

CELEBRATING LORD'S APPEARANCE

24.8.2019

I wish all of you, all those who are listening to me or watching me, I wish all of you a very happy Janmashtami! As this is the happiest day of the kalpa, in fact so very rare is Krishna's appearance, yes Krishna's appearance is very rare. Although He has said 'sambhavami yuge yuge' in each yuga there is avtar and Krishna appears in some form or the other but Krishna Himself, Bhagavan Himself appears only once in one day of Brahma, of one kalpa which is thousand cycles of catur yuga and then Krishna makes His own appearance so, others are avatars and Krishna is avatari so that avatari Shri Krishna appears today.

If we do a calculation five thousand three hundred & forty-three years ago on this day and that day was Wednesday, when Shri Krishna appeared in Mathura at midnight. He made His appearance and Shri Krishna Janmashtami is the anniversary celebration of the most auspicious appearance of Lord Shri Krishna.

Happy birthday to You Lord Shri Krishna!

By doing so we will never take birth again but we had taken birth, so please do not forget us. We fallen souls we are trying to reach You. As You are very very kind, You are appearing so that we do not have to take birth or we don't have to appear in another species or human form again.

**Janma karma ca me divyam evam yo vetti tattvatah
tyaktva deham punar janma naiti maneti (BG 4.9)**

He explained this to Arjuna. So if you celebrate Lord's birthday, appearance with understanding of the Lord who He is and how is our relationship with Him, by doing so, by celebrating appearance like that, He has declared a reward and a reward is 'tyaktva deham punar janma' no more birth, no more

death for those who celebrate Lord Shri Krishna appearance into this material world .

Hare Krishna!

I was thinking fifty or fifty-one years ago while Srila Prabhupada was on the way to America possibly his 'Jaldoot' boat was in Atlantic Ocean and then it appeared Janmashtami celebration. Srila Prabhupada had Janmashtami festival right on Jaldoot boat. There the crew, captain had joined and Prabhupada had great celebration of Krishna's appearance so that was possibly only one celebration outside India or overseas that he was celebrating.

Now fifty years later today I am very proud to say this, share this that today International society for Krishna consciousness will celebrate Lord Krishna's birthday Krishna Janmashtami mahotsav in 150 countries around the world. Shri Krishna Janmashtami mahotsav ki Jai!! .So let us join the vigilant around the world in making the celebration the very grand birthday party on the planet . Lord Shri Krishna's appearance day by remembering Him, remember remember remember again by chanting the holy name.

**Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare**

To remember Sri Krishna with the help of reading of Krsna book, book written by Srila Prabhupada. It was named after Krishna, Krsna book, is nothing but the summary study of tenth canto of Srimad Bhagavatam and in old days I remember all day there used to be reading, recitation of Krsna book in our Hare Krishna temples. We used to take turn. In Noida today and they also started this morning from Krsna book.

How Nanda Maharaja celebrated the first birthday of Shri Krishna, which was not held on Janmashtami but held on the

following day and it was held, sponsored, organized by Nanda Maharaja. so that festival, of first Krishna Janmastami festival became known as Nandautsav. A grand festival that took place in Gokul so, following in the footsteps of Nanda Maharaja, following the footsteps of great acaryas, and especially following the footsteps of His divine grace A.C Bhaktivedanta Swami Srila Prabhupada, let us celebrate Lord Krishna's birthday by remembering Him, by chanting, by grand arrangements, by feasting after midnight. Hari Hari! Lord Krishna has kindly appeared in the form of His archa vigraha and He appears in Gokul in the form. Deity form is appearing, or has appeared all over the planet so that in Shri Krishna's archa vigraha form we could celebrate His birthday in so many varieties of ways.

We held this festival in Grand ways or in fact Janmastami celebrated by ISKCON devotees is most popular in India. Most popular celebration of Janmastami is ISKCON Janmastami. We are here, we are specialized in Krishna, we are for Krishna, we understand Krishna. If anybody understands, Gaundiya vaishnava understand Shri Krishna. The members of the Hare Krishna movement understand Krishna as He is. As knowledge that has been revealed onto us by Lord's pure devotee. Srila Prabhupada and he even gave us Bhagavad Gita which Bhagavad Gita , 'Bhagavad Gita as it is' , So there also Krishna appeared in the form of Bhagavad Gita on Gita jayanti day and He is also among us, with us . Prabhupada gave us the message of Gita in the purest form. So, we are indebted to his divine grace Srila Prabhupada for giving us Krishna, in the form of His holy name, giving us Krishna in the form of Bhagavatam, in the form of Bhagavad Gita.

So in this way the Lord made His appearance and on Janmastami He gave, He has lot many gifts for His appearance and those are available to us. So, today is Krishna's birthday & we should be bringing gifts, making offering , we should do, we must do but at the same time we are also receiving gifts from

Krishna on His birthday and of course what will be the better gift than receiving Krishna Himself, take Me. He offers Himself to us to each one of us in so many forms, in the form of holy name, in the form of Bhagavad Gita, in the form of Bhagavatam including also the prasadam form. Prasadam is also non different from Him so there we receive all these gifts, keep receiving all the time today and every day and make our life Krishnaised as we receive his gift we will become Krishna conscious Krishnaised and ultimately that would be the best of all the gifts that we will be allowed entrance to His kingdom .

mameti, so Arjuna pritijano priyoasi mai .

Those who accept Krishna's love, serve Krishna, remember Krishna all the time and propagate Krishna consciousness for them what Krishna has guaranteed?

mameti that person will come back to Me pritijano I take, allow this is My benediction priyoasi Mai and I take this love I guarantee that you would come back to Me. He said this to Arjuna but it wasn't just Arjuna who is dear to Lord. All of us, each one of us are very very dear to Lord otherwise why would He bother to come?

To appear in this world of suffering. Because He loves us, Lord loves all of us. So the Lord kindly made His appearance on this day so that one of the day at the end of this life we would go back to Him. Now He is missing us. So, He appeared was looking for us and His merciful glance fell upon us and this is reviving our dormant love for Him and that will result in our returning to Him, where He resides.

So, once again I wish you a very very happy Shri Krishna Janmashtami. So, celebrate Shri Krishna Janmastami and be happy!!

Hare Krishna!

Viduras advice to Dhrtarastra

Viduras advice to Dhrtarastra

[1:25:57]

om namo bhagavate vasudevaya

We will read from Bhagavatam Canto 1, chapter 13, text 28.

athodicim disam yatu
svair ajnata-gatir bhavan
ito rvak prayasah kalah
pumsa guna-vikarsanah [S.B. 1.13.28]

Translation: Please, therefore, leave for the North immediately, without letting your relatives know, for soon that time will approach which will diminish the good qualities of men.

Dhrtarastra quits home in the chapter and what we are reading is advice of Vidura to Dhrtarastra.

Purport: One can compensate for a life of frustration by becoming a dhira, or leaving home for good without communicating with relatives, and Vidura advised his eldest brother to adopt this way without delay because very quickly the Age of Kali was approaching. A conditioned soul is already degraded by the material association, and still in the Kali-yuga the good qualities of a man will deteriorate to the lowest standard. He was advised to leave home before Kali-yuga approached because the atmosphere which was created by Vidura, his valuable instructions on the facts of life, would fade away due to the influence of the age which was fast approaching.

To become narottama, or a first-class human being depending completely on the Supreme Lord Sri Krsna, is not possible for any ordinary man. It is stated in Bhagavad-Gita (7.28) that a person who is completely relieved of all taints of sinful acts can alone depend on the Supreme Lord Sri Krsna, the Personality of Godhead. Dhrtarastra was advised by Vidura at least to become a dhira in the beginning if it were impossible for him to become a sannyasi or a narottama. Persistently endeavoring on the line of self-realization helps a person to rise to the conditions of a narottama from the stage of a dhira. The dhira stage is attained after prolonged practice of the yoga system, but by the grace of Vidura one can attain the stage immediately simply by willing to adopt the means of the dhira stage, which is the preparatory stage for sannyasa. The sannyasa stage is the preparatory stage of paramahamsa, or the first-grade devotee of the Lord.

So, good advice coming from Narottama himself or Mahabhagavata himself or the best moralist the world has ever seen and that is Vidura here, who is none other than Yamaraja himself, who is one of the twelve bhagavatas. Dhrtarastra is certainly lucky to have Vidura as the younger brother and he is kindly giving his advice of which is,

“Go away, get out of here”

athodicim disam yatu

Which way should I go? Not just any way, my way or the high way. You go disham, in the direction of Northern direction. That is the general advice.

“Which direction to go?” “Go to the North.” There is Lord Bhadrinarayana there. On the top of the Himalayana mountain the Ganga is flowing through there, lots of caves also in that mountain. The mountain itself is,

sthavara nam himalayah

Lord says, “Of all the immovable things or objects, Himalaya,

that is Myself.”

The Lord is putting some stand up. He, being sacred, very powerful, one of the vibhutis. So, there is advice and tradition of going to the North. Five pandavas, later on, this is not the time. This is the time Lord is still on the planet. Pandavas, when they received the news of Lord is no more on the planet, then they also had departed for the North.

Go to the North and how should you go?

svair ajnata-gatir bhavan

“Make sure, svair, your own people ajnata, without their knowing. bhavan yatu, you go without their knowing; knowing which way you are going or, moving without them knowing your movement, just go. And amongst other reasons for you to leave is,

ito rvak prayasah kalah

That time is approaching very fast. itah, very soon the bad times will come. Those times, that kalah is the kali kalah. And what would kali kalah do?

pumsa guna-vikarsanah

This Kali will take away gunah, or the good qualities of pumsam. Human’s good qualities will be stolen, taken away by this age of Kali. So, before that time comes you better get out of here. So, the time that Vidura is talking, advising to Dhrtarastra is happening in Hastinapur. That is the place and time wise.

Sometime after battlefield of Kurukshetra, all the sons of Dhrtarastra are no more and he is now being maintained by Pandavas. What a shameless lifestyle! Vidura knows that soon Lord will be leaving the planet and the age of Kali would commence.

yada mukundo bhagavan

ksyam tyaktva sva padam gatah

It is mentioned, yada mukunda. Mukunda, the liberator, also mentioned as bhagavana. Ksyam that is the earthly planets. Tyaktva, would give up, Lord giving up this planet and doing what?

svapadam gatah, He would go to His own pad or place, return to His own abode.

tad dinat kali ya ha taha, from that very day, the day Lord departs would be the day, the first day. Kali would begin. And what kind of Kali Yuga that would be?

sarvasa sadhana badhakam

That this Kali Yuga would do create badha, obstacles, stumbling blocks. For who? sadhakas, those who are practicing sadhana bhakti. Those sadhakas will find lots of difficulties in their practices. So, before that time comes better leave home and you will have some time to practice and prepare to return to the Lord.

The goal is always going back to Krsna. So, there has to be preparations. One of the preparations is developing detachment from the world, developing detachment from worldly affairs, developing detachment from worldly relationships. This is all that is binding, causing the conditioning; conditioned souls, conditioned, bound. Like the air conditioning, you are creating a little air conditioned within a little room. So, the souls have become bound. They do not know where to start but it always starts from turning away from the Lord,

bhoga vancha kare

In the spirit of enjoyment, in the spirit of bhoga, bhoga vancha, and then,

nikatasta maya tare japhatya dhare

The maya is not far away. As soon as the spirit of enjoyment is there, maya, immediately, grabs him. He is captured; he is bound; conditioned. Then, he lives a conditioned life. But more,

kama kraudah parayanah asa pasa satair baddhai

Baddhai, he has become baddha, conditioned. By what? asa pasa. asa means desire; pasa means ropes. Ropes, bonds of desires. asa pasa how many? satair, hundreds of ways and means to enjoy this world. So, asa pasa satair baddhai. He becomes fully bound. And, kama kraudah parayanah

He becomes experts, parayanah, by kama and kraud. Desires, kama. And when desires are not fulfilled, which would never be fulfilled, then there is a frustration, that is, kraud. One can compensate for a life of frustration, Prabhupada is opening his purport. Life of frustration, compensate that kind of life by becoming a dhira, or leaving home for good. So, life of kama and kraud are hankering and lamentation. Hankering for this, hankering for that. Then followed by frustration, lamentation.

brahma bhuta prasanna atma na socati na kamsati

Goal is to become brahma bhuta, that is, Krsna conscious, and prasanna atma, fully satisfied, joyful atma. Na socati, not aspiring for anything mundane anymore. Because na kamsa, he does not have any mundane vanca anymore. Then he does not also lament. There is no lamentation. There is no kama so there is also no kraud.

kamat kraudho vijate

From kama comes kraud. If there is no kama, there is no kraud also. There is no anger, no frustration, no battling, no quarrel, no wars, no fighting. There is no mundane kama, mundane lust, no mundane desires. The person or a practitioner is expected to, or as he practices,

vasudeve bhagavati bhakti yoga prayojitah

Means he is practicing, he is practicing and the practice of bhakti yoga results in jayanati. Jayanati means the devotional practices, life of devotion, would lead jayanati. Jayanati means giving rise to, giving birth to. Ja means janma, birth. So, as we practice Krsna consciousness, practice sadhana, we have become sadhakas.

jayanati asu vairagyam

Vairagya is one outcome. It means detachment. Vi – raga. raga means attachment. Viraga, just the opposite of attachment, that is, detachment. Vairagya, vai, against detachment. Develop detachment as we practice Krsna consciousness. And we also become more and more knowledgeable. For that we have to hear, not sleep. There are some practices there and we become, we develop jnana and vairagya. Vairagya is the outcome, is the result, also, kind of, is reward to the person who is practicing Krsna consciousness.

In other words also, as we practice bhakti yoga, as we serve bhakti – and bhakti has two children. One child's name is jnana. Another child is vairagya. These are bhakti's two children, two sons : jnana and vairagya. So, as we practice bhakti, serve bhakti, then bhakti gives birth in our life. Then jnana enters our life or knowledge enters, prevails in our life. So is vairagya, detachment. If the practices are right, right conduct, right kind of practices, right kind of sadhana, right kind of prescribed sadhana, authorized, authentic sadhana bhakti, then is jnana and viragya.

tesam satata yuktanam

bhajatam prti purvakam

dadami budhi yogam tam

yena mam vayanti te [BG.10.10]

Krsna also said this. Those who serve me. How often? satat yuktanam. So, bhakti has to be satat, constantly. Like this

word also, satat. How does it sound, satat? There's no interruption, right? It's continuous. As described, how one should perform devotional service? satat.

Yuktanam. Yukta, those who are busy, equipped, engaged. Bhajatam. One thing is constant, satat. And priti purvakam, priti also, loving devotional service, with love. Give your heart. Give yourself. Not mindless or heartless service. Then that is no service. Chanting hare krsna also. Mindless chanting. Chanting minus mind. Chanting is there but the mind is not there. Mind is elsewhere. So that is not a priti purvakam. That is not with love, devotion or dedication or absorption. So giving mind, giving heart, giving, of course, your consciousness.

mat cittah madagata pranah bhodha yantah pranas pradam

Very proudly, with great pride, the Lord said, "my devotees." mat cittah. Ceto darpana marjatum. There is the cit there, consciousness. It is a part of our existence, of our subtle body. There's is a mind, intelligence, your real ego, your aham. I am servant of Krsna and your citta, your consciousness. This constitutes our subtle body.

"My devotees, give all that to me!" Krsna said.

Mat citta. They are citta, consciousness. The mind is there, mind stuffs; mind matter is also included in that. cittah, the mind, the intelligence, the ego. Ego means that is us, in fact. Giving all their mat cittah, their mind, their intelligence, their consciousness, all glued to me. madagatah pranah

Their pran, their very existence of every breaths. They remind each other, they converse, they make Me the topic and they talk about Me. They remind you of My instructions. What I am talking to you or Arjuna, devotees remind each other. You are serving, all the time you are serving. You want to? That is the point, whether you want to. We are supposed to serve all

the time, not part time. Krsna consciousness is not a part time thing. It has to come to full time. "I'm very regular, I've been coming to the temple, you know. I'm very regular." One person said. "I'm very regular, every Janmastami." Isn't this regular? "Every Janmastami, I'm there. I'm not there 364 days, but that day I'm there." That's pretty regular, constantly. That also could be called satat. He constantly comes. That is nice and that is the beginning. But time has to come that not once a year but every Sunday, every day, every hour, every minute, every moment, kshan.

There is a talk like that. Krsna consciousness is to be practiced. We have to come to that level and unless we come to that level there is no going back to Krsna. Or, you can come back and practice further and become perfect before you would be allowed, the soul – the gates of Vaikuntha or Goloka will be, then, opened. Not up until then. Because in Goloka, there is no part time devotee. Hundred percent of the population is hundred percent devoted and dedicated, with full devotion. No karmis there; no gyanis there; no yogis there also. Only bhakti yogis. So, karmis, jnanis, bhukti mukti siddhi kami sakale asanta

They are still maintaining kamana, kama, some desire, some lust, some independent existence. Just to take this, to take that from the Lord and, "bye, Lord, you may leave now. You have given what I wanted. So, thank you."

**om jai jagadish hare swami jai jagadish hare
sukha sampati ghar aye kasta mite tan ka**

The prayer says sukha sampati ghar aye – while worshipping You I'm leaving my doors and windows opened. Throw some sampati, some wealth and let my body gets some comfort, some relief, all glories to Jagadish." So this is some business, some transaction. This is called karmi which is also a part of total dharma. They also have a place. Karmis, fruitive workers. They are also supposed to be religious, practicing dharma.

They are gyanis, cultivating knowledge of aham bramhasmi. First, they try to enjoy Lord's property and when that does not work out – which never works out, as we said – then for the fox the grapes are sour. Jumping, he is trying to jump to reach the grapes. As he could not reach, he goes away, "I've never wanted those grapes. That is so sour." First person is karmi trying to enjoy this world this way, that way. Even becoming religious, performing yagya, demigods worship.

aham mama eti

First is mama. This is mine or I want to acquire more, make it mine. Mine is for what? For me to enjoy. My, my, my, accumulation. And when he goes through this and does not get anything out of that at the end of the road, then he goes for aham. Maya or illusion is described also in two small words. One is aham mameti. aham mama iti. iti means this much. Period. Illusion. What is illusion? What is conditioned life? aham mama iti. First, they say, "mama, mama, mine, mine." Starting with the body and then everything else: vitta, the wealth; kshetra, the land; putra, offsprings. Like that, the list goes on.

Then when that does not work out, he goes for aham. That is jnani. Karmis and then jnanis. "I am God, I am Him." tat tvam asi." Tat, that, brahman. You are that, you are Him. They would not call Him because Him refer to personality. So, they say tat, om tat sat. Sticking to only tat. This is the existence. He just exist, He does not do anything, has no form or activity. He just He is. That, I am that.

bhukti mukti siddhi kami

Astha siddhis, different kinds of perfections. Becoming lighter than the lightest, the heavier than the heaviest, this, that. In the spiritual sky, in the abode of the Lord, you will not find these kind of karmis, jnanis, these kind of yogis. Only bhakti yogis. We were saying, also, there are no

part time devotees or part time souls in abode of the Lord.
They have done

sarva dharman parityaja

That is how they could get back home. This karmi dharma they have to give up. Jnanis dharma, give it up. Yogis dharma, give it up. We could say proudly. That is what Lord is talking when He says sarva dharman parityaja. Give up this all varieties of religion, religious practices. Being karmi, being jnani, being yogi – give it up. So, what should I do?

mam ekam saranam vraja

Surrender unto me. Depend upon me or get fully connected with me. ma sucah, do not fear. There's lots of talk in the purport but one talk is becoming dhira, undisturbed. It says one fully surrenders unto the Lord. One of the symptoms of surrender, what is the symptoms of surrender? One symptom is for sure Krsna will protect me. If someone wants to surrender, he has one symptom, one thought he has is, Krsna will protect me. And if one is surrendered and he knows, he is convinced Krsna will protect him. Whereas, Krsna says, "surrender unto Me. Come near. Come here, oh dear, do not fear." If Krsna becomes our protector, any dear? Armed response. So Lord is also armed for protection of His devotees.

paritranaya sadhu nam vinashaya ca kritam

He has His Sudarshana, armed response. He has His club. He is armed with a club and His powerful arms.

pahi pahi maha yogi

Who is that? Uttara, when her son was attacked and she was praying, pahi pahi means, "please protect! Please protect!" Who should protect? She did not say, "protect, protect, oh Vamsidhara." "You play nice flute and that is really nice. But I need protection. Your arms will protect. Your arms with Sudarshan. Your club will protect."

And that is what also happened. Lord stepped forward that He entered the womb and Lord became tiny, thumb sized. Then you could imagine what was the size of His arms and He was holding the club, Bhagavatam says, and going round and round and round Pariksit Maharaja in the womb.

dadhami bhuddhi yogam

Lord says when you serve Me, satat yukthanam, and priti purvakam or ahaituki and apratihata. Ahaituki, no motivation and apratihata, no interests. We have to come to that level. To that person Lord says,

dadhami buddhi yogam,

“I give the intelligence to that person and that person uses that intelligence given by Me, ena mam upayantite. Ena, by which the help of this intelligence given by Me. Mam is unto Me.”

Upayanti. It also talks of yatu here.

“You go, you go.” Yatu talk of going. “You should go, go away!” That was the advice. . Ultimately, one has to go where? Not only go away. But going away from the family and the relationships and the bonds and all this entanglement. Going away that is half of the story. That is vairagya part. Ultimately, the person had to go. “Go to Krsna. Go to Him.” Go away from where I am but that does not say where should I go. Go away from here but then, where do I end up? Where do I go? So, Lord says, “I give the intelligence.” As one practice Krsna consciousness, then jnana and vairagya is there, knowledge is there. Lord is giving intelligence and that intelligence is to be used.

Mam upayanti. Mam. “Go to Me.” Upa means near, yanti means going. “One goes near Me.” Mam upayanti. “A person comes to Me.” When I was a little boy, my mother used to bring me to the temple and asked me to pray, pray. “What should I pray for?” “That oh God, give me intelligence, God give me

intelligence, pray like this." So, I used to pray, " God, give me intelligence, give me intelligence." So, finally He gave me intelligence to go to Him.

When I joined Hare Krsna Movement, my mother was not happy. She was not expecting this kind of intelligence to go to God. Or, not that quickly because I was just a young boy, a young man. This was not the time. Do this and become an engineer. Do that and get all the A+, high grades, give intelligence not to go to Him. So, it was like that, mundane material intelligence and those thoughts and thinking is there. "I am because I think," one scholar made a profound statement. Did he hear or did he said that? Anyone who thinks he is or he exists, what is the proof that he exists? Because he thinks I am because I think. The animals also think. The cats also think. So, they all are souls, they are not just bodies. That is also the idea we could say.

Ok, I think we should stop. It could go this way or that way. So, keep dwelling, contemplating, getting meanings out, food for thoughts. Getting enough food for thinking, nourishing your thoughts.

vasudeve bhagavati
nityam bhagavata sevayah
bhagavati uttama sloke
bhaktir bhavati naistiki

That is the goal of hearing and thinking. You hear and you think what you have heard about. You think and that is assimilated. As you think assimilation takes place. Not that we just heard and just stored that what we had heard. That is called accumulation. Just accumulation of all that information, knowledge. That is just the jnana part.

Jnana has to be made into vijnana, the practical application. Apply that in life. So jnana, you think before you proceed. You hear, you read or you study, you know, you know and you

think, you think, you contemplate. It is called manana also.

In terms of sastras it is called manana, contemplation, reflection, dwelling in its topics or conversing, sharing, talking about what we have heard. Then, we become realised. That knowledge becomes realized knowledge. It becomes our property, not just something that is in stored.

It becomes a part of us. We become that knowledge. That is also what is called bhagavata, person bhagavata. Yamaraja is person bhagavata, maha bhagavata, grant bhagavata. They are big big names.

Srila Prabhupada maha bhagavata ki, jai!

Yamaraja maha bhagavata ki, jai!

Like that, many, many of them. Starting with Bramha, Shiva, Narada, and four Kumaras,

kapila mano prahlad janako visnu balir vaya sakir vayam

Yamaraja is talking to Yamadhutas. He said 11 names: Bramha, Shiva, four Kumaras... and at the end, he said vayam. Vayam means we. That included him and that becomes the 12th Mahajana. Vayam, we, means I am also.

dharmam tu saksad bhagavat pranitam

He is talking, "dharma is given the the Lord, and it is understood by these 12 Mahajanas or maha bhagavata. I am part of that list."

Yamaraja has now appeared as Vidura and is giving all the advice to his brother. He has spoken a lot, in fact. There are talks with Vidura and Maitreya Muni. There are several cantos where Vidura and Maitreya Muni are talking and talking. Maha bhagavatas are talking.

bodhi yanta paras pradam

They are doing and we are benefited. Srila Vyasa Deva has taken trouble for the conversation he has complied in the

Bhagavatam, which we could get to read and hear out, and be eternally benefited.

Srila Prabhupada has, further kindly, given us the purports and given the guidance to the contemporary human beings in the present day and the context and the circumstances. Now what is to be done, what is to be practice? There are different circumstances Krsna is on the planet and He may be leaving soon. So, please, hurry up before the age of Kali gets in. It has all happened. Kali Yuga is already here now. And now what is to be done? So, another set of advice, set of instructions adjusted to the present day, time, place and circumstances. Of course, although the age of Kali is condemned but there is no age like the age of Kali! Hari bol! All glories to the age of Kali!

