

Seminar Lecture : Lord Krishna's Vrindavana Pastimes (Part 6)

THE FOLLOWING LECTURE ON LORD KRISHNA'S PASTIMES IN VRINDAVANA IS THE SIXth LECTURE IN A SERIES OF SEVEN, GIVEN BY HIS HOLINESS BHAKTI CARU SWAMI.



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So today, we will discuss about some of Krishna's interesting pastimes. These different pastimes are scattered around in different scriptures and so the first one I was thinking of discussing is about Krishna's pastimes that has been described in the Nectar of devotion.

So one day Krishna was in the house of Srimati Radharani. Radharani is Krishna's eternal consort but for the sake of pastimes, for the sake of enhancing the the mellow of union, the joy of union, or excitement of union, Radharani was as appearantly married to Abhimanyu. Actually Krishna is Radharani's eternal consort and no one besides Krishna can even touch Srimati Radharani. But for the sake of pastimes Radharani was appearantly, that means it appeared as if Radharani was married to Abhimanyu. Abhimanyu was the king in Yavat. And he was a very wealthy person, he was a king of the cowherd folks and it has been described that his house, the walls of his house were

made of gold. Not the house, but the the surrounding walls of the house was made of gold, so you can well imagine how wealthy he must have been. And you all know from Nectar of devotion and also from Krishna book that Abhimanyu's mother and sister Jatilā and Kutila they were very envious of Srimati Radharani. They were always trying to stop Radha and Krishna to meet. The friends of Srimati Radharani the gopis of Vrindavan, they are always trying to unite Radha and Krishna. But Jatila and Kutila were always trying to stop Radha and Krishna from meeting each other. So, and also from the social side, you can well imagine like no mother-in-law wants her daughter-in-law to have an affair with someone else. So appearantly.that was Radharani's situation. Now this has been described in the scriptures, specially by the Goswamis, that the highest form, the highest enjoyment or highest relationship, the greatest relationship is that between Radha and Krishna in parakiya mellow. Parakiya means where the the hero and heroine are not married to each other. There are two types of conjugal mellows, one is called svakyia and the other is called parakiya.

In svakyia the nayaka and nayika or hero and heroine are married but in parakiya the hero and heroine are not married, and it is said that that relationship is more on a spiritual platform, that relationship is more profound or it is more enjoyable for the hero and heroine. Or that mellow, or that the highest relationship in the spiritual sky when reflected on the material nature, since material is perverted, that relationship in the material nature is the lowest. Whatever is the highest in spiritual sky when it is reflected in the material nature that becomes the lowest. In the spiritual sky when Krishna has His dealings with Srimati Radharani and if she is married to somebody else then it is the highest. But in the material nature when someone imitates Krishna and has an affair with someone else's wife is it very good? No, that is very abominable, very degrading. So we have to understand that these topics are actually from the spiritual world.

The relationship between Radha and Krishna, the dealings between Radha and Krishna are on the spiritual platform and it is the highest spiritual relationship.

Actually Krishna Who is the Supreme Proprietor, Who owns everything, Who is the Lord and Master of everyone, is there any need or Him to get married or does He need any social approval? No, He can do anything He wants to do. But a living entity should never imitate Krishna, a living entity must understand that only Krishna can do these things but no one else should imitate it. Just like the servant may see his master doing so many things. But can the servant start imitating the master? Like he may see that the master is lying on his nice bed and having party with his friends. Now, if the servant says, ok I will also lay on the bed of my master or I will also join in his party and drink with him then the master will kick him out. So the master, our position is like that of a servant and Krishna is Supreme Master. What the master can do the good servant will never try imitate. Therefore the living entity will never imitate Krishna's pastimes. In other hand he will shy away this activities knowing well that only Krishna has the exclusive right to indulge in these activities and we do not have. So therefore these pastimes of Radha and Krishna was not revealed to ordinary living entities. It was kept as a secret.

Sacinandana maharaj ki! Jay!

So, therefore these activities or these pastimes of Radha and Krishna, or these intimate dealings of Radha and Krishna were not revealed to others because if a person did not have the right understanding then he will end up in trouble hearing about these pastimes.

It has been described in Bhagavatam that Lord Shiva drank poison. Lord Shiva drank poison, he drank an ocean of poison. Right? And Lord Shiva, a personality like Lord Shiva can actually digest that poison. But if an ordinary person tries to drink poison then what will happen? Lord Shiva drank the ocean of poison and it did not end in his neck, it didn't even go down his neck. Only neck became little blue. But if a living entity drinks a little bit of poison then what happens? He will be finished. Actually Lord Shiva while he was drinking poison, like a few drops fell on the ground. And some living entities drank, took a little bit of that poison and they became poisonous like the snakes, scorpions, tarantulas, so all these, they got the poison because they just they just drank a little bit of this poison that fell off and now you consider – they took just a bit of this poison and if they bite you then you are finished. But Lord Shiva drank the entire ocean of that poison. Therefore it is repeatedly instructed in the scriptures that the activities of these kind of personalities should never be imitated.

