

Lord's activities are always Superhuman – 'atimartyani'

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So this is Canto 1, chapter 1, text number 20th.

**"krtavan kila karmani saha ramena kesavah
atimartyani bhagavan gudhah kapata-manusah" (SB 1.1.20)**

Translation and purport by **Srila Prabhupada ki jaya!!**

Translation:

Lord Sri Krsna, the Personality of Godhead, along with Balarama, played like a human being and so masked He performed many superhuman acts. **Sri Krsna Balaram ki.....jai**

Purport:

The doctrines of anthropomorphism and zoomorphism are never applicable to Sri Krsna or the Personality of Godhead. The theory that a man becomes God by dint of penance and austerities is very much rampant nowadays, especially in India. Since Lord Rama, Lord Krsna and Lord Caitanya Mahaprabhu were detected by the sages and saints to be the Personality of Godhead as indicated in revealed scriptures, many unscrupulous men have created their own incarnations. This process of concocting an incarnation of God has become an ordinary business, especially in Bengal. Any popular personality with a few traits of mystic powers will display some feat of jugglery and easily become an incarnation of godhead by popular vote. Lord Sri Krsna was not that type of incarnation. He was actually the Personality of Godhead from the very beginning of His appearance. He appeared before His so-called mother as four-armed Visnu. Then, at the request of the mother, He became like a human child and at once left her for another devotee at Gokula, where He was accepted as the son of Nanda Maharaja and Yashoda Mata. Similarly, Sri

Baladeva, the counterpart of Lord Sri Krsna, was also considered a human child born of another wife of Sri Vasudev.

In Bhagavad-Gita, the Lord says that His birth and deeds are transcendental and that anyone who is so fortunate as to know the transcendental nature of His birth and deeds will at once become liberated and eligible to return to the kingdom of God. So knowledge of the transcendental nature of the birth and deeds of Lord Sri Krsna is sufficient for liberation. In the Bhagavatam, the transcendental nature of the Lord is described in nine cantos, and in the Tenth Canto His specific pastimes are taken up. All this becomes known as one's reading of this literature progresses. It is important to note here, however, that the Lord exhibited His divinity even from the lap of His mother, that His deeds are all superhuman (He lifted Govardhana Hill at the age of seven), and that all these acts definitely prove Him to be actually the Supreme Personality of Godhead. Yet, due to His mystic covering, He was always accepted as an ordinary human child by His so-called father and mother and other relatives. Whenever some herculean task was performed by Him, the father and mother took it otherwise. And they remained satisfied with unflinching filial love for their son. As such, the sages of Naimisaranya described Him as apparently resembling a human being, but actually He is the supreme almighty Personality of Godhead.

**“krtavan kila karmani saha ramena kesavah
atimartyani bhagavan gudhah kapata-manusah” (SB 1.1.20)**

Lord Sri Krsna, the Personality of Godhead, along with Balarama, played like a human being, and so masked He performed many superhuman acts.

Jaya Sri Krsna Balaram ki jaya!!

Radheyshyam prabhu said that we have just now returned from Vrndavana or Vraja Mandal. So this would be an appropriate topic. So this is his wish that becomes our command. Vrndavana is a playground of God. Bhakti Caitanya Maharaj published a

book; 'Vrndavana-the playground of God'. Like a song of God, Vrndavana is the playground of God. But because we know the name of God, so we do not just call Him God. We call Him Sri Krsna and we know more about God. What more is mentioned here in this verse by the sages of Naimisaranya,' saha ramena, saha ramena kesavah', it appears that they knew, they knew also. It was not just Lord Sri Krsna who performed 'krtavan kila karmani' activities of the Lord. What are those activities? 'krtavan' He performed, 'kila' what are those 'karmani' activities. Not alone but 'saha ramena kesavah' that Keshav performed 'karmani' activities along with Balaram and 'atimartyani bhagavan'. Both Krsna and Balaram are 'atimartyani.' They are superhuman; they are not 'martya', among those who die. Lord has nothing to do with death. So They are beyond mrtyu, 'atimartyani', 'jatasya hi dhruvo mrtyur dhruvam janma mrtasya ca' (BG 2.27). This is the law not applicable to these Personalities of Godhead, 'atimartyani' and They are also Bhagavan. That Keshav, He has a brother. Well, relationship has not been mentioned, but we know from other sources Balaram is the brother. He is and Krsna is Bhagavan 'atimartyani bhagavan'.

The Personality of Godhead, 'gudhah' but they cover themselves up hidingly. The translation of 'gudhah' here is masked. They put some other mask above them, around them. 'kapata-manusah' and present themselves to be some kind of 'manusah'. They act like, they try to act like ordinary human beings but they are not. They are Bhagavan, why would sages be interested in, why would sages be interested in activities of some ordinary human beings? Their keen interest is in Keshav, Sri Krsna, His activities along with activities of Balaram. The brother Balaram, the bigger brother Balaram. Jaya Krsna Balaram!!

Krsna become, He became the eighth son of Devaki and Balaram is seventh son of Devaki. Even with Their birth, Balaram was in the womb of Devaki and He is transferred from Devaki's womb to Rohini's womb. They talk of heart transplantation but they have not talk about womb transplantation. Not necessary

transplantation of womb but transferring child from one womb to another womb. So right there is 'atimartyani' this is the superhuman activity. They are in one womb and they take birth in another womb. Both are wives of Vasudev, Devaki as well as Rohini and they are wondering, what happen, how come? Rohini's husband is in the prison and she gets pregnant and she delivers child. There was a big surprise and there was lot of rumors spreading around. Then Srila Vyasdeva and Narada Muni had to appear. They were very much curious to take darshan of Balaram. When they saw Balaram, immediately they bowed down to Balaram and they began offering prayers to Balaram. Later on it was revealed by them that, in fact, this is, He was in the womb of Devaki. And then God transferred for sake of protection, for safety reasons. And there they declared in Mathura, the word spread around as it was a miscarriage, a miscarriage. What happen? What happen to the seventh child? She was pregnant, now we don't find the child, where is the child? So right there is the human activity, I mean superhuman, 'atimartyani' superhuman activity of Balaram. All these arrangements also were made by Lord Sri Krsna in His own abode. Lord had dispatched Yogamaya, 'you go to Vraja and your task is this, this, this, that, you have to transfer'. And as He gets transferred, He would become known as Sankarsana.

