

SRIMAD BHAGAVATAM CANTO TEN, CHAPTER THREE, TEXT TWENTY ONE

THE FOLLOWING LECTURE WAS GIVEN BY HIS HOLINESS BHAKTI CARU SWAMI ON JANMASTAMI DAY, 2 SEPTEMBER 2010, IN ISKCON UJJAIN, INDIA, ON THE SRIMAD-BHAGAVATAM CANTO TEN: THE SUMMUM BONUM : CHAPTER 3 : THE BIRTH OF LORD KRISHNA, TEXT 21.



Transcription : Ranga Radhika Dasi
Editing : Ramananda Raya Dasa

Audio : <http://www.bcswami.com/2010/09/06/srimad-bhagavatam-10-03-21>

Om Namo Bhagavate Vasudeva
Om Namo Bhagavate Vasudeva
Om Namo Bhagavate Vasudeva

Srimad Bhagavatam – Tenth Canto – Chapter Three – Text Twenty One

tvam asya lokasya vibho riraksisur
grhe 'vatirno 'si mamakhilesvara
rajanya-samjnasura-koti-yuthapair
nirvyuhyamana nihanisyase camuh

SYNONYMS

tvam — Your Lordship; asya — of this world; lokasya — especially of this martya-loka, the planet earth; vibho — O Supreme; riraksisuh — desiring protection (from the disturbance of the asuras); grhe — in this house; avatirnah asi — have now appeared; mama — my; akhila-isvara — although You are the proprietor of the entire creation; rajanya-samjna-asura- koti-yutha-paih — with millions of demons and their followers in the roles of politicians and kings; nirvyuhyamanah — which are moving here and there all over the world; nihanisyase — will kill; camuh — the armies, paraphernalia, soldiers and retainues.

TRANSLATION

O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as ksatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public.

PURPORT

Krsna appears in this world for two purposes, paritranya sadhunam vinasaya ca duskrtam: [Bg. 4.8] to protect the innocent, religious devotees of the Lord and to annihilate all the uneducated, uncultured asuras, who unnecessarily bark like dogs and fight among themselves for political power. It is said, kali-kale nama-rupe krsna avatara. The Hare Krsna movement is also an incarnation of Krsna in the form of the holy name (nama-rupe). Every one of us who is actually afraid of the asuric rulers and politicians must welcome this incarnation of Krsna: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Then we will surely be protected from the harassment of asuric rulers. At the present moment these rulers are so powerful that by hook or by crook they capture the highest posts in government and harass countless numbers of people on the plea of national security or some emergency. Then again, one asura defeats another asura, but the public continues to suffer. Therefore the entire world is in a precarious condition, and the only hope is this Hare Krsna movement. Lord Nrsimhadeva appeared when Prahlada was excessively harassed by his asuric father. Because of such asuric fathers — that is, the ruling politicians — it is very difficult to press forward the Hare Krsna movement, but because Krsna has now appeared in His Holy Name through this movement, we can hope that these asuric fathers will be annihilated and the kingdom of God established all over the world. The entire world is now full of many asuras in the guise of politicians, gurus, sadhus, yogis and incarnations, and they are misleading the general public away from Krsna consciousness, which can offer true benefit to human society.

[End of Purport]

So, this chapter of the tenth Canto, the third chapter of the tenth Canto of Srimad Bhagavatam has been described as ‘The Birth of Lord Krishna.’ Today is Sri Krishna Janmastami. Today Krishna appeared about five thousand years ago on this day, Krishna Janmastami. This is the month of Bhadra and in the Krishna paksha. Each month has two pakshas: the Krishna paksha and shukla paksha. So the shukla paksha is the waxing period of the moon, when the moon grows from new moon to full moon. And then comes the Krishna paksha when gradually from full moon it becomes new moon.

So in the Krishna paksha of the month of Bhadra, on the eighth day, which is today, Krishna appeared on this planet. He appeared in a very unusual way. Although Krishna is the Supreme Personality of Godhead, although He is the controller of the entire creation, and although He doesn't really need to take birth, but Krishna, the Supreme Personality of Godhead, took birth as an ordinary human child. And then also, He appeared, He took His birth in a prison. When Krishna appeared His father and mother, Vasudeva and Devaki, were in a prison so Krishna was born in a prison. Even a human child gets the treatment of a midwife or a nurse at the time of the birth, but when Krishna appeared no one was there to take care of His mother. And not only that, both His mother and father were imprisoned in the prison house of Kamsa.

