

# Arjuna's Lamentation

Venue: Mayapur, March 1st, 2011 Reading from **Bhagavad-Gita As it is**, Chapter 2, text no.9, Bhagavad-Gita was spoken in morning and we are hearing in the evening (Maharaj addressing a devotee in Bengali "Bosun, Bosun"). So we have seen the Lord. Yes! You have seen the Lord? Yes! Where is He? Where is He? Where is He? Did you see Him today? Are you seeing Him now? (A devotee answers Lord is everywhere, maharaj say "bhagvan samne ashen ki na ashen" (laughter). So we all like see Him, we all like see Him. It is also very important that we hear Him. People like to see Him but not hear Him. We should come to the temple to see the Lord and hear the Lord.

So we have seen Him, He is standing right before our eyes. Please you takes darshan, please look '**Ghanshyam**', please look .....look... **Jay Radha Madhav Astasakhivrund ki.....**.....**Jay!!!** In fact we will see Him more by hearing; the way to see the Lord is Krishna not with the eyes but in fact with the ear we see more than with our eyes.

We have visitors sitting; we have some guest also with us, so we welcome them all the devotees and guests. We said Krishna spoke Bhagavad-Gita in the morning, not this morning some five hundreds ago in **Kurukshetra**, He spoke 'Bhagavad-Gita' during early morning hours. You all agree? He spoke in the morning not during lunch or after His diner He spoke in the morning, sunrise sun was rising in the east. Army had already arrived and there were camps, two camps Pandav camp, Kaurav camps and as in the rule for Dharmaudh at sunrise they commence the battle. It goes all day long and then at sunset full stop. So that particular morning it was also 'Ekadashi' the name is also there of that Ekadashi **Mokshada Ekadashi**.

So we know who spoke? Where He spoke? What time He spoke? What did He spoke? Everything is very clear. So here in the temple every day we read one verse, one shlok, one statement from the

Lord. In fact Krishna begins His speech, His dialogue, His conversation with Arjuna in the 2nd chapter of Bhagavad-Gita. 1st chapter of Bhagavad-Gita is also Bhagavad-Gita but it is not technically song of Krishna or statements of Krishna, Arjuna and another's have spoken more in the 1st chapter. And then Sanjaya also speaks makes his comment, Sanjaya is also. There were 3 parties who were listening to Bhagavata-gita simultaneously. Arjuna was of course It was meant for Arjuna it's also meant for you. And as Krishna – Arjuna dialogues was happening in Kuruksetra, sanjay also able to hear in Hastinapur in same time, durdarshan, durvani, television. There are two parties and 3rd one there was a tree not far from where Krishna – Arjuna dialogues was on seated in the chariot very next to very close to the chariot there was a tree akshaya vat tree is still there. You could go see that tree even today the tree is standing even tree has become immortal by hearing Bhagavat-gita, what to speak of us. Sanjay is also one of the speakers of Bhagavat- gita or communicator.

So today's verse is spoken by Sanjaya, Sanjaya uvach: **“Evam uktva hrsikesah gudakesah parantapah, na yotsya iti govindam uktva tusnim babhuva ha” (B.G 2.9)**

Sanjay uvach- Sanjay said, Evam – thus, uktva-speaking, hrishikesham – unto Krishna, master of senses, Gudakesh-Arjuna master of curbing ignorance, parantapaha – of chastiser of enemies, na yotsye – I shall not fight, iti- thus, evam, govindam- unto Krishna, the giver of pleasure to the senses uktva-saying, tusnim-silent, babhuva- became, ha-certainly.

So Sanjaya said: Having spoken thus, Arjuna chastiser of the enemies, told Krishna “Govinda, I shall not fight,” and fell silent.

Purport: Dhrtarastra must have with very glad understand that Arjuna was not going to fight and was instead leaving the battle field for the begging profession but Sanjaya

disappointed him again relating that Arjuna was competent to kill his enemies (parantapaha). Although the Arjuna was, for the time being overwhelmed with false grief due to family affection, he surrendered unto Krishna, the Supreme spiritual master as a disciple. This indicated that he would free from false lamentation resulting from family affection and would be enlightened with perfect knowledge of self realization or Krishna consciousness and would then surely fight. Thus Dhrtarastra's joy would be frustrated, since the Arjuna would be enlightened by Krishna and would fight at the end.

**“Evam uktva hrsikesah gudakesah parantapah, na yotsya iti govindam uktva tusnim babhuva ha” (translation repeated)**

So Srila Prabhupada is pointing out in this purport when Dhrtarastra heard or he is hearing now. Sanjaya is speaking Dhrtarastra is right there hearing him and Arjuna is declaring, the declaration, the decision of Arjuna is beginning communicated to Dhrtarastra by Sanjaya. **“na yotsya”** I shall not fight and he is addressing **Govinda, Oh! Govinda** I shall not fight. He said this much and **tusnim babhuva** became silent. It's good news for Dhrtarastra (laughs) that Arjuna is not going to fight. Oh! That's wonderful and that what we were looking forward to Arjuna is going to fight my children would be spared or they would be become victorious if Arjuna did not fight.

But in this verse, Sanjaya is he is talking to Dhrtarastra, he is describing Arjuna as **“parantapah”**. He is a chastiser of enemy and Srila Prabhupada in this purport he is pointing out yes! Temporarily he has been overwhelmed by affection, family affection, family ties **“moha”**, illusion but as he would be listening to Krishna, becoming his disciple and then coming out and then he would, chastising ultimately chastising, fighting, killing enemies and becoming victories.

Arjuna has come on the scene with the determination to fight, seated in a very special chariot. Shlok **“tatah svetair hayair**

**yukte mahati syandane sthitua**" (B.G. 1.14) The 1st chapter says – white horses were pulling the **"mahati syandane"** very special expensive, nicely carved chariot **"madhavah pandavas caiva"** and in that chariot 2 personalities are sitting Madhava and Pandava and this Pandava is Arjuna **"divyau sankhau pradadhmauh"** and soon both of them they sounded, they blew their transcendental conch shell. Krishna blew his conch shell called **"Panchyajanya"**. The name of Arjuna's conch shell? **"Devadatta dhanajaya"**. Devadatta was the name of conch shell and there are names of other Pandavas conch shells are also mentioned. So Arjuna was very much eager to fight. So before beginning to fight he was desirous to see his enemies. Please show me who they are? Who do they think they are? They would fight with me, please bring my chariot forward.

**"senayor ubhayor madhye ratham sthapaya me cyuta"** (B.G. 1.21)

Arjuna says **senayor ubhayor madhye** in between two enemies **"ratham sthapaya"** please get my chariot situated in between two armies. Immediately Parthsarathi, Lord Krishna has become the chariot driver of his devotee. In his left hand, He has the ropes of the horses. Lord is having big "cabuk" and He started taking the chariot forward. So soon the chariot was in between the two armies, closer to enemies' camp. And Arjuna is seeing who has come who has assembled? That time as Arjuna in observing the armies, enemies camps, enemies. Krishna says **pasyaitan** just see **"pasyaitan samvetan kurun iti"** (B.G. 1.25) all those who have assembled here are none but the Kurus. Lord is giving some hint to Arjuna oh! You wanted to see, just see who has come to fight with you. Or you have to fight with Kurus they are Kurus, you are also Kuru same family wake up Arjuna take note of this Arjuna. Not only Arjuna seeing but Lord is also showing, getting his attention just see, just see. Kurus have come to fight with, you, same family.

So by seeing and by hearing the whole chemistry inside, within had changed very fast. His blood was boiling; take my chariot he was getting ready, sharpening his arrow. But now as he has

seen and also heard from Krishna just 5 words **“pasyaitan samavetan kurun iti”** (B.G.1.25) this 4, 5 words these are the only words Krishna speaks in 1st chapter of Bhagavad-Gita nothing more, nothing less. Then Arjuna begins trembling, his body is shaking. **“sidanti mama gatrani”** (B.G.1.28) my body is trembling, **mukhama parisusyati** my mouth is drying up. **“gandivam” –dhanushya** (B.G.1.29) the bow is slipping right out of my hands. Can you fight with you shaking hands? Can't fight? You have to be very steady focused, motionless. So, so many things are happening to his mind, whole body transformations are there and then Arjuna he is also thinking, he is expressing himself **now**.

**“na ca sreyo nupasyami hatva sva-janam ahave”**(B.G.1.31) I don't see any benefit, no sreyo, no long term benefit really by killing **“hatva sva-janam ahave”** in this horrible battle, killing our own family members. I don't see any benefit and I am not interested.

**“na kankse vijayam krsna na ca rajyam sukhani ca”**(B.G.1.31) Arjuna is making very clear, I don't want kingdom, no happiness. I am not interested in this and then Arjuna keeps on talking more and more and more. So many concerns what about this dharma and what about jati dharma? What about kula dharma? What about this and that? So many dharmas, so many concerned, so many issues. So with each additional idea that he presents, he is deviating more and more deviation, this is the way to go, but with each idea he is turning away from Lord's idea and soon he would be 180° and this is what is the verse **“tusnim babhuva”** I am not going to fight. The fighting this was Lord's idea and Lord's desire, Lord's plan. **“paritranaya sadhunam vinasaya ca duskrutam dharmasamsthapanarthaya sambhavami yuge yuge”** (B.G.4.8) I appear, this is the purpose for which I appear, this is Dharma yudha and this meant to establish Dharma, and to protect the devotee like you Pandavas and to kill the miscreants this is the vision of the Lord, the purpose of this advent. But now

Arjuna is not showing any interest in his plan or vision or desire of the Lord. **Vasudev ki jai.....**

So again also at the end of the 1st chapter Arjuna he sits down, making it clear that I am not going to fight. Sometimes the bulls or buffalo, he buffalo, not she buffalo. Pulling the cart and big load and its summer season and its hard for him to pull further. Sometimes the farmer he is beating the buffalo, he is trying to push or pull more him forward, when the he buffalo doesn't wants to move and wants to make it clear what does buffalo do? He sits down (laughs) he makes very clear statement ok this is it now you know my dear farmer I am not going to move. The last statement of the 1st chapter was very similar also and also.

Spoken by Sanjaya **"evam uktvarjunah sankhye rathopastha upastha upavisat, visrjya sa-saram capam soka-samvigna-manasah"** (B.G.1.46) sanjaya said

**Radha madhva ki jai.....**

**Arjuna having thus spoken on the battlefield cast aside his bow and arrows and sat down on the chariot his mind overwhelmed with grief.** So as Arjuna was talking to Lord what about this? What about this dharma? He was thinking he would convince him. Arjuna was expecting yes...yes...yes fine what you said is exactly right Arjuna I agree with you forget this battle lets have breakfast. (Laughs).

As Arjuna was talking and talking and talking the 1st chapter is like Arjuna -gita not Bhagavad-Gita. So Arjuna- gita, song of Arjuna. So he was thinking that oh! This did not work now, I will say something more this statement will convince the Lord. If not this, that one probably the Lord would say or that's fine forget this battle lets go have breakfast.

So Arjuna is sitting in the chariot making it very clear that he is not going to fight. Infact Arjuna begins **"ashrupurna kulekshanam"** he is in tears Arjuna in tears. Could you

imagine, Arjuna is full of compassion and depressing mind, eyes full of tears. Now the 2nd chapter, 2nd verse this is where Krishna begins talking. 1st thing that Krishna had to say was, Arjuna was expecting Lord is going to praise my statement, appreciate what I have said. Congratulation well done, well spoken Arjuna. But that was not the case instead Lord said **"kutas tva kasmalam idam"** kutas tva =where from **kasmalam idam** all that you have spoken, that-idam. Kasmalam=all this rubbish. Ok where in the dustbin where is dustbin (laughter) it should be dumped in the dustbin. This is Lord's comment observing on all that Arjuna had to see Arjuna was thinking I am speaking something very intelligent social concern this issue, that issue, family, tradition.

Infact when people read 1st chapter they hear Arjuna speak or they read what Arjuna has to say they kind of agree with Arjuna. Forget all other people when you read it for 1st time, I used to when I was reading chapter Arjuna statement this makes sense its right carry on Arjuna yes yes go on speaking I was kind on Arjuna ki jai....but Lord doesn't say Arjuna ki jai (laugh). So then there are more statements then Arjuna again speaks and then they become quite and that is today's verse. And then toward the end of Bhagavad-Gita. Lord is talking and concluding, saying **"sarvadharmam parityajya....."** (B.G.18.66) what? Give up these varieties of religion. Why is He talking of this? **"sarva dharman"** what is the connection? Why Krishna says Arjuna **"sarvadharmam parityajya"** you give up all varieties of religion, why? Is this in Bhagavad-Gita context or there is some other connection. Right here in the 1st chapter all the dharmas, some of the dharmas, Arjuna has mentioned what about this? What about that? And Krishna says **"give it up"** these thoughts. Lord accept my dharma not your dharma. I think, according to me, it's my opinion; "give this up" this is all gambling, it all mental speculation and gambling but this a bigger gambling – mental speculation, I think according to me. Arjuna is talking in 1st chapter. My opinion and Krishna says give it up.

So the 1st word in Bhagavad-Gita is. What is the 1st word in Bhagavad-Gita? **“Dharma” the first word is dharma** and last word? **“matir mama”** last word is **“mama”**. 1st word – dharma last word – mama, put it together **“mama-dharma”** whole Bhagavad-Gita is what? My Dharma, my law, my Lords law, law of the Lord that's dharma, religion, **whole Bhagavad-Gita is dharma.**

Give up other ideas and accept Krishna ideas, the original ideas, beneficial for everybody, living entities, and the family and the society and humanity. So we will stop here.

