

Day-3

Who is God?

As per B.G, Lord Krishna personally declares that He is that personality of Godhead. Godhead means the source of everything and He says, I am the cause of all causes, the source of everything. Sri Krishna says in Gita, seventh chapter; seventh verse B.G. (7.7)

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

mattaḥ — beyond Me; para-taram — superior; na — not; anyat kiñcit — anything else; asti — there is; dhanañjaya — O conqueror of wealth; mayi — in Me; sarvam — all that be; idam — which we see; protam — is strung; sūtre — on a thread; maṇi-gaṇāḥ — pearls; iva — like.

(O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.)

That Arjuna, 'O' Dhananjaya, there is no truth superior to Me. That means I am the Supreme Absolute Truth and everything is dependent upon Me as pearls are strung on a thread. Just like, in a beautiful garland, you see beautiful flowers, but none can see the thread, but it is understood that if all the flowers are strung together, there must be an underline thread that runs through it. Similarly, if everything like electron is going around nucleus, the planets are going around in perfect orbit, everything is moving perfectly in order, what is the underline principle. Krishna says, just as all the pearls are strung because of the underlying thread, like that thread, I am underlying principle who withholds everything. So according to Gita, Krishna is that personality of Godhead.

For God to be God, He or that energy must be the source of everything. Sri Krishna confirms that in tenth Chapter; eighth verse B.G. (10.8)

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥

aham — I; sarvasya — of all; prabhavaḥ — the source of generation; mattaḥ — from Me; sarvam — everything; pravartate — emanates; iti — thus; matvā — knowing; bhajante — become devoted; mām — unto Me; budhāḥ — the learned; bhāva-samanvitāḥ — with great attention.

(I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.)

I am the source of everything. Everything that you see and that you cannot see both spiritual and material, everything emanates from Me alone. One who worships Me with this understanding, he is an intelligent person and he knows things as it is. So it is not that we are worshiping Krishna sentimentally. I like playing flute, therefore I worship Krishna. I like bow and arrow, that's why I worship Lord Ram. It's not like that; it is actually the complete understanding as to who Krishna is.

Krishna is called Bhagwan, all opulent. Opulent means Aishwarya, wealth, not just wealth but anything that attracts. Just like, we have the word Vidyawan i.e. one who possesses all knowledge. Gunwan -one who possess all good qualities and Dhanwan- that is one who possesses all wealth. Wan means one who possesses and Bhaga means all opulences. Sri Bhagwan Uvacha. Why does Vyas Dev not write, Sri Krishna Uvacha. If I say, Mr. so and so said, then nobody will take that seriously but if one says Prime-

minister made this statement, then people will say oh! Yes, yes and will respect that statement. Similarly, when Vyas Dev says, Sri Bhagwan Uvacha, he is saying who is this Krishna speaking, don't think Him to be an ordinary person, He is Bhagwan. Why is He called Bhagwan? Because He possesses all opulence's therefore, Krishna is all attractive. Generally people are attracted to people who have any of these opulence's. Basically it is described by Prashar Muni; the father of Vyas Dev that there are six opulence's and anyone who possesses any one of these opulence's becomes very attractive to others and what are there six opulence's? That is described in [Vishnu Puran \(6.5.47\)](#)

**ऐश्वर्यस्य समाग्रस्य वीर्यस्य यशसः श्रियः ।
ज्ञान वैराग्योश्चैव षण्णां भागमितीङ्गना ॥**

He has all wealth, all power, all fame, all beauty, all knowledge and all renunciation. We find in this material world, anyone who has anyone of these opulence's even to a little degree, he becomes very attractive to people in general.

Somebody is very **rich**, he becomes very attractive. People are attracted to him saying what a rich man. But what is this richness? How much does he own? He is not even owner first of all. Even if he thinks he is owner, how much land, how many printed papers of little value given by people or some gold, that's all. But can he say that I own everything in this world, can he say I own the whole Universe. No one can say that. That is one of the opulent.

Somebody is very **powerful**, he becomes very attractive. But who can say, I have all the power. We find there was a very powerful man, he called himself the greatest. Later he changed his name as Mohammad Ali. He was most powerful. Anyone comes, box him down. That's what he thought. But after sometime he got Parkinson's

disease. Parkinson disease means his hands will become shaking. At that time he took to Islam and said I am not great, Allah is great. So we find that even if you have little power, how long will it last? In old age everything is finished.