Lord Sri Krsna had already named Balaram as Sankarsana. Yogamaya comes and she has a job description as per job description, she is performing all her activities. Later on, Krsna appears as son of Devaki. Yogamaya was asked to also take birth at the same time at midnight, take birth as the daughter of Yashoda. She is described as Krsna anuja, means another child had taken birth as son of Yashoda and then Yogamaya is taking birth. In fact, two Krishna's are appearing at the same time, this is also another superhuman. Krsna is appearing as Devika's son, Devakinandan and He is also appearing as Nandanandan. And Vasudev in prison house of Kamsa, Lord appeared as four-handed form as we read it here in the purport.

Later on, on the request of Devaki, 'It's very difficult to hide your Godhood Supreme Personality of Godhead, Godhood. If you have four hands, so could you hide the two hands please?' Immediately Lord dropped His two hands and He becomes two-handed, 'dvibhuja' that is superhuman. Vasudev is very much tied with the shackles and chains. He is hardly able to move and then this little baby Krsna says, 'could you bring Me to Gokula?' And Vasudev probably said, 'what? I cannot even get up, I cannot even move and You want me to bring You to Gokula?' This must be first thought, 'but okay if You wish I will do so.' With that desire as Krsna, the baby Krsna, Bala Krsna was lifted by Vasudev. Immediately the shackles were broken into pieces. Haribol!! That's another superhuman. The baby Krsna doesn't have the cutters, the saw or welding, nothing. He is just baby, helpless child and all the shackles are broken into pieces. And this is what happens also as one accepts Krsna. Well or realizes Krsna as He is, Krsna as Supreme Personality of Godhead.

'janma karma ca me divyam' (BG 4.9), these sages are taking keen interest in knowing 'krtavan kila karmani'. And Lord Sri Krsna says in Bhagavad-Gita, this is also season of **Bhagavad-Gita jayanti mahotsava ki jaya!!** So that Sri Krsna says, 'janma karma ca me divyam', My karma, My janma is divya, 'atimartyani' and 'evam yo vetti tattvatah'. Anyone who knows My birth, My activities '**karmani tattvatah**', what is outcome? 'tyaktva deham punar janma, naiti mam eti so arjuna' (BG 4.9). These sages are very much interested in knowing the Lord as He is. They know the science of God. They want to be realized, God realized, self realized. Well, they want to be Krsna realized, Balaram realized. One who realizes Krsna, Balaram and Their activities, Their appearances, 'tyaktva deham punar janma, naiti' no more births, no more death, what happens? 'mam eti, mam eti' they go. 'tyaktva deham punar janma na eti, mam eti' two 'etis' are there. 'punar janma na eti' they do not attain punar janma, 'mam eti', they attain Me. They come where I reside, where does the Lord reside? Goloka Dham, He

resides in Goloka. He resides, well in another form resides in Vaikuntha. So they go, who knows whether they go or they don't go. What is the proof? What is the proof that they go back to Vaikuntha or back to Goloka.

Life of Tukaram is the proof, Haribol!! Which you will see tonight, baap dakhava nahitar sraddha kar (Laughter). We say this in marathi. Show your father otherwise perform sraddha. So many people say, 'could you show me God? And if you cannot show me, then He doesn't exist!!' So like that who has seen people going to God, going to Vaikuntha, show me. So Lord also shows sometimes. Lot of times it happens, aprataksyaha, aparoksyaha, para aksyah, beyond our aksha, beyond our eyes. But in case of Tukaram, there are other examples also, of Ajamila and Dhruva Maharaj and some other examples are there. Right in front of thousands of witnesses, they went back to Godhead as Tukaram did some 400 years ago.

When this '**Loha gaon**' International Airport, is that the name? That did not even exist and there was no Air India or Air Canada or Air China. Air Vaikuntha (Laughter) appeared right next door from here. And they saw Tukaram boarding the plane and they saw Tukaram went as the whole witnesses, they heard what Tukaram had to say "ami jato, ami jato amuca gava" Is that the name of the production? jau deva achiya gava, jau devachiya gava. Ami jato amuca gava, jao deva achiya gava, there he says jao deva achiya gava. Let's all go... I am going, let's all go to gaon to the kingdom of Lord, so he went.

So as Vasudev lifted Vasudeva, Sri Krsna, he became freed from all the shackles, all the bonds. So as we accept Krsna within our hearts, He is there within our hearts. Well, we just don't know Him, we don't know Him that He is within our heart. So to become Krsna conscious meaning to realize that He may be everywhere, it doesn't matter. What really matters is for me that He is within me. He is with me, that is more important for me than to know that He is everywhere. Gopis were not

interested knowing that Krsna is everywhere. They wanted their Krsna to be with them. When Uddhava was trying to pacify, 'Krsna is everywhere, Krsna is everywhere', **kan kan mein bhagavan**. Gopis were not happy. 'Oh, we did not know kan kan mein bhagavan, (Laughter), oh, now we know.' They wanted their Krsna next to them. They wanted to be with the Lord. So when we realized that the Lord is in my heart, Lord is with me and that's the end of everything. That's the end of material existence and one goes back to Godhead, back to Krsna.

