

Appearance of Lord Balarāma

Activities and Resources
For Teaching and Guiding
Ages 2-18



Table of Contents	Page
Overview of the Program.....	3
The Most Important Point.....	4
Spiritual Holidays!.....	5
Scripture Focus.....	7
Deity Worship Focus.....	11
Holy Name Focus.....	14
Association of Saintly Persons Focus.....	22
Holy Places Focus.....	25
Rubric for Collaborative Work Skills.....	31
Rubric for Projects	32
Summary of Bloom’s Categories of Learning.....	33
Matrix of Bloom’s Categories & Gardner’s Intelligence Types.....	34
Balarāma Appears.....	35
Forest Fun.....	36
Dhenuka (two versions).....	37
Dvivida.....	40
Pralamba (two versions).....	41
Balarāma Visits Vṛndāvana.....	44
Balarāma Marries Revatī.....	46
The Kidnapping of Subhadrā.....	47
The Marriage of Sāmba.....	48
Killing Romaharṣaṇa.....	50
The Liberation of Balvala.....	52
Balarāma Tours the Sacred Places.....	53
The Glories of Lord Balarāma.....	54
Balarāma Kills Rukmī at Aniruddha’s Marriage.....	55
Lots and Lots of Activities Related to the Stories.....	57

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Thanks to Guru-vāṇī Devī Dāsī for many of the ideas for learning activities. Thanks to Prāṇa Dāsa and the Hare Kṛṣṇa School in Auckland, New Zealand, for all the activities related to the stories, for the rubrics, and for the idea of organizing the festivals around the five main limbs of devotional service. Thanks to Katarina Fedorova for lots of help with the stories.

(We hope to have a more detailed version of this book in the future!)

Overview of the Program

Schedule:

Each festival can be the focus for a five-day week, with a concentration each day on one of the five most potent items of devotional service as related to that festival.

This program is flexible and can be used in other ways. For example, it is entirely possible to take one item of devotional service and concentrate on it for more than one day, or even an entire week. And, some people might want to only spend one day on a festival.

Uses:

- For children in non-devotee schools as a supplementary program in the morning or evening
- For children being home-schooled to enrich the devotional part of the program
- For regular academic schools that are related to Kṛṣṇa consciousness
- For Sunday schools, children's clubs, and similar supplementary programs.

Organization of the material:

- First, there is a simplified version of a story associated with the festival that can be read to the children. A detailed version is also provided at the end.
- Second, there is the educational focus in three parts: Learning Aims, What children will accomplish by the end of this unit, and Assessing how well the aims have been achieved. Some parents and teachers may find these brief ideas to be sufficient for them to develop their own programs.
- Third, there are lists of suggested activities for children of various ages. There are also general suggestions not categorized by age.
- Fourth, there are pages of resources—songs and prayers, where to find stories in scripture, pictures to color, Internet links, and so forth, to assist with the suggested activities.
- Fifth, there are suggestions for how the study of this festival may be related to other areas of study

Explanation of the Three-part Educational Focus at the Top of each Page of Activities:

- Learning Aims: A very general idea of the goal from the perspective of the adult who is guiding the learning
- What children will accomplish by the end of this unit: A very general idea of the goal from the perspective of the children
- Assessing how well the aims have been achieved: Specific and measurable ways in which the adult can decide how well the aims have been achieved.

Experienced teachers will note that the range of activities for each section demands more general ideas of assessment criteria than would be used for a lesson centered around one or two activities. Teachers may want to write up more focused aims, intentions, objectives, and assessment criteria which will correspond to the specific activities they choose.

Please note that this is the first printing—feedback is welcome and wanted to improve later editions

The Most Important Point

The following letter from Srila Prabhupada is a good indication of the mood that is essential when training young children in serving Lord Kåñëa:

"Yes, the proof of your teaching method shall be seen in the spiritual improvement and fresh enthusiasm exhibited by the children. If they are allowed to worship the Deity by practicing performing aratrika very seriously, plus always be engaged in different various activities centered around Kåñëa, then their education will be completely successful. The children should always be instructed by taking advantage of their playful mood." (Srila Prabhupada letter: 72-6-15)

The Science of "Triggers" as Related to Festival Programs

All of us have some sensory input that triggers an emotional and physiological reaction—pleasant or unpleasant. For example, certain smells, foods, places, songs, and so forth exert such a powerful influence that we find ourselves almost reliving the original association. Something becomes a trigger for a physiological reaction either through one very strong incident or frequently repeated weaker ones. Each of us tends to avoid things which have become negative triggers and surround ourselves with things that are positive triggers.

When those who are our pupils now are adults, what will the various aspects of festivals trigger in them? Will they associate kirtana, Deity worship, and the other activities with fun, love, friendship, safety, and adventure? Will their association be blasé and neutral? Or will thoughts of kirtana or a festival trigger feelings of embarrassment, discomfort, or boredom?

Think of the various aspects of festival learning and participation that can act as triggers for our pupils. They are: the time, the place, the music, chanting, the specific festivals, or some of the activities. We cannot possibly control all the factors that might cause some of these to become negative triggers, but we can surely make a deliberate attempt for them to be only positive ones!

Spiritual Holidays

HOLIDAYS! A break from routine, a special mark on the calendar, a day that can absorb a child's mind for weeks or more beforehand. Holidays connected with Lord Kṛṣṇa help children become absorbed in pleasing Him. The calendar of the Hare Kṛṣṇa movement overflows with days to celebrate. Major festivals commemorate the divine birth, or appearance, of Kṛṣṇa and His incarnations. Other festivals celebrate Kṛṣṇa's pastimes and the anniversaries of the appearance and passing of pure devotees of the Lord.

Unfortunately, we might neglect to take full advantage of the intense spiritual effect Kṛṣṇa conscious holidays can have on a child's life. On minor festival days, the occasion may pass by unnoticed, or there may be only a scriptural reading geared to an adult audience. Adults may even plan events mostly for adults. Children come to the adult gathering, but they simply learn that a holiday means being bored, or running and playing wildly.

How can our children find the spiritual highlights of their lives in festivals?

PLAYS: Putting on a play about the holiday is exciting for children. They love rehearsing, dressing up, and getting on stage. And they love pleasing the adults, who enjoy the plays in spite of (and to some extent because of) the imperfections. Older children can spend many weeks striving for professional results. They can also write or adapt a script, buy costumes and make-up, create the soundtrack, and so on. Children can also prepare a dramatic reading related to the holiday. Such readings require far less work for the adults directing the show, and absorb the children's minds almost as much as a full production.

PROJECTS: Every year at the Govardhana Puja festival, honoring Lord Kṛṣṇa's lifting of Govardhana Hill, our students make a small hill of papier mache over wire and balloons. We paint it and decorate it with plants, streams, pools, plastic or clay animals, and so on. (We make the pools from mirrors and the streams from tinsel over tin foil). One year, to celebrate Rathayātrā each student made his or her own cart from a shoe box and cardboard. We've also made dioramas inside boxes. A simple one- or two-day project: writing about the festival and then mounting and decorating the poem or essay.

GAMES: To celebrate the appearance of Lord Varāha, the Lord as a giant boar who lifted the earth with His tusks, the children play "stick the earth on Varāha's tusks." Some years we have groups of students make a picture of Varāha and the earth and then play the game with the best picture. Last year our grown daughter drew Varāha, and the students competed for the best earth drawing. Then, blind-

folded, each of us tried to tape the earth as close as possible to the tips of the Lord's tusks. A simple prize awaited the winner.

KIRTANAS: Children love singing "Sītā-Rāma" on Lord Rāma's appearance day, or whatever songs and prayers relate to the incarnation or event we are celebrating. Sometimes we make copies of a song in Devanāgarī, the original Sanskrit alphabet, to have the children practice their Sanskrit while they learn the prayer.

STORIES: What is more fun for a child than a story? But so often we adults just read, without expression or explanation, from a book written for adults. If we dramatize a little, have lively questions and answers, and concentrate on the story line, children will be entranced. Today we also have many Kṛṣṇa conscious stories on audio and video tape.

CHILDREN HELPING ADULTS: Children can decorate the temple, help with cooking a feast, and do extra cleaning at home or at the temple. If they worship a Deity of the Lord, they can make Him a special flower garland or a new outfit, or decorate His altar with flowers. Older children can help in many ways at the temple.

FASTING: Fasting may not sound like fun for a child, but most children delight in performing some austerity for Kṛṣṇa. Many festival days call for fasting, either until noon or the evening. I generally ask children under age seven to eat, even if they want to fast. I encourage children over ten to try the fast, and I have prasādam available if they can't stick to it. Children remember with fondness the first Janmastami they fasted until midnight.

GENERAL MOOD: We can find many more ways to include children in holidays. The real key is the mood of the adults. We need to remember that celebrating the glory of the Lord is for children too.

This section originally appeared as an article in "Back to Godhead" magazine, 1988

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Scripture

General ideas:

- When Balarāma went to rescue Sāmba, the Kurus insulted Balarāma saying that His family was inferior to them. Draw a family tree of how the Yadu dynasty (Balarāma's family), the Kuru's and the Pāṇḍava's are related. Draw your own family tree.
- Due to pride the Kauravas thought themselves greater than Kāṇḍya's family, the Yadus, and thus they didn't recognise Lord Balarāma as the Supreme Lord. In material society pride is encouraged, but in spiritual life we want to develop humility, not pride. Write an essay explaining why humility is a more attractive and saintly quality than pridefulness.
- ❀ Make a drama of the Kurava's prideful statements and Balarāma's anger. What does Bhagavad-gētā say about anger/wrath? Discuss the difference between material anger and Balarāma's anger
- Why was Balarāma's anger "meant for instructing everyone"? Give examples from Kāṇḍya stories of people who have shown anger. Categorise them in to two groups – those whose anger was spiritual and those whose was material. What is the difference?
- When Lord Balarāma dragged the city of Hastināpura towards the Ganges it was like a great earthquake had hit. Put yourself in their shoes. How would the Kauravas have felt? Write a diary entry of how you would feel in that situation.
- Research great floods or earthquakes in your country. With the help of your parents write a plan of what you must do if a flood or an earthquake strikes in your town. Research what other natural disasters could happen & make a plan for them too.
- Record a live radio broadcast of the events as they happened at Hastināpura.
- When Balarāma made Hastināpura tremble like an earthquake, the Kaurava's, afraid, approached Balarāma in distress. Using the index of Bhagavad-gētā, find the verse that explains which four types of people approach Kāṇḍya and which four types of people don't approach Kāṇḍya.
- Balarāma's rage was fuelled by the Kuru's speaking to Him with harsh words. Think of a time when you have been hurt by someone's harsh words. Have there been times when your harsh words have hurt others? How can you make up for your harsh words? What would you do differently next time?
- Lord Kāṇḍya & Lord Balarāma descended to the material world to rid the world of demoniac persons. Find the verse in the Bhagavad-gētā that explains the purpose of Kāṇḍya (& His expansions like Balarāma) appearing in this world.
- Balarāma killed many demons. Make a chart of (1) all the demons that Balarāma killed, (2) what they looked like (3) how He killed them and (4) how old He was when He killed each one.
- Choose your favourite story of Balarāma killing a demon and draw a vivid picture or series of cartoons of the scene.
- Make a sound track to go with the story of Kāṇḍya & Balarāma killing the Dhenuka demon and his mates.
- Make a collage (with ripped up coloured paper & pictures) of the scene when the donkey demons' dead bodies hung in the trees and the ripe fruits lay scattered on the ground.
- Pralambāsura, in disguise as a cowherd boy, entered into the games of Kāṇḍya & Balarāma and tried to carry away Balarāma to kill Him. Discuss with a parent what you should do if a stranger approaches you and offers you something (i.e. a lift, some food...).
- Re-enact the game that Kāṇḍya & Balarāma played with Pralambāsura. Divide into two teams. Kāṇḍya is the leader of one team, Balarāma is the leader of the other. Pralambāsura is on Kāṇḍya's team. The teams start to wrestle with each other. Balarāma must beat Pralambāsura. Then the losers carry the winners on their shoulders.
- Pretend to be Pralambāsura with Balarāma on your shoulders. As Balarāma gets heavier and heavier you have to slow down and start to struggle under the weight.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Scripture

2-4 years:

- Dig a trench in the ground and fill it with water. Pretend it's the Yamunā River. Pretend to be Balarāma and ask the river to come to you. Then hit the ground with a stick, pretending it's a plough.
- Play like monkeys, coo-coo birds, peacocks, and cows in the Vṛndāvana Forest.
- Mix honey and fruit juice, offer to a picture of Lord Balarāma, and drink it with friends.
- Hear the simplified stories of Balarāma that are in this book. Act them out.

5-7 years:

- Read the story of the Yamunā River not coming. Talk about when your parents or teacher ask you to come and you don't. How do you feel? How do your parents or teachers feel?
- Hear one of the simplified stories in this book about Balarāma and then re-tell it to a friend.
- Draw a picture showing something from one of the Balarāma stories.
- Say which story is your favorite and what you like best about it.

8-10 years:

- Take one of the simplified stories about Balarāma and turn it into a drama script.
- List the Balarāma stories and rate each as the most: funny, exciting, interesting, scary, confusing, and so forth. If you could choose one of the stories to see personally, which would it be and why?
- Hear the simplified story of Forest Fun and then create something that shows what the cowherd boys do—a song, a drawing, or a sculpture
- Hear about Balarāma killing Rukmī. Did anyone ever say you cheated when you did not? What did you feel and what did you do? Discuss.

11-13 years:

- Create a drama of one of the Balarāma stories and perform it.
- Read the story of the Yamunā from Kṛṣṇa Book or the Bhāgavatam and discuss what to do when we think our authority is making a mistake. When can we disobey? Is there a proper way to disobey?
- Hear the story of Balarāma's travels. List where you have traveled and where you want to go. Pick one of the places you want to go and do some research about how far it is, what the climate is like there, what the temple is like there, and so forth. Present your research in an essay or a display on a large sheet of cardboard with pictures.

14-18 years:

- Read the simplified Balarāma stories in this book. Pick one of the stories and read the original both in Kṛṣṇa Book and in the Bhāgavatam. Make a venn diagram of all three to compare and contrast.
- Pick one of the stories and tell it to young children, dramatizing it while telling it.
- Read the story of Sāmba in Kṛṣṇa Book or the Bhāgavatam and discuss it from Lakṣmaṇā's point of view—did she end up with a good husband? Do you think she will be happy? Why did the Kurus decide she should marry Sāmba?

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Scripture: Resources

For most of the activities in this scripture section, you can use the simplified stories in this book.

Activity:

☪ Make a drama of the Kurava's prideful statements and Balarāma's anger. What does Bhagavad-gītā say about anger/wrath? Discuss the difference between material anger and Balarāma's anger

SB 10.68.24—40

[The Kuru nobles said:] Oh, how amazing this is! The force of time is indeed insurmountable: a lowly shoe now wants to climb on the head that bears the royal crown. It is because these Vṛṣṇis are bound to us by marital ties that we have granted them equality, allowing them to share our beds, seats and meals. Indeed, it is we who have given them their royal thrones. Only because we looked the other way could they enjoy the pair of yak-tail fans and the conchshell, white umbrella, throne, and royal bed. No longer should the Yadus be allowed to use these royal symbols, which now cause trouble for those who gave them, like milk fed to poisonous snakes. Having prospered by our grace, these Yādavas have now lost all shame and are daring to command us! How would even Indra dare usurp anything that Bhīṣma, Droṇa, Arjuna or the other Kurus have not given him? It would be like a lamb claiming the lion's kill. Śrī Bādarāyaṇi said: O best of the Bhāratas, after the arrogant Kurus, thoroughly puffed up by the opulence of their high birth and relations, had spoken these harsh words to Lord Balarāma, they turned and went back to their city.

Seeing the bad character of the Kurus and hearing their nasty words, the infallible Lord Balarāma became filled with rage. His countenance frightful to behold, He laughed repeatedly and spoke as follows. [Lord Balarāma said:] "Clearly the many passions of these scoundrels have made them so proud that they do not want peace. Then let them be pacified by physical punishment, as animals are with a stick. "Ah, only gradually was I able to calm the furious Yadus and Lord Kṛṣṇa, who was also enraged. Desiring peace for these Kauravas, I came here. But they are so dull-headed, fond of quarrel and mischievous by nature that they have repeatedly disrespected Me. Out of conceit they dared to address Me with harsh words!

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Scripture: Resources

King Ugrasena, the lord of the Bhojas, Vṛṣṇis and Andhakas, is not fit to command, when Indra and other planetary rulers obey his orders? "That same Kṛṣṇa who occupies the Sudharmā assembly hall and for His enjoyment took the pāri-jāta tree from the immortal demigods—that very Kṛṣṇa is indeed not fit to sit on a royal throne? "The goddess of fortune herself, ruler of the entire universe, worships His feet. And the master of the goddess of fortune does not deserve the paraphernalia of a mortal king?

"The dust of Kṛṣṇa's lotus feet, which is the source of holiness for all places of pilgrimage, is worshiped by all the great demigods. The principal deities of all planets are engaged in His service, and they consider themselves most fortunate to take the dust of the lotus feet of Kṛṣṇa on their crowns. Great demigods like Lord Brahmā and Lord Śiva, and even the goddess of fortune and I, are simply parts of His spiritual identity, and we also carefully carry that dust on our heads. And still Kṛṣṇa is not fit to use the royal insignia or even sit on the royal throne? "We Vṛṣṇis enjoy only whatever small parcel of land the Kurus allow us? And we are indeed shoes, whereas the Kurus are the head?

"Just see how these puffed-up Kurus are intoxicated with their so-called power, like ordinary drunken men! What actual ruler, with the power to command, would tolerate their foolish, nasty words? "Today I shall rid the earth of the Kauravas!" declared the furious Balarāma. Thus He took His plough weapon and rose up as if to set the three worlds ablaze.

