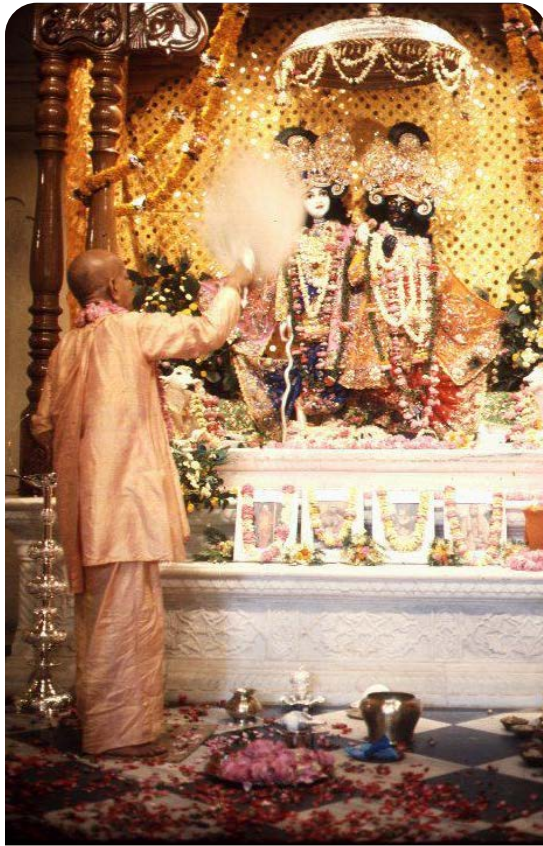


Under the Guidance, Inspiration and Authority of  
**His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**  
Founder-Ācārya of the Krishna Consciousness Movement and  
Foremost Exponent of Krishna Consciousness in the Western World

## Mayapura Calendar-Apr & May 2024



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April 2	Sri Srivasa Pandita -- Appearance
April 5	Ekadasi (suitable for fasting)
April 6	Dvadasi, Break fast 05:23 - 09:33 Sri Govinda Ghosh -- Disappearance
April 13	Sri Ramanujacarya -- Appearance
April 17	Rama Navami: Appearance of Lord Sri Ramacandra (Fast today)
April 19	Ekadasi (not suitable for fasting)
April 20	Dvadasi (suitable for fasting)
April 21	Trayodasi, Break fast 05:10 - 09:26
April 23	Sri Balarama Rasayatra Sri Krsna Vasanta Rasa Appearance of Radha Kunda, snana dana Sri Vamsivadana Thakura -- Appearance Sri Syamananda Prabhu -- Appearance
May 1	Sri Abhirama Thakura -- Disappearance
May 3	Srila Vrndavana Dasa Thakura -- Disappearance
May 4	Ekadasi (suitable for fasting)
May 5	Dvadasi, Break fast 05:00 - 09:22
May 8	Sri Gadadhara Pandita -- Appearance
May 10	Aksaya Trtiya. Candana Yatra starts. (Continues for 21 days)
May 17	Srimati Sita Devi (consort of Lord Sri Rama) -- Appearance Sri Madhu Pandita -- Disappearance Srimati Jahnavā Devi -- Appearance
May 19	Ekadasi (suitable for fasting)
May 20	Dvadasi, Break fast 04:52 - 09:19
May 21	Sri Jayananda Prabhu -- Disappearance
May 22	Nrsimha Caturdasi: Appearance of Lord Nrsimhadeva (Fast today)
May 23	Sri Sri Radha-Ramana Devaji -- Appearance Sri Paramesvari Dasa Thakura -- Disappearance Sri Madhavendra Puri -- Appearance Sri Srinivasa Acarya -- Appearance
May 28	Sri Ramananda Raya -- Disappearance

# Śrī Rāma-Navamī Lecture

By His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda  
March 27, 1969, Hawaii, USA

*rāmādi mūrtiṣu kalā-niyamena tiṣṭhan  
nānāvātāram akarod bhuvaneṣu kintu  
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān ya  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi  
[Bs. 5.39]*

This is a verse from *Brahma-saṁhitā* in which the incarnation of Lord Rāmacandra is described. *Rāmādi*. Not only Rāma, but there are many other, innumerable incarnations. They are compared with the waves of a river. As the waves of the river or the waves of the ocean cannot be counted, similarly, how many incarnations are there of the Supreme Lord it is not possible to count. But out of them, the principal names are mentioned in the *śāstras*. Therefore it is said *rāmādi*. *Rāmādi* means Rāma and also other, many incarnations. And they are existing. Not that one incarnation appeared and it is finished. No. Not like that. Just like Lord Rāmacandra appeared on this planet, say millions of years before. He appeared in the Treta-yuga. Treta-yuga means... We have passed only five thousand years of this age, Kali-yuga. Before that, there was Dvāpara-yuga. Dvāpara-yuga means 800,000 years. And before that, there was Tretā-yuga, which continued for twelve hundred thousands of years. That means at least two million years before Lord Rāmacandra appeared on this planet.

So now Lord Rāmacandra appeared in Ayodhyā. There is a place in Ayodhyā, in northern India. There He appeared. As Kṛṣṇa appeared in Mathurā... That is also northern India. And Mathurā is about ninety miles down southward from New Delhi. You have heard the name of New Delhi, the capital of India. So Ayodhyā is also situated about five hundred miles northeast of New Delhi. So Lord Rāmacandra appeared on this day. Today is called Śrī Rāma Naumi. On the ninth day of the moon Lord Rāmacandra appeared. His father was the king of Ayodhyā, and he had three wives. So out of... No. He had two wives. So out of two wives he got four sons. Rāmacandra is the eldest son. The life and activities of Lord Rāmacandra is... [break] ...in a book which is called *Rāmāyaṇa*. You have heard the name of *Rāmāyaṇa*. *Rāmāyaṇa* is also accepted as history. Vedic literatures are histories also. The *Purāṇas*, the *Śrīmad-Bhāgavatam*, *Mahābhārata*, and *Rāmāyaṇa*, they are counted amongst the history. The history of Rāmacandra is that His father wanted to retire. Daśaratha, Mahārāja Daśaratha. And he decided to enthrone Lord

Rāmacandra and retire. So everything was settled, but just one day before, his youngest wife turned the whole thing into different way. Sometimes Mahārāja Daśaratha was suffering from what is called whitlow, some trouble in the finger? And this queen served him very nicely, and he was pleased. And he said, "My dear Śarmiṣṭhā, if you want some benediction from me, I can give you." And she replied that "I shall ask you for the benediction when I require it. Not now." So just one day before Lord Rāmacandra's coronation, she approached her husband Mahārāja Daśaratha and reminded him, "My dear husband, you promised to give me some benediction, and I told you that I shall ask you when I require it." Mahārāja Daśaratha said, "Yes, I remember. You want some benediction just now?" She said, "Yes." "And what is that?" She said that "Rāmacandra cannot be seated on the throne. My son should be coronated, Bhārata." He was surprised. It is a big demand. So he said, "All right. That will be done. Your son." Because formerly, the kings... Not only formerly, even up to date, there are many *kṣatriya* kings in India. They have more than one wife. And they are, naturally, there is rivalry between different wives. So the same thing. Human psychology is the same. Even two million years ago the same mentality was there, and she asked that "My son should be the king, not Rāmacandra." Rāmacandra happened to be the son of Kauśalyā, the elder queen.