**Srimad Bhagavad gita ki jai.....!**

**Sri Krishna Arjuna ki jai.....!**

**Sri Radha Madhava Ki Jai.....!**

**H. H. Lokanath Swami Ki Jai.....!**

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## **Overview of Bhagavad-gita chapter 7**

Venue: Cross Maidan Festival : Reading from Bhagvad-gita -As it is chapter 7, I was not mentioned any particular verse, then there are so many choices of course by now you must be knowing why chapter 7 has been selected for this festival here at Cross Maidan. Yes exactly Srila Prabhupada had been giving his discourses on this chapter 7. In 1971 during morning hours, **Srila Prabhupada ki .....jai.** Of course I missed the morning talks, morning talks are for more serious students. Anyone could come in the evening but to come in the morning it takes, you to be somebody seriously interested in the subject matter. So maybe I did not have so much interested



in 71, I was coming in the evening attending Srila Prabhupad's Hare Krishna festival right here at Cross Maidan. Unfortunately I did missed morning Bhagavat gita lectures. The 7th chapter onwards of Bhagavat gita 7th through 12th chapters is considered as '**Bhakti Yoga**' discussion.

**"yoginam api sarvesam, mad-gatenantar-atmana, sraddhavan bhajte yo mam, sa me yuktatamo matah"** (B.G 6.47). This is how Krishna has concluded the 6th chapter of Bhagvat-gita saying that of all the yogis – The Bhakti yogi is the topmost **"sraddhavan bhajte yo mam sa me yuktatamo"** **yuktatamo** means the topmost. This way one who is engaged or this way one who links with me, yoga is linking and the best and complete linkage is there when there is a Bhakti yoga with devotion and of course it is Srila Prabhupad the Vaishnav acharya who describes or translates Bhakti as not just devotion but Devotional service. While lot others are, whenever there is word Bhakti devotion they say, devotion. But Prabhupad translates this devotional service not just sitting around, so that is over that meditation is over and Dhyana yoga is getting completed here and now is a time for, meditation as well as action that is devotional service.

**"mam anusmara yudhacha"** cha means and, You have to do 2 things Krishna says **"mam anusmara"** that is one thing while remembering me **"yudha"** you have to fight **"cha"** means and this and that. Not only mam anusmara only remembrance or not fighting but fight while remembering me that is Devotional service for ksatriya. So that Bhakti yoga is being described here in 7th chapter and some more chapters. The knowledge of the absolute is the title of the chapter. Shri Bhagavan uvaca, so we will just take look at different verses of this chapter. I was just running through the chapter I could see practically every verse in this chapter is the most quoted verse. Srila Prabhupada used it very frequently; many of the verses were used. **"mayy asakta-manah partha, yogam yunjan mad-asrayah, asamsayam samagram mam, yatha jnasyasi tac chrum"** (B.G 7.1)

'Please hear' who says this? Shri Bhagavan uvaca, "Shrunu", attention or says try to hear, in fact early morning also it is little difficult we are fresh not fresh also at the same time, sleepy morning sometimes. So the advice here is try to hear the Supreme Personality of Godhead said. Now hear Oh! Son of Prutha how by practicing yoga in full consciousness of me with mind attached to me you can know me in full free from doubt. How fortunate is Arjuna we are hearing these words of Sri Krishna here at Cross Maidan, some 5000 years later, but there was Arjuna hearing it directly from the lotus mouth of Lord **"ya svayam padmanabhascha mukha padmat vinisritaha"**. Bhagavat gita is very very special scripture because it has been spoken by Lord himself "Padmanabh" the Lord with lotus navel speaking these words from his lotus mouth **"mukha padmat"** and **"padmanabh vinisritaha"** these words are coming right out of mouth of the Lord. The 1st person to hear this right in front of Sri Krishna is Arjuna. He was recipient of this mercy and to these words he has said this is prasad my dear Lord.

**"nasto mohah smrtir labdha, tvat-prasadan mayacyuta"** (B.G 18.73) Hye! Acyutam OH! Infallible one, I am thankful to you for this prasad. What he has heard, he has heard 18 chapters almost, few more sentences to go and then Arjuna says yes **'nasto mohah'** my illusion finished **"nasto mohah smrtir labdha"** I have regained the consciousness and this has become possible **"tvat-prasadat"** by your prasad only, the prasad that Arjuna is referring to are these words of Shri Krishna in the form of Bhagavat gita. So He was the 1st one to receive prasad and what we get here in Cross Maidan is what? maha maha prasad.

Acharya have heard this in disciplic succession and we finally heard it from Srila Prabhupada. Bhagavad gita – As it is, let Krishna speak for himself Srila Prabhupad would emphasize let Krishna speak 'you shut up' OH! You have spoken enough could you shut up now kindly stop! Let Krishna speak. Of course those who sit with Bhagavad gita even they do not let Krishna speak that's the point what to speak of others those who are

busy just doing prajalpa or gram katha but who do so called Bhagavad katha, Bhagvat gita talks even they do not allow Krishna to speak. Hence Prabhupada had to insist let Krishna speak for himself. He can speak let him speak, so that is Bhagavad gita-As it is, so we are hearing it from Srila Prabhupada so it is maha maha maha maha prasad.

**“asamsayam samagram mam, yatha jnasyasi tac chrum” (B.G 7.1)**  
So if we allow or as acharya’s allow Krishna to speak then **“jnasyasi”** to know Krishna becomes possible. **Samagram** Krishna as He is could be known if we hear Bhagavad gita-As it is. And **asamsayam** there is no doubt about this, there was no even need of such a statement Krishna is speaking so there is no doubt but He is still using that yes don’t be doubtful why should one doubt. Krishna had no doubt infact Krishna was not doubting but it is for us **“sarvam etad rtam manye, yan mam vadasi kesava” (B.G 10.14)** this was Arjuna’s stand. **“sarvam etad rtam manye**, according to me ‘**manye**’ I consider this is Arjuna speaking “am manye” ‘I consider what do you consider Arjuna? **“sarvam etad rtam”** all that you, Krishna is speaking this is nothing but the truth **“sarvam etad rtam manye, yan mam vadasi kesava”**. You are talking to me oh! Kesava and this is all truth nothing but the truth you are speaking this is Arjuna’s stand. Still Krishna says **“asamsayam samagram mam, yatha jnasyasi”** – you will know by doing what? Shrunu – just hear, give me ear, hear right here.

**“jnanam te ham sa-vijnanam, idam vaksyamy asesatah” (B.G 7.2)**  
Again samagram Krishna already said that again He says **“asesatah”** as I speak this would be complete, nothing no balance I will talk complete **“asesatah”** sesa – asesa, sesa means balance something is remaining. Anantsesa Krishna is unending of course He is **“asesatah”** and I will talk of jnanam also savigyanam **“jnanam vighyanam sahitam”** in other words. My talk will be dealing with jnana and savigyan **“ajgyatva na eha”** In this material world there is nothing more to be known I shall now declare unto you in full this knowledge both

phenomenon and numinous this being known nothing shall further remain you to be know and then Krishna talks. Everyone is not interested, everyone doesn't come for this knowledge, everyone doesn't come to the pandal, everyone doesn't, is not interested in these topics these Hare Krishna or the religion or God Krishna

**“manusyanam sahasresu kascid yatati siddhaye, yatatam api siddhanam kascin mam vetti tattvatah” (B.G 7.3)** out of many thousands among men one may endeavor for perfection & those who have achieved perfection hardly one knows me in truth how rare is knowing Krishna. Krishna clarifies here **“manusyanam sahasresu”** out of thousands & thousands – **“manusyanam sahasresu kascid”** someone **“kascid yatati”** endeavor **“siddhaye”** for perfection and **“yatatam api siddhanam”** and out of those endeavoring **“kascin mam vetti tattvatah”** those who know me as I am tattvatah that is even more rare. This knowing Krishna tattvatah is of great importance, **Tattvatah** – tattva, tattva one who knows this tatt, tatt means that, what is that, that is Lord, tatt means Lord. Om tatt sat, tatt means Lord tattva the siddhant the whole science about that “tatt” is called as tattva & then “tattvatah” to know Lord **“tattvatah”** full tattva siddhant.

**“janma karma ca me divyam evam yo vetti tattvatah” (B.G 4.9)** so that kind of understanding would help “tattvatah” and **“tyaktva deham punar janma, naiti mam eti so arjuna” naiti mam eti** for that person there is no birth but he comes yeti he comes to me he doesn't go for another birth but he comes to me so how important is this tattvatah, tattva business has been stated here. **“ bhumir apo nalo vayuh kham mano buddhir eva ca, ahankara itiyam me bhinna prakrtir astadha” (B.G 7.4)** Again very often quoted verse by Srila Prabhupada talking about 5 great elements and 3 subtle elements & the grand total is asta – **astadha 8** all this 8 elements are **“me bhinna prakrtir”** this is my external energy **“bhina”** separated energy Prabhupad translates, separated energy **earth, water, fire, ether, air,**

**mind, intelligence & false ego** all together these 8 constitute my separated material energies.

Although the scientists have further broken down these great elements into other more elements and they have reached number 108, about 108 they are not able to kind of go beyond that just discussing with some scientists few days ago how number is about 108? I said yes that's something special number **Gopis are 108, Upanishads are 108** and what else is 108? **Our beads, 108 beads** so how many elements they have 108, those many elements some gases are also there some elements are there physical we could touch & some like that. So all those are also in the body all that is in Bhramhand is also that in this body in **Pinda** this is called as pinda, body all that is outside of course because we eat part of Bhramhand and then this is little 50 kg or may be some are 150. So all that is outside around is in there but of course mind, intelligence & false ego is even beyond the list of 108 elements. So that makes the body different from the dead matter and there is yet another element which is very special that Krishna is going to be talking about in a minute's time.

**"apareyam"** immediately He says **"apareyam itas tv anyam, prakrtim viddhi me param, jiva-bhutam maha-baho, yayedam dharyate jagat"** (B.G 7.5) He is talking here besides these, these means these 8 elements that He had just talked about. Oh! Mighty armed Arjuna there is another Superior energy of mine which comprises the living entities who are exploiting the resources of this material inferior nature. The body is there He has mentioned comprising of 8 elements but **"jiva bhutam"** yet there is another energy of mine '**param**' is superior. He is describing that energy as superior jiva bhutam that is the living entity. 8 elements is the matter & Prabhupad, the scientists are kind of coming to some right conclusion finally Srila Prabhupad writes that in **"easy journey to other planets"** he talks about the Russian scientists. They are wondering oh! If there is matter then

there must be antimatter also then it is complete. Only matter oh! There must be antimatter, anti material. So what is that anti material what is that, that is the spirit? **That's the soul.** So in one verse Krishna talked about the matter & that energy is inferior energy and here is talking of **"param prakrtim"** My superior energy is anti material it is jiva bhutam that is the living entity in this body & then He himself then Krishna is establishing himself also there is a body, there is a soul and there is Me then.

**"etad-yonini bhutani, sarvanity upadharaya, aham krtsnasya jagatah prabhavah pralayas tatha"** (B.G 7.6). Then that is "aham" and this aham is referring to Krishna and then that is Me aham , aham but there is no pride in the Lord aham. He is just speaking the truth what else could He have said He is speaking as He is aham yes. **"krtsnasya jagatah prabhavah pralayas tatha"** I am what am I? I am both origin and dissolution of this world. And I have created all created beings have their source in these two natures Krishna says what are these 2 natures? One is the **matter** and another one is **spirit** these two natures are created, all created beings have their source in these 2 natures of all that is material and all that is spiritual in this world know for certain that I am both origin & dissolution so He is all in all. "Mataha" such a famous verse **"mattah parataram nanyat kincid asti dhananjaya, mayi sarvam idam protam, sutre mani-gana iva"** (B.G 7.7) Prabhupad's favorite verse, Prabhupad wanted emphasizing Krishna the Supreme Personality of Godhead how many times he has said this, how many times has he written this wherever he mentions Krishna, right Krishna, the Supreme Personality of Godhead. Krishna, the Supreme Personality of Godhead, Krishna, the Supreme Personality of Godhead.

Never tired this is contribution of Srila Prabhupad, this is Srila Prabhupad emphasizing again this is Bhagavad gita As it is. **"mattah parataram nanyat kincid asti"** There is no one else with full realization & conviction Srila Prabhupad repeats

the message of Krishna Oh! Saraswati tell me, Srila Prabhupad would ask Saraswati tell me OH! You know Krishna? Who is Krishna? Who is Krishna? You know Saraswati in 71 she used to be on the dais just few years old, Malati & Shyamsundar their daughter. Sometimes Prabhupad would ask do you know Krishna? She would say 'Yes, yes' I know Krishna, tell us tell us & she would say Krishna is the Supreme Personality of Godhead & Prabhupad fully satisfied he would say she knows more than other so called learned scholars. They don't know but she knows. Who is Krishna? **Krishna is Supreme Personality of Godhead.**

**"mattah parataram nanyat kincid asti"** nanyat there is no one else **"kincid asti"** not even little bit **mattah** superior – no, no not even little bit **kinchit-** just tiny bit **"nanyat kincid asti"** Oh! Arjuna there is no one superior to me Krishna is described as **"asamourdham" asama-aurdham**

No one is equal to Him urdhvam no one is above Him avurdham, aswarudham & He is one **"oh! Conquer of wealth there is no truth superior to Me everything rest upon Me as pearls are strung on a thread"** there is a common thread. Thread is common amongst all those pearls in a necklace. Every pearl has a thread and same thread, same thread through each pearl. So likewise same Krishna through each & every atom, not just Bhramhanda. This is the realization of Brahma also **"andantara-stha-paramanu-cayantara-stham-govindam adi purusham tam aham bhajami"** (Sri Brahma-samhita 5.35) Oh! I am right in there in Bhramanda in universe I am there as Garbhodaksaya Vishnu **"andantara-stha"** what about **"paramanu-cayantara-stham"** paramanu the smallest unit you break down, break down break down Brahmanda the smallest unit is molecule, atom that is paramanu-cayantara-stham in there also I am there. So there is mani **"mani-gana iva" "mani gana iva"**(B.G 7.7)

So Lord is in that sense also He is all pervading, He is everywhere, atoms are everywhere, He is in each & every atom. So we hope one of these days they looking at the atom,

nucleus, proton, neutron as they make progress take close look if they ever could produce microscope of course that microscope infact is Bhagavad gita and that microscope is Bhagavatam its available here right and now see through the eyes of the scriptures and you will see within that tiny atom Lord residing in there, that provision has already been made.