So activities of Krishna therefore, and especially Krishna's activities in Vrindavan must be heard with folded hands. With a constant prayer that we can understand that somehow we can develop the right kind of intelligence to understand these pastimes of the Supreme Personality of Godhead and never ever dare to imitate those pastimes. And when we approach with that kind of understanding then these pastimes become a source of inconceivable joy within our hearts and these pastimes allure us more and more towards the spiritual sky, towards the lotus feet of Krishna.

These pastimes are important. Krishna acted in this way with a purpose. And the purpose is to attract the living entities especially the exposure of the revelation of these pastimes have a profound significance and the significance is to attract the living entities towards the lotus feet of Krishna. Then here we can also consider one thing. That these pastimes of Krishna were actually unknown in this world. This relationship between Radha and Krishna was unknown to this world, but Sri Caitanya Mahaprabhu revealed it. It is Caitanya Mahaprabhu who actually revealed the relationship between Radha and Krishna. Now, let us consider who is Caitanya Mahaprabhu. Caitanya Mahaprabhu is Krishna Himself – came as a devotee and acted as a sannyasi and he was so strict that he would not allow a woman to even offer obeisances to him within 15 yards. So this Personality who is a sannyasi and who does not have anything to do with any woman he is revealing this act, this relationship between Radha and Krishna. Why? Because He saw that otherwise in this age people will not be attracted to, unless the highest mellows of the relationship between the Supreme Personality of Godhead is revealed to these living entities – they will not become interested in Krishna Consciousness. Therefore Caitanya Mahaprabhu revealed the identity of Srimati Radharani. Sukadeva Goswami who did not want to get involved in material nature, who did not want to come out of his mother's womb, that Sukadeva Goswami he was describing Krishna's pastimes in Vrindavan and Srimat Bhagavatam. So a person who is such a staunch celibate he is indulging in these activities between a man and a woman. Not a man and woman, of male and female. Is it

an ordinary male and female affair? No, It is a supreme male and a supreme female – Krishna and Radha. Jatila and Kutila they are always trying to stop Radha and Krishna from meeting. And they used to get very upset. Now, this is also why Jatila and Kutila were playing these roles. It has been described that if the movement is smooth then the excitement is gone. If a movement is smooth, if everything is going on nicely without any hindrance then there is no excitement. But when there is some hindrance, some obstacles then it becomes exciting. Isn't it? In an ordinary drama we see that as there is a hero and heroine there has to be a villain. Without a villain the drama becomes insignificant. So in Krishna's drama which is the highest form of drama, Krishna's pastimes, all these characters must be there. The villains must be there, the troublemakers must be there, the comedian must be there. So all these personalities must be there in order to enhance the mellow of the drama.

Actually drama is a big science. Sanskrit drama is a very big science. Rupa Goswami gives very elaborate description of this drama, the science of drama. And he actually related these activities of drama, or the formation of drama to Krishna's pastimes. Anyway so Jatila and Kutila were always trying to stop Radha and Krishna from meeting. So one day Abhimanyu was away from home so Krishna went to Radharani in the disguise of Abhimanyu, he became like Abhimanyu, and he went to Radha's house and everyone, no one could actually recognise Him. Everyone thought this was Abhimanyu. This is how Krishna met Srimati Radharani. But in the meantime Abhimanyu came back. So Krishna saw Abhimanyu coming. So He felt He was in trouble now, so what to do. So Krishna thought of some means, He thought of something. And He went to His mother Jatila and told his mother "See Krishna is coming, dressed up like me, He is so mysterious, He has some sort of mystic power and He can become like anybody, so now He is coming like me" So Jatila picked up a broom and as Abhimanyu came she started to beat him (laughs) with the broom, so and he started crying, „mother mother, I am your son.“ She said „yes you are my son so in this way, Krishna was performing His pastimes in Vrindavan, giving an inconceivable pleasure to His devotees. Oh, let me tell you all another pastime. One day Krishna and Radha was in Radharani's room and at that time Kutila, Abhimanyu's sister, she just happened to come by and she heard Krishna was talking to Radha. So she knew that Krishna was in the room so she thought now I caught Krishna redhanded. They knew though something was going on but they were not able to catch Radha and Krishna redhanded. So there was, Anyway this time she thought that now I caught Krishna. So and then in the meantime Krishna could understand that someone was coming. So He immediately ran away. So Kutila came into the room but couldn't find Krishna, Krishna just ran away. So she asked Srimati Radharani 'Krishna was here with you?' She said 'No' and so She said 'I heard him speak to you and I was just about to catch him but he ran away. That son of Nanda Maharaj is such a mischievous character. Although I couldn't catch Him I know He was here.' And Radharani couldn't say anything, she was silent.