Bhagavad-gītā 16.21:

There are three gates leading to this hell—lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Deity

General ideas:

- Balarāma gives us the strength to carry out Kāñḥā's instructions and to carry out the spiritual masters instruction's. Write a prayer to Lord Balarāma asking for spiritual strength.
- ॐ Listen to a description of Balarāma's form. Draw as you listen.
- Discuss how Balarāma and Kṛṣṇa could have different opinions about who should marry Subhadrā and about the fight between Duryodhana and Bhīma.
- Discuss how Balarāma was in Devakī's womb first and prepared the way for Kṛṣṇa. Balarāma is the original guru. Discuss or write about how the guru prepares our heart to receive Kṛṣṇa.
- Write a description of the form of Balarāma in the Jagannātha Puri Deities (Jagannātha, Balarāma, Sudhadra) for someone who has never seen Him.
- Make a garland of paper or real flowers for a Deity or picture of Lord Balarāma.
- Sew a simple outfit for a Deity of Lord Balarāma.
- Look at different pictures of Kṛṣṇa-Balarāma deities around the world. Choose which ones you like best and explain why.
- Look at different pictures of Deities of Jagannātha, Balarāma, and Subhadrā around the world. Decide which is the largest, smallest, most beautifully decorated, has the most colourful turban, the most jewellery, and so forth.
- In the forest Kṛṣṇa & Balarāma would decorate themselves with fresh leaves, peacock feathers, garlands, flower buds and coloured minerals. On a LARGE picture of Lord Balarāma stick leaves, flowers, feathers & coloured sand to decorate Him.
- Design an outfit and decorations (on paper) for a Deity of Lord Balarāma.
- Write a song or poem about pulling Lord Balarāma's Rathayātrā cart.
- Research the history of club fighting and then write a description of Balarāma teaching Duryodhana how to fight with a club.
- Draw five pictures of Lord Balarāma in five different pastimes.
- Look closely at the face of Lord Balarāma (in the Deities of Jagannātha, Balarāma, and Subhadrā) for 30 seconds. Draw His face from memory and then check how many details we done correctly. Try this with several different Balarāma Deities.
- Make at least 5 different beverages using honey and offer to the Deities or to a picture of Lord Balarāma.
- Write an essay explaining how Balarāma is Kṛṣṇa but in a different form and mood.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Deity

2-4 years:

- Balarāma is white and wears blue clothing. Find as many things as you can that are both white and blue.
- Get blue cloth and dress up like Lord Balarāma.
- The trees bend down to touch Balarāma's feet and the bees hum around His garland. Pretend to be a tree and then a bee that is worshipping Balarāma.

5-7 years:

- Make a plough and a club out of clay and offer them to a painting or Deity of Lord Balarāma.
- Decorate the home altar with flowers and leaves.
- Draw a picture of Lord Balarāma and make a cardboard frame.

8-10 years:

- Read the simplified story of the glories of Lord Balarāma. List the names of Balarāma's expansions from memory.
- Get colors from rocks or dirt outside. Mix with water and paint decorations on your body and that of your friends or family. Think about how Kṛṣṇa and Balarāma would decorate themselves with minerals from Govardhana Hill.
- Balarāma expands as Kṛṣṇa's bed, shoes, and umbrella. Make these out of paper and offer them to a picture or Deity of Kṛṣṇa.

11-13 years:

- Compare and contrast the forms and activities of Balarāma, Nityananda, and Laksman.
- ॐ Pick one description of Balarāma's form and write a poem or a song about it.
- Sing a song for the Deities that includes something about Lord Balarāma.
- Write a short essay about how Balarāma and Kṛṣṇa are the same person but have different moods.

14-18 years:

- Read the descriptions of Balarāma's form and Kṛṣṇa's form. Make a chart, venn diagram, or double-bubble to compare and contrast.
- Create a Deity of Balarāma out of clay and decorate Him.
- Help at the local temple for the festival, especially cleaning or decorating the temple room.
- Write a short essay about how it would feel to have a brother who is an expansion of yourself, but in a different mood.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Deity: Resources

Activities:

- ॐ Listen to a description of Balarāma's form. Draw as you listen.
- ॐ Pick one description of Balarāma's form and write a poem or a song about it.

He carried a plough on His large shoulders, He was moving about as if He were restless. In His left hand, He carried a renunciate's water pot, which was wrapped over by cane reeds. Both His upper cloth, and lower dress were blue. A beautiful earring pierced His left earlobe. His whole appearance and demeanour indicated that He was Lord Balarāma.

Caitanya Bhagavata 3: Śrī Mahāprabhu and Śrī Nityānanda Meet in Navadvīpa

Upon reaching the shelter of Lord Śeṣa, the Supreme Personality of Godhead, Citraketu saw that He was as white as the white fibers of a lotus flower. He was dressed in bluish garments and adorned with a brilliantly glittering helmet, armlets, belt and bangles. His face was smiling, and His eyes were reddish. He was surrounded by such exalted liberated persons as Sanat-kumāra.

SB 6.16.30

Akrūra then saw Kṛṣṇa and Balarāma in the village of Vraja, going to milk the cows. Kṛṣṇa wore yellow garments, Balarāma blue, and Their eyes resembled autumnal lotuses. One of those two mighty-armed youths, the shelters of the goddess of fortune, had a dark-blue complexion, and the other's was white. With Their fine-featured faces They were the most beautiful of all persons. As They walked with the gait of young elephants, glancing about with compassionate smiles, Those two exalted personalities beautified the cow pasture with the impressions of Their feet, which bore the marks of the flag, lightning bolt, elephant goad and lotus. The two Lords, whose pastimes are most magnanimous and attractive, were ornamented with jeweled necklaces and flower garlands, anointed with auspicious, fragrant substances, freshly bathed, and dressed in spotless raiment. They were the primeval Supreme Personalities, the masters and original causes of the universes, who had for the welfare of the earth now descended in Their distinct forms of Keśava and Balarāma. O King Parīkṣit, They resembled two gold-bedecked mountains, one of emerald and the other of silver, as with Their effulgence They dispelled the sky's darkness in all directions.

SB 10.38.28-33

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Holy Name

General ideas:

- ॐ Make a list of different names of Lord Balarāma. Discuss their meanings.
- ॐ Choose the name you like best, and draw or paint it on a card and decorate it with blue cloth (like Balarāma wears), glitter, flowers and/or leaves etc.. (like Kṛṣṇa & Balarāma decorate Themselves in the forest).
- ॐ On one set of small cards write the different names of Balarāma and on identical cards write the meanings of His names. Shuffle up the cards, turn them over & play the memory game, trying to match the names to their meanings.
- ॐ Learn verse 8 of the Sri Dasavatara-stotra
- ॐ Make up a song using the English translation of the Sri Dasavatara-stotra verse 8 about Lord Balarāma. Make up a dance to the song.
- ॐ Print out or write several names of Balarāma , several times each, putting one letter each on a small square of paper. Hide each square of paper in a different place. Children search for the squares and try to get a complete name. The winner is either the first to get a complete name, or the one who has completed the most names in a given time period.
- ॐ Type Balarāma's name in as many fonts as possible. Print out and decorate.
- ॐ Write the different names of Balarāma in different colours and various styles. See who can have the most styles and colours.
- ॐ Make any of Balarāma's names out of clay (form each letter). Let it dry, then paint and decorate it. Offer arotik to the name.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Holy Name

2-4 years:

- ॐ Chant the Hare Kṛṣṇa Mahā-mantra in front of a picture or Deity of Balarāma. Talk about how “rama” can mean Balarāma.
- Pretend to be a cowherd boy asking Balarāma to kill Dhenaka and get the fruits from the Talavan forest

5-7 years:

- ॐ Learn the English for a prayer or verse to Lord Balarāma.
- See who can write Balarāma’s name the most times in five minutes
- ॐ Write a name of Balarāma in very big letters. Decorate the letters with birds, flowers, etc. like an illuminated manuscript.
- Discuss the meanings of “strength” and “happiness”. Why do we want these? How do we get them?
- ॐ Learn the last line of the Śrī Daśavatāra-stotra verse 8. Chant this while playing like Balarāma wielding His plough and dragging Yamunā towards him.

8-10 years:

- ॐ Learn a prayer to Lord Balarāma or one of His expansions, Sanskrit and English
- ॐ Copy a verse about Balarāma—in Sanskrit, English, or both, and then draw a picture of the meaning.
- Write any name of Balarāma in more than one language.
- List as many ways as possible to be “strong” (different kinds of strength). Discuss why strength is attractive.

11-13 years:

- Take each name of Balarāma—write in Sanskrit and English, and then draw an illustration of the meaning of each.
- ॐ Take the English meaning of a verse or prayer about Lord Balarāma and turn it into a song.
- ॐ Write different names of Balarāma on strips of paper. Make the strips into a paper chain and use it to decorate the altar or temple area.
- Discuss people we know who showed courage and strength. Discuss what kind of strength we should want, and how we can get it.

14-18 years:

- ॐ Memorize the glorification of Lord Balarāma that Kṛṣṇa says in the Bhāgavatam (Sanskrit verses, or English translation, or Kṛṣṇa Book)
- ॐ Teach younger children a prayer or verse about Lord Balarāma.
- ॐ Make a design out of writing various names of Balarāma.
- Write a poem or song about how Balarāma gets pleasure from showing extraordinary strength.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Holy Name: Resources

Activity:

ॐ Chant the Hare Kṛṣṇa Mahā-mantra in front of a picture or Deity of Balarāma. Talk about how “rama” can mean Balarāma.

There is no difference between the forms of Kṛṣṇa, Rāma, Nārāyaṇa and Viṣṇu. All of Them are one. Sometimes foolish people ask whether when we chant “Rāma” in the Hare Kṛṣṇa mantra we refer to Lord Rāmacandra or Lord Balarāma. If a devotee says that the name Rāma in the Hare Kṛṣṇa mahā-mantra refers to Balarāma, a foolish person may become angry because to him the name Rāma refers to Lord Rāmacandra. Actually there is no difference between Balarāma and Lord Rāma. It does not matter whether one refers to Balarāma or to Lord Rāmacandra when chanting Hare Rāma, for there is no difference between Them. However, it is offensive to think that Balarāma is superior to Lord Rāmacandra or vice versa.
purport CC Madhya 9.155

ॐ Activities about the different names of Lord Balarāma:

śrī-garga uvāca
ayam hi rohiṇī-putro
ramayan suhṛdo guṇaiḥ
ākhyāsyate rāma iti
balādhikyād balaṁ viduḥ
yadūnām aprthag-bhāvāt
saṅkarṣaṇam uśanty api

SYNONYMS

śrī-gargaḥ uvāca—Gargamuni said; ayam—this; hi—indeed; rohiṇī-putraḥ—the son of Rohiṇī; ramayan—pleasing; suhṛdaḥ—all His friends and relatives; guṇaiḥ—by transcendental qualities; ākhyāsyate—will be called; rāmaḥ—by the name Rāma, the supreme enjoyer; iti—in this way; bala-ādhikyāt—because of extraordinary strength; balaṁ viduḥ—will be known as Balarāma; yadūnām—of the Yadu dynasty; aprthag-bhāvāt—because of not being separated from you; saṅkarṣaṇam—by the name Saṅkarṣaṇa, or uniting two families; uśanti—attracts; api—also.

TRANSLATION

Gargamuni said: This child, the son of Rohiṇī, will give all happiness to His relatives and friends by His transcendental qualities. Therefore He will be known as Rāma. And because He will manifest extraordinary bodily strength, He will also be known as Bala. Moreover, because He unites two families—Vasudeva's family and the family of Nanda Mahārāja—He will be known as Saṅkarṣaṇa.

SB 10.8.12

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Holy Name: Resources

Activity:

ॐ Memorize the glorification of Lord Balarāma that Kṛṣṇa says in the Bhāgavatam (Sanskrit verses, or English translation, or the section in Kṛṣṇa Book)

SB 10.15.5-8

śrī-bhagavān uvāca
aho amī deva-varāmarārcitaṁ
pādāmbujaṁ te sumanaḥ-phalārhaṇam
namanty upādāya śikhābhir ātmanas
tamo-'pahatyai taru-janma yat-kṛtam

The Supreme Personality of Godhead said: O greatest of Lords, just see how these trees are bowing their heads at Your lotus feet, which are worshipable by the immortal demigods. The trees are offering You their fruits and flowers to eradicate the dark ignorance that has caused their birth as trees.

ete 'linas tava yaśo 'khila-loka-tīrthaṁ
gāyanta ādi-puruṣānupathaṁ bhajante
prāyo amī muni-gaṇā bhavadiya-mukhyā
gūḍhaṁ vane 'pi na jahaty anaghātma-daivam

O original personality, these bees must all be great sages and most elevated devotees of Yours, for they are worshiping You by following You along the path and chanting Your glories, which are themselves a holy place for the entire world. Though You have disguised Yourself within this forest, O sinless one, they refuse to abandon You, their worshipable Lord.

nṛtyanty amī śikhina iḍya mudā hariṇyaḥ
kurvanti gopya iva te priyam īkṣaṇena
sūktaiś ca kokila-gaṇā gṛham āgatāya
dhanyā vanaukasa iyān hi satāṁ nisargaḥ

O worshipable one, these peacocks are dancing before You out of joy, these doe are pleasing You with affectionate glances, just as the gopīs do, and these cuckoos are honoring You with Vedic prayers. All these residents of the forest are most fortunate, and their behavior toward You certainly befits great souls receiving another great soul at home.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Holy Name: Resources

dhanyeyam adya dharaṇī tṛṇa-vīrudhas tvat-
pāda-spr̥ṣo druma-latāḥ karajābhimṛṣṭāḥ
nadyo 'drayaḥ khaga-mrgāḥ sadayāvalokair
gopyo 'ntareṇa bhujayor api yat-spr̥hā śriḥ

This earth has now become most fortunate, because You have touched her grass and bushes with Your feet and her trees and creepers with Your fingernails, and because You have graced her rivers, mountains, birds and animals with Your merciful glances. But above all, You have embraced the young cowherd women between Your two arms-a favor hankered after by the goddess of fortune herself.

Activities involving prayers or songs to Lord Balarāma (the above verses can also be used)

Śrī Daśavatāra-stotra

Text Eight

vahasi vapuṣi viśade vasanam jaladābham
hala-hati-bhīti-milita-yamunābham
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare

SYNONYMS

vahasi–You wear; vapuṣi viśade–on Your brilliant white body; vasanam–garments; jalada-ābham–the color of a fresh blue rain cloud; hala-hati–due to the striking of Your plowshare; bhīti–who feels great fear; milita–happened; yamunābham–the personified river Yamunā appeared; keśava–O Lord Keśava, of fine hair!; dhṛta-haladhara-rūpa–who have accepted the form of Lord Balarāma, the wielder of the plough (hala–plough, dhara–the holder); jaya jagadīśa hare...

TRANSLATION

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Balarāma, the wielder of the plough! All glories to You! On Your brilliant white body You wear garments the color of a fresh blue rain cloud. These garments are colored like the beautiful dark hue of the River Yamunā, who feels great fear due to the striking of Your plowshare.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Holy Name: Resources

Activities that involve prayers or verses to Lord Balarāma, continued:

1) SB 10.65.28-29

rāma rāma mahā-bāho
na jāne tava vikramam
yasyaikāṁśena vidhṛtā
jagatī jagataḥ pate

SYNONYMS

rāma rāma—O Rāma, Rāma; mahā-bāho—O mighty-armed one; na jāne—I do not appreciate; tava—Your; vikramam—prowess; yasya—whose; eka—one; aṁśena—by a portion; vidhṛtā—is sustained; jagatī—the earth; jagataḥ—of the universe; pate—O master.

TRANSLATION

[Goddess Yamunā said:] Rāma, Rāma, O mighty-armed one! I know nothing of Your prowess. With a single portion of Yourself You hold up the earth, O Lord of the universe.

param bhāvaṁ bhagavato
bhagavan mām ajānatīm
muktum arhasi viśvātman
prapannām bhakta-vatsala

SYNONYMS

param—supreme; bhāvaṁ—the status; bhagavataḥ—of the Personality of Godhead; bhagavan—O Supreme Lord; mām—me; ajānatīm—not knowing; muktum arhasi—please release; viśva—of the universe; ātman—O soul; prapannām—surrendered; bhakta—to Your devotees; vatsala—O You who are compassionate.

TRANSLATION

My Lord, please release me. O soul of the universe, I didn't understand Your position as the Supreme Godhead, but now I have surrendered unto You, and You are always kind to Your devotees.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Holy Name: Resources

2) SB 10.68.44-48 (prayers by the Kurus)

rāma rāmākhilādhāra
prabhāvaṁ na vidāma te
mūḍhānām naḥ ku-buddhīnām
kṣantum arhasy atikramam

[The Kauravas said:] O Rāma, Rāma, foundation of everything! We know nothing of Your power. Please excuse our offense, for we are ignorant and misguided.
sthity-utpatty-apyayānām tvam

sthity-utpatty-apyayānām tvam
eko hetur nirāśrayaḥ
lokān krīḍanakān īśa
krīḍatas te vadanti hi

You alone cause the creation, maintenance and annihilation of the cosmos, and of You there is no prior cause. Indeed, O Lord, authorities say that the worlds are mere playthings for You as You perform Your pastimes.

tvam eva mūrdhnīdam ananta līlayā
bhū-maṇḍalaṁ bibharsī sahasra-mūrdhan
ante ca yaḥ svātma-niruddha-viśvaḥ
śeṣe 'dvitīyaḥ pariśiṣyamāṇaḥ

O unlimited one of a thousand heads, as Your pastime You carry this earthly globe upon one of Your heads. At the time of annihilation You withdraw the entire universe within Your body and, remaining all alone, lie down to rest.

kopas te 'khila-śikṣārtham
na dveṣān na ca matsarāt
bibhrato bhagavan sattvaṁ
sthiti-pālana-tatparaḥ

Your anger is meant for instructing everyone; it is not a manifestation of hatred or envy. O Supreme Lord, You sustain the pure mode of goodness, and You become angry only to maintain and protect this world.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Holy Name: Resources

namas te sarva-bhūtātman
sarva-śakti-dharāvyaya
viśva-karman namas te 'stu
tvām vyaṁ śaraṇaṁ gatāḥ

We bow down to You, O Soul of all beings, O wielder of all potencies, O tireless maker of the universe! Offering You obeisances, we take shelter of You.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Association of Saintly Persons

2-4 years:

- Go outside and pretend to be with Kṛṣṇa and Balarāma as they enter the Tāla Forest. Shake the trees to get the fruits down and get Dhenakasura's attention. Take some pillows and whirl them around and then throw them into the tops of bushes. Praise Balarāma by saying, "well done, well done!"
- Re-enact Kṛṣṇa and Balarāma getting tired and massaging each other's legs.
- ॐ Name all the fun things Kṛṣṇa & Balarāma would do in the forest with their friends. Choose a couple of your favourites. Think about what simple props & costumes you can make or find and then re-enact such antics with your friends.