**“raso aham”** and now Lord is taking few examples ok He takes this mani, that mani this pearl that pearl different things He picks up from this universe and He says I am in this, I am in that, I am in here there starting with **“raso aham apsu kaunteya prabhasmi sasi-suryayoh pranavah sarva-vedesu saddah khe paurusam nrsu”** (B.G 7.8) Few samples to begin with rasa. I am rasa, I am taste, did I say it right? Taste, taste two ways to say, 3 ways English teacher is correcting, juice has taste **“raso aham”** I am taste of what? **“Apsu”** in water. Taste in water that is Me **“raso aham apsu kaunteya”** – Srila Prabhupada would atleast once or may be more times Prabhupad picked up while talking on this verse once he picked up his water cup & he drank water. Every time he drank water & he spoke every time he drank – he could remember taste of this water oh! That’s Krishna. He would become Krishna conscious he said, is it difficult? All day you are drinking water oh! This taste is Krishna. **“raso aham apsu kaunteya”**

**“Prabhasmi sashi suryayoh”** – **prabha** means **light** I am also light Krishna says and He mentions two objects **“sashi suryayoh”** sashi is moon & surya is sun, the light of sun & the moon that is Me so every time you see the sun or sun rays or every time you see and without help of sun you cannot see, Prabhupad would explain such a simple thing but stupid as we are, we never think sorry! Stupid as I am. I don’t think that I need help of sun to see this is again Prabhupad training us ok if there is no light, you have your eyes there is no light could you see? no. I can’t see what is your power of seeing if there is no light? and light is Krishna. Only with the help of Krishna you could see. If He doesn’t wants to show you, you



can't see. Can't we see how controlled we are? **"Prabhasmi sashi suryayoh"** and the light and then it was Prabhupad who explained it further that light of sun and moon is not its own light it is in fact the light of Krishna, Bhramajyoti coming from spiritual sky and the sun is only acting as the mirror and just reflecting that light of Krishna when we were just children. When I was a child in the village I remember that we take a mirror & go out of house during the day & then (laughs) reflection of it we would throw right into the house, right into the eyes of the mother. Hey rascal! And she cannot see and then she is screaming or we will tease her somebody& we would go outside and put the bright sunrays right into the eyes with the help of the mirror.

Yes you know you have done this ever? You have some experience like, at least few, yes anyone else? Oh! So many what happened, I thought I was only one. This kind of tricks are kind all of pervading, must be same God who is keeping these tricks around and alive & so this like a child throwing with the help of the mirror light into the dark house so this universe is otherwise dark & this Bhramhanda, the sun & moon are acting like mirrors & original Krishna Kanti the Bhramajyoti is reflected upon this, inside this world. So **"Prabhasmi sashi suryayoh pranavah sarva-vedesu"** (B.G 7.8)

**Omm.....**this is **"pranavah sarva-vedesu"** (B.G 7.8). "ommm" "climmm" "shremmm" These are different "pranavah" but of all this "ommm" this is Me. Of all the different syllables "om" in vedic mantra that's Me and the sound there is "sabdah khe" shabda is sound and "khe" "bhumir, apo, nalo, vayuh, kham. What is kham? – Ether the 5th element. Earth, Water, fire, air, ether **kham**. The sound in ether is Me Krishna says. Sound in ether is that's Me, its Krishna.

**"paurusam nrsu"** and the ability in man or woman, ability anyone who is able capable that ability capable, that capability that ability is due to Krishna. **"paurusam nrsu"**. So like that Krishna is pointing out here how He is that common

thread that goes through the whole creation. **“punyo gandhah prthivyam” (B.G 7.9)** Sometime ago (laughs) there was some kind of obnoxious smell. Did you smell it? I was smelling it was not pleasing at all, some smell but bad smell that's not Krishna. **“punyo gandhah prthivyam”** prithvi this is prithvi earthly planet prthivyam in prithvi, in earth there is gandhah smell and punyo gandha. Original Prabhupad translating that original smell, fragrance in the earth that is Me, that's Krishna. And that fragrance is in the flower. One time Prabhupad also said he was looking at the beautiful bloomed fragrant flower and he said this is like the face of Lord Krishna. That beauty that smell every time you smell you are not supposed to be smelling first offer it to Krishna what a beautiful flower! Let me offer this to whom? Krishna. Other person would think oh! What a beautiful flower let me offer this to my girlfriend or Boyfriend so the consciousness is different. So they are trying to exploit, abuse Lord's energy, Lord is in there and like that **“jivanam sarva-bhutesu tapas casmi tapsvisu” (B.G 7.9)**

**“bijam mam sarva-bhutanam viddhi partha sanatanam” (B.G 7.10)** like that He goes on **“buddhir buddhimatam asmi tejas tejasvinam aham”** In this I am, if someone is intelligent that intelligence is me Krishna says & I give intelligence mataha from me intelligence. **“balam balavatam caham” (B.G 7.11).** Strength of the strong that is me, it should be used in my service this is Krishna's proposal says. **“dharmaviruddho bhutesu kamo smi bharatarsabha”**

Prabhuapad pointing this it is right there, throughing some light on this **“kamo smi”** even the lust that is Me, if it is dharma-aviruddho, aviruddho means it is not contrary to dharma. If lust is not contrary to dharma within the parameter of dharma than that kamo smi aham, that kama that's is Me.

And then He continues and then we have reached the 14th verse after different mentions how Lord is in everything, He is the common factor, the thread in all whole existence and He says

**“daivi esa guna-mayi mam maya duratyaya mam eve ye prapaddyante mayam etam taranti te” (B.G 7.14).** So this is guna-mayi maya this is my maya I have mentioned this this this all these different things “esa” all this is guna-mayi, guna-mayi means full of guna, three modes of material, its full of 3 modes of material nature things “mam maya” and this is my maya and because it’s my maya of course it’s my maya so it has to be **“duratyaya”** very difficult to overcome, very powerful because whose maya is it? Its Krishna’s maya so it has to be powerful otherwise what kind of maya is it? It is your maya my maya not so strong but its Krishna’s maya and “duratyaya” very difficult to overcome but its not only scary He is just letting us know yes yes its difficult to overcome, on your own, ok go ahead try it, it will not work, You would not succeed in overcoming this **maya** on your own and this is where I come into the picture. I am just around here, here, here look here, I am here come near OH! Dear! Here here, He is calling.

**“mam eve ye prapaddyante mayam etam taranti te”** Lord says **“mam eve ye prapaddyante”** if they surrender unto me **“mayam etam taranti te”**— yes for sure very easily they could overcome my maya which is I have described as strong maya. Doesn’t matter it is my maya, my maya is not strong than I am, it is my maya I can just order my maya, Hye maya! Oh! Maya get out, out I say, maya out like the owner of the dog orders different names. Oh! Dog, my friend wants to come in get out of here. So that kind of command Lord has over his energies, his own energies. But there are, Krishna continues there are some what kinds of people – 4 kinds of people they do not surrender unto Me. Lord just gave a clue that if you surrender unto me you will cross this maya, overcome this maya. But then the next verse He says there are 4 kinds of people they never surrender unto me you know, they never surrender unto me who are they? You want to know? Anyone interested? Not so much interested, interest is growing gradually ok.

**“na mam duskrfino mudhah prapadyante naradhamah mayayapahrta-jnana asuram bhavam asritah” (B.G 7.15)** Prabhupad always fools and rascals and demons, cats and dogs. When I joined, around the time I joined, I was like couldn't he use some better terms people used to come all the way down town coming to Juhu. I had just joined and people coming big big people with their, ties and coats their wives sitting next to them with pearls and Prabhupad- rascals and fools and demons, cats and dogs on and on and on . I was just a new bhakta and I was thinking what! Such a nice people they are with their wives and family members they came all the way from the town just to hear that they are cats and they are dogs, you fools, you rascals, you demons (laughs). I had hard time digesting for some time I had difficulty how could but soon I was, well gradually I realized that Prabhupad was presenting Bhagvad gita – As it is. So these terms are right there in Bhagvad gita which other speakers, the commentators they do the sugaring of the pill but Prabhupad was presenting it how? As it is, straight forward. So who are they? **“Those miscreants who are grossly foolish, who are lowest among mankind whose knowledge is stolen by illusion and who partake of the atheistic nature of demons do not surrender unto me”**. So these are the 4 fellows, 4 kinds of people this is not talking of Indians or Hindus only but people on this planet all over the world, they don't surrender unto Me, these 4 kind. And then Krishna goes on to now that there are also 4 kinds of people they surrender unto Me. These 2 verses are next to each other for your information now you will not forget. First list of those who do not surrender now those who surrender unto Me.

**“catur-vidha bhajante mam janah sukrfino arjuna arto jijnasur artharthi jnani ca bharatarsabha” (B.G 7.16)** these are 4 kinds they surrender unto Me and they have been described as **“sukrfino”**. Krta means activity, krti, krti krta “sukrta and duskrta” good activity and bad activity. So sukrfino surrenders and duskrfino do not surrender and they are **“arto”** – in great distress those who are in great distress they

surrender unto Me. **“jijnasu”** those who are curious, **“artharthi”** need of money and **“jnani”** some knowledge they have. These 4 kinds of people they come to Me, they surrender unto me. We have few more verses

**“bahunam janmanam ante jnanavan mam prapadyate” (B.G 7.19)** talking of surrender there are some people do take little extra time but they have been described here as **“jnanavan”** and finally they surrender unto Me. who surrender to me? **“jnanavan”**. Earlier previous verse said **“sukrtino”** the pious people, soul’s surrenders unto Me. Here He says **“jnanavan”** those who are in knowledge **“jnanavan”** they surrender unto Me. **“bahunam janmanam ante”** after many many births **“bahunam janmanam ante jnanavan”** those who have knowledge they surrender unto Me. And what is knowledge – **“vasudevah sarvam”** this is called knowledge. If someone asks what is knowledge? Krishna is describing what is knowledge? – **“vasudevah sarvam iti”** **“iti”** means this much. One who knows, how much? **“vasudevah sarvam”** Vasudev is all in all, that person is described here as **“jnanavan”**. That person is in full knowledge and in full knowledge as he is, what does he do? **“mam prapadyate”** surrender unto Me. How many such people surrender unto Me? **“sa mahatama su-durlabhah”** very very rare persons surrendering unto Me with full knowledge after acquiring full knowledge surrendering unto Me. Such thing is rare **“sa mahatama su-durlabhah”**. After having talked of persons surrendering unto Him Krishna now states – there are some others yes yes they do surrender but not to me who are they? who are they? Find this out.

**“kamais tai stair hrta-jnanah prapadyante nya-devatah tam tam niyamam asthaya prakrtya niyatah svaya” (B.G 7.20)** **“kamais tai stair hrta-jnanah”** Those who are afflicted, influenced by by what? **“Kama”** – lust **“kamais tai stair”** and what does that **“kama”** do **“hrta-jnanah”** hrta means **stolen** **“hrta-jnanah”**. They are stolen, they are deprived the knowledge is confiscated from them. They have no knowledge who has stolen? **“kamais tai**

**stair hrta-jnanah**" the lust is stealing lust is the thief, stealing the knowledge **"kamais tai stair hrta-jnanah"** and they have intense desires and desires have to be fulfilled. So yes they do surrender prapadyante but nya-devatah, oh! They have found some other devatah. They have found some other personality Anyadevatah meaning Krishna says other than Myself. Those who are **"jnanavan"** those who are full of knowledge, they come to me. But there are others whose knowledge has been stolen by the lust so they go to others. And who are they? anyadevatah, they are the demigods and demigoddess are the one that they go to.

**"antavat tu phalam tesam"** (B.G 7.23) Ok fine we can't stop them from going to anyadevatah other demigods but they should know Krishna says **"antavat tu phalam tesam"** . the fruit that they are going to be deriving, the benefits fruit that they are would be deriving from going to other demigods is going to be **"antavat"** is going to be **"anta"** its going to be ending very soon not lasting very long. And they are **"alpa-medhasam"** this is how Lord is describing them as less intelligent as they are. The demigod worshippers are less intelligent **"devan deva-yajo yanti mad-bhakta yanti mam api"** and they go to the demigods. Those who worship demigods go to demigod, **mad-bhakta** but those who my devotees **"yanti mam api"** they only come to me Lord is making the distinction here. And now the case of the mayavadis, Krishna talked of the materialist those who do not surrender , then He talked about those who surrender but not unto Me but they go to Demigods, and now He is talking of the impersonalists.

**"avyatam vyaktim apannam manyante mam abuddhayah param bhavam ajananto mamavyayam anuttamam"** (B.G 7.24) **"avyatam"** so these are the impersonalists also described as unintelligent man as **"mam abuddhayah"** they have no buddhi no intelligence. So what do they think what is their philosophy **"avyatam vyaktim apannam manyante"** oh! They think the Lord is ultimately **"avyatam"**. He is impersonal, He is just a light, He is all

pervading then occasionally He becomes “vyakta” He takes a form. He is normally avyata, He is not manifested He has no form but then He assumes the form **“avyatam vyaktim apannam manyante”** They consider **“manyante mam”** muze about Me they think like this and of course they are “abuddhayah” they are less intelligent “param bhavam” they do not know My superior nature which is inexhaustible and the finest.