In such a terrible situation Krishna appeared. Krishna appeared in such a terrible situation simply to increase our love for Him. When we love somebody and when we see that that person is suffering, what happens? Our heart becomes affected. We feel terrible pain when such a loved one suffers. So Krishna's pastimes are like a play. Krishna doesn't need to come as a human being and take birth as a human being. Krishna is the Supreme Personality of Godhead. He could come straight away. Just as a king doesn't need anyone's permission or any arrangement to go to the prison. If the king wants to go to the prison he can go to the prison anytime, because it's 'his' prison. And even if the king goes to the prison he doesn't become the prisoner. He always remains the king. Similarly, Krishna, Who is the Supreme Personality of Godhead, He is the Supreme Controller, the Supreme Enjoyer.

And this material nature is like a prison house. This material nature has been described as a prison house, karagara. Maithuna agara. This is a very special type of prison house, this material nature. In the prison house the prisoners are tied down with shackles, with chains, but this material nature is a prison house where everybody is tied down with maithuna kanka, tied down with sex desire. This prison house is where everyone is tied down with a special shackle. That is the shackle of sex desire. So this is Krishna's arrangement.

So, anyway, Krishna comes into this prison house. Why does He come? He comes to fulfill two main objectives. Paritranya sadhunam and vinashaya ca duskritam [Bg 4.8]. He comes to protect the devotees and annihilate the demons. Protect the devotees and annihilate the demons, paritranya sadhunam vinashaya ca duskritam. So by appearing in this world He fulfills these two purposes. He protects the devotees, and not only protects the devotees, He allows the devotees to associate with Him, and He annihilates the demons.

And He comes in various ways. Sometimes He comes directly from the spiritual sky, riding on Garuda. Dwaraka se chale Gopala, Garuda ke bichare. Chakra se graho ko mari, Vraja Raja ko uddhare, gajaraja ko uddhare [Hindi bhajana]. When Krishna rescued the king of elephants, gajaraja, when Krishna came to protect the gajaraja by annihilating the crocodile, gajaraja prayed. The king of the elephants was praying to Him. He saw that now the time has come for him to die so he was offering his prayers to Krishna. And Krishna came directly to rescue him, to rescue Pahlada Maharaja, paritranya sadhunam and vinashaya ca dushkritam. Pahlada Maharaja's father, Hiranyakasipu, was torturing Pahlada Maharaja. He was even trying to kill his own son Pahlada! So to protect Pahlada Maharaja and annihilate Hiranyakasipu Lord Narasimhadeva, the Lord appeared, Krishna appeared as Lord Narasimhadeva and He came, He appeared from a pillar. Keshava dhrita narahari rupa. So Keshava, Krishna, just appeared from a pillar.

In this way Krishna can come any way He wants. His appearance is like an actor on a stage. An actor plays various roles on a stage according to the necessity, or demand, or the need of the role. So Krishna comes, can come in any way, but sometimes He comes as a human being and He takes birth as a human being. Krishnera yateka khela tara madhye [in the verse:sarvottama] nara-lila nara-vapu tahara svarupa [CC Madhya 21.101]. Of all the pastimes of Krishna, His nara-lila, His human pastimes are the most exalted, because nara-vapu, His identity, His form is very much like a human form. But that doesn't mean that when Krishna comes He becomes a human being. Krishna is always Krishna, whether He comes as a fish, whether He comes as a

tortoise, whether He comes as a boar, or whether He comes as a half man-half lion, or whether He comes as a human being, He is always the Supreme Personality of Godhead. His form may differ, but He remains the all-powerful Supreme Controller, Supreme Personality of Godhead.

But here it says nara-vapu tahara svarupa; the human like form is His svarupa, His original identity. So the Supreme Personality of Godhead looks like the human being, two arms. What is the form like human being? Human forms are like with two arms, one head, two legs and so forth. Generally it's a two armed form. The Lord also has four-armed form, but that form is not His original identity. Four-arm form is not His svarupa. His svarupa is dvibhuja Shyamasundara, two-armed human like form with the complexion of like a monsoon cloud.

