

# Unity is possible in Krishna consciousness only

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ISKCON Vrindavan

So we thank you, all of you for joining us this morning for the study of Bhagavatam – Nityam bhagavata-sevaya. In the Middle East I was there, one programme called Nityam bhagavata-sevaya and devotees assemble, recite Bhagavatam every day. Nityam bhagavata-sevaya. So this morning, seventh Canto chapter fifth, text number twelfth, please repeat.

**sa yadanuvratah pumsam  
pasu-buddhir vibhidyate  
anya esa tathanyo ham  
iti bheda-gatasati [SB 7.5.12]**

sah—that Supreme Personality of Godhead; yada—when; anuvratah—favorable or pleased; pumsam—of the conditioned souls; pasu-buddhih—the animalistic conception of life vibhidyate—is destroyed; anyah—another; esah—this; tatha—as well as; anyah—another; aham—I; iti—thus; bheda—distinction; gata—having; asati—which is disastrous.

When the Supreme Personality of Godhead is pleased with the living entity because of his devotional service, one becomes a pa??ita and

does not make distinctions between enemies, friends and himself. Intelligently, he then thinks, "Every one of us is an eternal servant of

God, and therefore we are not different from one another. This is how he thinks"

## Purport

When Prahlada Maharaja's teachers and demoniac father asked him how his intelligence had been polluted, Prahlada Maharaja said, "As far as I am concerned, my intelligence has not been polluted. Rather, by the grace of my spiritual master and by the grace of my Lord, Krsna, I have now learned that no one is my enemy and no one is my friend.

We should also be thinking like this and talking like this. After having received the blessings of our spiritual masters and the blessings of  
Lord Sri Krishna Balaram ki jai!

'This mistaken idea has now been corrected and therefore unlike ordinary human beings, I no longer think that I am God and that  
others are my friends and enemies.'

Isvaro aham -I am Isvara. Aham bhogi aham this aham that. A long list, the demoniac nature.

'This mistaken idea has now been corrected and therefore unlike ordinary human beings I no longer think that I am God and that others are my friends and enemies.' You want to be God? No? Or do you want to serve God? A question asked to a person who was showing some tendency or some inclination towards becoming God. This was in America in early days.

One Bhakta was around Prabhupada – Bhakta Tyton or Teeton. So Prabhupada – 'You want to serve God or you want to be God?' So this person 'I want to be God' {Laughter}. Because he wanted to be God he was looking for someone who could make him God. So when he met Prabhupada and Prabhupada asked 'you want to be God?' This person thought 'finally I have met someone who could make me God. If he is making this offer I am sure he can make me God

otherwise why would he enquire?' Then Prabhupada made further enquiries and he said 'do you want to be God?' 'Yes yes.'

‘That means now you are not God. You want to be God? That meant you are not God now.’ Then Prabhupada said ‘one who is not God cannot be God.’ God did not become God, God is always God. And one who is not God could never be God.’ Finished, all his aspirations were destroyed and then he decided to be servant of God. Then he became very good servant of God –Giriraj Swami Maharaj. { Haribol}.

My mistaken idea has now been corrected. Now I am rightly thinking that everyone is eternal servant of God and that our duty is to serve the supreme master for then we shall stand on the platform of oneness as servants. Oneness as servant servants – all servants, everybody is servant so that is the oneness how we are all one. In a different sense, not mayavada sense.

‘Demons think of everyone as a friend or enemy, but Vaisnavas say that since everyone is a servant of the Lord, everyone is on the same platform. Krishna Balaram ki Jai. Therefore a Vaisnava treats other living entities neither as friends nor as enemies, but instead tries to spread Krsna consciousness, teaching everyone that we are all one as servants of the Supreme Lord but are uselessly wasting our valuable lives by creating nations, communities and other groups of friends and enemies. In this list, very easily could be added as different religions.

And then one religion becomes an enemy of another religion and then they have battles. And then there are Shia Muslims and I am Sunni Muslims and I will get you, kill you. We’ve all become enemies like that.

We just had a nice kirtana, nagar sankirtana on Young Street in Toronto and then we were returning to the temple so we took our seats in the car, in the vehicle and then one person he approached me. I was in the front seat and he asked me ‘where are you going?’ I said to the temple, Hare Krishna. He said ‘no no, you are not going to the temple. And I said ‘please

tell me where I am going' and he said 'you are going to hell.' We just had nice kirtana and this person was ready to send me to hell. Then he pulled a Bible and was reading 'One who does not accept Jesus in the heart, they will end up in hell.'

So this is the friend and enemy. Even religionists could think and do things in these terms. So they are not serving God and are not favoured by God as Prahlada Maharaja mentioned he was favoured by God. 'You are not serving God, you are serving death!' Even our Trump, the President of America he was in America and he said 'These terrorists they are not serving God, they are serving death.'