**“naham prakasah sarvasya yoga-maya-samavrtah” (B.G 7.25)** oh! I do not like this Lord is making a comment. **“naham prakasah sarvasya”** I do not everyone doesn’t get light, doesn’t see the light of the day or doesn’t become knowledgeable **“yoga-maya-samavrtah”** and yes

They are all governed by My maya “yoga-maya-samavrtah”. They are all covered, I am never manifest to the foolish and unintelligent for them I am covered by my internal potency. Therefore they do not know that I am inborn and infallible. And this is Lord we are getting closer to this chapter of course we did not cover every verse, we skipped few. There are 30 verses in this chapter.

**“vedaham samatitani vartamanani carjuna bhavisyani ca bhutani mam tu veda na kascana” (B.G 7.26)** Lord says “vedaham” – I know veda aham – I know Vedas or I know Vedas I know I know not only Vedas but I know Vedas also but everything else that is to be known is known to Me. **“Samatitani”** all the things from the past everything from past I know. **“Vartamanani”**. Everything that is happening right now right here I know **“Vartamanani”**. bhavisyani. I know the future of everything of everyone but the trouble is “tu” means but saying something different, contrast while I am like this I know past, present, future of anybody, everybody, everything. **“mam tu veda na kascana”** but also I know all living entities but Me no one knows, but Me no one knows . And in the very beginning of this chapter Krishna had said , “Srnu”, you better hear me Arjuna jnasyasi and by hearing me you would towards the end He says no one knows me but knowing because possible by “srnu” by

hearing that's why Krishna is speaking so that we would know.

**“yesam tv anta-gatam papam jananam punya-karmanam te dvandva-moha-nirmukta bhajante mam drdha –vratah” (B.G 7.28) text 28** “Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination” .Devotional service is getting established here You hear Me you would know me, You know me then you would serve me, that's the sequence. Bhajante – They will go for worshiping me bhajante mam. How will they worship? “drdha –vratah” established in knowledge, equipped with the knowledge they will worship me, haven't become free from “te dvandva-moha-nirmukta” they would become free from dvandva, dualities of this existence free from illusion. “yesam tv anta-gatam papam” papam finished by hearing me. jananam punya-karmanam All those pious persons those who listen to me they will worship me “bhajante mam drdha –vratah”. Those in full consciousness the last verse of the chapter.

**“sadhibhutadhidaivam mam sadhiyajnam ca ye viduh prayana- kale pi ca mam te vidur yukta-cetasah” (B.G 7.30)** “Those in full consciousness of Me, who know Me, the Supreme Lord, to be governing principle of material manifestation of the demigods, and of all methods of sacrifice can understand and know Me the Supreme personality of Godhead, even at the time of death”. They would know prayana- kale pi they would keep knowing and remembering Me even at the time of ‘prayan-kale pi’ even at time of death. So that's the perfection if we remember the Lord at the time of death. So The next chapter would be “Attaining the Supreme” – knowing the Supreme, knowledge of the Supreme this was the chapter **“Knowledge of the Absolute” – 7th chapter** and **8th chapter is “Attaining the Supreme”** you know you achieve.

Any questions, any comments (maharaj asking the audience)



**Question1. Maharaj ji you quoted one verse where Krishna says He knows the future, many people want to know the future so they go to astrologer so is that equivalent to trying to find Krishna?**

**Answer:** Everyone is curious Krishna is knowledgeable He also knows the future, persons curious to know the future they go to the astrologer to know their future but Krishna also knows so is there difference. Yes the astrologer – if you chant Hare Krishna those who are chanting Hare Krishna they need not go to astrologer. Those who chant Hare Krishna and also “**Hare Krishna Hare Krishna Krishna Krishna Hare Hare! Hare Ram Hare Ram Ram Hare Hare**”

Hye! Lives are changing means your future is changing and it is ever changing. What your astrologer is going to tell you is like a action – reaction if you perform this action this could be cumulative effect. So the astrologer has way to calculate or know your past and then your activities. He also asks you some questions and he has way to find out your past and based on that – and at that time your life is governed by so many different planets, there are governing factor. Then nothing changing so far you remain mundane and that's your future, because this action that action this rahu, this ketu that graham so this is your future. But as soon as you chant Hare Krishna, surrender unto Krishna that is surrendering unto Krishna everything changes.

**“aham tvam sarva-papebhyo moksaisyami ma sucah” (B.G 18.66) I am going to make you free from all the reactions of your previous lives and do not fear you will come to Me.** So astrologer could talk about your next birth based on your previous birth but if you hear Krishna, surrender unto Krishna then there is no more birth and astrologer has no way to talk beyond this creation or Bhramhanda. They can't talk of that future but scriptures could tell yes you could go not only back to Godhead but you would take this flight and you will land there and you would be received by this party and this is

your rasa – mellow, dasya, sakya and you will be entering this nitya lila and engaging so like that, this is what you are. They see inside you within this 8 elements gross and subtle there is a soul they see the soul and talk of the soul. So astrologer could talk of the bodies' future and the mind, intelligence, false ego part. But as soon as you are surrendered it's another jurisdiction and another knowledge, another future.

**Question2. In the verse “raso aham apsu kaunteya” what does apsu refers to? How could we taste Krishna?**

**Answer:** Apsu refers to water; Prabhupad in the purport is also talking about drinks and vine. Well Wherever there is water infact, in water there is water, in juice there is water, in vine there is water, the grapes you take fresh grapes and do so many things with the grapes and rotten them and this and that and essence of this you want to drink that's vine. But originally it is coming from water. So the taste is essentially a characteristic of water, fragrance comes from the earth like that Krishna describes. If there is sound that comes from ether, in the air there is a sound and touch, in the fire there is sound, touch and the form, in the water there is sound, touch, form and taste. In the earth there is sound, touch, form, taste & smell. So water is known for its taste. Wherever there is taste that is from water. So I think I have heard you could correct me, they would remember that taste in that vine there is a Krishna connection they would become Krishna conscious. Because that taste is originally the taste of the water.

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# Glories of Lord Krishna

Venue: Vrindavan, 31/8/2010 Hare Krsna! Guar Haribol! Sri Krsna Balarama ki jaya!

So glorification of the Krsna, I did not know the topic, I thought it was birth of Krishna. Makes no difference. Radha Govind Maharaj is also doing, Radha Govind Maharaj is also glorifying Krishna. And I am sure devotees all over the world are glorifying Krishna. How many devotees must be talking about Krishna right now? Any guess? **Anantakoti**! When Anantsesa was asked to glorify Krishna, Anantsesa! So he asked how long he has to glorify Krishna. And he was told not, not for very long no, no, not, how long he glorifies Krishna, how long he would keep holding the planets on his hoods. He was wondering how long I have to keep holding. So he was told, you glorify Krishna and as soon as you are finished glorifying Krishna then you don't have to hold those planets you could throw them off. Then **Anantsesa** said "Oh! Let me start and I have thousand mouths and each mouth will be talking different glories of Krishna. Not the thing will be coming out of all the thousand hoods, he is **sahastravadan** and he is talking different topics, with each of his mouths and there is a large gathering, listening to him near each hood there is a gathering of devotees (laughs).

And they must be going from one hood to another hood just to

check out what is next door topic. So he started glories of Krishna and he was chanting and he was chanting and he was chanting and he is still chanting and not finishing. He is holding the planets and he is also glorifying Sri Krishna, glories of Krishna are unlimited. We may not be always talking but we always

also think of Krsna or glories of Krishna. **“Munijana manasa hansa, Munijana manasa hansa”**

the munis, the sages, their minds are like lakes and in that lake there is hansa, there is swan, the topics which they think about Krishna that's the swan. And in

their lakes of their minds all the glories of Krishna are floating or swimming

like a hansa, Swan swims in the lakes.

And each one thinks, all those would be talking about Krishna today or giving

Bhagavatam. Each one is going to be talking differently; no two Bhagavatam

classes are going to be similar. They would say Krishna, Krishna, that is similar,

the rest, there will be different glories, different angles. They will be

chanting, **“Hare Krsna hare Krsna Krsna**

**Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare”**.

I was thinking I should stop because the topic is glorifying Krishna. But then I was thinking, this is glorifying Krishna. This chanting is

glorifying Krishna. So why stop? That's the topic. Chanting is glorifying

Krishna. So talking about **“Sri**

**Radha-Krsna padaravinda bhajanandena mattalika” (Sri Sri Sad goswami astaka).**

Six Goswamis of Vrindavan. They are “Sri Radha-Krsna

padaravinda bhajanmatta"

intoxicated like bees (Maharaj making the sound of bees hmmm....) going from

flower to flower. They don't think anything else, where is the nectar, where is

the nectar. So goswamis, Radha-Krsna pada arvinda bhajan. The bhajan or

glorification of the lotus feet of Radha-Krsna, Radha-Krsna bhajan ananda. And

then they are getting lots of ananda, that's why matta. They are absorbed in

the ananda of glories of Krishna or glories of the lotus feet of Krishna or

lotus face of Krishna, lotus hands Krishna, lotus face of Krishna, the lips of

Krishna, the flute of Krishna, the crown of Krishna. So many topics or the form

of Krsna, pastimes of Krishna, Dhama of Krishna, the devotees of Krishna. We

can talk about one devotee of Krishna, so many devotees to talk about. was told

we should be talking about birth of Krishna. So I was kind of some thoughts

about Krishna Janmotsava ki jay! Are you getting ready?

Preparing the biggest

Birthday party. Someone who has nothing to do with the birth is taking birth.

Supposed to be ajanma, **Krsna is ajanma**,

birthless. But it is not that kind of birth. Ajatasya hi dhuvam mrtyu, one who

take birth he does not or he has to die. Krishna never dies, so never takes

that kind of birth either he just appears, does his pastime.

And he appeared

not far from here, just few miles. How fortunate we are, we are sitting in land

of practically birthplace of Krishna. **"Jayati**

**te'dhikam janmana vrajah srayat indira sasvadatrahi"** (Gopi geet) so this,  
this land is even better than Vaikuntha. This Vrindavan or this Mathura, because  
Lord took birth here, after birth in Mathura, how many years ago? (devotees  
saying 5000 yrs) Everyone says that He appeared 5000 years ago. That you could  
close your eyes, 5000 years. But to be more precise we have to do little  
calculation (laughs). First of all Lord disappeared 3102 years prior to Jesus,  
B.C. it's called, before Christ. 3102 years prior to Jesus He disappeared.

So how many years ago Lord Krishna disappeared? Quick! We don't have much time. 5112 years ago Lord disappeared. How long was He on the  
Planet? 125 years. So we have to add 125 to, very good! 5237 years ago.  
Remember this number 5237 years ago Lord Krishna appeared. So this is 5237th  
birthday of Krishna that we are celebrating. **Haribol!! (Round of applause)**. And Lord Krishna appeared 8 days  
after Balarama. We just celebrated Balarama's appearance. So, was Balarama 8  
days older? One year and 8 days. He was one year and 8 days older. Gargasamhita  
has some statements. It is mentioned He was 5 days in the womb. So something  
like that but not 8 days for sure. One year has to be added and then some days.  
So Lord appeared, made his appearance, this is not new thing for him; He  
appears here again and again and again. This is, no one thinks like that but  
this is fact. So many times Lord appeared in Vrindavan, in one

single day of  
Brahma he makes his appearance. So, it was just, so everything  
is, we know,  
like Prabhupada says. He says different things and Srila  
Prabhupada says, we  
even know telephone number of Krishna. We know his name and  
address and his  
relatives, even phone no. of Krishna. So, when He appeared,  
where he appeared,  
what time of the day or night He appeared, night time? We also  
know what time appeared,  
exact spot where He appeared is known. Nothing, no  
speculations required, no.  
We don't have to imagine anything about the Lord.

So as He appeared, **vasudev**  
**aiksata (S.B 10.3.10)**, that beautiful Lord, Sukadev Goswami  
says, Vasudev  
aiksatam, **Vasudev saw and Sukadev**  
**Goswami is showing us Krishna, "Look here is Krishna!"** He  
describes  
Krishna and he says, "This kind of Krishna was seen by  
Vasudev." **Virocamanam Vasudev aiksatah**. He is  
glorified; Sukadev Goswami is glorifying Krishna,  
glorification of Krishna. He  
is best glorifier of Krishna. And so, Vasudev saw, so through  
the eyes of the  
Vasudev we could see, we could see through the eyes of the  
sastracaksusa. The  
sastra shows us or Sukadev Goswami, he saw and then  
description is there. And  
we could hear or read that description, the way Vasudev was  
right there, Lord  
was right there in front of Vasudev. So it is easy to see. He  
is right there  
and he is being glorified or **adbhutam balakam ambuje ksanam**  
**caturbhujam (S.B**

10.3.9), so that wonderful balakam, child, ambujeksanam, lotus eyed, He has four hands and pitambaram, He has cloths on, that's wonderful! Right? He has cloths on, He has just taken birth and he has cloths on. Devaki went on some shopping, go to Loi Bazaar quickly to get some pitambar, to get some ornaments, no He appeared, Mukut He has, He has crowns, sahstrakuntalam, when child is born, normally no hair. But this boy has sahstrakuntalam, lots of fully grown hair and other ornaments and that kind of, virocamanam Vasudev aiksatam. Vasudev has seen and then Vasudev's Prayers, Devaki is praying, then Lord is also addressing the parents and towards end what does He say? Please get me out of here, get out of, bring me to Gokul. So how was Vasudev? He is tied, he cannot even move, chains around hands and feet and he is asked to "Oh! Bring me to Gokul". "What do you mean bring me to Gokul? I cannot even go one step forward and I have to bring you to Gokul?" But as he has gone ahead, picked up the child, what happened next? Shackles have been broken into pieces and Vasudev is free!! Haribol!! So it's not only Vasudev becomes free as he takes Krishna, we could also be free. As soon as we have Krishna, we grabbed Him or we accept Him or we surrender unto Him or we see Him.

