Krishna Janmashtami
Thursday August 13th - 7 pm
Pictures from the Snana-yatra Celebration - Sunday June 7th

Vegetarian Feast and Festival - Every Sunday 5:00 pm
A s stated in the Bhagavad-gîtâ, the Lord says that His appearance, birth, and activities, are all transcendental, and one who understands them factually becomes immediately eligible to be transferred to the spiritual world. The Lord's appearance or birth is not like that of an ordinary man who is forced to accept a material body according to his past deeds. The Lord's appearance is explained in the Second Chapter: He appears out of His own sweet pleasure. When the time was mature for the appearance of the Lord, the constellations became very auspicious. The astrological influence of the star known as Rohiêé was also predominant because this star is considered to be very auspicious. Rohiêé is under the direct supervision of Brahmâ. According to the astrological conclusion, besides the proper situation of the stars, there are auspicious and inauspicious moments due to the different situations of the different planetary systems. At the time of Kåñëa's birth, the planetary systems were automatically adjusted so that everything became auspicious.

At that time, in all directions, east, west, south, north, everywhere, there was an atmosphere of peace and prosperity. There were auspicious stars visible in the sky, and on the surface in all towns and villages or pasturing grounds and within the minds of everyone there were signs of good fortune. The rivers were flowing full of waters, and lakes were beautifully decorated with lotus flowers. The forests were full with beautiful birds and peacocks. All the birds within the forests began to sing with sweet voices, and the peacocks began to dance along with their consorts. The wind blew very pleasantly, carrying the aroma of different flowers, and the sensation of bodily touch was very pleasing. At home, the brähmaëas, who were accustomed to offer sacrifices in the fire, found their homes very pleasant for offerings. Due to disturbances created by the demoniac kings, the sacrificial fire altar had been almost stopped in the houses of brähmaëas, but now they could find the opportunity to start the fire peacefully. Being forbidden to offer sacrifices, the brähmaëas were very distressed in mind, intelligence and activities, but just on the point of Kåñëa's appearance, automatically their minds became full of joy because they could hear loud vibrations in the sky of transcendental sounds proclaiming the appearance of the Supreme Personality of Godhead.

The denizens of the Gandharva and Kinnara planets began to sing, and the denizens of Siddhaloka and the planets of the Cärëas began to offer prayers in the service of the Personality of Godhead. In the heavenly planets, the angels along with their wives, accompanied by the Apsaras, began to dance.

The great sages and the demigods, being pleased, began to shower flowers. At the seashore, there was the sound of mild waves, and above the sea there were clouds in the sky which began to thunder very pleasingly.

When things were adjusted like this, Lord Viñëu, who is residing within the heart of every living entity, appeared in the darkness of night as the Supreme Personality of Godhead before Devaké, who also appeared as one of the demigoddesses. The appearance of Lord Viñëu at that time could be compared with the full moon in the sky as it rises on the eastern horizon. The objection may be raised that, since Lord Kåñëa appeared on the eighth day of the waning moon, there could be no rising of the full moon. In answer to this it may be said that Lord Kåñëa appeared in the dynasty which is in the hierarchy of the moon; therefore, although the moon was incomplete on that night, because of the Lord's appearance in the dynasty wherein the moon is himself the original person, the moon was in an overjoyous condition, so by the grace of Kåñëa he could appear just as a full moon.

In an astronomical treatise by the name Khamäëikya, the constellations at the time of the appearance of Lord Kåñëa are very nicely described. It is confirmed that the child born at that auspicious moment was the Supreme Brahman or the Absolute Truth.

...continued on page 4...
Vasudeva saw that wonderful child born as a baby with four hands, holding conchshell, club, disc, and lotus flower, decorated with the mark of Çrévatsa, wearing the jeweled necklace of kaustubha stone, dressed in yellow silk, appearing dazzling like a bright blackish cloud, wearing a helmet bedecked with the vaidürya stone, valuable bracelets, earrings and similar other ornaments all over His body and an abundance of hair on His head. Due to the extraordinary features of the child, Vasudeva was struck with wonder. How could a newly born child be so decorated? He could therefore understand that Lord Kåñëa had now appeared, and he became overpowered by the occasion. Vasudeva very humbly wondered that although he was an ordinary living entity conditioned by material nature and was externally imprisoned by Kaàsa, the all-pervading Personality of Godhead, Viñëu or Kåñëa, was appearing as a child in his home, exactly in His original position. No earthly child is born with four hands decorated with ornaments and nice clothing, fully equipped with all the signs of the Supreme Personality of Godhead. Over and over again, Vasudeva glanced at his child, and he considered how to celebrate this auspicious moment: "Generally, when a male child is born," he thought, "people observe the occasion with jubilant celebrations, and in my home, although I am imprisoned, the Supreme Personality of Godhead has taken birth. How many millions of millions of times should I be prepared to observe this auspicious ceremony!"

When Vasudeva, who is also called Änaka-dudubhi, was looking at his newborn baby, he was so happy that he wanted to give many thousands of cows in charity to the brähmaëas. According to the Vedic system, whenever there is an auspicious ceremony in the kñatriya king's palace, the king gives many things in charity. Cows decorated with golden ornaments are delivered to the brähmaëas and sages. Vasudeva wanted to perform a charitable ceremony to celebrate Kåñëa's appearance, but because he was shackled within the walls of Kaàsa's prison, this was not possible. Instead, within his mind he gave thousands of cows to the brähmaëas.

When Vasudeva was convinced that the newborn child was the Supreme Personality of Godhead Himself, he bowed down with folded hands and began to offer Him prayers. At that time Vasudeva was in the transcendental position, and he became completely free from all fear of Kaàsa. The newborn baby was also flashing His effulgence within the room in which He appeared.

Vasudeva then began to offer his prayers. "My dear Lord, I can understand who You are. You are the Supreme Personality of Godhead, the Supersoul of all living entities and the Absolute Truth. You have appeared in Your own eternal form which is directly perceived by us. I understand that because I am afraid of Kaàsa, You have appeared just to deliver me from that fear. You do not belong to this material world; You are the same person who brings about the cosmic manifestation simply by glancing over material nature."