They are worshipping death, killing everybody.' Everyone should come to the platform of Krsna consciousness and thus feel oneness as a servant of the Lord. In India in general there is some broad thinking, friendly thinking. India is normally friendly country. There was a war between China and India a long time ago, in early 60's 1960's so India was spreading the awareness of friendship, giving that message 'Hindi Chini Bhai Bhai.'

Hindi Chini Bhai Bhai. I was just a little boy at that time, and small village but we were also going around in the Gullies, 'Hindi Chini Bhai Bhai, Hindi Chini Bhai Bhai.' I had no idea what we were talking about. Hindi – Hindi is a language and Chini is a sugar {laughter}.

They're supposed to be Bhai Bhai – this is how I was thinking. Not even understanding what is this Hindi and what is this Chini. So later on I realised Hindi means people of Hindustan and Chini means the people of China- Chinese and they are supposed to be brothers. I understood the meaning when I grew up and understood the Hindi language also, but then only when I met Srila Prabhupada and studied the Bhagavad Gita as his feet, then this mistaken idea or I had no idea that bhai bhai that there are two persons who are bhai bhai, brothers.

What does that mean? It must mean common father otherwise what kind of bhai bhai- brothers are they? Aham bija pradah pita – I am the seed giving father of all the living entities, Krishna says. That's it, so it was all clear. Hindi Chini Bhai Bhai, and then we could then expand – why Hindi Chini? All Stans – Khalistan, not only Pakistan but this Stan that Stan. All Stanas, people all over the world are brothers.

The brotherhood, the brotherhood that they talk about – universal brotherhood, so how is that possible? So we realise that we all have common father and that is the Supreme Personality of Godhead. Some call him Jehovah, some call him Allah – Allah the Great, some call him Krishna, the Supreme Personality of Godhead, Hari Hari. Although there are 8,400,000 species of life, a Vaisnava feels this oneness. In Italy there was a Saint – Saint Francis? He used to address Sister Bird and Brother tree and he was known for that. When he went around he would say Brother went around Brother Bird or Sister Tree he used to talk like this. So brotherhood not limited to human species but there are 8,400,000 varieties.

Aam Admi Party they say. Our Party is Aam Admi – for all the human beings our party. But our party is Aam Atma Party, for all of atmas. Not making any distinction, protection for all atma's protection. So Prabhupada was not thinking of only human beings or only Gentlemen –Gentlemen only! No, Ladies also. Otherwise there's a bheda in there, buddhi bheda.

Intelligence becomes prostitute and runs away giving up the devotional master Sri Krishna and goes here there and makes distinction ours and there's. Men, woman makes distinctions human beings and animals the cows. Prabhupada cared for cow protection Go Mata Ki Jai! Also trees – tree should not be unnecessarily cut, Prabhupada writes in one of the purport.

So much deforestation also, to serve mother earth trees are essential and trees are even essential for our survival. They serve us we serve them, Hari Hari. So Prabhupada writes in

purport that the government should not allow the cutting of the trees in the forest unless those trees or paper made from those trees are going to be used for BBT publications. Then the Government should allow the cutting of the trees, not otherwise.

Prabhupada was seeing the animals, the cows, the trees and not only big nations; he used to say big nations. He went to the tiniest country in the world, Mauritius. Just a little spot, a little dot. He went to America and to Mauritius also – he did not make that bheda, that distinction and favouring one, friendly to some big nation and inimical towards others. And then he said ‘this is the United Nations of the spiritual world!’

Devotees on the dais, he used to introduce devotees from China, maybe not China in those days. From America, from Africa, from here and there – and this is United Nations, otherwise why call it UNO? It is not United Nations it is disunited. And he used to say, every time he drove by that UN building in New York. He used to say ‘yet another additional flag. Yet another additional – after few months another...another.’

What kind of United – This is disunited, they are breaking into pieces, this is disunited.’ So unity is possible in Krishna consciousness only. The Isopanisad advise why lament, why be in illusion? Ekatvam anupasyatah. Oneness, yes Prabhupada also has said ‘one becomes Pandit. When the Supreme Personality Godhead becomes pleased with a living entity because of his devotional service, one becomes a Pandit. Right there in translation Prabhupada has put in this thought. Pandit – he becomes Pandit, and does not make distinction between enemies and friends. Pandit – Panditah what? Sama darsinah.