**"Premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti, santah",** all the time the santas, the saintly



persons are seeing Lord within their heart. So when one comes to that stage is completely freed. Are we bound? We may think Oh! Vasudev is bound by the chains. Are we bound? I am free, running I am, could go wherever I wish to go to. But **“prakrteh kriyamanani gunaih karmani sarvasah” (B.G 3.27)**, we are totally bound. Big big ropes of three gunas are binding, we can't even move, we could also be free as Vasudev became free. We could also be free by accepting that Lord one who appeared. He did not appear just for Vasudev, He appeared for all of us. He took birth; Lord took birth so that we don't have to die or Lord took birth to kill our death, to kill our death Lord took birth. **“Janma karma ca me divyam evam yo vetti tattvatah (B.G 4.9)** then what happens **tyaktva deham punar janma naiti, mam eti,** he comes to me. So this is the outcome, this is the benefit. Lord appeared, Lord took birth so that we don't have to die or we don't have to take birth again. So Vasudev has now Krishna and, “Ok, at least I can move but so many doors and the guards everywhere. How am I gone to?” But he is just, he is just following, 'Your wish is my command'. So this is Lord's wish. He is just moving forward and as this is common knowledge, we all know.

Although there was extra security, additional security was employed, but they were all snoring to fast asleep and no one was awake so Vasudev's path was clear. Now he was coming to the doors which were locked.

They were all falling apart, opening doors. How they were opening?

Automatically, automatically, so automatic system existed that time also, it's

not a new thing. When first time I went to the airport, I had my trolley with

my luggage and I came to the entrance, said entrance but it was closed and I

have to get in. So I parked my trolley and I went forward to open but it is

just opened! Before even I touch the door it just opened. Now I, What is

happening? Is it ghost! automatically! (Laughs). I have no experience of these automatic doors.

I was surprised but then I realized, it was not a new thing.

5000 years ago the automatic system existed and we have imitated, duplicated that original automatic arrangement. And then Lord is out.

Vasudev and Vaasudev, they are both out of the prison. The first person to meet

or greet the Lord was, who? Who greeted? Anantsesa, Balarama had appeared, so

he has come. Anantsesa, expansion or form and he has come to render service

also to the baby Krsna. Its rainy season, it's raining outside. So the

umbrella, Anantsesa is right over Vasudev, is moving with Vaasudev and

Anantsesa is right behind. It's not the ordinary snake. Sometimes people don't

understand. It was rainy season, so lots of snakes around, so this was not one

of these snakes, Snakes loose their homes. They became homeless in rainy season

because all the holes, snake's holes are filled with water and they have no way

to go. So they keep crawling, so, but this was not one of those snakes. It was Anantsesa serving, and now Vasudev was going through Mathura town. What was he going? What time was it? One'o clock. May be around, prayers and all those, coming out of those doors. So around one'o clock Vasudev is going through Mathura. And the moon what kind of moon? Is there light? Some moonlight. What kind of moon? Normally the moon, astami's moon is half moon. But that night, have you taken note of this? That night what was the shape of the moon? full moon, full moon appearing at midnight, this never happens. On full moon night, moon appears, when sun is setting, moon is rising. Both the things happen, setting and rising happens at the same time, full moon. But this is a night of astami. Moon is supposed to be half, rising at midnight. But that night the moon could not remain half. The moon became full moon because moon has become so happy. **"Oh! In my dynasty, Lord is appearing in my dynasty"**.

So he is jubilant, very happy and he has blooming face, full face. **Purnendu sundar mukha, purna endu,** complete moon, appeared only one time at midnight and that was the appearance night of the Lord. So there was some light and Vasudev is going through Mathura streets and lanes and everything is quite. Everyone is fast asleep, including the dogs. I heard this from Radha Govind Maharaj, he said even dogs were

sleeping. They had to sleep otherwise Vasudev could be in trouble, right? You could imagine? Vasudev going through the streets and as soon as the dogs, some movements, someone moving, what do the dogs do? They bark. And if they would bark seeing Vasudev then what would happen next? Some people would get up and they would see, **"Aye! Vasudev!!"** They would mobilize Kamsa then Kamsa coming, so to stay out of that trouble Lord has arranged. So even dogs were sleeping. And then Vasudev has come to the banks of Jamuna, **Jamuna Maiya ki jay!** So the rainy season, so flood everywhere. Vasudev has to cross Jamuna. He is kind of unstoppable also, he has to just go.

The waters are rising, Jamuna is anxious to touch, touch of Krishna's lotus feet, so he is moving in, the waters are rising. He is getting into more trouble. But by this time, the river Jamuna has taken note of this child here" He is the Lord and I would be marrying him in future. So I better help him out now. If I don't cooperate with Him to go across and He will remember at the time of marriage ceremony and then so the marriage proposal may be rejected". So and the Acaryas also say that Jamuna was remembering, when Ram had to across the Indian Ocean to go to Sri Lanka, and the Ocean was little, not very cooperative or not prompt, Lord was waiting and waiting and he was not coming forward to extend his cooperation. And then Ram becomes furious and He took bow and

arrow and then  
lots of agitation in the Ocean, so this Lord, the same Lord,  
He has come, so He  
may also do something like that. Take some action the way Ram.  
So she gave a  
way to Vasudev and Vaasudev to go across Jamuna. And when they  
were on both  
eastern bank of Jamuna.

The Gokul is some distance away, Gokul Dham ki jay! And  
Vasudev is, he is going through different moods here. He  
sometimes, he is  
running with the child and sometimes he slows down, he moves  
very slowly, a  
slow motion picture, very slow. And then quickly he changes  
the gear and he is  
running again. Why these two speeds? Because of two moods, two  
speeds are  
there. So he is thinking, I better run and bring child to  
Gokul otherwise who  
knows just in case Kamsa finds out  
that I am not there, child also is not  
there so he may try to catch up with me , so I better run and  
bring child to  
Gokul. While he is running e is also thinking, but soon I will  
get there and I  
have to leave this child and come empty handed or I will be  
deprived of the  
association of the child so I better move as slow as possible  
so that I have association  
of the child for longer time and he slowing down. But then he  
is thinking, what  
if Kansa come? I better run. So he is going through this slow  
and druta,  
drutavilambita gati. Sometimes he is going fast, sometimes he  
is going slowly.  
So finally he has come to Gokul and entered Nanda-Bhavan and

entered the  
quarter. Yasoda had given birth to a baby daughter and  
exchanging babies. Then  
Yasoda has given birth to another, confidential matter, not  
just one child, two  
children, boy and girl, Krsnanuja. That's why the baby is  
described as  
Krsnanuja. Krsna-anuja, anuja, anu means follow, ja means  
taking birth. Someone  
else has taken birth and then, the baby daughter is anuja. So  
two Krsnas  
merging and one from Mathura, one from Gokul, Yasodanandan,  
Devakinandan and  
then baby daughter back to Mathura. And then more pastimes,  
more glories, Sri  
Krishna. **Janmastami Mahotsav ki jay!**

All over the world this festival, I heard last year ISKCON  
had Janmastami celebration in 160 countries. Haribol!! So  
there were times only  
India used to have celebration. The year Prabhupada went to  
America, he was on  
the boat. Where did Srila Prabhupada celebrated Janmastami  
That year, in 1965?  
On the ship, on the boat. I was just reading about it. So in  
India and on the ship,  
two places. Then Srila Prabhupada has done glorification of  
Krishna,  
broadcasted Krishna. Propaganda, Prabhupada says, our mission  
is to propaganda  
of Krishna, propagate Krishna, glorify Krishna, advertise  
Krishna, promote  
Krishna, Krishna, Krishna, Krishna, Krishna, the Supreme  
Personality of  
Godhead. Prabhupada is never tired of, he never writes only  
Krishna, Krishna,  
Supreme Personality of Godhead. So much other propaganda the

Hindu world

has done, the demigods and this and that, so many Bhagavans, Brahmaneffluence, mayavad

nirvisesa-sunyavadi pascatya tarine. But Prabhupada, he has promoted

Krishna as He is not only Bhagvad-gita as it is but Krsna as He is. He has

presented not only Brahman and Paramatma, but Bhagvan eti sabdyate. Bhagavan,

he has emphasized Bhagavan. All nara, nari, all the ladies and gentlemen,

children they are all happy. And this big celebration, 'karati katha, gaati

gaane'. They are talking about Krishna, singing his glories.

And Tukarama

Maharaj is," I am also attracted to that Govind who appeared in Gokul".

**(Followed by Bhajan-Gokilichya sukha)**

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## Lord Krishna the butter thief

Thank you for coming in this endeavor of worshipping

Bhagvatam, we took Bhagvatam on the procession today and if you want to glorify

somebody we really take him on your.

Those players they also do when someone wins the match they lift him

really give lift. So we lifted Bhagvatam it is above everything else also. It

was on the head and it was even worshipped on the way (laughs) at least one

resident ran out the lamp to worship Bhagvatam of course our chanting.

**“HARE KRISHNA HARE  
KRISHNA KRISHNA KRISHNA HARE HARE HARE RAM  
HARE RAM RAM RAM HARE HARE”**

Glorifies that Bhagvatam, Bhagvatam is incarnation of Krishna, of **Rukmini Dwarakadish** there are many forms that is one form that stands before us. And if everyone identifies with that form as the Lord and worships and does **“mad-bhakto madyaji mam namskuru”** etc (**B.G 9.34**) then we find with difficult we say OH! Holy name is also the Lord, Bhagvatm is also the Lord, His pastime are also Lord nondifferent from the Lord and dhama His **“Bhagavat swarupa”** non different **“Bhagavat swarupa”** Sanskrit word is Bhagvat swarupa his own rupa this is yet another rupa, another form of Lord this Grantharaj Srimad Bhagvatam. Everyone runs to see **“Rukmini Dwrakadish”** I don't want to minimize importance of running to **“Rukmini Dwrakadish”** and seeing them but Srila Prabhupad did emphasize hearing unless you hear you will not understand or really see. That's why Bhakti Siddhanta Saraswati Thakur one time asked one of his follower who had left the Dharma shabha where Bhagvat discourse was on and he went away and returned. Hye! Where did you go? I went for darshan he thought my spiritual master would be pleased to hear such reply and instead he was asked few questions. So how was your eye exercise? You went you opened your eyes closed them many times so how was the eye exercise?

I was here teaching techniques or science of how to see Krishna with the help of Bhagvatam and Bhagvat Gita and you



ran away in the middle to see. So this way all previous acharayas certainly Srila Prabhupad emphasized hearing process as number one yes certainly number one business. **“nitya suddha Krishna prema sadhya kabhu nahe sravana adi suddha citte karaho udaya”** we all have love for the Lord it is not something to be purchased in the market nearby, no it is in there it is part of you, so how to get it out? How to manifest it? **“sravana adi shuddha citte karaho udaya”** sravan then chitta, shuddha consciousness, pure and then Krishna prema udaya will manifest, It is but natural. So Srila Prabhupad certainly wanted us to distribute his books; also wanted us to read them not only read them but also to study them. Many of us read but not everyone studies Prabhupad's books. Any way we will make little attempt of studying Bhagvatam, contemplating on Bhagvatam. This is very very favourable time, nice time any time is good, any time is good **“subhascha shigram”**. **“subhascha shigram”** it's a good thing do why tomorrow, no this evening, no now **“subhascha shigram”**.

So this is the best thing to do then you don't have to look at your watch or what day this one is, no! But then there are certain time certainly favorable more beneficial get more out of those times, this is that time starting from today. Today is also **“caturmasa”** right, today marks the beginning of caturmasa and what is business of caturmasa? Eat less, circular was sent round saying don't

eat salt, sweet  
voice don't eat this (laughs). So minimize, cutting down  
eating, sleeping etc  
and maximize certainly hearing and we are we would like to do  
that, today also is  
purnima and guru purnima. Its guru's day also Brahaspatiwar  
today is Brahaspatiwar,  
today is day of Brahaspatiwar he is  
spiritual master of this Demigods this thursday so many  
favourable things,  
times.

So two yrs ago we were also here reciting Bhagvatam for 7  
days well again. It is business of everyday "**nityam bhagvat  
sevaya**" is  
the recommendation and if we could encourage everyone or some  
of you after 7 days, 8<sup>th</sup> day also you study 9<sup>th</sup>  
day also you go to studying  
Bhagvatam. If you develop some  
attraction and you end up spending more time studying  
Bhagvatam we will  
consider our katha that's perfection we have no real  
attachments to these 7  
days thing. But we don't do this as money making thing that is  
why Prabhupad  
was against this **sapta** business  
because this has become a business, contract has to be signed.  
How many lakhs  
before. Ya! They are not shy about this  
so Subhas (laughs) had many contracts we have not signed any,  
any underhand's,  
no deals (laughter). And ya! Some other reasons why Prabhupad  
was against this  
7 days reciting for 7 days but he is not against reciting  
Bhagvatam, its  
popular thing few extra people do come in the name of Bhagvat  
Katha. So you

could take advantage of that trend that tradition don't do this this this then study Bhagvatam, study Bhagvatam so that is what we wish to do, so last time we did childhood pastime of Krishna, Krishna in Gokul little Krishna.

Circumstances before his birth and **"Bhumi"** crying (Maharaj makes crying sound) and goes to Demigods and they could not help out then goes Brahma and he says no..no...lets all go to the Supreme Personality of Godhead and he heard the prayers. Prabhupad says wireless (laughs) so wireless communication.