This you will find right there in the Bhagavatam. Kali's glories are chanted and Kali is welcomed. Kali becomes glorious. Advent of Sri Krsna Caitanya Mahaprabhu makes the age of Kali glorious. Lucky we are to appeared in the age of Kali, soon, after Lord Caitanya Mahaprabhu's appearance, just 509 years ago. Lord was just now here, 500 hundreds years ago.

When Caitanya Mahaprabhu appeared and then Srila Prabhupada also appeared. He was appointed, empowered. The gift of the holy name that Lord Caitanya had brought from the spiritual sky to this world, he distributed within India. And Prabhupada said Caitanya Mahaprabhu left this task of spreading the holy name overseas, left this task to the International Society for Krsna Consciousness. That you do some home work, you need something to do. If I spread it everywhere, what will they do? Let them also do something.

The propagation of Krsna consciousness and the holy name was all over the world started by Srila Prabhupada, 50 years ago. There is the 50th anniversary of Srila Prabhupada's going overseas, going to America. This is that year grand celebration is planned in different places. You should also be

celebrating that. Srila Prabhupada's most auspicious departure and, finally, arrival in the west, in America. He started with America.

The capital of the age of Kali? New York. Devotees say the capital of the age of Kali is considered New York. So, senapati bhakta, the commander in chief of sankirtan army has met the target New York. The destination was New York. And as he arrived, he showered bombs, he attacked, bombarded New York with time bombs also. The books are time bombs. He planted bombs which would be exploding in due course of time. Washing the brains of Americans, brain washing and he exploded, showered the holy name everywhere.

Then he came with the ISKCON bullets. What are those? Gulab jamuns? Commander in chief of sankirtan. Senapati bhakta. Sena means army and pati means master, commander in chief of sankirtan army. So as he did some explosion there, he converted the hippies who became happies and with their small army he attacked more countries. He travelled 14 times around the world. Preaching is fighting. We would say he was fighting, preaching, propagating. Then

greha taka vana tako sada hari bole tako

You do not have to leave. Where would you go? Where are the forest? There are no forests. The people in the age of Kali have done deforestation. You go to the forest to find some peaceful cave or corner to practice. But if there are any forests, what are there? There are army bases. Armies are based here and there. All the missiles are ready to go. Where would you go?

Only place is left is Durr-ban (Durban) some greatest distance. You stay wherever you are. That is also the advice of Bhaktivinoda Thakura and our other acaryas. Remain at home. Vane tako, or if you are managing go into the forests, stay in the forests, travel, practice, preached, go to Vrndavana. You may do so wherever you are. If you are at home as a grhasta,

you are brahmacari in the forests, one thing in common for both of them: It is to chant the holy name of the Lord.

sukhe dukhe bole na kovadane hari nama karo re

There will be sukha sometimes, there will be dukkh something, transcended, just keep chanting.

jivana hoila sesh na bhajile hrusikesh

Life is diminishing. You have not served the Lord of your heart. Go for, get serious, become serious, worship Hrisikesh, worship Radha radhanatha, more seriously.

Hari bol.

Jagannatha Swami ki, jai!

Ratha yatra mahotsava ki, jai!

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Gaura Premanande, hari hari bol.

Thank you.

PADAYATRA ITALY

PADAYATRA ITALY

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Venue: Italy

vijaya-ratha-kutumba atta-totre

dhrta-haya-rasmini tac-chriyeksaniye

bhagavati ratir astu me mumursor

yam iha niriksyā hata gatah sva-rupam [SB 1.9.39]

Translation: At the moment of death, let my ultimate attraction be to Sri Kṛṣṇa, the Personality of Godhead. I concentrated my mind upon the chariot driver of Arjuna who

stood with a whip in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna's chariot by all means. Those who saw Him on the Battlefield of Kurukshetra attained their original forms after death.

In the beginning of the first canto we know king Parikshit inquired, inquiry is as following,

**atah prcchami samsiddhim
yoginam paramam gurum
purusasyeha yat karyam
mriyamanasya sarvatha [SB 1.19.37]**

You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. You understand about the inquires? Yes? because king Parikshit is about to die and now he has met the authorities Srila Sukhdev Gowswami and he says please now I am begging let me know the way of perfection, specially for one who is about to die, please, so he continue the next verse i.e, 37 or 38. Please let me know what a man should hear, chant, remember and worship and what should he not do. Please explain all this to me. So on behalf of the entire Human race, this inquiry has been made and in fact the whole Srimad Bhagavatam is the answer to this question or this inquiry.

And today's verse has connection with this inquiry. Grandfather Bhishma's death is near, of course no one can force death on grandfather Bhishma. You know he had a benediction that only when he wanted to die he could die, not against his will death would not come and take him away. That is the case with all of us in the world, in fact we are never ready whenever we say now is the time, okay take me. We always have something more to do. We are not finished without assignments or the mission. So he was gonna die whenever he wanted to die. But it is very obvious from this statement of grandfather Bhisma that he knows how to attain perfection in

life, he knows what to do at the time of death. So what does he want to do? Let's understand one more time, at the moment of death let my ultimate attraction be to Sri Krishna, the supreme personality of godhead.

We also have to prepare for death so let see how grandfather Bhisma is preparing for that last moment. So what does he wanna do, he wants to concentrate on the supreme personality of godhead. He says specially that lord who is driving the chariot of Arjuna with a wip in his right. Krishna had wip in his hand and bridal rope in his left, in another hand he had ropes.

Lord Krishna was driving the chariot of Arjuna and that chariot had white horses, first chapter of bhagavad-gita it says:

**tatah svetair hayair yukte
mahati syandane sthitau
madhavah pandavas caiva
divyau sankhau pradadhmatuh [BG 1.14]**

Arjuna and Krishna blew their transcendental conch shells as they were situated on a very magnificent chariot which was drawn by white horses. How many horses were there? Because five senses that's why you think, usually there are either 2 or 4 or 6. There were four horses. If you meditated on 5 horses then it is some other chariot, it's not Krishna's chariot. If you want to meditate on Krishna's chariot you also have to know how many horses, what kind of colour of the horses otherwise it's wrong meditation. You need to know a lot of things before you go for meditation. First of all you have to fix the object of meditation, you cannot just sit down and okay it is time for meditation. But you don't know what to meditate upon. So that is the trouble with most of the meditators all over the world.

Now grandfather Bhisma wants to meditate on Krishna as he is driving the chariot of Arjuna and he also wants to take note

of how Krishna was driving the chariot with all care and attention in order to give all protection to Arjuna. So that is his worshipable deity, everyone has his worshipable deity. Or one may also like to meditate on a particular pastime of that deity of that lord. Someone may like to meditate on Damodar, childhood pastimes of Krishna. Someone meditating on Krishna standing on the bank of Yamuna at Keshi ghat with his flute and his bending in three places, tribhanga lalitam. So everyone meditates differently on some particular form, particular pastimes of the lord. Specially at the time of death one is going to choose the most favourite form and most favourite pastime of that lord. One also naturally chooses the form or the pastime according to his relationship with Krishna. Devotees having dasya rasa, servitorship, they are going to remember Krishna as a master. His friends are going to remember him as a cowherd boy. The parents as their child. And Gopis as their beloved Krishna and some madhurya Lila pastimes.

So the type of meditation that grandfather Bhishma has chosen makes it obvious what is his relationship with Krishna. His relationship is that of Vaikuntha not from Goloka, because Krishna in Kurukshetra is Vasudeva Krishna, he is not related with Vraj Mandal Krishna, Vrindavan Krishna. But he is fortunate, of course very intelligent that he does want to remember Krishna.

Now we have heard so many classes and we have read so many descriptions of how different devotees prepare for the final moment. This is all meant to remind us what we should be doing at the time of death. We know from the 6th canto of Srimad bhagavatam, when it was the turn of Ajamila to die. In the first set of persons he had to see where the yamadutas, the first set of persons. The scene was not very pleasing, he was scared to death just by seeing them. They were very fearful, fearsome and he was alone and they were four of them. He was invalid, old and had almost no physical strength and these

persons were gigantic and their eyes were very reddish and their teeth were sticking out and long hairy bodies. Any person will get scared just by seeing the sight of these four of them, they come and surround you. They say, "okay hurry up now, out", and you say, "where, where, where are you taking us!!". "There is no time for inquiry, out, we say out". Then he is trying to look at his wife and children. "What about this and what about that. No no I am not ready come back next week."

When hare Krishnas call you and invite you to temple you could say, "I am very busy, next week I could come". But when yamadutas come can you tell yamadutas, "no I am very busy yamadutas. May next week, and you better call me before you come. If I give you an appointment then you can come". It doesn't work like that yamadutas just come and when they come they come to get you. They don't give you any time to prepare, could you imagine.

And if we are going out of station how many preparation we make. We are attached to so many household paraphernalia, dogs, cars, property. Going away sometime feels like we are not ready to go away from all these near and dear ones and all possessions. You know, all life long you have working for accumulating so many things and there is a home there, nice car has been parked at the front, nice lawns are also there. And then you are told, hands up!! don't touch anything now!! don't extend your hand to grab this or grab that, thinking that at least you could bring this or maybe that, what about that. Could my girlfriend come with me. You are told is don't touch now hands up or hands off and you have no time you have to get out. You know if anyone describe how could be described in further details how we have worked on all these properties and relations and you have to give that up. All this 100% accumulation from there you have to go down to not even 50 but zero! It's not gonna be easy job. So one side all this property and relations are attracting you and on another side

there is a rope dragging you out of that body, how tortuous that experience must be.

We have seen, those who work in hospitals see people dying, no one just die joyfully. People pass stool and urine and that is nothing there must be much more that they go through. So if we don't want to go through that then there is a way to prepare in order to avoid this kind of torture and breaking of heart kind of experience if you don't wanna go through then there is another path. That you are just ready, there is no problem. Krishna says *tatha dehantara-praptir, dhiraṣ tatra na muhyati*.

That come with a nice plane, flight, very pleasing to look at and nice crowns, four hands, effulgent bodies, ornaments. You would like to look at. They're more beautiful than any person that you have seen in your life, that wasn't the case of other set of fellows. You also have seen someone scary like these yamadutas. But if you are preparing all life long and thinking of Krishna and wanting to go back home then there are another set of people very beautiful to look at. And you precisely know what is going on. You know where they are taking you, otherwise people they are not preparing for death, they are not prepared to die. Death is the last thing they would like to think about. Talk of death is considered very inauspicious. When we were children at home our parents, our elders they used to say, don't talk! don't talk! They like to change topic, so ignore or think there is no death. So when such people die they don't know what is next what is all this going on. They don't know whether after getting out of the body they have to turn left or right, no idea. But devotees of Krishna, they know what their destination is and where they are going. So that is why Krishna says *dhiraṣ tatra na muhyati*, the realised person, he is not bewildered by such a change, no big change. You know Krishna is there, that much confidence is there, you are Krishna's and these personalities have come from Krishna then what is there, there is no problem. And in fact the problem is resolved now, the perfection has been

attained, time to go back home. This is all auspicious time. Nitya Lila pravisht, time for entering eternal pastimes of Radha and Krishna, time for jubilation and celebration, no lamentation.

So that is the difference between dying and dying, again the choice is of the individual, it is individual's choice. Soul is marginal in nature, soul could be controlled by the external energy of the lord or the internal energy of the lord. Yamadutas is the arrangement of the external energy of the lord and Vishnu Dutas is the arrangement of the internal energy of the lord. The feeling is like a cat holding a rat in the mouth. How does the rat feel in the mouth of a cat, and feel at home? That same cat holds it's kitten, a little cat, how does that little kitten feel? It's relaxing, keep holding me as long as you like.

We all need something to shake us up, wake us up. These frightening descriptions of death and hell they are meant to wake us up. But a lot of times we have no faith, we say, "who has seen, who will see". So this kind of attitude that we have as a result we never prepare. Or we hear Ajamila only at the time of death he chanted Narayana Narayana, "O now I know the trick. I will certainly have at least one son if not ten sons". Ajamila had 10 sons, he was 88 year old when he had ten children and fortunately he named him Narayana. And then he called him Narayana, called helplessly Narayana when he saw these scary yamadutas. So after hearing this narration some people think yes I know, but it doesn't work like that.

Prabhupada is also pointing out in the purport that even in case of different kinds of yogis their meditation or thinking is just mechanical whereas that of a pure devotee it is natural in pure love and affection, spontaneous affection. It may start as an official devotion or mechanical devotion but it has to make progress and has to become spontaneous devotion. Only one should expect Vishnudutas to come, going back to Godhead. Same thing is when we are out of the body at

the time of death one should not feel lonely, that is what one feels, feels separated from all these family members and neighbours and friends. They are all staying behind and I am taken away from the midst of them. So that is the kind of feeling one gets, why me, I want to be with them. One needs to prepare, mentally prepare. You entangle yourself so much, that to disentangle is going to be a tough job.

Life of Krishna consciousness, Krishna conscious lifestyle is favorable for preparing for the last moment of death, like we are here in Krishna consciousness movement or padyatra. I am not supposed to be having a lot of things that we are attached to. We don't have much property. Sometimes our devotees have and we say bring all that you have in the world, bring it here. Then bring one metal trunk, suitcase and sometimes the suitcase is half empty and there are some old dhoties, toothbrushes, Bhagavatam, Tilak. So these things are, so he says all that I have in the world is right here. Then his father is no more there is only mother, she is also a devotee chanting Hare Krishna, brother is off he is not doing well, sister is married and all settled and there is no boss, there is no job, what about bank balance? No bank balance. All money is spent before joining Krishna consciousness movement, so there is nothing much to get attracted and attached to. Leading a nice brahmachari life or grihastha life, wife is also a nice devotee. So these things aren't much entangling, so to disentangle from few of these relations and few of these possessions is not a big job. It's good, you may not be happy with these possessions. Why only this much and then you will get into acquiring things and accumulating things, you could get in trouble.

Like the story of that yogi and the mouse, not becoming mouse again that is another story. Yogi was staying on the bank of the river and he was wearing just a Brahmin underwear, but in the kuti he was staying there was a rat, a rat also stayed there. So the rat used to eat the coupon, make holes in the

coupin. So he thought what should he do now I want to get rid of this, don't want to get my coupin all holed. He said I should get a cat, rat will stay in the hole and my coupin will be safe. So he managed getting the cat and the cat has to drink something, cat loves milk, so he was wondering where should I get a cow. He had some followers, they said no problem I have a cow, an extra cow. So the cow was giving milk, the cat was drinking milk and he was fat and happy, doing meww meww, just by hearing this sound the rat was scared to death and staying in the hole and his coupin was safe, all this just for saving the coupin . So the cow was there but someone had to look after the cow, so another follower of this yogi said I have a young daughter not married yet so she could take care of the cow. So this young daughter of some follower also was in the seen taking care of cow, the milk was there and cat was drinking the milk, meww meww and his coupin was safe. Some lesson to learn not only entertainment here. He have to deal with young daughter of his follower and this yogi himself was not very old and not fully realised. So as he was dealing with her in a close contact, he couldn't avoid getting into a relationship and then soon there were Children and one kuti was not big enough, he tried expanding it. Eventually family was good size family, they could not maintain in on the bank of the river, so then they made arrangements sent a fax to some transport company and everything was transported to Rome. He started making money, double shift, working day and night making money. And that was the end of his peaceful life, yogi life. So it could start with what about this more, what about that more or this is required that is required and then there is no end to it, you could build a whole empire around you.

So relatively speaking compared with the rest of the people in the world around us our possessions are very few or almost nothing, but we have to be happy with what we have. If we think no this is nothing I could use ten times as many things then you may make some other arrangements all together. You

may end up leaving the devotee association, finding jobs and what not, competing with the rest of the world and you have to be back in the rat race. So somehow we are put in circumstances, we almost own nothing. In Fact there is a possibility to live happily with having almost nothing if we are happy with Krishna, if we are gaining something from Krishna. How nicely we are linked with Krishna, joy that we get from chanting Hare Krishna, hearing Srimad Bhagavatam and performing devotional service, worshipping the deities and performing sankirtan. If this is giving us pleasure then we won't require much, the material things or possessions. Or if we are not getting nicely linked and not getting a nectar then we may look for poison, drink it and spoil our life, then that would go against our goal of life or the kind of meditation that we would like to maintain at the time of death.

So if you want to succeed with the final exam of our life then you have to follow the example of so many, this world has seen an unlimited number of great souls, great devotees, countless number of devotees have led very Krishna conscious perfect lives. They have attained perfection of yoga, they have gone home, home back to Godhead, and all their experiences and lifestyles and processes they adopted have been included in the scriptures. Srila Vyasdeva is sharing that with us, we just have to employ that, utilize that.

This way we could see that International Society for Krishna consciousness is meant to help humans, humanity at large in order to attain perfection in their life and go back to home, back to Godhead. So we are part of that international society for Krishna consciousness, the whole process is at our disposal, so we should take full advantage of it and attain perfection in this life.

Srimad bhagavatam ki jai!

Any questions?

Question: You were talking about Yamadutas or Vishnu Dutas.

What happens if the devotee has not completed the process, has not reached perfection, not reached the spiritual world?

Answer: Everyone does if you are not going only two places you can go either you go back to Vaikuntha, spiritual world or you go to abode of Yamraj after death. Yamdutas take you to the court of Yamraj and there the decision is made what is to be done with you next.

I can't give any scriptural reference but you know ordinary criminals are arrested and they are taken in front of the judge and then sometimes big big leaders are also for some reason taken in custody, they are arrested but treatment is not the same. The criminal is beaten up but the other leader who might get arrested some time is not treated like that. Also Prabhupada talks about first class prison and second class prison and third class prison because that comes after the judgment where you will be sent to. So depending upon how sinful you are Yamadutas deal with you accordingly. So Yamdutas come, messenger of Yamduta will come but then if you are almost devotee, not fit to go back to Godhead but almost devotee and you are taken to court of Yamraj and then you are given another human birth, okay you take birth in this family.

As we know from Krishna's statement that,

sv-alpam apy asya dharmasya, trayate mahato bhayat

Whatever little progress one makes in spiritual life if he had made the progress then he is saved from going to hell or from taking birth in lower species.

So depending upon how sinful you are and how offensive you are are gonna be treated differently by the Yamdutas. Now police may come, they also deal with Hare Krishnas but there dealings are, they are same police but their dealings are sometimes very pleasing. The same police is dealing with a drunkard then they deal differently.

We know something, but to know everything how it works as, almost inconsiderable to us. Chanting once also, chanting once purely, once you chant purely then you are pure devotee then Yamadutas has no jurisdiction over you. Say not again you can't trick Yamraj or Yamadutas. Yamraj has a good understanding, he is a judge, he is the best judge. Even acharyas say you may put paint on the face, Tilak, it's called paint, neck beads if your consciousness is something else then you can't even cheat your Bhakta leader, temple authority, you cannot claim I am a devotee just because I am shaved up I am this, I am that. Then what to speak of Yamraj as we said earlier, yes now we know, all that I have to do it is call out my son's name, he named Narayana, I will keep my son name Giridhari, Giridhari, O Giridhari and I will be saved because that is mechanical and that is kind of trick that is not going to work. But we do understand as we are doing chanting Hare Krishna and performing devotional service, our records in Yamraj's court are always changing, ever changing. All the time difference witnesses there are always going back and forth, they are going to Yamraj and giving report to Yamraj, witnesses ,sakshi.

How many 13? There is mention how many there are, sun, moon, directions, the air, the night. Like they are all considered witnesses, what they are doing is witness then immediately going to give report. So all record is there, there is one record in your name also and it gets recorded all the time but if you chant Hare Krishna and do nice sankirtan, you got up and worship the deities then so many things are also getting erased, wiped out, "okay wipe this out and this one also, you just chanted hare Krishna more, he chanted 64 rounds, okay this also or he was doing Vraj mandal parikrama so get some more". Like that with additional devotional service and credits and deposits in that account all his previous sinful record are all getting cleared. This neutralizes this also and at the end of the record now, "there is no more, it's all a clean record, okay his name is off the list now".

So when all accounts of the sinful record are all neutralized then his name is transferred to Vaikuntha. Now your name will be recorded in Vaikuntha and at the time of death messengers will also come from Vaikuntha.

The essence of all topics – The topics of the Lord

The essence of all topics – The topics of the Lord

Venue: Denver USa

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tad asya kausarava sarma datur
hareh katham eva kathasu saram
uddhrtiya puspebhya ivarta bandho
sivaya nah kirtaya tirtha kirtah [SB]

Translation: O Maitreya, O friend of the distressed, the glories of the Supreme Lord can alone do good for people all over the world. Therefore, just as bee's collect honey from flowers, kindly describe the essence of all topics – the topics of the Lord.

Purport: There are many topics for different persons in different modes of material nature, but the essential topics are those in relationship with the Supreme Lord. Unfortunately, materially affected conditioned souls are all more or less averse to topics of the Supreme Lord because some of them do not believe in the existence of God and some of them believe only in the impersonal feature of the Lord. In both cases there is nothing for them to say of God.

Both the nonbelievers and the impersonalists deny the essence

of all topics; therefore, they engage in topics of relativity in various ways, either in sense gratification or in mental speculation. For the pure devotees like Vidura, the topics of both the mundaners and the mental speculators are useless in all respects. Thus Vidura requested Maitreya to talk of the essence only, the talks of Krsna, and nothing else.

So if everyone in the world would demand such a thing of 'kindly describe the essence of all topics – the topics of the Lord' and making this request unto the person who is qualified to talk about the topics, such combination and many, many such combinations all over the world – if this was to happen, that would change a lot of things in this world.

Unfortunately as Krishna says in Bhagavad Gita, manusyanam sahasresu kascid yatati siddhaye {B.G 7.3}.

Out of thousands and thousands – kascid yatati siddhaye, someone, one, two are trying for siddhi the perfection and that's so difficult. Now those enquiries are not being made, nowadays no-one wants to hear. although someone is approaching someone's house nearby or next door or on the telephone, long distance calling, faxing, common communications – questions answers are very common.

On the streets in the marketplace, in the schools, colleges, parliament and everywhere someone is begging him 'please tell me, please please' he is crying 'please' and then there is someone who responds to that. Even birds early morning they get up and then they are making some enquiries, we don't understand what is being enquired but some enquiry is there and the response is also there. and the world is always making – people in world are making enquiries and then there are responses.

srotavyadini rajendra nrnam santi sahasrasah (SB 2.1.2)

Sukadeva Goswami says, as soon as Sukadeva Goswami started speaking 5000 years ago, when he had to speak to king

Parikshit and Parikshit had just enquired that was when the dialogue was just about to begin and King Parikshit asked 'what should one hear? What must one talk about and what one should worship and chant? Especially the mrimanusya, one who is about to die. Please tell me what he should do – what about chanting and hearing?'

So that was one question raised and in fact in response to this one question the whole Srimad Bhagavatam was recited. So recitation began – Om Namō Bhagavate Vasudevaya. You don't have to say it, Sukadeva Goswami said it and then he said one sentence, second sentence, only second statement after he said Om Namō Bhagavate – this is the very beginning of the seven day discourse, the dialogue between Sukadeva Goswami and king Parikshit.

The very second or we could call the second sentence, Sukadeva Goswami says 'Srotavyadini rajendra, O Raja O King' Srotavyadini rajendra nram santi sahasrasah. There are thousands – sahasrasah means thousands. There are thousands and thousands of topics of Srotavya, means hearing, Srotavyadini means etcetera, for hearing etc. nram santi sahasrasah people are always fond of thousands of topics. Who are these people?

apasyatam atma tattvam grhesu grha medhinam

Those who are in grha, in house – in their home, grha medhinam, the fallen householders. apasyatam atma tattvam – those who do not realise or do not see, Pasya means to see and apasyatam means to not see. What do they not see? atma tattvam – atma the soul, the self and tattva the science of self. They do not understand and for such people- Srotavya, when it comes to some talk or some hearing, nram santi sahasrasah – there are thousands and thousands of topics. Every single person, normally some people must be up, at least some people must be up by 8.15. What is today? Saturday so no work so it is to early to get up at 8.15.

So there are no cars as yet but at least some people are up and they must be making enquiries so no-one, each person is making different, different enquiry. all day today there will be enquiries made and they will be different from yesterday's enquiries. and each person is making different enquiry. The world like this goes on till the end and none of those enquiries or most of those enquiries would have nothing to do with Hari katha. So this is what goes on in the world but Vidura is not interested in such topics because king Parikshit is not interested in such topics.

This statement even though we are reading in the chapter entitled 'Vidura's talks with Maitreya' then 'Maitreya talks to Vidura.' So this is just a reference, Sukadeva Goswami is making a reference to that dialogue but he is talking to who? Sukadeva Goswami is talking to King Parikshit and he is interested in hearing topics about Krishna. So Sukadeva Goswami is just trying to break about those topics 'oh yes, yes I know.' One time Vidura and Maitreya Muni had just met. and they talked about Krishna. You are interested in hearing and talking about Krishna, right?