And at that time Kutila saw that Krishna's flute was on the bed. So she picked up the flute and said: yes you said that He was not here but you see here is His flute and now I caught you. So she dragged Radharani out of the room and called Jatila and said "See today I caught her and here is the flute of Krishna. I found it in her bed". So Jatila heard

the whole thing and she was an expert. She called all the people from the neighborhood and she started telling them what actually happened. And Srimati Radharani was there completely embarrassed and shedding tears. So at that time Purnamasi came there. Yogamaya devi, Purnamasi, an old lady with the stick, she just walked in and she asked; what happened? Why is my Radhika crying like this and why you all are standing here around her? So Then Jatila, she got a chance to glorify the activities of her daughter-in-law. So she started telling how Krishna came to the room and they found His flute on the bed and that's how now there is no doubt that she is an unchaste woman, she is the disgrace to the family. But Yogamaya, Purnamasi started to laugh and said „Oh, is the matter? She started laughing. So then everyone said: why you are laughing it' is such a serious matter and you are laughing like this? Then she said, finally she got some of control over her laughter and said: you don't know that last night there was a shower of flutes all over Vrindavan? (laughter) And there was flutes everywhere. (laughter) So I'm, now let's go to your room. So she took Jatila to her bedroom and found that there was a flute on her bed. (laughter) and said: let's go to Kutila's room, let's see. And they went to Kutila's room and found another flute (laughter) on her bed. So and she said that: what a shame, all of you are so stupid, you did not notice that there was a shower of flutes in Vrindavan and you are unnecessarily suspecting this sweet lady of Vrindavan, Srimati Radharani, Queen of Vrindavan. So then she took Radharani to her room and. So in this way Jatila and Kutila are always trying to find some fault in Radharani.

One day Srimati Radharani was crying so much that she started to feel that she could not do anything about how she can't resist her love for Krishna and Krishna's allurements and she so cried: what shall I do? I know I am unchaste and a woman should not be unchaste but I, I should actually give up my body. I should die. It's more useless being alive. in this life. By the arrangement of providence I got married to somebody else although from my childhood I offered myself to Krishna but this was an arrangement of providence I could not marry Krishna. I had to get married to somebody else when I was 9 years old. And, so what is the use of being alive? So she was crying like that. And Krishna heard Radhika crying like that. He felt that something must be done about this. So, and that time Krishna was actually sitting on His mother's lap and drinking His mother's milk. And then all of a sudden Krishna just rolled out of His mother's lap and mother Yashoda became very surprised what happened. And she saw that Krishna was lifeless. There was no, no sign of consciousness in Krishna as if Krishna became poisoned. And she started to cry. Oh, did He was drinking my milk and what happened as if I offered Him poison from my breast. And He my son, my dear son is now dead. So in a meantime a Krishna expanded himself into a doctor. So one Krishna was lying on mother Yashoda's lap and an expansion of Krishna, the other Krishna, He actually became a doctor. So when mother Yashoda was crying like that then Nanda Maharaja came running, everyone came running: what happened? And they, and mother Yashoda explained what happened and they saw that the child was like dead. And, so Nanda Maharaja immediately run to look for the doctor and he found the doctor. So he was an old man, very respectable looking, grave gentleman with the stick in his hand and big turban on his head. So the doctor, Nanda Maharaja just brought him. So doctor saw, the thing, he said: it is very serious matter, he is in big trouble. And, but it seems that He can be revived. He can be revived but to get the remedy, to get the cure will be very very difficult I can tell you. So mother

Yashoda and Nanda Maharaja and all the residence of Vrindavan immediately said: tell us what is needed, we'll give everything, we'll give and, give our lives to make, to cure Krishna. So, a man, the doctor said: that actually I need only one thing. I don't need many things, I only need one thing. And that is I need a real chaste woman. That's all I need. And then everyone said: fine, we are, we will, the, in Vrindavan all the ladies are very chaste, so we bring chaste woman in Vrindavan, there wouldn't be any problems. The Doctor said, ok, that's good. So you bring a clay pot, a water pot. So the doctor, he made one thousand holes in the water pot and he said that somebody will have to carry water in this pot and then when only a chaste women be, will be able to carry water in this pot. And then when I sprinkle that water again Krishna He will come back to His senses and will be cured. So mother Yashoda immediately said: ok I will go, I will go and get the water. The doctor said: no, you can't, because if the mother applies the medicine then the medicine doesn't work. (laughter) So then the other ladies tried but but they all failed. They all failed. As soon as they pulled the water, pulled the pot out of the water immediately all the water fell out. Can you imagine – thousand holes!?! (laughter) So immediately it became empty. So, so then all the ladies became very much ashamed, that, that they are been exposed, as not being chaste. So then finally they all walked away covering their face with the edge of the cloth and then the doctor said: actually in Vrindavan there are two very chaste ladies. They're very chaste. Maybe they'll be able to bring water. So please go and call them. So mother Yashoda asked: who is that person, who are those persons. The doctor said: they are Jatila and Kutila (laughter). So, mother Yashoda immediately went to their house and said: Jatila, you know this is what happened, so you please come to my rescue. The doctor said only you can, everyone failed, only you can bring that because you are so chaste. So Jatila became very proud, she said: yes, the doctor seems to really know.(laughter) so we are the real chaste ladies in the Vrindavan otherwise everyone is unchaste. And, so Jatila and Kutila came. So Jatila said, no Kutila said: mother let me go and get the water, you don't take the trouble, I'll just go and fetch the water. But as soon as she lifted the water, the pot out of the water immediately all the water fell out, she tried once, twice, trice, and then she gave up. She became very ashamed and Jatila got very upset. She said: you are an unchaste daughter of mine, you are not worthy to be my daughter, you are a disgrace to me, you are a disgrace to the entire family, so you get out of here. You better kill yourself and I'll also drown myself into Yamuna. (laughter) So, so then she said: ok, I'll go and I'll bring the water. Why thousand holes, let there be million holes. (laughter) But I'll bring the water. So she went very proudly, went to the river, Yamuna, and dipped the pot, filled it up, and as she picked it up with the heavy roaring sound all the water and her all body became trenched. So, and then she became very upset. She said: Yasoda, how can you even believe that anyone can carry water in a pot with so many holes in it? (laughter) So it is like drowning, just as an elephant can not be drowned in a hoofprint of a calf, just as there can not be a snake on the head of Garuda, similarly one can not carry water in a pot with so many holes. So then the, the doctor said: my even my last hope is gone, I thought Jatila and Kutila was so chaste but now you can see that they are also characterless. So they are so, they are so proud of their their good character, and immaculate behavior, and they always find faults with others. They don't see the holes in themselves, but find holes in others. So and then he said: what to do, mother Yasoda, seems that I am in a big trouble, you know I do not know what to do with your son, and if I can't get a person, really