So then Vasudev took Vasudeva and he, well he doesn't know what next. He does know that there are so many doors of the prison or gates and they are all closed with big locks. And there are lots of chaukidars with big guns and sticks. How is he going to manage? Does not matter, 'my son wants me to bring Him to Gokula and that is what I know and I will do it.' So he has picked up Krsna and he is proceeding. As he comes to the first door, first of all he is noticing that all the extraordinary, the security arrangements; because Kamsa knew that 'one of these days, one of these days, the eighth child is going to be appearing. He is my killer and before He kills me, I want to kill Him!'. So this is his strategy so he had an extra chaukidars. But what did Vasudev noticed was, they were all fast asleep, uhrrr....(gurumaharaj making the sound of snoring), all sleeping, okay that's out of the way. All the security force are out of the way. What about the doors and the locks? As he comes to the door, all the locks are, they are dropped down and door opens automatically.

I had experience of this automatic business. First time I ever went to airport, anyway I don't tell you all details. In 77 I had to, I was on a special assignment of bringing doctor. Srila Prabhupada's friend doctor, he used to stay in Allahabad. So Srila Prabhupada sent me to fetch his friend doctor. So thus, that was in November maybe October of '77. So I went to Delhi airport with little bag and little card. As I came to the door, so I was approaching the door. I thought I

have to open the door, so I parked my trolley and as I moved forward, door opened automatically (Laughter). I was scared, 'hey! Some ghost here or...' (Laughter). I didn't even touch the door, it opened automatically. So we are very proud of this automatic business. But we have to admit that we are only imitating 5000 years old system that existed. Automatic, the doors opened, door after door after door and through so many doors. Same thing, doors are opening automatically and there comes Vasudev out of the prison carrying his son Vasudeva.

And there, 'saha ramena' who was waiting for Krsna. Who was waiting for Keshava was Balaram. Balaram was waiting for Sri Krsna. In another form, Sankarsana form, Sheshnaga, Ananta Sheshnaga form to serve, to protect His younger brother. So that was the first meeting between these two brothers 'saha ramena'. And from now on, for next 125 years, They are going to be always together. Most of the time, They are together and whenever They are not together, there are also instances when Balaram is not with Sri Krsna, Krsna gets into trouble. Some sort of troubles He gets into, when that ha **"baandha ukhaddhala yala baandha ukhaddhala"** (Marathi) ukhala bandhan lila took place, Yashoda tying Krsna to the mortar, Balaram was out of station (Laughter). As He returned, He saw His brother tied to the mortar, He cannot even move and Balaram became very furious. 'Who has done this? Who is it, who is it?'

Kalia- Krsna, when Krsna was caught in the coils of Kalia and the news spread all over Nandagram. 'Oh, but Balaram is here', and they are noticing, 'Oh! For sure because Balaram is not there, Krsna must be in some big trouble'. They were seeing some bad omens, so many symptoms, some trouble is awaiting us. What does this mean? What does this mean? And Balaram is not with Krsna for sure. He must be in some trouble and then they come looking for, where is Krsna, where is Krsna and they found Krsna caught up in the coils, tight coils of Kalia. The day Krsna's friends and Krsna friends' calves, calves- plural of calf were stolen. That day also Balaram was not there, again trouble. There was a trouble for He lost all His

friends. Brahma stole all the friends of Krsna. Brahma stole all the calves of Krsna and His friends' calves also. Much later, 360 days had passed, only 5, 6 days to go for completion of one year period. Then Balaram realized, He could not even realize, there was some 'atimartyani' some extraordinary activities were going on. Even Balaram could not understand what was going on there. Krsna had to, 'hey come here come here, that day you were not there and this happened. You know Brahma....' 'And all this friends, who are these friends?' This is Me. (Laughter) What could I have done? Was not possible for Me to return by Myself. There could have been so many inquiries. 'Where is my, where is your this friend and where is my son and where is...and I also had to become the calves and...

The show went on for almost one year 'atimartyani'. Every child, every child, son of Vraja was Sri Krsna. Every calf in every goshala, calves were Sri Krsna. The Lord is acting like an ordinary son or ordinary child.

Well, this is extraordinary that every boy, young boy in Vraja is Sri Krsna. Because all the mothers, elderly gopis want Krsna as their son. They want Krsna like son but there is no one else like Krsna and knowing their desires, Krsna becomes their son. The cows also are not interested that their milk, the milking happens and then into the pot and the boiling the milk and this spoon feeding. He is fed with that milk, He drinks the milk. Those cows were wondering, 'could He not drink our milk the way our calves drink? Why can't He come to goshala and drink directly from our udders? Will this ever happen?' This was the desire of the cows and that was the desire of the mothers. Knowing this, what kind of pastime is being performed here. Indra is made instrument, 'nimitra matram', he has this idea of stealing. And he has reason for that stealing of friends and the calves. Then Krsna will be able to display this very 'atimartyani', very extraordinary pastime that every boy, every calf in Vraja is Sri Krsna. Then what happens, you know what happens? You don't know?

Every day they are realizing more and more that this son of theirs, they were thinking this is our son. And this is son of that neighboring gopi and that son is another gopi's son and that is Yashoda's son. Gradually gradually gradually, this thought of 'this is my son and this is someone else's son and this is Yashoda's son', this thought started disappearing. With the every passing of the day and night, they were realizing more and more and more and more and the day was there. They saw my son, this lady's son, that lady's son. Yashoda's son, they are one and the same! And they were one and the same! This is '**atimartyani**'. Each one of that boy was sacitananda vigraha. Although they were looking like boys, same boys, same complexions, same likes and dislikes, same heights, same 50kgs, not that too much may be for the boys (Laughter). But these days boys are 50 kgs or.... so all those differences were taken into account. And Krsna not only becomes looking like them but the mind and intelligence and their whole attitude and all their behavioral changes or differences, Krsna managed exhibiting all that for entire one year. Balaram 'saha ramena kesavah', then Lord Krsna Keshava disclosed this to Rama. 'This is the matter brother, now you understand?' 'Yes yes, now I understand...'