**panditah sama-darsinah [BG 5.18]**

nanusocanti panditah is also there, no lamentation. panditah sama-darsinah panditah sama darsinah. He is looking at what? He sees with equal

vision a learned and gentle brahmana, a cow, an elephant like that. The longer list and at the end says- panditah sama darsinah sama drishte is possible for pandit, for one who has also vision like this, he is pandit. He is learned. ya pashyati sah panditah. Who was it? Chanakya.

matravat para daresu – all the Daras, all the women are matravat, the property, the sampati of others. It is theirs, I will not touch – it is

their's. And in this context what we are reading, what Prahlada Maharaja is thinking atmavat sarva bhuteshu- He is thinking all the bhutas, all the living entities are what? Atmavat, nicely said.

Atmavat- just like myself, others are just like myself as if they are me, myself. So how could I hurt others? Hurting others is like hurting me.

If I beat myself, hitting others, beating others and killing others is like killing myself.

atmavat sarva bhuteshu – They are like me or they are like me or they are Krishna's. They belong to my Krishna, or they belong to my father supreme father. We are brothers, sisters. So this is Krishna consciousness. There is a relationship of master and servant, both master and servant are one because of their spiritual identity. This is also ekatvam. Spiritual Master is also servant of the Lord.

**kintu prabhorya priya evatasya vande guroh sri-cara?aravindam**

One line says saksad-dharitvena that's fine. That's fine welcome. At the same time the saksadhari is kintu prabhor yah priya eva tasya. He is very dear, he is a very dear servant a very dear devotee of Supreme Personality of Godhead. For that reason also vande guroh sri-caranaravindam. And Prabhupada is

talking 'ekatvam. The spiritual master, my master is also servant and servant is also servant, or servant may also take the position of spiritual master. Or superior, father is superior – like that. Ultimately everyone is a servant of Lord so Ekatvam, oneness. Although there is- this is Ekatvam. Thus the conception of ekatvam for the Vaisnavais different from that of the mayavadi. So as you can imagine, you can think now or later what Prabhupada is pointing at.

**na tasya karyam karanam ca vidyate  
na tat-samas cabhyadhikas ca drsyate  
parasya saktir vividhaiva sruyate  
sva-bhaviki jnana-bala-kriya ca (Svetasvatara Upanisad 6-8)**

The Lord has mayavadis. The trouble with mayavadi's is their misconception in that they don't accept this Shakti of the Lord. Shakti and Shaktiman there are two. Energy and the energetic, they think only the energy exists, this exists. And the living entities are aham brahmasmi. So temporarily they have come under the illusion, Brahma has come under the illusion – this is their Brahma.

This is what this Brahma is, they think that this living entity who is Brahma has now come under illusion and as soon as you come out of this illusion, immediately you're back with unachieved they call it. The living entity now separated under illusion is amsa and as soon as he realises brahma satya jagat mithya – This Jagad is mithya, Brahma is satya. Then he is back with Brahman – aham brahmasmi. But what does the Lord say in the Bhagavad Gita about this living entity?

**mamaivamso jiva-loke jiva-bhutah sanatanah [BG 15.7]**

Lord is amsi and the living entity his amsa, part and parcel of Supreme personality of Godhead, for how long? Sanatanah—forever-parts and parcels forever so that's a good news! We are parts and parcels of the Lord – not Lord, but parts and parcels. Tiny, tiny Lords, separated. This energy of the Lord,



and then again although we're all living entities, although we're all servants – oneness is there. At the same time, we are not one. Each energy is meant to serve the energetic differently; each one is eternally living as energy, entity serving the Lord. Hari Hari. We are different, simultaneously one and different.

One with the Lord and different from the Lord, but those who are different from the Lord – the living entities, each one is also different from each other. They are not all, they are all living entities as one –no! Each one is different, each one is different. There's a beauty of the creator. Amazing each one looks different, talks different, thinks differently -all spiritual and eternal and different.

So we are all one and not one and we are different from each other and not also. This is the correct understanding. When a family member is killed by an enemy, all the members of the family would naturally be inimical to the murderer, but Hiranyakasipu saw that Prahlada had become friendly with the murderer. Who is the family member here? Hiranyaksh. Hiranyaksh is a family member. 'My brother, my brother was killed by our enemy, that Vishnu is murderer! Look, this child of mine, my son, my son, my son. What have you learnt?'

Nice dialogue that is going on between Prahlad Maharaja and his father, wonderful dialogue. Which goes on in fact, which goes on and on and on forever between father and son – demon father, demon father, demon father and devotee son. When this kind of dialogue goes on 'what has happened to you?' Just see! Our children have been brain washed! This Swamiji, Bhaktivedanta Swami has brain washed our children.' Sometimes – well I say this, there was car wash centres in America.

Car wash, now it is coming in India also but first time I saw this car wash centre. Then I would think that Hare Krishna centres are brain washing centres, brain washing centres. And so many parents took note of children have been brain washed

and then they dragged ISKCON, Prabhupada to the court 'who has brainwashed our children?' Why has this happened?' So we are talking about Buddhi here, Lord giving us intelligence. Lord favours and then gives intelligence to his devotees so he becomes Pandit.

