

Greatness of Bhagvatam, how Bhagvatam is a great scripture and very special

Venue: Germany, Bhagvat saptha

I would like to thank all of you from core of my heart. We have come to Abhyanthair, (did I say it correct?) Someone said that meant the place of excitement, the place of adventure (is that the correct meaning also?). So certainly a forest, some devotees even lost their way (Maharaj laughs) so we got adventure to get here in midst of cold here. So, you are welcome to the lotus feet of Radha Madanmohan. He is attractor of the Madan, Madanmohan, He even bewilders, attracts Madan-cupid I don't think we are going to call him stupid, cupid he is one of the Devatas- Kam I don't think we should call him stupid. He is a devata, Kaamdev he is called Kamadev. He is a demigod, incharge of lust, Kamadev, Kamadevata. So, He not only attracts just one Kamadev but "Kandarpa koti kamaniya vishesh shobham"

His shobha, His beauty is amazingly wonderful that even kama, kama himself is very beautiful person. Kamadev is very beautiful person and he goes around with the arrow. Pushpa-baan, it's called pushpa-banaya, he has a baan- arrow of the pushpas- flower arrow and he keeps shooting right into the heart. Especially he likes young heart. So he is beautiful and he has this arrow. So many fall prey to his arrows then become victims but here we have Madanmohan. So I think He'll take care of all the madans, all the cupids. I just had this thought So that we could be peacefully, non-harassed, not harassed by anything. Place of adventure, Abhyanthair the forest. So everywhere I see trees here of course you have named already- Golokdham, also lots of trees Naimisharanya also, forest of Naimisharanya also has lots of trees. This is also like that.

We are far far away from the civilization; German civilization we don't hear any sounds it's like cave for us here we are in the cave. Leaving all else behind, we have come to the place of adventure, where there is a residence of Radha Madanmohan. He will protect us so that we could peacefully sleep. (I am seeing some eyes closing). People aspire for peace in the world I don't know what their idea is? Once they have peace, so that they could peacefully eat. There is no one, so we could peacefully eat now, peacefully sleep, peacefully have sex life and peacefully fight. Eating, sleeping, matting and defending peacefully. However, as soon as devotee finds peaceful location immediately he wants to undergo Samadhi, going to samadhi. Oh! This is peaceful place for Samadhi oh! this is peaceful place for "Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Ram Hare Ram Ram Ram Hare Hare". Oh! Peaceful place; let me study Bhagvatam here, its peaceful. So, we wish to take, i had not imagined that this place could be so peaceful. Very appropriate "yam, niyam, asana, pranayam", asana is important. The situation is important. Before you go to Samadhi, which is the 8th 'anga', ashtanga, the 8th anga. The last part is Samadhi but in between there is 'asan'. Asan means situation and it doesn't even refer to Vyasasan but asan is what is all around. The whole thing becomes asan. If we take this asan and put right in front of Franklin Airport, that's not asan. Although we have a asan seat. So, asan, there's also sukhasan, padmasan there are different asans. For each asan you could sit for long time and there is no disturbance of any sort physical or mental. Then you are still not in asan, you have nice asan but mind is, you have not attained the asan .So certainly external circumstances are right asan – right situation.

And Radha Madanmohan on our side He will take care of subtle things, protect us from any mental harassment, so that we could concentrate on the best business of our life. Although we are not running around, business means run around like a rat, rat race then that could be described as a business. But infact this (hearing Bhagvatam) is the best business because

in return you get all the wealth, you do all the business and you get wealth so this could be described as a transcendental business because you do get the profit and you get all the wealth, you get Krishna. We wish to get Krishna within our heart and He is Laxmipati, you not only get Laxmi but you get pati its very important

We have original idea of 7 days but as compromise we have planned to atleast do 7 presentations. In your advertisement, I was reading triaah'- saptaah, so, sapta traditionally in India its famous, so sapta means 7, aah means day, saptah means 7 days of Bhagvatam and you are advertising this as triaah- 3 days. Then I thought, some way we could at least have 7. In 3 days we do 7 sittings, presentations of Bhagvatam. So that is what is in our mind. Whatever, 2 sessions today, 3 tomorrow and 2 the third and the final day which is the day after. Anyway, the schedule it's already on the board. By the time you come out you will see. So some are bit longer, some are by half an hour, one hour and longer sessions. But I think the shortest one is 2 hour, 2 to 3 hours. Even in India we do this, we have morning and evening 3 and half hours every day, for 7 days kind of marathon and this Bhagvat saptah tradition is quiet popular in India attracting lots of people.

In Bhagvat katha that maharaj mentioned, we used to get 3 to 5000 everyday. But when some other popular speakers speak, they get 100,000 or 200,000 or more. 200,000 persons sitting, of course not 7 days, 7 nights as was the case 5000 years ago but they have also couple of sessions each day. Although Prabhupad was, condemned kind of this Bhagvat saptah business because this it's a business they were making it a business. We also describe this as a business, but we concluded how this is a transcendental business but the other speakers end up doing business, in the sense they want cash in hand. For each katha they do, there is a contract signed and a big sum they demand and they get for the katha that they recite. Not all of them, but many of them. So it's a business transaction, money making or many of them. That's one reason why Prabhupad was

certainly and he couldn't be against Bhagvatam. He's not against Bhagvatam there is lots of recitation of Bhagvatam he has done. Why not? But the mentality, the attitude of the speaker then they would be not only professional wanting, making money. Also sahajiyas tendency of being sahajiyas and also wanting to run immediately to the 10th canto again those 5 chapters the 10th canto 29 through 33 "Rasa-panch adhyaya" 5 chapters dealing with Rasa dance. Adhyaya means chapters and rasa means dance and they would do some more things. They would become Krishna, make other Gopis and sentimental things or many other speakers are mayavadisor Demigod worshipers and on and on. For some of these reasons, Prabhupada used to talk against that Bhagvat business and Srila Prabhupad's point is to be Nityam Bhagvat sevaya. Bhagvatam says "nityam Bhagvat sevaya" read Bhagvatam regularly.

So, we wish also to increase our liking attraction for Bhagvatam within these few days of hearing or whenever we do for 7 days so that people again on the 8th day also they would go for reading Bhagvatam or the 9th day and like that. Mainly because we get people on the name of Bhagvat Saptah people come in India. If you advertise something else they won't come but as soon as you advertise there's a Bhagvat Katha, Bhagvat Saptah, people just come running, rushing, going out of their ways, taking leave from business etc. For many of them this is pious activity to counteract the impious deeds which they perform. They also have deals. Strike a deal, also gets something. Always not love of God Head or getting Krishna in return but they do come, in a big number they come. So we just try to catch on that sentiment we advertise Bhagvat Katha. People come in thousands and we speak on behalf of Prabhupada and our parampara. Mayavad out, so many things out, just present "Bhagvatam-as it is" and distribute Bhagvatam also. Radha Govind Maharaj, our God brother is also very popular doing Bhagvat Katha and we also has tried 108 sets of Bhagvatam but on end of the 7th day presentation we distributed 108 sets of Bhagvatam or 51 sets of Bhagvatam and we succeed which such goals and other books also get

distributed. People come, take darshan of the deities and ofcourse we get them to chant "Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Ram Hare Ram Ram Ram Hare Hare".

So purifying experience for them and that result in increasing our congregation. Whenever we do Katha in Pune and other places also from that time onwards our sunday guests and other's number increase. People who normally do not come to Iskcon Temple for whatever reason they come by hearing oh! there's a Bhagvat Katha in Hare Krishna temple. Once they come, they get hooked and so, there are many transcendental tricks and advantages involved with this Bhagvat and Srila Prabhupad asked his discple Yashomati Nandan prabhu from Gujarat, why don't you do Bhagvat Katha. (maharaj says) I don't know word to word but he said; so it implies he (Prabhupada) wasn't against Bhagvat for 7 days if it is done in our way. So lots of devotees are doing and I have also started doing it (Maharaj laughs) . We just had a nice katha in Los Angeles last month. But we wish not to have any other motivation other than glorifying the Lord and present Bhagvatam in pure form as we have been trained by His Divine Grace A.C.Bhaktivendanta Swami Srila Prabhupad and goal is "shranvatha svakatha Krishna punya shravana kirtan". Certainly this is punya the most auspicious thing is to shranvatha svakatha krishna, Krishna Katha you hear and this is the most pious deed that you will be performing. The outcome is "rudyardhashtohi abhadrani vidhuni surutsatam".

Srimad Bhagvatam topics will enter our hearts if we hear shradhhaya; with faith we hear, with attention we hear. Allow Bhagvatam to reach our heart. Not like it enters through one ear and out through the other one. "Ikdun tikdun jae vare"; there's a saying in Marathi. If a pipe you have and blow from one end and it goes out through the other end. So this too going like that? No....to the heart. Rudyandashtohi-destination is rhiday-heart. "Sarvasy caham hrdis sannivisto" (B.G 15.15) not only Lord is residing there but we also reside in the heart. According to Upanishad, the body is described as

a tree and there are 2 birds residing in that tree one is us atma- anuatma, other one is vibhuatma the paramatma, so, as Bhagvatam topics enter our heart, reach our heart that is where Bhagvatam which is Lord which is incarnation of the Lord or Bhagvatam is past times of the Lord, qualities of the Lord, activities of the Lord, form of the Lord is also described, Dham of the Lord. So, this is all Bhagvatam is the Lord, His topics or different features of personality of Godhead to enter the heart and meet the soul. The meeting between soul and the Lord takes place there. Bhagvatam is Lord and the living entity so they meet. There's an union, yoga, link and with that meeting everything works out. So Hearing Bhagvatam is meeting the Supreme Personality of Godhead. Of course the same thing could be said about the Holy Name and the Holy form and deity form and Holy prasad, that we know, very tasty. We have full realization that this must be Lord, sweet, delicious. Is Bhagvatam equally or more delicious than prasad? Have you relished like that? We eat sweet rice and right there we could taste the sweetness of the Lord and when we hear Bhagvatam when we oh! this is so sweet, nectarian. Then we could understand yes some abhadrani inauspicious things now getting rid off and meeting with the Lord. Because in India when we do this if we have lots of time sometimes we spend one session just talking about Srimalad Bhagvat Mahatmya. The greatness of Bhagvatam which is already there. Throughout Bhagvatam you see here the greatness of Bhagvatam, how Bhagvatam is great scripture, very special. The dialogue between Naradmuni and Srila Vyas Dev, 1st canto 4th, 5th, 6th like that 7 chapters. This is meant to establish the supremacy of Bhagvatam over all the scriptures. Beginning of Bhagvatam says

“nigama-kalpa-taror galitam phalam shuka-mukhad amrita-drava-samyutam

pibata bhagavatam rasam alayam muhur aho rasika bhuvi bhavukah
(S.B. 1.1.3)

That nigam kalpa taru- taru –vacha kalpa taru what is taru? taru means what? Tree. I am going to be using lot of sanskrit

words here next 3 days. I know gaurangi doesn't like so much of you prefer english ok. This means some kind of going to the original language of the soul. Certainly it's not German or English or Dutch , Dutch is a name of language? No.. so, soul's language is Sanskrit language. So we'll be using. I'll try to explain some words, the meaning of it. So much deeper meaning, you can't sometimes find the equivalent for the sanskrit words. You could say something in some language like religion is not exactly the translation of dharma, dharma explains much more than the religion but that's the best you could translate religion.