So that Balaram was there to greet Sri Krsna and He was the first one to greet just outside the prison of Kamsa. Then he is going through Mathura town. What time was the night Vasudev going through the town? After midnight after sometime, prayers took some fifteen minutes (Laughter). The door after door, another twenty minutes and so they may be around 1 o'clock. 1 A.M He is going through Mathura town. Well this is Krsna Janmasthan talk, the moon that night asthami's moon is supposed to be half moon. You could imagine right? That night, asthami night, Krsna paksha, asthami, moon rising is at midnight and moon rises half moon. But that night, the moon was delighted. 'Oh! Lord has taken birth in my dynasty! He is becoming Chandravamsi Sri Krsna ki jaya!! Chandravamsi. He is Chandra, My Lord is Chandravamsi.' He became so happy. He became so delighted, his face lit up

So that night at midnight, this never happened before, will never happen again. The full moon, moon rising was full moon. This is also not ordinary happening and then... So some moon shine is there not much. So hidingly, Vasudev is hidingly going through Mathura town. He is very much scared of someone, someone reporting to Kamsa. Someone giving news of him carrying the baby Krsna across or to Yamuna and then towards to Gokula. So another arrangement we hear that all the dogs are fast asleep. So how does that help? Imagine if the dogs were not sleeping, what would they do? Their business is to bark and if they would bark, for sure so many and sometimes pack of dogs, so many gather together and they bark. They could have woken up people and someone noticing through the door. Hey look! Who is it? Who is it? Vasudev and immediately they would do mobileing (Laughter). Mobile, mobile Kamsa and Kamsa would run after... So in order to avoid that, all the dogs made to sleep.

I mean, just see Lord is in the hands of Vasudev. He is acting 'gudhah kapata-manusah.' He is putting that show. He is wearing that mask and acting like 'manusah', some ordinary child, ordinary being, human being. So He is there in the hands. He is not able to even walk by Himself but He is able to put all the dogs to sleep and He gives impression, 'I have nothing...no it's not Me. It's the dogs are sleeping. It is their choice' (Laughter). As if He is neutral, as if He has nothing to do with it. But this is how the Lord acts.

'yoga-maya samavritah, naham prakasah sarvasya, yoga-maya samavritah' (BG 7.25)

I cover Myself with yoga maya or He acts through His so many energies and then declares, '**mayadhyaksena prakrtih, suyate sa-caracaram' (B.G 9.10)**. "I am 'adhyaksh', I am superintendent. Not even blade of grass moves without My sanction." If there is anyone who could make such claim? That is Lord, thats Lord. But He is just in the hands of Vasudev and He makes a show that He has nothing to do whatever is

happening around. So then he comes to...Vasudev comes to the banks of Yamuna. And it's a rainy season in the month of Shravan Bhadrapada. This is varsha ritu, so rains and floods and the river is flooded. Yamuna is flooded and Vasudev is on the bank of that kind of Yamuna. 'Now what happen, I am not a mystic yogi to walk on the water. I wish I was but I don't have such feat.' But he carries on; his mind is fixed on the mission. What is his mission? The child said. What did the child say? 'Bring Me to Gokula.' That all he knows that, ' I have to bring my child to Gokula for the safety reasons.' So he is doing that.

So as he is on the banks of Yamuna and Yamuna has immediately taken note. Oh ! Yamuna knows that Vasudev is carrying the child and that child is not ordinary child. That child could not hide Himself from the vision of Yamuna like personality. Yamuna is not just Yamuna jal, just Yamuna water. Yamuna is a person. Yamuna is a personality and so is Sarasvati and so is Ganga and other rivers also. Just last night we were talking about bhagavat katha. Bhagavat katha was taking place once on the banks of Ganga. And four Kumaras were reciting Bhagavatam and in the assembly all the rivers were sitting. All the rivers had taken seat, not that there was a pond. Where is, which is this pond? (Laughter). No, she was Yamuna, she had an asana. She was sitting on an asana and Sarasvati was sitting on another asana and another river. Not only the rivers, all the dhamas, all the tirthas, they are also persons. They had taken their seats.

All the seventeen Puranas had come and taken their seats. 17 Puranas were hearing Bhagavat purana, this is beyond us, this is acintya. This is something that we do not see. Lots of things we do not see, limitations. So Yamuna has taken note, He is not ordinary child. He is the Supreme Personality of Godhead and she immediately remembered that Supreme Personality of Godhead. Once He was at Rameshwaram on the banks of Indian Ocean. And He wanted to cross Indian Ocean to reach Lanka. That ocean was taking a little extra time, was

not cooperative. Not prompt in coming forward and giving all his extends all the cooperation. Then Sri Rama, He got up with His bow and arrow. He was furious and with that there was the whole ocean was shaking up like a tsunami and all the creatures in that ocean were struggling, suffocating. ' Sri Rama has now come as Sri Krsna and His goal is also to cross, go across as Rama wanted to go across Indian ocean. This Krsna wants to go across my water Yamuna. And if I delay, He could do something very similar (Laughter) what He did to Indian ocean. I better help Him out! not protest or ignore or delay.' So that was one thought, Yamuna was thinking like this. Yamuna knew this Rama's pastime, she remembered that. She also remembered that, 'when He grows up, ends up in Dwarka and as He would be looking for right match, marriageable age, I am supposed to be one of His wives. So if I do not cooperate, help Him out, when there will be time of the match, He would be remembering me. And that would not be in my favor, so this was another reason. Some acharyas are giving these commentaries. So thinking thus, Yamuna extended all the helping hand, all the cooperation.