So when I was a little boy I used to accompany my mother to the temple as a little boy and my mother used to get me to fold my hands, 'okay fold your hands' and so I did. What next? 'Pray.' 'What prayer?' 'Oh God give me intelligence,' So finally Lord given me intelligence, favouring me. I joined Hare Krishna movement. But Mother is thinking 'Hey! What kind of intelligence God has given you? I didn't want you to pray so that you would end up getting Krishna, ending up becoming a Hare Krishna.' So she was not happy.

So this goes on between parents and children of different parties, who is crazy? Materialists say Hare Krishnas are crazy and Hare Krishnas say 'they are crazy.' This goes on. Therefore he asked, "Who has created this kind of intelligence in you? Have you developed this consciousness by yourself? Since you are a small boy, someone must have induced you to think this way." Hiranyakashipu enquired 'since you are a small boy, someone must have induced you.' Hiranyakashipu smiles when he hears the first reply. Hiranyakashipu was amused, a little amazed and amused 'okay, this is a child. He is a little immature, he is thinking like this, talking like this. Then he is asking 'is it yourself or someone else has worked on you?

**jahasa buddhir balanam bhidyate para-buddhibhih [SB 7.5.6]**

Para-buddhibhih – by someone else buddhibhih, brainwashing – he is talking like this, childish talk jahasa. Then Hiranyakashipu wanted to know 'who is it? Who is it? Tell me.' And then he said 'Yan Mayaya' Who's Maya – because of who's Maya. These people are ours, they are there and these are outsiders. This kind of distinction, bheda buddhi this is done

by who's Maya? Illusory Maya, mama maya duratyaya. mama maya, who's maya? mama maya- my maya, duratyaya – very difficult to overcome, and what does- one of the functions of this maya is? She makes you think this dvandva – ours and theirs and this and that, so many things. Enemy and friends and on and on and on this fight goes on.

He said that Bhagavan he has taught me this. Or Narada Muni on behalf of Bhagavan has taught me this. pasu buddhi vidyate, Lord gives buddhi and to some he gives pasu buddhi. Animal-like buddhi, animal intelligence.

Now as I read this Buddhi – the very last think that Sukadeva Goswami said to King Pariksit – one of the last items in the twelfth canto on the seventh day of the recitation of the Srimad Bhagavatam, 'very soon the snake is on the way and is going to be reaching on time.' So just prior to that, Sukadev Goswami's final instruction to King Pariksit, 'pasu buddhim jahi imam rajan.

So this thought, thinking what? This pasu buddhi, this kind of animalistic thinking kill this, you kill this thought. pasu buddhi, this animal like thought, that I will die. You have nothing to do with the death. bheda-abheda, janma-mrtyu, this bheda. So don't think in terms of death, abandon this thought that you will die.

na jayate mriyate va kadacin, no death no birth for the soul, there is no birth or death. And like that there is another page to go, time is flying when you have fun, what happens? Time flies. They also say time stands still. Only in the present when there's a Bhagavatam class everything stops, standstill. We are in present only.

There are some managers, time keepers sitting around looking at the watch and keeping track. And of course there's a biological clock also, biological clock. Around nine o'clock there is an alarm. They have an amusing way of speaking;

ringing and we are waiting to hear a very favourite prayer {laughter}. Maha prasade..When will that day come, time come?

om namo bhagavate vasudevaya-to wake up, maha prasade – then one jumps. Hari hari, so maybe I'll just quickly read and finish. Or tomorrow's speaker will read the purport?

Prahlada Maharaja wanted to reply that an attitude favourable toward Visnu can develop only when the Lord is favourable. As stated in Bhagavad-gita, Kṛṣṇa is the friend of everyone.

**suhrdam sarva-bhutanam**

**jñatva mam santim rcchati [BG 5.29]**

The Lord is never an enemy to any of the millions of living entities, but is always a friend to everyone. What about devotees? Devotees are also, Lord is suhrdam sarva-bhutanam and devotee is suhrdam sarva-dehinam. sadhava sadhu bhusana. Remember that verse from Srimad Bhagavatam? Lord is suhrdam sarva-bhutanam and devotee is suhrdam sarva-dehinam.

This is the same, this is also oneness between Lord and the Lord's devotees, so they're thinking alike. They are thinking alike. Devotees think like God. Not everything they could think, different things. But they think like God. That is how like father, like son. Children are God's so they think like father, think like father. And when they think like this, that becomes high thinking.