chaste lady, I tell you I can't really revive your son. So mother Yasoda started crying. Nanda Maharaja started to appeal him: please do something about it. He appealed to the doctor: please do something. So then the doctor sat down and he started to make some astrological calculation. He started to calculate. Then he said: seems that there is one person in Vrindavan, who actually is really, really chaste. And maybe she will be able to bring the water in this pot. And everyone said: who is that? Who is that? So he said: her name is Radhika. And Jatila and Kutila started laughing: they said: this Radhika who is, everyone knows who she is, what is her nature, and you know he is claiming that she is the most chaste woman. So then doctor said: why don't you shut up. Everyone knows about your character. Why are you (laughter) why are you still finding faults with others? So mother Yasoda immediately went to Srimati Radharani. And told Radharani that this is how was the calculations read, and Radharani started to cry, she, she knew that she was the most unchaste woman. So and when Srimati Radhara, Yasoda, mother Yasoda kept on requesting her, she felt like complying and praying to Krishna, being absorbed in Krishna she came to the place. And so she took that pot with her heart bounding and continuously praying to Krishna and she dipped the pot into water and as she picked it up not a single drop fell out of it. And she brought the water and the doctor took the water to sprinkle little Krishna and immediately Krishna opened His eyes and asked His mother: mother what happened? So why there is such a big crowd? And the doctor started saying that; see this is the most chaste lady in the three worlds but look at this Jatila and Kutila. They are so envious, that they find fault even with her. The most chaste woman in their eyes is unchaste. So what is going to happen to these persons? So better they don't show their face to anyone.

So in this way Krishna performed His pastimes in Vrindavan submerging all the residence of Vrindavan in the ocean of extasy *itidrk sva-lilabhir ananda-kunde sva-ghosam nimajjantam akhyapayantam*— in this way Krishna submerged all the residence of Vrindavan in an ocean of extasy through His pastimes.

One other very interesting pastime of Krishna is His marrying Satya. Krishna got married to sixteen thousand one hundred and eight wives. When He went to Dwaraka. When He was the, when He left Vrindavan then first He went to Mathura and then He went to Dwaraka. And He got married to

16 108 wives out of them eight are the principal queens. and Krishna actually married them in very exciting way. Now, one of the most exciting ways Krishna got married was marrying Satya. Satya was the daughter of the king of Ayodhya, King of Nagnajit. Therefore another name of Satya is Nagnaja, Nagnajati, Nagnajiti. Nagnajiti, daughter of Nagnajit is Nagnajiti. In the vedic culture sons and daughters are often known by the father, by the identity of the father. Just like Drupa's daughter is Draupadi. Janak's daughter is Janaki. So Nagnajit's daughter is Nagnajiti. So she was the most beautiful woman in this world. An extremely beautiful princess. And in the vedic times the king in order to find the suitable husband used to make different kinds of arrangements like king Drupad made the arrangement for Draupadi's wedding. You know what the arrangement was? There was a fish high up in the sky and a wheel was rotating and that wheel had one hole and the wheel was rotating in a what is called, eccentric way. Not in a regular way