So, nigam-kalpa-taror; taror means tree so it says nigam-kalpa, nigam-kalpa means all the vedic literatures means Vedas, the Puranas, Upanishads, Vedantsutra, Mahabharat, this is all tree, nigam-kalpa-taror. Bhagvatam says kalpa-taror, taror- of this tree, this this this this.... all these scriptures put together is a Vedic tree and of that tree kalpa-taror galitam phalam- the ripened fruit of this tree is this Bhagvatam. Do you get that? All the other scriptures is a tree but Bhagvatam is a fruit and that too galitam, galitam means about to drop naturally so ripe, it is ready to come down. So what is most important thing in the whole tree. What is the most desirable thing to get from the tree? is what? Is a fruit. Ofcourse you could enjoy the beauty of that tree, oh! how nice are the leaves and how nice is a flower, this is nice but unless you relish the fruit what good is...so many trees are condemned they don't give any fruit. So in the very beginning in the 3rd verse of Bhagvatam says that all other vedic texts compiled by Vyas Dev is just the tree but Bhagvatam is a fruit and ripe fruit and not only that shuka-mukhad amrita-drava-samyutam, that this fruit has been touched by the beak of a parrot called shuka, shuka means parrot also, so he has tasted. First of all its ripe and the first one to taste Bhagvatam was Sukadeva Gosvami and shuka- Sukadeva Gosvami mukhad- from his mouth amrita is emanating and then he says pibata Bhagavatam- please drink this Bhagvatam, easy to remember. What do you do with the Bhagvatam? I think things

are easy to drink than eat; khichdi eat and chew and so much, you would rather just drink. Things which you drink is much easier, you have to chew everything so it doesn't says eat Bhagvatam says what? Drink Bhagvatam. It is also made into especially if you are little child or you are not a healthy person then you are meant to drink things not eat. So we are also like sick fellows, bhava roga- we have disease, sick we are, bhava- this world makes us sick. So there's an appeal that pibata Bhagavatam rasam alayam- so much rasa here. rasika bhuvi bhavukah- this appeal is to those who are rasikas'. Rasik, you must be some kind of rasiks that you have come all the way Germany, here there, France. So to come all the way from there to here you have approved you are some kind of rasik, one who likes rasa is called rasik, oh! he is rasik bhakta. Means he likes rasa, he likes juice transcendently juicy things is his preference. So, Bhagvatam is for rasikas' or to increase our appetite so that we end up becoming rasikas' it's for both for sadhakas and for rasikas. Sadhak is also some kind of rasik. So by hearing and hearing muhur aho rasika, muhur means again and again. Muhur aho- muhur aho oh!.....0 rasikas you drink this Bhagvatam again and again. This is the very beginning. So, those kind of statements are throughout Bhagvatam, glorifying Bhagvatam. Besides such glories throughout Bhagvatam Srila Vyas Dev also has compiled something called Srila Bhagvat Mahatmya in 5 chapters of Padma puran and Uttarakhanda Srimad Bhagvat Mahatme shravan vidhi kathanam naam shastho adhyayah. There are 6 chapters so that part in itself is also very very interesting but because we don't have time. Sachitanada rupaya, begins with such beautiful prayer,

“sachitanada roopaya vishwa patyadi hetavetapatravinishaya shree Krishnaya vayam numah”

I offer my most humble obeisance's unto Sri Krishna. He doesn't says I offer, vayam numah vayam means us. He doesn't says aham, he says vayam. Vayam means all of us together plural in number vayam numah let us all offer our obeisance's. We are about to study, recite Bhagvatam, so let us all offer

our obeisance's Shree Krishnaya- unto Shree Krishna, Madanmohanaya- unto Madanmohan. Madanmohanaya vayam numah, we all assemble here; offer our most humble obeisance's at the feet of Madanmohan. Madanmohan ki Jai ! Sachitananda roopaya- His roop is sachitananda and He is incharge of creation, maintenance and destruction and he has his manifestations and then tapatravinashaya, and that Lord who He does vinash- destruction, destroys...why we want to offer obeisance's? you must be somebody and there's some benefit, just by saying this 'O! Lord, you are destroyer of what? tapatraya, miseries of three kinds, adhyatamika, adhibhautika, adhideyavika. tapatrayavinashaya- you are that kind of great personality so please accept our obeisance's.

This Mahatmya is a dialouge between Saunak rishi and Sukadeva Gosvami . Sukadeva Gosvami is recitor of this Srimad Bhagvatam and as we recite so many personalities come into the picture and Narad muni is there, Bhakti devi is there, Gyan Vairagya is there, four Kumarars recite Bhagvatam. At the end of the 6 chapters, Saunak muni he asked, "O could you please tell us how many times this Bhagvatam has been recited prior to?" They were doing in Naimisharanya. Sukadeva Gosvami states 3 times and he said the first time Bhagvatam was recited was when the Kaliyuga was 30 years old and when Krishna left the planet; He was here for 125 years and Krishna left the planet and then taddinat kaliradaya from then that was the beginning, 1st day of Kaliyug and then what happened, kalaunashta drashamesham, people lost the eyesight because Lord was no more. Krishna surya sam, Krishna is like the sun, is no more in the scene. So total darkness people couldn't see. Then what happened... Lord arranged puran arka uditah – then the Bhagvatam which is brilliant like sun appeared on the scene, the horizon. There's also glory of Bhagvatam. So Bhagvatam appeared in the beginning in the age of Kali Srila Vyasdev compiled and so 30 years after the Lord's departure from this planet at that time Sukadeva Gosvami recited this Bhagvatam and then like that 200 later there was a Bhagvatam recited for Gokarna and Dhundakari, they were both brothers, very interesting story

and then that took place in South India central South India and then the 3rd one was on the bank of Ganga in Haridwar and the recitors were the 4 kumarars and this recitation was for the benefit of Bhaktidevi and Gyan and Vairagya who are the sons of Bhaktidevi, for rejuvenation for revival of their status, so it is mentioned that this 3 famous Bhagvatam were recited in the beginning of the age of Kali.

This is how it started and it's going on and on and when this Bhagvatam was recited on the bank of Ganga, the speakers were 4 kumarars and everyone was there in attendance. And then Lord also appeared and all devotees were doing kirtan, Pralad Maharaj was playing kartal and udhhav was playing bumbers, Veena dhari sudarshi and Narad muni appeared, he had his Veena and Arjun was (Maharaj sings.....aa.....) raag karta arjuno abhut; alap its called; singing is there so he is also expert then Indra, he was playing the drum, he is very expert, Indrovadim mrudungam and Sukadeva Gosvami was also present. He was bhavavakta, he was expressing different emotions and feelings corresponding the songs that they were singing and when this kirtan was going on then everyone was dancing, Bhaktidevi, Gyan, Vairagya also started dancing. They were on very weak situation, almost ready to depart, last breath of Gyan and Vairagya so Bhaktidevi was concerned, what to do what to do? How to revive? Bhakti Gyan Vairagya and it was recommended yes they should listen to the Bhagvat Katha and then Bhagvat Katha was recited and they heard it for 7 days, they became full of strength, spiritual strength so before they were just lying, literally dragged and lifted, brought to the place where Bhagvatam was to be recited but as they heard Bhagvatam for 7 days, at the end they were dancing like peacocks. Lord's presence was there.

All the assembled devotees, they begged of one boon from the Lord, "My dear Lord, could you please that whenever there is recitation of Bhagvatam could you also be present as you are present now could you be present?" and Lord said, "Tathastu" so be it- Lord promised. So, we also expect we have some kind of Bhagvatam recitation going on here and of course we have

Radha Madanmohan we will feel their presence more strongly as we go through recitation of this Bhagvatam. There's a whole chapter, Sukadeva Gosvami, infact 4 kumarars were talking the whole vidhi, the process, do's and don'ts during this Bhagvat Katha and who to invite and what should be the wording of the invitation that you send around and who should sit where and proper accommodations and Prasadam has to be arranged and the guests coming from nearby countries, they have to be worshipped properly and taken care of as if the Gods have come and funds are required. Very 1st thing mentioned is you raise funds. Just like when there is a marriage of your daughter, you really go out of your way, somehow you raise funds money to get your daughter married, money is required. So likewise for Bhagvat Katha you raise funds, that's the 1st item in this chapter and many more things, what kind of speaker, his qualifications "virakto vaishnavo vipro vedashastra vishudhhikrut" he should be renounced, he should be vaishnav, he should be learned and like that few other things. Lot of times, the present day Bhagvat speakers doesn't meet these conditions. They are not renounced, they are not Vaishnavs, they don't have parampara connection, they just anybody everybody and about eating also falaharena, some do complete fast for 7 days that's one way. Anyone here?(Maharaj asks the audience) that's what the Sukadeva Gosvami was reciting Srimad Bhagvatam that was their program just eat some air and drink some air and breath some air, just air all the way and as a result your stomach is empty difficult to sleep, as soon as your belly is full, you sleep and when you eat and drink so many bodily demands you have to take care, run here and there taking care of the body. They have no difficulty because they are not putting anything in, there's no input no output. So it's easy, so if you can't do that it just says there "malamutra jayartham hi laghva ahar sukhavah in the words of 4 kumarars they say, malamutra jayartham mala means stool jayat-in order to conquer this, you do go for laghva ahar, ahar-eat, we have to eat but laghu ahar, one is laghu one is guru, when your plate has a Govardhan hill on your plate there is laghu

or Guru? There's Guru... Guru means heavy. So one is heavy, that's Guru. The other one is Laghu, laghu- ahar , laghva-ahar or you could do phala-ahar mentioned here and following bhramhachari during those days and it also says kathavrati, kathavrat is also vrat, there are so many vows, brhamchari vrat, ekadashi vrat, vrat means vows. So those who come with idea of hearing Bhagvatam for 7 days or in this case here 7 times in 3 days. kathavrati, kathavrat and one who takes this vow I am going to listen to this Bhgavatam, you take vow that's a sankalpa kathavrati. So kathavrati, he stays away from, he tries to avoid

"kamam krodham madam manam mastaram lobaham aevacha dambham moham"

Like that, all the bad qualities. Try to live like a pure devotee to your best. You are free from kama, lust and anger and pride and envy and these things which is you know, harder task, harder than the fasting. What's happening? Am I missing something? Ok, I got it. So that was a negative side, give up this give up that and then try to cultivate 'satyam saucham dayam maunam arjavam vinayam tatha' the truthfulness cleanliness kindness during this Bhagvat recitation. Maunam means either no talk or very little talk only when it is necessary maunam arjavam vinayam- humilating. Udarmanasam-charitable or magnanimous, kuryat kathavrati. So these are some of the expectations. Quite detailed guideline here and then "jaya shabdam namah shabdam shankha shabdam chakarayet"

During Bhagvatam, there is lot of Jay! Jay! Jai ho! Appreciation of different things. Namahshabdam- pranam pranam! namaskar namaskar! obeisance's. The audience so many times, they keep offering the obeisance's. The speaker talks about offering obeisance's to Madanmohan. As soon as this is said by the speaker, the audience what do they do? Speaker says lets offer obeisance's. Vyasdev offers obeisance's to Narada muni immediately. So being in the mood, being absorbed and kind of entering the past time that way. It's not just floating at the surface on the water but diving deeper and then naturally, jaya shabdam namah shabdam shankha shabdam the blowing of

conch shells and these things are there. So this is Srimad Bhagvatam and so many nice things. Srimad Bhagvatam is compared, Maharaj was describing how as Krishna Katha enters our heart then other fellow's thieves and blunderers they become full feared they leave the heart. Likewise there is something else said here in the Bhagvatam that Srimad Bhagvatam is like a peacock and all these bad qualities are like a snake. So as soon as Bhagvatam is recited, it's like a peacock is dancing and where there is peacock, what happens to the snake? Snakes are always scared of the peacocks, as soon as they see peacock dancing, they make their way out, they go away. So Bhagvatam is recited. "Kaala vyaala mukha grasa trasa nirnasha hitave"

Kaal- time, time factor, bad times, kaliyuga times compared with big snake, vyaal- snake and it has a mukha- mouth and grasa- gobble you. So you will be relieved this snake shut up the mouth, close the mouth and just go away. "nirnash hitave Srimad Bhagvatam Shastram kalau kiren bhasitam"

So that is why it says savadhana tayashrunu- please listen to this Bhagvatam. Savadhana taya- carefully and the examples we have of listeners of Bhagvatam, Parikshit Maharaj also, Saunak muni, what kind of saunak...kathamritras aswadan kushalah- Saunak muni is described as someone very expert, kushal means expert. Shaunakah kushalah- very expert in what? His expertise was in katha amritras aswad kushalah, rasa, first of all, katha amrit rasa, aswad means drinking prtikshan aswadan lolupashya vande gurau sricharana ravindam, so what we are doing, we are just following the footsteps of the acharyas which we worship. Vande guroh sri caranaravindam- we worship their lotus feet, why? Because they are known for prati ksanasvadana lolupasya- they have become addicted to what? Asvadan- drinking, relishing and How much? How often? pratikshana- at every step they are drinking, they have become drunkards kushala so like vise Saunak muni also described as katha armit rasa svad kushalah- very expert very smart in relishing, drinking the Bhagvat Katha. Sutaksha hi katha saram mama karna rasayanam, that is a right kind of nectar, solution

for the karnas- the ears. So ears are decorated when ears hear Krishna Katha. Earrings are not the decorations of the ears, decoration of the ears is Katha. Shravanam Krishna Katha namamrit aswadan these are the decorations. So let us make our ears decorative, decorate our ears by hearing this Bhagvatam.

“Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Ram Hare Ram Ram Hare Hare”

Having said that we want to do kirtan for few minutes. So we will be starting, let me just introduce this and then kirtan few minutes. We wish to; if you have not heard the announcement in that regard we would like to hear story of Ajamila, technically they call Ajamila Upakhyana, it is there in the first 3 chapters of 6th canto of Bhagvatam. So we in our next session, we want to divide those 3 chapters in 7 parts which already have divided and decided in which how many shlokas or texts we do in each session, we will be doing, dealing with 15 to 20 verses. Normally nityam Bhagvatam sevaya we do one verse a day or sometimes a couple. In Bhagvat Saptah in India they do 18,000 verses, 12 cantos in 7 days. They kind of run through it or we also, I do much bigger sections summarize them in story form or linking but we'll be only dealing with 3 chapters and 15 to 20 verses of Ajamila story which glorifies the Holy name of the Lord with example, example is you want proof? The proof is the life or the story of Ajamila, proof for what? The greatness of the Holy Name, ohh! Holy Name could be that important, is that great the Holy Name? Yes yes it is but could you recite some example? The example is Jagai Madhai and tarasakshi Jagai Madhai.

“deena hina yat chila hari naame udharilo tarasakshi jagai madhai”.

Deena- means poor. Din means day, dinkarma means the day is sun, dinkarma, so dina hina, hina-fallen yata chilo, hari naame udharilo- what does Hari Naam do?...udhar. That person would be elevated, fallen, poor, in conscious, that person will be lifted by what? Hari name udharilo. Tarasakshi- the witness, the example, so that is gaudiya vaishnav example, there could be so many examples. There was also Valmiki rishi,

he was big robber, thief and what not, Narad muni asked him to chant what? Ram, he asked him to chant Ram, but he was so sinful that he was not able to chant Ram he was chanting mara so sinful and in the beginning when we are bhaktas, remember when your 1st day when you came to Hare Krishna you were asked to chant Hare Hare , you struggle in saying Hare Hareha...ha..... . Remember your 1st day, 1st time you or you were just listening to the Harinam party and you couldn't figure it out what they are singing you heard it for half hour, you still don't know what they are singing. When asked to chant Hare Krishna, you struggle. No training, no purification, can't say the name properly. So that was the case with Valmiki, the compiler of Ramayan, he was very sinful, so he was asked to chant Ram but he was chanting mara mara mara..... ram ram ram. Starts with mara, gradually as he keeps chanting, he gets better. So goal is never stop, go on. Keep chanting. So, so many examples. So, the Bhagvatam gives examples, Sukhdev Goswami is giving example of Ajamila to glorify the Holy Name Harinam mahatmya, it's a nice word. As soon as people go to Holy place, first they say mahatmya, they go to the book shop, is Vrindavan Mahatmya available? Mahatmya chahiye, Mahatmya, we want Mahatmya. Every place has its mahatmya, a book, guide book glorifying that mahatmya. So whether it's a Dhama Mahatmya or Bhagvat Mahatmya or Harinam mahatmya, Mahatmya is greatness of different things. So these 3 chapters are describing Harinam Mahatmya. What is it describing? What? Harinam mahatmya.

Ornaments of Devahuti and of

women in general

Srimad Bhagavatam verse 3.23.28-29 recitation:

Translation by His Divine Grace Srila Prabhupada: “The girls, being very respectful to Devahuti, brought her forth, and after bathing her with valuable oils and ointments, they gave her fine, new, spotless cloth to cover her body. They then decorated her with very excellent and valuable jewels, which shone brightly. Next they offered her food containing all good qualities, and a sweet, inebriating drink called asavam.”

This is the story of Devahuti, who was the daughter of Svayambhuva Manu and Satrupa. She was married to Kardama muni. Devahuti and Kardama muni were not an ordinarily married couple. Their marriage was in fact arranged by the Supreme Personality of Godhead Himself. They both are considered as ideal grihasthas, husband and wife. Just like Bhava and Bhavani – Shiva and Parvati.

Kardama muni is described as ‘sadhu’ whereas his chaste wife, Devahuti is described as ‘Sadhvi’ (female sadhu). Srimad Bhagavatam verse 3.23.1 mentions: “Maitreya said to Vidura, After the departure of her parents, the chaste woman Devahuti, who could understand the desires of her husband, served him constantly with great love, as Bhavani, the wife of Lord Shiva, serves her husband.” Kardama muni was equally renounced just as Lord Shiva. Kardama muni was very pleased with her service and said (Bhag 3.23.6), “O respectful daughter of Svayambhuva Manu, today I am very much pleased with you for your great devotion and most excellent loving service. “

After completing their austerities, they decided to travel by air. Kardama muni created a divine airplane by the dint of his mystic yoga power. The airplane was as vast as a town. The airplane would not only take them around the earth but would take them to different planets and lokas in the heaven (svarga

loka) and to planets beyond heaven like Jana loka, Mahar loka, Tapo loka. They would get to see the scene view of Ganga river flowing into the heavenly planets and descending to the earth planet. There are also other tourists who visit these places. All of them are siddhas (perfected beings with mystic powers). Thus life is not just on earth but the whole universe is filled with different living entities in various species of life. Srila Sukadeva gosvami has elaborately discussed these various living places of the universe in Srimad Bhagavatam.

As a part of their preparations, Devahuti was being bathed with valuable oils and ointments by her friends. For a long time, Devahuti did not pay attention to elaborate procedures of bathing and dressing due to her being absorbed in assisting her husband in devotional service. After bathing, her young girlfriends, with great respect, gave her fine, new, spotless cloth to cover her body. Next they offered her food containing all good qualities, and a sweet, inebriating drink. Then they adorned her with variety of ornaments. Thus they made her ready.

However, Devahuti also had a different category of ornaments too. This chapter describes her other ornaments as a sadhvi. They are: titikshasva karunikah, sudridah sarva-dehinam, ajata-shatravah shantah, sadhavah sadhu-bhushanah (Srimad Bhagavatam 3.25.21) – The symptoms of a sadhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime. In fact these sublime qualities were her real ornaments. That is why the great personality like Shukadeva gosvami is elaborately discussing the personality of Devahuti in the Srimad Bhagavatam.

Thus her ornaments were her genuine qualities like 'titikshasva' tolerance. In the service of her husband, she had to tolerate many things with patience. She was a princess and her father was king Manu who was the governor of the universe under the administration of Lord Brahma. There are 14

governing Manus in one day of Lord Brahma. At present the government is by Vaivasvat Manu. Each such government consists of Manu, various incarnations of the Godhead, Indra – the king of heavenly planets, the seven great sages, Manu's sons and family, etc. So each Manu has such a team in his administration. So Devahuti was such a great princess of a great king of the universe. Srila Prabhupada wrote in one previous purport how she gave up every royal opulence. Not only that, she also gave up all lust, anger, greed, pride, envy and illusion. This princess gave up her royal residence and started living in a hermitage. Instead, Devahuti acquired ornaments with all good qualities – sadhu bhushanah. One of them was 'ajata-shatravah' – one without any enemies or more precisely, one whose enemies are never born. In fact, WE give birth to our enemies. Originally, there is nobody like our friend or our enemy in this world. Yet in this material world, filled with various concepts of dualities, we begin to consider someone as our friend and someone as our enemy. This concept of our duality gives birth to our enemies. However in Bhagavad Gita 4.22 Krishna describes how His devotees are enemy-free: "yadrichhaya labha santushto, dvandvatito vimatsarah, samah siddhav asiddhau cha, kritvapi na nibadhyate" – (He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady in both success and failure, is never entangled, although performing actions.)

Thus this sadhvi Devahuti was also 'yadrichhaya labha santushto' – satisfied with whatever came on its own accord. Staying in a hermitage in the middle of forest, eating roots and forest fruits – she was satisfied with it all.

She had no envy – vimatsarah. For a woman it could be quite difficult to be free from envy. Often envy is quite prominently present in the women class. She had no enemy, and was peaceful (shantah). To be peaceful, and not quarreling, this is also quite challenging for a woman. Women are famous

or de-famous for being quarrelsome. (laughter). It is said by Chanakya Pandit that “mata yasya gruhe nasti bharya capriya-vadi, Aranyam tena gantavyam yatharanyam tatha gruham”. Meaning – If there is no mother at home and the wife is quarrelsome, does not speak very nicely with husband, disrespectful, then he is recommended to leave home and go to the forest. However this Devahuti is a real “dharma-patni” following the religious principles of being a wife, peaceful and being free of envy. Thus she is ‘sarva-guna-sampanna’ or bedecked with the ornaments of various good qualities. She was not only described as eating food that was ‘sarva guna sampanna’ or food with all good qualities; but she was herself bearing all good qualities of human life.

If one desires to have a wife, he should desire a wife like Devahuti. Of course the husband should be like Kardama muni in the first place. Thus Kardama muni and Devahuti were ideal couple as husband and wife. It is said the ideal husband-wife should be like Lord Ram and Sitadevi as well.

In the given verse, it is said that Devahuti was thus decorating her body with various ornaments. This process of decorating of the body by a wife and her beauty are meant only for her own husband and for no one else. According to Vedic system, a wife, who beautifies her body with various apparels and ornaments, does not go alone outside the house without her husband. If the husband is not in town or gone on foreign tour, the wife does not decorate herself with rich clothes and ornaments. She does not go in public functions in such situations but stays home in absence of her husband. Her adorning herself with apparel and ornaments is only for the pleasure of her husband. The purpose behind this concept is that the husband’s heart should be attracted to his wife alone so that he can remain satisfied with only one wife and does not go out to hunt for women. He can thus observe his austerity of having only one wife, of “eka-patni vrata”. Similarly, the wife’s austerity is to remain wife of only one

husband “eka-pati vrata”. Thus they both have to observe the austerity of having only one spouse. Lord Ramachandra is one such ideal husband and ideal householder with His ideal wife Sita devi. Sita devi also proved to be an wife – by remaining simple in the forest, by faithfully following the austerity of her husband in the forest.

Thus a woman’s “vesha-bhusha” or adorning is meant only for the husband and not for others’ pleasure as a part of her austerity as “pati-vrata”. Every couple of husband and wife is responsible for thus establishing the right religious principles of married life. Otherwise, men and women do not follow their respective dharma (religious duty) of being a good husband or good wife. This results into “dharmasya glani” or decline in religious principles. In such scenario, the women tend to decorate their bodies and make a show of their bodies for the sake of other persons, leaving aside their own husband. This is exactly what is happening in today’s world. It is precisely the exhibition of women’s bodies that is going on in today’s world. In their decorations, women do not even cover their bodies enough. Women are actually selling their bodies – through movies, entertainment, and advertisements. In every advertisement for every product, they put up a woman and exhibit her bodily beauty for cheap sale of their products. As if the woman like a machine – a sex machine. Women on their account have made themselves very cheap because they fell in their values. They degraded in their thinking process. Their minds are attracted towards the superficial.

Devahuti is called “manasvini” – not superficial. Her mind never ran outwards towards superficial attractions of sense enjoyment with other men. She remained “manasvini” – controlled in her mind. That is why it was possible for her to acquire other good qualities – like peacefulness, merciful, without enemies etc. Srimad Bhagavad Gita also enlists these qualities in Verse 18.42: shamo, damas tapah shauchah, kshantir arjavam eva cha, jnanam vijnanam astikyam, brahma

karma svabhava-jam – (Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the brahmanas work.)

A Brahmana's wife is called "brahmani". Devahuti was real 'brahmani'. She practiced sense control, and mind control – manasvani. A muni (thoughtful sage) is manasvi , mananashil – meditating. Devahuti was also inclined towards contemplation and meditation. She was not just "sundar", bodily beautiful but was also "su-shila" beautiful with sublime qualities.

The Brahmana friend of Lord Krishna, Sudama – his wife was also su-shila, endowed with sublime qualities. Shukadeva gosvami described Sudama's wife as sadhvi, sushila, charitravan – wife like a sage in thinking and qualities and chaste.

Thus, when such personalities like Kardama muni and his sage-like wife Devahuti do devotional service of the Lord and faithfully worship the Deity by decorating the Deity with various ornaments, they themselves get adorned with divine qualities. These qualities become their ornaments.

.Trinad api sunichena, taror iva sahishnuna; amanina manadena kirtaniyah sada Hari (Siksastaka 4). It is recommended that one decorate one's neck with these four ornaments all the time: humility, tolerance, not hankering for self honor and ready to offer all respect to others. We should wear a necklace made up of these four qualities like a 'kanthi mala' (necklace) around our neck. "Manada" means one who is ready to give "mana" or respect to others. Similarly the word "a-mani" means having no desire for "mana" or respect for self.