Simple living and high thinking, high thinking is thinking like God, thinking like Krishna. That is high thinking. So Lord is always friend of everyone and devotees are also friend of everyone. They also pray,

**sarve sukhinah bhavantu Sarve santu niramayah**

**sarve bhadraṇi paśhyantu makāśhcid-duḥkha-bhag-bhavet**

This is also high thinking, God thinks like this and devotees

also think like this sarve sukhinah, sarve sukhinah.

**ma kashcid-duhkha-bhag-bhavet  
sarve bhadraṇi sarve santu niramayah**

Let everyone become free from diseased condition, disease. I was invited for hospital opening and then I chanted this prayer, part of that is let everyone become free from disease.

**sarve santu niramayah**

The owner of the hospital said 'Maharaja! You have prayed that let everyone become free from disease. I have just now opened my hospital. How could my business run if everyone. So this is happening. Broad thinking, high thinking. Wishing well and if there's something you could do for their welfare.

If one thinks that the Lord is an enemy, his intelligence is pasu-buddhi, the intelligence of an animal. He falsely thinks, "I am different from my enemy, and my enemy is different from me. The enemy has done this, and therefore my duty is to kill him." This is seen all over the world, this philosophy, this tendency is all pervading. What you read in the pages of Bhagavatam here. This misconception is described in this verse as bheda-gatasati. The actual fact is that everyone is a servant of the Lord, as confirmed in **Caitanya-caritamṛta** by **Sri Caitanya Mahāprabhu**

**jīvera svarūpa haya-kṛṣṇerānitya-dāsa**

Bhakti Vinod Thakur says,

**jīva kṛṣṇa dasa ei viśvas karle tara dukha nahi.**

'Just by knowing this, thin much 'ei jīva kṛṣṇa dasa.' This living entity is servant of Krishna. karle tara dukha nahi there is no suffering. So

this is the propagation, how important this propagation of Krishna consciousness so that people could be happy.

As servants of the Lord, we are one, and there can be no questions of enmity or friendship. If one actually understands that every one of us is a servant of the Lord, where is the question of enemy or friend? Any question? No question, if we understand. For those who think in terms – they have not understood, so we have to understand.

Everyone should be friendly for the service of the Lord. Each statement here is like a vedavakya. That's why we are also stopping every now and then, because there is so much has been said. Like the sutras. Each sentence becomes like a sutra, Vedanta sutra. We have to unpack, unpacking – analyse and then we have to contemplate. Everyone should praise another's service to the Lord, yes? If we have heard this then what we have to do? What do you think? We have to praise service of others and not be proud of his own service. Hanuman was a little proud one time after building the bridge, when a little squirrel had come. She was picking up some particle, dust particles and climbing up the big boulders and those rocks, and then shaking her body and dumping all fifty gram of sand.

So Hanuman saw 'Hey, get out of..' So she was putting some cement in those rocks but Hanuman thought 'what is this? We are building big mountains and she's bringing five grams, fifty grams of sand. Get out.' Did Hanuman appreciate that? No. Rama was observing 'come, come here.' Then when he was called he was looking behind. We always do that, huh? When you are sleeping, and the person who is sleeping and he wakes up and begins looking behind. Just to give impression 'no, not me no! Maharaja is pointing out someone behind me, not me' 'No you Hanuman, you.' Then Lord gave this lecture. 'What do you think who you are?' A trina dapi suni chena lecture, amanina manadena lecture. So this is a way of Vaishnava thinking, just see. This is a way of Vaishnava thinking, Vaikuntha thinking, they think in Vaikuntha like this. And if we wish to back back to Vaikuntha, which we call going back to Godhead, unless we

are trained and become perfect in thinking the way- not thinking the way. There's no question of going back to Vaikuntha.

We are not fit for going back to Vaikuntha, we are not fit for going back to home, unless we begin thinking the way Vaikunthavasis, Golokavasis think. There may be rivalries and apparent competition between servants in performing service, but in the Vaikuntha planets the service of another servant is appreciated, not condemned. This is Vaikuntha competition. There is no question of enmity between servants.

Everyone should be allowed to render service to the Lord to the best of his ability, and everyone should appreciate the service of others. If we could learn one of these things mentioned, that's good enough for us to go back home, back to Krishna. Since everyone is a servant, everyone is on the same platform and is allowed to serve the Lord according to his ability. As confirmed in Bhagavad-gita 15.15. What are 15.15?

**Sarvasya caham hr̥di sannivisto mattah smṛtir jñanam apohanam ca**

The Lord is situated in everyone's heart, giving dictation according to the attitude of the servant. However, the Lord gives different

dictation to the nondevotees and devotees. Two kinds of dictations, devotees one dictation, nondevotees another dictation. Just like this is what mattah smṛtir jñanam apohanam. Jñanam for somebody, smṛtir jñanam for somebody, apohanam for another – the nondevotee. So one who says 'God exists, God exists' that dictation is coming from God and for one who says 'God doesn't exist! Show me God!' That kind of dictation is also

coming from God. That kind of dictation is also coming from God also.