So Vasudev was carrying Vaasudeva and entered water of Yamuna. Water was knee deep and waist deep and chest deep and He was trying to make sure that Krsna does not drown. At some point he noticed, the water was rising, Yamuna water was rising. And Yamuna's goal was just to touch, just to touch the lotus feet of baby Krsna and then she would cleared the path. So this is what happened. **Yamuna touched the lotus feet of Sri Krsna ki jaya!!** Then she became ecstatic, happy. Then Vasudev was able to cross Yamuna. Well, this is 'atimartyani' also. Going across Yamuna, the way he managed doing and now he was on eastern bank of Yamuna on the way to Gokula. What time is it now? How much time crossing Mathura? Half an hour crossing Yamuna, another 15 minutes. It was like a two o'clock in the morning around that. Vasudev is now going towards Gokula, Gokula is some distance.

Here Vasudev's Vaasudeva consciousness, Vasudev's Krsna

consciousness is visible, noticeable, his emotions, his feelings. So as he is carrying baby Krsna, sometimes he is going faster. Sometimes he is going faster thinking, 'I better rush and bring the child to Gokula and leave Him there before Kamsa. If he somehow, he finds out, he may rush. He may try to catch up with me.' So to avoid that, Vasudev is rushing, going faster. But the next moment he thinks, 'but if I go with this speed, I'll be in Gokula very soon. Then what will happen? I'll have to leave the child there. I will be bereft of the child's association and the transcendental touch that I have with the child. So I better take some extra time so that He will be longer with me.' With this thought, then Vasudev would slow down. Sometimes he is in slow slow.... motion picture, that is slow motion. 'But if I go slow like this, Kamsa may come and he begins running. But if I run like this, I'll be in Gokula very soon. I will lose the child's association.' Then slowing down, going faster, slow fast, slow fast. He is going through different gears between eastern bank of Yamuna and Gokula.

Then finally, he has reached Gokula, big palace of Nanda Maharaj. And he has finally entered that chamber, that quarter where Yashoda had given birth to baby daughter. That was, Yogamaya was ordered to do so. So Yogamaya has taken birth as daughter of Yashoda. But there is a confidentially something that also had happened. Yashoda had also given birth to son. She gave birth to two children, one son followed by a daughter. So Vasudev took the daughter away leaving his son there and then what happen? The two Krsnas here, don't tell anybody okay (Laughter). This is very confidential, it's not common knowledge. Probably we have heard it before. There was a time also I have not heard. This is the fact of having two Krsnas. Then Krsna from Mathura- Vasudeva Krsna enters Vrndavana Krsna, Nandananda Krsna and two Krsnas become? Two Krsnas become one Krsna. Isn't that 'atimartyani' also, isn't that also very superhuman?

Could Radheyshyam merge with another boy and then....(Laughter). Krsna was one when Brahma stole all the friends. Immediately or very soon, as many friends were there, He expanded. For one year He was like that. When Brahma returned His original friends and they were sitting in the same place for lunch. In the same spot, each boy had a spot. The spot they had year ago, when they returned they were sitting in the same place. Krishna is returning after one year and meeting His friends. And His friends, 'oh! You are so fast. We have not finished even our lunch.' Although one year had passed, one year they were not there. In the middle of their lunch, on the bank of Yamuna Krsna said, 'No, I'll go and find the calves. You enjoy your lunch.'

So He has returned after one year. So that time, they were as many friends, those many Krsnas were there and He had again wound up. From one He had become many and from many He had become again one Krsna. Krsna returned and when He returned, the dadhi bhatt. Because He had left in the middle of His lunch, He had not even washed His hands. After one year as He returns, His hand is wet. All the kheer and all the pickles he was holding between the fingers, they are still there as they were before one year ago. Then their lunch is over, some more pastimes and then they are returning to their respective homes.

Each home there is this talk of killing of Aghasura. Every home, the pastime of Krsna is being narrated. Every boy, he had seen all day, what he had seen, he shared. 'Hey daddy, come here come here. Mummy! stop, come.' And he is making the daddy and mummy sitting. Children are giving narration, Bhagavat katha (Laughter).' Listen to this!' So this is how the Krishna's pastimes, their song they recited, remembered. This is how they spread all over Vraja. When of course, Pariksit heard this, 'how come something that happen when Krsna was aged five, that became known when He became pauganda. He became six years old. How come this?' So the

pastimes that took place before lunch, year ago was narrated, shared by the friends year later.

So Balaram, we did not say much about Balaram. Balaram is always with Sri Krsna and Their activities. Whether stealing butter or Balaram is also part of that pastime. Calves herding pastimes, cows herding pastimes, Krsna and Balaram together. So after Gokula, They go to Vrndavana. When They are both ten eleven years old, They both together go to Mathura. They both together are wrestling with those giant wrestlers. Chanur was killed by Krsna and Mustik was killed by Balaram. There are five of them, two were killed by Balaram. Three were killed by Sri Krsna. Kamsa was killed by Krsna and Kamsa had eight brothers, Kanka and others. As they came forward, Balaram ..dishoom.... and He gave a boxing and....So They were sharing. **'vinasaya ca duskrtam'**(BG 4.8). Two brothers, so together They were sharing the task. And then They both had met Vasudev and Devaki. Then They both had gone to Sandipani muni's ashram. They are both disciples of Sandipani muni. And They both had gone to find the son of Sandipani muni, Prabhasksetra. Then They both had to go to Samyamani, the abode of Yamaraj. They both returned to Avantipur where They were doing studies. They both returned there to Mathura.

By that time Jarasandha had come and They were both battling with Jarasandha together seventeen times. Eighteenth time, They both fled. They left Mathura and went to Dwarka. Then it was only Krsna, He came to Kaundinyapur alone. Next morning when Balaram woke up and realized, 'oh! where is Krsna?' And then, ' oh, He must have gone there to Kaundinyapur, Rukmini's birthplace.' Then Balaram rushed and caught up with Sri Krsna. So They were together in Kaundinyapur battling with Rukmi and others. And They both had returned to Dwarka and They are together of course. Balaram was married. His elder brother, His marriage has taken place first. And then Sri Krsna was married and They both are staying together.