but. So the hole of the wheel was also not fixed at once and the condition was that the person will have to look at the reflection of the fish and the wheel on a pot of water. Looking down on a pot of water one will have to pierce the eye of the fish. So that was the condition and if one could fulfill that condition then only you could get married to Draupadi. And as you know Arjuna fulfilled that condition. And that's how he married Draupadi. So king Nagnajit made a condition for his daughter's marriage is that there was seven ferocious bulls like each bull had the strength of twenty elephants. And one had to subdue this seven bulls simultaneously. If one could do that then only he could marry Nagnajiti. So many kings came and princes came. Powerful valiant heroes came but they all failed. So at that time Nagnajit was thinking that what a condition he made probably now he will never be able to get his daughter married. So he was in very much distress. So at that time Narada Muni came and he asked Nagnajit: Nagnajit what's the matter with you? You look so depressed?" But he says: look Narada Muni this is what happened, you know I've made a condition like that but it was so stupid of me that to make a condition like that and now no one, I can't find a suitable match for my daughter. And then Narada said; ok, why don't you call your daughter?" So king brought Nagnajat, Nagnajiti, Satya and Narada saw that she was born, she was actually an expansion of Lakshmi devi. So he could immediately understand that she is meant to be married to Krishna. So he told that: look, Krishna actually is Narayana, and this daughter of yours is an incarnation of Lakshmi. So she will not get married to anyone but Narayana Himself and Narayana is present in a Yadu dynasty as Krishna. So you should actually call Him. So king Nagnajit immediately wrote a letter to Krishna, inviting Him to come and accept that condition to marry his daughter. So, Krishna came, according to that invitation and, so when Krishna was walking towards the assembly then Nagnajiti saw Krishna and she felt, she immediately fell in love with Him. She felt that this is the person I am meant to get married but this person looks so tender and He won't be able to subdue the seven, seven bulls. And He is, because so many great warriors, powerful people, powerful ksatriyas could not subdue these bulls, now how this tenderlooking young boy will be able to do it. Better I will go to my father and tell him that don't worry about condition, let me just get married to this person. (laughter) And if my father doesn't allow me to get married to Him, then I'll give up my life in front of my father. Then the ladies also in the hall, from the window saw Krishna coming. The elder ladies in the family and they told that this is the real this is, this is our son-in-law. This person should be our son-in-law, this person should be married to Nagnajiti. And they immediately, but they started thinking that but this person will not be able to subdue these bulls. So what to do? So they all run into the temple of Ambika, Durgadevi. And started to pray: that please let this boy be married to our, let this boy be married to our daughter. And when Nagnajit saw Krishna, he also felt very much enamored by Krishna and said that he also wanted Him to marry his daughter, but at the same time he felt that probably he will not be able to perform this incredible feat. So he then went to, he has told Krishna: Krishna, how can you subdue these seven bulls? Krishna said: ok, don't worry, since you invited me to give it a try, I'll give it a try. And after all if I'm not successful alright, I'll die. And because seven bulls they are not just ordinary bulls, they are just, they had their horns sharpened up, waiting for the right person coming to pierce. So then Krishna just walked up to the bulls. They were all wicked kings and they thought that when they will actually attack Krishna and snatch the girl away from Him. When Krishna was taking His bride towards

Dwaraka then all these kings attacked Krishna jointly. So Nagnajiti was very afraid. She felt how will Krishna be able to tackle such a huge army. So Krishna said: don't worry. So Krishna picked up His Shanga ball, Kaumodaki mace, His Suhdarshan chakra, and His sword and He got prepared. He pulled out his Paanchajanya conch shell, and he blew the conch shell. So, as soon as Krishna blew the conch shell, Arjuna heard it and he felt that Krishna must be preparing to fight with somebody. So riding on his chariot which was given to him by Sungod, Agnideva, Arjuna rushed in. And so Arjuna said; Krishna, what's the matter, why just it appears that they want to attack you? Krishna said; yes, that's true, these cowards they could not win this princess in a proper way now they are trying to steal her. Just like a crow. A crow can not kill an animal but a crow flies over dead bodies of animals. So, but a ksatriya is like a lion and a lion never touches a dead body, a lion will kill the animal and then only will the lion eat. If another killed by some other animal will never be touched by lion. So then Arjuna said: Krishna, ok, You go to Dwaraka, I will take care of them. So, Krishna said: no I can't do that. Like I can't leave you alone with so many evil Maharajs and in a fight, so then ArjunA said: ok, then you just sit in a chariot with Satya devi but I will deal with them. So Krishna said: no, let's fight together. So, Arjuna said: no, when the servant is around it's not appropriate that the master should pick up the weapons. So as long as the servant is alive he should actually fight for his master. And don't worry, I will take care of them. These are the bunch of crows. So, then Krishna said ok and these kings attacked Arjuna. At that time , and Arjun, the all sky was covered with arrows, there were millions of arrows shot they shot at Arjuna and Daruk, Krishna's charioteer became worried. Daruk said: Krishna must do something because it seems that Arjuna has been covered with arrows. And Krishna said: don't worry, like Arjuna you know he alone fought with one hundred thousand soldiers when he was protecting the cows of king Virat. He already fought with this kind of folks before so don't worry about it. See how he handles the situation. So then when Arjuna was covered like that by millions of arrows he also released his arrows and counteracted all those arrows. Like the arrows that they shoot, some arrows were showering stones.

So then when Arjuna was covered like that by millions of arrows, he also released his arrows and counteracted all those arrows. Like the arrows that they shoot, some arrows were showering stones which are called parvatasra- mountain arrows. When these arrows broke the mountains, big big boulders were falling. Some released arrows that were dropping fire; igniting fire that was rushing towards Arjuna. Some shoot arrows called nagpaas that released innumerable snakes. So Arjuna counteracted all. By wind arrow he counteracted the stone. This wind arrow was so powerful that in that wind all the stones were carried away. Then the fire arrow was subdued by water arrow. The snake arrow was subdued by Garuda. Then Arjuna started shooting arrows that one arrow will multiply into hundred thousand arrows. In this way Arjuna dealt with them. When Arjuna started shooting his arrows like that, some one's heads were chopped off. Some one's Hands were chopped off. Then all the kings ran away. Then at that time Narad Muni came there and said,'you all are Kshatriyas. You should not run away like that! You should better fight with him. After all you want to win a princess. Give it a good fight. After all he is alone'. All those wicked kings came again to fight. So they again got very good bashing. It was not only bashing, it was real throbbing and finally they all ran away. Krishna blessed Arjuna and they all went to Dwaraka. At that time Parikshit Maharaja