‘Is your father in?’ ‘Let me find out, check.’ And the little boy had gone looking for his father and when his father found out that such and such gentleman ‘I don’t want to see him. Tell him that I am not here.’ So child goes back to the door and he said ‘my father said..’ ‘What did your father say?’ ‘He is not here. My father said he is not here.’

So God does not exist, who said? God says. If you want to hear it like that, if you deserve that kind of sravanam, okay so it’s available. Logic is there and arguments are there and reasoning – all, everything is all there eternally from beginning of creation. Such forgetfulness also existing and source is the Lord so Prabhupada said, dictations, two kinds of dictations. So devotee gets one kind nondevotee get yet another kind.

The nondevotees challenge the authority of the Supreme Lord, and therefore the Lord dictates in such a way that the nondevotees forget the Lord's service, life after life, and are punished by the laws of nature. But when a devotee very sincerely wants to render service to the Lord, the Lord dictates in a different way. As the Lord says in Bhagavad-gita 10.10. What is 10.10?

**tesam satata-yuktanam bhajatam priti-purvakam  
dadami buddhi-yogam tam yena mam upayanti te**

Very important. "To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." Everyone is actually a servant, not an enemy or friend, and everyone is working under different directions from the Lord, who directs each living entity according to his mentality.

End of the purport.

Srila Prabhupada ki.... jai.



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# Bala lila of Krsna

## Bala lila of Krsna

### Iskcon Chowpatty Mumbai [28:42]

It's time to go back, just to stay in the mood of Damodara. Have you got the mood? Do you have Damodara mood, its Damodara month today? Beginning today or yesterday? Actually today is technically first day of Kartik, the first day of Purnima.

Last night we were dancing and certainly Radha Gopinath was dancing but not just with Radha but with millions of Gopis at the rasa dance. That was Rasa dance night. Did you offer sweet rice? No not in the morning mangal arati bhoga, no. You go to the rooftop someplace? So the moon rays would get in there. And the moon rays, whenever the Gopis are tired, fatigued they would relish some of that sweet rice. Did you do that? Yes? Where is the sweet rice? {Laughter}.

In Krishna Balarama temple right after mangal arati, they all rush to so many pots of sweet rice. All the devotees plunder big fight. There's enough for everybody, Deena Bandhu Prabhu makes announcement 'sweet rice.' Special sweet rice, so that was, or not just was but still is last night's pastime, it did not last for one of our nights but it lasted for entire night of Brahma, an entire night of Brahma. So has it stopped, the Rasa dance has stopped now? It's still on.

Krishna appears once in one day of Brahma and how long He dances in the Rasa? A whole night of Brahma. So while that Rasa, which comes from Rasa, the mellow of conjugal love. Yet this morning that rasa is on and we are celebrating yet another Rasa here vatsalya Rasa. That Rasa, the mellow, the relationship between Gopis and Krishna, Radha and Krishna and

this one is between Yashoda and Krishna, the residents of Vraja and Krishna.

I am not going to do the verse on the board that is what I meant. Let's stay in the mood, the mood that we have just created a little bit by singing Damodarastak. Let's condense this mood every day for next thirty days and for all the time to come. Not that thirty days are up so let's do something else. Yet there is also the understanding that the most attractive pastimes of the Lord are childhood pastimes.

That is also one understanding.

Also Madhurya Rasa is the topmost Rasa, considered topmost. Krishna is Rasaraj He is the king of all the Rasas. He is the source, Rasa Vaisa. He is the source of all the Rasas, and He is the enjoyer also of all the Rasas. To know that of course there has to be reciprocation between Him and his devotees. So varieties of Rasas varieties of devotees. Varieties are the spice of life. So Krishna spices his life in this pastime, or as this lila of Damodar also has taken place in the month of Kartik on the day of Diwali.

### **ekada griha dasesu yasodananda gehini**

This is how the pastime gets narrated by Sukadeva Goswami in tenth canto of Bhagavatam. It says 'Ekada' Once upon a time. So that once upon a time was the day of Diwali, so that is during Kartik. The special Rasa dance is during Kartik so just the day before, night before Kartik, Govardhan Puja that is also during this month of Kartik.

Bahulastami, the appearance day of Radha kunda is also in the month of Kartik. Gopastami Krishna becomes cowherd. He was calf herd boy and then he becomes cowherd boy. He was promoted so this promotion also took place during this month. Likewise it's full of festivals, this month. Srila Prabhupada also chose to enter the Lord's pastimes during this month. Did I miss anything? This is also called Urjavrata. What is Urja?

Energy and this energy is Radharani.