It is likely that a person who possesses these qualities is able to chant the holy names of the Lord. Caitanya Mahaprabhu keeps these three conditions for being able to chant Lord Hari's name incessantly – humble, tolerant, not desiring for

self respect and always ready to offer respect to others. (namra, sahisnu, amani and manada). These qualities allow one to chant Hari incessantly.

When we adorn our bodies with ornaments, rich hair style, rich apparel etc., we do it all in front of a mirror. When we decorate our bodies, our image which is reflected in the mirror also gets all these decorations and ornaments. The image in the mirror is called 'prati-bimba'. The person standing in front of the mirror is 'bimba' and his image or reflection in the mirror is called 'prati-bimba'.

"Tadvad", meaning on the same lines, we are the shadow or "pratima" reflection of the transcendental form of the Supreme Lord. It is said, "man is made in the image of God." God made the man and the woman in His own image. If we decorate the transcendental body of the Lord or the form of His Deity, then you will understand that the devotee who is decorating the Lord also gets decorated.

Sri Vighraharadhana nitya nana, sringara tana-mandira marjanadau; Yuktasya bhaktan cha niyunjato 'pi, vande guroh sri charanarvindam. (Sri Guravashtaka 3). (The spiritual master is always engaged in the temple worship of Sri Sri Radha and Krishna. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.) Thus when we do sringara (ornaments and clothing) to the Deity "the archa vighraha", we also get decorated with sringara. It is indeed the decoration and ornaments of our soul! What are the ornaments of the soul? – "sadhavah sadhu bhushanah". The soul of such a sadhu gets adorned with sublime qualities. In this way, the sadhus and sadhvis get decorated and adorned with good qualities because they adorn the Lord's body.

This activity of doing sringara to the worshipable deity or

archa vigraha of the Supreme Lord is one of the nine ways of devotional service. "sravanam, kirtanam, Vishnoho smaranam, pada sevanam, archanam, vandanam, sakhyam, dasyam, atma nivedanam". These nine ways are 'Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Sri Vishnu, remembering these aspects of the Lord, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service.' (srimad Bhagavatam 7.5.23).

Decorating the Deity is archanam out of the above nine processes of bhakti. It also includes offering food with love and devotion. (patram pushpam phalam toyam yo me bhaktya prayachati, BH Gita 9.26). We could offer to the Lord "chappan bhoga", that is 56 different types of rich preparations of food or we could just offer just one simple preparation. Shabari from Ramayan just offered only berries to the Lord. Whatever may be offered, but most importantly it has to be offered with love and devotion. If we offer with love and devotion, why would the Lord not eat? If the Lord does not eat what we have offered, that is because we do not offer with utmost love and devotion. This archanam also includes cleansing and decorating the temple of the Lord. The word for this love and devotion is "bhaktya".

Similarly, Devahuti's service for the Lord was full of devotion (bhaktya). We can also do many such services for the temple and for the archa vigraha of the Lord in the temple. There are so many service we could do for the Deity. Preparation of food stuff for offering, making garlands, cleansing the temple, stitching clothes for the Deities, stitching curtains for decorating the temple, decorating the temple floor with colorful powders (rangoli) and so on. Doing

all such services for the Lord with love and devotion will in turn adorn us.

If women thus get adorned due to loving service to the Lord, it will not matter whether they do or do not decorate themselves with the so called ornaments and jewellery. On the other hand, if they simply decorate themselves with various ornaments without doing any devotional service, they will never be satisfied with their personal adornment. Their lust for more and more jewellery and more and more rich clothing never ends. The Sanskrit word for woman “stri” means vistara or expansion. A woman’s mind is constantly engrossed in thinking about how to collect more and more opulences in terms of house, jewellery, household items etc. It is not a woman’s fault though – the Lord has designed a woman’s mind in that fashion. Then they want to expand the family by having children. Thus women are characterized by ever expanding desires. Nowadays, women get many new ideas for their never ending shopping listing by watching television and alluring advertisements about various products. These advertisements convince us that we need to eat this item, drink that item, smear this item on our bodies, need this machine for the house and so on. There is no end to this expansion if the women do not take to devotional service of the Lord.

If a husband wants to run the family with a low expenses budget, then he should engage his wife in the devotional service of the Lord. Then there will always be a shopping list for the Deity besides the wife’s personal shopping list. Thus the husband should give her the archa vigraha Deity of the Lord and ask her to decorate the Lord with fine clothes, ask her to offer food every day and ultimately ask her to make the whole house as the temple for the Lord. By this process, the tendency of the wife for having an ever expanding personal shopping list will be curtailed to some extent. Otherwise, even in the old age women remain busy with their personal adornment with makeup, plastic surgery, dental cosmetic and

what not.

After all, there is vanaprastha ashrama after grihastha ashrama! Preparations for the transition to vana prastha have to begin while in householder status. Attributes like detachment, renounced attitude, simplicity have to be cultivated while in householder life to help transition into next Vanaprastha ashrama. Vanaprastha is meant for both the husband and wife and not just for men.

Thus the scriptures mention about two types of adornment: one is decorating oneself with rich clothes, ornaments, and all different processes of decorating the body. The other type of adornment is “sadhavah sadhu-bhushanah” – ajat shtravah, shantah. The first type of adornment is about beautifying the body with the jewellery, clothes etc. However, the second type of adornment is about beautifying the soul. The ornaments of divine qualities enhance the glory of the soul. The real purpose of life is beautifying the soul with the ornaments of divine qualities.

There are 26 well known qualities – known as the ornaments of the Vaishnavas. When we serve the Supreme Lord, when we decorate His Deity, then we get naturally decorated with these qualities. Serving the Lord includes hearing and chanting His names and His glories. Indeed the primary service is hearing and chanting. Hearing and chanting the descriptions of the ‘rupa-madhuri’ or the transcendently beautiful form of the Lord will naturally lead to our detachment and renounced mood. In that state, we will not be much worried about beautifying our so called bodies.

Srimad Bhagavatam (1.7.10) has this verse about ‘atmaramas’ (those sages who take pleasure in the spirit self) – atmaramas ca munayo, nirgrantha apy urukrame, kurvanty ahaitukim bhaktim, ittham-bhuta-guno Harih (All different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially those established on the path of self-realization,

though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.) This verse suggests that there are some 'atmaramas' who could be advaita-vadi or brahmanandi. These impersonalists are without any material bondage, without any attachments. Yet the Lord's transcendental qualities attract the hearts of these impersonalists. This was said by Suta Goswami when he was asked about Shukadeva goswami. He was asked that if Shukadeva goswami was such an atmaram, brahmanandi, and materially detached, highly renounced yogi; then how come he got attracted towards the Supreme Personality of Godhead. In reply to this question, Suta goswami said this verse "ittham bhuta guno Harih". It is the divine magic of the transcendental qualities of the Supreme Lord that they attract everyone's heart, even the impersonal heart of the atmaram muni. That is why it is said, "akamah sarva kamo va, moksha kama udar dhih, tivrena bhakti yogena yajeta purusham param" (SB 2.3.10) – A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead. It does not matter whether we are akama, sarva kama or moksha kama, the Lord's supreme qualities will equally attract us.

Thus if hearing and chanting are a part of devotional service, we should always be engaged in hearing the descriptions of the Lord's beauty, the Lord's ornaments and the process of His adornment by mother Yasoda when she decorates the Lord's body every morning before sending Him to the forest. Yasoda bathes Krishna, decorates His body with different varieties of ornaments, and finally gives a beautiful flute in His hands. There are so many varieties of descriptions of the Lord's beauty and His decorations. His 'vara-mauktikam' or special gem, His 'kanthe cha muktavali' or large variety of necklaces, His 'makara kundale' or special shark shaped earrings, His

‘sarvange Hari chandanam’ or body covered with chandan, and His Ghanashyama color or the hue of His bodily luster as a fresh rain cloud. On the backdrop of His rain cloud color, His pearl necklace is compared to the a line of swans. With His rain cloud color, His peacock feather is compared to the rainbow; and His yellow dazzling garment is compared to the lightening. All these descriptions can attract our hearts to Krishna and can make us His devotees.

There is a story of a dacoit, named Daku Bhagat. Once he heard the descriptions of the Lord’s beauty and the Lord’s decorations. He totally gained great faith in the Lord’s existence and decided to find Him. He thought it would be the best deal if he could steal the ornaments of such a fabulously decorated person. Upon enquiring he came to know that the Lord lived in Vrindavana. The dacoit started his journey towards Vrindavana with a constant remembrance of the Lord’s descriptions. He contemplated and meditated upon the descriptions of the Lord’s beauty throughout his journey. Due to his complete engrossment in constant remembrance of the Lord, he was blessed to see the real form of the Lord. And what did he do upon seeing the opulent form of the Lord? He totally forgot to steal the Lord’s ornaments! Instead he became a devotee!! Hari bol!

Kaliya subdued by Lord Krishna

So did you notice that this killer of Dhenukasur is Balarama and its very appropriate that Balarama killed Dhenukasur. Dhenukasur is an ass (laughter) he is very dull headed. So Balarama He is adiguru, the original spiritual master. So the

dull headedness within us, the asses are known for two things one thing is they are less intelligent because the grass is everywhere they could eat but they think they must carry this big load on their backs then only at the end of the day they will be able to get some grass they think they must work hard that's one thing. And then they try to enjoy and one of them, besides the grass they try to enjoy also the female association and when they run behind to approach to her ass but what does he ass get in return? (sound of a kick) (laughter) just a big kick in the face. So they are working hard and wanting to enjoy sense gratification – all sorts specially sex life.

So what happens we want to just quickly say very important subject matter what we are going to share it is important that we listen to this Krishna killing demons pastimes. Usually there is tendency to skip them and run for something more nectarine or even Rasa dance forget this killing part, violence but these pastimes of Krishna killing different demons they are in there with the purpose also that each of these demons Krishna is killing they represent different anarthas some bad qualities in them. So when we hear Krishna killing demons with whatever bad quality in them if that bad quality was say in us then we also just by hearing that pastime that anartha in us gets killed we become free from that anartha by hearing that pastime. So spiritual master on behalf of Balarama plays the similar role and brings us to the senses the mentality of wanting to work very hard like ass or they run after the opposite sex, so this anartha in Dhenukasur as we hear that pastime we become free from that mentality that anartha, that bad quality in us. So like that there are other each demons represent different different bad quality and as we then like this we become purified then gradually ready for other more nectarine pastimes like rasa dance and then we are thoroughly purified it's like preparation first thing first. So in few days we will be also reading in sequence the five chapters dealing with the rasa dance in summary form.

So I just wanted to remind you the benefits of hearing such past times and then more things we are going to quickly know about Krishna before we go for Kaliyas subduing Kaliya-kaliya daman leela its very exciting thing. So let's spend little time, so then that day it was almost evening time and

“ krsnah kamala patraksah punya sravana- kirtanah
stuyamano anugair gopaih sagrajo vrajama avrajat” (S.B 10.15.41)

So Krishna kamal patraksah lotus eyed Krishna lotus eyed blooming lotus eyed His eyes reach almost His ears if ours do not reach what do we do? Do some painting so that we try to make our eyes bigger or kajal we try imitate Krishna

“punya sravana kirtanah” His friends “anugair gopaih” they are singing different glories appreciating Krishna, praising Krishna and all of them together they are now returning to Vraja meaning towards Nandagram in the evening time. Sukhdev goswami describes Krishna and His beauty further he says the cows are also walking the dust of braja is so light as they walk so much go raja go raja go dhuli is raised up in the sky and then that settles Krishna's hairs are smeared and peacock outfit is also smeared covered with that dust – vraja, He has garland of forest flowers and caru-hasam His eyes are rucireksana- charming eyes and caru-hasam Krishna is known for His very attractive smile, charming eyes and smile on His face. “venum” He is playing His flute and other cowherd boys are also doing that now they are coming closer and closer they are about to enter Nandagram and the gopis are waiting the cowherd girls. There are two kinds of gopis you have to take note of the cowherd girls are also called gopis but the elderly gopis and young gopis they have different bhava towards Krishna different relationship with Krishna one is vatsalya bhava and another ones young ones have madhurya rasa-relationship- mellow with the Lord. And for the first time these young gopis have been mentioned because for first time Krishna is now of the appropriate age to enter experienced yet another rasa, yesterday or day before yesterday we were mentioning in Gokul Krishna experiences vatsalya rasa and

little bit of sakhya or friendship then He grows and while He is calf herd boy vatsapal then He is spending more time with His friends sakhya bhava becomes dominant some vatsalya bhava continues but as He grows yet another dimension is added to His pastimes, His life and gopis come into picture and that's what is going on here now.