Only Balaram goes to Vrndavana, Krsna stays behind, He was

kept behind. Thinking if we send both of Them, then what is the guarantee of Them coming back. Let's keep one of Them here. So they kept Krsna in Dwarka and let Balaram go. Then Balaram returned again. And like that in the battlefield of Kurukshetra, only Krsna was there. Balaram refused to take part in battle. He went on a tour of Bharat varsa for They were not together that time. Like that there are many pastimes They are together. The time of the marriage of Subhadra, there are differences of opinion between the brothers. They always do not agree, They agree to disagree with each other. So at time of marriage of Subhadra, one brother is in favor, one brother is not in favor of marriage and like that. Finally They are at Prabhasksetra and I think Balaram is the first one to wind up His pastimes. Some 125 years have passed and time to put a curtain on the pastimes, close the pastimes Nitya lila pastimes. So Balaram leaves and then soon Sri Krsna follows back to Goloka- 'goloka eva nivasaty akhilatma bhutah' (Bs 5.37). And then They continue their pastimes. So like that..

**"krtavan kila karmani saha ramena kesavah
atimartyani bhagavan gudhah kapata-manusah"** (SB 1.1.20)

Lord Sri Krsna, the Personality of Godhead, along with Balarama, played like a human being, and so masked He performed many superhuman acts.

'nato natya-dharo yatha' (SB 1.8.19) as Kunti Maharani prays 'nato natya-dharo yatha'. Just like a nata, the actor he performs so many different acts. One person but he is in this film role and same person plays another role. You don't even recognize him. Good actors are not recognized. You take some time you are half way and the you realize 'oh! he is that actor, I didn't know he is the same actor'. Or sometimes they play double roles also, they play two roles. Kunti Maharani as He is, nata, **'nato natya-dharo yatha'**, making You, knowing You becomes more tough, more difficult. 'Oh My Lord, so please reveal.'

So the sages were very much interested in this topic of Sri Krsna along with Balaram. Only 'saha ramena' is said but they could have said 'saha radhaya saha', 'mitrena saha', with the cows, with the friends, with the parents, with so many. Its Krsna, when it comes to performing pastimes, He needs others for dealings. So there are so many dealings and in those dealings, there are so many devotees. So there is so much variety also in those dealings, flavors in those dealings, different rasas in those dealings. So its a big subject matter. Thus, the sages are asking only six questions in this first chapter of the first canto of Bhagavatam. So based on those six or answers to these six questions is entire Bhagavatam. So the question is also in code language. Question is brief while answer is long answer. The speaker knows that this person wants to know this also, that also, that also. Or if I stop, saying something briefly, he is going to ask me another question. So before even he asks another question, I better give a longer answer. Lesser questions, more answers. Otherwise, more he is going to ask, what about this? what about that?...**Okay so we could stop there. So any questions, comments anyone has?**

Devotee (1): Hare Krsna Maharaj I wanted to ask, why Balaramji sided with Duryodhana?

Gurumaharaj: You are not happy? (laughter). That's special relationship and They are brothers, that's one thing. They are both, They are family members. They are both Kurus. 'pasyaitan samavetan kurun' (BG 1.25). Lord krsna says, "oh you wanted to see who has come, assemble here for battling? Please take note. You are kuru, they are also kuru" so same family". But Duryodhana also had a special soft corner for Balaram. He was like a disciple or student of Balaram. Balaram is very expert in the club, this whole kala, whole art that comes with; how to use the club. One time Balaram was in Mithila. Both Krsna and Balaram had gone to Mithila in search of this Syamantaka mani. So they did not find Satadhanva, They were chasing after and he was killed. So Krsna returned to Dwarka. Balaram stayed

on and Duryodhana was taking lessons, taking association of Balaram and taking lessons from Balaram. I Am sure there are many other instances how they were associating together and they had a very sweet relationship. That's why Balaram choose not to be part of that Kurukshetra battle. That meant battling against Duryodhana. So He chooses pilgrimage, so They are two brothers, slightly different. Not exactly just copy or duplicate of two persons. They exhibit different mellows, different relationships.

Devotee(2): I request, can you please sing 'sundar te dyana ubhe vitevari'?

Gurumaharaj: I think tonight this will come up. Sure this song is part of 'jao deva achiya gava', is it okay? You hear that tonight if you get the pass, one who is asking this question. It's not a free, probably you have to pay some entrance fee. So it's not a free song (Laughter). You have to pay some..

Devotee(3): In the song 'ei baro karuna koro vaisnava gosai', there is a line 'darsane pavitra koro-ei tomara gun'. So can you please explain whether it means seen by pure devotee or even conditioned soul sees the pure devotee and he gets purified. Because in the first case if only by pure devotee's glance conditioned soul will be purified. Then the chances of purification of the conditioned souls are less.

Gurumaharaj: In the beginning of the Bhagavatam, it says. The reciters of the Bhagavatam, the listener of the Bhagavatam and one who asks questions, one who inquires, one who gives answer, one who hears; they are all purified.

Like Ganga purifies residence of three lokas- svarga, mrityu loka, patala. There is a patala Ganga. So svarga Ganga, Ganga is here. So seeing a sadhu, 'darsane pavitra koro ei tomara gun'. I would just say that, well we have to understand what this darshan is. A lot of time saying, 'oh I am going for darshan of this maharaj or that maharaj or that sadhu or that saint. I am going for darshan. So darshan, what is darshan? Seeing is darshan but is that seeing just the seeing the sadhu

or how is he looking like? When someone came to see sadhu and he was giving a talk. And the sadhu had a big beard and he was shaking. One person in the audience was very jubilant to see whenever the shaking of the beard took place. When he was inquired, 'why are you so happy?' And he said, 'as your beard shakes, I am reminded of my goat! (laughter) when my goat walks. Sometimes goat has little beard like hair hanging. They shake also, I am happy, I am reminded of my goat. So it could be just physical seeing. Darshan, you will give me Krsna.