So this is also Radha Damodar, not only Yashoda Damodar RadhaDamodar pastimes. Srila Prabhupada stayed at Radha Damodar Radha Damodar ki... Jai! I also remember the first time ever I went to Vrindavan was during Kartik. From Juhu we went and arrived at Mathura station and the first tanga flight I had was from Mathura station to Radha Damodar Temple and as we arrived and took darsana of the first deity at that time, that we had darsana of in Vrindavan was Radha Damodar. Beautiful and the next right after darsana of deities, we were rushed into Srila Prabhupada's quarters.

In the early hours of the morning we had arrived, Srila Prabhupada was in there by himself in a very small room. There was not even room for this asan, if you were to place this asan and twenty six inches tall cushion something at the back, Prabhupada sat very humbly and powerfully at the same time.

So we had darsana and devotees from Bombay sat around, some in the front and some on the side. I was sitting right in the front and Srila Prabhupada was talking and getting reports of Juhu Bomabay and he was also looking at us, moving his head like a camera [Showing by action] but whenever his glance fell on me he would stop before he moved again. Whenever he would come again he would stop and so I was wondering was that? But I did not have the outcome {laughter}.

I was trying to understand why I was getting Srila Prabhupada's attention. So it went on many times and I could not figure it out until he said 'Stop it!' What did he say? 'Stop it.' And then I realised. In those days, while in some kind of attention I would hear and I used to do this {leg motion up and down, laughter}.

You have seen some people doing this, huh? This was getting his attention, trying to understand but I couldn't figure it

out {laughter}.

Then he said 'stop it' and then I stopped, never did that again. Only when I do demonstration.

So that was my first instruction in fact from Srila Prabhupada. Started with nisheda directly 'Don't do this, do this, don't do this.' So with having stopped this a lot of things need to be stopped this is just one nonsense, one distraction. We had the great fortune of being with Srila Prabhupada during the month of Kartik – this is '72, 1972 and other devotees also had come, from different parts of the world.

There were maybe forty fifty devotees. The first official Vrindavan festival was being held, and there were forty, fifty devotees we thought 'so many devotees!' If we had the opportunity to tell someone 'so many devotees!' 'How many?' 'Forty devotees!' Forty devotees were so many. In '73, beginning of '73 Srila Prabhupada stayed at Mahadeviai? Kartikeya Mahadevia, you have seen his photographs with Prabhupada. Prabhupada used to stay, he used to stay downtown few times. So I had gone to get my Gayatri mantra from him and so it was just myself and Srila Prabhupada. Srila Prabhupada asked me 'in Juhu, how many visitors come?' And I told Srila Prabhupada 'lots of visitors come.' 'How many?' Prabhupada asked. I said 'Fifty, sixty visitors come.' And Srila Prabhupada said 'so many?'

So fifty, sixty was so many. Prabhupada asked 'so many?' Now fifty, sixty visitors enter every minute, huh? Entering, exit so many.

So that was Kartik festival was new to us, everything in Vrindavan was new. So devotees – I think it was Gurudas. 'So what are we supposed to be doing?'

Srila Prabhupada said 'Nothing much just chant Hare Krishna twenty four hours a day during this Kartik.' 'What are we

supposed to be doing?' 'Chant twenty four hours.' This month is considered the month that helps in mantra siddhi achieving perfection in chanting the holy names of the Lord, Mantra Siddhi. So a lot of devotees come to Vrindavan and so they do a lot of chanting during this month. They get a lot of blessings of Radharani also during this month.

So Urja vrata, sitting here as if Bombay does not exist. So you're in another world. It's a concrete jungle and we are in the forest also here in Vrindavan. So many youths also here, how many youths are here? I know some of you are young at heart as they say [laughter]. If you are under 30 raise your hands. Oh! You are not, you are 35. So just majority 30 or 35. So the times have changed, youths are going to the temples during early morning hours. This wasn't happening, so times have changed. Everyone used to think 'when we get old' religion was for those who were failures. Only turning to God when there was some difficulty. After enjoying his body and life and senses, when the body is getting rotten and then svaha. After we had enjoyed the useless when we get old we will think. Whats the hurry? So that attitude is changing. For that cause Sri Krishna Chaitanya Mahaprabhu's sankirtana movement is causing that change. We are very happy, youths are stepping forward. Anyway, no one is old or young. This is again dvadva.

### **dvandvatito vimatsarah [BG 4.22]**

dvandva of this world, to think someone is old someone is young is illusion also.