So Mahārāja Daśaratha agreed and called for Rāmacandra. "My dear boy, your..." She asked also that... She was very diplomatic. She wanted that Rāmacandra go to forest for fourteen years. The idea was political, that "The king may agree to install my son just now. Now, after a few days, this Rāmacandra may come with His army, and there may be some difficulty to continue the kingdom." So she wanted that Rāmacandra should go to the forest and He should not come back till the end of fourteen years from this day. So Mahārāja Daśaratha agreed. Because he was *kṣatriya*. Just see the promise. A *kṣatriya* never goes back from the promise, never refuses any challenge. If a *kṣatriya* is challenged by somebody, that "I want to fight with you," oh, he cannot refuse. This is *kṣatriya* spirit. He cannot say that "I am now busy." Suppose somebody comes to you, that "I want to fight with you." You may say, "What nonsense fight? I have no time. We are in the temple." But a *kṣatriya* cannot deny that. A *kṣatriya* at once must accept. "Oh, yes. Come on." And the



weapon should be, if he has no sword or weapon, he should be supplied weapon and fight. This is *kṣatriya* spirit. They were highly charitable and chivalrous and keeping promise and with a great tendency for ruling over. They shall rule over. Administrators. Their business is...

There are different prescription for different classes of men for their livelihood. The *brāhmaṇas*, they can pull on their livelihood by six ways. *Paṭhana paṭhana yājana yājana dāna pratigraha*. Six. And they must be qualified with twelve high qualities. We have many times discussed. Out of that qualification, truthfulness is the first item for a *brāhmaṇa*. A *kṣatriya* may speak lies. That is allowed, because he has to be diplomat, politician. But a *brāhmaṇa*, oh, he's not allowed to speak lie. This is the system, caste system or *varṇāśrama* system. Everyone was trained. Because these four classes of men are required in a society. For proper upkeep of society, one class of men must be very intelligent, highly qualified, with all good qualities. They must be trained in that way, ideal character so that people can see and follow them. Therefore *brāhmaṇas* were taken to so much respect because they're ideal character, learned, and godly, knows the science, spiritual science. Therefore they're held in high estimation and topmost of the society. The next, the administrator, administrative class, *kṣatriyas*. They are trained how to kill. The *kṣatriyas* were allowed to hunt in the forest to learn the art of killing because that was necessity for the *kṣatriyas*. *Kṣatriya*, if he... If the king, if he finds somebody is doing wrong, he can immediately chop off his head if he likes. The king was so powerful. And it is not that if there was some war, it is not that the president or the king shall sit down comfortably at home and ordinary soldiers will go and lay down their life. No. Formerly, the king or the head of the state, he should first of all go there in the fight. You see in the picture, the chief men of the fighting in the Kurukṣetra, both sides, they were arrayed, this side, that side, with their chariot. Not that the head man, the chief man, or the commander is taking shelter back side, protecting himself, and poor soldiers are (chuckles) thrown into the fighting. No. These were *kṣatriya* spirit. And it is necessary that a class of men should be trained up in that way, *kṣatriya*, fighting men. In India, because this training was there since a very long time, so there is no difficulty in recruiting soldiers there. There is a class of men, they are very much forward in fighting still. They are called... Just like the Gurkhas, the Nepalese. You have heard the name of Nepal. Still a small state, independent state. They are not within India. Between China and India. The whole Nepal population, they are *kṣatriyas*. Oh, they are very good fighters. Similarly, the Sikhs, the Jātas. There are classes. So they're always forward for fighting. And you'll be surprised that the British Empire was voluntarily liquidated because they lost India. The Britishers,



they understood that because we are now losing India, there is no more possibility to keep our eastern empire. Therefore they liquidated. Why? Actually, the whole British Empire were being administered or managed by Indian soldiers, these Sikhs and Gurkhas. They extended their empire. After taking their position with India, they extended British Empire in the Middle East and Far East simply by these Sikhs and Gurkha soldiers. They got supremacy on the Burma and everywhere.

So there is necessity of a class of fighting men. You are finding in your country difficulty in recruiting because the recruiting process is wrong. You are recruiting from persons... You are training persons just like *sūdras*, and you want them to fight. How they can fight? It is not possible. So as it is stated in the *Bhagavad-gītā*, that *cātur-varṇyam mayā sṛṣṭam guṇa karma vibhāgaśaḥ...* [Bg. 4.13]. Lord Kṛṣṇa said that "The four classes or orders of the society, *brāhmaṇa*, *kṣatriya*, *vaiśya*,

*śūdra*, is planned by Me according to work and quality.” So this *kṣatriya* quality men is also required, the *brāhmaṇa* quality of men is also required, the mercantile community, they are also required, and the laborer class, they are also required. Of course, laborer class, they do not require any training. Laborer class means one who cannot do anything, neither become *brāhmaṇa*, nor become *kṣatriya*, nor become *vaiśya*. That means the last balance of the population, they are called laborer class, *śūdra*. *Śūdra* means one who has no training. *Śūdra* has no *saṁskāra*. *Saṁskāra* means training. Everyone is accepted as *śūdra* by birth. *Janmanā jāyate śūdraḥ*. *Janmanā* means by birth. By birth, everyone is born a *śūdra*, a fourth-class man. It is to be accepted, and actually so. Just like a child, innocent child, what does he know? He has to be trained. Either you train him as a *brāhmaṇa* or train him as a *kṣatriya* or train him as a *vaiśya*. Or otherwise, he is *śūdra* already, born *śūdra*. *Śūdra* has no training. Everyone, the basic principle, basic foreground, everyone, it is accepted *śūdra*. Now, if you train him as a *brāhmaṇa*, then he becomes a *brāhmaṇa*. If you train him as a *kṣatriya*, then he becomes a *kṣatriya*. If you train him as a *vaiśya*... So I think this is, this system is very scientific so that if you want help of a really intelligent man or God realized man, it is ready, the *brāhmaṇa* class. Just like if you require the help of a lawyer, we have got so many lawyers. If you require the help of medical man... Because there are trained men. Similarly, the society requires to train a certain class of men to become *brāhmaṇas*. Just like we are training the Kṛṣṇa conscious. The Kṛṣṇa consciousness is meant for the *brāhmaṇas*. They are not meant for fighting because they are not being trained for fighting. They have been trained for becoming *brāhmaṇas*. Who is *brāhmaṇa*? *Brahma jānāti iti brāhmaṇa*. The four divisions are described like this. *Janmanā jāyate śūdraḥ*, everyone is born *śūdra*. That is accepted. *Saṁskārād bhaved dvijaḥ*. Now if you train him, never mind in which family he's born, you have to train him. Just like boys are sent to school for being trained. So everyone is accepted as *śūdra*, but you now train him. He goes to the *guru-gr̥ha*.