5-7 years:

- Balarāma's club is called Sunanda and He uses it to fight with the demons. Dvidida attacked Balarāma with trees, and then with big stones, but, with His club, Balarāma smashed the stones into pebbles. List as many games you know of where people hit a ball or other object with some sort of stick.
- ॐ Make a list of all the fun things Kṛṣṇa & Balarāma would do in the forest. Find or draw pictures that remind you of each activity. Then stick the pictures around the house. Invite a friend around and take them on a tour around the house telling them about the fun Kṛṣṇa & Balarāma would have.

8-10 years:

- Balarāma carries a plough and a club. The plough represents a simple life of cow protection and agriculture. Research what various kinds of ploughs look like and how they are most commonly used. Make a poster to show what you learned.
- Make a list of the children you know and how many brothers or sisters they have. Discuss how siblings help each other, and the relationship between Kṛṣṇa and Balarāma.

11-13 years:

- Make a Rathayātrā cart from a shoebox and cardboard. Put a picture of Lord Balarāma on the cart and pull Him to Vṛndāvana to be with His devotees.
- Go through Kṛṣṇa Book to find the names of the cowherd boys who are friends with Kṛṣṇa and Balarāma. See who can find the most names in a given amount of time.

14-18 years:

- Bees would follow Lord Balarāma everywhere. Research types of bees, where they live, how they help agriculture, what products they produce, and so forth. Present your findings in an essay, powerpoint (slide show), or poster.
- ॐ Learn the hatha yoga pose – halasana.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Association of Saintly Persons: Resources

Activities:

ॐ Make a list of all the fun things Kṛṣṇa & Balarāma would do in the forest.

SB 10.18.12 - 16

Kṛṣṇa and Balarāma played with their cowherd boyfriends by whirling about, leaping, hurling, slapping and fighting. Sometimes Kṛṣṇa and Balarāma would pull the hair on the boys' heads. While the other boys were dancing, O King, Kṛṣṇa and Balarāma would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, "Very good! Very good!" Sometimes the cowherd boys would play with bilva or kumbha fruits, and sometimes with handfuls of āmalaka fruits. At other times they would play the games of trying to touch one another or of trying to identify somebody while one is blindfolded, and sometimes they would imitate animals and birds. They would sometimes jump around like frogs, sometimes play various jokes, sometimes ride in swings and sometimes imitate monarchs. In this way Kṛṣṇa and Balarāma played all sorts of well-known games as They wandered among the rivers, hills, valleys, bushes, trees and lakes of Vṛndāvana.

SB 10.12.4 –11

Although all these boys were already decorated by their mothers with ornaments of kāca, guñjā, pearls and gold, when they went into the forest they further decorated themselves with fruits, green leaves, bunches of flowers, peacock feathers and soft minerals. All the cowherd boys used to steal one another's lunch bags. When a boy came to understand that his bag had been taken away, the other boys would throw it farther away, to a more distant place, and those standing there would throw it still farther. When the proprietor of the bag became disappointed, the other boys would laugh, the proprietor would cry, and then the bag would be returned.

Sometimes Kṛṣṇa would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, "I shall be the first to run and touch Kṛṣṇa! I shall touch Kṛṣṇa first!" In this way they enjoyed life by repeatedly touching Kṛṣṇa. All the boys would be differently engaged. Some boys blew their flutes, and others blew bugles made of horn. Some imitated the buzzing of the bumblebees, and others imitated the voice of the cuckoo. Some boys imitated flying birds by running after the birds' shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Association of Saintly Persons: Resources

dancing of the peacocks. Some boys attracted young monkeys in the trees, some jumped into the trees, imitating the monkeys, some made faces as the monkeys were accustomed to do, and others jumped from one branch to another. Some boys went to the waterfalls and crossed over the river, jumping with the frogs, and when they saw their own reflections on the water they would laugh. They would also condemn the sounds of their own echoes.

Activity:

❧ Learn the hatha yoga pose – halasana



हलासन

HALĀSANA

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Holy Places: Yamunā River

2-4 years:

- Visit a local river or stream. Talk about how Balarāma wanted to play in the Yamunā and how rivers help people. Play in the river if appropriate.
- Get a cup or bowl of water and talk about how we use water. Look at pictures of the Yamunā and talk about how Kṛṣṇa and Balarāma would use Yamunā water. If you have some Yamunā water, sprinkle some on everyone's head.

5-7 years:

- ॐ List or name as many songs as you know that have the word “Yamunā” or “Kālindī” in them. Learn part of all of one of the songs.
- ॐ Look at a photo or painting of the Yamunā and write all the ways it makes you feel.
- Talk to people who have been to the Yamunā. Have them tell about their experiences.

8-10 years:

- Find out what rivers are near where you live, and how people have used one of those rivers in the last two hundred years. Present what you find in an essay, poster, electronic slide show, or song.
- ॐ Learn a song (or part) that has the word “Yamunā” or “Kālindī” in it.
- Write a short skit about Balarāma calling the Yamunā River. Perform it for an audience.

11-13 years:

- Draw the course of the Yamunā River on an outline map of India.
- List as many pastimes as you can that involve the Yamunā River.
- Find photos of the Yamunā and make a display—such as a collage or slide show (if the photos are electronic)
- Create a presentation about the Yamunā for people who don't know anything about Kṛṣṇa consciousness.

14-18 years:

- Research how the Yamunā is being polluted and what attempts are being made to clean her waters. Show what you learned in a poster, or charts and graphs.
- ॐ Make a chart showing the Yamunā's family history—her mother and father, brother, husband, and children.
- Write a poem about the Yamunā.

Holy Places: Resources

Activities:

ॐ List as many songs as you know that have the word “Yamunā” or “Kālindī” in them. Learn part of all of one of the songs.

ॐ Learn a song that has the word “Yamunā” or “Kālindī” in it.

A few songs and parts of songs:

1)

(jaya) rādhā-mādhava (jaya) kuñja-bihārī
(jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī
(jaya) jaśodā-nandana, (jaya) braja-jana-rañjana,
(jaya) jāmuna-tīra-vana-cārī

Kṛṣṇa is the lover of Rādhā. He displays many amorous pastimes in the groves of Vṛndāvana, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of mother Yaśodā, the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamunā.

2)

ādhā-kuṇḍa-taṭe kalinda-tanayā-tīre ca vaṁśīvaṭe
premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā
gāyantau ca kadā harer guṇa-varam bhāvābhibhūtau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

7) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were sometimes on the bank of the Rādhā-kunda lake or the shores of the Yamunā and sometimes at Vaṁśīvaṭa. There they appeared just like madmen in the full ecstasy of love for Kṛṣṇa, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Kṛṣṇa consciousness.

(Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka by Śrīnivāsa Ācārya)

Holy Places: Resources

3)

yāmuna-taṭa-cara, gopī-basana-hara,
rāsa-rasika, kṛpāmoya
śrī-rādhā-vallabha, bṛndābana-naṭabara,
bhaktivinod-āśraya

4) Kṛṣṇa wanders along the banks of the River Yamunā. He stole the garments of the young damsels of Vraja who were bathing there. He delights in the mellows of the rāsa dance; He is very merciful; the lover and beloved of Śrīmatī Rād-hārāṇī; the great dancer of Vṛndāvana; and the shelter and only refuge of Ṭhākura Bhaktivinoda.

(Śrī Nāma-kīrtana Chanting of the Holy Names, verse 4 (from Gītāvalī))

4)

kadācit kālindī-taṭa-vipina-saṅgītaka-ravo
mudābhīrī-nārī-vadana-kamalāsvāda-madhupaḥ
ramā-śambhu-brahmāmara-pati-gaṇeśārcita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

1) Sometimes in great happiness Lord Jagannātha makes a loud concert with His flute in the groves on the banks of the Yamunā. He is like a bumblebee tasting the beautiful lotuslike faces of the cowherd damsels of Vraja, and great personalities such as Lakṣmī, Śiva, Brahmā, Indra, and Gaṇeśa worship His lotus feet. May that Jagannātha Svāmī be the object of my vision.

(Śrī Jagannāthāṣṭaka)

5)

kālindīra kūle keli-kadambēra vana
ratana-bedīra upara bosābo du'jana

In a forest of small kadamba trees on the bank of the Yamunā, I will seat the divine couple on a throne made of brilliant jewels.

(Sakhī-vṛnde Vijñapti (rādhā-kṛṣṇa prāṇa mora))

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Holy Places: Resources

6)

śyama-kunḍa, rādhā-kunḍa, giri-govardhan
kālindī jamunā jaya, jaya mahāvan

All glories to Śyāma-kunḍa, Rādhā-kunḍa, Govardhana Hill, and the Yamunā River (Kālindī). All glories to the great forest known as Mahāvana, where Kṛṣṇa and Balarāma displayed all of Their childhood pastimes.

(Śrī Vraja-dhāma-mahimāmṛta (jaya rādhe, jaya kṛṣṇa, jaya vṛndāvan))

7)

guñjā madhurā mālā madhurā
yamunā madhurā vīcī madhurā
salilaṁ madhuraṁ kamalaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ

Verse 6: His gopīs are sweet, His Pastimes are sweet, His union is sweet, His food is sweet, His delight is sweet, His courtesy is sweet -Everything is sweet about the Emperor of Sweetness

(Madhurāṣṭakam)

8)

vṛndāvana ramya-sthāna divya-ciñtāmaṇi-dhāma
ratana-mandira manohara
abṛta kālindī-nīre rāja-hamsa keli kare
tāhe śobhe kanaka-kamala

The beautiful place known as Vṛndāvana is a transcendental abode in the spiritual world and is made entirely of divine touchstones. There are many beautiful temples made out of jewels, and swans known as rāja-hamsa play in the waters of the River Yamunā, which flows through that transcendental land. In the water of that divine river there is a beautiful golden lotus of a hundred petals.

(Pt: Song 33—Vāsantī-rāsa (Amorous Pastimes in the Spring))

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Holy Places: Resources

Activity:

ॐ Make a chart showing the Yamunā's family history—her mother and father, brother, husband, and children.

Śruta, Kavi, Vṛṣa, Vīra, Subāhu, Bhadra, Śānti, Darśa and Pūrṇamāsa were sons of Kālindī. Her youngest son was Somaka. (note: Kālindī is the Yamunā who is married to Lord Kṛṣṇa. Each queen also had one daughter, though the name is not mentioned.)

SB 10.61.14

Samjñā, the wife of Vivasvān, the sun-god, gave birth to the Manu named Śrāddhadeva, and the same fortunate wife also gave birth to the twins Yamarāja and the River Yamunā. Then Yamī, while wandering on the earth in the form of a mare, gave birth to the Aśvinī-kumāras.

SB 6.6.40

All glories to Śrī Yamunā, the daughter of the sun-god and sister of Yamarāja. She is beloved of Kṛṣṇa, the killer of Mura. She has made friends with Mathurā District and has exceeded the greatness of Gaṅgādevī. On the pretext of being a river, she carries the nectar flowing from Lord Śrī Kṛṣṇa's lotus feet.

COMMENTARY

Yamunā, the holiest of rivers, is the ornament of Śrī Vṛndāvana-dhāma. As the daughter of Vivasvān, the sun-god, she has inherited the power to illuminate the world, and as the sister of Yamarāja, the king of death, she is also the dispenser of perfect justice. Tracing an attractive winding path through Mathurā District, she befriends that holy land on several sides.

Bṛhad-bhāgavatāmṛta 1.1.6

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Holy Places: Resources

Activity:

ॐ Look at a photo or painting of the Yamunā and write all the ways it makes you feel.



Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Rubric for Collaborative Work Skills For assessing how well children work together on projects

CATEGORY	4	3	2	1
Contributions	Routinely provides useful ideas when participating in the group and in classroom discussion. A definite leader who contributes a lot of effort.	Usually provides useful ideas when participating in the group and in classroom discussion. A strong group member who tries hard!	Sometimes provides useful ideas when participating in the group and in classroom discussion. A satisfactory group member who does what is required.	Rarely provides useful ideas when participating in the group and in classroom discussion. May refuse to participate.
Quality of Work	Provides work of the highest quality.	Provides high quality work that occasionally needs to be checked/redone by other group members to ensure quality	Provides work that often needs to be checked/redone by others to ensure quality.	Provides work that usually needs to be checked/redone by others to ensure quality.
Time-management	Routinely uses time well throughout the project to ensure things get done on time. Group does not have to adjust deadlines or work responsibilities because of this person's procrastination.	Usually uses time well throughout the project, but may have procrastinated on one thing. Group does not have to adjust deadlines or work responsibilities because of this person's procrastination.	Tends to procrastinate, but always gets things done by the deadlines. Group does not have to adjust deadlines or work responsibilities because of this person's procrastination.	Rarely gets things done by the deadlines AND group has to adjust deadlines or work responsibilities because of this person's inadequate time management.
Working with Others	Almost always listens to, shares with, and supports the efforts of others. Tries to keep people working well together.	Usually listens to, shares with, and supports the efforts of others. Does not cause "waves" in the group.	Often listens to, shares with, and supports the efforts of others, but sometimes is not a good team member.	Rarely listens to, shares with, and supports the efforts of others. Often is not a good team player.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Rubric for Projects

For assessing how well individual children completed projects

CATEGORY	4	3	2	1
<u>Use of Class Time</u>	Used time well during each class period. Focused on getting the project done. Never distracted others.	Used time well during each class period. Usually focused on getting the project done and never distracted others.	Used some of the time well during each class period. There was some focus on getting the project done but occasionally distracted others.	Did not use class time to focus on the project OR often distracted others.
<u>Graphics -Clarity</u>	Graphics are all in focus and the content easily viewed and identified from 2m. away.	Most graphics are in focus and the content easily viewed and identified from 2m. away.	Most graphics are in focus and the content is easily viewed and identified from 1m. away.	Many graphics are not clear or are too small.
<u>Knowledge Gained</u>	Student can accurately answer all questions related to facts in the activity and processes used to create the poster.	Student can accurately answer most questions related to facts in the activity and processes used to create the poster.	Student can accurately answer about 75% of questions related to facts in the activity and processes used to create the poster.	Student appears to have insufficient knowledge about the facts or processes used in the activity.
<u>Content - Accuracy</u>	More than 6 activities completed from each section	5-6 activities are completed from each section	3-4 activities completed from each section	2 activities completed from each section

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Summary of Bloom's Categories of Learning that was Used to Create the Activities in this Guide

Knowledge—repetition of facts, recognition of the fact in the form in which it was presented

Comprehension—demonstrating that one internalizes the meaning of the facts, as shown by matching a fact to a description, changing the information into another form, comparing and contrasting facts without evaluation, choosing which facts are implied in a conclusion or statement

Application—using understood facts, though not in an original way, such as solving a word problem in mathematics, putting together a research paper where one takes others' ideas and puts them into a flowing whole, physical action taken on the basis of what one has understood, such as organizing a river clean-up when studying ecology, teaching according to Bloom after studying him

Analysis—identifying logical or illogical means by which someone reached a conclusion, identifying unstated premises from a conclusion, reaching a conclusion from premises, breaking a whole into component parts and examining how they fit together

Synthesis—application that is original and creative, such as taking the principles of cultural capital, resiliency, and curriculum alignment and designing a curriculum model which gives low SES students equal opportunity to learn as well as personal resilience while facilitating middle and high SES students in fully utilizing their own lived experiences.

Evaluation—a determination of value, quality, usefulness, fairness, and so on based on a thorough understanding of the situation and facts as well as an analysis of how they are being or could be applied as well as creative ways of application.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Matrix of Bloom's Taxonomy & Gardner's Seven Intelligences

The activities in this guide were designed by using a matrix of Bloom's Taxonomy (Categories) of learning, along with Gardner's seven types of intelligence. Children will learn best when a wide variety of activities are used as learning experiences.

MULTIPLE INTELLIGENCES & BLOOM'S TAXONOMY						
Seven ways to be smart	Bloom's Taxonomy: Six Thinking Levels					
	Knowing	Understanding	Applying	Analysing	Creating	Evaluating
Verbal	Make an A-Z list What is the meaning Write facts about What is true or false List relevant info	Summarize Say in your own words Discuss Find the major points Explain Outline	Interview & survey Write a plan to... Make word puzzle about... Write report about Write an advertisement	Compare and contrast How many other ways? What does not belong? Research & report Debate	Original creative writing Original speech Create story board Write motto	Review a book, article Debate pros & cons Write recommendations Choose most important questions
Mathematical	Classify parts Describe steps Make time line Make facts chart	Prepare a flow chart Find patterns Summarize in graph Draw scale model	Summarize findings with numbers & graphs Explain cause & effect	Study info & transfer into a pie chart Create table to show... What is logically wrong? Experiment to prove...	Redesign a presentation Prepare itinerary Make argument to prove Predict Estimate	Decide what data to collect to assess a question Rate from most to least effective
Visual/Spatial	Use maps to... Illustrate ideas Show in chart Make picture book	Summarize in a diagram Illustrate with drawing Make a collage of	Arrange a room or space Plan route from info Use colour appropriately Demonstrate an artistic skill	Venn or Double-bubble Mind map Review art or film	Design board game Design building Create book cover Design logo	Rate art against criteria Choose the best design Develop art criteria
Kinaesthetic	Show by movement List while jumping Show learned skill	Role-play the concept Use gestures to explain	Demonstrate a physical skill Treasure hunt Do an experiment	Cook using principles (health, local foods, etc.) Classify movements Compare physical techniques	Design physical game Create puppet show Create & perform dance or drama	Rate physical training programs Review dance, sport, or drama performance
Musical	Sing from memory Identify instruments Learn while clapping Name sounds heard	Summarize with song Put ideas to music	Pick relevant background sounds or music Give example with music Put poem to music	Analyse pieces of music for select criteria compare & contrast music	Compose a piece of music Put together existing music Make songs to remember	Set criteria for the successful composition of a piece of music Rate music for specific purposes
Interpersonal	Work in groups Tell facts to others Teach facts to others Game based on recall	Teach others the concept Give team presentation	Organise and present a debate for and against Group plan for solving... Implement group plan	Group work to Different perspectives How many other ways? Finding cause & effect	In small groups create a quiz Devise interview format Negotiate solutions Do a group play	Offer feedback to others Work in groups to evaluate or rate...
Intrapersonal	List favourites... List goals... List strengths/weaknesses	Produce a brochure Give personal experience as example	Show how to solve... Solve problem... Think of questions to ask a literary or historical person Think of how others would solve	Imagining oneself in various situations & how one would act & why How one is similar to & different from others	Design a plan for personal change Map out career plan	Self evaluate the learning one has achieved through one's selection of activities Keep a journal recording your habits and evaluate your success

Balarāma Stories in Simple Form

Balarāma Appears

Lord Kṛṣṇa has many incarnations and many forms. All the forms are the same God. Sometimes all the forms look the same. Sometimes each form looks a little different from the others. In each different form, Kṛṣṇa has a different mood. Each expanded form of Kṛṣṇa likes to be a servant of Kṛṣṇa. It is so much fun to serve Kṛṣṇa that He likes to do it Himself! This is the story of how the first expansion of Kṛṣṇa, Lord Balarāma, appeared on earth.