asked Sukadeva Goswami; why Krishna killed that but which is considered to be sinful? Very heinously sinful because in Vedic culture the cow and bull are considered to be sacred and no one should kill them. So Sukadeva Goswami replied; 'actually Krishna did not killed those bulls. Another question he asked is; why the king Nagnajit made such a condition that somebody has to kill all those seven bulks in order to win his daughter? Then Sukadeva Goswami corrected him and said, no. the condition was not to kill those bulls but to subdue those bulls. To tie them up. Krishna did not actually kill those bulls. Just by His touch the bulls got delivered. Actually in the past there was a king with his six brothers. Those six brothers of the king were very wicked. So one day they went to hunt in the forest. While hunting in the forest they saw a deer and they shoot arrows against the deer. The deer actually ran away. Nearby was the hermitage of sage Agastya. The deer took shelter of Agastyamuni. So looking for the deer the king and his brothers came to the hermitage of the sage. So they were about to kill the deer. Agastya at that time was in trance but hearing the noise he came out of the trance and asked them what was going on. So the king and his brothers told him that they came there chasing after the deer and they are about to kill that deer. Then Agastya said, 'look, this deer has taken shelter of me. So it's my duty to give protection, so you can't kill him'. They said; 'No. we came running after this deer and we are ksatriyas and it is bonafide for us. It is authorized for the ksatriyas to hunt in the forest'. Agastya said; 'that may be, but you are not in the forest. You are in the hermitage of a sage and the sage is giving protection to this animal and no one can kill this animal'. At that time the six brothers of that king started to mock at Agastya and made a sound like a bull. Then they were about to kill that deer. Then Agastya said; 'sine you are behaving like a bull, you better become bull'. So in this way they were cursed by Agastya Muni. They came back to their senses and fell at the feet of Agastya. They said; 'please forgive us, we have made the mistake'. Then Agastya said, 'since I cursed you, it's bound to happen, but you will be born in the kingdom of king Nagnajit and at that time the Supreme Personality of Godhead, Krishna will come and by His touch of His divine hand you will become delivered'. So now you go and live on as bulls. So the king and his six brothers were born as the bulls and they were delivered by Krishna. So Krishna did not kill those bulls but He delivered them. So this is how Krishna won the princess Nagnai.

Hare Krishna. Jaya Srila Prabhupada. Does anybody have any comments or questions?

Question by a devotee (not audible)

His Holiness : that was momentary that he was bewildered. He was a friend as well as a servant. Prabhupada mentioned that for Arjuna there is no question of his bewilderment. It is actually the arrangement of Yogamaya. Arjuna is a pure devotee of Krishna. But for the sake of pastimes he was momentarily, temporarily bewildered by Yogamaya. (...not clear)

Question 2, not audible.

HH. Ya. Okay. Actually Krishna's eternal form is like 16 years old boy. He looks always like a 6 year old boy- *shyaman tribhanga lalitam niyata prakasa!*. His eternal form is

like- *navayovanamca*- eternally youthful. His form is like eternally youthful. But for the pastimes He appeared as a baby. I have in the beginning of this lecture I have mentioned that the first meeting between Radha and Krishna took place when Krishna was in the lap of His father, Nanda Maharaja. One day Nanda Maharaja was tending the cows and he also has Krishna on his lap. He went to the pasturing ground with Krishna. At that time the whole sky became overcasted with cloud. Then Nanda Maharaja felt that there is going to be storm. The cows also became swiftly and started running her and there. So Nanda Maharaja became baffled- what to do- whether to take care of Krishna or take care of the cows. So at that time Srimati Radharani appeared there. So that time when Srimati Radharani appeared she was fully grown up. She was beautiful, youthful sample. Nanda Maharaja told that; 'I know that Gargamuni told me that you are the Mahalakshmi. You are the principal goddess of fortune, the original goddess of fortune. And this boy I know also that He is the Supreme Personality of Godhead. Now you see the storm is coming and the cows are running here and there. I do not know how am I going to take care of the cows with the child on my lap. So you please take Him for the time being while I am taking care of the cows'. So Radharani said; 'Okay I will do that'. She also said; 'I am very pleased with you, so please ask for a boon. Any boon you want'. So Nanda Maharaja at that time asked Radharani, 'please give me the boon that I can always maintain my attachment to You and Krishna'. So Radharani assured Nanda Maharaja saying- you go home with the cows, I will come with Krishna. Then Nanda Maharaja has gone with the cows and at that time Krishna became a fully grown youth. Then that is the first time that He performed His rasalila, the rasa dance with Srimati Radharani. From His body He expanded Himself to many forms and Radharani expanded herself to many Gopis. That place became a perfectly arranged for rasa dance with hundreds of golden (...) and flower (..) and Krishna and Radharani performed their rasa dances. So even when Krishna was in His mother's lap, He was quite capable of, or also having His eternal dealings with Srimati Radharani. That's why Krishna is eternal.

Devotee, *question not audible*.

HH. Ya, it is said that Abhimanyu never touched Radharani. He never touched Radharani. Actually why Radharani only, all the gopis who were married, their husbands never touched them.

Devotee, *question not audible*.