*Guru-gr̥ha* means teacher's house. Formerly, for being trained, there was no such big scale school and colleges. Every village... Still, fifty years before in India, in every village there was a small school conducted by the *brāhmaṇa*, and the village children would be trained up there. So he was sent for training. And there was no school fee. The boys will go there, and on behalf of the teacher or spiritual master, they will go, *brahmacārī*, door to door, and beg and bring forth alms, rice, *dahl*, grains, and everything. That was the system. There was no school fee. There was no problem how to send a boy to the school. *Saṁskāra*. Now he's trained up. The teacher sees the psychology of the boy, in which way he should be trained. Either he should be trained as a *vaiśya* or he should

be trained as a *kṣatriya*. So everyone was trained like that, but generally, the son of a *kṣatriya*... Just like Mahārāja Rāmacandra or Arjuna, from the very beginning they were trained as *kṣatriya*. Naturally, if somebody is the son of a medical man his father trains him to become a medical man in future. That is the natural tendency. If the boy is different altogether that is another question, but naturally, that is the tendency. So a *kṣatriya*'s son was trained as *kṣatriya*. A *brāhmaṇa*'s son was trained as a *brāhmaṇa* and a *vaiśya*'s son was trained as a *vaiśya*, and *śūdra* had no training. So gradually this became a caste system. *Brāhmaṇa*'s son became *brāhmaṇa*. Because formerly, the training was there. But when it is vitiated, although a person born in the family of a *brāhmaṇa*, he is doing the work of a *śūdra*. So according to Vedic scripture, one is classified according to his work and quality, not by birth. That is the classification of *sāstra*. Just like in the *Bhagavad-gītā* the Lord says *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ* [Bg. 4.13]. *Guṇa* means quality and *karma* means work. One must be qualified for the work and he must actually work. Then he is counted classified into that, I mean to say, category. Just like if you are simply trained or educated as a lawyer, and if you are not practicing in the court, nobody comes to you to consult as a lawyer. Nobody cares for you. You must be practicing also. Similarly, to become a *brāhmaṇa* means first of all, he must know what is Brahman and he must be actually situated in the activities of Brahman. So devotional service are activities of Brahman. Activities in Kṛṣṇa consciousness means activities in Brahman. *Brāhme carati iti brahmā brahmacārī*. *Carati* means acts. Actually, he acts in life, applies the principles of *brāhmaṇa* in his life, he is called *brahmacārī*. So these were the trainings.

So just see how the training was, that a *kṣatriya* cannot refuse his promise. So Mahārāja Daśaratha, he fulfilled the promise of his youngest wife and asked his son, eldest son Rāmacandra, “My dear boy, You'll have to go to forest for fourteen years. That is the desire of Your youngest mother. And I promised that I shall fulfill her promise, uh, request. So please accept.” Rāmacandra said, “Yes father, I am ready.” Just see. This is the quality. Out of the six opulences of God, this is one quality.

*aiśvaryasya samāgrasya  
vīryasya yaśasaḥ śriyaḥ  
jñāna-vairāgyayoś caiva  
saṅgāṁ bhāgam itīṅganā  
(Viṣṇu Purāṇa 6.5.47)*

How one becomes God? God is not manufactured by vote. There are definition who is God. God must be the proprietor of all the riches. *Aiśvaryasya samāgrasya*. *Samāgra* means



all. Nobody can compete with Him. Here, in this world, material world, I am rich man, and there is another rich man who can compete with me. There is another rich man who can compete with him. But nobody can compete with God in richness. That is one qualification of God. Nobody can say that “I am richer than God.” You can say “I am richer than Ford or Rockefeller” or this or that. You can say. But nobody can say that “I am richer than God.” Therefore in the *Bhagavad-gītā* it is said *mattaḥ parataram nānyat asti kiñcid dhanāñjaya. Mattaḥ parataram nānyat kiñcid asti dhanāñjaya* [Bg. 7.7]. *Dhanāñjaya* is a name of Arjuna, and Kṛṣṇa said that, “My dear Arjuna, there is nobody greater than Me.” So if anyone claims that he is God, he must prove by practical example that nobody is richer than him. That is the first. But unfortunately, we are accepting so many Gods. A rascal in the street, he also claims that “I am God.”

So similarly, the other qualification, nobody can be stronger than God, nobody can be wiser than God, nobody can be more beautiful than God, and nobody can be more renouncer than God. So here Rāmacandra, Lord Rāmacandra exhibited the quality how He renounced the whole kingdom simply on the order of His father, His obedience to father. He could have argued with His father, “My dear father, you, simply for keeping your promise and actuated by the dictation of a woman, you are doing this. Let us stop it. Everyone is expecting that tomorrow My coronation will be there, and they love Me so much.” Because He... Just like Kṛṣṇa was so much loved, similarly, Lord Rāmacandra was the life of the people. They were very much expecting that Rāmacandra was going to be enthroned tomorrow. So how they were celebrating, how they were decorating the whole city. Everything. He never argued. He accepted immediately: “Yes, father. I am ready.”