The demon king, Kāṁsa, had heard that Devakī's eighth child would kill him, and he was scared. Nārada Muni had also told Kāṁsa that many demigods were taking birth in the Yadu family. Then Kāṁsa got really scared and decided that any of Devakī's children might kill him. So, Kāṁsa put Devakī and her husband, Vasudeva, in prison. They had heavy chains on their bodies so they couldn't run away.

Devakī had six babies in Kāṁsa's prison. Kāṁsa killed each baby. Devakī and Vasudeva were very sad to lose their babies. They waited for Kṛṣṇa to come. Then Balarāma went into Devakī's womb. Balarāma is an expansion of Kṛṣṇa. He serves Kṛṣṇa by getting Devakī's womb ready for Kṛṣṇa to come.

Then Kṛṣṇa told Yogamāyā to bring Balarāma from Devakī's womb to Rohiṇī's womb. Rohiṇī is also a wife of Vasudeva. Yogamāyā didn't think she was powerful enough to do that. Kṛṣṇa said He will help her. When Balarāma left Devakī's womb, Kāṁsa thought the child had died. He was sad because he wanted to kill the child himself! Then Yogamāyā told Rohiṇī, "I am bringing Devakī's child and putting Him in your womb." Rohiṇī was very happy. So, Balarāma has two mothers!

Balarāma was born in Vrindavan. His mother Rohiṇī stayed there because her husband Vasudeva was in prison in Mathura. Kṛṣṇa and Balarāma both have Vasudeva and Devakī as their parents, and Rohiṇī is Balarāma's mother, too! Everyone called Balarāma Kṛṣṇa's older brother and they played together when they were little boys. They have many wonderful adventures. Balarāma always thinks that He is a servant of Kṛṣṇa and helps in many ways.

Balarāma Stories in Simple Form continued

Forest Fun

Balarāma and Kṛṣṇa take care of the little calves. Now that they are six years old, they start to take care of cows. Kṛṣṇa and Balarāma's footprints are all over the land of Vṛndāvana. Their feet have special marks that show on the ground. The trees are heavy with big fruits and lots of flowers. The heavy trees bend down to touch Kṛṣṇa and Balarāma's feet.

All the boys sing. Birds are singing, too. Even the bees sing! Sometimes the boys make bee sounds to sing along with the bees. Sometimes the boys make swan noises or dance like peacocks. Oh, how they all laugh to see Kṛṣṇa move his neck like a peacock!

The boys feel so happy when Kṛṣṇa calls the name of each cow. He loves the cows so much! The cows moo back to Kṛṣṇa. There are also dangerous animals like lions and tigers in the forest. The boys pretend they are deer running away from the tigers. They aren't really afraid with Kṛṣṇa and Balarāma to take care of them.

Balarāma gets tired and lies on a boy's lap. Kṛṣṇa massages Balarāma's feet. Sometimes he takes a big leaf to fan Balarāma. When Balarāma is resting, the other boys sing, dance, wrestle and jump. Kṛṣṇa plays with them, too.

Then Balarāma finishes resting and Kṛṣṇa is tired. Kṛṣṇa lies on a boy's lap or a tree root. A boy massages Kṛṣṇa's feet and other boys sing with sweet voices. Kṛṣṇa gets up, then, because he's not tired anymore. In this way, Yogamāyā made it seem that the Supreme Lord, Kṛṣṇa, and his expansion, Balarāma, were simple village boys.

Balarāma Stories in Simple Form continued

Dhenukāsura version 1

“Balarāma and Kṛṣṇa!” said their friends Śrīdāmā, Subala and Stokakṛṣṇa. “You can kill demons! We see Balarāma’s strong arms. The Dhenuka demon is in a donkey shape. He is in the Tāla forest. Dhenuka and his demon friends are very scary. All the other animals and the birds have left the Tāla Forest. No people go there. But now the fruits are ready to eat. They are ripe. We can smell how sweet they are even though we are far away. There must be lots of ripe fruit on the trees and the ground. Would you go there and kill those demons?”

Kṛṣṇa and Balarāma smiled. They wanted to make their friends happy. They went with the boys to the Tāla Forest. Balarāma yanked the trees there. He pulled them hard. All the fruits fell down and made a lot of noise. The Dhenuka demon got mad. He ran to Balarāma. He was very heavy. His running shook lots of trees. It was as if there was a storm in the forest.

The Dhenuka demon kicked Balarāma’s chest with his back legs. Balarāma didn’t say anything and just stood there. Then Dhenuka kicked Balarāma harder. Balarāma then used one hand to grab the demon’s leg. He spun the demon in a circle and then threw him into the biggest tree. The tree fell onto other trees that fell down, too.

Dhenuka’s friends came to kick Kṛṣṇa and Balarāma. But all those demons were killed just like their friend. The donkey-shaped demons in the trees looked like different colored clouds. All the boys were very happy. The demigods were so happy that they threw lots of flowers, beat drums, sang songs, and said prayers.

In a few days, birds and animals came back to the Tāla Forest. People also came to get the sweet, ripe fruits that were all over the ground.

The Story in Simple Form continued

Dhenukāsura version 2

One bright beautiful day, Kṛṣṇa, Balarāma and Their cowherd boyfriends were playing in the forest. The cowherd boys were feeling hungry and they began to speak to the brothers. “Dear Balarāma, You are very powerful, Your arms are very strong. Dear Kṛṣṇa, You are very expert in killing all kinds of demons. Just near this place is a forest named Tālavana. This forest is full of palm trees and all the trees are filled with fruits; some are falling on the ground and some are ripe on the trees.

“It is a very nice place but because of the demon Dhenukāsura, we cannot go there. This demon takes the form of an ass and he has many ass-shaped friends. All of them are very strong so we cannot get to the trees to pick the fruits. Not even animals go to that forest; no birds sleep there. Everyone is afraid of the demon.

“Except for You two, no one can enter that forest. We are desiring to taste those sweet fruits. Dear Balarāma and Kṛṣṇa, let us go there and enjoy those fruits.”

Kṛṣṇa and Balarāma were happy to please Their boyfriends. Together they went into the Tālavana forest. As soon as they entered the forest, Balarāma began to yank the trees, just like a strong elephant. Because of this jerking, all of the ripe fruits fell onto the ground.

Upon hearing the sound of the boys and the falling fruits, Dhenukāsura began to run through the forest, shaking the ground and the trees. The demon attacked Balarāma and began to kick his chest with his back legs.

At first, Balarāma didn't say anything but as Dhenukāsura kicked Him more and more, Balarāma caught one of his back legs and wheeled him around in the sky.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Balarāma Stories in Simple Form continued

He then threw the demon into the treetops. While he was being around by Balarāma, the demon lost his life.

When Balarāma threw Dhenukāsura into the treetops, his body was so heavy that it knocked down several trees. Those trees knocked down other trees as well. It looked like a great wind had passed through the forest and had blown down all of the trees.

When Dhenukāsura was dead, all of his demon friends came to kill Kṛṣṇa and Balarāma caught each of the asses by the back legs and wheeled him around. They killed all of the demons by throwing them into the palm trees.

Hearing of this great feat, the demigods began to shower flowers on the two brothers and beat drums in happiness.

Dvidida Gorilla

Kṛṣṇa had killed some of Dvidida's demon friends. Dvidida became very angry. He decided to make mischief in the country. He set fires in villages and towns. He made big waves in the sea. Then the water flooded the cities. He would also pass urine and stool in sacrificial places. He kidnapped people and put them in caves. Then he closed the entrances with stones so they couldn't get out.

Sometimes he heard very nice melodies from a mountain called Raivataka. Balarāma was singing and dancing with young girls there. They wore beautiful clothes and garlands. Balarāma was drinking a honey and his eyes were rolling.

All of sudden Dvidida gorilla came. He climbed up on a tree. He made a sound, "Kila, kila," just to disturb Lord Balarāma. Then he showed his teeth to the girls. He even showed them the lower part of his body.

Lord Balarāma became angry. He is very strong. He picked up a stone. He threw it at Dvidida. But Dvidida got out of the way and didn't get hit. In return, Dvidida wanted to insult Lord Balarāma. So Dvidida stole Balarāma's earthen pot with the honey in it. Then he tore the clothes off Lord Balarāma and the girls. Lord Balarāma thought about all the terrible things Dvidida did. He decided to kill Dvidida and so He picked up his club. Dvidida uprooted a big tree to use for his own club. Then he hit Balarāma's head. But Balarāma grabbed the tree. He took his club and started to hit the gorilla's head which started to bleed.

Then Dvidida uprooted another tree. He tried to hit Lord Balarāma again. But strong Balarāma tore that tree to pieces. Dvidida took another tree. But Lord Balarāma tore it to pieces, too. Then Dvidida took another tree and then another. When no more trees were left on the mountain, Dvidida picked up pieces of stone. He threw them like rainfall on Balarāma's body.

Balarāma smashed the stones into little pebbles. The gorilla couldn't find more trees and stones. So he started to shake his fists and beat Balarāma's chest. Now Lord Balarāma became really angry! He put down his weapons and hit Dvidida's collarbone with his fists. Dvidida threw up blood and fell down dead.

After this, the saintly persons from higher planets came. They said, "All glories to Lord Balarāma!" They showered flowers on Him. Then Balarāma returned to Dvārakā.

Pralamba version 1

Kāñēa and Balarāma played with the cowherd boys in the forest. They played hide and seek. They threw fruit that was shaped like balls. They would swing under the trees.

One day one of the cowherd boys stayed home. The demon Pralamba took the shape of that boy and joined the games. Kāñēa pretended he didn't know the boy was really a demon.

“It is good you are here to play with us,” Kāñēa said. Then Kāñēa asked all the boys to play in pairs. Each pair of boys was wrestling. One boy in each pair was on Kāñēa's team, and one was on Balarāma's team. Balarāma's team won. The boys who won rode on the shoulders of the boys who lost. Kāñēa lost, so he carried Çrédāmā. Pralamba demon also lost, and he carried Balarāma.

Pralamba took Balarāma far away from Kāñēa. He knew that Kāñēa is the most powerful. Then Pralamba showed his real form. His body got tall as the clouds. His eyes looked like fire. His teeth were sharp. Balarāma thought, “How did this boy change like this?” Then Balarāma understood that the boy was really a demon.

Balarāma punched Pralamba's head. Pralamba died with his mouth bleeding. He fell with a huge noise. All the boys ran over to Balarāma. “Well done!” they said and hugged him. The demigods threw flowers from the sky. Both the boys and the demigods blessed Balarāma.

The Demon Pralambāsura Version 2

Vṛndāvana is such a wonderful place. Flowers are always blooming and there are beautifully decorated deer. Birds are chirping, peacocks are crowing and dancing and bees are humming. The cuckoos there sing nicely in five kinds of tunes.

As Kṛṣṇa and Balarāmā entered the forest, They played Their flutes. They walked beneath fresh new leaves that looked like peacock feathers. They dressed Themselves with those leaves and marked Their bodies with saffron chalk.

Sometimes They danced and sometimes They wrestled. When Kṛṣṇa danced, His friends clapped and played their flutes and buffalo horns. “You are dancing very nicely,” they all said to Kṛṣṇa.

As they played in the forest, a great demon came to join them. He was dressed just like a cowherd boy but Kṛṣṇa knew that he was really a demon.

“Oh my dear friend,” said Kṛṣṇa to the demon. “It is very good that you have come here to take part in our pastimes.” Soon the demon was playing just like a cowherd boy.

Kṛṣṇa was carrying Śrīdāmā on His back. The demon, Pralambāsura, was carrying Balarāmā on his back. Suddenly, the demon began to carry Balarāmā away from the other boys.

As he ran, he changed into his real form. His body stretched up to the sky; his eyes dazzled like a blazing fire; his mouth was full of sharp teeth.

“How is it that my carrier has changed in every way?” thought Balarāmā. “This must be a great demon who wants to kill Me.”

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Balarāma Stories in Simple Form continued

With His strong fist, Balarāmā hit the head of the demon, Pralambāsura. In an instant, the demon lay dead on the ground.

All of the cowherd boys rushed to the place where Balarāmā stood. “Well done! Well done!” they all said as they looked at the huge demon. Flowers fell from the demigods above and everyone chanted the glories of Lord Balarāmā. He had killed the great demon, Pralambāsura.

Balarāma Stories in Simple Form continued

Lord Balarāma visits Vṛndāvana

Lord Balarāma wanted to see His parents in Vṛndāvana. When he came, he embraced His cowherd boyfriends and gopīs. Nanda Maharaja and Yasoda then sat Him on their lap.

The inhabitants of Vṛndāvana had not seen Balarāma for long time. They were so happy to see Him, and asked how Kṛṣṇa was doing. They had been always thinking about him.

They asked, “How is our family? Do you sometimes remember your father and mother?”

Then the gopīs came. They missed Kṛṣṇa and Balarāma so much. They started to ask, “Is Kṛṣṇa happy in Dvārakā with his wives? Will he visit us?”

For the whole time Kṛṣṇa was away from Vṛndāvana, the gopīs collected flowers. Then they made garlands. They wanted to give them to Kṛṣṇa. But Kṛṣṇa didn't come to get the garlands. They told Lord Balarāma, “We gave up our families for Kṛṣṇa. But He just went away and left us!”

“We are just simple village girls,” the gopīs said. So, Kṛṣṇa can trick us like that. But He cannot trick the ladies in Dvārakā. They are clever.”

One gopi said, “Kṛṣṇa is without us! He has forgotten us, so we should forget about Him, too. We will not speak about him!” But the gopīs kept talking about Kṛṣṇa more and more. All of sudden, they started to feel that Kṛṣṇa was there with them. They started to cry in happiness. Balarāma saw how much the gopīs loved Kṛṣṇa. He wanted to make them happy. So He told them many stories about Kṛṣṇa.

Balarāma stayed in Vṛndāvana for two months. Every night He went with some of the gopīs to the forest. Balarāma and His gopīs danced every night. They drank Vāruṇī honey together, too.

Lord Balarāma wanted to bathe in the Yamunā with the gopīs. He called Yamunā River to come to Him. Usually if people want to bathe in a river, they go to the river. But Balarāma asked the river to come to Him! The Yamunā River is a per-

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Balarāma Stories in Simple Form continued

son. She thought that Balarāma was not thinking clearly because He drank so much Vāruṇī honey. So she didn't come.

Then Lord Balarāma became angry. He said, "If you won't come I'll make you come! I'll use my plough and break you up into lots of small streams!" Balarāma then took His plough and started to scratch the earth to bring Yamunā to Him.

Yamunā came right away and told Balarāma she was sorry. Then Balarāma forgave her and started to swim in her with all his gopīs. When He came out of the water, the goddess of fortune brought Him dry blue clothes and a gold necklace.

Lord Balarāma Marries Revatī

King Kakudmī had a daughter named Revatī. She was most beautiful and qualified. She was ready for marriage. The king went with Revatī to see Lord Brahmā in Brahmāloka. He wanted to ask Brahmā to suggest a good husband..

When he arrived there, Lord Brahmā was listening to music. Gandharvas sung and danced. Brahmā did not have time to talk with him. Therefore Kakudmī waited. At the end of the musical show he offered his obeisances to Lord Brahmā.

The king asked who would be good husband for Revatī. Brahmā laughed loudly. He said to Kakudmī, “Time is different here. You have been here for a few minutes. But the four yugas have passed 27 times on earth. Every boy you knew and might want Revatī to marry has already died. Even all their sons and grandsons are now gone. Nobody even knows their names.”

Lord Brahmā continued, “Please, leave here with your daughter. Offer her to Lord Baladeva. He is most powerful and lives forever. And what is more, He is the Supreme Lord. He is the well-wisher of all living entities.”

Thus, Kakudmī received this order from Lord Brahmā. He offered him obeisances and returned to his kingdom. He saw that his palace was empty. No one was there. Thereafter king Kakudmī gave his daughter Revatī to powerful Balarāma. Then he went to the forest to please the Supreme Lord.

The Kidnapping of Subhadrā

Arjuna was visiting the holy places. He heard that Balarāma wanted Subhadrā to marry Duryodhana. But he also heard that her father Vasudeva and brother Kṛṣṇa did not like that idea.

Arjuna wanted to marry Subhadrā himself. Therefore he dressed as a sannyasi. He came to Dvārakā. Nobody could recognize him. Once, Lord Balarāma invited this sannyasi to lunch. There were a lot of tasty dishes. Arjuna was just looking at Subhadrā. He was overwhelmed by her beauty. Subhadrā was also attracted by Arjuna and smiling at him. She decided to marry him.