Somebody is very **famous** but next few years, he becomes most infamous fellow and even if he is famous, he is famous in a particular class of people, in a particular country, probably for sometime, for a few years. Where are all the famous people of the yester years? No one even thinks of that? No one even cares for them.

Somebody is very **beautiful**, but where is the Miss-Universe of 1920? No one would like to have even a look at that person now. Where are the heroines of yesteryears?

Somebody is very **knowledgeable**. What kind of knowledge? Every time, knowledge is changing. Some better scientist comes and gives better theory.

Somebody may say that he is **renounced** but can anyone say I am fully renounced.

So, we find that all the living entities in this universe or material world, they may have one of these six opulence's to a very, very minute degree, to some extent, in a very limited way and for some time. But Krishna is Bhagwan. He has all wealth, everything belongs to Him. Sri Krishna says in Gita, fifth Chapter; twenty-ninth Verse **B.G. (5.29)**

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

bhoktāram — the beneficiary; **yajña** — of sacrifices; **tapasām** — and penances and austerities; **sarva-loka** — of all planets and the demigods thereof; **mahā-īśvaram** — the

Supreme Lord; **su-hṛdam** — the benefactor; **sarva** — of all; **bhūtānām** — the living entities; **jñātvā** — thus knowing; **mām** — Me (Lord Kṛṣṇa); **sāntim** — relief from material pangs; **rcchati** — one achieves.

(A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.)

I am the enjoyer, I am the Maheswar. Ishwar means controller but Maheshwar means the supreme controller of all the planetary systems. I am the supreme controller. So Krishna is all **wealth**, all power.

As long as Krishna descended on this planet, no one could ever defeat Him. He was a Supreme Hero, real Hero. Jarasandha would come with twenty-three aukshini sena which was greater than Kaurva and Pandava sena put together. Eleven and seven, eighteen that's all. But Jarasandha with twenty three aukshini sena came seventeen times. And Krishna standing alone annihilated all of them except Jarasandha so that he could collect again and come back. Krishna did not have to go. Everybody Jarasandha collect and bring and Krishna would finish alone with little army. That is **power**.

Fame- somebody is famous in one country. Somebody may be famous all over this land but the Lord, the God is famous all over the world, all over the universe. All are worshiping Him. That is Bhagwan.

Beauty - Krishna is the most beautiful, most Chaste of all. Lakshmi Devi who is chaste to Narayana even when she heard about Krishna's beauty, She was attracted to go and participate in the Raas-lila of Krishna. Anyone who sees Krishna once loses taste in everything else of this material

world. Such beauty is that of Krishna. Beauty of this material world is very relative thing. Miss Africa

Miss Africa may be very beautiful for the Africans. We may not be much attracted to Miss Africa. Or a she cockroach may be very beautiful for he cockroach but you see a cockroach, you get repulsion. Krishna is attractive not only to all the living entities but even the trees are attracted, the river is attracted to Krishna. In fact the word Krishna means all attractive, Akashyati iti Krishna. He attracts everyone, the heart of every living entity. That's the power of Krishna.

Gyana- He is all knowledge He spoke for just one and half hour the B.G. and people spent the whole life time to understand and still are not able to understand fully. Since time immemorial, people are trying to jump into the depth of ocean of this B.G. and according to their capacity, they have gone inside and tried to find out depth but no-one has yet found complete depth of expanse of the ocean of B.G. and He spoke just for one and half hour, that's all.

Vairagya- He is completely renounced; no one can be so renounced as Krishna. He had the best of Gopis, millions of them but when time came He just walked off to Mathura. Sometimes a person creates a piece, I construct a building, I construct an office, I start an organization, we are so much attached, and we give birth to a child oh! I created this child? This child is mine and we do not want to renounce, we do not want to give up anything which we have created. Krishna created this world, whole material world but He is just not at all connected with it, Udaseen completely. He creates the whole Universe, how much He must be attached? But He is completely unattached. He walks off as someone posses stool and walks off. Krishna is as much attached to this creation as we are detached from stool, even though it has come off from our own body. Similarly

Krishna is completely detached. That is the detachment expressed by the lord, therefore, He is Bhagwan. As per Srimad Bhagavatam S.B. (1.3.28)

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।
इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥

ete—all these; ca—and; amsa—plenary portions; kalah—portions of the plenary portions; pumsah—of the Supreme; krsnah—Lord Krsna; tu—but; bhagavan—the Personality of Godhead; svayam—in person; indra-ari—the enemies of Indra; vyakulam—disturbed; lokam—all the planets; mrdayanti—gives protection; yuge yuge—in different ages.