And in that pastimes Krishna appears. There are other human-like forms also. He appears as Ramachandra, but when He appeared as Ramachandra He was a king. He was a prince. He was born in a royal palace under royal care and patronage. Everybody, His mother, was treated very, very carefully. But in that pastimes also we see that He had to go to the forest for fourteen years. And in the forest, like He was supposed to be the king, He was a crown prince, He was supposed to rule the kingdom, but just the day before, or not on the day before, the very day He was supposed to be coronated He was banished from His kingdom.

Now why does the Lord perform such activities? These activities are known as the pastimes, lila. Pastimes are like a drama. Like, drama must have conflict. Drama must have intertwining of different mellows in order to churn our emotions. Let's say for example, if everything goes on nicely, everything is okay, do we become excited about that? No, but if somebody comes and beats up somebody we love, then how do you feel? Then you become very excited and we feel that now let's go and beat up that person.

So similarly the Lord also creates that situation. If He came and just killed the demons there wouldn't have been any drama. But when there is an excitement, like Ramachandra is banished to the forest, what happens to those who love Ramachandra? When you see the drama who do you side with? When you see a movie, I don't know you don't see movies [laughs], but when you go to see a movie or when you see a drama, in the drama who do you side with? Do you side with the hero or the villain? [Audience: the hero] You side with the hero. And when you see in the movies, you see often the hero is going through a lot of difficulties. The hero is beaten up. The hero is beaten up... How do you feel when you see the hero being beaten up? Don't you feel excited? Don't you feel that just jump on to the stage and start beating that person [laughs]?

So that is the purpose of a drama, the churning of emotion. So Krishna does that, appearing as Lord Ramachandra, appearing as Krishna. So we are seeing Krishna is born in a prison house. In such a distressful condition Krishna was born. In Krishna's pastimes we feel although His birth is difficult and painful or causing pain, causing distress to our heart, but His whole activities are full of joy. Although He is born in the prison, He is transferred to the house of Nanda Maharaja. And then in the house of Nanda Maharaja Krishna grew up with so much love and so much affection.

And Krishna grew up and He started to play with His friends, other cowherd boys. And then when Krishna grew up they started to tend the calves. When Krishna was five years old the

cowherd boys went to tend the cows, the calves, the little baby cows. And at that time so many demons tried to come, tried to kill Krishna. But what did Krishna do? Krishna killed all the demons. How do you feel when Krishna is smashing and killing all those demons? Don't you feel excited? Don't you feel happy?

So in this way, by sometimes causing pain, sometimes causing happiness Krishna is making us, causing us to develop our attachment to Him. And that is the purpose of His pastimes. He performs His pastimes and He kills the demons and He protects the devotees, and from that, what do we learn? We naturally become attracted towards Him. And this attraction is the only purpose, to create this attraction is the only purpose of Krishna's coming to this planet.

The paritranya sadhunam, how does Krishna ultimately paritrana? Paritrana means to rescue, and paritrana means specially rescue. How does Krishna specially rescue the living entities from the material nature? By causing them to become attached to Him. So that is the purpose, but of course in the material nature there are some demons. The demoniac people will become more averse to Krishna. The sadhus become attracted and the demons become averse. So by appearing Krishna serves two purposes: the demons become more demoniac and the sadhus become attracted to Him. And the demons become demoniac, and then what does Krishna do? Krishna kills them.

Like, for example, Sishupala. His whole business was to insult Krishna. He simply wanted to insult Krishna. Sishupala was born with four hands and three eyes and seeing such a ghastly appearance, they could recognize that it's a demon. So they were considering to throw him away. But then there was a voice in the sky that declared, that announced, that, don't worry, his form will become normal and when you place him on somebody's lap... So the consideration actually was that on whose lap when he is placed then his two hands and one eye will disappear. The third eye and two hands will disappear. So he was placed on various laps. I mean the people were in anxiety that his father and mother were in anxiety.

Then one day Krishna and Balarama came to their house. They were actually relatives. His mother, Sishupala's mother, was Vasudeva's sister, Krishna's father's sister. And when They came, just playfully the child was placed on Krishna's lap and his two arms disappeared and the third eye disappeared. So his mother could recognize that he'll be killed by Krishna. So his mother appealed to Krishna, "Krishna, please don't take any offence. Please don't kill him." So Krishna said, "Okay, I will tolerate his hundred offences. Not only hundred offences, the hundred causes, hundred offences that could be good enough to kill him."