You are interested so I can tell you, soon after Lord Krishna's departure, Maitreya Muni and Uddhava they are on their way to Badrikashram and they were asked by the Lord to meet Vidura and pass on some messages. So on their way to Badrikashram they found Vidura and when Vidura and Maitreya Muni met, they talked about the Lord you know, they talked about Krishna. They didn't talk about – 'that's what I want to hear!' King Parikshit is thinking like this 'yes, yes that's what I want to hear.'

So Sukadeva Goswami just kind of brings up the topics, those topics that king Parikshit is interested in, the topic that will be beneficial to king Parikshit who is about to get out of the body, leave his body. So here Vidura is 'yes, I want to hear.' You know Vidura, who is Vidura? Yamaraja! Vidura is incarnation of Yamaraja, Yamaraj ahas appeared as Vidura and

what is the position of Yamaraja? Yes, he is the superintendent of death and at the same time in Vaishnava circle, the circle of the devotees of the Lord, he is Mahajana, great soul.

There are twelve great souls, famous great souls. Svayambhu – that is Brahma. Svayambhur naradah sambhuh, that is Shiva. Four Kumaras, Kapila – kapila manuh. Prahlado janako bhisma. Bali Maharaja, Sukadeva Goswami and Yamaraja. In fact this list which we just said, this was said by Yamaraja himself to his Yamadutas, his messengers. He said 'We twelve people know everything about the Lord.'

So Yamaraja is one of those twelve personalities and now he has appeared – normally he has to always deal with the deaths and judging 'get the records out.' So then his all pious activities are recorded – so much grand total, all his pious activities. 'Oh but he also chanted few rounds when he was a new Bhakta.' 'Okay let's do this – plus and minus the whole accumulative, total. Okay human birth, no Vaikuntha and no hell for him so another human birth. He made a little progress by that chanting so human birth. Then he could be given birth in some Hare Krishna family – 'let him go to Gurukula.'

Like that he always has to go with the cards as everyone is performing some activities, immediately the witnesses, sun is witnessing, moon is witnessing, air, directions, night, day and in the abode of Yamaraja there is always traffic going back and forth. all those who are witnessing they are coming to report and tell the records of each one of us – there is one page for us, for you there's one page, for me – all of us there is one page of these records. If we chant Hare Krishna the records go on changing. When we do lots of chanting and performing devotional service and no more pious, impious, all finished.

Then if we go on chanting then 'oh this person? We have nothing to do with him anymore.' Then who will deal with this

person now? Vishnudutas, now he is in jurisdiction of Vishnu, so it is transferred that name – ‘this name is out, you leave this name. So Kurma he has done a lot of cooking so his name, let’s transfer it now, let it go to Vaikuntha and when his time comes, Yamadutas our messengers – they are no more. Nothing to do with Kurma, he is now – Vishnudutas will take care of him.’ In fact they are happy also, one less person to handle. Don’t think there is a competition that they want to handle more and more cases and that they’re unhappy when someone is no more on their list. So this Yamaraja has difficult task and heavy duty management constantly there are – dying goes on day and night. Is there any day in which there is no dying, death?

In america any day is there that day there is no death? In India such day does not exist, every moment people are dying.

ahany ahani bhutani gacchantiha yamalaya

Every day they are going to Yamalaya the abode of Yamaraj.

sesah sthavaram icchanti kim ascaryam atah param {S.B 7.2.57}

Yudhishtira Maharaja said ‘everyday – most wonderful thing is everyday ahany ahani bhutani, everyday living entities are dying in big quantities, big number’ so Yamaraja he’s busy all the time. So he wanted to take some break and he wanted to time his break, he wanted to go away from his abode and take birth at the time of Krishna’s appearance on this planet. and when Krishna appeared, Vidura also appeared – Yamaraja also appeared as Vidura.

Vidura means one who knows, he was very knowledgeable and that is why he always tried to instruct his two brothers, Pandu and Dhritarashtra. Pandu was no more, he died. and then Pandu’s children were also under the care of Dhritarashtra. But his children did not get along. Dhritarashtra’s son Duryodhan, he was kind of a crook and I mean no offences at the feet of Duryodhan but he is very famous, he is always competing with

the Pandavas, very envious, torturous.

and when various things happened Vidura used to tell his brother Dhritarashtra 'This is no good you better control your children, especially Duryodhan.' and Dhritarashtra was, he used to understand this. He used to agree with Vidura but because he was too much attached to his sons, especially to Duryodhan, he was not able to act upon the advice of Vidura.

and there was one time he also gave advise to Dhritarashtra and this time Duryodhan, he came to know that such advice is being by Vidhura so he gets very angry and he did not appreciate this advice. This was not being appreciated for a long, long time and then some insulting words coming from Duryodhan.

and Vidura, right there on the spot he just walked out, he went to the forest and went on pilgrimage and in the meantime – I'll give you a little Mahabharata background information. In the meantime the battle of Kurukshetra took place. Vidura was away from the family and Lord Krishna from Kurukshetra where battle took place, he had returned to Hastinapur. From Hastinapur Krishna went to Dwarka and then Krishna left the planet and that's the time Maitreya and Uddhava had met Krishna and Vidhura was out of touch, he didn't know all that what had happened. He didn't know about this Kurukshetra war, he didn't know that Krishna was no more on this planet, that he is very anxious to know – very, very anxious.

Hare? katham eva kathasu saram – the essence of all the topics – as the bees, Puspebhya take honey from each flower. Honey in the flowers are the essence of the flowers, the most essential thing is the honey. The honey bees are coming and they're taking. So Vidura who had come to associate with the Lord, he had association with the Lord – Lord was very kind. You all know the story how the one time Duryodhan had arranged a nice lunch engagement for Krishna and Krishna had gone also, with the intension of eating there but once when Krishna reached he did not get good vibes.

This is all american way of saying things, so that you understand this I have picked up some of this. So Duryodhan – his intentions were not good. The lunch, this food that he had cooked and invited Krishna, the whole purpose was kind of, was trying to bribe Krishna. Trying to impress upon him, take him on his side. This is the time when Krishna had gone to see if there could be some compromise – this was before the battle of Kurukshetra. Krishna had gone to avoid the war, see if the war could be avoided. 'Whatever, five villages – at least five villages?'

'No! Five villages, that's a lot of land and property you are talking about! I will not even part with how much land? Land that sits on top of the needle, not even that much land I will spare for the Pandavas. and you are talking about five villages? Forget it!'

So what Krishna was trying, what they say that he encouraged arjuna to fight, but ultimately when everything was tried and nothing worked then Prabhupada said that violence is a nice quality. It's nice to be non-violent but non-violence is not a policy to be adopted under all circumstances, sometimes violence is necessary. So Krishna and arjuna, they are known for being non-violent but if there has to be violence for the benefit of the society and the world then let there be violence. Let's prepare for killing, let there be bloodshed. So that is why at that time Krishna had come and he was just trying different things.

Duryodhan had also erected nice gates, arches, he knew what way Krishna was going to come from and he had arranged very nice receptions but his whole intention was to just get him on his side and not go for this compromise and all that. So Lord did not eat there, everything was all ready, ready to go, all set so Krishna just walked away. and then he was very happy to eat in a Kutir –Vidura's kutir a little hut, his dwelling – Vidura and Vidurani. Vidura and his wife were staying and when guests like Krishna, not only VIP but VVIP, very important person had

come to their simple residence they all became overwhelmed. They didn't know what to do and how to receive such an exalted personality. When time came to feed Krishna, then we know what Vidurani did? She was giving Krishna some banana peels. She chopped them nicely. Maybe she was cutting banana and she put them on the plate and threw away and she offered peel to Lord Krsna. and Krishna is absorbed in talking and is eating and says 'aha, where did you get nice fruit like this, which garden is it?'

'Yes' Vidura is talking and is spicing his talks with his banana peels, so Krishna was not eating banana or banana peels, he was eating the devotion of Vidura and Vidurani. Krishna is not hungr, Krishna is hungry for our devotion. It doesn't matter – patram puspam phalam toyam yo me bhaktya.. If there is bhakti, then Krishna is ready to sit down and relish your offering. It doesn't matter how small or big it is but here it was a big offering Duryodhan had prepared, Krishna was not interested – he just walked away.

So this is Vidura we are talking about, this is Vidura who was one time – he is Yamaraja. So certainly being a Mahajana, he is interested in hearing about Krishna and he was away from Krishna for a lot of time and he had no news of the Panadava family and whereabouts of Krishna so naturally as he is meeting Maitreya, the first thing on his mind 'please tell me about Krishna and how is everything?'

Kathasu saram – the essence. Tad asya kausarava sarma datur – one who awards good fortune, he is addressing Maitreya 'Kausarava. Oh Maitreya. and you are what? You are one who awards good fortune.' also he has been described here as ivarta bandho. He is Bandho, he is friend of one who is in distress. 'So please talk, please talk'

Sivaya nah kirtaya tirtha kirteḥ- bring some auspiciousness to our life, kirtaya by glorifying the Lord. and Prabhupada talking again in the purport how the world is either talking

about some mundane topics or how the world is talking about some impersonal topics, topics about the impersonality of God and both of these topics are useless. and they are not certainly sara, or the essence of all the topics, one thing is just mundane and material and the topics about impersonalism, that is not completely true – it is the truth but incomplete. Brahman is one of the aspects of realization.

Brahmeti paramatmeti bhagavan iti sabdyate {S.B 1.2.11}

Lord could be realised as Brahman, as Paramatma and ultimately as Bhagavan. So some talk of Brahman, that is the truth but not complete, it is incomplete, so it not certainly the essence of all topics. Our acaryas are engaged in talking about Krishna's guna, rupa, namnam.

Sri radhika madhavayor apara madhurya lila guna rupa namnam {Guru astaka 5}.

Sri radhika madhavayor apara – for Radha Madhava the spiritual master what does he do? Why do I offer my humble obeisances at the lotus feet of my spiritual master? Because he is always engaged in talking about Radha Madhava. Radha madhavayor apara madhurya lila – in conjugal, loving pastimes and guna their qualities, rupa their form, nama their names.

Prati ksanavadvada lolupasya vande guroh sri caranaravindam

Prati ksana means at every step, Prati ksanavadvada – avadvada means drinking. Prati ksanavadvada lolupasya – Lolup means he is addicted, his addiction. He is addicted to drinking or feeding others all the time Prati ksana, topics related with Radha Madhava's Madhurya Lila, their qualities, their names, their form. This is what all Vaishnava acharyas do and that is the essence of all the topics.

That is very pleasing to the soul, the soul is pleased and that is the way to develop detachment from the worldly things – mundane or impersonal topic, you have no more interest. So

that means topics in Bhagavatam, all those topics by hearing and reading those topics, one would naturally develop distaste for anything that is mundane or speculative, speculation impersonal talk.

‘Yes, yes God exists’ Mayavadi may say ‘but He doesn’t see’ and Prabhupada says in Isopanishad ‘a person who cannot see we call him what?’ He is blind, so Prabhupada says ‘So Mayavadi says Yes, yes God exists but he is blind. Yes, yes God exists but he doesn’t speak.’ One who doesn’t speak we call him dumb. They say ‘God exists but God is dumb, God is deaf, God is lame or helpless.’ Is that God; is that the description of God? Who would care for such a God? ‘I can’t see, I can’t see – I am just a nobody. I have a form and even I am attracted to my own form, such a beautiful form I have. and I’m trying to make it more beautiful by applying different things and cutting nails properly and hairstyles. But God doesn’t have, he has no form. Poor God has no form.’

So Prabhupada he has simple argument ‘so that means you are more than God. Even you have form but God cannot have form so what kind of God are you talking about?’ Who would care for such a God? Even you are superior to him, you have form and he has no form.’ That God is described as Purnam.

**om purnam adah purnam idamm purnat purnam udacyate
purnasya purnam adaya purnam evavasisyate {Isopanishad 1}**

Lord is Purnam, complete. If someone could be complete and incomplete, both- If you say he has no form, then God is incomplete or in order for God to be complete, Purnam then God should have form and no form. That is how God is personal and impersonal.

But that impersonal, even that has origin in personality, the impersonal feature, the Brahman the light comes from the personality of Krishna.

any questions, comments?

I don't know much, anyone could tell more about? I don't get to hear much. There's some other Puranas that focus more on his life and Maitreya Muni. There must be one of his confidential associates when the Lord left the planet he chose – Lord chose to meet with Maitreya.

We have limits so being living entities, first of all tiny living entities and then the conditioning is also there and in the process of preaching and teaching we want to make sure we really are able to maintain our spiritual life without any casualty or setback and not go for imitation.

'Oh! Nityananda Prabhu did this, oh! Chaitanya Mahaprabhu did this.' Prabhupada writes in Chaitanya Charitamrta, I think he says 'Chaitanya Mahaprabhu indiscriminately chanted and dances amongst anybody everybody including animals.' So he says 'We cannot do it. Especially chanting and going to the forest and especially where there are lions and tigers and snakes.' I'm not sure whether I would. Yesterday I took this little walk and went this way and first turned left while chanting and then one big dog came running.

a big black dog, you know dogs – it took me some time to realise that he was tied by a strong rope. It took fifteen seconds for it to just come all the way and reach me so I stepped back, I was trying to go away from the dog. Somehow I didn't remember the pastimes of Chaitanya Mahaprabhu and this is just a dog, what to speak if he was a lion or a tiger. and this is just in the midst of this Denver town and what to speak of being in a forest by yourself. Then Prabhupada makes a point that the present day society is like the animal society. They are like the tigers and the lions in that they eat and bark and fight.

Prabhupada said that we could be happy in limiting ourselves and preaching to the human beings and that is as good as Chaitany Mahaprabhu's preaching to the animals. He preached to the animals and let us preach to the human animals, he

considered that as the same. Then there is further guideline from the scriptures that one who is in second class position, there is discrimination. We serve God, we are friendly with the devotees and we preach to the faithful and avoid the demoniac – those who are not faithful they are not going to give aural reception to what you have to say. They don't go by logic and argument there's no way -like fanatic Christians – they are useless to try to make your points and you are just wasting Krishna's energy because your energy is Krishna's energy so you should be wise.

Prabhupada also explains that this is the whole art of preaching, no imitation – you are only a small person and you have only so much energy and so much time and it should be appropriately utilised in the service of Krishna without wasting. So preaching to the faithless is considered an offence against the holy name and because we have limited power we are limited in number, there are only so many devotees and the public is a large population so there has to be some discrimination.

Prabhupada gives an example that when on the battlefield, fierce battle going on and arrows going back and forth – no more arrows these days there are guns and missiles and so many casualties, some half dead and hand broke off or neck chopped off or bullet stuck in the chest. So all kinds of casualties so there are the red cross mission and there are doctors there – it is their desire to help everyone, cure everyone, recuperate everyone but Prabhupada makes a point that a wise doctor knowing his limitations and knowing that only so many doctors are there and that unlimited person need medical care, they will not waste their time in trying to fix up somebody's body who is kind of a gone case.

It is hopeless, there is no way – 'In five ten minutes he will be gone but let me use this five, ten minutes to do a little first aid and he will be okay. He will even get up and fight. Let me just get the bullet out of his chest and he will be

okay or let me apply some ointment and little ointment and he will be probably.

So the doctor will not spend time with those who are lost cases, not under war going in all that. He will handle only those who are easily curable cases first before going for those who are bad ones the worst ones, the hopeless ones. So this is our position also, everyone needs our help – devotees, Krishna's help but the devotees are only a handful. We must pick and choose so our energy is properly utilised and these persons end up becoming Krishna conscious and they come closer to Krishna. Doesn't that make sense? So being compassionate for all the fallen souls and wanting to help everybody, fine but how are we going to manage?

So it's kind of some management, preaching and some priorities for preaching to new devotees from what I could handle, no? If there is some more advanced senior devotee he can handle much more. So we should also be like 'No, no not me. I will introduce you to Jayapataka Maharaja who is coming this afternoon. Why don't you come over?' Like that we should do, not that I can preach to anyone and everyone – no, no. Don't see that I could handle him; I have enough emanation of power.

Or temple president may even hand over some visitor to Bhakta, 'Yes you preach. He is only nine months but definitely he will handle him.' Or temple president will say 'no, no, no let GBC come or some temple sannyasi and then I would like you to come and you could sit down and talk.' So like that we should be doing how much we can handle, who we are and the party that I have to preach to – what is his status and what is his field of knowledge and what are his arguments and who could defeat them on behalf of Krishna?

This has to be all worked out and then approach, something like that no? You don't agree with this, so what is your policy? God doesn't – God is not material. a material God, a non- material God, a spiritual God would not enjoy something

that is material. He is disinterested in the matter, that is the external energy and it is there for the conditioned souls to think it to be real and try to enjoy it – not for God.

and Brahmin is eating and then Lord is eating also, you want Lord to eat then feed the Brahmin and Lord is eating at the same time. That kind of enjoyment, transcendental enjoyment the Lord is very much there.

Otherwise Lord could have eaten that food cooked by Duryodhan, he did not because he saw some material flavour, and the smell was all mundane so he did not look at the food. He has made it very clear – patram puspam phalam.. and he has many also – ‘If you want to feed me okay I have already told. When I met arjuna I told him what I like and what I dislike and at the same time it has to be with devotion.’

Devotion is something spiritual we are talking about – it’s not a material thing. and the Lord, he described how the body is compared to a tree and there are two birds on this tree. and there are the supersoul and there is the soul. The soul is trying to enjoy this body through the senses. and as a result the conditioned soul is sometimes enjoying sweet fruits and sometimes bitter ones but the supersoul is just there to witness. He does not want to enjoy any material fruits – good or bad are both material. as soon as you transcend this materiality – good and bad, and come to the transcendental then the Lord is not a witness anymore, he is participant, he will grant things and will enjoy also.

He is waiting for you to stop enjoying material and good or bad, both sides of material thing. So each time the conditioned soul is watching supersoul is only standing there, peaceful, blissful each time as you are going through the bitterness, bitter experiences– nothing changes for the supersoul. He is wanting also to attain a position like that then he remains this way adjusting and begins acting transcendently.

DamodarLila

Venue: Durban, South Africa

17 07 2017

This is Krsna speaking,

"maiya, chanda khilona laiyo, lauta jau dhartipar teri goda na ayo, maiya" Krsna says, If you do not give Me this toy, I will not sit or lie down in your lap. From now onwards, no. I would prefer to lie down on the floor not in your lap because you are not giving Me that toy."

"surabhi ko pai pana na kariya sira choti na kariyo"

Yasoda, one time told Krsna, "You see Balarama's long hairs? He has a big sikha also." Krsna inquired, "why I do not have?" She said, "Because you did not drink cow's milk. Balarama is drinking lots of cow's milk. You do not drink. If you drink your sikha, your hair, will also grow long." But today, Krsna says, "from today onwards, I will stop drinking the milk of the cow. Now, I will not tie my sikha. Better now give Me that toy." "maiya, chanda khilona laiyo"

Finally, Lord gives the final, kind of ultimatum to Mother Yasoda.

"kaho nanda baba ko tero suta na kahiyo"

He says, "From today onwards, I will tell everybody that I am son of Nanda Maharaj. No, no, I'm not son of Yasoda. I'm only son of Nanda Maharaja. Today, I am going to hire public address system, I will go all over Gokula declaring that I am son of Nanda Maharaja and not son of Yasoda!"

So, this way or that way, He is threatening Yasoda and is demanding, "maiya chanda khilona laiyo" So, like this Krsna spent His childhood days in Gokula. Mostly spent time with Nanda baba, with Yasoda, Rohini, Balarama. But as He grows, He meets His friends, begins playing with them, going door to door. Also, He loves butter like anything. Krsna likes butter and He does not mind stealing, buy, borrow, steal, to eat butter. His goal is to eat butter (laughter). He likes cow, He likes their butter. This is His service to the cows. As He grows older, He is going to be serving cows by herding in forest of Vrndavana.

Complaints come of the butter stealing. "Hey , Yasoda!" Everyday, some gopis are there, knocking at the door of Yasoda and complaining and warning, "do something!" Yasoda never believe her son would do such things. "He is such a nice boy, such a good boy, He will steal? No, forget it! You prove it. If you catch Him red handed or white handed (laughter) with the butter all over His hands, you bring Him to me. Then, I would believe!"

This is the 10th canto, 9th chapter of the Bhagavatam. It deals with, what we called, yesterday, as Damodara lila. Damodara refers to He is bound with a rope to the mortar, hence, Damodara. It is also called ukhal bandhana, bound to the mortar.

sri-suka uvaca

ekada grha-dasisu

yasoda nanda-gehini

karmantara-niyuktasu

nirmamantha svayam dadhi [SB 10.9.1-2]

So, Sukadeva Goswami begins the narration. Who is the speaker of Bhagavatam? Sukadeva Goswami. We are hearing from Sukadeva Goswami. What Sukadeva Goswami has written, I'm presenting as much as it is, with the help and blessings of Srila Prabhupada. Sukadeva Goswami begins the narration with ekada,

once upon a time, one day. Stories begin like this, right? One day, there was a King and he had a Queen. The King was Rama and the Queen was Sita. And it goes on like that. So, ekada, one day. That day was Divali. This Damodara lila took place on day of Divali, in month of Kartika, also known as month of Damodara. A vaisnava month called Damodara also.

That day, Yasoda took charge of the churning of the butter. Butter churning, do you have experience any of the ladies here, matajis do butter churning? Butter churning is good for health also (laughter). My mother did this every morning. Every single morning when I would get up, I would hear churning of the butter by my mother. This was, of course, very common part of our culture. Now, that has change with the push of a button, machines.

There is a big difference between butter that is churned by your mother and that of the machine made butter. No feelings. You become machine like, with no feelings and many things are just like that. Life is machines centered, computerised, as we have become soul-less. Every day, some other ladies would do the churning. But that particular day, as mother Yasoda was getting these complaints, Yasoda was thinking, "maybe the quality of the butter churned at my home is not of the best quality. Maybe the best quality is next doors, my neighbours. That is why, maybe, Krsna is going for better quality of butter. So, let me work myself, to butter churning to make the best quality. He will be satisfied and will forget going to other doors for

stealing butter." With that idea in mind also, mother Yasoda was churning the butter. And not churning the butter. We always say work is worship. But it depends what work and how we are performing before you call that a worship. But you see here Yasoda's work and how she is working.

**yani yaniha gitani
tad-bala-caritani ca
dadhi-nirmanthane kale**

smaranti tany agayata [SB 10.9.1-2]

She is not only physically churning butter, but the pleasure of her son Krsna. So, that is physical activity but then in the mind she is thinking, smaranati. In fact, before thinking, she is doing gitani caritani gayata. She is singing different pastimes of Krsna. With the mouth she is singing different pastimes of Krsna then, , she is thinking about those pastimes, about her son, Krsna.

So, it is a physical activity, vocal activity, mentally.

kayena mana sa vaca

Kayena, body; manasa, mind; ca, by words. She is busy. This is yoga, samadi, everything.

**kayana parasa buddhya kevale indriye rati
yoginah karma kurwanti**

Yogis remain busy, karma kurwantu yoginah. Yogis perform activities with their body, mind, intelligence, everything in service of the Lord. That is what Yasoda is doing. Best example for us to get inspired. Example of Yasoda is here.

[Text 3]

**kraumam vasah prthu kati tate
bibhrati sutra naddham**

Sukadeva Goswami is describing mother Yasoda, meditate upon mother Yasoda while her churning activity. First of all, her clothing. Kraumam vasah. She is wearing silk. The pujaris also when they perform worship they put silk clothing. Silk is considered pure. Prthu kati tate. prthu means big, she is a well built lady. Sutra naddham, and she has a belt around her waist. She's on duty, belt is on.

Sometimes, when police is not on duty, their belt is hanging loose. But as soon as they hear "attention!" Or, whatever the officer says, immediately, they tie their belts together, ready, fully focused. Otherwise, loose or spaced out, or all

over. Belt means yes, you are now ready for action. So, Yasoda is like that, sutrana dham, fully committed and fully focused on her duties.

**putra sneha snuta kuca yugam
jata-kampam ca subhruh**

Because of her affection for her son, Krsna – that is why Yasoda is ca maha bhaga. It is very natural one think of her children and here, she is thinking of her child and her child is Krsna. She is singing and thinking and her affection gets aroused. As a result, from her breasts, milk is flowing, just by thinking. As a cow thinks of her calves, her milk begins flowing. Sukadeva Goswami is making the observation that milk is oozing, flowing from her breasts as she is churning the butter and as she is absorbed in thinking of the Lord. She has beautiful eyebrows.

rajiv-akarsh-srama-bhuja calat-kankana kundale ca

And there is a lot of srama, lot of labour involved in this churning activity. And her bangles are moving and sounding. And the earnings are moving.

svinnam vaktram kabara

There is perspiration in her face because of the srama, the labour that she is undergoing.

vigalan-malati nirmamantha

Some of the flowers from her hair are dropping down as she is busy with this churning service. And as this was going on for some time, Krsna comes.

[Text 4]

tam stanya kama asadya mathnantim jananim harih

Krsna comes in the scene. This morning, uthi uthi gopala, that did not happen. Yasoda did not wake Him up. She got up and she

is busy with her household duties and churning butter. Krsna got up on His own, mother is not around and He is looking for her. And what is on His mind is, stanya kama. He is looking for mother, why? He is hungry, stanya kama, so He could drink the breasts milk of Yasoda.