As calf herd boys they were also returning evening but the young girls never cared to, they were also too young to think of those matters conjugal relationship only elderly ladies with vatsalya bhava – parenthood they would be waiting to receive Krishna but they would look straight look at Krishna meeting of eyes and everything. And now also that two kinds of gopis were awaiting Krishna's arrival the elderly gopis are just looking at Krishna as affectionately as child but other gopis young gopis they cannot look at Krishna directly social difficulties are there young boy young girls. So they are looking elsewhere but with the side long glances they are looking Krishna, Krishna is going that way – they are looking there, their face is there but the eyes are that side (laughter) the side long glances only they could look at the Lord. And these gopis with the side long glances as if their eyes are like bee like and they are drinking “mukunda mukha saragham” (S.B 10.15.43) the face of “pitva” they are drinking the face of the Lord is like a flower and gopi eyes are like honey they are trying to drink, the bees always go to the flowers to get the honey and by doing so their tapa- so much separation from the Lord, Lord being away so as they drink that nectar emanating from the lotus face of the Lord that fever goes down they are pacified a bit.

So now they are Krishna and Balarama they are all the way close to Nandabhavan and they entered Nandabhavan. They are greeted by Nanda also Yasoda is there Rohini is there.

“taylor Yasoda rohinyau putrayoh putra-vatsale, yatha kamam yatha kalam vyadhattam paramasisah” (S.B 10.15.44) According to the time, place and circumstances they are always expressing their affection by giving different kinds of gifts, sweets or whatever children are in need of Krishna and

Balarama, so first thing as they return from the forest
“Gatadhvana- sramau” sram they had been walking all day behind
the cows the hot sun so “majjanonmardanadibhih” (S.B 10.15.45)
bathing takes place in order to do that “nivim vasitva” Sukdev
Goswami says the little boys now wearing only undergarments
all other their clothes are off they are wearing undergarments
and they been bathed by mothers Yashoda and Rohini while
bathing little massaging is being done, putting some oil there
and you know all day they are working very very hard “ruciram
divya srag – gandha manditau” so then they are offered fresh
garlands different other gandhas, chandan and their body
decorated that way with fresh clothing.

“janany- upahrtam prasya” (S.B 10.15.46)

The dinner time they are made to sit down and they are feed
“svadv annam” svadu svadu sweet dishes all they cook is
nectarine, nice nice chappan bhoga offered. “lalito palito”
there is lalan and palan both things are done. “samvisya vara-
sayyayam” and finally around 10:30 or 26 minutes after 10 they
have put to bed on a very special bed Krishna and Balarama
they take rest – sukhe nidra gela. So this is one sample,
sampling of how He returns how He is greeted at the entrance
by two kind of gopis finally into Nandabhavan they are
bathing, new clothing, feeding, put into rest and this is
everyday. Everyday is exciting no routine, no boringthing and
we have to. So like that Krishna’s past time continues and
Sukhdev goswami quickly turns our attention to Jamuna river.

Jamuna maiyya kijay so kalindim “ yayau ramam rte
rajan kalindim sakhibhir vrtah” (S.B 10.15.47)

Once upon a time that day Balarama was not with them, again
Balarama is not with them all cowherd boys and Krishna only
going into the forest they are now on the banks of Jamuna
“atha gavas gopas ca” (S.B 10.15.48) the cows and the cowherd
boys they are very thirsty and they end up drinking jamuna jal
thirsty they are so what could they do. But “dustam jalam” the
poisonous water they drank jamuna jala has become poisonous
‘visa-dusitam” and the result was they fell lifeless right
there in front of Krishna “salilante” just on the bank of

jamuna.

“viksya tan vai tatha-bhutan krsno yogesvaresvarah iksayamrta -varsinya” (S.B 10.15.48) He opened His eyes and He glanced over all the friends, the cows and “samajivayat” brought them back to life and now they were playing different games very close to Jamuna and Krishna is only thinking how to He understood what is this due to? Why water of jamuna is so poisonous?

“vilokya dusitam krsnam krsnah krsnahina vibhuh” (S.B 10.16.1) Such wonderful...(maharaj laughs) Krsnam, “dusitam Krsnam” krsna – means here Jamuna. Krsna – krsnaa... if you say “hare krsnaa.. hare Krsnaa.. Krsnaa.. Krsnaa.. hare hare” you are saying “hare jamuna hare jamuna jamuna jamuna hare hare” different mantra you are chanting. Krsna- krsnaa... Krsnaa... is jamuna Krsnaa... is also Dropadi, there is subtle difference understand, Krsna –Krsnaa.., suta-sutaa... “dusitam krsnam” so the river jamuna has become polluted this is because “Krsna ahina” ahina means serpent and because he is blackish he is addressed here as is Krishna-ahina the black serpent. And this is all vilokya Krsnah Krishna saw Lord Krishna saw that the river Krishna jamuna was polluted by black Krishna ahina, black serpent that is Sukhdev Goswami and “tasya visuddhim anvicchan” and in order to purify, cleanse the waters of contaminated river “sarpam tam udavasayat” He sent away the kaliya so Sukadev Goswami has summarized the whole chapter just in one verse this will and require attention let’s see how far we go interesting details here. The rivers water was so badly polluted full of poison that would be boiling because of poison heated and boiling the birds are flying above the river with the vapors coming evaporated water full of poison the birds would breathe that air and result would be they would be falling dead into the river it was that bad. Also “praninah mriyante” animals were dying, birds were dying so what did Krishna do? He wanted to chastise this kaliya sent him away. So in middle of the game Krishna He climbed up kadamba tree right on the bank of this kaliya rte- this kaliya lake this name was kaliya lake because kaliya was residing in the lake.

So Krishna climbed up hey! Where are you going? He was just playing, and now He stopped the play and He just very swiftly He climbs up the tree and He is now standing at the top of the tree, top of the tree tallest branch and He is standing there (maharaj is asking the audience – you could see Him?) yes you have to see Him, you have to visualize this pastime kadamba tree on the bank of jamuna kaliya lake is part of connected with jamuna little extended lake. So He goes up there and He is doing (maharaj slapping his arms) He is slapping “asphotya” slapping arms – challenging that kaliya are you ready? come come lets have a fight wrestlers in India do that come come so this is what Krishna also did and “gadha – rasano” (S.B 10.16.6) Krishna is tightening his belt and the next thing is “nyapatad visode” He fell in the lake, then from there He is into the lake. So big splash all the water has been agitated, waves, water causing flood and the water is spreading now going beyond the lake and the kaliya he heard the splash and he noticed. Oh! There is someone has encroached my territory “asrutya niriksyā .” (S.B 10.16.8) the snakes they hear with their eyes they don’t have ears. caksuh-sravah kaliya heard with the eyes the big splash and noticed also, saw also he was deep into, he has his home family also, palace there, children also came out in the direction someone had fallen into that water.

“tam preksaniya sukumara-ghanavadatam” (S.B 10.16.9) and so Krishna is swimming at the top and from underneath kaliya comes he is looking up at Krishna and this beautiful young boy he sees and he has a bluish complexion sri vatsa, he is noticing, He has a srivatsa mark on His chest Laxmi resides on the chest of Sri Krishna in the form of a golden line – suvarna rekha or srivatsa “pita vasanam” He has golden yellow clothing “smita-sundarasyam” His smiling face “kridamtam apratibhayam” and fearlessly He is playing there not scared He is fearless. “kamalodaranghrim sandasya” so kaliya comes he is furious and he starts biting Krishna and next thing he has done he has enveloped Krishna in its coils.

And so the cowherd boys and cows they were watching this

scene. Krishna is their lives and it was too much for them to handle this situation for cowherd boys and the cows so they were going unconscious, they were falling there unconscious just on the bank of kaliya lake. “krandamanah su-dukkhitah” (S.B 10.16.11) they are crying they are very very distressed not knowing what to do they eyes are fixed on Krishna and they are standing still, motionless only looking with great anxiety and so while this was the scene on the bank of kaliya now all over Braja mandal there were bad omens. Lightning and this and that signs giving indication that something dangerous has happened in Braja somewhere so many indication.

Whenever such thing happen everyone of course Nanada Yasoda they immediately think of where is Krishna? Where is He? Is He difficulty? Hey! and another thing that they noticed “vina ramena gah krsnam jnatva carayitum gatam” (S.B 10.16.13) oh! Today Balarama has not gone with Krishna so oh! For sure there is some trouble. That other day also He did not go so Brahma had stole again Balarama had stole the cows and cow herd boys and again Balarama hasn't gone look at all these difficulties all around bad omens everywhere. So they were expecting the worst and they were also thinking is Krishna alive does this mean He is no more, these thoughts were also coming to their mind. “duhkha –soka-bhayaturah” (S.B 10.16.14) full of lamentation have taken over.

“a-bala-vrddha-vanitah sarve anga pasu-vrttayah nirjagmurbgokulad” (S.B 10.16.15) so like that cow going looking for calf, all the men elderly men, gopis they left home, left Gokul, left Braja, left Nanadagram and they are searching “krsna darsana lalasah” (S.B 10.16.15) they are very very eager to find and see identify, locate their Krishna. While everyone is in total anxiety Balarama He isn't because He knows extraordinary power of His brother Krishna, nothing to worry. But He could not share; He couldn't say anything because of this emotion of everybody. But He was “prahasya” smiling, trying to conceal His smile and laugh as He is seeing everyone else in total anxiety and so they all go they want to find Krishna. So on the way they see some foot prints hey!

come come everyone they all gather around the footprints and they see that these are the footprints of Krishna there are different signs – the flag, thunderbolt and immediately they understand these are foot prints of Krishna see see everyone confirms. And then they follow the foot prints they keep going following those foot prints and they end up on the bank ofJamuna “jamuna jalasayante”

And what do they see there? Some animals died, cowherd boys unconscious, some are struggling to stay alive, those who are alive they are looking, where are they looking? They are looking inside so immediately everyone's attention has gone towards that scene there ghastly scene. And so as these persons have come towards kaliya lake and as they see Krishna they are all trying to go in there to protect their Krishna they don't care whether they will get drowned they just want to protect Him but Balarama forbid them stopped them, kept them away from entering the lake. So Krishna stays for few moments for a little while in that state but then seeing the condition of everyone else all around Vrajawasis everywhere, elderly ladies, gentlemen, Gopis very very anxious, crying, screaming wanting to get closer to Krishna but they can't get there. So Krishna manages to get out of the coil of kaliya and kaliya and Krishna they are facing each other like two wrestlers, trying to overpower the other one.

And kaliya is trying to get closer to bite or again catch Krishna in his coils and Krishna is trying to avoid that so that kind of battling lasted for a while and this was little relief for those who were watching because atleast he was not in the tight grip of kaliya. But He was still there in the middle of the lake in front of kaliya, so next thing Krishna does is He is pushing some of the hoods of kaliya and he jumps up and Krishna is standing on the hoods of kaliya Haribol.....Haribol.

And He has His flute and he begins His “akhila- kaladi gurur nanarta” (S.B 10.16.26) He is the adiguru of all the artist, all the dancers and the flute players, musicians He is the original guru – the master of everybody and He begins his

dance. Krishna begins His dance on the hoods of kaliya, kaliya has one hundred and one hoods so that becomes His platform Krishna's platform and as soon as Krishna desire to dance on the hoods of kaliya immediately just that minute the Gandharvas, the Siddhas, the caranas they all begin the orchestra party, they all play the best music and nice drumming is going on helping Krishna to, the dancer comes in good mood when there is nice music. So there are different scenes here Krishna kaliya in the middle of lake, Krishna in the middle all the Brajavasis – the audience on the bank of the lake water they don't know what to expect, they are still in anxiety and up there in the sky it is all filled with the Demigods and gandharva and Apasaras and they are providing all the necessary music and Krishna is dancing on the hoods of kaliya, He is Nataraja – the best of all the dancers, amitabh bachchan is nobody why even remember him before Krishna. Krishna is best dancer and He is dancing, playing his flute also and he has ankle bells – jingling, tinkling around his ankle they are also playing and his attempt is He is trying to express anger and poisonous flame are emanating from different hoods, so which ever hood is most active trying to find Krishna, bite Krishna, Krishna puts his foot right there and "anghri pataih" he hits He dances, His dancing is working like hitting the hoods ok this one is out of 100, He has 100 to work with so as he is dancing he is watching also, playing now which hood where, which one now. So some times he is here middle hood, then this hood then that hood like that he is going all over and hitting this hoods now he has 50% taken over, 50% are just life less vomiting blood and then He is working on more hoods, some more dance and music goes on and on.....