(All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krsna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.)

S.B. describes, after describing all the avtaras, Ved Vyas says all these are expansions of Krishna, but कृष्णस्तु भगवान् स्वयम्. He is the original source of all the attractive personalities.

Then we discussed yesterday, for God to be God, He must be supreme proprietor, controller and enjoyer. Sri Krishna says in Gita, fifth chapter, twenty-ninth verse B.G. (5.29), I am the supreme enjoyer भोक्ता-He is real enjoyer. Why? because He is proprietor सर्वलोकमहेश्वरम्. And why He is proprietor, the Proof of proprietorship is through control. Every law is under the Lord, under Krishna and no law can bind Krishna, therefore He is independent of every law.

When He descends into this material world, the laws of nature don't act on Him. He is aloof from the laws of nature. The rule is everyone who takes birth, must grow old, and must die. Krishna lived for hundred and twenty-five years and performed beautiful pastimes, but have you ever seen a picture of Krishna with moustache and beard? He never grows old. Adiam Puran Purusham, Navyovanam Cha. Brahmaji Prays Adiam- He is the oldest Puran purusham, oldest of all but Navyovanam cha. He is ever youthful, sixteen years old. Fresh ever, that is Krishna. The laws of nature do not hold on Him.

There is a question which generally people ask. Is the supreme personality God, a person or not a person? Is He Sagun or Nirgun? This what people ask, but God is both Sagun & Nirgun, because there is nothing that God cannot be. If there is something that God cannot be then what kind of a God is He? So God has to be Sagun & God has to be Nirgun. But how is it possible? When it is said, the God is Nirgun, this means that God does not have material Guna; He does not have a material body like you and me which is going to grow old and die. But his qualities or his gunas are spiritual, they are eternal, they are transcendental. And the whole creation is actually within Him and whole energy is effulgence of the body of the Lord. Like in this room, there is light, but this light is there because there is tube-light, the source of light. Similarly, whole energy of the Lord which is impersonally manifested everywhere; the source of it is Supreme Personality. But yet everything is within Krishna. When He opened His mouth and showed it to mother Yashoda, the whole cosmic manifestation was within His mouth. Thus Krishna showed that whole cosmic manifestation is within Me, still I am outside it. That is the inconceivable simultaneously one and different nature of the Lord. Krishna is simultaneously one with and different from His creation. Krishna is a person but not a person like you and me. His personality is beyond the laws of nature. It is transcendental, Sat-chit-ananda- Eternal, full of knowledge

and bliss. And Braham-jyoti, the impersonal light is His bodily effulgence. Just like the Sun. The Sun is there but by the light he pervades all over the universe. Similarly Krishna is situated beyond this material world, but by His energy, He is all pervading.

Another question people ask why there are so many gods in Hinduism. Why can't you have just one person, which solves all problems, otherwise there are so many personalities and we find in typical Indian houses, the lot, from one side, top to bottom and side to side, so many pictures on the alter and you go somewhere, get some more pictures and you stick them. And you do not know who is greater and who is smaller and you want to satisfy everyone. Then you are taking agaravatti and thinking my God, this fellow may get angry, so let me satisfy, him, him and him and also him. You start wondering, if I displease him, it may not be good. Like children, ask mother, why you worship so many Gods. Monday you go there, Tuesday you go there and Thursday you go there. Why is it? She says don't ask these questions. This is by parampara. We have been taught or it is our family tradition. No wonder, children have no inclination, they think it is bogus ritual, we don't know why we are doing what we are doing but when they go to school, they are taught to question. So it is very important that we understand why are there so many gods? Actually there are not many gods, there is only one God with capital 'G' but there are many, many gods with small 'g'. That is what which must be properly understood.