'dhai tava pache pache, ami to kangala krsna krsna boli dhai tava pache pache'.

'krsna se tomara, krsna dite paro tomara sakati ache'.

I am running after you or I have come to you for your darshan. Because I know, you are competent to give me Krsna. You have Krsna and you could give that Krsna to me. So how does sadhu give Krsna? He talks about Krsna. He shares his realizations of Krsna. That is how Krsna is transferred from person to person. Someone has Krsna and he talks about Krsna. He describes Krsna and sings glories of Krsna. Then that Krsna is transplanted from heart to heart. Then other person gets Krsna, to know Krsna, follow Krsna or follow the process that will help one realize Krsna. So more important than just seeing is hearing sadhu and this is darshan. Darshan is what he is showing you. With this torchlight of knowledge, he shows you. He gives eyes to see. 'caksur unmilitam yena tasmai sri-guruve namah'. 'caksur unmilitam', he opens your eyes and he gives you right kind of vision eyes so that you could see. So that is real darshan. That is darshan.

One time Bhaktisiddhanta he was giving a talk to some group of disciples. And one of the disciples, follower went away and returned after some time. So Bhaktisiddhanta, 'where did you go?' 'Guru maharaj, I went for darshan of the deities'. Bhaktisiddhanta was not pleased with this response. He said, 'I was here to give you eyes to see so that you could see the

Lord. And you preferred to see Lord on your own and you went to see the deity?' Then he inquired, 'so how was your, dear disciple, how was your eyes exercise? You went?' Yes I went. 'What did you do, you opened your eyes?' Yes I opened. Closed, yes close. 'Open close, open close, so how was your eyes exercise?' So that seeing without knowledge, without direction, without whole process which we learn from sadhu or saint. Or when we take darshan from without hearing and guidance, you won't see much. So, anyways there is a big pile of questions here.

Devotee(4): Will you tell, although Krsna performs really so many superhuman activities, still attraction is not there. Whereas other many common man does something, I get attracted to him.

Gurumaharaj: Yes, this is conditioning. We are conditioned to hear about mundane people, mundane activities, ordinary activities of ordinary people. So we have to get rid of this and by hearing and hearing and hearing. One time someone asked. 'How do I become addicted to the chanting of the holy name?' You understand addiction? Addiction to chanting. Then Prabhupada said, 'how does one become drug addict?' How does become addicted to the drugs or drinking addiction? Initially you may not even interested. Then, reluctantly you drink. And another time and another time and another time and then time comes you cannot leave without it. You have become now drug addict or this addict that addict. So he said, chanting is also like that. Or hearing about Krsna and then eventually get attracted to Krsna is also like that. You hear once, you hear twice, you hear and you hear and you hear hear hear hear. For sure, if you are a soul (laughter). If you are a soul and this whole process of...There is also difference between hearing and hearing. If you adore shraddha, beginning with the faith. 'shraddha van labhate jnanam' (BG 4.39). Krsna says in Bhagavad-Gita, 'shraddha van labhate jnanam'. If you hear with shraddha, you will acquire knowledge, realize Krsna. You will get attracted to Krsna. 'samsayatma vinasyati'(BG 4.40), but

if you have doubt and questions, then 'vinasyati'. You will not get attracted. You will remain what you are. Keep hearing the jaundice, Prabhupada gave that example. Chanting and chanting but no attraction. There is nothing else, there is no other solution. The jaundice, I have jaundice, so what is the cure? The sugar candy is the cure. And I tried to taste the sugar candy. How does it taste like? Very bitter.

So one may go to the doctor, 'oh, that sugar candy is so bitter. Is there any other medicine?' No other medicine. You want to be cured, then go on eating, go on eating. So as one follows that prescription, he eats. He is cured, he eats more, he is cured more. He eats, he cured more. Each time he eats, he also begins tasting the sweetness of the sugar candy. Then time comes when he is completely cured.. Then he demand, 'is there more sugar candy? No no, do get it.' Someone say, 'it's out of stock, finished'. No, go buy more. So he was saying, 'no sugar candy is so bitter, how could....'. Likewise Krsna – His superhuman activity – no attraction ..Well, go on hearing, go on chanting, go on. Of course association of devotees, go on honoring prasadam. That's the whole process, whole package. Devotee 5 : Why we don't discuss the disappearance pastimes of Lord Sri Krsna in detail. What is the specific reason?

Gurumaharaj: We do, that is also part of the Bhagavatam. 11th canto, there is a description how Lord...Well first all His associates, He made them disappeared by killing each other. When they were sent away or sent back, then there is a description. How He was sitting on the bank of Sarasvati. The way He was sitting, where, His thigh, right thigh on like that one of those. His four-handed is leaning against young banyan tree. Then the hunter, he thought that must be deer and shooting. Then he comes forward then the hunter begs for forgiveness. Finally Lord departs. Well yes, so both are there. The janma is always...of course there is no death. When we went in '78 to Prabhasksetra, the exact spot where Krsna sat on the bank of Sarasvati. That place is there even now. It was there in '78 and is there for past 5000 years ago. So

we read the sign that said 'God died here'. I was travelling with another of my godbrother. He was from England, Ravi and he couldn't stand. When he read the sign, he said, 'Who is it? Who made this sign?' He was trying to get into some ashram around there to find out who has committed this offence, calling that 'Lord died here.' Because Lord never dies. That was out of ignorance. So there is nothing like janma and mrityu. Lord's appearance is transcendental. Lord's disappearance is also transcendental. So we may not always dwell so much on the disappearance part because then one may feel separation. Oh, Lord left the abode, Lord left, Lord left. Then one may miss Him. So I mean not to become emotional and feeling vacant without him. Knowing that He departed, He left the world, He disappeared. So we talk little less and more of janma but not that we don't know. Sukadeva Goswami has described appearance of the Lord and he has also described disappearance of the Lord.