Pushpas are being showered on Krishna and He is enjoying and now all his hoods, all 101 hoods have been totally subdued, kicked and brought under control by Lord who appears to do this "vinasayaca duskritam". So at this point the Nagapatnis – wives of Kaliya they come they are addressing the Lord who is still standing on the hoods, head of their husband "nyayyo hi

dandah” Krishna whatever you have done is very fair we have no complaints, this is the purpose you appear “tavavataarah khala nigrahaya ”.

“anugraho ayam bhavatah” infact benediction of yours upon our husband and ourself “tapah sutaptam kim anena purvam” we don’t know what kind of austerities our husband has performed as a result you have blessed him touched his head left lot of dust of you lotus feet on the heads of our husband they are reminded even that Laxmi she has performed so much austerities hoping to get closer to Krishna, getting the dust of lotus feet but she did not become successful but look our husband has become successful getting that sacred dust on his head and they say “vanchanti yat-pada rajah prapannah” (S.B10.16.37) this is the only desire of devotees of the lord just to get the dust –surrender into the dust of krishna’s lotus feet. They did not desire “na naka prstam” they don’t desire to go to heaven they don’t want to be emperors “paramesthyam” they don’t want post of Brahma they don’t want to be any kind of rulers “na yoga –siddir” they don’t want bhukti-siddhi-kami no nothing.....

Killing of Vatsasura and Bakasura

Venue: Los Angeles. So everything ready to go, everything is getting loaded into, into what? Big trucks? carts, bullock carts. Every family had at-least one cart or more. So many cows, so many bulls and that’s the mode of transportation. Krishna had never gone His travels were more kind of limited to this **brahad van**, He was more in Gokul, into the town, just around on the bank of Jamuna just near. It’s the first time He is going for a very long travel, very very long, its

like going to another country for him. **“Oh! Mummy mummy, where are we going? Where are we going? (laughs) “beta we are going to Vrndavan.”** “Vrndavan, why Vrndavan?” “You know there are big big playgrounds. You could play there”. So Krishna was delighted, He was jumping in the cart.

So there are so many many carts big line, cart after cart, after cart, after cart. Carts were mainly for the elderly folks, old people and children, ladies were in the carts. Everyone else they were down to the earth, they were on the ground, walking. And the cows, Sukhdev Goswami describes, cows were all the way in front and Purohit the priests are there they are chanting prayers and cows, where is the cow? Coming (video being played in the background).

And they also have weapons for the protection of cows. Cows have been described repeatedly; they describe cows as the Go-dhan, wealth of the residents of Vrindavan, so they wish to protect this. When comes to cows, so many cows, so many cows, this pastime is coming up. So they are going, they left Gokul, Gokul has been deserted, there's no one in the Gokul, no one in Gokul. They all left, ghost town and they are going in north, northerly direction and because it had taken some time everyone to load their belongings and everyone getting into the carts. It is mentioned there's a special cart wherein there is Krishna and Balarama and Yasoda and Rohini, four of them are in one cart. It's a talk that we also hear that everyone would like to have his cart next to Krishna's cart and Krishna lets them experience there were times, during those travels everyone was thinking “hey! My cart is next to Krishna's cart, hey! My cart is....” Everyone else is far; you know behind, ahead, my cart is just next to Krishna's cart, Balarama's cart.

This is Krishna expanding, His cart has been expanded, He has expanded, He is with all those carts. So because it was getting late it was sunset time, they camped on the bank of Jamuna, they camped out. In the same side as Gokul just some

distance in the north. This whole camping has been described how they had everything was there. The next morning as they got up they wanted to cross, so what they do for crossing. There are different things they do, how they cross Jamuna. They tied carts, cart one cart another cart, another cart, another cart.... What is this going on? What is this? Bridge. they are walking and crossing there are many bridges like that and people are going in their carts. Tying carts you understand match box one another one cart. Where the others the cowherd men they are carrying cows little baby calf on their shoulders and swimming Jamuna going across and if they are swimming across with the calf on the back, who is swimming right behind you think? Mother cow. So many men are carrying the baby calf on their shoulders and they are swimming and the cows are swimming right behind. Thousands of them are trying to swim across like that. **Go-mata ki jai.....**

And now they all have reached Vrindavan, **Vrindavan dhama ki jai.....** Vrindavan they all are in Vrindavan now. Vrindavan is again, there are twelve forests. All of them put together is we call Vrindavan but one of those twelve forests is also Vrindavan forest, between Jamuna and Govardhan it is all Vrindavan forest. Vrindavan is not just forest (video is being played in the background). We are getting feeling we are in Vrindavan. We are there it's the real thing, now where they go and park is, they park all the carts in semi circular format. **"sakatair ardha-candravat vrndavanam sampravisyā"** (S.B 10.11.35)

After entering Vrindavan they park their carts in the semi circular format and made that as a compound and they were they started staying there, residing there. This makes shift temporary housing and facilities and they stay there for long time several years. According to Vishvanath Chakraborty Thakur, Krishna stayed 3 years and 4 months in Gokul and He stays 3 years and 4 months where they have just now come this place is called **sakatavarta** you have heard name of **Chatikara**

Chatikara you know **Chatikara**, you go from Delhi highway, Delhi- Agra highway and then you turn to go to Krishna Balarama temple that Bhaktivedant marg so that at that junction highway there then turning left to go to Vrindavan Krishna Balarama temple. So at that junction is a village even now called Chatikara, Chati, sakata. So that's where they had parked all the carts, big area. So three years and four months there and finally from there they go to Nandagram and Krishna spends three years and four months in Nandagram. And then comes Akrura from Mathura to invite Krishna and Balarama to Mathura. So just to give an idea where is Krishna now and where is the family. So here at this place Krishna's is going to be, **"vatsa-palau babhuvatuh"** (S.B 10.11.37) Sukadev Goswami describes here Krishna becomes a calf herd boy.

He was given the task of herding just a calf. He is a little boy and He can only manage herding little cows, cows **"Choti Choti Gaiyan, Chote Chote Gwaal Choto so Choto so madana gopal"**. Everything is **chota chota**, Krishna chota, gaaya choti, cows choti choti gaiyan, everything is small small. Now He was very anxious Krishna is very anxious to do this take this assignment. Now with this His sakha bhava, in Gokul basically **"vatsalya bhava"** He is spending time with Yashoda and Rohini and the parents and like that and little bit sakhya few friends. But having come to Vrindavan now the friends becomes more dominant Sakha bhava. So He has to be away from home playing with the friends so this calf herding pastime activity would give more opportunity to be with the friends and more play, so it is also excuse to be away from the family so that they could play with the friends. So there was a time when Krishna first time proposed Yashoda flat **"no no no you aren't going to forest, forget it"**. She was not ready she was not ready **"no no stay home, stay home. You are still little tiny baby, don't have to go to work at this age"** but He was insisting and then Nanda Maharaj took Krishna's side. Father mother they were debating and Krishna and Nanda Maharaj won the debate and Krishna was able to now go out as a calf herd

boy. First day Nanda Maharaj they gathered a small group of calf's and few other friends they had their small group of cows also and Nanda and Yashoda personally were accompanying Krishna Balarama and cowherd boys and training them how to control cows how to turn them this way, **"stop stop"** they gave little ropes little ropes in the hands of Krishna and Balaram, little sticks and "but don't go deep into the forest okay and come back before lunch". "yes yes daddy yes yes mommy" Nanda Yashoda "yes we'll be back" and they are proceeding towards the forest and then lots of play and come back and this is going on for some days and one day **kadacid** once upon a time **Yamuna-tire** on the banks of Jamuna other side now on the eastern bank now they are staying on the western bank everyone is staying on the western bank. Now Krishna and Balarama the cowherd boy have gone across Jamuna and eastern bank of Jamuna they are herding their cows and **" Krsna balayor jighamsur daitya agamat"** (S.B 10.11.41)

One demon, one demon arrived in the scene **Rukhmini Dwarkadhish ki jai.....**. With the aim of killing Krishna and Balarama he has come **"tam vatsa-rupinam viksyā"** (S.B 10.11.42) Krishna noticed and this demon has come in the shape of a calf easy right, so many cows there one more calf. So many cows were there one more calf. So this demon thought it's easy no one would notice me but there was Krishna he noticed not only he noticed he brought to the aye! Balarama Balarama, you see you see. Not the other one, no no just near next to him you know. Ha! ha! Yes yes what about him you know that's not regular calf strange kind of "yes yes something we have never seen such a calf, this is extra one extra one"

"darsayan baladevaya" He showed, Krishna showed it to Balarama **"sanair sanair"** and Krishna is moving forward He showed to Balarama. Krishna is making advances He is getting closer and closer and closer and closer to that particular calf as He got there **Grhitva** caught hold of that calf's **apara-padabhyam** his hind legs **apara-padabhyam** two and the hind legs **saha-langulam**

with the tail, two hind legs and tail together **“saha-langulam acyutah”** (S.B 10.11.43.) Krishna has done this and the next thing He did started whirling and (shuuuuuuuu.....) and it fell on a top of a big tree. And it's because Krishna moving so fast he lost his life, the demon lost his life in this process shook his life out it could through a dead body. **“bhramayitva kapitthagre prahinod gata-jivitam”** (S.B 10.11.43) and he was so and as he was been thrown whirled around and thrown, this calf was no more a little calf assumed a gigantic form his original demon form calf was not a original form he had a so heavy that the tree fell down so many other trees fell.

“devas ca parisantusta babhuvuh puspa-varsinah” (S.B 10.11.44) Devatas Demigod were highly pleased **santusta** and they started showering flowers many flowers the flowers are being showered **“tam viksyā vismita balah”** (S.B 10.11.44) And all the cow boys friends they were kind of hiding (laughs) when Krishna was handling (laughs) the demon they were not sure what is going to be outcome of this, so they were maintaining safer distance and watching from behind the trees.

And once the demon was killed they stepped forward saying **Sadhu sadhu sadhu sadhu sadhu** well done well done. And next thing they are doing ,some special kind of fruit tree so trees fell so there are so many fruits (laughing) all the cowherd boys they are running after the fruits it was the breakfast time they are kind of hungry. Someone lost the life (laughs) and no big deal they just want to enjoy fruit. So like that they ran for the fruit so like that they would have good time herding cows calves and playing with the friends.

And another day they were all thirsty, these two pastimes one demon killing which is Vatsasura and there's more to talk about there was a news that Vatsa the calf. So some residents of Vrindavan hey! Krishna He is a sinner, He has killed cow killed cow, He has to take bath He has to take holy dip now for his self purification. He should go take bath in Ganga now Krishna was willing but He doesn't leave Vrindavan to go

take bath in Ganga so how does He manage, He creates Ganga from His mind and that is Manasi Ganga. When you do Govardhan parikrama on the way take darshan of this Govardhan Town is Manasi Ganga. So that comes from mind is born in minutes from mind of Krishna Krishna takes bath and everyone one is taking bath in that Manasi Ganga. So that is related some other pastimes are also mentioned in connection with this Manasi Ganga and this is one of them. So another day the boys are thirsty (Maharaj telling the audience – we have some dramas coming up for your pleasure Rukhmini Dwarkadhish theater is gonna be performing drama).

So that was another demon coming, he is Bakasura he is brother of Putna. Putna has been killed now second member of the family is about to and he has come as a big buck big duck. So they drank water and then suddenly they saw this big big huge size duck and (quacking sound) everything is here [laughing] you name it cow is here birds ducks. So **“bako nama mahan asuro”** (S.B 10.11.48) **“baka-rupa-dhrk”**. So he comes **Sahasa suddenly comes and big** nose pointed beak beaks and he catch holds Krishna and swallows.

Where is Krishna now? He was playing, He was playing with friends and the demon came and just swallowed and cowherd boys were right there and where is Krishna? Where is Krishna? His friends disturbed and Krishna inside the throat He is becoming very very hot and very bitter also. Then would you swallow something that is so hot and so bitter? what do you do next you vomit? So this demon vomited what did come out? Krishna came out and next thing Krishna He did He held, what did He held? The two beaks of this demon and broke them, he went up also.