Once, when she came out of the palace for a festival, Arjuna put her on his chariot. With his bow, he defeated the soldiers who were guarding her. Then he took her away.

When Subhadrā was kidnapped, her family members cried. Lord Balarāma became very angry. He understood that Arjuna was hiding as a sannyasi. But Kṛṣṇa was in favor of Arjuna. So Kṛṣṇa took Balarāma's feet in His hands. He told Balarāma that Subhadrā loved Arjuna. He begged Balarāma to forgive Arjuna.

When Balarāma understood that Subhadrā actually wanted Arjuna as her husband, he became pleased. After Arjuna's and Subhadrā's wedding, Lord Balarāma gave her many presents as a dowry.

The Marriage of Sāmba

Duryodhana had a daughter named Lakṣmaṇā. He wanted her to marry. She had lot of nice qualities. Because she was a princess, she could choose the husband she wanted. A svayamvara ceremony was held where she could pick the man she wanted. Kṛṣṇa's son Sāmba was at that ceremony. But she did not want to marry him.

Sāmba decided to kidnap Lakṣmaṇā. Her family, the Kurus, became angry. They wanted to teach him a lesson.

Sāmba was a very strong warrior. He could fight with many other warriors at once. The Kurus decided to arrest him even though they knew that Sāmba's family members would come and fight to get Him back. The Kurus thought, "The Yadus can't beat us in battle." Six big warriors of the Kuru dynasty assembled—Karna, Śala, Bhūriśravā, Yajñaketu and Duryodhana. Each of the six was as strong as Sāmba. Therefore it was not fair.

Sāmba took his bow. Karna was challenging him to fight. So Sāmba stood before them alone. They showered him with arrows. Sāmba became very angry. As a son of Kṛṣṇa, he was very talented warrior. He struck each of their charioteers with six separate arrows. With more arrows he killed the horses. The Kurus appreciated his talent. But they wanted to defeat him. So they killed his horses, they cut the string of his bow and broke his chariot to pieces. Then they arrested him.

Sāmba's family members, the Yadus, heard the story from Nārada. They wanted to fight the Kurus. But Lord Balarāma wanted peace. So he thought, "I will go to Hastinapur, where the Kurus live. When they will release Sāmba and Lakṣmaṇā, there will be no fight."

Balarāma, along with brāhmaṇas and older family members, came to the door of Hastinapur. It was the main town of Kurus. He did not go in. He stayed in a camp outside. Uddhava went into the city. He met with the Kurus and asked them to come and talk to Balarāma about Sāmba and Lakṣmaṇā. The Kurus were happy that Balarāma was there. Especially Bhīṣma and Duryodhana liked Balarāma a lot. The Kurus went to Balarāma's camp. They paid Him their obeisances and gave Him gifts. Lord Balarāma said: "You improperly fought with Sāmba who was alone, and you arrested him. Please release him and his wife Lakṣmaṇā. Bring them here."

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Balarāma Stories in Simple Form continued

When the Kurus heard Balarāma giving orders, they became angry. They said: "Our family, the Kurus, gave your Yadu family position and kingdom. Before that you had nothing. And now you are taking advantage of it! Now the Yadus want to order us!"

Lord Balarāma patiently heard their insulting words. He was burning with anger. He laughed very loudly. Then he said, "I took the trouble to come here. Kṛṣṇa and the Yadus wanted to fight with you. I wanted peace. You are proud of your family and opulence. You are not behaving correctly! Therefore I have to punish you! The Yadu family is stronger than you!"

Lord Balarāma stood up. He took his plough and began striking the earth with it. He separated the whole city of Hastinapur from the earth. Then he pulled it towards the Ganges River. This pulling made a big earthquake in the city. When the Kuru members saw it, they brought their daughter Lakṣmaṇā along with Sāmba. They said, "Please excuse us!" Balarāma forgave them.

Actually the Kurus were pleased when Sāmba fought with them. They could see that he was really a good husband for Lakṣmaṇā. They had wanted to see his power. So they arrested him. They also wanted to see Balarāma's power.

At the wedding, Duryodhana gave his daughter Lakṣmaṇā many gifts as a big dowry. Balarāma was satisfied. Then he returned back to Dvārakā with the married couple. In Dvārakā he told this story to the citizens.

The Killing of Romaharṣaṇa

Lord Balarāma heard that the Kurus and Pāṇḍavas were going to fight in a war. He tried to make peace. They wouldn't listen. So, He decided to visit Naimi-ṣāraṇya Forest. It was a holy place where great sages assembled. They talked about spiritual life. When he arrived, a big sacrifice was being performed. Balarāma saw many brāhmaṇas, ascetics and learned scholars. Romaharṣaṇa Sūta was sitting on the vyāsāsana and leading the group of sages.

When Balarāma arrived, all the sages stood up. They knew He was the Supreme Lord. Everybody welcomed him. Some offered him their obeisances. Those who were elderly sages and brāhmaṇas blessed him. Then they gave him a seat. Everyone worshipped him.

After this welcome, Balarāma noticed that Romaharṣaṇa had not stood up to greet Him. Because he was sitting on the vyāsāsana, he thought he was greater than Balarāma. He did not even bow down before the Lord.

Lord Balarāma thought, "Romaharṣaṇa is a brāhmaṇa. I'm appearing as a kṣatriya. So he thinks he doesn't have to respect me. But Romaharṣaṇa does not understand that I am the Supreme Lord." Balarāma remembered that Romaharṣaṇa's mother was a brahmaṇi, but his father was a kṣatriya. He thought how Romaharṣaṇa was Vyāsa's disciple. He knew the scriptures. But he was not humble. He could not tell who is God.

So Lord Balarāma wanted to teach him a lesson. He took a blade of grass called kusa. He touched Romaharṣaṇa with it and killed him. Because Balarāma is the Supreme Lord, he could kill even with a blade of grass.

The sages started to protest. They said, "Dear Lord, your action is not right. We voted him as head of the sages. We gave him the benediction to live until the end of the sacrifice."

Lord Balarāma said, "I must atone for it. I can give Romaharṣaṇa life again."

But the sages said, "Dear Lord, because you desired to kill him, it must be so. But remember that our benedictions can not be removed."

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Balarāma Stories in Simple Form continued

Lord Balarāma solved the problem and said, “The son is the representative of the father. Therefore we will give Romaharṣaṇa’s son the benedictions.”

Then Balarāma asked the sages to ask him for any other benedictions. The sages said, “There is a demon called Balvala. He disturbs our sacrifice. He throws terrible things like urine and blood on the fire. Please kill him. This will be the atonement. Then you should tour all the holy places for twelve months.”

Liberation of Balvala

The sages had asked Lord Balarāma to kill the Balvala demon. The demon came two times every month. He would throw nasty things into the sacrificial arena, such as blood, stool, urine, and wine. Lord Balarāma got ready to meet the demon.

Balvala came to attack the sacred place. First, a huge hailstorm appeared. Dust covered the sky. There was a filthy smell in the air. Balvala then showered a rain of urine and stool on the sacrificial arena. Then the demon himself appeared with a big trident in his hand. Balvala was huge and black. His hair, beard and moustache were reddish. His mouth appeared very dangerous.

Lord Balarāma thought about how to smash the demon. He called His plough and club to come. He prepared to attack. Balvala flew into the sky. Balarāma caught the demon with the plough, and dragged him down. Then Balarāma smashed his head with His club. Balvala's forehead started to bleed. He screamed loudly and fell down dead.

The inhabitants of Naimiṣāranya offered prayers and blessings to Lord Balarāma. "Lord Balarāma never fails," they said to each other. Then they bathed Balarāma. They gave him very nice new clothes and ornaments. They hung a lotus garland of victory around his neck.

Balarāma Tours the Sacred Places

Lord Balarāma took permission of the brāhmaṇas in Naimiṣāraṇya to visit the holy places. He walked along river banks, took bath in the rivers, and worshiped in temples. He made offerings to forefathers and sages. After a while He came to where the River Ganges mixes with the Sarasvatī and Yamunā.

After he bathed in those three rivers, He went to many other holy places. He came to where the Ganges mixes with the ocean. Then He walked towards Mahendra Mountain. There he met Lord Parasurama and paid his obeisances to him. He visited many temples in the western part of India.

He continued to southern India. He went to Tirupati. Then he visited the biggest Viṣṇu temple in the world, where Lord Rāmacandra is worshipped. Then he went to the place where Lord Rāmacandra built the stone bridge to Lanka. After that he visited the great sage Agastya in the Malaya Hills. He went to a temple of Kanyākumārī. Rāmacandra also visited there millions of years ago.

After going to many temples and holy rivers, Lord Balarāma came to Kuruksetra. At that time, the Kurus and Pāṇḍavas were fighting there. Duryodhana and Bhīma were fighting with clubs. King Yudhiṣṭhira and his brothers bowed down to Balarāma. But they did not say anything. They knew that Balarāma had taught Duryodhana how to fight with a club. So they thought that maybe Balarāma would want Duryodhana to win.

Bhīma and Duryodhana were fighting so expertly, it looked almost like they were dancing! Lord Balarāma liked both of them and wanted them to stop. He said, “You are both great warriors. Bhīma is stronger. But Duryodhana fights better with the club. Therefore you are equal. Please stop this fight!” It was good advice from Balarāma. But both Bhīma and Duryodhana continued fighting. They were very determined. Each of them remembered the insults the other had said. They became like madmen. Therefore, Balarāma decided to return to Dvārakā.

In Dvārakā his friends and relatives welcomed him. After this, he went back to Naimiṣāraṇya forest. There was an assembly of sages there. He performed sacrifices with them. He told them about the soul, the material world, and how we can become perfect. Then he took bath and dressed in silk clothes and beautiful jewelry. He looked like a shining moon.

The Glories of Lord Balarāma

The flame of one candle can light many other candles. But all candles then burn with the same amount of fire. In a similar way, Lord Kṛṣṇa expands Himself into many other forms. Lord Kṛṣṇa is the first candle. The second one, lit by the first, is Lord Balarāma. It is said that Lord Balarāma is Kṛṣṇa's second body. Lord Balarāma is Kṛṣṇa's first expansion.

Lord Balarāma expands Himself to other forms. All the forms are meant to serve Kṛṣṇa. One of them is Lord Saṅkarṣaṇa. He helps Kṛṣṇa in his pastimes and to create the material world. In the form of Lord Śeṣa, he helps Kṛṣṇa in many other ways. He is Kṛṣṇa's bed, shoes, and umbrella.

Then in the form of Mahā-Viṣṇu, he lies in the Causal Ocean. All the material universes rest in Him. When he breathes out, the universes go out of his body. When he breathes in, they go into his body. Mahā-Viṣṇu expands into many Garbodakaśāyī Vishnus. Each of them enters one universe. He lies on the water of the universe with Śeṣa as His bed. From His navel grows a lotus flower. On the lotus flower Lord Brahmā is born. In the stem of that lotus flower are all the planets.

Garbodakaśāyī Viṣṇu again expands as the Supersoul. He lies on the ocean of milk. This ocean is on the Vaikuṅṭha planet that is in each universe. He is in the heart of all living beings. He watches our actions. He gives us intelligence, knowledge, and forgetfulness.

Balarāma kills Rukmī at Aniruddha's Wedding

Rukmī hated Kṛṣṇa because Kṛṣṇa married Rukmī's sister, Rukmiṇī. Rukmī had wanted Rukmiṇī to marry a demon. Kṛṣṇa and Rukmiṇī had a son named Pradyumna. Rukmī's daughter, Rukmavati, wanted Pradyumna to be her husband. Rukmī agreed so that his sister would be happy.

Rukmī really liked his sister, Rukmiṇī. So, he wanted his granddauther, Rocanā, to marry Pradyumna's son, Aniruddha. Aniruddha was Rukmiṇī's grandson. There was a big wedding at Bhojakata where Rukmī had his granddaughter marry his sister's grandson.

Kṛṣṇa and Balarāma came to the wedding with other family members. After the peaceful wedding, everyone sat down together. Rukmī had a friend who was the King of Kaliṅga. The King of Kaliṅga didn't like Kṛṣṇa and Balarāma. He told Rukmī to gamble with Balarāma. He said, "Balarāma likes to gamble but He's not good at playing. You will win. Balarāma will feel foolish. You cannot beat Kṛṣṇa. But if you beat Balarāma then Kṛṣṇa will feel bad."

Rukmī listened to his friend. He asked Balarāma to play. Balarāma was very happy to play. They bet 100 gold coins and Balarāma lost. Then they bet 1000 gold coins and Balarāma lost again. They bet 10,000 gold coins and Balarāma lost again! The King of Kaliṅga laughed at Balarāma. His mouth opened wide when he laughed and his teeth showed. Balarāma did not like being laughed at. He did not show His anger.

Then Rukmī asked Balarāma to bet 100,000 gold coins. This time Balarāma won the game. But Rukmī said that Balarāma lost. Rukmī was cheating. Balarāma got very angry. His red eyes got even redder. He looked like a tsunami in the ocean. Balarāma now bet 100,000,000 gold coins. He won again.

Rukmī said that Balarāma was cheating. Then a voice came from the sky. The voice said that Balarāma had won and Rukmī was cheating! Rukmī didn't listen to the voice. He said, "Balarāma, you grew up taking care of cows. You didn't grow up as a prince. So, you do not know how to play games like this!" Many of the princes and kings there laughed very loudly. They were making fun of Balarāma.

Appearance of Lord Balarāma: Śrīdhara māsa Pūrṇimā

Balarāma Stories in Simple Form continued

Balarāma was very angry now. Rukmī had been Kṛṣṇa's enemy for a long time. When his sister married Kṛṣṇa, he fought with Kṛṣṇa and tried to kill him. Rukmiṇī had begged for her brother's life. Balarāma had also been kind to Rukmī. But, now, this was enough.

Balarāma took his club and smashed Rukmī on the head. Rukmī died. The King of Kaliṅga tried to run away. On his tenth step, Balarāma smashed out his teeth. Other kings who had insulted Balarāma tried to run away, too. Balarāma broke their arms or legs.

Kṛṣṇa said nothing. He did not say if Balarāma's killing of Rukmī was good or bad. If He said it was good, then Rukmiṇī might be upset. If He said it was bad, then Balarāma might be upset.

Then all Kṛṣṇa and Balarāma's family were happy. The wedding was nice and their old enemies were dead. They all left for Dvārakā.

Name: _____

Write one word in each gap. The first one is done for you.

Balaram Appears

Lord Krishna has many (1) incarnations and many forms. All the forms are the same God. Sometimes all the (2) _____ look the same. Sometimes each form looks a little (3) _____ from the others. In each different form, Krishna has a different mood. Each expanded form of (4) _____ likes to be a servant of Krishna. It is so much fun to (5) _____ Krishna that He likes to do it Himself! This is the story of how the first expansion of Krishna, Lord (6) _____ appeared on earth.

The demon king, Kamsa, had heard that (7) _____ eighth child would kill him, and he was (8) _____. Narada Muni had also told Kamsa that many demigods were taking birth in the Yadu family. Then (9) _____ got really scared and decided that any of Devaki's (10) _____ might kill him. So, Kamsa put Devaki and her husband, Vasudeva, in (11) _____. They had heavy chains on their bodies so they couldn't (12) _____ away.

Devaki had six babies in Kamsa's prison. Kamsa killed (13) _____ baby. Devaki and Vasudeva were very (14) _____ to lose their babies. They waited for Krishna to come. Then Balarama went into Devaki's womb. Balarama is an (15) _____ of Krishna. He serves Krishna by getting Devaki's womb ready for (16) _____ to come.

Then Krishna told (17) _____ to bring Balarama from Devaki's womb to Rohini's womb. Rohini is also a wife of (18) _____. Yogamaya didn't think she was powerful enough to do that. Krishna said He will (19) _____ her. When Balarama left Devaki's womb, Kamsa thought the (20) _____ had died. He was sad because he wanted to (21) _____ the child himself! Then Yogamaya told Rohini, "I am bringing Devaki's child and putting Him in your womb." Rohini was very happy. So, Balarama has two (22) _____!



Look at the jumbled words in the passage.
Then write the correct words on the right.

Balarama Appears

Lord Krishna has many incarnations and many forms. All the forms are the same God. Sometimes all the forms look the same. Sometimes each form looks a little different from the others. In each different form, Krishna has a different mood. Each expanded form of Krishna seems to be a part of Krishna. It is so much fun to serve Krishna that He likes to do it Himself! This is the reason of how the first expansion of Krishna, Lord Balarama, appeared on earth.

The demon king, Kamsa, had ordered that Devaki's eighth child would kill him, and he was scared. Narada Muni had also told Kamsa that many demons were taking birth in the Yadu family. Then Kamsa got really angry and decided that any of Devaki's children might kill him. So, Kamsa put Devaki and her husband, Vasudeva, in prison. They had heavy chains on their bodies so they couldn't run away.

Devaki had six babies in Kamsa's prison. Kamsa killed each baby. Devaki and Vasudeva were very sad to lose their babies. They waited for Krishna to come. Then Balarama went into Devaki's womb. Balarama is an expansion of Krishna. He serves Krishna by getting Devaki's womb ready for Krishna to come.

Then Krishna told Yogamaya to bring Balarama from Devaki's womb to Rohini's womb.

1. forms _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

11. _____

12. _____

13. _____

14. _____

15. _____

16. _____

17. _____

18. _____

19. _____

20. _____

21. _____

22. _____

23. _____

Name: _____

Look at the jumbled words in the passage. Then write the correct words on the right.

Balaram Appears (Teacher's copy)

Lord Krishna has many incarnations and many forms. All the forms are the same God. Sometimes all the forms look the same. Sometimes each form looks a little different from the others. In each different form, Krishna has a different mood. Each expanded form of Krishna likes to be a servant of Krishna. It is so much fun to serve Krishna that He likes to do it Himself! This is the story of how the first expansion of Krishna, Lord Balarama, appeared on earth.

The demon king, Kamsa, had heard that Devaki's eighth child would kill him, and he was scared. Narada Muni had also told Kamsa that many demigods were taking birth in the Yadu family. Then Kamsa got really scared and decided that any of Devaki's children might kill him. So, Kamsa put Devaki and her husband, Vasudeva, in prison. They had heavy chains on their bodies so they couldn't run away.