He could not speak face to face from the beach of Svetadwipa he communicated.

He was on the beach and Lord was in the middle dwipa Svetadwipa. Sveta –white,

sveta means white, white island because

of the milk, milk all around Lord in the middle and He said ok sir you go ahead

you take birth so they took birth and then Lord also took birth in the middle

of the night then He was taken across Yamuna to Gokul and baby girl back to

Mathura and attempts of killing and that did not work out and then more

pastime. Krishna was 6 days old then what

happened? Just testing you Putana and she was killed.

Name giving ceremony was there Garga Acharya comes Krishna

Balarama's names were given, hidingly, privately in a goshala no big affair,

they did not want to make a big thing no otherwise news could easily reach

Kamsa and more trouble why invite trouble so they did this quietly then more

pastime Krishna as little child eating dirt. Aa.....open your

mouth and aaa.....there  
what was inside? The whole universe was inside OH! You heard  
that I ate dirt  
ok! You may see inside there was so much dirt (laughs). The  
whole universe  
which is made up of dirt, earth, so yes I took few pinches no  
you can see  
inside. Not only dirt there was water, fire, air, ether and  
earthly planets were there Bharatvarsha was there, New  
Delhi-Agra highway road (laughs) and Bhaktivedanta Swami Road  
and Jamuna. And  
Hye! There is Gokul too and as Yasodha looked more closely  
there was Yasodha  
inside chastising Krishna wonderful. But he  
was a thief also nice child but stealing, stealing mentality  
(laughs) so he  
would steal. So many complaints Yashoda and everyday complaint  
box would get  
full everyday (Maharaj laughs audience also laughing). But she  
says you have to  
prove, you have to prove and attempts were made to catch  
Krishna  
red handed or white handed (Maharaj asking) red or white  
handed? (Devotee  
answered blue blue). When butter in the hand then hand becomes  
white, white  
handed, blue bluish hand covered by the white butter. So many  
attempts were  
made to catch hold of Krishna, but there one lady she  
succeeded , her name was Prabhavati you heard of her? No. She  
was successful, she  
caught hold she thought she caught hold of him and dragged him  
and dragged him  
and as she got closer she starts yelling hye! Yashoda please  
come come come I  
caught hold of your son look and she enters Nanda bhavan and  
Yashoda comes

running to check out this lady she had her, she was covered, her face was covered like this (laughter) you know how Brajwasi ladies are (Maharaj demonstrating the Brajwasi ladies cover their face great round of applause followed by laughter). She was dragging Krishna, then she said look you wanted me to catch hold here he is and Yashoda looked and she went closer and said remove your well please and when she really looked there was no Krishna that was husband of Prabhavati (laughter). You could imagine the embarrassment of this Prabhavati (Maharaj and audience laughing). Finally she caught him I am the one I am the going to get special reward my name in front page of Mathura Newspaper (laughter) thief was caught by this Prabhavati. But instead (laughs) husband was there so she rushed out of Nandabhavan back to her home on the way to home the little lane there was Krishna (laughter) waiting for her. He said ok OH! No, no actually I made mistake actually that was the son of prabhavati . He said ok next time you try this on me I will turn into your husband, I just became your son, so like that and how could Krishna be a thief who is the thief? We are "sastenu danda manate" everything belongs to him. So that was just his pleasure pastime not his pleasure but everyone was highly pleased with Krishna stealing butter, ladies getting up early morning why would they get up early morning? Thinking if Krishna comes to steal and

butter is not ready, he may go disappointed, I have to get up early keep it all ready just in case thief comes he could steal. So its competition for getting up early in Vrindavan they would prepare butter. So so many pastimes just butter related stealing butter related pastime and everyone just loves this **Krishna, the butter thief.**

So then 1 day stealing one took place in Yasodha's own home. Krishna just stole started stealing butter because he was hungry, he was hungry and then she runs to the kitchen to take care of the milk dumping the hungry child in the middle of the he was just drinking the breast milk she threw him on the floor and ran to the kitchen. Krishna was very angry he did not like this he became so angry that his teeth like that trembling teeth and lips are trembling out of anger and in lot of anger and broke the pot Yashoda was crunching butter that morning and he was hungry . So he found hanging from the ceiling a pot so stealing Yashoda came. He thought he was smart he was seeing this way that way. But Yashoda was smarter she came from behind (laughs) Krishna soon noticed and not only she was coming she had a stick in the hand. He jumped down and ran and attempts were made to catch hold of him. Yashoda is little well built "prithu kati tate" heavy and Krishna is little, he is running and she is running behind it took quite a while to catch hold of him, even yogis can't catch but Yashoda caught. Trying

to bind him not  
him but also the mortar why mortar? Because mortar had also  
has to be punished  
what is mortars fault? That mortar  
helped Krishna had climbed up the mortar so that he could  
reach so one who  
helped stealing he also gets punished yes. So Krishna and the  
mortar both are  
getting so she is trying to tie and its 2 inches shorter story  
you know and finally  
it worked out and then He wanted to do some naughtier things  
he crawled as  
mother Yashoda was busy with some other activities, behind the  
backyard two  
trees were waiting there for long **Yamala-arjuna**  
trees. They were cursed and blessed at the same time, so now  
was the blessing  
time otherwise also these trees had good time they were with  
Krishna seeing  
Krishna in the courtyard of Nanda Maharaja, that's not a curse  
(Maharaj asking  
question to the audience) would you like to be tree in Nanda  
Maharaj's  
courtyard anyone here? many hands are  
going up, anything in Vrindavan (laughs) anybody.

Then so Krishna uprooted those two gigantic trees and they  
crashed and the dust storm and everyone came running what  
happened? So we  
described 2 yrs ago we were up to there, a kind of through  
little more lighter,  
just summarizing little abstract now. The Yamala-arjuna were  
liberated they were 2  
son of Kuber and they were trying to untie the knots may I  
help you these to  
demigods seeing Krishna in that awkward position may I help  
you. Krishna's

response was thank you for the enquiry of offer for help but the knot has been tied by my mother, only someone with equal amount of affection could untie this knot. This is knot of affection my mother's affection for me, you won't be able to help you with this. So they had circumambulated Krishna and went away back happily and so right in there in the middle, middle of the dust storm and everyone has come running. Sukhdev Goswami he describes one pastime just in two verses he describes the fruit lady she comes with the a big basket of fruits and **"krinihi bhoh phalaniti"** (S.B 10.11.10) please buy fruits have this fruits, have that fruit **"kela lelo amrut lelo"** buy guava, buy chikoo different fruits she is saying by names. And I mean see she is going around round and round more around Nanda Bhavan than any other place (laughs) because these fruit vendors they come with intention of hoping to get glance of Krishna meet Krishna, bump into him somehow, this sailing business is just a secondary thing primary goal is how to meet him, see him. So for sure **"srutva satvaram acyutak phalarthi dhanyam adaya yayau sarva phala pradah"** (S.B 10.11.10)

Krishna heard take fruits, buy fruits, buy fruits, buy fruits and Krishna He heard OH! Fruits fruits fruits call, he got excited and hurried he ran out of the door of Nanda Bhavan. Sukhdev Goswami describes Krishna who is **"sarva phala pradah"** the Personality of Godhead who gives fruits to everybody, fruits of their labour to everybody, every time



that Personality is  
now he is in need of fruits, he is giving fruits to everybody  
but now he has  
become **“phalarthi”** phala-arthi  
likes to get a fruit for himself, otherwise he is always  
giving fruits  
but now he wants fruit for himself. So  
he knew that it's not going to be free and those were not the  
time for these dollar  
or rupee, currencies, those were the times for bartering. So  
caught hold of few  
in both hands full of grains and he is walking out of the door  
lady is now  
comfortably seated, potential buyer is there. Then Krishna is  
coming he is  
taking baby steps, he is taking little longer and that is fine  
with her. She  
wants Krishna as long as possible in her sight vision so that  
she could keep  
talking dharshan, what fun it is if Krishna had ran out and  
ran in with the  
fruits no! She wants him to take little extra time, take your  
time, take your  
time baby. He is coming and he is trying to hold those grains  
tighter as he tries  
to hold they are spilling more he is losing; he is holding  
thegrip on the  
grains. First of all such how small fist such a little child  
how many grains  
may be 20 grains, small grains he had but by the time he  
reached on the way he  
had hardly anything there (laughs). She  
took it and she is returning now **“phala  
vikrayini tasya, cyuta dhanya kara dvayam” (S.B 10.11.11)**  
Krishna the both  
hands, kara-kara **“tava kara kamal”** kara dvayam-two, dvi-two,  
both hands were

full and “cyuta dhanya” beautiful he has been described as  
“acyuta” means what?  
Infallible he doesn’t but the grains are falling from his  
hands “cyuta dhanya”  
he is acyuta but dhanya is cyuta, he can’t (laughs) even hold  
dhanya, he is  
losing that dhanya.

**“phalair apurayad**

**ratnaih, phala bhandam apuri ca” (S.B 10.11.11).** So she  
accepted those few  
left over grains in exchange she is giving fruits to the boy,  
beautiful darling  
of Yashoda and she is looking at him, she is fully focused on  
the beauty of the  
Lord, the beautiful face moon like face. The blooming lotus  
like face of the  
Lord and while doing so, she lost the track how many fruits  
she had handed out  
and she also wants him to stay longer, she knows as soon as  
she stops He would  
turn around go away and what good is that. She is trying to  
keep him longer so  
in that process she has emptied her whole basket and you could  
see as many He  
is trying to balance them and he is looking at more fruits  
right (laughs). Hye!  
You have some more you know (laughs). Because we hear sometime  
that Krishna  
what he gives he has taken note of that but what you haven’t  
given, Krishna is  
taking note of that more than what you have given, given not  
given, so not  
given what you have more, He tries to dig deeper into the  
purse and tries to  
get as small coin as possible right (laughs). So Krishna knows  
what he has

kept, Krishna would like us to give everything **“manas deho  
geho jo kishu more arpila tava pade nanda kishor”** So  
this is what this lady has done given everything you could  
see. Is she a loser?  
Look at her basket (video is being played in the background)  
it is full of  
jewels, diamonds and rubies. **Jai shree  
Krishna....**

So Sukhdev Goswami middle of all this Lila he has talked of  
this past time and then Krishna was rescued Nanda Maharaj  
came to the site he picked up  
baby and was delighted to know is baby safe he started praying  
to the Lord, praying  
to the Lord (laughs) not to the baby, for the protection of  
the child and following that there was a big istagosti  
held in Gokul dhama, all the leading citizens they gathered  
together they  
wanted to review the whole situation and  
come to some conclusion, is there some way out **“gopa –  
vrddha” (S.B 10.11.21)** elderly  
persons **“brhadvane” “brhad-vane”** in  
the forest which are there 12 forests of Vrindavan and Gokul  
is called **“brhadvan”** brhad meaning a big one  
**“brhad bhagvatam”** brhad there are many  
brhad, brhadvrat , sannyas, brahmachari vrat, celibacy this is  
brhadvrat. So  
there are many brhadvan so in brhadvan Gokul all the elderly  
persons after  
experiencing the recent disaster, terrorist attack **“nandadayah  
samagamya” (S.B 10.11.21)** Nanda Maharaj and others are  
gathered **“tatropananda-namaha, gopa  
jnana-vayo-dhikah” (S.B 10.11.22)** and in the assembly there is  
Upananda who  
is eldest brother of Nanda Maharaj , there are 5 brothers,  
Nanda Maharaj is  
number 3, Upananda-number 2, 3 more . So Upananda is there in

assembly he is  
very well known for first of all his “jnana-vayo-dhikah”  
. He is superior he surpasses everybody in two things first of  
all he is “vayo” in age he is the eldest member  
present and so far for “jnana” the  
experience in those he is also most experienced.

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# Lokanath Maharaj on Vraj Mandal Parikrama

Venue: Mathura

And when my mind would become shudha pure, and whenever that  
would happen then I would be qualified to be in Vrindavan or  
then I would see Vrindavan **“Rupa Raghunath pade hoibe akruti  
kabe habe bhujabo se yugala piriti”**

And we would like to develop attachment to the lotus feet of  
Rupa and Raghunath so that **“kabe habe bhujabo  
se yugala piriti”**

So that I could understand by developing love and attachment  
to the lotus feet of Rupa and Raghunath I will be able to  
develop devotion to the divine couple Sri Radha Shyamasundar.

**“Rupa Raghunath pate, kabhi mora asha prarthana koro ye sada Narottam Das”**

By the mercy of Rupa and Raghunath always residing at their feet, thinking of their lotus feet Narottam Das Thakur **prarthana koro ye sada**. Always praying like that and that person praying is Narottam Dasa. So everything is relevant to what we are doing here. What he says what Narottam Das Thakur sings is relevant to our present devotional service, the Vraj mandal parikrama service and we would be successful in this mission by giving up the visayas or endeavoring to give up ideas of trying to enjoy this material existence. And then we will be free to concentrate on the business that we have undertaken, our transcendental business. Trying to enter Vraj mandal, trying to

enter Mathura mandal we need to enter dham, go deeper then we could experience dham as it is. Some of you are wondering Where is OH! I read that beautiful description of Vrindavan in Krishna book and OH! That Mathura city where are those crystal clear lakes and those palaces and the lotuses, the swans there is only smell of some tire burning. So everything is very much here and it never goes away, it is eternally here. So we need the vision to see how, if we don't have one, we could see through the eyes of the scriptures, we could also see through the eyes of the acaryas.