Bakasura was also killed we are rushing because idea was to kill another demon today (laughs) which is Aghasura. So putna his sister Bakasura and Aghasura, Bakasura and Aghasura are two brothers and sister Putna. So this Aghasuras time for killing. So **“ghor darshana”** **“aho brahma vidham vaco**

nasatyah santi karhicit” (S.B 10.11.57). The cowherd boys as the news spread of Krishna killing this another demon residents of Vrindavan Nanda Maharaj they are reminded of Garga Muni’s predictions and this would happen that would happen killing of demons but Krishna will come always victorious always depend upon Him He will protect you and exactly. **“gargo yad aha”** the way he said, had predicted is exactly happening all talk about this **“iti nandadayo gopah krsna-ram-katham muda” (S.B 10.11.58).** So these topics are giving great pleasure to the residents **nandayah gopah** gopa gops protectors of the cows Nanda Maharaj and the others and **kurvanto ramamanshchya** this Ram Krishna katha they are absorbed this is their life

“mac citta mad-gata prana bodhayantah parasparam kathayantas ca mam nityam tusyanti ca ramanti ca” (B.G 10.9) Krishna said in Bhagvat gita same thing here residents’ of Vrindavan are ramamanashcya they are busy absorbed in talking about Krishna we also wish while hearing before you talk what you have to do?, what you have to do? you have to hear you have to read otherwise what will you talk about, you will talk about Iraq affairs, whatever you hear about you talk about, simple thing what goes in input that is output. If katha goes in, katha will come out you will relish and then it will come out. So we also wish to how Krishna katha is our topic we are devotees Krishna is expecting that we always talk about Krishna so, we have to hear about Krishna, so wish to hear more and more and then do **manthanam mananam**. You hear and hear and come back tomorrow to hear more but in mean time what happen **mananam** contemplation contemplate bring those past time back to the mind and contemplate relish and take them in again. Just like a cow or animal they eat twice atleast twice first time gobble up grazing and then they sit down and what do they do just like chewing, they bring whole thing back into the mouth and then they chew it make it finer and they assimilate and that goes into the system they get nourished. Not necessary by just first time they eat so here we have rush

we kind of feed, we gobble up in couple of hours then we have 22 hours more to do what chewing this katha or bringing this pastimes back into the mouth and take a look at them, relish them then they become our property then we will not forget it.

Killing of Aghasura

Venue: Los Angeles So, Krishna is in front, they looked at Krishna. One more time, they gained confidence. They remembered how Bakasura, this asura was killed right in front of them, He will handle this is His homework and with that thing, they all entered. **“Kara-tadanair”** they started clapping and singing and calves, calves and cows also entered with their tails upraised there. So many of them running right inside the mouth of Aghasura. There are thousands of them, you know thousands of them. And Krishna was listening to all this conversation.

OH! Is this real one or is this diorama or this is what? Krishna was listening to all this conversation and He knew, He knew that although he is motionless, he is doing real good act, making his friends think that this is just the statue or this is the part of Vrindavan scene. Krishna knew he is real, real demon, came to disturb my friends and our pastimes. **And “niroddhum bhagvan mano dadhe”** (S.B 10.12.25) Krishna wanted to forbid his friends. **“Aye! Boys, friends, friends, stop, stop, stop”**, and He was trying to stop them, but they were so many of them and it was too late. Most of the boys, friends have already inside the mouth and the body of Aghasura. OH! My God! Now who is the God? My God! My God! God says, My God! What is now going to happen! You know He is taking that role. So Krishna, now He is thinking; now He has two things to do.

He has to kill the demon keeping in the mind that his friends and all the cows are protected. But they are inside the body of the demon. He could chop them; chop the body of the Aghasura. But then that would be the end of his friends also. So He has this dilemma now, I want to protect my friends, same time I have to kill this demon. Now, there are two other parties now. One party is behind the cloud, the Demigods had assembled and they are all exclaiming, Alas! Because they were thinking, ok Krishna also entered, Krishna also entered.

So far Krishna was out there. They thought He could do something, but He also, Krishna also entered the mouth of the Aghasura. And the Demigods were thinking, Oh! He also did not realize this was real demon, not having seen Krishna also entered the body, mouth of the Aghasura. Then the demigods were in total anxiety and they are screaming and they are crying and now what was going to happen? So that's one party but another party, the demon party. They had good time. The news also reached them. How it works we don't know. I don't know, the way to, how they come to know Kamsa and others they come to know. They are having celebrations, fire crackers and they are distributing laddus and they have great time! Singing, dancing and 'finally! Finally! Finally! We got him, caught him. It's going to be end of him. So while this whole scene is there in Vrindavan, on the land in Vrajamandal, Aghasura, cowherd boys, Krishna also is there, demigods are there and demons, so there are different reactions.

So, of course Krishna had a plan, with the purpose He entered the body of Aghasura. He had his strategy all worked out, doesn't take much time. He doesn't have to telephone anyone, No consultation. He knows what to do, He is a boss and the boss is always right, the boss is always right. He knows what to do. He has entered and **"tarasa vavrdhe gale"** (S.B 10.12.30). So as everyone is inside now the demon is trying to, one thing that has happened immediately Aghasura closes the mouth. Everyone has been trapped now. And he has the

mountains range like teeth. He is trying to get them, crush them, eat them, gobble them up. Different things are happening inside and by this time, you could imagine that cowherd boys, they all have lost their lives. Each one of them, not only cowherd boys, of course the cows, same thing, Very very serious, very emergency, worst time ever. Then Krishna, He begins growing in size. Grows and grows and grows and grows and the demon, he had his lips all tight as soon as everyone was in. That upper lip which was touching the skies had closed. Krishna is trying to open that again and He grows in size, compelling, forcing that demon to open the mouth. And with that the demon has lost his, Sukadev Goswami is describing this. His eyes bulges, the bulging eyes and **murdhan** lost his life. **Haribol!!** Are you happy? Depends which party you belong to.

So then Krishna's task was done the demon was killed but his friends were unconscious, gone. **Pranesu** then Krishna **drstyā** with his glance only, merciful glance, He is looking at everyone there. All his friends, all the cows, calves and they all get up, wake up and they didn't even know what had happened. They have brought back to life by the Lord. When they got up as if nothing had happened. They all ran out [laughs], they all ran out of the Aghasura's body. "**mukundo bhagvan viniryayau**" (S.B 10.12.32) Mukunda, the great Mukunda, Krishna liberated them , **tatotihrstah** Everyone was happy now. What are the different parties, now happy parties are the *Suras*. Asuras and suras, suras are mentioned here, Surdas Prabhu here? So, Suras. What are they doing? They are showering flowers on Krishna and company. Flowers are being showered flowers. The apsaras, what are they doing? **nartanaih**, apsaras begin dancing. Some apsaras they begin dancing. So they are jubilant now. Now Kamsa and party, they all shut up (laughs). They all become morose they had finally good time, but did not last very long (laughs). Now all those were in the sky. They have now good times, celebration, showering of flowers, apsaras are dancing and gandharvas are

singing. Many gandharva, (bhajan)

“Govind jaya jaya Gopal jaya Govind jaya jaya Gopal jaya
Govind jaya jaya Gopal jaya Govind jaya jaya Gopal jaya Govind
jaya jaya Gopal jaya Govind jaya jaya Gopal jaya Govind jaya
jaya Gopal jaya”

“Radha raman hari Govinda jaya Radha raman hari Govinda jaya
Radha raman hari Govinda jaya Radha raman hari Govinda jaya
Radha raman hari Govinda jaya Radha raman hari Govinda jaya
Radha raman hari Govinda jaya”

And we are having described this Aghasura demon killing pastime by Sukadev Goswami. And he was concluding one of the final statements in that chapter, this is very important what Sukadev Goswami has to say is very important. He said that Krishna killed this demon when He was 5 years old. He was kumar. And of course cowherd boys were there. They had witnessed this pastime. But only **paugandake** when He entered his pauganda age. That is after He was 6 years old, about 1 year later. After 1 year the cowherd boys talked about this pastime to their parents. The practice is, whatever they see, something wonderful, something extraordinary, the highlights of that day, the cowherd boys, they return, they make their parents sit down, "daddy, daddy come here, come here, I say come here, sit down, mummy where are you?" Evening news time, evening news. In each home the cowherd boys, they are making their parents, relatives, friends and those who did not go out there so many things happened; now they have to be shared. The cowherd boys they shared this with their parents. It becomes talk of the town. So, whatever pastimes of that day taken place by the evening time, whole Vrindavan comes to know, everyone comes to know. They don't have to wait till next morning daily newspaper. So already found. So this is a daily practice. But this particular pastime of Aghasura killing, Sukadev Goswami mentioned, after 1 year the cowherd boys shared this pastime with the parents and others.

And King Pariksit, Raja Pariksit was thinking that, he had this feeling and he was going to change the topic and go on to say something more and King Pariksit wanted to know, OH! What what what what did you say? We'll get back to that something very wonderful is going to come up before we get to that I just wanted to mention, introduce that idea briefly. And so this is just one final philosophical statement here. Sukadev Goswami has said that, so what happened to this Aghasura is; of course Krishna kills demons that's Krishna's mercy upon this demon he is liberated. Because Krishna, Krishna entered the body of the Aghasura demon, Krishna entered. The yogis are struggling so that Krishna would enter their heart and sit there. Here Krishna entered, Sukadev Goswami says if one remembers the Lord, brings Him into his heart and remembers Him even once **"manomayi bhagvatm dadau gatim"** (S.B 10.12.39), he will attain the salvation just bring Him into the heart once, **manomayi** thinking by force. Srila Prabhupad translates that word bringing Lord into the heart; you may even do it forcefully, little struggles you are bringing him in, that's enough for attaining salvation.

So this is how by bringing Krishna in, Krishna personally enters his body and he was seeing and thinking of the Lord, this Aghasura was and he attained perfection. And of course if that is the case then what to speak of someone who is **"nityatma-sukhanubhuty-abhi"** one who is always in great pleasure is thinking of Krishna, meditating upon Krishna, is **"savai manah krsnapadarvindayo"** mind is fixed on the lotus feet of Krishna. Then what to speak of that person's great fortune. So we want to make sure, if we had not thought of Krishna, brought him in before, brought him in our hearts before, we want to do that now, right now. Next 30 seconds, then try to, its done just once, then it is guaranteed all those who are here, it is easy because Lord is standing right in front of you, Bhagavatam is here. So you are getting 30 seconds now, you have to be alert, if you are sleepy then, your **istadeva**, bring him in and think of him. Think of His

lotus feet; pray to Him so that He stays in. Like Caitanya Mahaprabhu did, Caitanya Mahaprabhu. Those who pull the chariot of Jagannatha Rathayatra, in Los Angeles is coming up, you will be pulling the chariot and trying to bring Krishna to Vrindavan, Caitanya Mahaprabhu says, 'my mind is Vrindavan **"more mana Vrindavan"** so I want Krishna to reach Vrindavan and he could do that because my mind is Vrindavan. He enters my mind, heart that is Vrindavan. So keep Krishna in **"Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare"**.

Another form, **Naam Prabhu**, Another form of the Lord, the Name form, Lila form, Ok. So thank you for your endeavor, successful endeavor, trying to bring Krishna in. Raja uvaca, so the end of this chapter. Now we would lead to the next chapter, this is still end of 12th chapter. So Raja, the King, I already said earlier his question now is how come this pastime took place when Krsna, cowherd boys were about 5 years old, before 1 year no one knew nothing about this and then suddenly after 1 year everyone found out. **"tad bruhiṃe mahayogin param kautuhalam guro"** (S.B 10.12.42) I am becoming very very anxious to know more about this. This sounds very serious to me.

"nunaṃ etad dharer eva mayā bhavati nanyatha" Certainly I see some Krishna's hand here, some Krishna's maya, Hari's maya. Otherwise how come for 1 year no one heard this pastime.

"vayam dhanyatama loke guropi ksatra-bandhavah vayam pibamo muhus tvattah punyam krsna-kathamrtam" (S.B 10.12.43) Oh! We are very fortunate and we are also very fortunate this is what he is talking about that, we are fortunate because we are able to hear, **vayam pibamo** we are all drinking. What are we drinking? **punyam krsna-kathamrtam, amrit, amrit** is normally liquid, right? **"srīmad bhagavatam rasmalayaṃ pibati bhagavat rasmalayaṃ"** Of eating and drinking, which is easier? Drinking is easier. In the beginning it doesn't say eat Bhagavatam, it says drink Bhagavatam **pibati bhagavat rasmalayaṃ**. It is juicy,

drink. **"muhuraho rasika bhuvibhavukah"** Oh **rasika** we are all rasik. We all like *rasa*. One who likes *rasa* is called rasika, *rasa*, *kathamrtam*, *rasa*, juice, nectar.