So then one of the brothers, Lakṣmaṇa, He also requested Rāmacandra, “My dear brother, You also take Me. I am Your constant companion. I must go with You.” So He said, “That’s Your wish. Voluntarily, if You want to come, You can come with Me.” Then Sītā, His wife, young wife, She also said, “I’ll go with You.” Rāmacandra requested His wife, “Oh, you cannot go with Me. It is very difficult. You are a king’s daughter, and you are brought up in so nice way, and you are so beautiful. You cannot go. You cannot take the trouble of living in the forest.” So she said, “Oh, I am Your wife. Married wife. So I must go even if You go to hell.” This is ideal wife. She could have refused: “Oh, Your father has ordered to go to forest. You can go. I shall go to my father’s house or I shall remain here.” No. This is ideal wife. She must be prepared to accept any circumstances of the husband. Not that when the husband is rich the wife is very faithful, and when he has come down to be poor or he’s going to

forest the wife gives up his company. No. Wife means better half. She must abide. Just like, it is said, just like a shadow follows the reality, similarly, the wife is the shadow of the husband. Wherever the husband goes, she must go. Whatever the husband wants, she must carry out. Of course, in this country this interpretation is taken differently, that wife is made a slave. But actually, it is not so. When Sītā was kidnapped in the jungle, Rāmacandra expected that, that she was beautiful, she was young, and “We shall be in open jungle. It may be some demons may come,” and actually it so happened. So for Sītā, Lord Rāmacandra massacred the whole family of Rāvaṇa. Only for Sītā. So as the husband, so the wife. The wife was so faithful that she could not remain alone. She must accompany the husband even in the forest. And the husband was so faithful that, “Oh, my wife has been kidnapped.” So He massacred the whole family of Rāvaṇa.

So these are ideal history how... Rāmacandra, Lord Rāmacandra appeared on this world to educate or to place ideal example of a king. How the king should be. Therefore when there is good government... The example is given, *Rāma-rājya. Rāma-rājya*. It is the kingdom of Lord Rāma. Because everyone was happy, everyone. There are so many instances in the life of Rāmacandra. One *brāhmaṇa*... Not *brāhmaṇa* exactly. Somebody came to Rāmacandra. Because at that time there was no court like this, that you have to go to a court and apply with stamp fee. Then your judgment will be delivered after six years. It is not like that. Anyone who has got some complaint, he should... The king used to sit in the open audience, and the citizens were allowed to approach the king and place their complaints. Because there was no complaint practically. Everyone was happy. Very minor complaint. So somebody came to Rāmacandra, and he charged Rāmacandra, “My dear king, my son has died. How is that, in the presence of his father, son can die? There must be something wrong in Your government.” Just see. The charge is “Why my son has died before my death? This is unnatural.” So there was nothing unnatural. The king was responsible even for severe cold, severe heat. That we get from history of *Śrīmad-Bhāgavatam*. That is stated. So the kings were so much responsible. They were always thinking of the happiness of the citizens, and the citizens were also so nice. One citizen approached Lord Rāmacandra and His next assistant, His brother, Lakṣmaṇa, informed Him that “He is a *brāhmaṇa*. You were absent on Your tour for, I think for a fortnight or a month, and this *brāhmaṇa* has not eaten even a drop of water during Your absence.” Why? “Because he comes here to see You, *darśana*.” Just like we come here in the temple to see the Deity. So Lord Rāmacandra was present personally. So he used to come. After seeing Rāmacandra, offering his obeisances, then he would go home and take something, his breakfast. That was his vow.

And because he could not see for a fortnight or a month Lord Rāmacandra because He was out on political tour, he did not eat even. Just see. The citizens were similar to the king. So at that time, there was a statue of Rāmacandra which was being worshiped in the family from Mahārāja Ikṣvāku. Mahārāja Ikṣvāku, the son of Manu, happens to be the forefather of the family in which Rāmacandra appeared. So he was devotee of Lord Rāma, and he was worshiping the statue of Lord Rāma. So that statue was being worshiped by the family one after another. But when Rāmacandra was actually present He kept that statue in the closet of the room, and when this *brāhmaṇa* approached and Rāmacandra was informed by Lakṣmaṇa that he is so steady and strong in his vow, so Rāmacandra ordered that he may be delivered that statue so that in My absence he can offer respect to the statue and do with this. That form, I mean to say, statue, or *arca* of Rāmacandra is still existing in South India. It is being worshiped from that time.

So these were the dealings of Rāmacandra. Then He, His younger brother Lakṣmaṇa and His wife went to the forest, and His wife was kidnapped by the diplomacy of the demon Rāvaṇa, and there was fight between Rāma and Rāvaṇa. Rāvaṇa was very, materialistically, he was very strong. But the thing is for fighting with Rāvaṇa, Rāmacandra did not come back to His kingdom and take His army. No. He did not come back because He was ordered to live in the forest. So He organized army with the jungle animals, the monkeys. The monkeys. He fought with Rāvaṇa, an organized materialist, with the monkeys. You have seen the picture. And He constructed a bridge between India's last point to the other side. Ceylon is considered to be the kingdom of Rāvaṇa. So there was a bridge, and the stones were floating.

So there are so many historical incidences in the life of Rāmacandra, and we should remember, because if we remember why we are observing today fasting for Rāmacandra... There were many kings like Rāmacandra. Because the kings were trained in that way. Mahārāja Yudhiṣṭhira was also as good as Rāmacandra, and Mahārāja Parikṣit was as good. There were many such kings. But we are not concerned because He was a king. He is the King of all kings, *paramēśvara*. Because He is God, therefore we are observing today. *Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan* [Bs. 5.39]. So He is not original form of God. The original form of God is Kṛṣṇa, and Kṛṣṇa expands Himself in various other forms. *Advaitam acyutam anādim ananta-rūpam* [Bs. 5.33]. *Ananta-rūpam* means millions and millions. The Manu is also incarnation of Kṛṣṇa. So in one day of Brahmā there are fourteen Manus. So Brahmā lives for one hundred years. Just see how many incarnation of Manus are there even for one Brahmā, and there are innumerable Brahmās also. So, as stated in the *Śrīmad-Bhāgavatam* that nobody can count how many incarnations are there, but some of the

chief incarnations are mentioned, and Lord Rāmacandra is one of them. So Lord Rāmacandra, He killed Rāvaṇa and He installed his brother. His brother was devotee, Vibhīṣaṇa. So He did not go to conquer Ceylon, because He was emperor. He went to punish that culprit Rāvaṇa, and He installed his younger brother Vibhīṣaṇa in that... And He came back with Sītā, and again He was installed after fourteen years, and His brother was so faithful that so long His eldest brother was away, Rāmacandra requested Him that "Your mother wants that You should be king, and I also wish that in My absence You should be king." Bharata, He was so faithful brother, He replied, "No. You are king. So long You are living, nobody can be king. So I cannot be king." Then He requested, "At least You administer." Because after the departure of Lord Rāmacandra, Mahārāja Daśaratha died out of the shock because Rāmacandra was very pet son, eldest son. He was going to be king, and by his order He was sent to the forest. The father could not tolerate the shock. He died.