HH. Ya. It is said that their shadows were there with them. Originally they were always with Krishna. The gopis were with Krishna but their shadows were left with their husband.

Devotee, *question not audible*.

HH. No. That is not the one. This is Abhimanyu from Virndavan.

Devotee, *question not audible*.

HH. Which animal? Oh I see. Their drinking took place in a certain way and that's why they retained the poison. They did not drink the poison but due to nature's arrangement they just retain the poison. Snakes do not drink the poison. It generates the poison and retains the poison. Only when it bites somebody that person dies. The snake doesn't die from its own poison. And that is the wonderful aspects of creation. The creation of different living entities accepted different aspects of nature but they did not become affected by that.

Devotee, *question not audible*.

His Holiness : He is also a cowherd man. Abhimanyu did not have enmity with Krishna.

Devotee, *question not audible*.

His Holiness : There are two ways of looking at it. Prabhupada has mentioned about that. One way of looking at it that they were trikala darsi- they can see the past, present and future. If they can see the future then they can see also the remote future. Not only the harsh aspects but also the other aspects and will be beyond the result of the action. And another consideration, this is what actually I am quoting Srila Prabhupada when a devotee of the Lord curses, the Lord is merciful that He turns that curse into a benediction in order to glorify His devotees.

Devotee, *question not audible*.

HH. Ya. Krishna conformed the social etiquettes or the social norms in Vaikuntha, i.e. in Dwaraka. But in Vrindavana He doesn't damn about such social customs. So you see, that's why Krishan's pastimes in Vrindavana are all beyond so-called social or ethical consideration. That is, there Krishna is the Lila Purusottama- the Supreme Personality of Godhead Who has the absolute liberty to act according to His own will.

Right. In Vrindavana Krishna is of different Personality. He does all kinds of things with everybody. But still he does not break the norms like His dealings with His father, His dealings with His mother. They are very formal. But His dealings with the gopis and other residents of Vrindavana, His dealings with the friends is of another style. The consideration of social norms there, is not so prominent. Therefore Krishna doesn't have to dance in somebody else' role. Because in Vrindavana He just cares for His own pastimes. He doesn't care what others are going to think about it. Because that consideration is not there in Vrindavana. For Krishna there is no question of breaking any social norms. Just like for a king there is no question of breaking a law. King is the law maker. Whatever Krishna as the king does, that is the law. Right? For the king there is no question of breaking the law. Similarly for Krishna there is no question of breaking social norms.

Devotee, *question not audible*.

HH. Yajnya acarati shresthas, in Bhagvad-Gita, these things we have to understand that, yes we must follow the footsteps of great devotees. They are the shresthas. That doesn't mean that we have to imitate the Supreme Personality of Godhead. We have to understand that that is the highest spiritual consideration. Vrindavana pastimes are the highest activities in the spiritual sky. In order to understand those pastimes we have to at least try to elevate ourselves to that platform with the understanding Who Krishna is. There we have to understand like; Yajna acarati shresthas, like the Supreme shrestha can act in such a way that His activities should never be imitated by anyone. Says for example a proprietor of a big company, a big business organization can give out a few million dollars in charity to somebody. But can anyone in that organization do that? Although in the companies it is the understanding that we follow the chairman, that the others can never imitate certain act of the chairman. Only the chairman has the absolute right. Similarly Krishna's Vrindavana pastimes are exclusively for Krishna and no one should ever try to imitate them. Prabhupada said, if you want to imitate then give it a try. Like if you want to be a Gopijana-balava, like Krishna who has the affairs with many, many gopies, then at the same time you also have to become a Girivaradhari. You have to lift the Giri Govardhana. So you can't at least imitate one aspect of Krishna's pastimes; imitate that and not the others. So why one Gopijana Balava? Why not Girivaradhari Krishna? Try to imitate Him. And you don't have to lift a mountain, just lift this sofa with one hand!

Devotee, *question not audible.*

His Holiness : Yes that is the consideration but our understanding is, even if they were not married to Krishna, it still doesn't matter because Krishna is the Supreme Proprietor. Krishna is the husband of all the husbands also. So what to speak of their wives. And if you say that, you know the problem is that, in general, the general consideration is that, sometimes I also tell that, some went and told Nanda Maharaja that this is very good year for the girls to get married. So Nanda Maharaja made the arrangement for all the girls of Vrindavana to get married. So there we have a problem. The problem is although Krishna expanded Himself as cowherd boys, Abhimanyu was not there. So Krishna did not expand Himself as Abhimanyu. So how do we justify that Radharani was married to Abhimanyu.

It doesn't matter who ever is married to, in Vrindavana everyone is Krishna's devotee. And Krishna's devotee will never try to enjoy Krishna's wives. So they knew that although wives are actually Krishna's, even though they were married to them they never touched them. And that is how one becomes purified within their heart by hearing Krishna's pastimes. They don't think how Krishna behaved. But they think how the residents of Vrindavana behaved. And they did not have any inclination for any kind of sense gratification. As long as you have desire for sense enjoyment we remain stuck. So in order to go back to Vrindavana can you maintain your sense enjoyment? In order to be elevated to Vrindavana one has to be completely free from all kinds sensual enjoyment.