So, he says, we are very fortunate that you are sharing this **kathamrtam**. Although and he says he is using one word here, says **ksatrabandhavah**, although unqualified Ksatriya, I am just so called ksatriya. You know, you know why he is thinking like this? Because, the way he treated that Samika rishi, remember? When he was thirsty, he asked, "Aye! Water, could someone get water? I am very thirsty." And he saw, he had seen that Samika rishi sitting in trans. For the first time King Pariksit, "Look! Look the hospitality of this sage. I am asking for water and immediately he is posing and sitting. Because he is trying to avoid receiving guest and giving him water. He is just making a show of being in Trans. He is not in trans. So this was his thought and he picks up a snake, dead snake with his arrow and puts that around the neck of that, genuinely he was in trans, in his Samadhi. He had not even notice, King Pariksit arrived and snake around his neck and went away. Only when his son had come, Sringi had come and he had cursed, **"Aye, person who had done this he will have to die only 7 days"**. And then he sits down to listen to Bhagavatam because he has only 7 days. We also listen Bhagavatam for 7 days. Sometimes, sometimes we do this because we also have to die within 7 days. Each one of us will be dying within 7 days sorry [laughs]. Someone will die on Monday, Someone will die on Thursday, Someone on Friday, Someone on Tuesday.

Like that within 7 days, one of those days within 7 days (laughs). That's another good reasoning, why 7 days? Some connection is there. So, King Pariksit was thinking you know, 'trust me. This is how I treated, I offended that great sage. I am just **ksatra-bandhavah** but it is **guropi**, you are great spiritual master and you are sharing this **krsna-kathamrtam**. You had been doing this for past 4-5 days now. This is the 10th canto. Of, course 4-5 days. The **Krsna janma** is usually on the

4th day. This was the beginning of the 10th canto.

Sukadev Goswami describing on the 4th day, Krishna appearance so this is 4th afternoon, or 5th day beginning. This is actually beginning, so 4th day. We have been talking continuously for 4 days and **vayam dhanyatama, we** are very very fortunate. **Dhanya** also meaning wealthy, we are wealthy, we are getting enriched, **we are dhanyatama we are very rich.** How are we becoming rich? We are getting this wealth of holy name and of holy pastimes. This is all wealth dhanam. It is wealth. This is how one become wealthy and these riches will satisfy one, satisfy the soul. That's what we are. Other riches, worldly riches may entertain the body and the senses but deep within will be always dissatisfaction. Real self will only be satisfied by feeding this **krsna-kathamrtam, punyam krsna-kathamrtam vayam pibamo muhus tvattah.**

Again and again and again and again you are feeding us with **tvattah** from your lotus mouth. This is emanating, so he is expressing the gratitude towards the King and it's very amazing, now Suta Goswami has to, only Suta Goswami could say this. Not Pariksit, not Sukadev Goswami. What is he saying? He says listen to this, as Sukadev Goswami heard about this enquiry, 'oh, could you please tell me that why, how come, how come immediately but only after 1 year, only after when children grow up 6 years old'. So when Badarayani, **"itham sma prstah sa tu badarayanis"** (S.B 10.12.44) when badarayani Sukadev Goswami heard this, something changed for Sukadev Goswami. For a while there is complete silence. The speaker is in trans. He loses his all external consciousness because he is reminded of the exciting pastimes which took place during that 1 year.

He was thinking that this is very very confidential thing; he is trying to skip over. But because of this enquiry immediately he was turned inward and he starts looking within

and observing those pastimes, loosing total external consciousness. And because Suta Goswami was there when this happened. Sukadev Goswami was talking to King Pariksit, Suta Goswami was in the audience so he is sharing **“krcchrat punar labdha-bahir-drsih” (S.B 10.12.44)** He says, it took lot of efforts to bring Sukadev Goswami, to bring his external consciousness so that he could continue to talk again and respond to the enquiry that has been made by King Pariksit. **Sanaih** only gradually and after great efforts, **pratyaha** some questions was raised. Prati means counter statement. In other words reply was given by King Pariksit. Now additional information or inside story to call it will provided by our acaryas. They say that this is not the first time he went in trans. This use to happen from time to time to get him out. Specially Janamejaya was mentioned who was the son of King Pariksit. He had all the instruments ready. Drums, cunch shell all the sankirtan samagri. If this happened, they would be beating drums, singing out loud blowing up cunch shells, trumpets, kettledrums. Then after lot of that effort then he would be again with them. Oh! What happened? Ok! By the way he would continue. So this is one time this is happened, especially because of the nature of very wonderful confidential pastime, that enquiry was made about. And then as soon as enquiry was there, he started thinking and he was not with them. Ok, he is back with King Pariksit and others and he says **“sanaih pratyaha tama bhagavatottamottama” (S.B 10.12.44)**. You are **bhagavatottamottama** you are **“uttama”** amongst all the Bhagavatas. Bhagvata means Grantha Bhagvata, book Bhagvata and also person Bhagvata. You are person Bhagvata but you are the top most. Sukadev Goswami is addressing King Pariksit like that and he says **“yan nutanayasisasya srnvann api katham muhuh” (S.B 10.13.1)**. You know, you make the katha very lively. You make it a kind of, you renovate, you make it a fresh. The way you enquire, the way you take interest. You never says I have heard this many times, so many times, I know, I know. And that person never asks questions because he knows if questions has been raised

the katha will begin longer since he wants to make sure katha will finish on time or before time. But King Pariksit, Sukadev Goswami says, ` you, you are, you know enlivening me and making this topic is ever fresh but you are even making it fresher. He is complimenting sadhu, **“sadhu prstam”** nice question, nice question.

And he says, it is like **“striya vitam iva”** like the debauches, the sex mongers the way they take keen interest in the sex related, woman related, man woman relationship related topic. They relish, they contemplate, enquire, keep it lively. The Hollywood that's how they stay in business. So just like that, comparing. But as, 'so you are also keeping this topic alive and of course one your topic is about prema, love and the other topics are about the lust, that's the difference. **“srnusvavahito rajann”** (S.B 10.13.3) please, listen with attention, **“guhyam vadami te”** I am going to share something confidential'. Not that, King was not listening from time to time, Sukadev Goswami does say, ` please, listen'. That does not mean he is sleepy. No, King Pariksit is not sleeping, just to get his attention even more. If you want to say something ok , “are you with me?’ not you, he is asking King Pariksit, so please listen **“ bruyauh snigdhasya sisyasya guravo guhyam apy uta”** (S.B 10.13.3).When submissive enquiry is made by the disciple then the Guru is compelled to share even something that is very confidential. From submissive disciple nothing is hidden. Spiritual master conceals nothing. He reveals unto such disciple. So again complementing, 'Oh! Nice question! I am going to tell you'. And he begins now the narration, after killing of Aghasura was done in next 2 chapters. He talks of the pastime that last for 1 year.

Rasa Dance concluded and a brief overview of Kamsa's strategy to kills Krishna and Balarama

So this is the divine, the best, so there was best music, best dance because the best dancers Radha and Krishna and gopis they were involved, there was whole team.

“brahma-ratra

upavrtte, vasudevanumoditah, anicchanto yayur gopyah, sva – grham

bhagavatt-priyah” (S.B 10.33.38) brahma-ratra, brahma-ratra upavrtte as

long as the night of Brahma, this dance lasted, that long and then Lord brought

that to closer. Even then gopis **anicchanto**

gopis where not willing to go away. But **vasudevanumoditah,**

Lord was pushing them, now you go, you have to go now. So finally **gopyah, sva – grham yayur** they returned

to their respective, **gopyah, sva – grham**

bhagavatt-priyah. The gopis are so dear to Bhagvan Sri Krishna Ghanshyam, Shyamsundar

so with great reluctance they returned to their homes. So we are also very soon,

I know you don't want to go, the way you are sitting since, you are satisfied

just being here. So study this section of Bhagavtam also, what we said in the

beginning we also remind you at the end,

ritrogam so the disease we have,
heart disease, are hearts are full of desires, anarthas, lust
and this is one
of the best cures it counteracts. The kama, the lust is
counteracted by Prem,
Love, Krishna Prem, that is love. What we say in this world, I
love you and all
that business is not love, its lust.

Love is something divine, something great, something
transcendental, love is not of this world, lust is of this
world. So that lust
is just a reflection, perverted reflection of that original
love between. So
what is at the top in the spiritual sky it appears comes to
the bottom of this
world, love at the top, lust at the bottom. Because this world
is compared with
a tree, tree on the bank of a lake. So when you see the
reflection of that tree
on the bank of the lake, you see that tree, you see the roots
upwards and
branches going downwards. What is at the top of the tree on
the bank of the
lake, that is at the bottom. Cure for lust is love, love of
Radha and Krishna
between two of them and it's all pure, so study this Prabhupad
has kindly
provided **Krishna book** and there are
commentaries and purports of all these verses in Bhagavatam,
its right here. So
please study and understand it's very confidential this but if
we could
understand that it, that's the end of are stay in this
material existence, if
we could understand this subject. So we have briefly
introduced this , not that

you did not know before but we have again reminded you of those pastimes and praying to the Supreme Lord that we all ripe the results, the benefits of this particular pastime of the Lord called Rasa Dance Maharasa. Those children also performed very beautiful (Maharaj asking the audience) you liked their presentation (devotees replied) Haribol (round of applause). There were some older mataji's also who performed, so young and old everyone could participate.

Soul has nothing to do with young and old, soul is neither young nor old, man or woman or infact we are all women that is also we could understand, there is so much to understand in this topic. So only Purusha, only person, in the position of enjoying is just one and we are all meant for his pleasure, so we are to be enjoyed by him. Instead of taking the position of to be enjoyed we take the position of enjoyer that is called Maya, that's not our position it will not work out. There is only one Purusha we are Prakriti, we are nature, parts and parcels of the Lord, meant for his pleasure. A soul what we are talking about, relationship with Purusha we are Prakriti. So we have completed 5 days, two more days to go. So tomorrow our subject matter is we will be killing few more demons (Laughs). So Kamsa was informed by Narada Muni, Kamsa for 11 yrs he had no clue where is this Krishna and Balarama, but he was just

sending demons, his
representatives there. They were just going no one coming back;
they were going
with one way ticket svaha! Finished (laughter). Kamsa was
dispatching them but
they were not coming back (Maharaj laughs). So his stock was
getting exhausted
and that was the purpose, infact Kamsa did great service to
Lord because Lord
had appeared to annihilate the demons. So what Kamsa had done
he had gone all over
the world and defeated so many stalwart demons
and kind of made them slaves or friends and brought all of
them to his
capital Mathura, right!. So he made Krishna's job easy, there
was no need for
him to go looking for them all over. Kamsa was just making
offerings ok! this one now, take care of this one, take care
of this one
(laughs).

So for 11 yrs this went on and finally Narada Muni had to
inform Kamsa. You know this Nanada mMaharaj's children Krishna
and Balarama
they are the one, that's the 7th and 8th child of Vasudeva
baba you understand
and once he got that clue, that information then he gets ready
he calls all his
different ministers he had whole strategy once he knew where
they were. And one
of the strategy the main thing to get Krishna and Balarama
over so the best
person was selected and that was Akura who was a devotee of
Krishna, he was with
Kamsa but his heart, he was devotee the servant of Krishna and
Balarama. So he
goes to Vrindavan riding the chariot, so how Kamsa prepares

how he gets things
ready for a big festival in Mathura, wrestling match,
scarifies etc. he sends
Akrura how Akrura goes in what mood, what consciousness. So
and then the next
day as he is coming with Krishna and Balarama about to live
the resistant that
he has to met, the protest was there, because he was taking
their Krishna and Balarama
away.

So again the Gopis we will come across Gopis, their feeling.
So that we will deal tomorrow and then day after his Krishna
and Balarama
entering Mathura and finally killing of kuvalayapid that big
elephant and many
things he encounter, Kubja will be there , dobhi one
washerman, he will not
give clothes so how Krishna dealt with him. And finally
Krishna and Balarama
walked entered the wrestling arena, you know how they walked?
They were carrying the tusk of the elephant Kuvalyapid,
Krishna consciousness was meant to Krishna and Balarama, to
crush them. So when
Kamsa saw Krishna and Balarama with tusk and he was shaking
(ha.....) (Laughter)
and then so. So upto killing Kamsa both the days we will have
nice drama.

So we thank for your participation.