So Rāmacandra's life, God's activities, pastimes, if we hear, that means we are associating with Rāmacandra. There is no difference between His form, His name, His pastimes, and Himself. He's absolute. Therefore either you chant the holy name of Rāma or you see the statue of Rāma or you talk of His pastimes, transcendental pastimes, everything, that means you are associating with the Supreme Personality of Godhead. So we take advantage of these days when the incarnation of God appears or disappears, and we try to associate with Him. By His association we become purified. Our process is purification. Kṛṣṇa consciousness means simply we are purifying our consciousness. From the birth, as I have explained, everyone is *śūdra*. *Śūdra* means one who laments. That is called *śūdra*. For a slight loss or slight inconvenience, one who laments, he is called *śūdra*. And *brāhmaṇa* means one who tolerates. A *śūdra* has no toleration. So *kalau śūdra sambhava*. *Kalau* means... This age is called Kali. So it is the statement of the *śāstras* that in this age the whole population is *śūdra*. And formerly also, by his birth, everyone was considered *śūdra*, but there was training, *saṁskāra*. At the present moment, there is no *saṁskāra*, there is no training. The training is only for earning livelihood. No other training. How one can earn money and enjoy senses—that is the training at the present moment. But actually, to make successful the human life or the mission of human life, the Vedic culture is very nice. And by spreading Kṛṣṇa consciousness, by adopting the process of Kṛṣṇa consciousness, you can revive that cultural life, sublime life. If not wholesale, if there are a few people trained up in this line, and they become ideal examples to the society, immense benefit can be derived from their examples of life. What is time? [break] (*kīrtana*) (end)

# Śrīla Prabhupāda On Fasting

Compiled by Mahesvara dasa [Mahesh Raja, U.K]

## Srila Prabhupada Letter, March 12, 1968

So far the Advent Day of Lord Caitanya is concerned, I have written a full suggestion to Montreal, in which the main points are that we should all observe strict fasting up until moonrise, and at that time, an offering is made to Lord Caitanya of Ekadasi foods, fruits, peanuts, milk, and so forth. Then, on the next day, Friday the 15th, a full-scale feast is held to celebrate His Advent Day. On the 14th, chanting, reading of Srila Bhaktivinode's book, Life and Precepts and Caitanya Caritamrta, Introduction to Bhagavatam, may be held all the day in the Temple.

## Srila Prabhupada Letter, February 20, 1969

Lord Caitanya's advent day is on the 4th of March 1969. On that day you should keep fasting up to the moonrise in the evening, and the whole day may be utilized in performances in Kirtana and reading of Lord Caitanya's teachings. In the evening after ceremony of kirtana is observed, light refreshments like fruit and milk, boiled potatoes may be taken and the next day general feasting and distribution of Prasadam to public may be observed.

## Srila Prabhupada Conversation, Mayapura, India, February 11, 1976

**Prabhupāda:** So today, *ekādaśī* as usual, the *Varāha-dvādaśī* will be also observed and tomorrow breakfast.

**Tamāla Kṛṣṇa:** Breakfast. Fast? No.

**Prabhupāda:** Hm?

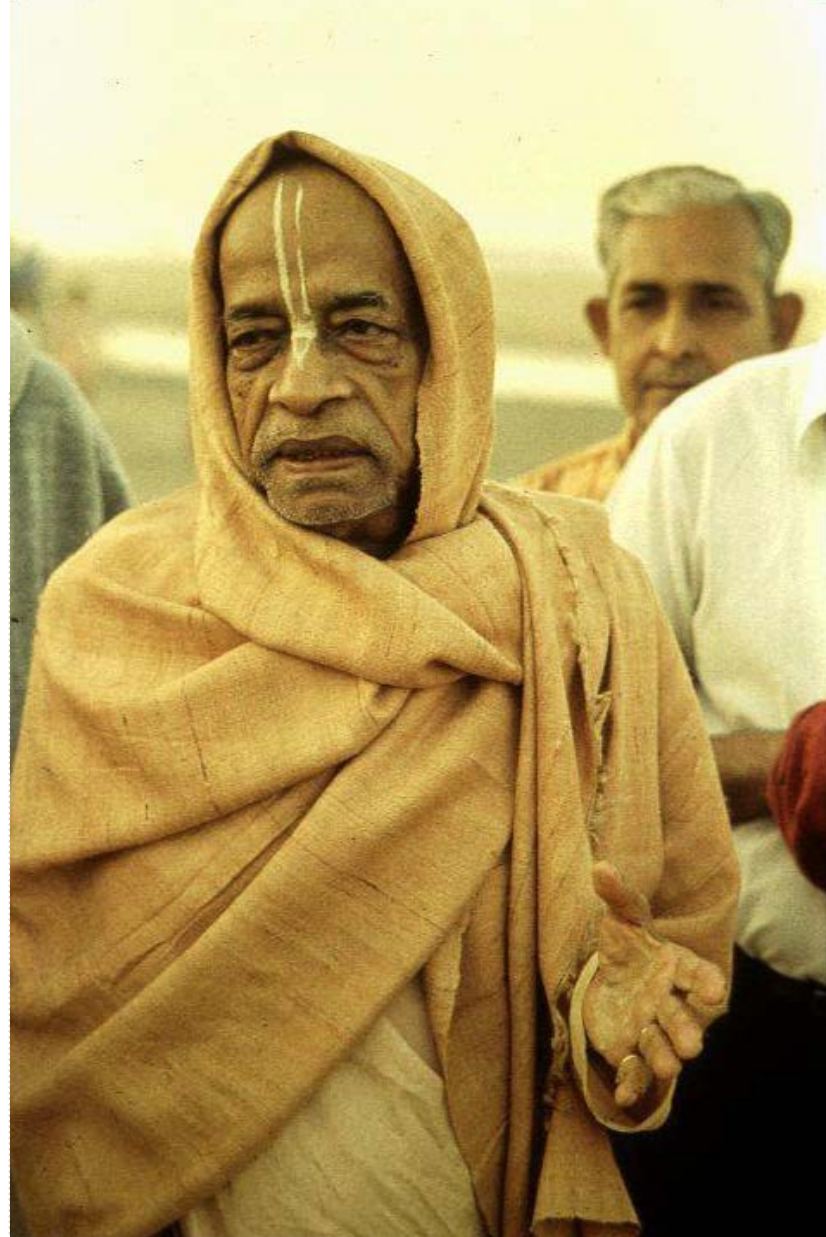
**Tamāla Kṛṣṇa:** Fasting tomorrow or...

**Prabhupāda:** No.

**Tamāla Kṛṣṇa:** Regular..

**Prabhupāda:** Simply worshiping Varāhadeva. *Keśava dhṛta-sūkara-rūpa, jaya jagadīśa hare*. That take.

**Jayapatākā:** Between 8:50 and 10:00 we should break



the fast.