So let us discuss, what is difference as per B.G. and Vedic literature between God, supreme God and devatas-demi-gods? First and foremost, the supreme God, the cause of all causes, the source of everything, the supreme, controller, proprietor and enjoyer is only one, they are not two, Advaitam-there is only one but as far as devatas are concerned, they are many, in fact they are thirty-three Crore devatas to run the affairs, administrative affairs of this

universe. Principally they are eight, Indra, Varuna, Agni, Vayu, Surya, etc. Just like to run a country, we have one Prime-Minister and then we have so many ministers and we have their subordinates and they have their subordinates and in Govt., there are so many, so many MLAs, so many MPs and one PM. In this way there is only one God with Capital 'G' but there are many, many devatas to run the administrative affairs of the universe as subordinate controllers, empowered representatives of the Lord in each universe. So there is a difference devatas are many but supreme Lord is only one. Another different thing is Krishna or God is the complete whole where as all the other devatas are His part and parcel. Just as finger is a part of the body. Sri Krishna says in Gita, fifteenth chapter; seventh verse B.G. (15.7)

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

mama — My; eva — certainly; amśaḥ — fragmental particle; jīva-loke — in the world of conditional life; jīva-bhūtaḥ — the conditioned living entity; sanātanaḥ — eternal; manaḥ — with the mind; ṣaṣṭhāni — the six; indriyāṇi — senses; prakṛti — in material nature; sthāni — situated; karṣati — is struggling hard.

(The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.)

Mama eva amśaḥ jīva loke –In this material world or creation, there are so many devatas in higher planetary systems to run the affairs of this universe, but Krishna says mama -eva-amśaḥ, they are all my parts and parcel. Just as finger is the part of the body, empowered to do a particular activity and as long as it is connected to the body, it can

move and do its activities but if it is disconnected, it has no existence. Similarly, as long as these devatas are empowered by the Lord, till then they can perform the affairs of the universe. If the power is taken-off, then everything is finished. In Upanishad, there is a beautiful story. Once, these devatas were little puffed-up. Krishna wanted to show them example. So He happened to appear before these devatas. There was Agni dev, there was Vayu dev, and He wanted to put down their puffed-up situation. So, it is described, Krishna came in front of, Agni dev. He came in the form of ordinary person. He asked who you are. You don't know who I am, I am Agni dev. Oh! Really, what can you do? I can burn everything to ashes, Oh! Really, Then Krishna created a small piece of grass and He kept it and asked to burn this. Agni dev started creating fire. Everything around was burnt to ashes but at the end of it, he saw, the grass remained as it is. Then he held his head in shame and walked away. Then Vayu came. This personality asked, oh! Who are you? You do not know, I am Vayu. Oh! What can you do? I can blow everything away. Oh! Blow this piece of grass. He just started blowing and he blew and blew and blew, everything in front of him blew away, then he stopped and looked and saw that grass has not even moved. Not a blade of grass can move without the sanction of supreme lord. This is a practical proof. Vayu dev submitted and they understood that this personality who has come before us is not an ordinary personality but supreme personality of God head. Then they offered their obeisances. So He is Supreme whole and all the devatas are part and parcel.

Krishna or God is supremely worship able where as all the devatas always worship the supreme as obedient servants. It is described in the Rig Veda. "Tad Vishnoh Parmam Padam, sada pashyanti Suraha". The supreme lotus feet of Lord Vishnu or Krishna, sada pashyanti surahs. Surahs means devatas, always worshiping. As per twelfth Canto, thirteenth Chapter, first verse of S.B. (12.13.1)