He is supposed to be atmakama or atmarama. Lord is self – satisfied but here, He does not seem satisfied, He is unsatisfied. He is hungry, He needs milk, He wants His mother. He has to depends on His mother for His satisfaction. Harih, Sri Krsna, Bala Krsna, He noticed that janani is busy, "my mother is busy with butter churning."

grhitva dadhi-mantanam nyasedhat pritim avahan

Krsna was not at all happy with this. She was thinking, "oh, work is worship. I am doing my duty and I am okay." But this was not okay with Krsna, "this is your duties, this households, this is your secondary duty. But what about me? Are you not thinking of me? This is time to feed me! You forgot me and you are busy with your household duties. What is this? Am I not a priority for you? I am somewhere at the bottom of the list." No, devotees keep Krsna at the top of the list. So, He wanted all this business to stop. How to stop as mother was not going to listen to Him. So, He moved forward and grabbed the churning rod and everything stopped. Pritim avahan, by seeing this mother Yasoda was pleased. She was thinking, "what an intelligent boy! He is not only growing in age and body, but His intelligence is also growing."

"He came on the scene took the stop of the situation. He wanted to stop me and he took decision on His own how to stop me and He was able to stop me by grabbing the churning rod." Thinking so, she started smiling. She was very happy, "good boy, good boy." Next thing is,

[Text 5]

tam ankam arudham apayayat stanam

**sneha-snutam sa-smitam iksati mukam
atrptam utsrjya javena sa yayav
utsicyamane payasi tv adhisrite**

Krsna, immediately as the churning stopped, He jumped on her lap and mother helped, knowing that He was hungry and it was time for milk. She sat down and she was feeding the breasts milk. She was also feasting her eyes on the beautiful face of His son. She is not just sitting there but also thinking of the face of her son and she is pleased and smiling, watching how He is drinking and the His beautiful face.

While that went on for only sometime, and Krsna was not fully satisfied, yet, His belly was not full. Then, mother Yasoda, in the middle, dropped her son and ran back into the kitchen. Because she was hearing the sound of milk over flowing. She had to pay attention to so many affairs. Knowing that milk is over boiling and spilling, she dropped Krsna and ran into the kitchen.

Now, the story of the milk. The milk was thinking, cow milk was hoping to render service to Krsna by feeding Himself to Krsna. But when milk realised that "Krsna is feeding His belly with all mother's milk, He is not going to drink me today." That milk in the pot was thinking, "Oh, my life is going to be just useless. It is not worth existing, worth living. I will give up my life!" Thinking so, milk was over flowing and jumping into the fire of the stove. Milk was committing suicide there.

Everyone wants to serve Krsna in Vrndavana. Everything is living in Vrndavana, Krsna centered. Perfection is in serving Krsna, pleasing Krsna. The milk pot was too hot so, mother lifted the pot and placed on the side and ran back. But there was a different scene when she got back. What was the scene like?

[Text 6]

**sanjata-kopah sphuritarunadharam sandasya dadbhira dadhi-
mantanam-bhajanam**

**bhittva mrsasrur drsad asmana raho
jaghasa haiyangavam antaram gatah**

When mother Yasoda left Krsna in the middle of His breakfast and ran to the kitchen, Krsna did not like this and He became very angry. He was so angry that His lips were trembling. Aruna dharam, Krsna's lips are pinkish in colour. Seven parts of Krsna's body are pinkish in colour, including the lips. I think some ladies have found out that Krsna lips are pinkish (laughter). Krsna's nails also are pinkish. So, that news also have spread around, some imitation goes on (laughter). But Krsna does not need any lipsticks.

His pinkish lips are just trembling out of anger. When you are angry you press with your teeth your lips. Krsna held His lower lip with the teeth to express His intense anger. When you are angry you end up doing something not desirable. So, Krsna picked up a rock and threw at the big pot of the butter milk. Mother Yasoda was working hard all this morning, churning butter.

Krsna broke it and, soon, the butter milk was all over.

Immediately, "ah, mother Yasoda is going to come here soon and going to get me." So, He wants to get some tears ready so that He would be forgiven for His act. He was still hungry, so, He enters another room and climbs up a mortar and reaches the pot of butter which was hanging from the ceiling. You could imagine, right?

These days you do not do it, but we have seen it in our country (India), in our village, from we were born. For safe keeping, they keep different products, milk products, yoghurt, some other things hanging from the ceilings, with ropes. So, Krsna was reaching that out and feeding Himself some butter.

Yasoda is back in that room where she was churning butter earlier and

[Text 7]

bhagnam vilokya sva sutasya karma taj

When she saw that broken pot and butter milk and butter all over, she immediately concluded, "this must be act of Krsna! It must be Him." Especially, as she noticed that He was not in the room, it was beyond her doubts that for sure He did it.

jahasa tam capi na tatra pasyati

Now, she is looking for this naughty boy, Krsna. "Where is He?" She was to get Him, beat Him. She is looking for Him everywhere. Finally, she notices, "In that room oh, He is there." By this time Krsna, His belly was full. Then He was thinking of doing some charities. Charity begins at home (laughter). Now that His belly was full, He was thinking of others. Who are the others? Some monkeys. He starts feeding monkeys the additional butter.

These monkeys were of great help to the Lord when He fought that battle with Rama, Hanuman and company, was that big army battling. But He was not able to render much service to these monkeys army. So He thought, "let me be grateful. I am going to do something in return. Please, have some butter, monkeys." With that thought in His mind, He is thanking them and feeding them. While Krsna is busy with all this,

[Text 8]

ulukhalanghrer upari vyavasthitam

markaya kamam dadatam sick sthitam

caurya-visankiteksanam

He knows what He is doing is not proper. Not only He had broken the butter but He was stealthily eating butter and distributing that, now, to the monkeys. He knew mother Yasoda could come and find this out. So, He was looking here, there,

all sides and checking whether she is noticing.

niriksa pascat sutam agamac chanaih

Yasoda came from behind and Krsna quickly noticed that mother was approaching. Cautiously, she was coming, not letting Him know that she was coming. He did find out that she was getting there and He also saw that she has a stick in her hand.

[Text 9]

tama atta yastim prasamiksya satvaras

Quickly, she is coming with a stick in her hand. Krsna quickly jumped down and fled. He was scared, so He ran. Yogis perform austerities and they go in meditation.

tana vastita tada gatena manasa pasyanti yam yoginah

They try to capture the Lord in the heart, lots of meditation for long, long time. They may or may not have access to the Lord. So, that Lord mother Yasoda is trying to catch. Yogis do not always become successful. After long endeavour they become successful. That Lord Yasoda is running after and trying to catch Him.

[Text 10]

anvancamana janani brahac-cala

chroni-bharakranta-gatih sumadhyama

javena visramsita-kesa bandhana-cyuta-prasunanugatih paramrsat

[SB 9.10.10]

Yasoda is a little elderly and well built with her big hips and breasts and thin waist. Krsna was quickly running and she had hard time catching up with Him. She was slowing down with Her heavy weight. In the course of time, her hair have become loosen, her flowers are dropping in the back. But she did not give up. She kept trying. She thought she was very close, very close and then she would slow down and He would run faster. But she would not lose enthusiasm, determination, patience.

She was following all this. Finally, she managed capturing Krsna. It was not good news for Krsna (laughter).

[Text 11]

krtagasam tam parudantam aksini

Because Krsna was thinking, "I am offender, I have done so many things wrong this morning!" He is caught hold by mother Yasoda. She has a stick in her hand and Krsna is in tears. With His both little lotus hands, He is rubbing His lotus eyes.

kasantam anjan-masini sva pnina

As a result, the tears mixed with the kajal, anjan, the blackish ointment, now, His whole face is black as He is smearing that.

udviksamanam bhaya-vihvaleksanam

He is, kind of trembling, and expressing His fear and scare.

haste grhitva bhisayanty avagurat

He is held tight by mother Yasoda and she is threatening and chastising and more tears is flowing and He is fearful.

[Text 12]

tyaktva yastim sutam bhitam

vijnayarbhaka-vatsala

iyesa kila tam baddhum

damnatad-virya-kovida

Yasoda, after some time, she threw away the stick that was in her hand because He was too much afraid. She wanted to minimise His scare and give some relief. Now she thinks she should punish Him by tying Him to something so that she peacefully could do some of her remaining household morning duties.

[Text 13-14]

nacantar na bahir yasya

He has no inside, no outside, no beginning, no end. He is unlimited. That kind of Person she has intention of tying Him. She is thinking He is just her little son whom she could tie. She wants to tie Him to a mortar. She wants to punish not only Krsna but also the mortar. Mortar is also punishable. Mortar helped Krsna climbing up. He was standing on that mortar so, it was teaming up with Krsna. It also should be punished. She was to punish Krsna and mortar by tying both of them together. Lucky mortar, right? (Laughter).

[Text15]

**tad dama badhyamanasya
svarbhakasya krtagasah
dvy-angulonam abhut tena
sandadhe nyac ca gopika**

So, she was tying. She managed to get a rope and she was tying. But what was her experience? It was too short. How much? Two fingers short. So said, "I can get another rope." She got an another one and tied to the earlier one to make it longer and tried to tie Krsna. Again, the rope was two fingers short. She got more ropes and more ropes. Everytime she tied the additional rope to the earlier rope, it was shorter again, two fingers short.

[Text 16]

**yadasit tad api nyunam
tenanyad api sandadhe
tad api dvy-angulam nyunam
yad had adatta bandhanam**

Neighbouring ladies were all watching the scene. Yasoda was running all over. She went to goshala and brought some ropes from cows. All the cows are running free (laughter) because all the ropes are being used to tie Krsna. The ladies,

"finally! We have been complaining! Now you realise! He stole butter at your own home, now you know. You did not believe us but today

He stole butter at your own home, your own butter, didn't He steal? Yes, He stole! He should be punished!" They are getting kind of happy. Finally, He was getting punishment so, they were enjoying.

[Text 18]

dhrstva parisramam krsnah krpayasit sva-bhandhane

But Krsna saw that Yasoda was making so much endeavour, she was not going to stop. "She is not going to give up. Her goal is to tie me up, and she is going to do it." Finally, He allowed, "Okay, if you are so much determined, go ahead and tie me." Then she was finally able to tie Sri Krsna.

That two fingers short was that her endeavour was not sufficient. She had to endeavour more and more when it was to Lord's satisfaction and Lord pleased. So, from both side. God helps those who help themselves. So, God finally helped. Krsna finally helped Yasoda as she was helping herself, endeavouring to tie Krsna. That task was completed by tying Krsna to the mortar.

This is not in Bhagavatam, but we find from other sources, that day Balarama, when that pastime took place, He was not at home. But then He returned to see Krsna in that very awkward position, tied to the mortar, not being able to move. He has never seen His younger brother Krsna in helpless condition like that. When powerful Balarama, elder brother Balarama returned and when He saw this, He was furious. He said, "who has done this?!"

diyu khalase bana shyama ne kaha bigharori

"What has He done wrong that someone has tied my brother Krsna to the mortar? Who could dare to do this?"

panch barasa ko shyama sakhina sanga nahi niharo ri

He has become an advocate of Krsna and wants to release Him so, He is giving all these arguments. "Who is doing this? He is just five years old! Maybe someone is thinking that He is teasing those gopis. Come on, He is only five years old! He is not going to tease gopis and do this and that. No!"

nahi kare utapata bhrata mero bhoru bharo ri

"My brother is such an innocent brother!" And Krsna says, "yes, yes, that's Me, that's Me."

(Laughter). "And such Krsna, someone has tied my brother!" mama ko ave tarasa mat ya ko mata maro ri He says, "I feel bad seeing my brother in condition like this." He is kind of doubting, "most probably, this is a job of Yasoda." And Balarama says, bare yugan se nanda baba ne yako palo ri "Nanda Maharaja has to take so much trouble, anxiety and endeavour to make maintain, look after, protect this child! Look what mother Yasoda is doing! Nanda Maharaja, on one side, cares and concerns, protects, and so much. And someone else is tying and beating and punishing

Him like this. Is this fair?" And finally, He says, Krsna kanhaya chotha bhaiya mero bhoru bharo ri "This Krsna Kanhaya is small little brother of mine. Bhoru bharo, such an innocent brother. Who is accusing Him for this and that? Why He has been tied like this?!"

yo ukhaka se band shyama ne kaha bigharo ri hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama hare

hare kada raksami nandasya balakam

nipam malakam lasatata tilaka balakam

palakam sarva satavanam

This is a prayer Rupa Goswami Prabhupada. He is praying to the Lord. He is very anxious to have darshan of Krsna as son of Nanda. Kada raksami, "when will I be able to see nandasya

balakam, nanda balaka, the darling of Nanda and Yasoda." Nipam malakam, he says, "oh that baby Krsna with a garland of kadamba flowers around His neck, oh that Krsna, when will I be able to see Him? Lasata tilakam balakam, and that Krsna has tilaka on His forehead. He looks so beautiful with a tilaka. That balaka is also palaka, He is also protector. All His devotees are protected by Him."

kasturi tilakam lalata pathale

"When will I be able to see Him?" The Lord with kasturi tilakam. Lalata pathale, Lord Krsna has a broad forehead. He has a broad shoulders and broad forehead. These are some of the special features of His personality. He has a raised nose. The standard of beauty is Krsna. There are 32 different features described in different sastras and also in Bhakti Rasamrta Sindhi.

32 features of Krsna's form. There you will find this list. Seven parts of His body are reddish or, as we said, pinkish. Seven parts of His body are lotus like: lotus face, lotus feet, lotus navel, lotus hands. His hands are like a lotus. They not only look beautiful like a lotus but they are also very tender like lotus. The palms of Krsna's are also pinkish in colour, like lotus. You may ask, "oh, Krsna hands are tender and pinkish like lotus. Then, are they fragrant also like lotus?" Yes, they are. You could smell Krsna's body or hands. They have sweet or madhura fragrant like lotus. In fact, all the fragrance of this existence, including that of lotus come from Him. Krsna's body is fragrant, naturally fragrant. There are no need of powders, cosmetics to freshen His body.

If Krsna spends some time in some place and when He walks away, goes away He leaves the fragrance behind. Whether Krsna was or wasn't in such and such place and you want to find out, you go there and what you do? You breathe in and there is the fragrance. "Oh, sweet smelling place. Where is that sweet

smell coming from? For sure Krsna was here some time ago. He has left His fragrance behind."

kasturi tilakam lalata pathake vaksastale kaustubham

He has kasturi tilaka. Where do we find kasturi? The mrig, the deer, the must. He wears kaustubha mani, special jewel, only one in existence, around His neck. When they did the churning of the ocean, they found different items. One of them was this kaustubha Mani. "Who should get this kaustubha Mani?" The assembly was deciding. "Oh, that should go to Visnu, Krsna!" Then Krsna is wearing that kaustubha mani.

nasa agreha vara motikam

nasa agreha, nasa, nasika or the nose and there is one diamond on middle of His nose. It is sometimes photographed like this. Motikam, special pearl that Krsna wears.

karatale venuma

He holds flute in His hands.

karecha kanganam

And he has bangles around His wrists. Krsna like all these ornaments. Visnu, Krsna, they love these ornaments.

Surya, sun like the namaskar. Surya namaskar. Ganesha likes laddoos. Shiva likes water. Visnu likes alankara, these abhushana, or these ornaments. This is statement like that. He puts on lots of ornaments.

sarvange harih candanam su lalitham

All over His body, there is candana. Yasoda puts lots of candana on Lord's body because He has to go all day, herding the cows in the sun, so, to have a cooling effect on His body. In summer there is also candana yatra, a special festival for 21 days. For 21 days, everyday, the body of the deities are

smeared with candana.

kanthe ca muktavali

He has a full necklace. In the pearls necklace that He wears, is like swans. Because the body of Krsna is bluish in colour, it is like a sky and then swans are flying. And He has His peacock which is like a rainbow.

barhapirama nathavaravabu karanayog karnikaram

The beautiful Krsna's feet, madhuradhipater akhilam madhura talking something related to that. The sweetness of the Lord, the beauty of the Lord. Sukadeva Goswami describes the Lord in Bhagavatam as barhapiram nathvara. Lord is a nathavaravapu. Lord is a nathavara, is an actor. The best of actors, king of all actors. He dresses like, also, actors, meticulously He dresses.

The sastras describes Lord's dressing "as meticulously He dresses," as if someone is going to take photograph of Him. Somebody is going to do video filming of Him. He is dressed like that all the time, meticulously dresses.

Nathavaravapu. His body and dress is like an actor. Barhapirama, He has a turban with lotus and peacock feather. Karanayo karnikaram, in His ears, Sukadeva Goswami describes that there is one flower that he puts in two ears, He wears in two ears. Flower is one, ears are how many? Two ears, flower one.

How could He wear one flower in two ears? Do you have some ideas? You have to be smart, South Africans here (laughter). He says (an American devotee), "break the flower into two." American idea (laughter). I think he said something else too. Oh okay, "flower sometimes here (right ear) same flower after sometimes, here (left ear)". That is what Krsna does! Karanayo, two ears. Karnikaram, one kind of a yellow flower. Same flower sometimes in this ear, sometimes in the other ear.

vipravasa kanaka kapisam

He has yellow garments that dazzles, that shines like a lightening.

vaijayanti ca makam

He wears a garland and that has a name. One kind of garland is called vaijayanti mala. Have you heard? Or, you have heard the name of one actress, her name was Vaijayanti Mala (laughter). Mala means garland. When garlands have five different kinds of flowers with five different colours, which those five colours are mentioned, that kind of combination in a garland then that garland is called vaijayanti mala. Sukadeva Goswami says that He is wearing that kind of garland.

venorandhan adharasudhaya pudayan gopa vrndaya

Now, Lord is with his friends. Lots of time He spends with His friends. He is playing His flute, venorandhan. The nectar from His lower lips, He fills in the flute. As He plays His flute, He sprinkles all over, it reaches all Vraja Mandala. The gopis are hearing the flute playing of Krsna.

That venunaga, the sweet.

vrndavanam prahisata gopakirtihi

Krsna enters Vrndavana while playing His flute, surrounded by His friends. What are the friends doing? Gopakirtinhi, they are all chanting glories of Krsna, some talk about about Krsna. All the residents of Vrndavana are known for what? Their talks about Krsna. If there has to be some subject matter to talk about, then you could talk. Unless you are have heard, unless you have read or realised, how could you talk?

But there are so much to talk about Krsna, unlimited talk. Some may be saying, "oh, He is undescribable!" He cannot be described. Mayavadis may be talking impersonalist. They do not appreciate the lila, pastimes, the form, abode of the Lord.

Ananta Sesa is always talking. Ananta Sesa has one thousand mouths. With one thousand mouths, he is chanting the glories of the Lord. And not that all the mouths are talking about the same thing, no. Each mouth is talking about one topic. There are thousands hearing near that mouth. Then you go next door to another mouth and there is another topic and there is a large

crowd to hear. Then another mouth, another topic, and crowd. He is talking and talking since the beginning of creations and he has not seen the end of the topics and he has not repeated the same topic twice. So much to talk about or hear about.

So, basically first, when there is the hearing then comes talking. How many mouth we have? One. And ears? Two. So, we should be talking more or hearing more? Hearing more because there are two ears and should be talking less. But normally, what do we do? We talk more, hear less or do not hear. We think we are all the ideas of the world. We are independently thoughtful

and complete. In this way, we have locked the source of knowledge. We are deprived and stay in full ignorance and we think that ignorance is bliss.

So we should be hearing, fill in our ears with all this topics, fill our existence with this topics. Purify our ears. Who is here for first time, have not come to festival or temple before? So, you are around and connected for sometime. You have been hearing and now you are hearing more, marathon hearing. Now, you could talk about Krsna. This is perfection.

Do you like to talk? Yes? How many of you like to talk about Krsna? Some are thinking (laughter). No, I am not giving you microphone. But you could talk to someone next to you. We can give you 2 minutes to talk. He talks for one minute, you finish his talk, wind it up. Speak something that you have been hearing. Yes? We could do this for a couple of minutes. So, select your partner, you tell him you want to talk for a couple of minutes about Krsna. Then both of you talk. One

talks, the other hears. Okay, go ahead. We want everyone to talk and hear.

One person talking, other one hearing. Not laughing, talking. Talk of something that you have heard that you like. By pairs, two together. I want to see two person facing each other and talking.

(Devotees talking in pairs about Krsna)

Nitai Gaura Premanande, Hari Hari Bol!

Did you talk and hear? Did you like it? Yes? Did you like that program? So, carry on. You got to talking about Krsna. You are going to hear some more topics to talk about.

Lord Krsna, one time, is with mother Yasoda and He is expressing His special liking for butter. He says,

"maiya re, mohe makhana bhavei"

"I love butter, oh mother!"

"jo meva pakawana kehti tu mohe nahi ruci avei"

"You are feeding me pakawana, chappan bhoga, 56 offerings but you know, what I really like is butter more than anything else."

"Braja yuvati ekapiche pache thari sunnata shyama ki baat"

As bala Krsna was talking to Yasoda in Gokhool, Nanda Bhavan, there was another gopi. She was behind Nanda Bhavan, near the window and she was hearing this statement and appeal of Krsna, "I like butter, you should just only feed me butter. Forget all this cooking and just give me butter." She was all hearing about what Krsna has to say.

"mana mana kehti kabahu apane ghara dikho makhana khai"

In mind she was thinking, "oh, You are making so many appeals to Your mother! You see, she is not giving You enough butter. Why don't You come to my home? I will feed You lots of butter,

please come. Be guest of honour at my home and eat as much butter as to Your heart content." "bhaitega hi mathani maiy kaba raho chappani" "You come and as I take note of Your arrival, I will just hide somewhere. Then You will think that owner of this house, owner of this butter is not around and then You eat butter. I will make Your job easy."

"suradasa prabhu antarayami"

This is compilation of great devotee Suradasa and he says that prabhu is antarayami. So, what this gopi was thinking outside there, behind the house as she was hearing and as she was thinking, Lord immediately took note of what she was thinking. Because He is antarayami, He is Lord of the heart, He knows what is on our mind and He is sarva abhigya svaratha. He is knower. As she was thinking, Lord took note as He is antarayami Krsna.

gvalini ki mana ki jani

He took note of what she was thinking and, in due course of time, Lord did go to that gvalini, gopi's home and stole and ate lots of butter.

Krsna is known as makhana chora. God is very famous or infamous (laughter). The thief is not very famous. One of His titles is makahana chora or the butter thief. But is He the thief? Or, we are the thieves? Everything belongs to Him. Butter at His home is His and butter at other homes, who's property is it? It is His property.

It is His property but if you claim it, then you are a trespasser. You should be persecuted. And that happens, in fact. This is what is happening. We are getting punished. It is Lord's property but we are claiming that as our property and we are enjoying, exploiting.

In the words of Srila Prabhupada, he says, "we like kingdom of God without God." "Why do I need God for? I am God. Iswaro

aham, I am iswara, I am the enjoyer," that is the spirit, unfortunately.

Although they call him butter thief but, in fact, they pray, "may Lord come and steal butter at our home." This is their prayer. They are waiting, "when is He going to come? He looted butter at this home other day, and that was yesterday and there also last month. And He has left us! He is not stealing butter at our place. How unfortunate we are!" This is how they are thinking. They think, "when Lord comes and stealing, eating butter at other homes, how fortunate they are!" So, gopis in Vrndavana, there is a big competition. Which gopi gets up first and does the churning of the butter and keeps butter ready. Because they think, "what if Krsna comes and the butter is not ready? Then, naturally, He'll go next door. So, I will have butter ready. Whenever He comes butter should be ready."

So, there is a big competition of getting up early. It is a good reason of getting up early, right? (Laughter). Early to bed then early to rise. That would make someone healthy, wealthy and wise.

So, gopis are getting up early morning and churning butter and keeping it ready so that Krsna would come and steal butter. But then they, outwardly, are making this complain, "oh Yasoda, stop Him stealing butter. Why don't you feed Him your own butter? You are not looking after your child! Your butter is not good! Do something! Stop this!" They are complaining like this. Yasoda keep saying, "no, no, no, my boy is such a nice boy. He would never steal. Catch Him, prove it!" And all the gopis are endearing also to catch hold of Krsna. They made so many attempts but every time their attempts fail.

One time, one gopi was very successful. Her name was Prabhavati. She managed to catch hold of Krsna right in the middle of His act of stealing butter and she was very

jubilant, thinking, "I have become successful, victorious!"

She was dragging Krsna towards Nanda Bhavan. She was dragging Him in through this lane to that street all the way to Nanda Bhavan, telling everybody, "yes! See, I have caught hold of Krsna!" Everybody was surprised how this lady managed to catch Him and they were all happy, "yes, finally, He is going to be punished!"

So, she comes to Nanda Bhavan. She was screaming from a distance and letting Yasoda know, "yes, yes. Look! Look! Yasoda, come out and see! I have caught hold of your son stealing butter!"

This lady, as in Vrndavana, she had her head and half face covered by her scarf. She has held Krsna with one hand and dragging Him. The other hand was holding the scarf covering her head to prevent it from falling and she was calling out for Yasoda.