So here we are in Mathura, **Mathura dham ki jai.....**

So I think what we would do with Mathura is, do a little overview of different pastimes or in different orders which they took place. Or Krishna's movements He comes into Mathura or in and out of Mathura. We are in Mathura so its most natural topic right we should talk about Mathura, Cannot talk about London or Delhi. Yes Mathura is on everybody's mind, first of all as we did mention few minutes ago that this dham is here for all the time. There was no time when Mathura and Vrindavan did not exist, it exists now and it's here for all time to come in the future. You went to Vishram ghat today?

Yes Vishram ghat Vishram is a place of rest, resting is called vishram. So at Vishram ghat Lord Varaha took rest, when Varaha he had lifted the earth, from the Garbadhak ocean, you know the pastime from Bhagavatam. It was not in the same orbit same situation so the earth fell down

**Varaha rupa kesava dhrita, Varaha rupa jaya jagadish hare.**

He lifted and while He was still holding the earth, Varaha rupa is holding earth. Varaha has two tusks like a jungalee Varaha (Maharaj laughs) not like the pigs you see around Mathura they have tusk like a elephant. So the earth is sitting right there on the tusks and Lord is known as **Dharnidhar**. You've heard one of the names of the Lord is Dharanidhar, Dharnidhar is the holder of the earth planet.

So while he was holding the earth one time he sat down, where was he sitting? At Vishram ghat he was sitting. That means Mathura Vrindavan was there it always exists, this Mathura Vrindavan did not fell down along with the earth, earth fell down or earth is also destroyed or dissolved, burned at the time of Mahapralaya. But this Mathura Vrindavan remains intact, So in other words you could imagine that earth was on the tusk of Varaha means rest of the planet Where was Delhi on the tusk? Where was Agra on the tusk? Everything was part of that earth while Lord was sitting in Mathura on the banks of Jamuna.

This should give us some realization; one of the ten offenses against the holy dham is to consider dham Vrindavan, Mathura to be part of some country part of some state. But that's not true, lot of times people wonder OH! Why God every time He has to appear in India? That also is not true. God does not appear in India He appears in Vrindavan, to think that Vrindavan is part of some state or some country some continent this is an offense, ignorance in fact.

We have an acarya, Vraja acarya Narayan Bhatta Goswami. We will visit his Samadhi when we visit Barsana. He is authority on Vraja, Vraj mandal parikrama path and pastimes and what you

do while on praikrama, the mood that you maintain on parikrama and different rituals also you perform on parikrama. Vraj Bhakti Vilas is the name of that scripture, he compiled many many scriptures and one that deals with parikrama is Vraj Bhakti Vilas. In there he explains that you know we understand, we know that Sankarasana, Balarama's expansion holds different planets on his different hoods. So he says that while earth is on one of the hoods of Ananta Sesa, Vrindavan, Mathura is held by yet another hood of Ananta they are not on the same hood. And he gives the name of that hood called **"Kumuda"**.

Kumuda is the name of the hood that holds Vrindavan Mathura realm, while Earth is on another hood. So Srila Prabhupada explains that like when governor goes to Kanpur or Nagpur or someplace he has his headquarters he has quarters, Governors Koti or his apartment, he doesn't stay somewhere in a hotel or under a tree as we stay in parikrama, he has his fixed place. Whenever he goes to that particular town he has his fixed place.

So likewise whenever Lord comes to this universe, when Krishna comes to this universe He doesn't go to any of those stars in nighttime we see billions or trillions of stars of course we don't see all the stars if we have a telescope device but we see quite a few stars . He doesn't go and appear on any other planet, He comes here, He comes to his Vrindavan, He comes to Mathura, He comes to Dwarka, He comes to Mayapur as Sri Krishna Chaitanya Mahaprabhu. Everytime He visits this universe this is it. This is the place, There is only one Vrindavan in the entire Brahamand that's why even the demigods they aspire to come down to this Vrindavan or some kind of some sort of connection earthly planet and Mathura Vrindavan. But when you put a drop of oil on the top of water does it ever mix? Oil drop on water it always floats, it seems to be together in same pot, you see water, you see oil but they never mix. So likewise Vrindavan Mathura are suppose to be on the same planet earthly planet but one day at the time of

destruction final destruction the earth will go back to Mahavisnu's body leaving Mathura Vrindavan here and Krishna is performing his pastimes eternally in this place.

So Lord Krishna appeared in Mathura that place also you visited yesterday. Last night you were there? Yes so He was

8<sup>th</sup> son of Vasudeva and Devaki and Vasudeva and Devaki had little time with Krishna, and ofcourse with Balarama they did not even see the face of Balarama. Only when Krishna and Balarama had come Akrura had brought them after killing of Kamsa they had first time seen Balarama and only second time seen Krishna, but first darshan was very very brief one. So like that this is the birth place of Krishna Mathura but it took ten-eleven years to return to Mathura. So today you had opportunity to kind of walk on the same path that Krishna and Balarama followed, today right you finally

went to Kamsa tila that tila where Kamsa was killed. The tila on the top of which Kamsa was killed and there is a Ranga, Rangeswara Mahadeva. So that way Krishna had come. And before that Kubja's place Krishna was coming that way, going to the wrestling match was His destination He was following that path, I don't know whether you were shown chariot of Krishna and Balarama and Akrura little darshan before Kubja's place. Of course the chariot did not come all the way there. So you were following kind of Krishna Balaram's footsteps today. So that day Akrura he drove the chariot all day from Nandagram to first of all to Akrura ghat. And there he thought did I lose Krishna and Balarama, (Maharaj saying) "remember yesterday we were.." ,but luckily that was not the case, they were still sitting there. Then they continued his

journey after Akrura had finished his bath and chanting of the gayatri mantra. And Akrura offered so many beautiful prayers at Akrura ghat and also later as they were about to enter Mathura. **Akrura is known for one of the processes of devotional service called Vandanam.**

One process , one devotee, right for **hearing Parikshit**



**Maharaj and speaking Sukhadeva Goswami and remembering Prahlada Maharaj, Prithu offering worship** and like that. Nine processes and nine devotees. So when it comes to vandana Akrura is number one he is at the top of the list of those who offer prayers to the Lord, so Akrura had offered prayers at Akrura ghat. And of course on the way to Vrindavan he was also offering prayers, he is always offering prayers. His mood is that of offering prayers, always offering prayers prayerful mood. So as the chariot of Akrura carrying Krishna and Balarama was about to enter Mathura, Krishna and Balarama they proposed "we want to get down here could please let us get down here" but Akrura said "but you have to visit my home", and Krishna and Balarama said "we are on a very important mission here", (Maharaj saying) " what is that mission, killing Kamsa" and that will give relieve to our whole dynasty and then peacefully later on we will visit, for sure we will visit your home dear uncle Akrura. So that time Krishna and Balarama they noticed that Nanda Maharaj and so many other hundreds and thousands of cowherd men had already arrived in Mathura and they were in fact waiting. Srimad Bhagavatam says that Nanda Maharaj and other cowherd men they were waiting to receive Krishna and Balarama. So Akrura he had brought Krishna and Balarama on chariot and others were riding on ox carts, riding on the back of the bulls carrying big big loads of milk products. They say Akrura took Krishna and Balarama on little longer path. He was not going on the traditional path. Hidingly he was bringing Krishna and Balarama he was worried someone may stop, something may come up I may not be able to bring Krishna and Balarama. So he was tactfully in a tricky way bringing Krishna and Balarama and that took little longer time for them to arrive and that is how, others had already come in a short cut way and they were waiting for Krishna and Balarama.

So around this time Bhagavatam says it was almost end of the day when Krishna and Balarama arrived in Mathura. So they spent time with everyone else in a special garden, udyan,

Upavana where they were staying camping out. So next day in the afternoon which is "aparana" in the afternoon, before noon and then afternoon they wanted to see the town. So they go around and lots of cowherd boys are accompanying Krishna and Balarama. They are received the beauty of this Vrindavan Sukadev Goswami describes in fact Mathura is one of the **sapt puris** the seven celebrated cities of Bharat varsha, this great land of India. And **Ayodhya** is one of them, strong>Varanasi is another. **Haridwar, Mathura, Avantipur, Ujjain, Dwarka and Kanchipuram**. These are the seven cities. Well planned and beautiful wide roads and squares and beautiful architect and lakes, cities excellent the best cities in existence. So Mathura is one of those seven sapta puris. So Krishna and Balarama they were enjoying the sightseeing touring around. Then they came across the washer men. He was meeting different parties on the way to the wrestling match. Washerman carrying big load of clothes Krishna and Balarama were thinking now we are in the city, we are not in the forest anymore and we should be wearing clothes just like the city folks with a tie (Maharaj laughing). So He asked for the clothes. But the washer man he was not in the mood so Krishna used his **"karagrahas"** end of his hands and suu.....he was beheaded separated from the rest of his body. The washerman was accompanied by others, the rest of his colleagues. When they saw what happened to the head they all ran, leaving the rest of the clothes there. Then Krishna put on the best clothes for themselves. And gave some to their friends and still they were lots of clothes left behind. But they were not their own clothes so they were not fitting properly. So they go to a tailor shop nearby. And then he fixed up so they were nicely fitting. Once they had nice clothes, nice colors. Then as they proceeded they came across a gardener, a florist. And he welcomes Krishna and Balarama saying "OH! How fortunate I am to have you the VVIP's as my guests and then he worshipped with chandan and garlands and no not enough chandan. And as they proceeded then they came across Kubja trivakra because she was bent in three places. Although very very beautiful

lady but bent. So she had chandan for Mathura naresh, king of Mathura. But then she saw Krishna and Balarama and said that this chandan would be just appropriate for you and there is whole dialog takes place. So she offers chandan for Krishna and Balarama. And Krishna was very pleased and He wanted to reward that lady. So Krishna puts his foot on her feet and hold here and lifts, she was bend in three places Krishna put his feet on her foot and held her here and lifted, and what happened do you think to kubja? She became straight. So this was the only thing she was lacking everything else was perfect except that she was bent in few places. And she was very thankful for such service and she had also invited Krishna "Please why don't you visit me" not now we will see you later. And Krishna and Balarama carry on and they go **"Swaha Swaha"** wasn't that chaturdashi the fourteenth day? Shiva chaturdashi something like that, one day before purnima. And there was a dhanush, bow a special bow of Shiva he used to worship and whole festival infact was centered around this Dhanush puja. And people were coming thinking this is a special festival. Kamsa was trying to do a little coverup it's a religious affair. So that no one would doubt that he had any bad intention and he had some evil plan of bringing Krishna and Balarama and killing them during the wrestling match. So Krishna and Balarama they were standing there for some time and then they noticed that there was a bow. So Krishna moves forward he picks up the bow and breaks it into two pieces. Krishna kept one and one he handed over to Balarama. And the party, the priests, the chowkidaar noticed that the boys broke the special bow that was being worshipped and yes yes and when that bow broke that made a big sound. And the sound was heard by who do you think heard? Kamsa heard the sound of breaking of the bow. At that time he realized yes the Lord's are here. My killer is not very far from here now, because he was told when he

was given this bow by Parashuram , he said that anyone who breaks this bow is not ordinary only the Supreme personality of Godhead could do such thing. Its not any Tom, Dick and

Harrys job. So when Kamsa heard the breaking of the bow, immediately he knew I am in trouble now.

So those who were guarding the bow they tried to attack Krishna and Balarama. But Krishna and Balarama had two pieces of the bow and they started fighting back, hitting in their heads and breaking their bones. All those who were trying to fight Krishna and Balarama they were all put to rest falling flat on the ground. As that path was cleared now they were not very far from the hill where the wrestling match was planned. There was only one more obstacle the Kovalayapida, the elephant. A very powerful elephant, not an ordinary kind from some circus. This elephant was the property of Jarasandh to begin with. Jarasandh had given this as a dowry when he married his two daughters Asti and Prapti, married them to Kamsa, Jarasandh was the father-in-law. So when he handed over his two daughters he also gave this Kuvalayapida elephant as a gift. This elephant was captured in central India and to capture this elephant they had taken one hundred thousand elephants and one hundred thousand those who sit on top of elephant, what do they call them? **“maouth”** we call them “mouuth”. They tried to surround and capture this elephant that was very very powerful. And it took a lot of effort and endeavor and battling with this elephant in order to finally capture. This was the property of Jarasandh. One time Jarasandh was camping on the other side of Yamuna and somehow the elephant came over to this side. And Kamsa noticed this elephant and said “Whose elephant is this?” he was not happy to see this elephant. So he pushed that elephant, Kamsa did and the elephant was back in the camp of Jarasandh. Like a little toy, like little children push their cars backwards and it moves back. So he pushed the elephant and he went many miles like a reverse gear. And when Jarasandha “Who is this, who could do such a thing to my elephant?, later on he came to know it was Kamsa and he was pleased and later on he married his daughters to this Kamsa. So you could see that Kamsa also was very very powerful. So this Kuvalayapida was the last

stumbling block in the path of Krishna and Balarama. There is a nice description by Sukhdev Goswami, Sukhdev Goswami describes how Krishna and Balarama how they were teasing the elephant. They were teasing the mouth and pulling the tail of the elephant; elephant was going round and round, they were hiding between the four legs of the elephant. They were going round and round. Then they run and elephant runs, the children are running and stopping and elephant is also running and stopping. Like this he was losing his energy and finally he collapses. And then Krishna and Balarama they climb on the top of the elephant and kick, and finally they pull the two tusks of the elephant. Now Krishna and Balarama they were carrying the tusks, the two teethes of the elephant. Now they are entering the arena. First of all Kamsa had heard the breaking of the bow but he still was thinking I have Kuvalayapida, there is no way these children can defeat with battle with my Kuvalayapida. But when Krishna and Balarama entered the wrestling arena what they were carrying? They were carrying the teeth.