There are certain offences that gives us a liberty to kill somebody. Like, for example, if somebody sets fire in your house then you can kill him. If somebody steals your wealth you can kill him. These are the few injunctions in the scriptures that give the reasons for one to kill somebody. So Krishna said okay I'll tolerate his hundred offences. But still, Sishupala was so envious of Krishna that Sishupala, whenever he saw Him, he used to just insult Krishna. That is their business. So this is the business of a demon. Whenever they see the Supreme Personality of Godhead, or whenever they hear about the Supreme Personality of Godhead, they blaspheme Him.

In this way hundred such offences were committed by Sishupala. The last one was committed in the Rajasuya yajna of Maharaja Yudhisthira. At the time of Rajasuya yajna Krishna was given the argha, the first argha, the greatest honor. Sishupala became so furious, so envious. He said, "Why Krishna? Why it is offered to Krishna? There are so many other people who are greater than Krishna. Bhishma is there. He is the grandsire. If you say that you wanted to offer it among your allies, your friends, your own people, then Drupada was there, who is by age much senior. And there are so many exalted sages, rishis, present here in this assembly. And there are so many sages, rishis present here. So why it is offered to Krishna? And who is Krishna? He is just a gwala, He is a cowherd man. There is a consideration that He is a kshatriya, but what kind of a kshatriya? Born in a prison, then brought up like a gwala."

The kshatriyas are very proud of their kshatriya heritage and they look down upon the other classes, the vaishyas and sudras. So he considered that Krishna is a vaishya. And in this way he kept on insulting Krishna. And then he started to insult in many other ways. "He is a debauchee. When He was young He did this, He did that." So Krishna tolerated, tolerated, tolerated. And just as the hundredth offence was over Krishna declared that, "This person, I promised to his mother that I will tolerate hundred offences that is fit to be killed, fit to kill him. Now that is over, so now I am killing him." Krishna called His Sudarshana chakra and chopped off his head. So this is how we can see this is a natural characteristic of a demon to insult Krishna, stop Krishna Consciousness. So this is how we recognize a demon and a devotee.

And Prabhupada is pointing out here that in this age of Kali Krishna appeared in a very special way. How did Krishna appear in this age? How many of you know? How many of you listened to the purport carefully? What is the special way that Krishna appeared? Okay, you tell me. [audience member: as the Holy Name]. As the Holy Name. Very good. Krishna appeared as the Holy Name. Kali kale nama rupe Krishna avatara [CC Adi 17.22]. Avatara, Krishna has incarnated in the form of the Holy Name.

Now we will see Krishna has appeared in the form of the Holy Name, there will be people who will be attracted to the Holy Name. And there will be people, those who will try to stop the propagation of the Holy Name. So those who are trying to stop the propagation of the Holy Name, what will we understand? They are the demons! And those who accept the Holy Name, they are the devotees. This is how in this age one will show his allegiance to Krishna. Accept the Holy Name! And this Holy Name is non-different from Krishna. You take shelter of the Holy Name. Just as Krishna gives protection to His devotees, the Holy Name will give protection to you.

The situation may be very dangerous in this age of Kali, but if you take shelter of the Holy Name you will get protection. I am sure many of you have experienced it. In a difficult situation you chant the Holy Name, then what happens? All kinds of wonderful things happen. You get the protection. How many of you felt that? How many of you had that realization or experience? Very good. You chant the Holy Name and you'll get the protection.

To give an example how the Holy Name gives the protection, once in Germany, long time ago, in the city called Hamburg, the devotees were chanting at night in a crowded, busy area. They were chanting and then all of a sudden they see that a huge man was just coming towards him

[them]. So devotees didn't know what to do. So they just started to chant even more loudly. And the man was running towards them as if he was coming to hit them.

And then as he came within, say five, six feet of them, then the man just his body just went up and he fell on the ground and he became unconscious. The paramedics came, the ambulance came, and the paramedics declared that he had a massive heart attack. Now, tell me, why does all of a sudden one gets a heart attack like that?

So Holy Name took care of him. So this is how we have to have our faith in the Holy Name and this is how we should take shelter of the Holy Name, and this is how we should become a devotee of the Lord. How do you become a devotee of the Lord in this age? The way to become a devotee of the Lord in this age is simply by accepting the Holy Name and chanting the Holy Name. Just chant the Holy Name and you'll get the shelter and protection of Krishna.