Devaki had six babies in Kamsa's prison. Kamsa killed each baby. Devaki and Vasudeva were very sad to lose their babies. They waited for Krishna to come. Then Balarama went into Devaki's womb. Balarama is an expansion of Krishna. He serves Krishna by getting Devaki's womb ready for Krishna to come.

Then Krishna told Yogamaya to bring Balarama from Devaki's womb to Rohini's womb. Rohini is also a wife of

Balaram Kills Romaharsana

Three Level Guide

Level 1

Tick those statements that are facts and cross those that are not.
Be ready to give reasons for your decision.

- The Kurus and Pandavas were enemies.
- Romaharsana was the best of the brahmanas.
- Romaharsana was initiated by Vyasadev.
- Everyone worshipped Lord Balarama.
- The sages told Balarama to tour the holy places for a year.
- Romaharshana offered obeisnces from the vyasasana.

Level 2

Tick those statements you think are true from what the text suggests.
Find evidence in the text to support your answers.

- Lord Balarama was not in favour of the war.
- The sages were happy with Balarama for killing Romaharshana.
- Lord Balarama favoured the Pandavas.
- If you study the scriptures you will know God.
- The sages accepted Balarama's killing of Romaharsana.
- Balarama doesn't accept the sages opinions.

Level 3

Reading beyond the lines. Tick those statements you agree with
using what the author says and what you know. Be prepared to back up your
argument with reasons.

- Blessings of the sages must come true.
- If you chant Hare Krishns you will be free from sin.
- We should respect all living beings.

“Say It”

Lord Balarama Marries Revati

In your group ask the person on your right side a question from the boxes. You might say A2 and the person to your right tells how you show respect or C3 and you how you could please the Lord. Go around the group until everyone has had at least one turn. You can ask the same question more than once. The group size could be between 4-6. You could also do a “Say it” just with one other person such as your Mum or Dad or a brother or sister.

A1

You are Lord
Brahma.
Why did you laugh
at the king?

A2

You are King
Kakudmi.
How did show
respect to Lord
Brahma?

A3

Lord’s arrangement-
Tell about a time
when your plan did
not work,
But something better
happened.

B1

Time

When did time
seem different
(flew by or vice
versa) for you?

B2

Lifespans

Name 2 living enti-
ties and say
How their lifespans
are different.

B3

You are Lord
Brahma.
What did you say
about Lord Balar-
ama?

C1

You are King
Kakudmi.
What happened
after you left Brah-
maloka?

C2

You are Revati.
How did you feel
when your father
and Lord Brahma
spoke together?

C3

How can you please
the Suprme Lord?

Lord Balaram Marries Revati

Three Level Guide

Level 1

Tick those statements that are facts and cross those that are not.
Be ready to give reasons for your decision.

- King Kakudmi wanted to arrange his daughter's marriage quickly.
- Lord Brahma initially did not want to speak to King Kakudmi.
- King Kakudmi had no idea of the time in Brahmaloaka.
- The king was cheated of his kingdom.
- Lord Brahma gave good advice to King Kakudmi.
- The musical show went for a long time.

Level 2

Tick those statements you think are true from what the text suggests.
Find evidence in the text to support your answers.

- The king was disappointed that his plan had failed.
- Lord Brahma laughed because the king's question was ridiculous.
- King Kakudmi regretted leaving his kingdom for such a long time.
- It would have been better for King Kakudmi and Revati not to have gone to Brahmaloaka.
- Revati would rather have married someone that she knew.

Level 3

Reading beyond the lines. Tick those statements you agree with using what the author says and what you know. Be prepared to back up your argument with reasons.

- Parents should arrange everything for their children..
- Time on this planet is very insignificant compared with eternal time.
- It is always better to act independently and make one's own arrangements.

Lord Balarama Marries Revati

King Kakudmi had a daughter named Revati. She was most beautiful and qualified. She was ready for marriage. The king went with Revati to see Lord Brahma in Brahm-loka. He wanted to ask Brahma to suggest a good husband..

When he arrived there, Lord Brahma was listening to music. Gandharvas sung and danced. Brahma did not have time to talk with him. Therefore Kakudmi waited. At the end of the musical show he offered his obeisances to Lord Brahma.

The king asked who would be good husband for Revati. Brahma laughed loudly. He said to Kakudmi, "Time is different here. You have been here for a few minutes. But the four yugas have passed 27 times on earth. Every boy you knew and might want Revati to marry has already died. Even all their sons and grandsons are now gone. Nobody even knows their names."

Lord Brahma continued, "Please, leave here with your daughter. Offer her to Lord Baladeva. He is most powerful and lives forever. And what is more, He is the Supreme Lord. He is the well-wisher of all living entities."

Thus, Kakudmi received this order from Lord Brahma. He offered him obeisances and returned to his kingdom. He saw that his palace was empty. No one was there. Thereafter king Kakudmi gave his daughter Revati to powerful Balarama. Then he went to the forest to please the Supreme Lord.

Balarama Tours the Sacred Places

Lord Balarama took permission of the brahmanas in Naimisaranya to visit the holy places. He walked along river banks, took bath in the rivers, and worshiped in temples. He made offerings to forefathers and sages. After a while He came to where the River Ganges mixes with the Sarasvati and Yamuna.

After he bathed in those three rivers, He went to many other holy places. He came to where the Ganges mixes with the ocean. Then He walked towards Mahendra Mountain. There he met Lord Parasurama and paid his obeisances to him. He visited many temples in the western part of India.

He continued to southern India. He went to Tirupati. Then he visited the biggest Vishnu temple in the world, where Lord Ramacandra is worshipped. Then he went to the place where Lord Ramacandra built the stone bridge to Lanka. After that he visited the great sage Agastya in the Malaya Hills. He went to a temple of Kanyakumari. Ramacandra also visited there millions of years ago.

After going to many temples and holy rivers, Lord Balarama came to Kuruksetra. At that time, the Kurus and Pandavas were fighting there. Duryodhana and Bhima were fighting with clubs. After going to many temples and holy rivers, Lord Balarama came to Kuruksetra. At that time, the Kurus and Pandavas were fighting there. Duryodhana and Bhima were fighting with clubs.

King Yudisthira and his brothers bowed down to Balarama. But they did not say anything. They knew that Balarama had taught Duryodhana how to fight with a club. So they thought that maybe Balarama would want Duryodhana to win.

Bhima and Duryodhana were fighting so expertly, it looked almost like they were dancing! Lord Balarama liked both of them and wanted them to stop. He said, "You both are great warriors. Bhima is stronger. But Duryodhana fights better with the club. Therefore you are equal. Please stop this fight!"

It was good advice from Balarama. But both Bhima and Duryodhana continued fighting. They were very determined. Each of them remembered the insults the other had said. They became like madmen. Therefore, Balarama decided to return to Dvaraka.

In Dvaraka his friends and relatives welcomed him. After this, he went back to Naimisaranya forest. There was an assembly of sages there. He performed sacrifices with them. He told them about the soul, the material world, and how we can become perfect. Then he took bath and dressed in silk clothes and beautiful jewelry. He looked like a shining moon.

“Say It”

In your group ask the person on your right side a question from the boxes. You might say A2 and the person to your right tells what Balarama says to Bhima and Duryodhana or C3 and you say what you learnt from Balarama. Go around the group until everyone has had at least one turn. You can ask the same question more than once. The group size could be between 4-6. You could also do a “Say it” just with one other person such as your Mum or Dad or a brother or sister.

A1

You are Balarama
Why did you decide to travel back to Dvarkara?

A2

You are Balarama.
What did you say to Bhima and Duryodhana?

A3

You are Duryodhana.
Why did you keep fighting with Bhima?

B1

Describe the biggest temple you have visited.

B2

Tell the story of Lord Ramacandra building the bridge to Lanka.

B3

You are Balarama.
What holy places did you travel to.

C1

You are Yudisthira.
Why did you not speak to Balaram?

C2

You are visiting holy places. How do you worship in the temple?

C3

You are in Naimisaranya.
What do you learn from Balaram when he returns to your place?

Verb Story

Read the story of Lord Balaram travelling to the holy paces. When you are finished display the verbs. The list below is of the first three paragraphs. The third paragraph verbs are separated from the first two in case you only require two paragraphs for your students. You should write the verbs on the board, display them on an OHT or digital projector. The task is to reproduce the text as accurately as possible using the verbs as a prompt.

took permission

to visit

walked

took bath

worshipped

made

came

mixes

bathed

went

came

mixes

walked

met

paid

visited

continued

went

visited

worshipped

went

built

visited

went

visited

Lord Balaram Visits the Holy Places

Three Level Guide

Level 1

Tick those statements that are facts and cross those that are not.
Be ready to give reasons for your decision.

- Lord Balaram received blessings from the brahmanas to travel.
- Lord Balarama bathed in many holy rivers.
- Lord Balaram worshipped Mother Sarasvati
- Lord Balaram fought with Lord Parasuram.
- Lord Balaram fought in the Kuruksetra war.
- The Pandavas spoke with Balarama.

Level 2

Tick those statements you think are true from what the text suggests.
Find evidence in the text to support your answers.

- Lord Ramacandra visited Kanyakumari.
- This tour took place during the battle of Kuruksetra.
- Lord Balarama favoured the Kauravas.
- Bhima and Duryodhana were dancers.
- Balaram returned to Dvarkara because He was disappointed with Bhima and Duryodhana.
- Balarama was a preacher.

Level 3

Reading beyond the lines. Tick those statements you agree with using what the author says and what you know. Be prepared to back up your argument with reasons.

- Travelling to holy places is purifying.
- India is a special country because many incarnations appeared there.
- When people are angry they don't hear good advice.

Name _____

Write one word in each gap. The first one is done for you.

Liberation of Balvala

The sages had asked Lord Balarama to kill the (1) Balvala demon. The demon came two (2) _____ every month. He would throw nasty things into the sacrificial arena, such as blood, stool, urine, and wine. Lord Balarama got (3) _____ to meet the demon.

Balvala came to attack the sacred (4) _____. First, a huge hailstorm appeared. Dust covered the sky. There (5) _____ a filthy smell in the air. Balvala then showered a rain of urine and stool (6) _____ the sacrificial arena. Then the demon himself appeared with a big trident in his (7) _____. Balvala was huge and black. His hair and beard and moustache were reddish. (8) _____ mouth appeared very dangerous.

Lord Balarama thought about how (9) _____ smash the demon. He called His plow and (10) _____ to come. He prepared to attack. Balvala flew into the sky. Balarama caught the demon (11) _____ the plow, and dragged him down. Then Balarama smashed his head with His club. Balvala's forehead (12) _____ to bleed. He screamed loudly and (13) _____ down dead.

The inhabitants of Naimisaranya offered (14) _____ and blessings to Lord Balarama. "Lord Balarama never fails," they (15) _____ to each other. Then they bathed Balarama. They gave him very nice new clothes (16) _____ ornaments. They hung a lotus garland of victory (17) _____ his neck.

Name _____

Write one word in each gap. The first one is done for you.

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Use each of these words to fill in the blanks.

and	with	club	ready
around	times	place	to
hand	started	on	fell
His	was	prayers	said



Look at the jumbled words in the passage.
Then write the correct words on the right. ✍

Liberation of Balvala

The gseas had asked Lord Balarama to kill the Balvala demon. The demon came two times every ohmnt. He would throw nasty inhgst into the sacrificial arena, such as blood, stool, urine, and neiw. Lord Balarama got ready to meet the ndemo.

1. sages _____

2. _____

3. _____

4. _____

5. _____

Balvala came to attack the arcsed place. First, a huge hailstorm appeared. ustD covered the sky. There was a filthy lselm in the air. Balvala then showered a rain of urine and stool on the sacrificial arena. Then the demon flismhe appeared with a big ditetnr in his hand. Balvala was huge and cklab. His hair and beard and moustache were ihdrdse. His mouth appeared very dangerous.

6. _____

7. _____

8. _____

9. _____

10. _____

11. _____

12. _____

Lord Balarama thought about how to hassm the demon. He called His plow and club to moec. He prepared to attack. Balvala wlef into the sky. Balarama caught the demon with the plow, and dggader him down. Then Balarama smashed his head with His lubc. Balvala's forehead started to bleed. He dsceeamr loudly and fell down dead.

13. _____

14. _____

15. _____

16. _____

17. _____

18. _____

The inhabitants of Naimisaranya rdofeef prayers and blessings to Lord Balarama. "Lord Balarama eenrv fails," they said to each other. Then they abedth Balarama. They gave him very nice new clothes and aenomstrn. They hung a lotus garland of viyrtco around his neck.

19. _____

20. _____

21. _____

22. _____

23. _____

Name: _____

Look at the jumbled words in the passage. Then write the correct words on the right.

Liberation of Balvala. (Teacher's copy)

The gseas had asked Lord Balarama to kill the Balvala	1	sages
demon. The demon came two times every ohmnt. He would	2	month
throw nasty inhgst into the sacrificial arena, such as blood,	3	things
stool, urine, and neiw. Lord Balarama got ready to meet	4	wine
the ndemo.	5	demon
Balvala came to attack the arcsed place. First, a huge	6	sacred
hailstorm appeared. ustD covered the sky. There was a	7	Dust
filthy lselm in the air. Balvala then showered a rain of urine	8	smell
and stool on the sacrificial arena. Then the demon flismhe	9	himself
appeared with a big ditetr in his hand. Balvala was huge	10	trident
and cklab. His hair and beard and moustache were	11	black
ihdrdse. His mouth appeared very dangerous.	12	reddish
Lord Balarama thought about how to hassm the demon. He	13	smash
called His plow and club to moec. He prepared to attack.	14	come
Balvala wlef into the sky. Balarama caught the demon with	15	flew
the plow, and dggader him down. Then Balarama smashed	16	dragged
his head with His lubc. Balvala's forehead started to bleed.	17	club
He dsceeamr loudly and fell down dead.	18	screamed
The inhabitants of Naimisaranya rdofeef prayers and	19	offered
blessings to Lord Balarama. "Lord Balarama eenrv fails,"	20	never
they said to each other. Then they abedth Balarama. They	21	bathed
gave him very nice new clothes and aenomstrn. They hung	22	ornaments
a lotus garland of viyrteo around his neck.	23	victory

Name: _____

Look at the meanings on the right, solve the anagrams and write the correct words in the gaps.

Dhenukasura

1 loewfpru possessing great strength

2 teerxp having special skill

3 eidngsir longing for

4 nkirejg sudden pulling

5 aacdekttt acted against

6 resalve many

7 dleehwe circular motion

8 ftae noteworthy achievement

9 vtnalaa the name of the forest

10 ridafa frightened

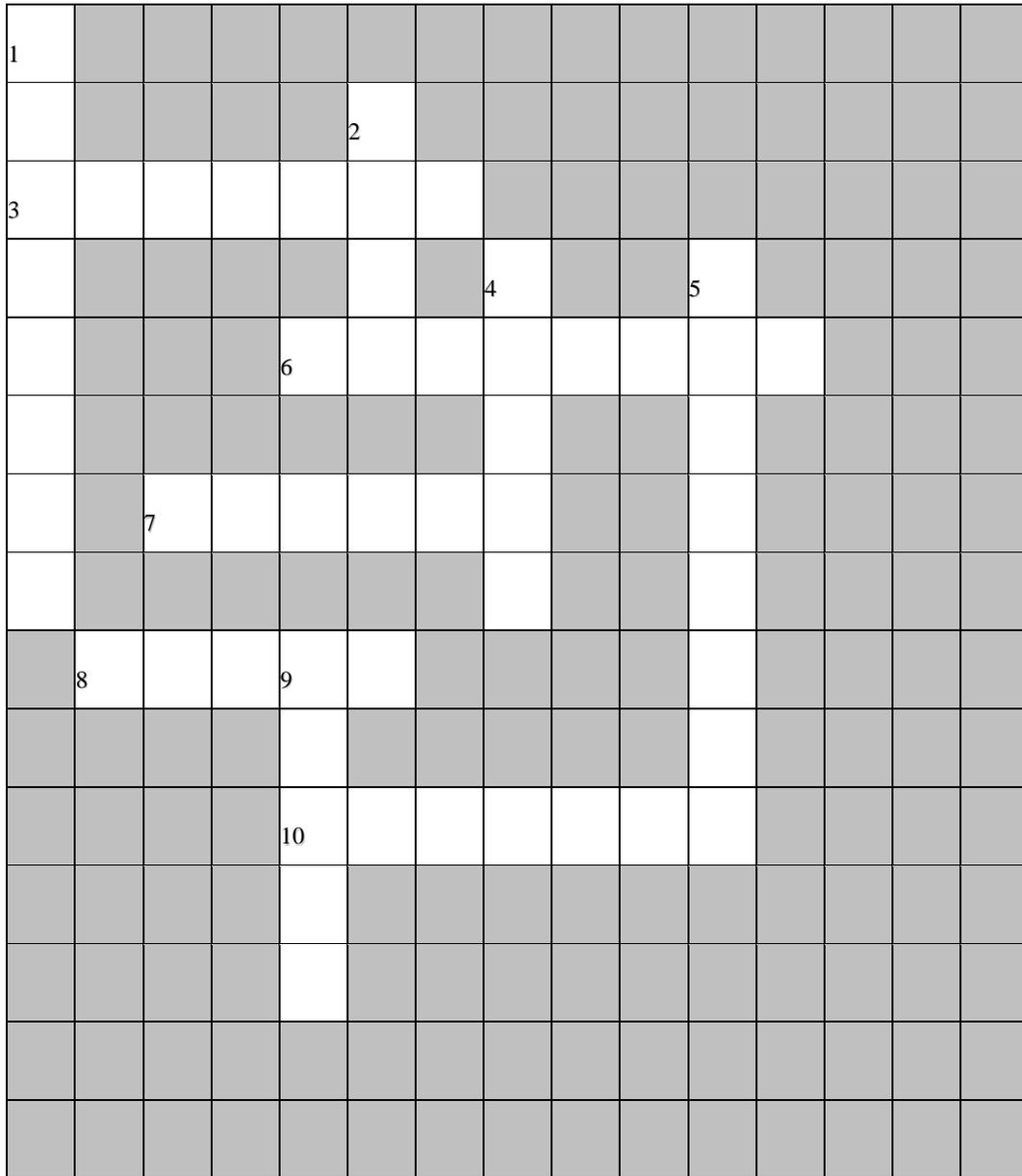
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Dhenukasura (Teacher's copy)

- | | | |
|----|-----------------------------|---------------------------|
| 1 | loewfpru
<u>powerful</u> | possessing great strength |
| 2 | teerxp
<u>expert</u> | having special skill |
| 3 | eidngsir
<u>desiring</u> | longing for |
| 4 | nkirejg
<u>jerking</u> | sudden pulling |
| 5 | aacdekt
<u>attacked</u> | acted against |
| 6 | resalve
<u>several</u> | many |
| 7 | dleehwe
<u>wheeled</u> | circular motion |
| 8 | ftae
<u>feat</u> | noteworthy achievement |
| 9 | vtnalaa
<u>talavan</u> | the name of the forest |
| 10 | ridafa
<u>afraid</u> | frightened |

Dhenuka Crossword



Across

- 3. circular motion (7)
- 7. having special skill (6)
- 10. sudden pulling (7)

- 6. acted against (8)
- 8. donkeys (5)

Down

- 1. possessing much strength (8)
- 4. one of the senses (5)
- 9. take pleasure in (5)

- 2. noteworthy achievement (4)
- 5. longing for (8)



Look at the jumbled words in the passage.
Then write the correct words on the right.