**“Kamsa Mama, uncle here here, your Kovalayapida is here we are carrying”.** And there were Shala and Toshala there were five wrestlers who were ready to battle with Krishna and Balarama and they were killed. Finally Kamsa also was killed **Hari Bol, Gaur Hari Bol.**

And when Kamsa was killed eight brothers of Kamsa they came running and Balarama killed the brothers of Kamsa. And like this lot of killing took place and everything was over the ladies were crying. Then Krishna and Balarama also joined those ladies. They were family members and their uncle had died so they had to participate in the service. What do they call, Uncle memorial service. Krishna goes and others are crying so Krishna also cries saying (Maharaj make a crying sound ha...ha...) “such a nice mama, He was here just now and now no more” (devotees laughing).

He would say some nice things about mama. They also say that

Krishna pulled, dragged the dead body of Kamsa through the streets of Mathura, giving the confidence and declaring here he is. So when devotees were seeing dead Kamsa they were joyful. Krishna also took rest at Vishram Ghat after killing Kamsa, so that's another reason why Vishram ghat is called Vishram ghat or place of rest. So like this one mission was accomplished.

You could read further details in Krishna book or Srimad Bhagavatam, if you are carrying Krishna book, we just ran through it quickly. And then the meeting with Vasudev and Devaki is described. Krishna and Balarama are meeting. But their mood was not the same as Nanda Baba and Yasoda. Immediately could see notice the difference. Nanda and Yasoda they are in one kind of mood, spontaneous Vatsalya bhava, full of Vatsalya. But Vasudeva and Devaki they call Jagadishwara OH! They are Supreme personality of Godhead so they are full of awe and reverence. They try to pay obeisances to their children (Maharaj laugh). But Yasoda comes with a stick. That's how she worships Krishna, threatens him and Krishna is in tears and trembling body. And he cant even face Yasoda, can't even look at the eyes of Yasoda. So that's Yasoda, that's Nanda baba. Nanda baba says **“bring my shoes, he asks Krishna I have to go hurry up bring my shoes I say”./strong>**

So Krishna runs to get the shoes, but shoes are very heavy. He cannot even lift the shoes of his father. He is just a little boy. Then after few years he is lifting the Govardhan hill (devotees laughing). He wasn't able to lift the one kilo, maybe fifty gram each shoe. He was struggling, he was struggling. When you have to carry heavy object where do you keep? on the head. If it was something light you carry a bag, few bananas in it or little gamcha then its light weight or sometime a shoulder bag little heavier thing . A little heavier thing you keep it on the shoulders. But it was the heaviest thing that you have to carry then it goes on the head. So Krishna was carrying those shoes on the head, for him

he had never lifted anything like that before. So Nanda baba is ordering, Yasoda is threatening, but in Mathura, Vasudev and Devaki they are ready to offer puja and obeisances. So Krishna and Balarama had to remind **them “no no we are your children, don't hesitate”**.

Then gradually they were taken in their laps and tears, but that took some time, Krishna had to preach to them, please accept us as your children we are your children not God. And then it was time to go back to Vrindavan, everyone was ready. But then Krishna and Balarama were not ready. This came as a big surprise to Nanda Maharaj. He thought they were all coming here together and they would all go back together back to Vrindavan. So they were ready but Krishna wasn't saying **“I need to stay here for some more time”**.

Mission was coming up as Kamsa was killed so he was expecting some more attacks more threats so this place had to be protected. So this news was not easy for Nanda maharaj to digest. But finally there was a discussion of the feelings of Nanda maharaj, his emotions. Also Krishna and Balarama they are very very expert and genuine, not just talkers. They expressed their feelings and gratitude towards Nanda maharaj. They were very polite and humble and they excused themselves saying **“Please excuse us father that we cannot accompany you. Please say this to Yasoda, please say this to our cows and please say this to this to gopis and like that....”**

So it was a heart breaking experience for Nanda Maharaj to go back, **“What am I going to say to Yasoda and what am I going to say to gopis, what to do”**.

So many others were there but not Krishna so going empty hearted. After this Krishna and Balarama go to Avantipur which is modern Ujjain in Madhya pradesh on the banks of Shipra River, Sandipani muni's ashram. They had not undergone any formal studies so far so they go and join Sandipani muni's school, must have been some famous school.

Students had come from Gujarat , Sudama had come and also other students. They were all studying there in central India. And Krishna was learning sixty four lessons in sixty four days. And then there are beautiful pastimes there are also so many other pastimes and then they come back to Mathura, and by the time they came back they were greeted in Mathura by the residents Mathura. This was the time Jarasandh was ready to attack Mathura. As we mentioned the connection the two daughters of Jarasandh were the wives of Kamsa. So his son in law was killed by Krishna so he was ready to kill Krishna. So he had come with a big army and then Krishna and Balarama had to fight with Jarasandh and his army. Krishna and Balarama took a small army on the other side of the Yamuna Lohaban. Between Manasarovar and Lohaban as you would be walking on Ekadashi day I think it is eleventh or twelvth of November. So you would be walking through the battlefield. So Krishna and Balarama saw that he had come with a big army, bigger army than that was killed in the Mahabharat war. And that size army he was bringing every year. And Krishna and Balarama would kill everyone else sparing only Jarasandh. And he would look around saying **"I am the only one"**.

But Krishna would not kill Jarasandh. Jarasandh would go back to his capital in Bihar then gather all his friends and come second time, third time, how many times he had come? Seventeen times. Seventeen times he had come. And seventeen times Krishna had killed big big army and all these army men were must be demons. If Jarasandh was a demon then his friends must be also demons, yes or no? Yes so what was the purpose? Why did Krishna appear on this planet?

**Paritranaya sadhunam vinasaya ca duskrtam dharma samsthapanarthaya sambhavami yuge yuge – (B.G 4.8)**

To kill the demons, so who was helping Krishna to kill the demons? Wasn't Jarasandh doing some rendering some service (devotees laughing). He was gathering he was bringing all the demons and offering **"Here they are Krishna swaha.. . (Devotees**



**laughing) .We offer them to your feet now you do as you feel. Deal with them as you like".**

They were being killed. So Krishna did not have to go door to door killing each demon. It would have taken long time. There is retail business and then there is a wholesale. So Krishna did wholesale killing. This happened seventeen times and in the meantime Krishna had promised Kubja that he would visit, so he visited Kubja's home, description you could read, Krishna visiting Kubja's home. Before that in fact he wasn't alone Krishna had taken Uddhava with him. And before that visit Krishna had sent Uddhava to Vrindavan to visit all the residents of Vrindavan.

Visit Nanda baba, Yasoda, visit the gopis. Krishna had letters for different parties. For gopis he had letter. So Uddhava had gone and returned and now Krishna and Uddhava were visiting Kubja's place. So you can read more. So it was eighteenth time now, it was the time for Jarasandh to come for eighteenth battle. He had some kind of a fixed month, he had season like a battling season. So every year he would come. So he was expected. Another person comes who also wanted to fight with Krishna, Kaliyavana. He was a big shudra king and he had a big army and he wanted to get a big name, so he was wondering who should I fight with. Who is a big , big fighter or a famous king. So Narada muni said, " I know, I know", and Narada muni said I know and Narada muni gave address of Krishna. Narada muni said "you go" and he gave the whole description of Krishna. So he was looking for travelling and finally he came to Mathura. And Krishna was by himself, Krishna was walking out of the gate, at that time this Kaliyavana saw Krishna and he had heard the whole description of Krishnas form and qualities. So because this was a shudra king and Krishna did not want this shudra to touch him, Krishna was trying to run away from him and this demon was running right after him. And Krishna would leave only like less than one meter distance between him and the demon. The demon used to think "this time

I am going to catch him", he was about to catch Krishna and Krishna would be a little ahead but not too ahead so that he would not be discouraged and go away or something. So Krishna was doing balancing act, and Krishna ran and this person was running, running and running. Then Krishna entered big cave and this person followed, this demon king followed Krishna into the cave. And Krishna very tactfully as he entered the cave He let his upper garment fall onto the ground on to the body of another person who was sleeping there.

So as this Kaliyavana entered the cave he thought "Oh! He was running all this time and now he is tired and he is lying down here''. And he gave a big kick to that person who was underneath that garment of Krishna. And that person was not Krishna but Muchukunda. And Muchukunda had a blessing a benediction, He had done lot of service to the demigods, fighting with the demons and he had been fighting and fighting for months for long time. So when the battle was over and the demigods became victorious and credit went to Muchukunda. He had a big role to play and they asked **"Please ask for a benediction''**. He said **"Only benediction I would like to have is rest, good rest. I want to rest for long time, and you please benedict me so anyone interrupts my sleep that person I am going to burning him into to ashes"**.

So this demon Muchukunda disturbed his sleep and he opened his eyes Muchukunda and with that this demon was burned to ashes. **Haribol...Haribol**

And Muchukunda was benedict by Lords presence and he offered prayers. They have little encounter between Lord Sri Krishna and Muchukunda, but then Krishna had to rush back he didn't have much time because he was expecting (Maharaj asks) "Who was he expecting. Jarasandh? '''. So he rushed back to Mathura and Jarasandh comes for the eighteenth time but before the eighteenth time some time earlier all the residents of Mathura were transferred to Dwarka. Krishna had borrowed some land from the ocean and he had built very strong sturdy fort there.

Everyone was deposited there, he did that overnight and next morning Krishna was back in Mathura. In the evening everything was built the palace, so everything was well placed and Krishna returned to Mathura to have a good fight with Jarasandh. But infact this time Jarasandh was ready to fight but Krishna and Balarama they did not show any interest in fighting with Jarasandh and they started going away.

Jarasandh was following and addressing Krishna as **Ranchor Ranchor** coward, see he is afraid of me (Maharaj laughs). He doesn't remember what happened seventeen times before. Now he calls Krishna as a coward . So Krishna thought I have some more this is routine now, this is boring seventeen time I did this, I cant do this forever, I need to do something more important more pleasing and his Rukmini was waiting and he had to go kidnap Rukmini and do so many other things. So Krishna and Balarama, Jarasandh followed with army, Krishna had no chariot no horses, he was just walking and Jarasandh was riding behind, riding on a chariot. Then Krishna and Balarama climbed up a big hill and Jarasandh tried to find, his whole army was searching looking for Krishna. They couldn't find Krishna and Balarama; they had climbed on top of a hill which was eighty eight miles tall. Eighty eight miles tall, they were up there. So as they couldn't find Krishna and Balarama, they put the whole forest on fire "**Ahe...you will be burned, we couldn't find that's ok but you'll be burned to ashes''** .

Thinking like this and of course Krishna cannot be burned, cannot be cut. He is **Supreme Personality of Godhead saccidananda vigraha**. He jumped down and then walked to Dwarka. Few more things about Mathura after Krishna had killed Sisupala in Hastinapur, Dantavakra who was residing in this area near Mathura he became furious very very angry. He had family connections; they were members of the same family. He had news that Krishna killed Sisupala. So Dantavakra wanted to kill that Krishna. But he had become so angry that he lost the

sense of direction. He knew that Krishna was in Dwarka but there was no way he could have gone in the direction of Dwarka. So Narada muni had come and asked what's the matter. Dantavakra said I want to kill Krishna. But difficulty with me is I do not know where he is, could you please arrange so that he comes to me. And Narada muni says no problem. He goes to Dwarka and he gives the news, you know that Dantavakra wants to kill you my dear Lord. Could you please help him out (devotees laughing). Then Krishna was ready and Krishna comes He is near the gates of Mathura. Krishna landed He came in his chariot in a matter of seconds He arrived and they battled Dantavakra was killed. Then Vidurat his brother also wanted to fight Krishna and he was killed. **And this killing took place in a place called Datiha near Shantanu kund.** You'll be there in few days' time not far from there. We do not visit this place but you could just remember while you are near **Shantanu kund , Datiha** the place where Dantavakra was killed.

And then that time after killing these last two demons Krishna comes to Vishram ghat again. He is taking little rest there.

And He throws all his weapons into Jamuna, I have nothing to do with these weapons any more I don't need them anymore. Of course He had never forgotten the promise that He had given to the residents of Vrindavan, especially Gopis so it was time for him to go back to Vrindavan so that is what He does Krishna goes back to Vrindavan and residents of Vrindavan they had gone to Kurukshetra also at the time of sun eclipse. Krishna had arranged for the residents of Vrindavan to come and meet him there in Kurukshetra. This is not at the time of battle of Kurukshetra but another time. So that time also the residents of Vrindavan had idea when we meet Krishna who is now coming from Dwaraka we will bring him to Vrindavan. And as they were sitting in the chariot trying to pull the chariot Krishna, Balarama and Subhadra were sitting in the chariot. That time again **Krishna said I will come, aayase, but not now** few more demons to

kill. Little more mission outside Vrindavan. So finally he had killed these last couple of demons and then He goes to Vrindavan side. He noticed that residents of Vrindavan those who had come to Kurukshetra to meet him there and finally with great reluctance they had come back to Vrindavan without Krishna but as they arrived Vrindavan they did not enter their homes but they were just kind of waiting at the entrance of Vrindavan. They were all together waiting thinking He has promised us for sure he will come, for sure he is going to come today or tomorrow he is going to be coming. So they were waiting so finally as they heard Krishna blowing of the conch shell they all became delighted and they jumped, they screamed, they danced and rolled on the ground. They all shouted **“ayo re, ayo re” he’s come, Krishna has come, Krishna is here, Hari bol, Hari bol, Hari bol .**

They were just joyful, simply wonderful and happy.

So these are some of the pastimes of Krishna in and out of Mathura and different things related to Krishna and Balarama. These are some little food for thought as we are here and a lot of filling of blanks have to be done as you read Krishna book, as you read Bhagavatam. So ok any question or comments.

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