Devotee, *question not audible.*

His Holiness. Ya. Devotees are generous but that does not mean that devotees are a bunch of fools. If someone is destroying Krishna's property one has to immediately stop it. One should not allow that to happen. Yes according to devotees everything is Krishna's. Because devotees use everything in Krishna's service. Like the other day Yadurani was telling, that some one dropped water at 22nd avenue, in Prabhupada's room some one dropped water, then Prabhupad said, 'don't waste Krishna's amenities. Prabhupada did not allow even a drop of water to be wasted because it's Krishna's.

Devotee: this question appeared again and again..... question not audible.

His Holiness. Hare Krishna. Ya so if we approach from this verse: *tesam.. bhajante mam dridham vratah-* worship me, render service unto me wit determination. So in order to render service to Krishna with determination, one has to become free from all forms of sinful activities. So somehow or other we have come to ISKCON and become engaged in Krishna consciousness. Certain degree of determination is there like devotees in ISKCON has given up everything and fully engaged in Krishna consciousness. It needs a lot of determination and sacrifice. As you said that, Prabhupada has created that good fortune. It is not that we become free from sinful reactions and then we come to Krishna consciousness. But you see Prabhupada created ISKCON and brought us into Krishna consciousness. By bringing us into Krishna consciousness, freed us from sinful reactions. That is the first aspect to be considered. The second aspect is, you see devotees don't have any fear for liberation, even going back to Godhead. It is only at the neophyte stage one thinks of going back to Godhead or wants to go back to Godhead. It's because the desire to go back to Godhead is synonymous to desire for liberation. Does a pure devotee desire for liberation? No. He doesn't care for liberation. That's why I said that is the neophyte consideration. Only at the neophyte stage one wonders whether I am going to go back to Godhead. At the considerable advanced stage devotees don't care for liberation, what to speak of going back to Godhead. Because he knows that if he can somehow or other could engage in Krishan consciousness, then he is back to godhead. Being engaged in Krishna's service is non-different from back to Godhead. Therefore devotees do not want to go back to Godhead, he prays that he can always remain in Krishna consciousness. That is indirect way of securing himself in back to Godhead. Because if we are engaged to serve Krishna then we are back to Godhead. We are already back to Godhead. Therefore devotees' prayer is- *na dhanam na janam na sundarim..* but *mama janmani janmaniv sare bhavatad bhaktir ahaituki tvayi-* all I wanted is to be able to engage in Your service life after life. So then the final aspect of the answer is that a devotee in that advanced stage is like which we call as Raganuga bhakti. In that raganuga bhakti a devotee has no consideration for his enjoyment. He simply cares for Krishna's enjoyment. And for the sake of Krishna's enjoyment he is willing to accept anything. He is willing to go to hell. A perfect example of the raganuga bhakti or also called as ragatmika bhakti are Gopis. When Naradmuni went and said that Krishna got a headache, and then you know, the only thing that can cure is the dust from His devotees' feet. The others said how you can offer dust to Krishna, then you go to hell. Gopis said, let us go to hell, let Krishna be freed from headache. Let us suffer eternally but let Krishna be free from suffering. For the sake of Krishna's enjoyment we are willing to go to hell. So on the most advanced stage, what to speak of desiring to go back

to Godhead, they are prepared to go to hell. And a devotee can spare this life. That's why Prabhupad said, don't worry like, 'I am not able to make it in this life', then Prabhupada is preparing us to prepare for millions of years of life time-not even worried about when we are able to go back to Godhead. Let us just serve now. Because if you are engaged in the service of Krishna then what is the use of going back to Godhead! We will rather stay here and render service to Krishna than think of going back to Godhead.

HH. Do you have any more questions?

A devotee asked something- not audible.

HH. Ya. Their sayujya was not actually Brahma sayujya. Some got Brahma sayujya. Many merged into Krishna's body. That is not Brahma sayujya. That was marma sayujya. So any way the direct answer to that is that, those who were not delivered in Krishna's pastimes, they were delivered in Chaitanya Mahaprabhu's pastimes. Like you see Jaya and Vijaya did not get delivered in Krishna's pastimes. Sishupal and Dantavakra did not get delivered. When they came as Jagai and Madai, then they were delivered. So everyone got delivered in Mahaprabhu's pastimes. Those who could not make it in Krishna's pastimes they got delivered in Mahaprabhu's pastimes. Therefore Mahaprabhu's pastimes are the most compassionate.

Devotee, *question not audible.*

HH. Yes that is one way of looking at it. The other way of looking at it is, since Mahaprabhu's incarnation is covered, devotees did not go into that part of Mahaprabhu's pastimes. That's why they did not mention. Because Mahaprabhu's identity will be revealed. So they rather became ... (not clear). Indirectly also three times they remained as demons and in the fourth time they were delivered. That way also, dramatically, politically although it was true.

Devotee, *question not audible.*

HH. Sometimes it is mentioned in the scripture that whatever is happening in the material nature is also Krishna's pastimes. A lot depends on how you are looking at it. Because if you're looking at it from the spiritual perspective, then it is pastime. But if you are looking at the material perspective then it is a miserable expression. Right? So the ultimate issue is; yes! This is also Krishna consciousness. It is Krishna's arrangement to bring back his devotees. The living entities those who did not become devotees, this is the arrangement of Krishna to make them into devotees...