**Prabhupāda:** Yes.

**Tamāla Kṛṣṇa:** Is that called *parāyaṇa*?

**Prabhupāda:** Eh? *Parāyaṇa*.

**Hṛdayānanda:** There's a very famous lecture you gave, Śrīla Prabhupāda, one day on a *Varāha-dvādaśī*, where you sang *Jaya Jagadīśa* and then you explained it. A very wonderful lecture.

**Jayapatākā:** And the day after is Nityānanda's *āvīrbhāva*.

**Prabhupāda:** Oh, then half-day fasting.

**Tamāla Kṛṣṇa:** Wow.



**Hṛdayānanda:** Auspicious alignment.

**Tamāla Kṛṣṇa:** [break] ...on your appearance day and Bhaktisiddhānta Sarasvatī's and Bhaktivinoda Ṭhākura and Gaura Kīśora's we should observe half-day fast. I have a question that on all the other auspicious days, just like Narottama dāsa Ṭhākura and others, should we also observe half-day fast?

**Prabhupāda:** It is... But if you cannot, that is another...

**Tamāla Kṛṣṇa:** Sometimes because of the *saṅkīrtana*...

**Prabhupāda:** No, no. If you cannot, you can take.

**Tamāla Kṛṣṇa:** And just sing some songs and praise.

**Prabhupāda:** Yes. Yes. *Kīrtana* is main thing.

**Tamāla Kṛṣṇa:** And if possible, then the fasting.

**Prabhupāda:** Yes.

**Tamāla Kṛṣṇa:** I see. [break] ...is up till sun...

**Prabhupāda:** Up till sunset. Lord Rāmacandra.

**Tamāla Kṛṣṇa:** Also. And Śrīmatī Rādhārāṇī?

**Prabhupāda:** Half.

**Tamāla Kṛṣṇa:** Half day. [break]

**Prabhupāda:** Oh, yes.

**Tamāla Kṛṣṇa:** What kind of fast is that?

**Prabhupāda:** Balarāma? Half day. It is fifteen days before *Janmāṣṭamī*.

**Tamāla Kṛṣṇa:** We should always chant twenty-five rounds on *ekādaśī* if initiated.

**Prabhupāda:** Initiated? Everyone. Why initiated?

**Tamāla Kṛṣṇa:** So that should be standard for our movement on *ekādaśī* day?

**Prabhupāda:** Standard is sixteen, but if one can chant more, then he is welcome.

**Tamāla Kṛṣṇa:** It's not mandatory for *ekādaśī*.

**Jayapatākā:** Recommended.

**Prabhupāda:** No. *Ekādaśī* means that, fasting and chanting.

**Tamāla Kṛṣṇa:** Sometimes I'm wondering, because our

men have to go out on book distribution.

**Prabhupāda:** No, no. That is also preaching work. For that purpose you can stop this, but generally, one who has no preaching work, he can chant.

**Tamāla Kṛṣṇa:** Extra.

**Prabhupāda:** Extra.

## Srila Prabhupada Lecture, Bombay, India, April 7, 1971

So this process should be adopted, how to become sukrtina. Sukrti means yajna-dana-tapa-kriya. One must perform sacrifices as prescribed in the sastras, and they must give in charity their hard-earned money for Kṛṣṇa's cause. That is called dana. Yajna, dana, and tapasya. Tapasya. Just like tomorrow is Sri Rama Navami. The Tapasya will be that all the devotees will observe fasting from morning till evening. This is called Tapasya. Just like Ekadasi day, there is no eating sumptuously. Simply take little fruits and flowers. Try to avoid that also. You don't even take water. That is really Ekadasi. But because we cannot do it—in the Kali-yuga the time is different—therefore we are allowed to take little fruit and milk, which is called anukalpa. These are different methods of tapasya. And yajna. This yajna, sankirtanaih prayair yajnaih, yajanti hi su-medhasah. In this age you cannot perform that big asvamedha yajna, gomedha yajna, rajasuya yajna, so many other yajnas. It is not possible. First of all, you have no means to perform such yajnas, hundreds and hundreds of tons ghee required for putting into the sacrificial fire. You have not even a drop of your ghee. So forget all those yajnas. In this age, yajnaih sankirtanaih prayaih. That is recommended in the sastra:

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārśadam  
yajñaih saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ*

So, these are pious activities, to perform yajna and to give in charity, yajna, dana and tapasya, accepting voluntarily austerity. That will make you sukrtina. And if you actually become sukrtina, then you'll be inclined. Because the dirty things will be cleansed by these pious activities, then you will understand. Just like when the sky is cleared of all clouds you can see the sunshine very brilliantly, similarly, you can see Kṛṣṇa and God very brilliantly as soon as the cloud accumulated in your heart of all dirty things is cleansed. The process of cleansing in this age is this sankirtana yajna. This sankirtana movement is not unauthorized. It is authorized by



the sastras. And because they are being properly performed, it is taking effect all over the world.

### **Srimad-Bhagavatm 7.14.20-23, Ideal Family Life**

Srila Jiva Gosvami has given quotations from many sastras stating that the sraddha ceremony of oblations to the forefathers should not be performed on Ekadasi tithi. When the tithi of the death anniversary falls on the Ekadasi day, the sraddha ceremony should be held not on Ekadasi but on the next day, or dvadasi. In the Brahma-vaivarta purana it is said:

*ye kurvanti mahīpāla  
śrāddham caikādaśī-dine  
trayas te narakam yānti  
dātā bhoktā ca prerakāḥ*

If one performs the sraddha ceremony of oblations to the forefathers on the Ekadasi tithi, then the performer, the forefathers for whom the sraddha is observed, and the purohita, or the family priest who encourages the ceremony, all go to hell.

### **Srimad-Bhagavatam 8.16.25, Executing the Payo-vrata Process of Worship**

One should install the Deity of Lord Visnu or Krsna and worship Him nicely by dressing Him, decorating Him with flower garlands, and offering Him all kinds of fruits, flowers and cooked food, nicely prepared with ghee, sugar and grains. One should also offer a flame, incense and so on, while ringing a bell, as prescribed. This is called worship of the Lord. Here it is recommended that one observe the vow of subsisting only by drinking milk. This is called payo-vrata. As we generally perform devotional service on Ekadasi by not eating grains, it is generally recommended that on Dvadasi one not consume anything but milk. payo-vrata and arcana devotional service to the Supreme Lord should be performed with a pure devotional attitude (bhaktya). Without bhakti, one cannot worship the Supreme Personality of Godhead. Bhaktya mam abhijanati yavan yas casmi tattvatah. If one wants to know the Supreme Personality of Godhead and be directly connected with Him, knowing what He wants to eat and how He is satisfied, one must take to the process of bhakti. As recommended here also, bhaktya paramayanvitah: one should be surcharged with unalloyed devotional service.