Finally, Yasoda comes. Prabhavati presenting Krsna to Yasoda, "just see. Here is your child. I caught Him white handed with the butter."

Then Yasoda says, "you fool! That is not Krsna, that is your son!" (Laughter). As she looks she was surprised. That was really her son. Now you could imagine, she must have really covered her face fully. How could she show her face. While coming to Nanda Bhavan she was thinking, "oh, my name is going to be in the front page of Mathura Times!" (Laughter).

Now she is thinking, "I better cover my face otherwise cameraman may take my photographs, foolish lady." So, as she was, with big embarrassment, going towards her home, Krsna was waiting for her (laughter). He said, "hey Prabhavati come here. So, this is last time, okay? If you make another attempt and catch Me and try to present Me to Yasoda, today I turned into your son, next time I'll maybe turn into your husband!" (Laughter). So, that news spread. Then, they were not daring

to catch Him (laughter). He is unpredictable, he could do anything.

So, His attempts of stealing butter and pleasing residents of Vrndavana, pleasing His friends and monkeys and cows, He is serving that way goes on and it is going on to this day. Devotees take pleasure in hearing these pastimes and cherish this and preserve as a big treasure. It makes the souls happy more than anything else. Any wealth of this world would not make the soul happy.

You just sit, you do so much run around and still do not become happy. For a change you could just sit down and chant,

hare krsna hare Krsna Krsna Krsna hare hare hare rama hare rama rama rama hare hare And be happy. Or sit down and hear Bhagavatam, hear Krsna katha, Caitanya katha, Rama's pastimes, hear Bhagavad Gita, read, share with others, talk to you family members about Krsna, remind them of Krsna and Krsna's instructions, remind your neighbours, friends and countrymen. Increase this Krsna katha in the whole world for it to be peaceful, prosperous; it would flourish not perish as it is happening.

Man of character would be born out of such sessions as they hear about Krsna. Caring, concerned citizens, knowledgeable, pure hearted, friendly, equipped with all good qualities. Government should promote this program, push on Krsna consciousness movement, facilitate Krsna consciousness movement. It will be a big transformation. Otherwise, is there any hope?

Crime is rising and everything.

I was here last year and this year. Has this country made progress? Has crime rates gone down? No, it is on rise. What means do you have to minimise it? Unless there is a goodness within. Krsna consciousness is meant to revive the good

qualities in all souls, in all people, of whole world. So, go on pushing, spreading this Krsna consciousness movement far and wide, for the benefit of humanity at large.

Damodarastakam Prayer

(1)

**namamisvaram sac-cid-ananda-rupam
lasat-kundalam gokule bhrajanam
yasoda-bhiyolukhalad dhavamanam
paramrstam atyantato drutya gopya**

To that iswara, I offer my obeissances who is sac cid ananda rupam, whose rupa is sac cid ananda.

lasat kundalam, and He has kundalam, earrings dazzling, shining. Yasoda bhiyolukham, out of fear of Yasoda, He has jumped down from that mortar and is running, Yasoda is running after Him to catch hold of Him.

(2)

**rudantam muhur netra-yugmam mrjantam
karambhoja-yugmena satanka-netram
muhuh svasa-kampa-trirekhanka-kantha-
sthita-graivam damodaram bhakti-baddham**

Rudantam muhur netram yugmam mrjantam, same description of Bhagavatam we find here. They do not consider Him Lord. We are calling Him Lord, Lord. For them, in vatsalya bhava, the parenthood, as those residents of Vrndavana, especially, Nanda and Yasoda, they take the position of parents. They are parents and that is their son. So, they have right to beat, teach

Him lessons. So, at that time He is crying and rubbing His eye.

Muhu svasa kampa, He is breathing very heavily as He is crying. As a result, khanka kantha, on the Lord's neck there

are three lines. Sthita graivam damodaram bhakti baddham, He is bound by love of Yasoda.

(3)

**itidrk sva-lilabhir ananda-kunde
sva-ghosam nimajjantam akhyapayantam
tadiyesita-jnesu bhaktair jitatvam
punah prematas tam satavrtti vande**

These kind of lilas – the residents of Vrndavana are drowned in lila like this. Kundas, like a lake, are filled with these ananda kunda. What is the cause of ananda is these lila. Everybody is floating, jumping, diving into that ananda.

Unto this Lord, sattavriti vande, I offer my obeissances again and again.

This Lord is bhaktair jitatvam, He is conquered by bhakti. The bhaktas are conquering the Lord just by their devotion for Him.

aham bhaktana paradhinu, Lord says, "I am not independent, I am paradhina, I am dependent, I am controlled by my devotees.

(4)

**varam deva moksam na moksavadhim va
na canyam vrne 'ham varesad apiha
idam te vapur natha gopala-balam
sada me manasy avirastam kim anyaih**

My Lord, varam deva, I do not want this benediction of moksa. No, no, I do not care for moksa or any other kind of benediction.

Just one thing, idam te vapur natha gopala balam, your form as bala Gopala, sada me manasy, all the time let this be on my mind. Kim manyaih, what else do I need? What else do I care for?

(5)

**idam te mukhambhojam atyanta-nilair
vrtam kuntalaih snigdha-raktais' ca gopya
muhus cumbitam bimba-raktadharam me
manasy avirastam alam laksa-labhaih**

Idam te mukhambhojam, His devotee is praying, "oh that beautiful face of the Lord, with curly hair and hence, seeing the beauty of His face,

Muhus cumbitam bimba raktadharam me,

As sometimes Yasoda kisses her child, as a result the child's face, Gopala balak's face becomes reddish. She leaves some signs and He looks beautiful and that I would like to contemplate on that beautiful face for those signs of kisses from His mother.

Alam laksa labhaih, this is all that I need. There are kinds of millions of benedictions I do not care for.

(6)

**namo deva damodarananta visno
prasida prabho duhkha-jalabdhī-magnam
krpa-drsti-vrstyati-dinam batanu-
grhanesa mam ajnam edhy aksi-drśyah**

Oh damodara, You are ananta, unlimited Visnu. Be kind to me. I am just drowning in this jala abdhī, dukh sagar. It is the ocean of miseries and suffering. Get me out if here. Krpa drsti vrsatydi, let Your merciful glances fall upon me.

(7)

**kuveratmajau baddha-murtyaiva yadvat
tvaya mocitau bhakti-bhajau krtau ca
tatha prema-bhaktim svakam me prayaccha
na mokse graho me 'sti damodareha**

Kuveratmajau, the way You liberated those, two sons of Kuvera, Manigriva and Nalakuvera, Tomorrow, we will be talking how

Lord He is just bound here, right? Now, he wants to do something more naughtier. So, more lila's are going to be unfolding. As you keep coming, you will have next scene presented.

Lord crawling out two huge trees, he pulled and they fell down and two personalities emerged. They were there in the form of tree, and they offer obeissances. So those details of that will be presented to morrow and what follows. The uprooting of the trees and cause of havoc in Vraja Gokula. And they had a big assembly, istha gosthis of Gokula vasis.

Then they took a resolution, they have to leave this place and in all unanimous and how they prepared to leave Gokula, how they crossed Yamuna, how they arrived in Vrndavana. This is all the subject matter of tomorrow's presentation regarding Krsna's childhood pastimes. So many details we are leaving because of time constraints.

Continuing with the Damodarastaka.

The way you liberated sons of kubera,

Tvaya maucitau bhakti, and You gave them lots of bhakti and devotional service. Tatha prema bhaktim, just like You did to them, tatha, likewise, do that to me also. Na moksa grha, I want to remind You oh Lord, I do not want moksa, I do not want liberation. I want Your bhakti, I want eternal devotional service at your lotus feet.

(8)

**namas te 'stu damne sphurad-dipti-dhamne
tvadiyodarayatha visvasya dhamne
namo radhikayai tvadiya-priyayai
namo 'nanta-lilaya devaya tubhyam**

Finally, namaste, please accept my obeisances unto damne. I offer my obeisances to that rope that was binding Krsna and the mortar.

Sphurad dipti damne, that brilliant rope.

Tvadiyo, and I also offer my obeisances unto Your belly that was bound.

That was visvasya damne, now it is being revealed to us that why it was difficult for Yasoda to bind Krsna. She was thinking, "long rope and His waist is round like that. So, if I get 9 inch rope, one foot, that should be good enough."

But here we are informed that udhara, that belly of the Lord is visvasya damne. It is abode of whole entire visva, entire brahmāṇa is in it. So, long rope is required? That goes around brahmāṇa, around the universe then He could be tied. Mother Yasoda also was short and that is another pastime we will uncover.

"Oh, yes, He has eaten dirt!" They complained. Balarama also was part in that complaint. "No, no, I did not eat. I have not eaten!" Mother Yasoda comes again with a stick asking what is going on. Krsna says, "if you think or you really believe in Balarama, what are you afraid of looking into my mouth?" Then Krsna opened His mouth and Yasoda was looking right into the mouth. When she saw within the mouth of the Lord, what was there? The whole brahmāṇa was there.

"Oh, you are complaining about me eating a little dirt, but you could see how much dirt is in there (laughter). Whole world which is made up of earth, water, fire, ether, is all there, why you should be complaining me eating a little pinch of dirt? No big deal."

As mother was seeing inside she saw the whole universe, so many planets. Then she saw, "oh, there is earth there! Oh look! New Delhi there (laughter). So, let me follow. Highway going to Agra. There is a Vraja mandala. Yamuna is flowing and there is Gokula. And in the courtyard on the banks of Yamuna, oh, I'm there! Inside the mouth!" And she is seeing Krsna with His mouth opened inside there also. Baby Krsna with opened mouth,

Yasoda is there, same the scenes.

Visvasya damne, You are abode of the whole universe.

Namo radhikayai tva diya priyayai I offer my obeisances unto Radhika.

Tvadiya priyayai, She is very dear to You.

Namo nanta lilaya devaya tubhyam. My unlimited obeisances into You, oh Damodara deva. You performed unlimited lila's, my obeisances unto You, Lord Damodara.

Damodara Lila ki, jai!

Bal Krishna gives liberation to Putana

Bal Krishna gives liberation to Putana

Krishna Lila Vrndavana Part 5

15 07 2007

Venue: Durban, South Africa

I suppose we are getting there, we started in Ayodhya then we switched over to Vrndavana. Our goal is Gokul dham ki jai! Go for Gokul, go for cows. At night time Krishna would drink milk with some stories then he would go to sleep. This was in Nanda Bhavan. The next morning he had to be woken up. 'We are leaving here' they were leaving with Krishna. They were leaving with Krishna in Gokul, baby Krishna – babies have to be woken up or when they are hungry they wake up. Yashoda wakes up Krishna every morning, very gentle. (Sings Bhajan

Uthi Uthi Gopala). We have heard this before, it is a long song but we are just..This is the beginning part. 'Hye lal' Yashoda is addressing Nanda ke lala [Nand's Lala, son]. So children, they call them 'lal, lal, hey lal nanda lal'. So little darling, small, He was a sweet boy, son of Nanda Maharaja, Nanda lal.

They call Krishna 'lal' and they call Radharani 'Ladali, Ladali Lal. If you go to Varsana in Vrndavana you go to the main temple and go to the top there, the deities are called 'Ladali Lal.' Ladali Radharani and Lal Sri Krishna, Ladali Lal ki jai! So Nanda Lal., Yashoda dulal, He is also Dulal. Uthi Uthi Gopala, please wake up please wake up. She has to give some reason why he needs to wake up, 'why should I get up?!' Then Yashoda says 'the reason for you to get up is that the sun has already risen in the east – time to get up.' Arunodaya, Arun the sun, Udaya, 'the sun is rising in the east it is about to rise O Lal. Please wake up.'

Gopal Krishna Lal ki jai.

'Krishna Kanaiya Lal ki jai.

Yashoda Maiya ki jai.

Nanda ke Lal ki jai.

Gokul dham ki jai.

We also have to follow the footsteps of Yashoda Maiya.

Yashoda ca maha bhaga, Yashoda is very, very fortunate [SB 10.8.46]

So she could directly wake Krishna up and she continues to do so and this is how we should be thinking. Not that this was five thousand years ago, she used to get up Krishna by singing songs like this one. Krishna's pastimes are eternal, Vrndavana is not dead, it's alive, eternal. Everything else in this existence goes back to the dust. It comes from the dust and goes back to the dust, but Vrndavana is not dust.

vrndavanae prakara sadmasu kalpa vriksha

**laksavriteshu surabhir abhipalayantam
lakshmi sahasra-shata sambhrama sevyamanam
govindam adi purusham tam aham bhajami [Brahma Samhita 5.29]**

Vrndavana is made of Chintamani, different elements and it eternally exists. To this day Krishna's pastimes are on and to this day every day, every morning Yashoda wakes up Krishna. Certainly Yashoda ca maha bhaga, but we could certainly wake up Krishna, you'd like to wake up Krishna? Yes? Then we have to wake up first. Who would wake you up? Nobody's going to sing a song for you. In our Brahmachari asram, if you don't get up they have a bucket of water, from sleeping bag you can go straight to the temple. They would bathe you right there. We have seen this.

Anyway these are some inside stories but I thought you were our own people. So we have to wake up Krishna, Krishna in the temple of our home. Our home is a temple and Krishna is there. You wake Him up, just see how Yashoda is waking Krishna up, she is the best example.

**aradhyo bhagavan vrajesa tanayas
tad dhama vrndavanam**

Krishna is worshipped as the son of Nanda Maharaja, aradhyo bhagavan vrajesa tanayas. And Vrndavana is also worshipped, Vrndavana is worshipable.

So we could make our homes little Vrndavana dhams and we could have our worship at home, take a little photograph of Radha Radhanath or Nrishma, Gaura Nitai, Pancha Tattva or Sita Ram! Or Vitthala, Panduranga. Wake up the Lord,
Uthishtothishta Govinda trailokyam mangalam kuru [Lord Sri Venkatesa Suprabhatam]

In Balaji and some other temples they would pray to the Lord 'Uthishta Uthishta – Please wake up please wake up.'

uthishtothishta govinda trailokyam mangalam kuru

'And you become cause of auspiciousness for the entire universe O Lord, please wake up.' And there are some prayers are offered in praise of the Lord, or we could simply chant sing

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

If you do not know any other mantra, then just chant this mantra, mantra for all seasons. Makes your life easy.

Om Namō Bhagavate Vasudevaya

**yatha dharmadaya cartha
muni-varyanukirtitah
na tatha vasudevasya
mahima hy anuvarnitah [SB 1.5.9]**

Translation: Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vasudeva.

In all the scriptures Vyasdev wrote until now he had described 'dharma, artha, kama and moksha' but Narada Muni said, vasudevasya

mahima hy anuvarnitah. Where are the glories of Vasudev in all these Vedas, Itihasas and Puranas that you have complied? Then Srila Vyasadeva compiled yet another scripture that is Srimad Bhagavatam ki jai. It becomes topmost of all the scriptures including Puranas.

purananam idam tatha nimna ganam yatha ganga [S.B 12.13.16]

Of all the rivers Ganga is the topmost.

Vaishnavanaam yatha shambhu. Of all the Vaishnavas, Shambhu Shankar is the topmost Vaishnav.

devanam achyuto yatha and achyuta, Sri Krishna is the topmost

among all the God, He is the top.

purananam idam tatha, likewise amongst all the Puranas Srimad Bhagavad is the top. Srimad Bhagavatam is the best Puran

Sri caitanya mahaprabhor matam idam

And this is also the opinion of Sri Chaitanya Mahaprabhu.

Srimad-bhagavatam puranam amalam [S.B 12.13.18]

Srimad Bhagavatam is Praman, authority, why? Amalam. Because Amal Puran. There is no mal, there is no dirt, no contamination of any kind.

dharma? projjhita kaitavo 'tra paramo nirmatsara?am satam [S.B 1.1.2]

The kaitava dharma, lower forms of dharma,
karma ka??a, jnana ka??a, kevala vi?era bhanda

This jnana kanda, karma kanda is out, kicked out of Bhagavatam! There is no place in the Bhagavatam and that makes Bhagavatam the topmost Puran, scripture in existence and it helps one achieve pancham purusartha.

prema pum artho mahan srimad bhagavatam pramanam amalam

When one studies Srimad Bhagavatam, Nityam Bhagavata Sevaya, you do seva, service unto Bhagavan and Bhagavatam, Prabhupada translates that as two Bhagavatams. One book Bhagavat and one person Bhagavat, you serve Bhagavatam, hear Bhagavatam, you share or distribute Bhagavatam. If you wish to establish Bhagavata dharma that's possible, the basis -books are the basis. Which book is the basis of Bhagavad Dharma? Srimad Bhagavatam is the basis of Bhagavad Dharma. We are laying a foundation here of Bhagavad Dharma while getting more seriously study of Bhagavatam. Scrutinizingly as much as possible study Bhagavat, become students of Bhagavat.

Nityam Bhagavata Sevaya, by doing so one achieves prema pumartho mahan. So normally there is talk of only four purusharthas culminating in moksha but here Sri Krishna Chaitanya Mahaprabhu is adding a dimension. Pancham Purushartha and what is that? prema pumartho mahan, prema. Love for the Supreme Personality of Godhead, nothing in return – na dhanam na janam. What about a little moksha? No.

mama janmani janmanisvare, I don't mind another birth but one condition I have. In every birth I wish to get ahaituki tvayi, bhakti tvayi unto your lotus feet. I have rendered pure devotional service O Lord. And pure devotion, Srila Prabhupada always, always translates Bhakti as service, not just sitting idle and 'oh I have a lot of devotion and lots of devotion. I have lots of devotion.'

Show your devotion, translate your devotion in action. That's Bhakti Yoga and that's devotional service, not just lip service. Service with our hands, service with our feet, service with all the parts of your body.

hrsikena hrsikesa sevanam bhaktir ucyate (CC Madhya 19.170).

Bhakti is defined as when we are engaged as ourselves – our whole existence.

Hrsikena hrsikesa sevanam bhaktir ucyate – our senses are used in service of the proprietor of the senses. So Lord is not only proprietor of his own senses, the senses which we have, the proprietor of those senses is the Lord, hence He is known as Hrsikesa, Hrishika-Isha. He is the master of our senses so our senses should be serving His senses and that is yoga, Bhakti Yoga and Lord is satisfied and soul would certainly be more than happy, pleased in rendering that kind of service.

That is vyavasthiti that is the best situation, that is the ultimate constitutional position of all the living entities. Grantha Raj Srimad Bhagavatam ki Jai. We will talk something little about Bhagavatam and glories of Bhagavatam. You should

all have Bhagavatam, not just big pile of newspapers and all horror stories and crime what-not. You should immediately discard such best thing is to not let them come in your way and make your mind dirty. You just finished cleaning your body and you just had a shower and next thing is you want to dirty your mind, make your mind dirty.

By taking all that garbage in to the mind the mind becomes like a dustbin. All the dirt from all over the planet, as it is shrinking now and becoming a global village and then that Gram Katha of that village, it is all right there on fingertips. You watch, see, smell, touch all those. Nectar is available, Srimad Bhagavad purifies mind, satisfies the soul and that's the goal. So His Divine Grace Srila Prabhupada ki jai! He has kindly shared Bhagavatam with the rest of the world. The only thing Srila Prabhupada carried with him physically is Bhagavatam. There was him, his bead bag and he had a few trunks filled with Bhagavatam, he travelled like that with his Bhagavatam. That was the wealth of Bharat Vasrha he was carrying. He was travelling and his destination was New York which is the capital of this age of Kali Yuga. Capital of Kali Yuga is New York. Prabhupada, his destination was the capital of Kali. And he was travelling with his Bhagavatam, later on they became known as his time bomb- Bhagavatams. They exploded in due course of time they would be exploding.

Why have you come to our country?' This question was asked to Srila Prabhupada.

It was way back in '70's one reporter asked 'Why have you come?' Prabhupada said 'You also came to our country. And whatever valuables you thought all those items you bought to New York, you looted them. You exploited even the diamond called Kohinoor.' You heard of that one? 'Kohinoor ka hira' [Kohinoor diamond] it's there on display in the London museum, so many other things. Prabhupada said 'You know they forgot the most valuable gift of India!' When Prabhupada said that they immediately said 'Oh what is that? Which one is that

which we left behind?' He said 'our ancient India's culture that you left behind. The treasure in the form of Gita and Bhagavatam you left behind and the gift of the holy name.'

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare.**

These are export quality items, this is India's treasure. So you ask me why I have come. I have come to deliver these goods to you.' Free home delivery, so in that gift he not only delivered to Englishmen, but to all the men in this planet. Fourteen times around the world, sharing Bhagavatam, he was a mahabhagavat himself and sharing Srimad Bhagavad as it is, Srimad Bhagavatam ,the holy name. Go Mata ki jai!

The cows and Krishna conscious culture, the beautiful deities, Radha Radhanath is a gift of Srila Prabhupada. Prabhupada gave us the Lord. Some people they left Krishna behind when they came to the west they left Krishna behind but then Krishna caught up with them. Prabhupada brought Krishna with him and then Krishna was available, Radha Govind in New York, Radha Londonisvara in London and Radha Parisisvara in Paris. Rukmini Dwarkadesh in Los Angeles, Sri Pancha Tattva in Hawaii, wherever he went he installed beautiful deities of the Lord. Then the beautiful festivals of the Lord, Janmasthami, Ram Navami, Ratha Yatra festival and Tulsi Maharani ki jai!

tulasi krishna preyasi namo namah, so very dear. So Gita, Ganga, Tulsi, Bhagavad.

You may be pleased to hear that forty two years now, 'ISKCON was founded in '66 so we celebrated forty two years of ISKCON. Forty two years of ISKCON and it has spread in a hundred and sixty countries [Shouts of Haribol!]

Janmasthami was celebrated, Krishna Janmasthami, Krishna's birth. In a country in which they did not even know who Krsna is. Did you say that this is Krishna? What is that girl doing

there?’ They didn’t even know. A little child knows in India that is Krishna so that must be? Next to Krishna who is that? Radha! If that is Rama that must be? Sita. And if that is Narayan then? Lakshmi! From birth they know.

They didn’t know Krishna to begin with. So they’re Krishna’s, they don’t have another God. Everybody’s Krishna’s part and parcel, this is Chaitanya Mahaprabhu’s programme. He was Himself a lover of Bhagavatam, talking about Bhagavatam again. He is the Lord but ‘Bhakta avatar’ appeared as a devotee and spread the message of Love and affection in the form of Bhagavatam, not just giving discourses and praising Bhagavatam but hearing Bhagavatam every night. He would spend nights hearing Bhagavatam with Gadadhar Pandit and with other Vaishnavas and associates, He would share Bhagavatam with them, Radha Madhava topics with them. So we are very, very unlimitedly and eternally grateful to Srila Prabhupada for giving us the gift. So many gifts and to begin with the gift of the holy name. ‘Krishna, here’s Krishna, you take Krishna, take Krishna.’

nanda? pathi vaca? saurer na m??eti vicintayan [S.B 10.6.1]

Nanda Maharaja returning from Mathura, he has paid all his taxes and he has met with Vasudeva. Vasudeva has given some hints ‘there could be some troubles in Gokul. You better return, rush back.’ And Nanda Maharaja and other residents of Gokul are returning. Nanda? pathi, on the way back home he is thinking ‘the words of Vasudeva can’t go wrong. There could be some difficulties.’ And thinking like this ‘okay difficulties and what to do?’

Harim jagama sara?am, he took shelter of Hari, he started thinking of Hari, praying to Hari. Namaste Narasinmhaya. We pray to Lord Narasimha, pray to a worshipable deity. Well if we do not do so we should, that’s what we should be doing! In need of difficulty don’t call police. You will be in more difficulty, so stop calling police and it is said that you

call out,

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare.

That is his phone number, Krishna's phone number. It's the only phone number you need to know. So we take shelter of the Lord.

kamsena prahita ghora putana bala ghatini [S.B 10.6.2]

Sukadeva Goswami continues the narration, Putana, what a horrible person, terrible, causing terror in the hearts and especially making bala ghatini. Killing children was her target, she was specialized in killing children.

na yatra sravaṇādini rakṣo ghnani sva karmasu

Sukadeva Goswami says 'Wherever Lord is not remembered, Lord's is not remembered and Lord's glories are not chanted, there will be trouble all the time.' In other words to get out of the trouble the solution is

sravaṇam kirtanam viśṇoḥ smaraṇam pada sevnam

Think of the Lord, pray to the Lord

Man mana bhava mad-bhakto [B.G 18.65]

We can pray to the Lord and become His devotee, offer Him your obeisance's and worship Him. Where that is done, then you will stay out of trouble. The ghosts will not come and if you want to get rid of the ghosts then big kirtan in each room. Kirtan should be first done in the mind, not outside, in the mind. Fill up the mind with the glories of the Lord. Nanda-gṛhe, as she entered Nanda Bhavan, she goes all the way into the interior chambers and there is Krishna on the lap of Yashoda and immediately they mention here how Krishna was like a fire but covered with ashes. She couldn't see that underneath all what I am seeing here [there is] a fire that could burn and could cause my end.

vibudhya tam balaka marika graham

Lord as He looked He immediately understood who she was and what was her intention. No one informed and no-one else, he knew the one person that was..