Well, there is going to be the guru puja at 8.15 so I'll give over ten minutes for questions & answers.

Does anybody have any question? Give him the mike.

Devotee: Guru Maharaja, you said that by Krishna's descent the demons become more demoniac.[inaudible]

BCS: No, more demoniac means they display their demoniac become intensified. their demoniac propensities become intensified. Yeah. So what is your question?

Devotee: [inaudible]

BCS: Okay, that was your question. Okay, Krishnarchana?

Devotee: Guru Maharaja, those who propagate the Holy Name, devotees, and those who go against the propagation of the Holy Name, are of demoniac nature. Now we can also see some exceptions to this in the sense that, someone may have been averse, may have been opposing the Hare Krishna's because of not knowing about what actually it is, and you know, if they get exposed to the right philosophy they may support the Movement but they [inaudible]. So do we treat these people as devotees or demons, or?

BCS: Yeah, actually people are of three classes, three categories: devotee, innocent and offender. Offender means demon. Innocents are innocent. They don't know. That's why they didn't accept. Or sometimes they may even be opposing, but when they're properly educated, when they become aware of the benefit of chanting the Holy Name, or recognize that Holy Name is Krishna's mercy, then they accept the Holy Name. That is the innocent. But even if someone is a demon, still he can become a devotee. It's not that the demons cannot become devotees. Even demons can become devotees in a proper situation, especially in this age of Kali. In other ages Krishna kills the demons, but in the age of Kali Krishna doesn't kill the demons. In the age of Kali Krishna makes the demons also into devotees. That is the special prerogative of the age of

Kali. So even if someone is demoniac, it doesn't matter. We can pray for him and he can become a devotee.

Devotee: Guru Maharaja, we see that certain preachers, somehow they make lots of disciples like Srila Prabhupada and Bhaktivinode Thakura, whereas certain others may not have so widely preached and not having very many disciples as such. So the thing is, is there a difference in their purity or is it that it is Krishna's desire? Like Gaura Kishore Dasa Babaji Maharaja, he had only one disciple and Prabhupada preached all over the world. Is it only due to their purity or is it...

BCS: What's your question, like the first part of the question?

Devotee: is it only due to their purity that somebody is able to convert many individuals and due to the lack of purity somebody is not...

BCS: Well, it will depend upon their attitude. Some people want to preach, some people don't want to preach. Don't want to preach in the sense they rather prepare for preaching. They make the preparations for preaching. Everyone is preaching, directly or indirectly. Like, say for example, the Goswamis of Vrindavana. They did not directly preach so much, but they wrote the books. So these books are the preparation for preaching. On the basis of the books we preach. And they gave us the books. They prepared the ground for preaching, whereas others they will go directly and preach. You see, the preaching, the effectivity of preaching is not in the number of disciples, or number of followers. The effectivity of the preaching lies in how expertly they're making them into devotees. Like, there may be some people who have many disciples, but are they devotees? No. There are so many gurus, they have so many disciples, but did they become devotees? No. There are some gurus they have thousands of disciples. Not thousands, hundreds of thousands of disciples, but did they become devotees? No. Why not? Because the guru is not pure enough. Guru is not Krishna-tattva-vetta [CC Madhya 8.128].

So the more of a Krishna-tattva-vetta one is, the more effectively he'll be able to change the hearts. So it is not in number, but it is, yeah, some in purity. But even in purity some will directly preach, some will not preach. Like, who will question the purity of the Goswamis of Vrindavana? Purity of Rupa Goswami and Sanatana Goswami. They are undoubtedly not only pure devotees, they were the most intimate associates of Chaitanya Mahaprabhu, but they didn't preach. Whereas other, like as you said Prabhupada preached all over the world, and the result is? Whoever came in contact with Srila Prabhupada became a devotee.

Okay. Any other question? Give him the mike.

Devotee: Actually, Krishna is the most powerful. Why does Krishna as such need to create a drama?

BCS: Why does He need to create a drama?

Devotee: Why does He need to create a drama. He is the all powerful.

BCS: As I mentioned, He creates the drama to create the excitement and attraction. Do you become attracted to a person on the street? No, but when that person, you see him on the stage, playing a drama, then do you relate to him? Right? Have you ever come across somebody like that? So when you see him playing on the stage or he develops a relationship with you then do you become attracted to him?