### **Srimad-Bhagavatam 9.4 Summary, Ambarisa Maharaja Offended by Durvasa Muni**

Once Maharaja Ambarisa was worshiping the Supreme Personality of Godhead in Vrndavana, observing the vow of Dvadasi. On Dvadasi, the day after Ekadasi, when he was about to break his Ekadasi fast, the great mystic yogi Durvasa appeared in his house and became his guest.

### **Srimad-Bhagavatam 9.4.29, Ambarisa Maharaja Offended by Durvasa Muni**

To observe Ekadasi-vrata and Dvadasi-vrata means to please the Supreme Personality of Godhead. Those interested in advancing in Krsna consciousness must observe Ekadasi-vrata regularly. Maharaja Ambarisa's queen was equally as qualified as the King.

### **Sri Caitanya-Caritamrta Adi-Lila 10.71, The Trunk, Branches and Subbranches of the Caitanya Tree**

The injunction to fast on Ekadasi is especially meant for devotees; on Ekadasi there are no restrictions regarding food that may be offered to the Lord. Lord Sri Caitanya Mahaprabhu took the food of Lord Visnu in His ecstasy as visnu-tattva.

### **Sri Caitanya-Caritamrta Adi-Lila 14.39, Lord Caitanya's Childhood Pastimes**

The Caitanya-bhagavata, Adi-lila, Chapter Six, fully describes the Lord's accepting visnu-prasada on the Ekadasi day at the house of Jagadisa and Hiranya. Regular prasada is offered to Lord Visnu on Ekadasi because, while fasting is recommended for devotees on Ekadasi, it is not recommended for Lord Visnu.

### **Sri Caitanya-Caritamrta Adi-Lila 15.9, The Lord's Pauganda-lila**

From the very beginning of His childhood life Sri Caitanya Mahaprabhu introduced the system of observing a fast on the Ekadasi day. In the Bhakti-sandarbha, by Srila Jiva Gosvami, there is a quotation from the Skanda Purana admonishing that a person who eats grains on Ekadasi becomes a murderer of his mother, father, brother and spiritual master, and even if he is elevated to a Vaikuntha planet, he falls down. On Ekadasi, everything is cooked for Visnu, including regular

grains and dahl, but it is enjoined that a Vaisnava should not even take visnu-prasada on Ekadasi. It is said that a Vaisnava does not accept anything eatable that is not offered to Lord Visnu, but on Ekadasi a Vaisnava should not touch even maha-prasada offered to Visnu, although such prasada may be kept for being eaten the next day. It is strictly forbidden for one to accept any kind of grain on Ekadasi, even if it is offered to Lord Visnu.

### **Sri Caitanya-Caritamrta Madhya-Lila 24.342, The Sixty-One Explanations of the Atmarama Verse**

“You should recommend the avoidance of mixed Ekadasi and the performance of pure Ekadasi. You should also describe the fault in not observing this. One should be very careful as far as these items are concerned. If one is not careful, one will be negligent in executing devotional service.”

### **Teachings of Lord Caitanya Chapter 12, The Devotee**

However, one should generally accept the following principles to properly execute devotional service: (8) be satisfied by whatever is sent by Krsna for the maintenance of the body and hanker for no more, (9) observe fasting on Ekadasi day (this occurs on the eleventh day after the full moon and the eleventh day after the new moon. On such days no grains, cereals or beans are eaten; simply vegetables and milk are moderately taken, and chanting Hare Krsna and reading scriptures are increased.)

### **Nectar of Devotion, Chapter 7, Evidence Regarding Devotional Principles**

In the Brahma-vaivarta Purana it is said that one who observes fasting on Ekadasi day is freed from all kinds of reactions to sinful activities and advances in pious life. The basic principle is not just to fast, but to increase one’s faith and love for Govinda, or Krsna. The real reason for observing fasting on Ekadasi is to minimize the demands of the body and to engage our time in the service of the Lord by chanting or performing similar service. The best thing to do on fasting days is to remember the pastimes of Govinda and to hear His holy name constantly.

### **Nectar of Devotion, Chapter 26, Stimulation for Ecstatic Love**

Some things which give impetus or stimulation to ecstatic

love of Krsna are His transcendental qualities, His uncommon activities, His smiling features, His apparel and garlands, His flute, His buffalo horn, His leg bells, His conchshell, His footprints, His places of pastimes (such as Vrndavana), His favorite plant (tulasi), His devotee and the periodical occasions for remembering Him. One such occasion for remembrance is Ekadasi, which comes twice a month on the eleventh day of the moon, both waning and waxing. On that day all the devotees remain fasting throughout the night and continuously chant the glories of the Lord.

### **Nectar of Instruction, Text 1**

Those who suffer from diseases of the stomach must be unable to control the urges of the belly, at least according to this analysis. When we desire to eat more than necessary, we automatically create many inconveniences in life. However, if we observe fasting days like Ekadasi and Janmastami, we can restrain the demands of the belly.

### **Following in the Footsteps of Self-Realized Saints**

Those who strive to emulate the mahatmas never fall prey to passivity and regression. Their eagerness and determination to serve the Lord steadily increase. Such followers observe spiritual occasions like Janmastami is the appearance festival of Lord Krsna Janmastami and Ekadasi—literally the eleventh day. In the lunar month it is the eleventh day of the waxing and waning moon. Vaisnavas abstain from grains on this day. Ekadasi for the pleasure of the Lord, in the way that the previous acaryas and mahatmas have recommended.

### **Srila Prabhupada Lecture, Los Angeles, USA, April 22, 1973**

Just like... The, everything is described in the Bhagavad-gita. Just like in hospital. In hospital there are many patients, they are not eating anything on the Ekadasi day. Does it mean that is observing Ekadasi? He is simply hankering after, “When I shall eat, when I shall eat, when I shall eat?” But these students, they voluntarily don’t eat anything. We, we don’t say that you don’t eat anything. Some fruits, some flowers. That’s all. So param drstva nivartate. Just like a child. He has got in his hand something he’s eating, and if you give him better thing, he will throw away the inferior thing and will take that better thing. So here is Krsna consciousness, this better engagement, better life, better philosophy, better consciousness, everything better. Therefore, they can give up the sinful activities of life and that will promote to Krsna consciousness.