He was little Lord, He is the knower of everything; He doesn't depend on His size. The Lord's strength, the Lord's knowledge doesn't depend on how small. He constantly the same, the Lord, in his Lila. Caracaratma, He describes that He is the soul of cara and acara the moving and non-moving, he is the sole cause of all that.

nimiliteksanah, immediately the Lord closed His eyes. He saw Putana arriving then Yashoda handing him to Putana and then He looks at her and then immediately He closes His eyes. We will be talking in a minute about,

anantam aropayad ankam antakam [SB 10.6.8]

Beautiful, wonderful sweet poetic selection of words here by Sukadeva Goswami. He says 'Anantam, Sri Krishna is unlimited and she keeps Krishna in her Ankam, lap.' Lap is called 'Ankah' but she doesn't know that this Ananta is Antakam, who would become the cause of the end of Putana. Antakam – end, death. So Ananta is in Ankah, in the lap of Putana and she is not aware that this person will get her.

Yathoragam, just like a snake, suptam abuddhi rajju dhih. But a less intelligent person may think 'oh this is just a rope!' Less intelligent person would think 'this is just a rope' and would try to pick up that rope and what would be the outcome of that? So this is what is going to happen to Putana which she is not aware of. She thinks she is very smart but now soon it will be proven who is smarter. So Putana has also closed her eyes.

Srila prabhupada in Krishna book also mentions reasons, there are some additional reasons, Putana, because she is in the dress of a lady but Lord knows she is a Raksasi, she is a

demoness. And she is not very straight forward – she is a tricky person and especially a killer of children so that, such kind of Lady's face he doesn't want to see so then He closes His eyes.

And then He thinks that 'soon she will be wanting to feed me, feed me her breast milk and she has also applied poison on her breast. I came to Vrndavana bhumi to eat some butter mixed with some sugar candy and some camphor but now all this poisonous stuff is here.' This reminds me that when they were churning up the ocean the first thing that emerged was halahal, poison and then Shiva helped out the whole world in drinking poison. He has in his neck place of drinking poison and holding it, Nilakantha blue throat. So Lord closes His eyes and is remembering Lord Shiva 'please come and clear up this poison and then I will go for the milk [laughter].'

So He has His eyes closed and He thinks 'I don't know what kind of milk is raksasi's milk. Is it regular milk?' So then you have to drink some bitter medicine or something? What do you do? Medicine is there so you want to close your eyes to drink and then throw a tablet [in your mouth]. 'So if it is that kind of milk I will have to close my eyes' so Krishna has another reason for Him to close His eyes. Then He is also thinking 'If I look at Putana in a merciful way, a merciful glance then she will be cured. If I glance upon her mercifully then she will not die.' But then He thinks 'if I open my eyes and show her angry eyes, she will be burnt right away and how could this lila continue?' So He didn't want a merciful glance and angry glance so he has closed His eyes.

He also thinks 'but she has come all this way, maybe some pious credits, maybe some ajnana sukriti.' If we want to remember something what do we do? Close again our eyes, try to remember. So Krishna wants to go through the history of charts and computer or whatever. The information is stored of all previous activities 'she has never done anything nice and so she deserves to be here.' So He is closing His eyes and He is

just taking the stock of all her history, all her acts before action. So like that, these are more reasons for Sri Krishna to have his eyes closed.

vara striyam tat prabhaya ca dhar?ite

When Putana was taking care of Krishna, putting on the lap and now she wants to feed the baby, Yashoda and Rohini are watching from a distance and they're kind of impressed with how they are getting along. Krishna is just lying on her lap and she is fully in her service attitude, so they are just watching from a distance and then finally she tries to feed the poison to Sri Krishna. Krishna has been, He is holding her breast with both of His hands and is trying to drink but ,

pra?ai? samam ga?ham karabhyam bhagavan prapi?ya

He is holding one breast so tightly and trying to take not just the milk out with her poison but the whole life of Putana! Then she really woke up, she gets up and she is two miles tall and Krishna is also up there. 'Vancha vancha Leave me, leave me!' She cried 'give it up, give it up' then she is trying to throw Krishna away. But He is clinging so tightly there is no way she can get rid of Him and He is drinking and drinking and drinking her life. She is not able to stand, she falls down crushing a big chunk of the forest trees and then,

Viv?tya netre cara?au bhuja? muhu?

So now her eyes are now like big eyes and throwing her kicking the hands and feet and struggling with her life and finally she is no more. Haribol!! Everybody said Haribol? Haribol! So you could imagine, you could only have a little imagination of what next? The twelve miles long person fell raising all the dust and all the sounds and especially Krishna was with her and 'where is Krishna? Where is Krishna? Where is Krishna?' And everybody's running around the dust and not being able to see, they must have walked by her body 'okay your ankles, okay the knees are here, okay your thin waist over here and her

breasts' running twelve mile marathon.

balam ca tasya urasi kri?antam akutobhayam

And finally when they reached where the breasts were, they were surprisingly pleased to see Krishna there. And what does he do? Kri?antam, He was playing.

Akutobhayam, no fear of any kind, fearlessly He was playing there.

gopyas turnam samabhyetya jag?hur jata sambhramah

Radha Radhanath ki jai!

They picked up Krishna from the body, chest, breast from there and immediately they want to make sure there is no influence of any sort of baby Krishna. Bathing Him in

go-mutrena snapayitva, in cow urine, sacred item, purifying and pleasing for the Lord is being used for bathing little baby Krishna. Go rajasarbhakam, when the cows walk so much dust is raised and when that dust is you catch the dust before it settles on the ground. So that dust is what they are using. They are also bathing Krishna with that kind of dust and smearing that all over His body. And they have cow dung, all cow products. Go Mata ki jai! Dear to Krishna so this is their wealth, this is their culture. With the cow dung they are putting different marks like we do with the tilak marks.

Dvadasangesu namabhih – dvadas

Twelve names they are chanting one after another applying the cow dung tilak.

om narayanaya namah, madhavaya namah, govindaya namah, madhusudanaya namah, trivrikramaya, vamanaya, srhidharaya, hrishikaya, padmanabhaya, damodaraya, vasudevaya namah.

Twelve names, twelve places with the tilak. The prayers are going on, the other day we heard Purusha Sukta,

indriya?i hrsikesa?

**pra?an naraya?o vatu
svetadvipa-patia cittam
mano yogesvaro vatu [SB 10.6.24]**

Translation: May Hrsikesa protect Your senses, and Narayana Your life air. May the master of Svetadvipa protect the core of Your heart, and may Lord Yogesvara protect Your mind.

**prsnigarbhas tu te buddhim
atmanam bhagavan parah
kri?antam patu govinda?
sayanam patu mahava? [SB 10.6.25]**

Translation: May Lord Prsnigarbha protect Your intelligence, and the Supreme Personality of Godhead Your soul. While You are playing, may Govinda protect You, and while You are sleeping may Madhava protect You.

**bhunjanam yaj nabhuk patu
sarva-graha-bhaya?karah [SB 10.6.26]**

So there were lots of prayers for Krishna to be protected. The concern for Krishna and the protection of Krishna is their prime duty. Soon we will be hearing that Garga Muni, he instructed them that 'take care of this child, be cautious be careful in looking after Sri Krishna.' So while they were purifying the body, chanting their mantras and praying to the Lord, there comes Nanda Maharaja ki jai! Nanda Maharaja is entering, so many other residents in Gokula also -they have been to Mathura paying taxes, they are all returning.

So they are all returning. Vilokya putana deham, when they saw Putana's body there and then they heard all the explanations they said 'yes, yes. Whatever Vasudeva had said, see? It has all come true.'

He is not ordinary person, He must be some kind of Rishi, this Vasudeva.' They are saying 'how did he know?! Whatever he said, exactly you see?' Kalevaram and so her body was long and

they wanted to burn the body so they came with different instruments to cut the body. They bought some axe to cut her body into pieces or where they would get such a big piece of wood to burn? So they are making body into smaller pieces and it's all piled up on top of each other and the final rights are performed.

And when the body was burning, dhumas caguru saurabha?. There was a nice fragrance everywhere, as if Chandan were being burnt, sandal. Her body was, all the smoke or Aguru, there's a scent ? Special, we also use in worshipping the deities. But the fragrance is like that but this is all because Krishna blessed this Putana. He killed her and that was a blessing in disguise.

Krishna drank the milk of Putana, Krishna treated Putana as mother, so her whole existence was spiritualized and her purified body as it was being burnt, there was a fragrance all around and with that there are few comments that Sukadeva Goswami..

**putana loka bala ghniraksasi rudhirasana
jighamsayapi harayestanam dattvapa sad gatim [S.B 10.6.35]**

'Just see, just see Sri Krishna's glories that Putana who normally drank blood especially of little children and she also had intention of killing Krishna, but because she treated Krishna as a child and had intention to feed not right thing – poison; but she had this thing of rendering some service, tattva – Lord gave her Sadgati. The Supreme destination was given to this Putana. And the question has been raised

kim puna? sraddhaya bhaktya krsnaya paramatmane [SB 10.6.36]

And her attitude was not even favourable but she rendered some kind of service- or made some kind of presentation that she wanted to serve. When someone- raktas tan mataro yatha someone in proper consciousness following in the footsteps of the ladies in Vrndavana or Yashoda Maiya of Gokula, If Lord is

worshipped following in the great footsteps of his devotees then what kind of responses, benedictions you could expect from the Supreme personality of godhead? Something to think about.

And phala stuti, towards the end of many chapters you- what is the benefit?

**ya etat putana moksam krsnasyarbhakam adbhutam
srnuyac chraddhaya martyo govinde labhate ratim [S.B 10.6.44]**

He does what? Govinde labhate ratim- he hears this chapter is known as 'Putana Moksam' Putana was liberated so this pastime of Krishna killing Putana, those who hear this with the shraddhaya (faith), the benefit is labhate rati. You will develop attachment. And attraction for Govinda – Haribol!

It is most purifying although you have to deal with bloody scenes. You've heard of 'five days of nectar' and thinking 'this is not nectar!' But the result is nectarian.

So Putana- So Krishna is six days old that day, the special festival, they took opportunity to take part and everyone is in festive mood and the first demon Krishna has killed is demoness, woman so I was just remembering that Sri Ram also killed demon. First demon He killed was Tadaka, yes Tadaka.

Also it all started with a woman killing demoness inauguration. So there's so many demons – this is Svahah, Putana Svahah. Then another one, Shaktasura Svahah and whirlwind demon Svahah, they are coming one after the other and each one taking different different forms. They are all sent, dispatched, assigned all these duties by Kamsa. Dhenukasura would be coming in the form of Ass then there would be Baksura coming as a big duck, crane and Vatsasura would come, a demon would take form of a calf and mix with other calves and Krishna catches hold of his hind legs and whirls and throws him.

And each time there's a –Pralambasura would be coming, Pralambasura, lamba means long demon, he was killed – Balaram killed him. Dhenukasura and Pralambasura they were killed by Balaram. Then one would come as Vrashabhasu, one demon would come and take a form of a bull, Kesi would come and he would take a form as a horse.

There would be Vyomasura, always residing in the sky, he lands and he tries to steal Krishna's friends. There were all these personalities who were making some kind of offering unto the Lord and they are sent getting one way tickets, huh? One way traffic, they only go they don't come back.

**paritranaya sadhunam vinasaya ca duskrtam
dharma samsthapanarthaya sambhavami yuge yuge**

So Kamsa in fact he had travelled all over the planet and all over the world and he was very powerful and he had defeated all these demons in different countries and planets and that is mother earth, we heard other day – first day. She was feeling burdened because of the presence of these demoniac kings and rulers and demons. So Kamsa had kind of gone all around picking up all these demons. He would defeat them and make them his associates, some kind of his colleagues and servants.

So when would return and go and bring with him, then he would go another time so he had a big stock of demons making Krishna's job much easier, right? So he would make Krishna's job much easier. He doesn't have to go door to door every town and every village looking for demons. They all have been gathered and they have been sent 'okay you go and now it's your turn today.' And Krishna's purpose, he has appeared to – and he likes to give good fight also, likes to fight. Not only play flute, he likes fighting as well.

He has a wrestling spirit and he does most of it, in Vrndavana He does killing by Himself, all the cowherd boys are scared and they climb up the trees and they watch the scene from

there. And when everything is over they say 'O Haribol Haribol!' Of course demigods come every time because they knew all these demons are harassing and so they would come showering flowers, playing their instruments and singing and dancing, every time this kind of gets repeated.

Sukadeva Goswami talks of Devatas coming and this putana and other demons their previous lives have been recorded, who they were in their previous lives. Very interesting study, so Putana was Bali Maharaja's sister, or daughter – both references they find. Although Bali Maharaj is one of the Dvadas Bhagavatas [twelve Mahajanas] -Balir vaiyasakir vayam. So he was performing big sacrifice and Vamandeva, Lord Vaman arrives at the scene. Vaman dwarf in the dress of a Brahmacari holding Kamandalu and umbrella, ornaments and beautiful features.

As he was arriving, Ratnamala the daughter or sister of Bali Maharaj, she was captivated by the beauty of this child. So charming, she was thinking 'I wish I could have a son like this boy, I wish I could have a son like you.' So Lord had taken note of this, this lady has expressed an intense desire to have a son like me.

'There is no-one like me, there's just me [laughter] so I have to appear. I have to give her an opportunity to be my mother.'

So that desire was fulfilled, Krishna here came as son of Vasudeva and Devaki. Prishnigarbha first time and then Vaman second time and Krishna third so three times Vasudeva and Devaki had Lord as their son and when the Lord appeared as Vamandeva, this lady had a desire and she had to wait for Krishna to appear as Sri Krishna and then here she goes.

For a few moments at least she made that role of Krishna being her child but later on in that pastime as Vamandev arrives and Bali Maharaj is so charitable, wants to give charity, 'yes Brahmacari what could we give you?'

‘Oh just three steps of land.’ ‘Oh that’s all? You are insulting me, I am proprietor of the whole universe! Just three steps of land? No no no.’ So we don’t need to go through the whole pastime and story, so ‘okay go ahead, three step.’ And then Vaman becomes Trivrikram, this short person he grows up and up and up. He was so tall now – he had asked for three steps.

So he is going to take the three steps, He took one step and half of the universe was covered. Then one more and okay one more, another step – narakam (the lower planets).

There’s no more property anywhere is left. ‘You promised me three steps! Third step please- where should we keep the it?’ And Bali Maharaj said ‘now I have only my head at my disposal, you may put your foot on my head.’

And with that he surrendered everything and he took everything from Bali Maharaj and Bali Maharaj also was tied up and here Ratnamala, the sister or daughter of Bali Maharaja also was watching this scene. ‘Oh I thought he was such a nice, sweet boy. He looked sweet but look how he behaved, how he has treated Bali Maharaj. I would like to give him poison- kill him and finish him.’

That was the second thought she had and the first one ‘could I have him as a child?’ And then Krishna becomes her child and then the second thought ‘oh i would kill him!’

And also she had that opportunity to try to kill Krishna. So by hearing killing pastimes- Krishna killing this demon and that demon- the tendency a lot of times is to go for nectar and avoid all those bloody scenes, go for nectar. And of course some of them skip everything and go all the way to rasa lila nectar. His killing pastimes have been so interspersed throughout Bhagvatam, they have purpose why they are there. These pastimes should not be skipped or jumped or – one should read those pastimes, purifying. What happens is the – each

demon has a special identity – in a bad way, a bad quality.

Each represents one or few of the anarthas- someone lusty or some angry, some greedy or this or that. And by hearing those pastimes we also become free from that bad quality which that demon represented.

Kasyapa Muni's Instructions to Diti and

Kasyapa Muni's Instructions to Diti and

Venue: Vrindavan

01 12 2016 [1:03:06]

nadhauta-padaprayata
nardra-padaudak-sira?
sayitanaparannanyair
nanagnanacasandhyayoh [SB 6.18.51]

This is Kasyapa muni speaking to Diti, giving various series of instructions.

Translation: You should not lie down without having washed both of your feet or without being purified, nor with wet feet or with your head pointed west or north. You should not lie naked, or with other women, or during the sunrise or sunset.

This is list of do's and dnt's. Please repeat.

dhauta-vasasucirnityam
sarva-mangala-samyuta
pujayetpratparasatprag

go-vipransriyamacyutam [SB 6.18.52]

Translation and purport by Srila Prabhupada ki jai.

Translation: Putting on washed clothing, being always pure and being adorned with turmeric, sandalwood pulp and other auspicious items, before breakfast one should worship the cows, the brahmanas, the goddess of fortune and the Supreme Personality of Godhead.

Purport: If one is trained to honor and worship the cows and brahmanas, he is actually civilized. The worship of the Supreme Lord is recommended, and the Lord is very fond of the cows and brahmanas (namobrahma^{ya}-devaya go-brahmana-hitayaca). In other words, a civilization in which there is no respect for the cows and brahmanas is condemned. One cannot become spiritually advanced without acquiring the brahminical qualifications and giving protection to cows. Cow protection ensures sufficient food prepared with milk, which is needed for an advanced civilization. One should not pollute civilization by eating the flesh of cows. A civilization must do something progressive, and then it is an Aryan civilization. Instead of killing the cow to eat flesh, civilized men must prepare various milk products that will enhance the condition of society. If one follows the brahminical culture, he will become competent in Krsna consciousness.

So Diti vows to kill king Indra, is the title of the chapter. Just to protect king Indra and the company, the Lord has killed Diti's two sons, first Hiranyak^a followed by Hiranyakasipu. And of course, this was too much for Diti to handle the loss of two children. And they were killed just to favor Indra. And the killer is of course Vishnu. So she is not tolerant and also envious of Indra. So now she wants to kill that Indra who kind of became the cause of the killing of her two sons. So now she wants to give birth to a son who would be the killer of Indra. She has approached her husband Ka^{yapa}

muni and she has confidentially disclosed or revealed her mind. She said “I want your help! help! help! My dear husband.”

Then Kasyapa Muni has come with some strategy. You do some do's and don'ts, as a result, you will have a son and for sure he would be the enemy and killer of Indra. And off course, you have to do perfectly well, flawless. If there is any flaw or any shortcomings that will spoil the whole thing and the son to be born, instead of him becoming a killer of Indra, he would be a supporter and friend of Indra. So it was ok with her. And of course, where we stand now in this chapter she is in the middle of receiving the instructions, the process. The first verse that we read has the nishedha part (Don't do this), the second verse which we read says you do this. This has been spoken by Kasyapa Muni. The verses which we read says nadhauta-padaprayata. Before you lie down make sure you have washed both the feet.

Both feet have to be washed. nardra-padaudak-sirah. Then you have to wash and wipe them dry. They should not be wet before you sleep. That is taken care of washing, then wiping the feet, making them dry. Make sure when you lie down your head is not towards the north and not to the west. Nanyair, when you lie down, there should be no one else. But you alone. Nanagna, make sure you are not naked. And do not lie down. Two times mentioned, sandhyayo?. The joint of the night and the day that is morning, another joint of day and night that is evening, so during these two periods, you should not lie down. Quite a details list. All these rituals. Much easier to just chant Hare Krsna. Not to worry about all these details and then no hard and fast rule also.

**namnamakari bahudhanija-sarva-saktis
tatarpitaniamitahsmanenakala?
etad?sitavakrpabhagavanmamapi
durdaivamid?samihajaninanuraga? [CCAntya 20.16]**

Translation: "My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.

There are no hard and fast rules for chanting. Here there are lots of them. And not easy also to follow in the age of kali. So we are asked just to chant Hare Krishna. But Kasyapa Muni goes on, and this is to do part. This is easier. This is something we could also do.

dhautā-vasa, make sure your clothes are clean. sucirṇitya?, always being cleaned. Sarva-mangala-samyuta, and once done this purification part, clean clothes etc. She is a woman. You could put on some ornaments. Your body could be decorated with turmeric, sandalwood pulp. Not lipstick and the whole cosmetic industry. During Vraja Maṇḍal parikrama we recommended all the ladies to take some Vraja rāj with them, take the dust of Vṛndāvan and just applied that whole over body or face. The body will be sanctified, purified and beautified also. That's not going on, but instructions are here for the civilized society.

Pūjāyeta, you worship, pratarasatprag: before breakfast, you have to do pūjā and pūjā of go-vipran. Personalities are mentioned. You worship cows, Brahmanā, Laxmi (The goddess of fortune) and Supreme Personality of Godhead. And then Prabhupada is highlighting,

namobrahmanya-devaya

go-brahmana-hitayaca

jagad-dhitaya krsnaya

govindaya namo namha [Visnu Purana 1.19.65]

Translation: “My Lord, You are the well-wisher of the cows and the brahmanas, and You are the well-wisher of the entire human society and world.” [Visnu Purana 1.19.65]

This is done in a civilized society. They worship the cows and the Brahmanas. There is a culture of worshipping Brahmanas and cows. Even Lord worships the cows and Lord worships the Brahmanas. Krishna – Balarama takes care of the cows. Krishna has one job, one service He has. Everything is past times. But He has one job to do that is all day He has to take care of COWS.

**luta luta dadhi makhana khayo, gvala-bala sanga dhenucarayo
aiselila-dhamako (mera) barambara pranamhai**

Translation: He who sneaks around to steal yogurt and butter, then hides to eat it, and who tends the cows in the company of His cowherd boyfriends – unto He who is the reservoir of playful pastimes, I offer my most humble obeisances again and again.

Our God is herding cows all day long. He also does stealing. Our God is a thief. He steals butter that comes from the cows. It's like salary He gets. The fruit of His labor. He is laboring hard taking care of the cows all day long. In return, He gets little butter. This is all He gets for taking care of the cows all day long. Krsna has set the standard of serving Krsna and serving brahmanas and also honoring brahmanas.

namobrahmanya-devaya

He is the worshipper of the Brahmanas and cows. Sudama brahmin came to Dwarka visiting his friend. He was a poor friend of Krsna but was a Brahmin. Lord Krsna was sitting with Laxmi (Rukmini) on the throne. As soon as He saw, He didn't even take permission from her, He ran and rushed and He welcomed him by deep embrace. And the Lord was shedding tears. That way He was doing abhishek of Sudama brahmin with His tears. He brought him into the palace. He made him sit on the same

throne on which He and Rukmini used to sit. Brahmin didn't even have the proper clothes. Very thin and skinny body. But Lord Krsna worshipped him. He offers worship to the cows. He serves the cows. He even massage the calves' feet. When the calf is tired and straggler (left behind) then Krsna picks him up and carries him.

Or Krsna may sit down with the calf on his lap and do gentle massage to the calf. He is grazing them all day long. That is serving the cows. He was very anxious to serve the cows and the calves. And Krsna from Gokul they came over to Vrndavan. Krsna was 3 years and 8 months old only, He proposes that He want to serve and take care of cows. Yashoda was not in favor of His proposal. She said, "You little boy, still drinking my breast milk, you never left home or our home town." In Gokul, Krsna used to be just in town. He has never been out of the town. Now He is proposing I will go to the forest to take care of cows. And then Yashoda and Nanda were having a debate. She was not in favor nor letting her darling Krsna go into the forest at such a tender age.

But Krsna was insisting that "No no I want to go." He was anxious to serve the cows and calves. Nanda baba was in favor. And In this way, Krsna had become vatsapal. the calf herd boy. That was the first service that He was given. But as He grows in age and become more competent. When He becomes 5 years old (pauganda) all the assembled Vraja -vasis decided in favor of Krsna becoming a cowherd boy. Krsna was very eager to care and serve cows of Vrndavan. And the cows also were very eager to be in the company of Krsna all day if that was possible. Cows were not going into the forest without Krsna. Cowherd men were struggling to bring the cows into the forest, but they were making a U-turn and come back and be there in front of Nanda bhavan. They said if Krsna will not come with us then we will fast and will do a hunger strike. And the cows were just sitting there. They were serious. They would not go. So Gopas were compelled to make a decision.

This is His manifest pastimes. He is taking birth and then He is a young boy. Then He begins the herding the cows. This is manifest lila. But it is eternal pastime, unmanifest lila. He is always a cowherd body. Eternally herding and serving the cows, watering the cows. He brings them to various kundas. There are so many kundas in Vrndavana so that cows can graze in the forest, grazing lands and fields and when their belly are full they also need water, so they brought to nearby kunda. When Cows drink water, Krsna also likes to drink water. He drinks the water, the way the cows drink. Cows don't use their hands or feet for drinking water. They just directly drink with the mouth. So Krsna also right there on the bank of kunda, He bows down with His hands on the ground and He begins drinking the water the way cows drink. He likes to imitate the cows.

Krsna loves and serves the cows. Krsna entertains cows with His flute playing. I think I was talking about this on Gopaastmi day also. When their bellies are full they sit down and then they chew their cud. Then Krsna climbs up the tree and plays His flute and while they are chewing the cud Krsna entertains them with the sweet flute. Krsna is playing flute for their pleasure. So many dealings for the service and pleasure of cows and the service of brahmanas also.

namobrahma?ya-devaya
go-brahma?a-hitayaca
jagad-dhitayakrsnaya
govindayanamonamah

Krsna-Balarama ki Jay
Nitai Gaura Premanande
HarihariBol

Devaki prayers to the four armed Lord

Devaki prayers to the four armed Lord

Venue: Bhaktivedanta Manor

03 05 2016 [53:15]

sa tvam ghorad ugrasenatmajan nas
trahi trasthan bhrtya vitrasa hasi
rupam cedam paurusam dhyana dhisnyam
ma pratyaksam mamsa drsam krsisthah [SB 10.3.28]

Translation: My Lord, because you dispel all the fear of your devotees, I request you to save us. You give us protection from this terrible fear of Kamsa. Your form as Vishnu the Supreme Personality of Godhead is appreciated by yogis in meditation. Please make this form invisible to those who see with material eyes.