Devotee: You see the point is, why does He need to create an attraction?

BCS: To give you a chance to become attracted to Him, otherwise you won't become attracted, right? If Krishna just came and He didn't, He just stood there, would you become attracted? But when Krishna comes and kills the demons, do you become attracted? Somebody is coming to harm you, hurt you, Krishna comes and kills him. How do you feel about that? Don't you feel grateful towards Krishna and attracted towards Krishna? So that is why Krishna actually plays these pastimes so that you and I can develop our attachment to Him. Otherwise there wouldn't have been any place, any room for attraction.

Devotee: In this day of Kali Yuga the number of demons are increasing than the number of devotees. And they constantly irritate [?] the devotees and they do not leave, so how the devotees will sustain if they do like this at such times?

BCS: As I said, like, you take shelter of the Holy Name and the Lord gives you protection. So the number of demons are increasing, but the number of devotees are also increasing. Like some months back, some years back, were you a devotee? So the number of devotees increased by one by you becoming a devotee [laughs]. So isn't it? So the number of devotees are also increasing. So as you said, like, what will happen, how the devotees will be protected because the demons are increasing in number so much. Actually number of demons are always more in this world than the devotees. When Kamsa was here, right, and Krishna had to come in Dvapara Yuga, do you think everybody was a devotee at that time? The devotees were only few and everybody was following Kamsa. All the rulers were demoniac. Their followers naturally became demoniac. But Krishna came, then what did Krishna do? Krishna killed the demons one after another, right? And after killing the demons Krishna caused the battle of Kurukshetra and in the battle of Kurukshetra Krishna wiped out all the rest of the demons. So Krishna is the Supreme Personality of Godhead, so He can make arrangement for supreme protection.

Devotee: On this day also

BCS: Take the mike.

Devotee: On this day of Kali Yuga also, He should come now as the demon's population are increasing and [inaudible].

BCS: Krishna has come, as I just mentioned, Krishna has come in the form of the Holy Name. You have to understand that Holy Name is Krishna Himself. Is the Deity on the temple, is it Krishna? On the altar, you saw the Deities. Is that Krishna, or not? It's Krishna, so if Krishna can come in that form can Krishna come in the form of sound? If Krishna can come in the form of

earth, can Krishna come in the form of sound? So Krishna's appearance as sound is the Holy Name, alright?

Okay, it's already little late. Gurupuja, then? Okay, I'll take the last question. Give him the mike.

Devotee: For what purpose [inaudible]

BCS: For what purpose?

Devotee: For what purpose [inaudible]

BCS: What is the question?

Devotee: For what purpose we appear in this world?

BCS: For what purpose? Oh, I see. To serve what purpose we came into this world. That's your question. To become a devotee of Krishna. That is the purpose of human life. You are getting an opportunity to become a devotee of Krishna, right? You understand Krishna. You develop your relationship with Krishna. You serve Krishna. In this way you become a devotee of Krishna. The purpose of human life is to become a devotee of Krishna, but if you squander that opportunity it's a big loss, right?

What do you think? For what purpose you came? Did you come to make a lot of money? Did you come to become very famous? Did you come to become very successful? Did you come to have a very nice house? Did you come to have a very nice family? So why did you come? What is the purpose of human life? Like, all these things, it's nice to have. It's nice to have a lot of money. It's nice to have a big house. It's nice to have a nice family and so forth. But they all will become nothing at the time of death, right? All that you achieve in this material nature, at the time of death everything will become a zero, right? Then tell me, what is the purpose of human life?

In human form of life you can understand Krishna. You can understand God. Can a dog understand God? Can a cat understand who is God? Can a cat ever question, is God there? Can a cat question, what is my relationship with God? But a human being can. That is the difference between a human being and an animal. So human being can question whether God is there. A human being can find out who is God. A human being can develop his relationship with God. A human being can dedicate himself in serving God. So that is why the human form of life has been described as the way, an opportunity, to make spiritual advancement by becoming a devotee of the Lord.

So the purpose of your coming here, if you ask me, is to become a devotee of Krishna, alright? Become a very good devotee of Krishna. Will you?

Thank you!

Hare Krishna! Gaura Premanande Hari Haribol!