### **Srila Prabhupada Lecture, Bombay, India, April 7, 1971**

So, this process should be adopted, how to become sukratina. Sukrti means yajna-dana-tapa-kriya. One must perform sacrifices as prescribed in the sastras, and they must give in charity their hard-earned money for Krsna's cause. That is called dana. Yajna, dana, and tapasya. Tapasya. Just like tomorrow is Sri Rama-navami. The tapasya will be that all the devotees will observe fasting from morning till evening. This is called tapasya. Just like Ekadasi day—there is no eating sumptuously. Simply you take little fruits and flowers. Try to avoid that also. You don't take even water. That is really ekadasi. But because we cannot do it—in the Kali-yuga the time is different—therefore we are allowed to take little fruit and milk, which is called anukalpa.

### **Suddha-bhakata by Srila Bhaktivinode Thakura, Verse 2**

The holy days like Ekadasi and Janmastami are the mother of devotion for those devotees who respect them. Let the holy places of Krsna's pastimes be my places of worship, and bless me.

### **Srila Prabhupada Letter, September 30, 1969**

Regarding your first question, we observe Ekadasi from sunrise to sunrise. The 12 midnight is western astronomical calculation, but the Vedic astronomical calculation begins either from the sunrise or the moonrise. Generally, it is sunrise. Our calculation is like this: when the sunrise is there, Ekadasi tithi (date) must be there. If Ekadasi tithi is not in the sunrise and the tithi begins, say after a few minutes after the sunrise, then we accept that day as previous to Ekadasi. All our ceremonies are calculated in that way. This means we must see the tithi during sunrise. Therefore, sometimes our dates of ceremonies do not exactly coincide like the western calculations. Just like Christmas Day they have fixed up on the 25th December, but our Janmastami tithi is not fixed up like that. My birthday is on the 1st September, 1896, but this year the tithi of my birthday was fixed for the 4th September. So, it is very difficult to calculate, therefore we have to take help from the Indian expert almanac astronomers.

### **Srila Prabhupada Conversation, Tokyo, Japan, April 22, 1972**

Devotee: On ekadasi, we can offer the Deity grains?

Srila Prabhupada: Oh yes. But not guru. Ekadasi observed by jiva-tattva, not by Visnu-tattva. We are fasting for clearing our material disease, but Radha-Krsna, Caitanya Mahaprabhu... Caitanya Mahaprabhu also may not be offered grains because He is playing the part of a devotee. Only Radha-Krsna, Jagannatha can be offered grains. Otherwise, Guru-Gauranga, no. And the prasadam should not be taken by anyone. It should be kept for next day.

### **Srila Prabhupada Letter, July 13, 1971**

In answer to Krishna Devi's questions: I have not received your cook book as of yet; Mustard seed, etc.—These are exciting spices and should be avoided; Vegetable ghee is all right if real ghee is not available or easily acquired.

# The Amazing Story of Śrī Mūla Rāma

## Sri Caitanya-caritamṛta Madhya-līla 9.11: Lord Sri Caitanya Mahāprabhu's Travels to the Holy Places

In the book known as Adhyātma-rāmāyaṇa, there are statements in Chapters Twelve to Fifteen about the worship of the Deities Śrī Rāmacandra and Sītā. There it is stated that during Lord Rāmacandra's time there was a brāhmaṇa who took a vow to fast until he saw Lord Rāmacandra. Sometimes, due to business, Lord Rāmacandra was absent from His capital for a full week and could not be seen by citizens during that time. Because of his vow, the brāhmaṇa could not take even a drop of water during that week. Later, after eight or nine days, when the brāhmaṇa could see Lord Rāmacandra personally, he would break his fast. Upon observing the brāhmaṇa's rigid vow, Lord Śrī Rāmacandra ordered His younger brother Lakṣmaṇa to deliver a pair of Sītā-Rāma Deities to the brāhmaṇa. The brāhmaṇa received the Deities from Śrī Lakṣmaṇajī and worshiped Them faithfully as long as he lived. At the time of his death, he delivered the Deities to Śrī Hanumānjī, who, for many years, hung Them around his neck and served Them with all devotion. After many years, when Hanumānjī departed on the hill known as Gandhāmādāna, he delivered the Deities to Bhīmasena, one of the Pāṇḍavas, and Bhīmasena brought Them to his palace, where he kept Them very carefully. The last king of the Pāṇḍavas, Kṣemakānta, worshiped the Deities in that palace. Later, the same Deities were kept in the custody of the kings of Orissa known as Gajapatis. One of the ācāryas, known as Narahari Tīrtha, who was in the disciplic succession of Madhvācārya, received these Deities from the King of Orissa.

It may be noted that these particular Deities of Rāma and Sītā have been worshiped from the time of King Ikṣvāku. Indeed, they were worshiped by the royal princes even before the appearance of Lord Rāmacandra. Later, during Lord Rāmacandra's presence, the Deities were worshiped by Lakṣmaṇa. It is said that just three months before his disappearance, Śrī Madhvācārya received these Deities and installed them in the Uḍupī temple. Since then the Deities have been worshiped by the Madhvācārya-sampradāya at that monastery. As far as the Śrī Vaiṣṇavas are concerned, beginning with Rāmānujācārya, they also worshiped Deities of Sītā-Rāma. Sītā-Rāma Deities are also being worshiped in Tirupati and other places. From the Śrī Rāmānuja-sampradāya there is another branch known as Rāmānandī or Rāmāt, and the followers of that branch also worship Deities of Sītā-Rāma very rigidly. The Rāmānuja-sampradāya Vaiṣṇavas prefer the worship of Lord Rāmacandra to that of Rādhā-Kṛṣṇa.





# The Opulence of Rāma Rājya

## Srimad Bhagavatam 9.10.52

O Mahārāja Parīkṣit, best of the Bharata dynasty, during the reign of Lord Rāmacandra the forests, the rivers, the hills and mountains, the states, the seven islands and the seven seas were all favorable in supplying the necessities of life for all living beings.

## Srimad Bhagavatam 9.10.53

When Lord Rāmacandra, the Supreme Personality of Godhead, was the King of this world, all bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear and fatigue were completely absent. There was even no death for those who did not want it.

**Purport:** All these facilities existed because of Lord Rāmacandra's presence as the King of the entire world. A similar situation could be introduced immediately, even in this age called Kali, the worst of all ages. It is said, kali-kāle nāma-rūpe kṛṣṇa-avatāra: Kṛṣṇa descends in this Kali-yuga in the form of His holy name—Hare Kṛṣṇa, Hare Rāma. If we chant offenselessly, Rāma and Kṛṣṇa are still present in this age. The kingdom of Rāma was immensely popular and beneficial, and the spreading of this Hare Kṛṣṇa movement can immediately introduce a similar situation, even in this Kali-yuga



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