Purport: The word dhyana dhisnyam is significant in this verse because the form of Lord Visnu is meditated upon by yogis (dhyana-vasthita-tad-gatena manasa pasyanti yam yoginah). Devaki requested the Lord, who had appeared as Visnu, to conceal that form, for she wanted to see the Lord as an ordinary child, like a child appreciated by persons who have material eyes. Devaki wanted to see whether the Supreme Personality of Godhead had factually appeared or she was dreaming the Visnu form. If Kamsa were to come, she thought, upon seeing the Visnu form he would immediately kill the child, but if he saw a human child, he might reconsider. Devaki was afraid of Ugrasena atmaja; that is, she was afraid not of Ugrasena and his men, but of the son of Ugrasena. Thus she requested the Lord to dissipate that fear, since He is always ready to give protection (abhayaṁ) to His devotees. "My Lord," she prayed, "I request You to save me from the cruel

hands of the son of Ugrasena, Kamsa. I am praying to Your Lordship to please rescue me from this fearful condition because You are always ready to give protection to Your servitors."

The Lord has confirmed this statement in the Bhagavad-gita by assuring Arjuna, "You may declare to the world, My devotee shall never be vanquished." While thus praying to the Lord for rescue, mother Devaki expressed her motherly affection: "I understand that this transcendental form is generally perceived in meditation by the great sages, but I am still afraid because as soon as Kamsa understands that You have appeared, he might harm You. So I request that for the time being you become invisible to our material eyes." In other words, she requested the Lord to assume the form of an ordinary child. "My only cause of fear from my brother Kamsa is due to Your appearance. My Lord Madhusudana, Kamsa may know that You are already born. Therefore I request You to conceal this four-armed form of Your Lordship, which holds the four symbols of Vi??u—namely the conch shell, the disc, the club and the lotus flower. My dear Lord, at the end of the annihilation of the cosmic manifestation, You put the whole universe within Your abdomen; still, by Your unalloyed mercy, You have appeared in my womb. I am surprised that you imitate the activities of ordinary human beings just to please Your devotee." Devaki was so afraid of Kamsa that she could not believe that Kamsa would be unable to kill Lord Vi??u, who was personally present. Out of motherly affection, therefore, she requested the Supreme Personality of Godhead to disappear. Although because of the Lord's disappearance Kamsa would harass her more and more, thinking that the child born of her was hidden somewhere, she did not want the transcendental child to be harassed and killed. Therefore she requested Lord Vi??u to disappear. Later, when harassed, she would think of Him within her mind.

sa tvam ghorad ugrasenatmajan nas

**trahi tratan bh?tya vitrasa hasi
rupam cedam paurusam dhyana dhisnyam
ma pratyak?am mamsa drsam krsisthah**

Translation again

My Lord, because you dispel all the fear of Your devotees, I request You to save us and give us protection from the terrible fear of Kamsa. Your form as Vi??u, the Supreme Personality of Godhead, is appreciated by yogis in meditation. Please make this form invisible to those who see with material eyes.

So this is the birth of Lord Krishna, what I was meant to talk was the pastimes after He has taken birth and then immediately His childhood pastimes first of all in Gokul and then later on in Vrindavan.

Devaki like every other mother, thinking of the protection of her child. She thinks even her child could be killed, could be harassed, beaten up or could be wounded. So many things are possible, she is thinking like this. That is ignorance on her part.

She is put into that kind of transcendental ignorance. We are ignorant, we are really ignorant, pure ignorance. But then devotees like Yashoda, like Nanda Maharaja, like cowherd boys, like Gopi's they are also transcendently in Yoga maya. Yoga maya puts them in some kind of ignorance, especially not letting them know Lord as He is. The transcendental nature of the Lord. So bhakta could have said 'Hey! He is the Lord and His form is transcendental.'

**nainam chindanti sastrani
nainam dahati pavakah [BG 2.23]**

'The soul cannot be killed and he is the supreme soul. What are you talking about Devaki? He cannot be killed!'

No weapon can kill, agni, the fire cannot burn. na sosayati marutah and no amount of wind or hot air can burn or make it

dry. The body dries but no amount of water can make the soul wet. Whatever amount of water cannot touch the Supreme soul. So that is the nature of the Lord, that is the form of the Lord, Sac-cid-ananda vigraha. Just see what Devaki is talking about. She is afraid and hence all the prayers here, a lot of prayers of course.

Vasudeva was the first one to take turn of offering prayers which is also unusual. Do you when your child is born, did you offer prayers to the child? No, maybe a thoughtful prayer to the Lord 'please protect the child, please protect the mother that the whole affair, the delivery may go through smoothly and the less pain.' Yes for that but we don't pray to the child.

Anyone here? Child, helpless child and pray to him? But here the Father and Mother Vasudeva and Devaki they both have Pratyaksam, they have seen the Lord. They are the first ones to see the Lord and there is a description of how what the Lord looked like. Sukadeva Goswami He has also seen and describing what Vasudeva and Devaki saw in the prison house of Kamsa, a little baby baby Krishna. And that is of course before appearing as a baby the Lord had appeared as Visnu. Four handed form 'hey, how could I hide you?! Your four arms. Please disappear, drop these two additional hands. For sure he will then take you seriously. So my dear Lord.' Of course he is saying 'Lord' so there is some understanding that he is the Lord. But still he is afraid of this ghorad ugrasena atmajan. ugrasenaatmajan – the son of Ugrasena. And what he could possibly do, 'trahi please protect.'

So the Lord has responded to his prayer and he has not completely disappeared from the vision altogether but from four handed form He has become two handed child. And the Lord is going to do a lot of things now. The Lord wanted to protect Himself and because the parents are really worried about Him, their worry is that would He survive? Would Kamsa allow the existence of this child? They were really concerned. So after

Lord has gone, Bala Krishna, Baby Krishna and then He has got His own plan. There is a whole strategy. How to get out of there. Before anyone, Kamsa would get to know the eighth child has taken birth and the whole strategy is in place.

He is not consulting anyone, the father and mother are not competent. They do not know what could possibly be done so she was just suggesting 'okay, okay, okay, at least no four hands. Go for two hands and let's see what happens.' So we go for two hands, two hands, not four hands and then probably. From four hands to two hands status, so Lord He is the Lord. Even as a baby He is the Lord. It doesn't make Him Lord later on; He is already Lord, already Lord. And He knows exactly what could possibly be done and He has proposed 'Daddy, my dear father, please get me out of here.'

And Vasudeva probably wondered 'What? Don't you see the shackles? I can't even move, I'm tied down here and you say I should get you out of here, how is that possible? But as the child suggested, he has picked up his baby Krishna with the intention that the Lord is saying 'okay, get me out of here,' Vasudeva is now going along and as soon as he picked up the child the shackles were shattered. They were in pieces and Vasudeva was free to do anything and everything, go anywhere and everywhere. As we accept the Lord in the heart, become free.

Radha Gokulananda ki jai!

And Vasudeva begins, Vasudeva is carrying Vaasudev, I usually say this to make sure we are understanding the difference of these two names, how they're pronounced.

Vasudeva is father and Vaasudev is son. Vaasudevaya – Om Namo Bhagavate Vaasudevaya, you can't say Om Namo Bhagavate Vasudevaya. Om Namo Bhagavate Vaasudevaya. Bhagavan Vaasudev, and father is Vasudeva. So Vasudeva is carrying Vaasudev and he is now moving, trying to move out through the door. Locked,

giant sized. No problem. Of course as Vasudeva comes the door is not only closed but locked. He is just following the order of the child 'get me out of here.' 'Okay.' As soon as he comes and is standing in front of that door with the child, locks are unlocked. Door is opened. Automatic, so the system automatic is not a new thing. So there, when I first time went to the airport in '77 and Prabhupada had arranged a trip to bring his Doctor to Allahabad, Dr. Ghosh, anyway I went into the airport and I had my bag on my trolley and was pushing towards the door. The door was all closed and I was, I parked my trolley and was going forward. I thought I had to open it before I could enter with my hand baggage. As I moved forward closer toward the door opened.

I was like 'hey what happened, ghost? Who opened the door? So that was automatic. When you don't know what happened, who did it, automatic. Then we end up saying 'automatic.' Factually there is nothing like automatic, there is always a cause. So here the cause of all causes He was getting these doors, they automatically opened. Door after door after door was being opened and of course all the guards, extra security was in place. Of course in those days Kamsa was more alert. 'The child is expected any day, any day, any day.' So then he had extra security but then, what good was all that security? They are all snoring, sleeping and there was no-one to stop. Their guns were on the floor and Hari Hari.

So Vasudeva was out of the prison. And then the first person who greeted Sri Krishna, Bala Krishna was Balarama. Balarama had come from Gokul, he had already taken birth and he had come in another form as Sankarshan. And {singing} swagatham Krishna, I don't think he sang the song but that was the mood.

And he does, Ananta Sesa glorifies the Lord and Balarama serves Sri Krishna. So Vasudeva is carrying, so outside the prison it is also rainy season, you call Shravan? So immediately Sankarshan is taking position, holding umbrella. His hoods are serving as umbrella just over Vasudeva for the

baby Krishna going that way. And because it is night time, yes night time? So some time was spent in praying, both offered prayers and then some more time then going through gate after gate after gate.

That night something special also had happened with the moon. It was the night of asthami, Krishna asthami – half-moon. So moon is half-moon, asthami is moon – is half moon. No moon, full moon and in the middle half-moon asthami. So Lord was waiting, when is moon going to rise? 'Let the moon rise first before I rise, I appear.' Because, Krishna was appearing in the Moon dynasty. Chandra Vamsi Krishna, Surya Vamsi Sri Ram. So he is waiting, wanting moon to rise and to appear first. In fact it's kind of simultaneous, while the moon, the Chandra was rising in the east, Krishna Chandra rose from the oceans like womb of Devaki.

So there was some moonshine but Balarama also was providing some extra light. All his hoods were decorated with jewels and they were providing some glitter, some light for Vasudeva to walk through the lanes and by-lanes and some hidden paths. So hidingly he wanted to go through Mathura town. It is said, I heard this, Radha Govinda Maharaja said this. I don't know where he found this out from. He said that that night was special in another sense in that the dogs were sleeping also.

All the Mathura dogs were sleeping, the dogs are on night duty. No one employs them but they are around and barking. So they were fast asleep. Because if they had been awake, they would see 'hey'. Of course they would not know {laughing} they are just dogs. 'Someone is walking by' they would be barking. And that barking could have woken up some residents in the area and they would see 'hey hey Vasudeva, let's look where is he going?'

And they could they are Kamsa's men so they could be trouble. Have you made that connection? That's why even the dogs were fast asleep and so in that way the path was clear and in

walking and walking Vasudeva comes carrying Vaasudev.

Come on the banks of the Jamuna, Yamuna Maiya ki Jai! Because it is rainy season, Yamuna is over flooded. So he is standing on the bank of Yamuna. How to cross this flood situation? So the Yamuna took advantage of this flood situation, 'Here is my Lord! And he would like to go across. I better do something so then my path is cleared, if not I could be in trouble.'

Then she remembered, this is in the Bhagavatam. Everything is originated from Bhagavatam. So she remembered that Sri Ram, when He wanted to cross the Indian ocean and go to Lanka there was some delay on the part of Samudra Devata. The ocean God was delaying then Ram became furious. He took his bow and arrow and the whole ocean was shaken up. All the creatures were in trouble. So if I do not co-operate with the Lord, if I do not rush and do something quick, I could be in a similar situation as Lord was trying to deal with that ocean, disobedient ocean. So remembering that, Jamuna also thinks of another thing 'oh when Lord grows up and it is the time for His marriage and my marriage, I will be marrying Him. I will be the fourth queen of the eight principles. I will be the fourth one, Kalindi.

So if I don't behave or assist or co-operate now, then when the marriage proposal comes, then it will not be considered favorably. So I have to be careful.' So thinking thus, the Yamuna made the whole path clear of the water and Vasudeva entered the whole body of water here and in the middle he is walking, carrying. They also say that initially the water seemed rising a bit because Yamuna was trying to have a touch of the transcendental form of the Lord. Okay she had it so then she cleared the path and Vasudev now across the Yamuna. The destination now is Gokul.

krishna jinka nama hai gokul jinka dham hai

Lord is going to make Gokul as His abode, His residence.

So Vasudeva is going through different emotions as he is carrying baby Krishna to Gokul. He was going very slow and then he would think 'hey, if I move slow like this then it would take forever to get there and who knows? News may reach Kamsa. And so he would come running, chasing after and catch up with me. I will run!'

Then he would begin running, carrying baby Krishna. But while running with baby Krishna then he would be thinking 'hey! If I run fast like this I will be in Gokul quickly, very soon. Then I will have to leave this child there and I will be deprived of his association. I better take extra time on the way.'

Thinking like this he would slow down but as he would slow down he would think 'hey but this is taking so much time. Kamsa may catch up so I better run' and so he is running. But then while running 'but hey I will be there in Gokul very soon I better slow down.' So he was going through this, these emotions. But then finally, what time he arrived in Gokul, for Brahma Muhurta?

Before everyone got up, everyone was till fast asleep and Vasudeva entered not only Gokul but entered Nanda bhavan. Not only Nanda bhavan but he entered those inner chambers, the quarters where Yashoda had given birth to two children. They were Krishna and Krishna anuja. Bhagavatam says Krishna anuja.

'Anu' means to follow and 'ja' means like a ja here, atma-ja. Ugrasena atmaja, Ugrasena's atma gave birth to, that's Kamsa, Ugrasena atmaja. Kamsa is born, ja means janma, birth so Krishna anuja, Krishna appears in Gokul. Yashodanandan and baby daughter also has taken birth. These are some confidential matters, don't tell anybody.

Only Gaudiya acarya's have revealed these secrets. So Vasudev Krishna or Mathura Krishna, who is Vaasudev? So that Vaasudev becomes part of Yashoda Krishna, Vrndavan Krishna and the two Krishna's become one Krishna, okay. There are three now, one coming from Mathura and two children in Gokul. So one from

Mathura Krishna and Yashoda gave birth, two in Gokul, so those two Krishna's become one and the third child, the daughter was this Yoga Maya.

She was asked by the Lord 'you go! You go to that Vraja. And she was given her whole homework with Kamsa and Balarama and she moved him from Devaki's womb to Rohini's womb. So she had done that and now she is also appearing as sister of Krishna, Yashoda's child. So Vasudeva takes that baby daughter back to Mathura and there are many more things to follow but we could see how the parents were concerned about the protection of the child.

So they prayed, especially Devaki. 'Please protect, please save. Please save us, give us protection from this terrible fear of Kamsa.' So first of all their fear is, they are more concerned, more than their own selves, Vasudeva and Devaki's concern is the protection of the child.

So this is our wonderful Krishna, there's nothing impossible for Him. Impossible is a word in a fool's dictionary. So we could still be fools. We have our limitations although it says 'fool's dictionary.' Impossible, for sure for the Lord there is nothing impossible and he protected himself and later on he is protecting Vasudeva and Devaki and he always protects.

Prabhupada is quoting the verse 'Arjuna go ahead, Arjuna go ahead and declare boldly 'na me bhaktah pranasyati.' My devotee never perishes. My devotee is always protected, always protected.' (Bhagavad Gita 9.31)

So 'my devotee is always protected' we have to be a devotee. We better see whether we are his devotees, then expect protection, then protection. Then connection or conclusion, 'I protect' devotees are protected, so we have to be devotees and then expect protection. 'I don't want to be a devotee and still I want to be protected.'

So then Maya handles, Lord's external energy handles us and we

go through a lot of harassment, a lot of trouble in the form of birth and death, old age and disease and this and that, but those are the main four things. But as we become devotees, surrender unto him, come to him and then we are protected so we know we are protected. So the Lord has kindly, out of his kindness, out of his compassion- we have been chosen and we have been bought to him so the idea of surrendering unto the Lord and knowing the Lord, serving the Lord and then becoming a devotee of the Lord this begins with:

**brahmanda bhramite kona bhagyavan jiva
guru krishna prasade paya bhakti lata bija (CC, Madhya Lila
19.151)**

It begins with Krishna again. Then next some of His chosen souls are fortunate and then they are bought to the International Society for Krishna Consciousness whose founder Acarya is Srila Prabhupada ki jai!

Srila Prabhupada led his army, there's siksha guru's and diksha Guru's and there's vartma pradarshak Guru's and Chaitya Guru, he remains and continues to be our Chaitya Guru. So together they have made us fortunate and as we have taken shelter of..

Or as Vasudeva just- he was also shackled, bound up but as he lifted Vasudev he was free from all the shackles. Likewise as we lift we accept the Lord in our heart, in our lives. Immediately in different forms including the form of prasadam we accept the Lord, sweet form of the Lord; sweetest form of the Lord. We are free, we are protected. We accept the form – Radha Gokulananda ki Jai! And we serve the Lordships

**man mana bhava mad bhakto mad yaji mam namaskuru
mam evaisyasi satyam te pratijane priyo 'si me (Bhagavad gita
18.65)**

We are devotees of Radha Gokulananda, Mad bhakta- become Mad Bhakta, my devotee. 'Worship me, offer me your obeisances and

remember me'

mam evaisyasi satyam te pratijane priyo 'si me

Then he said that to Arjuna 'then I'll bring you back to me' mam eva – 'you will come'. Mam eva, 'to me only you will come.' So this is all lined up by Guru Gauranga, Krishna, Prabhupada- they have given all this beautiful, wonderful arrangements and we are being benefitted and this arrangement has become fifty years old this year.

ISKCON's golden jubilee celebration ki jai. We are celebrating fiftieth anniversary of ISKCON and so many, those who come in contact with Iskcon, serve Iskcon, then we serve Guru Gauranga and the protection and perfection is guaranteed. So be part of Iskcon and serve Iskcon, Guru and Gauranga and the protection and perfection is guaranteed.

Haribol.

Krsna, non-different from Krsna Chaitanya

Krsna, non-different from Krsna Chaitanya

26 02 2014

ISKCON Mayapur [18:02]

In the beginning, there is a sraddha, komal sraddha,. Rupa Goswami Prabhupada describes in Bhakti Rasamrta Sindhu, komal shraddha- tender. Then while hearing,

vaisnava sanga, sandhu sa

a means hearing, then bhajana kriya- practicing, anartha nivriti- ceto darpana marjanama. That means there is abhadra, amangal cleansing. And

then nistha is achieved. That is a big, big step forward on the way up or unto the prema, sraddha to prema. You are hearing and then asakti that causes more hearing. Asakti, ruci, that's also hearing; then bhava and then prema like that.

So, sravana utsav is a wonderful festival giving us the opportunity to become fixed devotee of Gauranga. Becoming attached to Him, attached, maccitta.

**mac-citta mad-gata-prana
bodhatantah parasparam
kathayantas ca mam nityam
tusyanti ca ramanti ca [B.G. 10.9]**

With great pride, Lord is talking about His devotees. My devotees, oh My devotees. mac-cittah. Cetanah, the consciousness, mac-cittah, glued onto My feet, to Me, bow down.

bodhatantah parasparam

They are just talking, conversing and reminding each other.

mac-citta mad-gata-prana

Giving their prana to the Lord.

kathayantas ca mam nityam

All the time they are talking about Me, kathayantas ca mam nityam tusyanti, they are satisfied doing this. tusyanti ca ramanti ca. It has become their life style, their life. No wonder who needs such life, ramanti ca. So, yesterday, we were talking Krsna is Krsna Chaitanya. You know that there is a Krsna, non-different from Krsna Chaitanya, Lord Sri Krsna Chaitanya is non-different from Sri

From

Krsna.

namo maha vadanyaya, we started from there and from this sastras, this purana, that purana, Mahabharata, the predictions of Lord's advent.

mayapure navadvipe

bhavishyami shaci-sutah [Garuda Purana]

“In My original spiritual form, perfect and complete, I will become the son of Shachi-devi in Navadvipa Mayapura.

In the Markandeya Purana, the Supreme of Godhead declares:

golokam ca parityajya

lokanam trana-karanat

kalau gauranga-rupena

lila-lavanya-vigraha

“In the Kali-yuga, I will leave Goloka and, to save the people of the world, I will become the handsome and playful Lord Gauranga.”

The Caitanya Caritamrta, in the beginning talking about what? Effulgence, talked about in Upanishad, they are rays coming from the Personality of Godhead Sri Krsna Caitanya Mahaprabhu. Oh, that super soul, that is You. He is also, sad aisvarya purna bhagavan

krishnat param kimapi tattvam aham na jane

There is no superior truth superior to Krsna or Krsna Chaitanya.

anarpita-carim cirat karunayavatirnah kalau

samarpayitum unnatojjvala-rasam sva-bhakti-sriyam (CC. Adi-lila 1.4)

Lord appearing to deliver the unnatojjvala-rasam – madhurya ras, the top most condensed of all the rasas. He appeared to relish and share that. He relishes those in Vrndavan as Sri Krsna and when He realized that oh, Radharani relishes more. Is there something that I do not know? Am I lacking something? Then I should do something about it. And then what does He do? He appears as Gauranga, Sri Krsna Caitanya. It is very basic.

sri krsna caitanya Radha krsna nahi anya

Sri Krsna Caitanya is non different from Radha and Krsna. Radha krsna nahi anya – Sri Krsna Caitanya. So then there is Gauranga with Radha bhava, Radha dyuti, navami krsna svarupam.

I offer my obeisance's into that svarupa of the Lord which have Radha bhava and Radha dyuti, the complexion of Radharani and devotion of Radharani. That is why He is Gauranga because Radharani is Gaurangi. Radhe Vrndavaneswari is Gaurangi so, the Lord has become Gauranga –bahir Gaura.

Lord is of golden complexion, Gaura, outside He is Gauri, inside He is Krsna. There is some kind of makeup complexion of Radharani, emotions of Radharani and He is playing that role but basically, He is Krsna. He has accepted the mood of Radharani and the complexion of Radharani.

So, that Lord Gauranga appeared in this abode of Navadvipa dhama, just few hundred meters from here. The idea about yesterday was said that, although, He has appeared as Bhagavad bhakta rupena, He has appeared as devotee of Bhagavan, gaura bhakta, we are gaura bhakta vrndas, He is Gaura and He has become devotee of the Lord. But He is Lord Himself. He is trying to conceal and hide Himself.

naham prakasah sarvasya yoga-maya-samavrtah [BG 7.25]

Krsna says, I cover Myself with Yogamaya and I do not reveal

to just anybody and everybody. So, that Lord, Chanavatar, He is concealing His ID, identity. He does not become always successful and He leaks out, letting the world knows that He is Krsna, the Supreme Personality of Godhead.

When He was appearing, the moon had good excuse. That day the moon did not rise. The moon: there's moon eclipse today! So, I do not have to appear, to show my face and how could I do that? Today is the day of Caitanya Chandra's appearance. Today, another chandra, Caitanya Candra will appear. Chandra is moon. And oh,

bahu koti candra jini vadana ujjavaḷa [Gaura aratī]

The brilliance of Lord Caitanya's face conquers millions upon millions of moons.

koti surya sama prabha

Bhagavatam says, effulgence coming from His personality, from His face,

koti surya sama prabha

Koti, millions of moons or suns, all that effulgent rays put together, cannot be compared to the effulgence of Gaurāṅga Caitanya Candra.

So that Chandra, our Chandra, says, No, no, I cannot show my face. Look, there are so many spots, black spots on my face. I have to hide it. So, that day our moon hid himself. Today is moon eclipse so I'll let Caitanya Chandra appear today. Let the whole world take darsana of Caitanya Candra. Moon God knew who this Caitanya Chandra is? And His

effulgence, His brilliance.

yam brahma varunendra-rudra-marutaḥ stuvanti divyair stavaḥ [SB 12.13.1]

When Lord appears everyone, all these demigods come: Yam,

Brahma, Varuna Indra, Candra, Surya. 330 million Gods and Goddesses had come. divyaih stavair – They are offering their sthava, stuti in praise of Gauranga. All that happened in Mathura, when Sri Krsna appeared in all discretion. Sukadeva Goswami describing appearance of Sri Krsna and demigods and garbha stuti is very famous. While Sri Krsna was still in the womb demigods have appeared and they were offering prayers, they were offering flowers. The apsaras were dancing and the Gandharvas were singing different rhymes and couch shells, all ceremony.

su svagatam caitanya

su svagatam, you are welcome. And they have Sri Krsna in Vrndavana and Sri Krsna Caitanya here in Mayapur. So beautiful that,

deva apy asya rupasya

niyam darsana kanksinah (B.g. 11. 52.)