Dhenuka

“Balarama and Krishna!” said their neidfsr Sridama, Subala and Stokakrsna. “You can kill enosdm! We see Balarama’s strong rsam. The Dhenuka demon is in a donkey shape. He is in the Tala rsoeft. Dhenuka and his demon friends are very cryas. All the other animals and the birds have left the Tala Forest. No plepoe go there. But now the fruits are ready to eta. They are ripe. We can smell how weset they are even though we are far away. There must be lots of ripe fruit on the eerts and the ground. Would you go there and kill tsohe demons?”

Krishna and Balarama lseimd. They wanted to make their friends hpayp. They went with the boys to the Tala Forest. Balarama yanked the trees there. He pulled them arhd. All the fruits fell down and made a lot of oines. The Dhenuka demon got dma. He ran to Balarama. He was very heavy. His running sookh lots of trees. It was as if there was a storm in the frotes.

The Dhenuka demon kicked Balarama’s sthec with his back legs. Balarama didn’t ays anything and just stood there. Then Dhenuka kicked Balarama drerah. Balarama then used one hand to grab the demon’s elg. He spun the demon in a circle and then rtewh him into the biggest tree. The tree fell onto roeth trees that fell down, too.

1. friends _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

11. _____

12. _____

13. _____

14. _____

15. _____

16. _____

17. _____

18. _____

19. _____

20. _____

21. _____

22. _____

23. _____

Dhenuka (Teacher's copy)

“Balarama and Krishna!” said their neidfsr Sridama, 1 friends
Subala and Stokakrsna. “You can kill enosdm! We see 2 demons
Balarama’s strong rsam. The Dhenuka demon is in a 3 arms
donkey shape. He is in the Tala rsoeft. Dhenuka and his 4 forest
demon friends are very cryas. All the other animals and the 5 scary
birds have left the Tala Forest. No plepoe go there. But 6 people
now the fruits are ready to eta. They are ripe. We can smell 7 eat
how weset they are even though we are far away. There 8 sweet
must be lots of ripe fruit on the eerts and the ground. Would 9 trees
you go there and kill tsohe demons?” 10 those

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storm in the frotos. 17 forest

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then used one hand to grab the demon’s elg. He spun the 21 leg
demon in a circle and then rtewh him into the biggest tree. 22 threw
The tree fell onto roeth trees that fell down, too. 23 other

Dhenukasura

Look at the meanings below. Can you find the words? Draw a circle around the words in the passage. Then write them next to the correct meaning.

One bright beautiful day, Krishna, Balarama and Their cowherd boyfriends were playing in the forest. The cowherd boys were feeling hungry and they began to speak to the brothers. “Dear Balarama, You are very powerful, Your arms are very strong. Dear Krishna, You are very expert in killing all kinds of dmons. Just near this place is a forest named Talavana. This forest is full of palm trees and all the trees are filled with fruits, some are falling on the ground and some are ripe on the trees.

“It is a very nice place but because of the demon Dhenukasura, we cannot go there. This demon takes the form of an ass and he has many ass-shaped friends. All of them are very strong so we cannot get to the trees to pick the fruits. Not even animals go to that forest, no birds sleep there. Everyone is afraid of the demon.

“Except for You two, no one can enter that forest. We are desiring to taste those sweet fruits. Dear Balarama and Krishna, let us go there and enjoy those fruits.”

Krishna and Balarama were happy to please Their boyfriends. Together they went into the Talavana forest. As soon as they entered the forest, Balarama began to yank the trees, just like a strong elephant. Because of this jerking, all of the ripe fruits fell onto the ground. Upon hearing the sound of the boys and the falling fruits, Dhenukasura began to run through the forest, shaking the ground and the trees. The demon attacked Balarama and began to kick his chest with his back legs.

At first, Balarama didn't say anything but as Dhenukasura kicked Him more and more, Balarama caught one of his back legs and wheeled him around in the sky. He then threw the demon into the treetops. While he was being thrown around by Balarama, the demon lost his life. When Balarama threw Dhenukasura into the treetops, his body was so heavy that it knocked down several trees. Those trees knocked down other trees as well. It looked like a great wind had passed through the forest and had blown down all of the trees.

When Dhenukasura was dead, all of his demon friends came to kill Krishna and Balarama caught each of the asses by the back legs and wheeled him around. They killed all of the demons by throwing them into the palm trees. Hearing of this great feat, the demigods began to shower flowers on the two brothers and beat drums in happiness.

- | | | | | | |
|---|----------|---------------------------|----|-------|------------------------|
| 1 | powerful | possessing great strength | 6 | _____ | many |
| 2 | _____ | having special skill | 7 | _____ | circular motion |
| 3 | _____ | longing for | 8 | _____ | noteworthy acheivement |
| 4 | _____ | sudden pulling | 9 | _____ | the name of the forest |
| 5 | _____ | acted against | 10 | _____ | frightened |

Name: _____

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- | | | |
|---|----------|---------------------------|
| 1 | powerful | possessing great strength |
| 2 | expert | having special skill |
| 3 | desiring | longing for |
| 4 | jerking | sudden pulling |
| 5 | attacked | acted against |
| 6 | several | many |
| 7 | wheeled | circular motion |
| 8 | feat | noteworthy achievement |
| 9 | talavan | the name of the forest |

Name: _____

Find the words hidden in the grid. Use the clues below to help you.

Dhenukasura

o	z	v	u	i	x	k	y	q	h	p	n
				o	p	o					
m	k	w	q	z	x	s	m	l	t	r	e
				z	r	p					
p	c	f	n	d	e	s	i	r	i	n	g
				j	n	h					
e	q	m	j	q	l	t	w	h	e	e	l
				e	d	l					
x	q	n	f	d	p	c	u	z	s	b	f
				j	a	y					
p	j	p	o	w	e	r	f	u	l	h	a
				e	d	w					
e	j	j	q	k	v	z	f	o	q	v	f
				r	d	u					
r	i	y	l	v	k	h	v	v	i	f	r
				k	i	q					
t	g	r	p	k	n	e	f	l	d	s	a
				i	m	i					
g	j	c	r	v	z	j	o	i	l	e	i
				n	q	h					
a	t	t	a	c	k	e	d	u	h	v	d
				g	q	w					
f	i	b	j	w	j	h	u	l	g	e	s
				g	z	d					
e	w	v	n	x	r	c	r	s	t	r	a
				x	h	j					
a	e	t	d	d	f	n	f	v	p	a	h
				o	g	l					
t	w	t	a	l	a	v	a	n	r	l	m
				w	h	o					

- 1 possessing great strength
- 2 having special skill
- 3 longing for
- 4 sudden pulling
- 5 acted against
- 6 many
- 7 circular motion
- 8 noteworthy achievement
- 9 the name of the forest
- 10 frightened

Name: _____

Find the words hidden in the grid. Use the clues below to help you.

Dhenukasura (Teacher's copy)

o	z	v	u	i	x	k	y	q	h	p	n
				o	p	o					
m	k	w	q	z	x	s	m	l	t	r	e
				z	r	p					
p	c	f	n	d	e	s	i	r	i	n	g
				j	n	h					
e	q	m	j	q	l	t	w	h	e	e	l
				e	d	l					
x	q	n	f	d	p	c	u	z	s	b	f
				j	a	y					
p	j	p	o	w	e	r	f	u	l	h	a
				e	d	w					
e	j	j	q	k	v	z	f	o	q	v	f
				r	d	u					
r	i	y	l	v	k	h	v	v	i	f	r
				k	i	q					
t	g	r	p	k	n	e	f	l	d	s	a
				i	m	i					
g	j	c	r	v	z	j	o	i	l	e	i
				n	q	h					
a	t	t	a	c	k	e	d	u	h	v	d
				g	q	w					
f	i	b	j	w	j	h	u	l	g	e	s
				g	z	d					
e	w	v	n	x	r	c	r	s	t	r	a
				x	h	j					
a	e	t	d	d	f	n	f	v	p	a	h
				o	g	l					
t	w	t	a	l	a	v	a	n	r	l	m
				w	h	o					

1 possessing great strength

powerful

2 having special skill

expert

3 longing for

desiring

4 sudden pulling

jerking

5 acted against

attacked

6 many

several

7 circular motion

wheeled

8 noteworthy achievement

feat

9 the name of the forest

talavan

10 frightened

afraid

Dvidida Gorilla

Krsna had killed some of Dvidida's demon friends. Dvidida became very angry. He decided to make mischief in the country. He set fires in villages and towns. He made big waves in the sea. Then the water flooded the cities.

He would also pass the urine and stool in sacrificial places. He kidnapped people and put them in caves. Then he closed the entrance with stones so they couldn't get out.

Sometimes he heard very nice melodies from a mountain called Raivataka. Balarama was singing and dancing with young girls there. They wore beautiful clothes and garlands. Balarama was drinking a honey and his eyes were rolling.

Sometimes he heard very nice melodies from a mountain called Raivataka. Balarama was singing and dancing with young girls there. They wore beautiful clothes and garlands. Balarama was drinking a honey and his eyes were rolling.

Lord Balarama became angry. He is very strong. He picked up a stone. He threw it at Dvidida. But Dvidida got out of the way and didn't get hit. In return, Dvidida wanted to insult Lord Balarama. So Dvidida stole Balarama's earthen pot with the honey in it. Then he tore the clothes off Lord Balarama and the girls.



Lord Balarama thought about all the terrible things Dvividā did. He decided to kill Dvividā and so He picked up his club. Dvividā uprooted a big tree to use for his own club. Then he hit Balarama's head. But Balarama grabbed the tree. He took his club and started to hit the gorilla's head which started to bleed.



Then Dvividā uprooted another tree. He tried to hit Lord Balarama again. But strong Balarama tore that tree to pieces. Dvividā took another tree. But Lord Balarama tore it to pieces, too. Then Dvividā took another tree and then another. When no more trees were left on the mountain, Dvividā picked up pieces of stone. He threw them like rain-fall on Balarama's body.



Balarama smashed the stones into little pebbles. The gorilla couldn't find more trees and stones. So he started to shake his fists and beat Balarama's chest. Now Lord Balarama became really angry! He put down his weapons and hit Dvividā's collar-bone with his fists. Dvividā threw up blood and fell down dead.



After this, the saintly persons from higher planets came. They said, "All glories to Lord Balarama!" They showered flowers on Him. Then Balarama returned to Dvaraka.



“Say It”

In your group ask the person on your right side a question from the boxes. You might say A2 and the person to your right tells all the bad things Dvividā did or C3 and you imagine you are Dvividā and say why you are angry. Go around the group until everyone has had at least one turn. You can ask the same question more than once. The group size could be between 4-6. You could also do a “Say it” just with one other person such as your Mum or Dad or a brother or sister.

A1

You are Dvividā.

Why was Balaram upset with you?

A2

What bad things did Dvividā do?

A3

You are one of the Gopis.

How did you feel when Dvividā showed his teeth?

B1

Strength

How did Balarama show His strength?

B2

You are Balarama

Why did you get upset with Dvividā?

B3

What would you do if big waves were flooding into your city?

C1

Stranger Danger

What would you do if an adult was making you feel

C2

Sound

What sounds make you feel horrible?

C3

You are Dvividā

Why did you get angry?

Look at the jumbled words in the passage. Then write the correct words on the right.

Forest Fun

Balarma and Krishna take care of the little vaclse. Now that	1	calves
they are six years old, they ttsar to take care of cows.	2	_____
Krishna and Balrama's ftnripsoto are all over the land of	3	_____
Vrindavana. Their feet have ialsepc marks that show on the	4	_____
ground. The trees are heavy with big tusfir and lots of	5	_____
flowers. The heavy trees bend down to uchot Krishna and	6	_____
Balarama's ftee.	7	_____
All the boys sing. Bsdri are singing, too. Even the bees	8	_____
sing! Sometimes the boys make bee udosns to sing along	9	_____
with the bees. Sometimes they boys make swan sosnei or	10	_____
dance like peacocks. Oh, how they all uaghl to see Krishna	11	_____
move his neck like a cackoep!	12	_____
The boys feel so happy when Krishna asllc the name of	13	_____
each cow. He svleo the cows so much! The cows moo	14	_____
back to Krishna. There are also rseugdona animals like	15	_____
lions and tigers in the forest. The boys teenpdr they are	16	_____
deer running away from the tigers. They aren't really daiافر	17	_____
with Krishna and Balarama to take arec of them.	18	_____
Balarama gets editr and lies on a boy's lap. Krishna	19	_____
massages Balarama's feet. teSmoemsi he takes a big leaf	20	_____
to fan Balarama. When Balarama is resting, the hetor boys	21	_____
sing, dance, wtrslee and jump. Krishna plays with them, too.	22	_____
Then Balarama nshseiif resting and Krishna is tired.	23	_____
Krishna lies on a boy's lap or a tree root. A boy assmaseg	24	_____
Krishna's feet and other boys sing with sweet sievco.	25	_____
Krishna gets up, then, abesceu he's not tired anymore. In	26	_____
this way, Yogamaya emad it seem that the Supreme Lord,	27	_____
Krishna, and his oansenpxi, Balarama, were simple village boys.	28	_____



Look at the jumbled words in the passage.
Then write the correct words on the right.

The Glories of Lord Balarama

The flame of one candle can light many other candles. But all candles then burn with the same amount of fire. In a similar way, Lord Krishna expands Himself into many other forms. Lord Krishna is the first candle. The second one, lit by the first, is Lord Balaram. It is said that Lord Balarama is Krishna's descender body. Lord Balarama is Krishna's first expansion.

1. light

2. _____

3. _____

4. _____

5. _____

6. _____

Lord Balarama expands Himself to other forms. All the forms are meant to serve Krishna. One of them is Lord Sankarsana. He helps Krishna in his pastimes and to create the material world. In the form of Lord Sesa, he helps Krishna in many other ways. He is Krishna's bed, shoes, and umbrella.

7. _____

8. _____

9. _____

10. _____

11. _____

Then in the form of Maha-Vishnu, he lies in the Causal Ocean. All the material universes rest in Him. When he breathes out, the universes go out of his body. When he breathes in, they go into his body. Maha-Vishnu expands into many Garbodakasayi Vishnus. Each of them enters one universe. He lies on the water of the universe with Sesa as His bed. From His navel grows a lotus flower. On the lotus flower Lord Brahma is born. In the stem of that lotus flower are all the planets.

12. _____

13. _____

14. _____

15. _____

16. _____

17. _____

18. _____

19. _____

20. _____

Garbodakasayi Vishnu also expands as the Supersoul. He lies on the ocean of milk. This ocean is on the Vaikuntha planet that is in each universe. He is in the hearts of all living beings. He watches our actions. He gives us intelligence, knowledge, and bliss.

21. _____

22. _____

23. _____

24. _____

25. _____

The Glories of Lord Balarama. (Teacher's copy)

The flame of one candle can light many other candles. But	1	light
all candles then burn with the same amount of fire. In a	2	same
similar way, Lord Krishna expands Himself into many other	3	expands
forms. Lord Krishna is the first candle. The second one, lit	4	first
by the first, is Lord Balarama. It is said that Lord Balarama	5	Balarama
is Krishna's second body. Lord Balarama is Krishna's first	6	second
expansion.		
Lord Balarama expands Himself to other forms. All the	7	forms
forms are meant to serve Krishna. One of them is Lord	8	serve
Sankarsana. He helps Krishna in his pastimes and to	9	Krishna
create the material world. In the form of Lord Sesa, he	10	world
helps Krishna in many other ways. He is Krishna's bed,	11	bed
shoes, and umbrella.		
Then in the form of Maha-Vishnu, he lies in the Causal	12	lies
Ocean. All the material universes rest in Him. When he	13	rest
breathes out, the universes go out of his body. When he	14	body
breathes in, they go into his body. Maha-Vishnu expands	15	breathes
into many Garbodakasayi Vishnus. Each of them enters	16	enters
one universe. He lies on the water of the universe with	17	lies
Sesa as His bed. From His navel grows a lotus flower. On	18	flower
the lotus flower Lord Brahma is born. In the stem of that	19	Brahma
lotus flower are all the planets.	20	are
Garbodakasayi Vishnu again expands as the Supersoul.	21	again
He lies on the ocean of milk. This ocean is on the	22	milk
Vaikuntha planet that is in each universe. He is in the heart	23	heart
of all living beings. He watches our actions. He gives us	24	actions
intelligence, knowledge, and forgetfulness.	25	forgetfulness

Name: _____

Look at the meanings below. Can you find the words? Draw a circle around the words in the passage. Then write them next to the correct meaning.

The Marraige of Samba.