Devotee(6): If the pastime of the Lord and the concept of the duality of soul and super soul is so dear. Then why there are so serious followers of advaita, who study same scripture but totally different philosophy.

Gurumaharaj: Well advaita is, you know dvaita and advaita. We are, this is dvaita, advaita, dvaita, vaishistadvaita are technically different names. Basically the vaisnavas and mayavadis or nirakarvadis and sakarvadis. They have existed simultaneously from the beginning or always. Lord appears in three features.

'brahmeti paramatmeti bhagavan iti sabyate' (SB 1.2.11).

He appears as Brahman, all pervading Brahman. He appears as localized super soul and He appears as Supreme Personality of Godhead. So some realize that impersonal Brahman and think this is it. I have realized everything. But this is blunder on their part. If they, 'could I have realized this much Lord. Maybe there is more to know.' So if they keep making progress, they know the super soul, they know the Supreme Personality of

Godhead. That's the way to do it. But some get stuck with the Brahman and then they are convinced like that. That is their misfortune but we know many examples also. Four Kumaras were impersonalist initially and then they come to Visnu temple. At the entrance they stood, they smell the nice fragrance incense and the flower and tulasi. Just by smelling that fragrance coming from the Personality of God. Or lotus feet of God, their all impersonalism was finished. Well our Sukadeva Goswami, he was kind of satisfied being advaita vadi, being impersonalist. As the result, he stayed in the womb for, how many years? 16 years as you chant 16 rounds. 16 years and then, "I am happy here. I don't want to be troubled by the 'brahma satya jagat mitya'. Or as impersonalist of Benaras, they say that.

**"kaupinvantah khalu bhagyavanta
Vedanta vakyesu sada ramantah" (Sripada Sankaracarya).**

We study Vedanta and they find their impersonal Brahman there. Oh! We are so fortunate, we are so fortunate, we are renounced. They are great renunciates, they are vairagis. So they like 'kalau bhagyavanta, kaupin'. All that we need is 'kaupinvantah, kaupin..' 'kaupinvanta khalu bhagyavanta, Vedanta vakyesu sada ramantah'. We are just happy with this Vedanta and impersonal – 'aham brahmasmi, aham brahmasmi'. Caitanya Mahaprabhu was in Benaras and everywhere Caitanya brahma. All these mantra were being chanted, surcharged all that atmosphere with that. Then Caitanya Mahaprabhu starts there....

"Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Hare Hare"

So one mantra is Hare Krsna, talks of Personality of Godhead. He has name also and qualities. 'aham brahmasmi', Brahman that is effulgence coming from this Maha mantra, coming from person. So Hare Krsna or Krsna is complete. Krsna means super soul also. Krsna also meaning Brahman, inclusive. But some

goes for just one aspect and stuck and the like the jnana yoga and karma yoga, astanga yoga, bhakti yoga.

Some think the jnana yoga is complete in itself. Some remain karma yogis, some astanga yogis. But in fact they should, if they keep making progress, karma yogi, jnana yogi, astanga and come to the platform of bhakti yogis. Then they could become bhakti yogis from beginning to end. Some stops somewhere, some ladders, some level and jump to conclusion. Yes, this is it, we got it, we got it. It's here, we realized it, but if they have patience, if they come in contact with vaisnavas, then they will make further progress. And we have seen that. We have seen impersonalist becoming personalist. But we don't find any example in Bhagavatam of personalist becoming impersonalist. It is only one way tract.

[Devotee (7) asking question in Marathi and Gurumaharaj giving answer in Marathi]- Maharaj please tell any incident or pastime between you and Srila Prabhupada.

Maharaj: There are many I have written a book you can read the book. I met Prabhupada in the year 1972, I had first seen in him on stage giving lectures but had never met him personally. In 1972 when we went all brahamacarīs of Mumbai to Vrindavan in Kartik. Prabhupada was residing at Radha Damodhar temple, so we went to Radha Damodhar temple took darshan and we were searching Prabhupada . There was a small room where Prabhupada was staying, when we 10-15 devotees entered the room it was houseful. So Prabhupada was staying in such a small room like Goswamis. While going from Matura to Vrindavan we had seen the sunrise. Our leader Panchadravida prabhu started glorifying Prabhupada.

He said –“Prabhupada you are brilliant as the sun” when we meet our spiritual master we should glorify our spiritual master. Then after that Prabhupada was looking at us and listening to our reports of -book distribution, construction... when Prabhupada was looking at us it was like a camera – he was scanning us. When my turn Prabhupada's glance would stop at me then again he would look at all of us. Next time again

his glance stooped at me. That time I was thinking what is so special in me that Prabhupada is stoping at me (Laughter) either I have not put tilak or my button is broken (Laughter). I was thinking like that but I could not come to the conclusion why Prabhupada is stopping at me. Then Prabhupada said "Stop it" then I understood what I needed to stop. In those days I had a habit of shaking my thigh while listening, I was listening but was not aware that I was continuously shaking my thigh (Laughter). Then Prabhupada said "Stop it". Prabhupada said "stop it" since then its stopped (L aughter). Only when I have to demonstrate how I did it, I shake my thigh not otherwise. This is Prabhupada's first order to me.

There are Vidhi- Do's and Nished – Don't, do this –don't do this, so by this instruction Prabhupada told me to stop many things and then in 1972 in Radha Damodhar temple in kartik I got initiated and Prabhupada told me to chant Hare Krishna and what to stop he had already told.

So we stop.

His Holiness Lokanath Swami Maharaj ki jaya!!

Srila Prabhupada ki jaya!!