Lord personally said, Lord Himself: You know, you know Arjuna the form that you are now looking at, this is the 11th chapter towards the end, Krsna said, the form that now you are looking at, deva apy asya rupasya niyam darsana kanksinah. The demigods are very, very eager and anxious to take darsana of this rupam, this form that you are looking at. So, that form was appearing here in Navadvipa. Demigods and Goddesses were there. They were shuttling between Navadvipa and their abodes. They were constantly going back and forth.

If you want to know the Lord,

become acaryavan

If you want to know the Lord, become acaryavan

ISKCON Vrindavan

We welcome all the assembled devotees and thank you for being with us this morning to hear Srimad Bhagavatam canto nine chapter eleven text number one. I already gave a little indication and I'm sure you heard the announcement this morning. Today is Srila Jiva Goswami's disappearance day festival. So we will do a Bhagavatam verse and also we must remember Srila Jiva Goswami. Today is a very special day. Please repeat:

Sri Suka Uvaca

bhagavan atmanatmanam

rama uttama-kalpakaiah

sarva-devamayam devam

ije athacaryavan makhaih

Translation and purport by SrilaPrabhupada ki Jai.

Sukadeva Gosvami said: Thereafter, the Supreme Personality of Godhead, Lord Ramacandra, accepted an acarya and performed sacrifices [yajnas] with opulent paraphernalia. Thus He Himself worshiped Himself, for He is the Supreme Lord of all demigods.

Purport: Sarvarhanam acyutejya. If Acyuta, the Supreme Personality of Godhead, is worshiped, then everyone is worshiped. As stated in Srimad-Bhagavatam

yathatarormula-nisecanena

trpyanti tat-skandha-bhujopasakhah

pranopaharac ca yathendriyanam

tathaiva sarvarhanam acyutejya [SB 4.31.13]

“As pouring water on the root of a tree nourishes the trunk, branches, twigs and leaves, and as supplying food to the

stomach enlivens the senses and limbs of the body, worshiping the Supreme Personality of Godhead satisfies the demigods, who are part of that Supreme Personality.”

Performing yajna involves worshiping the Supreme Lord. Here the Supreme Lord worshiped the Supreme Lord. Therefore it is said, bhagavan atmanatmanam ije: the Lord worshiped Himself by Himself. This does not, of course, justify the Mayavada philosophy, by which one thinks himself the Supreme Personality of Godhead. The jiva, the living entity, is always different from the Supreme Lord. The living entities (vibhinnamsa) never become one with the Lord, although Mayavadis sometimes imitate the Lord’s worship of Himself.

Lord Krsna meditated upon Himself every morning as a grihasta, and similarly Lord Ramacandra performed yajnas to satisfy Himself, but this does not mean that an ordinary living being should imitate the Lord by accepting the process of ahangraha-upasana. Such unauthorized worship is not recommended herein.

Sri Suka Uvaca

bhagavan atmanatmanam

rama uttama-kalpakaiah

sarva-devamayam devam

ije athacaryavan makhaih

Lord Ramacandra rules the world is the chapter title here. In the middle of the Bhagavatam came the Ramayan which Srila Sukadeva Goswami has summarised in just two chapters. We have covered first of those two chapters wherein the Lord being in the exile, of being in the forest that’s been covered including all the way going to Sri Lanka. From Ayodhya to Lanka whole thing on foot doing Padayatra all over the length of India. And He has killed Ravana, Jai Sri Rama! hogayakam [laughter]. Just by remembering the utterance of Sri Rama hogayakam, everything is accomplished. And Rama has returned to Ayodhya and where in He is going to reside for almost eleven thousand years.

dasa sahastra dasashatani ca, Ramayana says. Ten thousand and one more thousand. Like that eleven thousand years and so those pastimes – Ram being in Ayodhya, Ram as Raja Ram the king of Ayodhya. And that way the king of the whole world. This world has not seen a king, a king like Shri Ram. na bhuto na bhavishyati – such ideal King. He is a Raja, he is a king. A Raja has a praja, the citizens are praja. Raja and Praja – so he is taking care of praja, citizens as his own family members. They are His own. Hari Hari – so that Sri Ram here we are reading. He is busy performing Yajnas, makhai?. He performs sacrifices and no wonder – this is the Treta Yuga. How is the Lord worshipped in Treta Yuga? By performance of Yajnas.

tretayam yajato makhaih krtedhyayatovisnum

In Satya Yuga He is worshipped by dhyana, the meditation-tretayamyajatomakhaih

dvapare paricaryayam- Dvapara, offering worship. Kalau tad dhari-kirtanah. And Hari kirtana is dharma for the age of Kali. And this is how the world is programmed by the Lord. Every time Satya Yuga, get into meditation. Every time Treta Yuga- Svaha, Svaha, Svaha. Yajnas must take place – and then deity worship and as soon as Kali arrive,

Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.

Rama ije, the verse says Rama ije. Rama worshipped – who did He worship? Atmanam – Rama worshipped Rama. How did He worship? By Rama. Atmana ramena ramam ije. Rama worshipped by Rama. To do so is the performance of yajna. He is using the best of all the paraphernalia available. Yajna is a big thing huh? Expensive also – lots of preparations.

So uttama-kalpakhaih, He has organised the best ingredients, paraphernalia, etc and how is he worshipping – Rama, worshipping the Lord? And He is setting an example this way.

You have to worship the Lord! aradhananam sarvesam. visnor aradhanam param. You have to worship the Lord, now you are human beings, you should worship Radha Krishna. Janiya suniya visha khainu, knowingly you are drinking poison. Better drink the nectar, so he is setting an example like that. So by performing yajna he is worshipping the Lord.

So yajna is also Lord. Ram is performing yajna. Yajna is fire and all – yajna is sacrifice. That is also the Lord, called Yajna Purusha.

yajnarthat karmano nyatra loko 'yam karma-bandhanah

All the karmas should be done for yajna. Yajnarthat – for the purpose of yajna all the activities should be performed, all the activities should be dedicated. tat kurusva mad-arpanam – they should all be offered to yajna. So another name for the Lord also is Yajna. He is Govindam adi purusham. Adi Purusha and He is also Yajna Purusha.

Purusha is personality – personality of Godhead. Yajna purusha, Adipurusha, Purushottam. So Sri Rama is performing yajna. So yajna is also Rama Himself and that yajna also being performed by Sri Rama. So that way Rama is worshipping Rama. Rama is worshipping Rama Himself. Bhagavan atmanatmanam. Bhagavan, the Supreme Lord Shri Rama, atmanatmanam ije. He Himself worshipped himself. One element is missing, I mean I haven't mentioned. It's there, how did he worship? In order to worship, Sri Rama became acarayavan.

ije athacaryavan makhaih

In order to perform fire sacrifice, in order to worship yajna by Sri Rama, he has become acarayavan. Acaryavan purusho veda. This is a very big principle. One of the Upanisads, I don't remember which Upanisad. Acaryavan purusho veda. If you want to know the Lord and if you want to serve or worship the Lord – Acaryavan.

First of all you have to have Acaryavan. You have to have Acarya. Then you become Acaryavan. As soon as you have Jnana, as soon as you have knowledge what do you become? Jnanavan. As soon as you have wealth you become Dhanavan. Like that so many words like that. So as soon as you become Acaryavan, because you have Acarya then Acaryavan purusho veda. All knowing. Vedais ca sarvair ahameva vedyo. I am to be known by studying all the vedas but they are to be taught by Acarya. So Sri Rama also set that example by worshipping Himself, He is worshipping Himself but He hasn't kept that Acarya out of the picture. Acarya has to be there otherwise worship cannot be complete, cannot proceed, cannot be completed. It cannot happen successfully. So acaryavan makhaih. For performing yajnas he has accepted Acarya. So everyone must have acarya. Tasmadgurumprapadyeta Guru or Acarya.

So we all have become- I think you are all acaryavan, me included. We are all acaryavan beginning with the six Goswami of Vrindavan. They are our acaryas. Sri Krishna Chaitanya Mahaprabhu Ki Jai! He gave us acaryas. He came with a big battalion of acaryas. All his associates were sangopangastra-parshadam. All those angas and all His parikas and all His parshads and all His associates, Sri Krishna Chaitanya Mahaprabhu used them to do what? Dharma samsthapanarthaya. In order to establish dharma, the Lord appears to establish dharma. And in order to establish dharma, Sri Krishna Chaitanya Mahaprabhu appeared with so many, many devotees. Unlimited number of acaryas, devotees and they have acted as acaryas. So amongst all those the six Goswamis are those are big names. Sad Goswamis.

nana-sastra-vicaranaika-nipunau sad dharma-samsthapakau

So what have these acaryas done? Nana-sastra-vicaranaika-nipunau. First of all they compiled also, lots of books. A lot of scriptures in pursuance of the vedic version, so many sastras. And they were very expert, nipunau- nipun. And they would sit and have isthagosthi's. Sit in the courtyard, the

side courtyard of the Radha Damodar temple and they would have sastrartha. They would discuss sastra, what is the purpose? Dharma samsthapanarthaya, establishing dharma.

dharma sthapana hetu sadhuravyavahara

There is another statement. I wanted to talk about JivaGoswami. So I started it, getting there, heading in that direction. So Chaitanya Mahaprabhu once said, He said that in Mathura – dharma-sthapana-hetu sadhuravyavahara. All the activities and dealings of the sadhus are for dharma-samsthapana. To establish the principles of religion, they act. Whatever they do, all the vyavahara, their dealings. All their talks and walks. They walk the talk to do what? Dharma samsthapan hetu. So the Sad Goswamis, so that is what they did. So we have our Sri Krishna Chaitanya Mahaprabhu. They assisted Sri Krishna Chaitanya Mahaprabhu in establishing dharma in the age of Kali. Which is Krishna consciousness.

So amongst six of them they're known as Sad Goswamis. vanderupa-sanatanauraghu-yugausri-jiva-gopalakau. In a batch of two, in a pair of – a pair means two, right? They have mentioned like that. Vande – Vande means I offer my obeisances unto who? Vande. Aham vande rupa sanatana. That's one team, vande rupa sanatana. I offer my obeisances. Vanderupa-sanatanauraghu-yugau. Raghu, Raghu Yuga. Raghu – that is Raghu and yuga that is two. I offer my obeisances unto two Raghus. Who are the two Raghus? Raghunath Das Goswami and? Raghunath Bhatta Goswami.

And jiva goopalakau, JivaGoswami and Gopala Bhatta Goswami. We offer our obeisances – this is how Shrinivas Acarya kindly, he compiled this GoswamiAstaka. He is glorifying the six Goswamis of Vrindavan in those prayers. So of the six, JivaGoswami was the youngest of all. So today was year 1598 today at Radha Damodar temple while he was a care taker and worshipper of RadhaDamodara. He departed on this day, Hari Hari. Later on our Srila Prabhupad, everyone is Prabhupada also. Rupa Goswami

Prabhupada, Jiva Goswami Prabhupada and Bhaktivedant Swami Prabhupada. So we say our Prabhupada. This Bhaktivedanta Swami SrilaPrabhupada, he also stayed at RadhaDamodara temple, at Jiva Goswami's temple.

So that's SrilaPrabhupada's Jiva Goswami connection. So he's closely connected with Jiva Goswami and he is planning the future of the foundation of ISKCON. Anyway, who am I, I'm just nobody. First time ever I came to Vrindavan and the first temple I visited was also Radha Damodar. No wonder because Prabhupada – '72 Prabhupada he had just arrived in Vrindavan to do the first ever Kartik festival. So then we had come and so then I had darsana of the first deity I saw in Vrindavan was Radha Damodar. Then I saw my acarya Prabhupada also.

He was there in the temple so I have some bonds of affection and I have fond memories of Jiva Goswami temple and we offered, we circumambulate the temple, Radha Damodar temple and then the Samadhi of Jiva Goswami and the Rupa Goswami also. JivaGoswami, he was a little different from other five Goswamis in the sense that he had little or no interaction with Sri Krishna Chaitanya Mahaprabhu. Others had spent years, especially Raghunath Das Goswami he had spent a lot of time with Chaitanya Mahaprabhu in Jagannath Puri. And others also had opportunity to be with Chaitanya Mahaprabhu but Jiva Goswami, when Sri Krishna Chaitanya Mahaprabhu also along with Nityananda Prabhu and Haridas Thakur visited Ramakeli, and his purpose was to meet Rupa and Sanatan this is after Sri Krishna Chaitanya Mahaprabhu has taken sannyas and after his South India tour then he had gone to the tour of East India, Bengal.

And then he goes Ramakeli to meet Rupa and Sanatana, just to meet them no other business he had. And everyone was wondering 'why Ramakeli, why Ramakeli? Why is he going to Ramakeli?' So when Sri Krishna Chaitanya Mahaprabhu met Rupa and Sanatan, JivaGoswami was just born. This was year fifteen hundred thirteen, Chaitanya Mahaprabhu visited Ramakeli and there is some mention that Jiva Goswami was born that same year.

It is also even mentioned that Jiva Goswami was not even a boy, he was a baby, so he was already born and that he had seen Sri Krishna Chaitanya Mahaprabhu. So there is also a little controversy about this. Jiva Goswami's birth year was 1513 or he was couple of years old so maybe it was 1511 or 1512. Anyway he had a darsana kind of, of Sri Krishna Chaitanya Mahaprabhu. So Rupa, Sanatan and Anupam they were three brothers and JivaGoswami is the son of Anupam. Rupa and Anupam, they were headed for Sri Vrindavan dham ki Jai"! That is where they wanted to meet Sri Krishna Chaitanya Mahaprabhu but that did not happen. Chaitanya Mahaprabhu was too fast. Chaitanya Mahaprabhu had already visited Vrindavan and he was going back took JagannathPuri and now while he was at Prayag, that is where Rupa and Anupam met Sri Krishna Chaitanya Mahaprabhu.

**namomaha-vadanyayakrishna-prema-pradayate
krishnayakrishna-chaitanya-namnegaura-tvishenamah**

This prayer for the first time ever, it was composed and offered to Sri Krishna Chaitanya Mahaprabhu by Rupa and Anupam. They were both offering this prayer. Dante trinadhari, they were holding straw between their teeth with all their humility they were offering full dandavats and they would get up and say : Namomaha-vadanyaya and they would fall flat and then get up and Namomaha-vadanyaya, like that so the father of Jiva Goswami also was a great devotee of Sri Chaitanya Mahaprabhu. But then Anupam, he died. He left his body during that tour on the bank of Ganga. When the news reached Ramakeli, the news reached Jiva Goswami he was just a boy but he was very much affected by this news.

And all the spirit of vairagya and detachment and he wanted nothing to do with his world. He developed that spirit of detachment and he did not want to be the part of the family and the world anymore and he wanted to join Hare Krishna movement. Something, something happens in your life and you're like 'I'm gonna join, I'm gonna join.' So JivaGoswami made up

his mind. And he had affection for especially SrimadBhagavatam from his early childhood and he had already started worshipping Krishna Balarama. He was worshipper of Krishna Balaram in his home town at home. And then he wanted to leave home. So he kind of tricked, they say he tricked his mother 'No I want to go to my maternal uncle's place and he boarded a boat and he ended up in Navadvipa –dham ki jai! Upon arrival there, he comes to the house of Shrivasa Pandit in Mayapur and upon entering the house of Shrivasa, he had audience of Nityananda Prabhu. He immediately surrendered 'You are Balaram, please accept me, I surrender to you!' And Balaram – Balaram hoila Nitai, Balaram had now become Nitai. He accepted Jiva Goswami and he became the guide, the friend, the philosopher of Jiva Goswami. Nityananda Prabhu brought Jiva Goswami to Yagapitha to meet Sacimata. 'Here Is Sacimata.' So Jiva Goswami had darsana of Sacimata.

And now this time, this time Chaitanya Mahaprabhu is in JagannathPuri. He has taken sannyasa and all that has already happened and Vishnupriya cooked for Jiva Goswami and NityanandaPrabhu and they had sumptuous prashad cooked that day cooked by Sacimata, Vishnupriya. Then Nityananda Prabhu gave a tour of Navadvipa Mandal to JivaGoswami. This is same Antardvipa, Madhya dvipa like that –koladvipa, Rudradvipa all these nine dvipas, this is Antardvip. So Nityananda Prabhu became a guide of Jiva Goswami and Srila Bhakti Vinod Thakur has this Navadvip dham mahatmya, the parikrama khand and he talks of this tour that Nityananda Prabhu gave to Jiva Goswami.

We get to hear, or we are guided the way Nityananda Prabhu was guiding Jiva Goswami during that tour. Then next instruction, so Jiva Goswami had more association of Nityananda Prabhu than Chaitnaya Mahaprabhu. 'You go to Benares and study sanskrit and sastras, especially sastras. So Jiva Goswami left for Benares, he became a student of Madhusudan Vidyavachaspati. He is said to be a disciple of SarvabhaumaBhatthacarya.

So he became his student and very quickly he learnt entire vyakaran the grammar part and nyaya the logic, siksa and pronunciation. Then the next destination was Vrindavan Dham ki Jai! He comes to Vrindavan. He was twenty years old when he now officially and formally joined the Krishna Consciousness movement of Rupa and Sanatan his uncles and started.

So he approached Santana Goswami 'Please accept me as you disciple.' And Sanatan Goswami refused out of humility he said 'no, no, no you better go to Rupa.' Then he goes to Rupa Goswami and there were some trials and testing. It wasn't easy to become disciple of Rupa Goswami. And Rupa Goswami was pleased and accepted Jiva Goswami as His disciple. Hari hari. The other Goswami's, they left one by one to join the dancing party of Radha and Krishna. They all gradually became Nitya lila pravistha. Rupa Goswami, Rupa Manjari joined Radha Shyamsundar and Santana Goswami, Rati Manjari joined. And Jiva Goswami who is Vilas Manjari, he is kind of left behind.

So there was a time Jiva Goswami is the guardian of the whole Gaudiya Sampradaya is protected, guarded, and reserved. He is kind of in charge- Jiva Goswami. While others, they had kind of departed or they were getting older. So Jiva Goswami was in command of the Gaudiya Vaishnavism on the planet, in the world, in Vrindavan – everywhere. Jiva Goswami is known for. This world has not seen a scholar, learned person like Jiva Goswami. The number of books he wrote, some twenty five books and he compiled four hundred thousand verses- slokas. The only person who comes closer who had accomplished compilation of such a big number of verses is none other than Srila Vyasadeva.

So amongst the learned scholars, contemporary learned scholars, those who really know they know that Rupa Goswami was distinguished scholar. The quality, the content and volume of what he compiled -Sad-sandharbhas. This is kind of based on his contributions and Krama Sandharbha the commentary on Srimad Bhagavatam. All the twelve cantos he comments upon.

Gopala Champu, Purva Champu and Uttara Champu – Lord's pastimes in Vrindavan. The Lord's pastimes in Mathura and Dwarka. Harinamamrita-vyakaranam and on and on and on as we enter deeper. Hari Hari. So he has become, he is our Acarya. Acaryavan purushveda – if you want to know the Lord, become acaryavan and you will know.

So Srila Jiva Goswami has become our acarya by the causeless mercy and arrangement of Sri Chaitanya Mahaprabhu and in that parampara of course Srila Prabhupada has introduced us to all these including Srila Bhakti Siddhanta Saraswami Goswami. He was getting very popular and his name and fame had spread.

ebe jasa ghushuk tribhuvana – then there was emperor of three worlds those times he was a Muslim emperor; he was ruling India – Akhbar. When he heard the glories of Jiva Goswami he wanted to have audience and darsana of Jiva Goswami. 'May I do something for you?' The emperor wanted to serve, assist Jiva Goswami. So why not? So he spent a lot of wealth in building temples including Radha Damodar temple and some other temples, building temples, renovation of temples.

The Grantha Mandala, the Granth Mandal. The whole library of all the Gaudiya Vaishnava literature, all Goswami's compilation sastras they were to be preserved and protected. So this emperor Akhbar, he gave a big contribution so that these granthas are protected, preserved. So he was acarya and everyone was turning to him to take lessons in Krishna consciousness.

Even other acaryas or other spiritual masters were directing their disciples 'you go. You go and you become a student of Jiva Goswami.' That Narrotama, he became a disciple of Lokanath Goswami. 'Okay I will initiate you or give you Diksa but Siksha, go to Jiva Goswami and become his student.' Shrinivas Acarya, he was a disciple of Gopal Bhatta Goswami. 'Okay you go, become a student of Jiva Goswami.' Hridaya Chaitanya in Bengal, his disciple was Dukhi Krishna. When he came to

Vrindavan, he was given a new name by Jiva Goswami. Okay I understand.

Your name is Shyamananda. So this Shyamananda disciple of Hridaya Chaitanya, Gauridas's disciple is Hridaya Chaitanya and his disciple is Dukhi Krishna who became known as Shyamanand. aThis Shyamanand became the student of JivaGoswami, like that.. After the first batch of the six Goswami's, they were like a guardian of Gaudiya Vaishnavism and then they started departing, getting older. Then at one time JivaGoswami was in command. And then after Jiva Goswami, then the batch of these three called acarya tres – three acaryas. Shyamanand, Narottama and Srinivas Acarya. They became acaryas of Gaudiya Vaishnavism. They were all students of JivaGoswami and in order to preach and propagate the cult-Prabhupada said 'the cult of Chaitanya Mahaprabhu' JivaGoswami had instructed them 'take all these scriptures, the Gaudiya Vaishnava literature and load that into the carts and bring them to Bengal.'

So they would have travelled from Vrindavan to Bengal with all scriptures. And this was the order and part of his vision and mission, JivaGoswami's vision and mission for propagation of Krishna consciousness. To propagate the knowledge. So that Jiva Goswami, I should not. That means a lot more. That means what I said here, Goswami. Which Goswami? What I meant to say. Well it's not just that – there's much more. That Jiva Goswami {pause} He departed on this day.

Je aniloprema-dhana koruna pracur heno prabhu kotha gela acarya-thakur

Je aniloprema-dhana, one who bought Premadhana to this world and handed out, became charitable- giving charity of that dhan, wealth. Making us dhanya, or richer and enriched. Our lives have become enriched by the wealth of these six Goswamis {which} Srila Jiva Goswami has left behind. So that Jiva Goswami henoprabhukotha gela. Where has he gone? All the

questions are raised that where has he gone? It is not that we do not know where he has gone. Question should be 'Why did he go, why did he leave? Why did he leave? We know where he went – he is Vilas Manjari so where does Vilas Manjari go?

Doesn't go to Moscow after..Or doesn't go to another body and round and round and up and down – Samsara. Not there. These great souls go so we know where he went. Question is 'why did he?' He could have stayed on till today. Why did he leave? Suddenly, why did he suddenly go? So that's our shok, lamentation. So this day as it is said and understood, is a disappearance days of our acaryas is cause for lamentation and cause for jubilation also. Jubilation because they are going back to Krishna, they are with Krishna. Lamentation is because we missed the bus, we wished we was there while he were also on the planet. His vapuh has gone, yes that's amazing also. He is a Manjari yet he has a body of a male form. All these Goswamis are female, they're all Gopis and Manjaris in the body of a man. Inside them is all Gopi bhava – Manjari bhava.

So they left the vani behind, their words behind, their instructions behind description of Krishna behind, or how to understand Bhagavatam better. All that knowledge they have left behind. The books are the basis – books are the basis! So Jiva Goswami's books are also the basis. Our Prabhupada has included all acarya's vani – Gauravani, in his books, in his purports. So we could study his books, Srila Prabhupada's books and.'If you want to know me, what did Prabhupada say? 'If you want to know me, read my books.'

The same thing regarding Jiva Goswam. If you want to know Jiva Goswami, do what? Read his books. You want to know? You want to know? 'And so far my books would get distributed, I will never die. The books are being distributed' Prabhupada said 'the books are being distributed, I'll be alive. I'm living, I'm there. But I'm there in the form of my books.' So that what Prabhupada said also applies to Jiva Goswami's books, so let us read Jiva Goswami's books, distribute his books. Let's

read Prabhupada's books and 'distribute,distribute,distribute my books.'

So in this way, by reading Prabhupada's books, distributing Srila Prabhupada's books also Jiva Goswami's and spread the glories of Jiva Goswami around and we also get association of Jiva Goswami that way.

Hari Hari, let's pray to Jiva Goswami.

Krishna se tomara, Krishna diteparo, tomarasakati ache
ami to' kangala, 'Krishna' 'Krishna' boli', dhai tavapache
pache

This could be one prayer also. krishna se tomara, Krishna diteparo.'You have Krishna, you have Jiva Goswami Prabhupada. You have Krishna and you are competent of giving that Krishna to me. And look at me, ami to kangala – I am just bankrupt. I am just bereft of Krishna and Krishna consciousness and hence I'm running after you, O Jiva Goswami wherever you are.

dhai tava pache pache, hoping that you would give us Krishna prem. We are running after you, we are remembering you. We are offering our prayers at your lotus feet.'

Srila Jiva Goswami Tirobhava tithi Mahotsavaki Jai!

Radha Damodarki Jai!

Srila Prabhupadaki Jai!

Granthraj Srimad Bhagavatam ki Jai!

Srila Prabhupada's transcendental book distribution ki Jai!

Bhagavad Gita Jayanti marathon ki Jai!

Gaura premanande hari haribol.