Duryodhana had a daughter named Laksmana. He wanted her to marry. She had lot of nice qualities. Because she was a princess, she could choose the husband she wanted. A svayamvara ceremony was held where she could pick the man she wanted. Krishna's son Samba was at that ceremony. But she did not want to marry him.

Samba decided to kidnap Laksmana. Her family, the Kurus, became angry. They wanted to teach him a lesson.

Samba was a very strong warrior. He could fight with many other warriors at once. The Kurus decided to arrest him even though they knew that Samba's family members would come and fight to get Him back. The Kurus thought, "The Yadus can't beat us in battle." Six big warriors of the Kuru dynasty assembled—Karna, Sala, Bhurisrava, Yajnaketu and Duryodhana. Each of the six was as strong as a Samba. Therefore it was not fair.

Samba took his bow. Karna was challenging him to fight. So Samba stood before them alone. They showered him with arrows. Samba became very angry. As a son of Krishna, he was very talented warrior. He struck each of their charioteers with six separate arrows. With more arrows he killed the horses. The Kurus appreciated his talent. But they wanted to defeat him. So they killed his horses, they cut the string of the bow and broke his chariot to pieces. Then they arrested him.

Samba's family members, the Yadus heard the story from Narada. They wanted to fight the Kurus. But Lord Balarama wanted peace. So he thought, "I will go in Hastinapur, where the Kurus live. When they will release Samba and Laksmana, there will be no fight."

Balarama, along with brahmanas and older family members, came to the door of Hastinapur. It was the main town of Kurus. He did not go in. He stayed in a camp outside. Uddhava went into the city. He met with the Kurus and asked them to come and talk to Balarama about Samba and Laksmana. The Kurus were happy that Balarama was there. Especially Bhishma and Duryodhana liked Balarama a lot. The Kurus went to Balarama's camp. They paid him their obeisances and gave Him gifts. Lord Balarama said: "You improperly fought with Samba who was alone, and you arrested him. Please release him and his wife Laksmana. Bring them here."

When the Kurus heard Balarama giving orders, they became angry. They said: "Our family, the Kurus, gave your Yadu family position and kingdom. Before that you had nothing. And now you are taking advantage of it! Now the Yadus want to order us!"

Lord Balarama patiently heard their insulting words. He was burning with anger. He laughed very loudly. Then he said, "I took trouble to come here. Krishna and the Yadus wanted to fight with you. I wanted peace. You are proud of your family and opulence. You are not behaving correctly! Therefore I have to punish you! The Yadu family is stronger than you!"

Lord Balarama stood up. He took his plow and began striking the earth with it. He separated the whole city of Hastinapur from the earth. Then he pulled it towards the Ganges River. This pulling made a big earthquake in the city. When the Kuru members saw it, they brought their daughter Laksmana along with Samba. They said, "Please excuse us!" Balarama forgave them.

Actually the Kurus were pleased when Samba fought with them. They could see that he was really a good husband for Laksmana. They had wanted to see his power. So they arrested him. They also wanted to see Balarama's power.

At the wedding, Duryodhana gave his daughter Laksmana many gifts as a big dowry. Balarama was satisfied. Then he returned back to Dvaraka with the married couple. In Dvaraka he told this story to the citizens.

- 1 qualities nature, characteristics
- 2 _____ valued
- 3 _____ to summons to take part in a contest, or prove something
- 4 _____ an experienced fighter
- 5 _____ ability
- 6 _____ set free
- 7 _____ to wait with tolerance
- 8 _____ riches, wealth
- 9 _____ being in a better position
- 10 _____ arranged in order

Name: _____

Look at the meanings below. Can you find the words? Draw a circle around the words in the passage. Then write them next to the correct meaning.

The Marriage of Samba. (Teacher's copy)

Duryodhana had a daughter named Laksmana. He wanted her to marry. She had lot of nice qualities. Because she was a princess, she could choose the husband she wanted. A svayamvara ceremony was held where she could pick the man she wanted. Krishna's son Samba was at that ceremony. But she did not want to marry him.

Samba decided to kidnap Laksmana. Her family, the Kurus, became angry. They wanted to teach him a lesson.

Samba was a very strong warrior. He could fight with many other warriors at once. The Kurus decided to arrest him even though they knew that Samba's family members would come and fight to get Him back. The Kurus thought, "The Yadus can't beat us in battle." Six big warriors of the Kuru dynasty assembled—Karna, Sala, Bhurisrava, Yajnaketu and Duryodhana. Each of the six was as strong as a Samba. Therefore it was not fair.

Samba took his bow. Karna was challenging him to fight. So Samba stood before them alone. They showered him with arrows. Samba became very angry. As a son of Krishna, he was very talented warrior. He struck each of their charioteers with six separate arrows. With more arrows he killed the horses. The Kurus appreciated his talent. But they wanted to defeat him. So they killed his horses, they cut the string of the bow and broke his chariot to pieces. Then they arrested him.

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Balarama, along with brahmanas and older family members, came to the door of Hastinapur. It was the main town of Kurus. He did not go in. He stayed in a camp outside. Uddhava went into the city. He met with the Kurus and asked them to come and talk to Balarama about Samba and Laksmana. The Kurus were happy that Balarama was there. Especially Bhishma and Duryodhana liked Balarama a lot. The Kurus went to Balarama's camp. They paid him their obeisances and gave Him gifts. Lord Balarama said: "You improperly fought with Samba who was alone, and you arrested him. Please release him and his wife Laksmana. Bring them here."

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- 1 qualities nature, characteristics
- 2 appreciated valued
- 3 challenging to summons to take part in a contest, or prove something
- 4 warrior an experienced fighter
- 5 talent ability
- 6 release set free
- 7 patiently to wait with tolerance
- 8 opulence riches, wealth
- 9 advantage being in a better position
- 10 assembled arranged in order



Look at the jumbled words in the passage.
Then write the correct words on the right.

Pralamba

Krishna and Balarama played with the ehwdrcs boys in the forest. They played hide and seek. They threw firut that was shaped like balls. They would swing under the erset.

1. cowherd _____

2. _____

3. _____

4. _____

One day one of the cowherd boys ysatde home. The demon Pralamba ktoo the shape of that boy and joined the games. Krishna nerdeetpd he didn't know the boy was really a omden.

5. _____

6. _____

7. _____

8. _____

"It is good you are here to ylpa with us," Krishna said. Then Krishna asked all the boys to play in aiprs. Each pair of boys was etsrnwilg. One boy in each pair was on Krishna's team, and oen was on Balarama's team. Balarama's team won. The boys who won dero on the shoulders of the boys who lost. Krishna lost, so he rcaedir Sridama. Pralamba demon also tols, and he carried Balarama.

9. _____

10. _____

11. _____

12. _____

13. _____

14. _____

15. _____

Pralamba took Balarama far away from Krishna. He kwen that Krishna is the most fuolewpr. Then Pralamba showed his lrea form. His body got tall as the clouds. His eyes looked like rief. His teeth were sharp. Balarama thought, "How did this boy chegan like this?" Then Balarama dnsordueto that the boy was really a demon.

16. _____

17. _____

18. _____

19. _____

20. _____

21. _____

Balarama uhenpcd Pralamba's head. Pralamba died with his mouth bleeding. He fell with a huge einso. All the boys ran over to Balarama. "Well enod!" they said and hugged him. The demigods wreht flowers from the sky. Both the boys and the demigods sbeldes Balarama.

22. _____

23. _____

24. _____

25. _____

26. _____

Pralamba (Teacher's copy)

Krishna and Balarama played with the cowherd boys in the forest. They played hide and seek. They threw fruit that was shaped like balls. They would swing under the trees.	1	cowherd
	2	fruit
	3	trees
One day one of the cowherd boys stayed home. The demon Pralamba took the shape of that boy and joined the games. Krishna pretended he didn't know the boy was really a demon.	4	stayed
	5	took
	6	pretended
	7	demon
"It is good you are here to play with us," Krishna said. Then Krishna asked all the boys to play in pairs. Each pair of boys was chosen. One boy in each pair was on Krishna's team, and the other was on Balarama's team. Balarama's team won. The boys who won rode on the shoulders of the boys who lost. Krishna lost, so he carried Sridama. Pralamba also took, and he carried Balarama.	8	play
	9	pairs
	10	chosen
	11	one
	12	rode
	13	carried
	14	lost
Pralamba took Balarama far away from Krishna. He knew that Krishna is the most powerful. Then Pralamba showed his real form. His body got tall as the clouds. His eyes looked like fire. His teeth were sharp. Balarama thought, "How did this boy change like this?" Then Balarama understood that the boy was really a demon.	15	knew
	16	power
	17	real
	18	fire
	19	change
	20	understood
Balarama punched Pralamba's head. Pralamba died with his mouth bleeding. He fell with a huge noise. All the boys ran over to Balarama. "Well done!" they said and hugged him. The demigods threw flowers from the sky. Both the boys and the demigods blessed Balarama.	21	punched
	22	noise
	23	done
	24	threw
	25	blessed

Name: _____

Write one word in each gap. The first one is done for you.

Pralamba

Krishna and Balarama played with (1) the cowherd boys in the forest. They played hide and seek. They threw fruit that was shaped (2) _____ balls. They would swing (3) _____ the trees.

One day one of the cowherd boys stayed (4) _____. The demon Pralamba took the shape of that (5) _____ and joined the games. Krishna pretended he didn't know the boy was really (6) _____ demon.

"It is good you are here to play (7) _____ us," Krishna said. Then Krishna asked all the boys to play in pairs. Each (8) _____ of boys was wrestling. One boy in each pair was on Krishna's team, and one was on Balarama's (9) _____. Balarama's team won. The boys who won rode on the shoulders of the boys (10) _____ lost. Krishna lost, so (11) _____ carried Sridama. Pralamba demon also lost, and he (12) _____ Balarama.

Pralamba took Balarama far away (13) _____ Krishna. He knew that Krishna is the most powerful. Then Pralamba showed (14) _____ real form. His body got tall as the clouds. His eyes looked like fire. His (15) _____ were sharp. Balarama thought, "How did this (16) _____ change like this?" Then Balarama understood that the boy was really a (17) _____.

Balarama punched Pralamba's head. Pralamba (18) _____ with his mouth bleeding. He fell with a (19) _____ noise. All the boys ran over to Balarama. "Well done!" they said and hugged him. The demigods threw (20) _____ from the sky. Both the boys (21) _____ the demigods blessed Balarama.

Name: _____

The first half of each sentence is on the left. Can you find the second half on the right?

Pralamba

- | | | | | |
|---|---|----------|---|--------------------------------|
| 1 | "It is good you are here to | <u>b</u> | a | carried Sridama. |
| 2 | Then Krishna asked all the | ___ | b | play with us," Krishna said. |
| 3 | Each pair of boys was | ___ | c | wrestling. |
| 4 | One boy in each pair was on Krishna's team, and one was | ___ | d | won. |
| 5 | Balarama's team | ___ | e | of the boys who lost. |
| 6 | The boys who won rode on the shoulders | ___ | f | on Balarama's team. |
| 7 | Krishna lost, so he | ___ | g | lost, and he carried Balarama. |
| 8 | Pralamba demon also | ___ | h | boys to play in pairs. |

Name: _____

The first half of each sentence is on the left. Can you find the second half on the right?

Pralamba (Teacher's copy)

- | | | | | |
|---|---|----------|----------|--------------------------------|
| 1 | "It is good you are here to | <u>b</u> | a | carried Sridama. |
| 2 | Then Krishna asked all the | <u>h</u> | b | play with us," Krishna said. |
| 3 | Each pair of boys was | <u>c</u> | c | wrestling. |
| 4 | One boy in each pair was on Krishna's team, and one was | <u>f</u> | d | won. |
| 5 | Balarama's team | <u>d</u> | e | of the boys who lost. |
| 6 | The boys who won rode on the shoulders | <u>e</u> | f | on Balarama's team. |
| 7 | Krishna lost, so he | <u>a</u> | g | lost, and he carried Balarama. |
| 8 | Pralamba demon also | <u>g</u> | h | boys to play in pairs. |

Name: _____

The first half of each sentence is on the left. Can you find the second half on the right?

Pralamba

- | | | | | |
|---|--|----------|----------|--------------------|
| 1 | Pralamba took Balarama far | <u>c</u> | a | real form. |
| 2 | He knew that Krishna is the | ___ | b | change like this? |
| 3 | Then Pralamba showed his | ___ | c | away from Krishna. |
| 4 | His body got tall | ___ | d | most powerful. |
| 5 | His eyes looked | ___ | e | were sharp. |
| 6 | His teeth | ___ | f | really a demon. |
| 7 | Balarama thought, "How did
this boy | ___ | g | as the clouds. |
| 8 | " Then Balarama understood
that the boy was | ___ | h | like fire. |

Name: _____

The first half of each sentence is on the left. Can you find the second half on the right?

Pralamba (Teacher's copy)

- | | | | | |
|---|--|----------|----------|--------------------|
| 1 | Pralamba took Balarama far | <u>c</u> | a | real form. |
| 2 | He knew that Krishna is the | <u>d</u> | b | change like this? |
| 3 | Then Pralamba showed his | <u>a</u> | c | away from Krishna. |
| 4 | His body got tall | <u>g</u> | d | most powerful. |
| 5 | His eyes looked | <u>h</u> | e | were sharp. |
| 6 | His teeth | <u>e</u> | f | really a demon. |
| 7 | Balarama thought, "How did
this boy | <u>b</u> | g | as the clouds. |
| 8 | " Then Balarama understood
that the boy was | <u>f</u> | h | like fire. |

Name: _____

The first half of each sentence is on the left. Can you find the second half on the right?

Pralamba

- | | | | | |
|---|-----------------------|----------|----------|----------------------------|
| 1 | Balarama punched | <u>a</u> | a | Pralamba's head. |
| 2 | Pralamba died | __ | b | flowers from the sky. |
| 3 | He fell with a | __ | c | hugged him. |
| 4 | All the boys ran | __ | d | with his mouth bleeding. |
| 5 | "Well | __ | e | over to Balarama. |
| 6 | " they said and | __ | f | huge noise. |
| 7 | The demigods threw | __ | g | demigods blessed Balarama. |
| 8 | Both the boys and the | __ | h | done! |

Name: _____

The first half of each sentence is on the left. Can you find the second half on the right?

Pralamba (Teacher's copy)

- | | | | | |
|---|-----------------------|----------|----------|----------------------------|
| 1 | Balarama punched | <u>a</u> | a | Pralamba's head. |
| 2 | Pralamba died | <u>d</u> | b | flowers from the sky. |
| 3 | He fell with a | <u>f</u> | c | hugged him. |
| 4 | All the boys ran | <u>e</u> | d | with his mouth bleeding. |
| 5 | "Well | <u>h</u> | e | over to Balarama. |
| 6 | " they said and | <u>c</u> | f | huge noise. |
| 7 | The demigods threw | <u>b</u> | g | demigods blessed Balarama. |
| 8 | Both the boys and the | <u>g</u> | h | done! |

Name: _____

The first half of each sentence is on the left. Can you find the second half on the right?

Pralamba

- | | | | | |
|---|--------------------------------------|----------|----------|---------------------------------|
| 1 | Krishna and Balarama played with | <u>e</u> | a | and seek. |
| 2 | They played hide | ___ | b | that boy and joined the games. |
| 3 | They threw fruit that was | ___ | c | shaped like balls. |
| 4 | They would swing | ___ | d | stayed home. |
| 5 | One day one of the cowherd boys | ___ | e | the cowherd boys in the forest. |
| 6 | The demon Pralamba took the shape of | ___ | f | under the trees. |
| 7 | Krishna pretended he didn't know the | ___ | g | boy was really a demon. |

Name: _____

The first half of each sentence is on the left. Can you find the second half on the right?

Pralamba (Teacher's copy)

- | | | | | |
|---|--------------------------------------|----------|----------|---------------------------------|
| 1 | Krishna and Balarama played with | <u>e</u> | a | and seek. |
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| 4 | They would swing | <u>f</u> | d | stayed home. |
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| 6 | The demon Pralamba took the shape of | <u>b</u> | f | under the trees. |
| 7 | Krishna pretended he didn't know the | <u>g</u> | g | boy was really a demon. |

Verb Story

Using the verb lists below, reconstruct the first two paragraphs of the story entitled "The Kidnapping of Subhadra"

Paragraph 1:

was visiting
heard
wanted
to marry
heard
like

Paragraph 2:

wanted
to marry
dressed
came
recognize
invited
were
looking
overwhelmed
attracted
smiling
decided
to marry

About this Festival Book

This festival book represents one of over fifty festival-themed lessons, with each festival divided into the five most potent limbs of devotional service.

This particular book will be published again with more activities.

About the Compiler/Author

Urmilā-Devī Dāsī (Dr. Edith E. Best)

Born in 1955 in New York City, in 1973 Urmilā became a disciple of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. Urmilā has served in ISKCON (The Hare Kṛṣṇa Movement) continuously since 1973. Urmilā's husband, three children, and seven grandchildren are all active in Kṛṣṇa consciousness.

Urmilā has her Bachelor's of Science in Religion and Education from Excelsior College of the University of the State of New York. She has a Masters of School Administration, and a Doctor of Education in Educational Leadership, from the University of North Carolina at Chapel Hill. She has done ground-breaking research on job satisfaction of teachers in Kṛṣṇa primary and secondary schools worldwide.

Urmilā-Devī Dāsī taught primary and secondary students (ages 5-18) for 22 years, 18 of which she was also head-teacher (principal). She managed and taught in a pre-school for 5 years. For one year she was an assistant principal in a state primary school of 450 pupils. For 10 years she was a member of ISKCON's international board of education, and for 7 years was vice-chairman of the North American board. Urmilā has developed and taught local, national, and international seminars for trainers, educators, and managers since 1985. She has also developed and taught numerous courses for elementary, high school, college, and adult learners in a wide variety of subjects using interactive and experiential learning. She's the author of *Vaikunṭha Children*, a book on school management and teaching, and is a writer and editor for *Back to Godhead*, an international magazine. Urmilā is also a member of the Sastric Advisory Council to ISKCON's international Governing Body Commission.