'ei bh?la, ei manda,'—ei saba 'bhrama' [Caitanya Caritamrta Antya 4.176]

Young means bhalo, nice. Manda means old and useless. This is also bodily concept. 'Srila Prabhupada, Srila Prabhupada' one devotee said while Prabhupada not well, '77. Pancha Dravida Swami, my God brother said to Srila Prabhupada 'I am young

man, could I offer my youth so that you may live longer? Could I offer my youth so you may live longer?' 'Doesn't matter if I leave.' Did I make it clear? One is leaving 'so that you may live' and 'I don't mind if I have to leave.' 'Please accept my youthful days or years' at that time Prabhupada said 'you're not young, I'm not old.' He was explaining.

One reporter said 'Why you are offering sannyasa to your young disciple? This is when they get old they should be given sannyasa but you are offering in the young age.' Prabhupada asked so what is your definition of old age, or who is old?' The reporter said 'one who is about to die is old.'

Then Srila Prabhupada said 'well I am old so I am seventy five, eighty years old and my disciples are twenty five, thirty years old. Is there guarantee that they will not die before I do?' You understand? And many disciples did die before Srila Prabhupada so one who is about to die is old. Who is not about to die, anyone here?

So we have to take birth with a death certificate. Here it goes guaranteed, one thing guaranteed. If you're looking for a guarantee, one thing is certain. What is that? As sure as death. What happened? We wanted to stay in the mood of Yashoda Damodar {laughter}. Because of not having enough time I thought I would not do a Bhagavatam verse, just talk something about Damodar or Damodarastak. So I was saying, you probably have heard this is Bala Krishna. Yashodanandan, yes so that will bring us back into the mood again, childhood pastimes so many of them. Stealing butter, makhan chori is his favourite pastime, of the Lord and devotees also.

There is so many, unlimited pastimes like waves. Waves day and night, waves in the Arabic ocean here, and all the oceans, and all the oceans most of the ocean. Some oceans are less. So this is in Gokul and its night time, so late in the evening Yashoda is sitting in the courtyard outside Nanda bhavan. Krishna is in the lap of mother Yashoda.

## **Yashoda ca maha bhaga**

Yashoda is very, very fortunate. Krishna is lying where? In the lap of mother Yashoda, and then when Krishna looked up, what did he see?

Moon, and he thought this is some kind of toy and he wanted to have that toy.

Children think in terms of playing and eating? It is these two things they like the most how to play with any object they get they like to see if they could play with it or eat it. You know toys they would eat sometimes. So Lord is acting like that, like a child from this world, and acting like children from this world. In this way He's hiding His ID. His identity the Supreme Personality of Godhead. He is the creator of the moon. He is creator of the moon, He is playing 'oh mummy, that toy' {weeping sounds}.

## **maiya chand khilona laio**

O Mother, bring me that toy which is the moon. Chanda khilona, Please you get chand khilona, that toy. And if you don't do so then, now I am in your lap but not for very long. If you don't give me the toy, that one,

## **lauta jau dharnipar teri goda na ayoo maiya**

I will roll on the ground but not lie in your lap because you are not giving me the toy! So hurry up!

## **surabhi ko paya pana na kariya sira choti na gayo**

And if you do not give me that toy. I will not drink Surabhi's milk anymore. What would you drink, Coca cola, or Limca? [laughter] One young man opened his heart, he was from Bombay or at least his photograph was there, holding {Laughter}. I was looking at it, it was many years ago when we were going downtown to Juhu and we closely looked at it and the heart of the young man was a Limca bottle.

Here is Hanuman opening his heart {Laughter} Hanuman has Sita Ram and this young man had a Limca bottle. He had so many things and one of them was this Limca bottle [laughter]. Yet Krishna also had 'maiya, why is Balaram's sikha big one? He has lots of hair, big sikha and my sikha is very tiny. And Yashoda because Balarama drinks milk, if you drink you will also have bigger sikha.

But now He says 'No I will not drink milk and I don't care for my sikha.'

**kaho nanda baba ko, tero suta na kahiyo**

Now Yashoda is not taking any action and not giving that toy. 'Not that toy! You know there is a toy shop around the corner let's go there. 'No no! Not that one.

And as Yashoda has not fulfilled her child's desire, now He says 'you know, I'm gonna tell everyone.' 'What will you tell?' 'I will tell everyone that I'm a son of Nanda Maharaja. And I could also rent some PA system, public address and go all over Gokul, tell everyone that I'm the son of Nanda Maharaja.'

'That's nice, you are the son of Nanda Maharaja, you may make that announcement there's no problem.' He might make that announcement but then He says 'but I will also tell everyone,

**tero suta na kahiyo**

I'm not your son, I'm only Nanda Maharaj's son, I'm gonna tell everyone. So you had better hurry up, like giving ultimatum. Krishna's steals butter after He wakes up, right? So He's already up.

Now someone says I should wake up Gopal, maybe in another brahmanda it's time to wake him up while he has already stolen lots of butter in one brahmanda.

It is in the samaraag so we will do this quickly {referring to



singing bhajan}.