यं ब्रह्मा वरुण-इन्द्र-रुद्र मरुतः, स्तुन्वन्ति दिव्यैः स्तवैर्
वेदैः सा-अंगा-पदक्रमो-उपनिषदैर, गायन्ति चं साम-गः ।
ध्यान-अवस्थित-तद्गतेन मनसा, पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुर-असुर-गण, देवाय तस्मै नमः

sūtaḥ uvāca — Sūta Gosvāmī said; yam — whom; brahmā — Lord Brahmā; varuṇa-indra-rudra-marutaḥ — as well as Varuṇa, Indra, Rudra and the Maruts; stunvanti — praise; divyaiḥ — with transcendental; stavaiḥ — prayers; vedaiḥ — with the Vedas; sa — along with; aṅga — the corollary branches; pada-krama — the special sequential arrangement of mantras; upaniṣadaiḥ — and the Upaniṣads; gāyanti — they sing about; yam — whom; sāma-gāḥ — the singers of the Sāma Veda; dhyāna — in meditative trance; avasthita — situated; tat-gatena — which is fixed upon Him; manasā — within the mind; paśyanti — they see; yam — whom; yoginaḥ — the mystic yogīs; yasya — whose; antam — end; na viduḥ — they do not know; sura-asura-gaṇāḥ — all the demigods and demons; devāya — to the Supreme Personality of Godhead; tasmai — to Him; namaḥ — obeisances.

(Sūta Gosvāmī said: Unto that personality whom Brahmā, Varuṇa, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the Vedas with all their corollaries, pada-kramas and Upaniṣads, to whom the chanters of the Sāma Veda always sing, whom the perfected yogīs see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon — unto that Supreme Personality of Godhead I offer my humble obeisances.)

The Bhagavatam says, this personality, the Supreme Lord, *yam brahmā, varuṇa-indra-rudra-marutaḥ stuvanti — divyaiḥ stavaiḥ*. This personality, the Supreme Lord is worshiped by Brahma, Varuna, Indra, Rudra, Lord Shiva and Marutah. They are always glorifying with what, *divyaiḥ stavaiḥ*, that is transcendental glorification. All the Vedas, they are simply glorifying, whose glories? Glories of the Supreme worshipable Lord. The yogis meditate within the heart of their hearts, that Supreme worshipable Lord, the end of whose glories is not known even to the Surahs what to speak of Asurahs. That is the glory of the Lord. So He is always the supremely worshipable Lord and all others, although in a very worshipable positions, are always worshipping the Supreme as obedient servants.

**“Ekle Ishwar Krishna, aar sabe Bhritya,
Yare yaiche nachai, taiche kare nritya.”**

It is described, that the supreme controller is only one and everyone is His part & parcel, dancing according to His directions.

The Supreme Lord is the Supreme creator, the original creator who has created everything and who is not created by anyone whereas all the devatas, thirty-three crores of them, including original secondary creator of this universe Brahma. The first created being in this universe is Brahmaji. Where did Brahma come from? The naval of Lord Vishnu and Vishnu is expansion of Krishna. Brahmaji started creating all these devatas, all these living entities and different spices of life. But Krishna existed even before the creation. In fact He was responsible for creating Brahma, who acted on behalf of the Lord as secondary creator. He was an engineer of the universe but he was not proprietor or creator. Creator was supreme Lord. In Bhagvatam, Narada asked Brahma, are you the supreme because I see non-one else other than you in this creation. The Brahma says, no.

no.... please do not misunderstand; I am simply an instrument in the hands of Supreme Lord for the purpose of creation, empowered by the Lord.

The supreme Lord is beyond material creation. He is not a part of this material creation. He exists beyond while all the devatas exist within material creation. They cannot go out of it; they are all part of it. They may be in several planetary systems. Fourteen planetary systems are there and they may be in higher planetary systems but all of them are within the creation of the Lord, within this universe. Supreme Lord is beyond it, He is not a part of this creation.

The supreme Lord is a Supreme controller whereas all the devatas are delegated with various grades of powers to manage the affairs of the universe. They are the empowered personalities to do the activities on behalf of the Lord. They are like directors and officers in the Govt. of the Supreme Lord. This is the understanding as per Vedic scriptures as per Vedas as per Upanishads and as per B.G.

What is the difference between worship of the Supreme Lord and worship of the Demi-gods? What is wrong, you may worship everyone? Let us know what Krishna says in B.G. about the worship of devatas and worship of the Supreme Lord. Krishna says, the worship of devatas are for less intelligent whereas those who worship the Supreme Lord have broad intelligence. Sri Krishna says in Gita, seventh chapter; twenty-third verse **B.G. (7.23)**

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥

anta-vat — perishable; tu — but; phalam — fruit; teṣām — their; tat — that; bhavati — becomes; alpa-medhasām — of those of small intelligence; devān — to the demigods; deva-yajaḥ — the worshipers of the demigods; yānti — go; mat — My; bhaktāḥ — devotees; yānti — go; mām — to Me; api — also.

(Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.)

Medha means brain. Alpa-medha means less brain, less intelligence. So those who worship devatas, Krishna says, they are less intelligent. Why does Krishna say, those who worship devatas are less intelligent, because devatas can give you something which is ultimately perishable. They can only give you something material which is perishable. They can give you strength but at the time of death, that will go away. They can give you wealth, which will go away. They can give you a good wife, will also go away. They can give you something ultimately which will be finished. Therefore, why worship for something which will ultimately go away. It is like children playing and the man with balloons comes and he knows how to attract. He goes and starts shaking balloons right in front of their eyes. Children go and ask Mummy; I want this & this etc. But mother says, Beta, it is going to burst why pay so much money. No, no, I want this and this. They think they are eternally going to be with them and they are playing & playing & suddenly it bursts. Again they start rolling, I want one more, and I want one more. Similarly we are so foolish, we are claiming for something and going to these devatas asking, give me this, give me this. But we do not realize, everything will be snatched away ultimately, if not before death, at the time of death. Sometimes children build castles of sand. They don't see, waves are coming closer, closer.... and ultimately one wave finishes up all their effort. Why ask for something

which is perishable. Ask for something which is eternally to be with you. That is the intelligence.

Therefore, Bhagavatam says, **Akamah** – if you have no desire, **Sarbha kamaha** - if you have all the desires, **Moksh kamaha** - if you want liberation, If you are intelligent for any of your desire, you will approach Krishna. Why? Because even though you may have material desire, if you approach Krishna, He will satisfy your desire in such a way that your material desire will be satisfied but you will have no more material desire. That is like an expert. Material desire is like an itch, if you develop it once you can not get out of it and because of this itch, you scratch and scratch and so on, you are satisfied but after sometime, the itch comes with double the force and you really have to scratch, scratch and scratch..., The next time, it comes with such a force, you really have to scratch with such a high force. In this process, it reaches such a point that there become wounds and you start bleeding and after sometimes it itches, you cannot scratch any more, because if you scratch, the wound starts opening up, it starts bleeding, its painful. But if you do not scratch, you are miserable. Scratch, you will be damn, don't scratch, you will be damn. Damn if you do, damn if you do not. That is the situation in this material world. My lord, give me this & give me this & then you say my Lord give me that also. Because to maintain this I need that, it's like a string of things. The story of man climbing on a mountain, asks my God, I wish, I had a horse. He suddenly gets She-horse. She was pregnant and she gave birth to a small horse. Earlier he was alone in climbing the hill, now he has a horse to take care and a little horse. He carried little horse on his back and he started walking along with She horse thinking, he was better before. Material desires are like itch, the more you want, you have more and you have more anxiety. If you don't have, you lament, if you have, you are always in anxiety. Suppose this goes away and so on. In this way people are miserable.

Demi-gods are subordinate to the will of Supreme, while the Supreme-Lord is supremely independent. The demi-gods cannot act independently. Whatever they have been empowered, they can give. Just like, the irrigation minister cannot interfere with the affairs of industry and Railway Minister cannot do something about irrigation or water. Whereas, the Prime Minister can come and interface and take away any post. It is surprise to know that even the devatas have bodies like you and me but more subtle. They live for long, long time but they have to get old, they may have to get disease, ultimately all have to die including Lord Brahma. Lord Brahma is now fifty-seven years old. His age is very long of course. Sri Krishna says in Gita, eighth chapter; seventeenth verse B.G. (8.17)

सहस्रयुगपर्यन्तमहर्षद् ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥

sahasra — one thousand; yuga — millenniums; paryantam — including; ahaḥ — day; yat — that which; brahmaṇaḥ — of Brahmā; viduḥ — they know; rātrim — night; yuga — millenniums; sahasra-antām — similarly, ending after one thousand; te — they; ahaḥ-rātra — day and night; vidaḥ — who understand; janāḥ — people.

(By human calculation, a thousand ages taken together form the duration of Brahmā's one day. And such also is the duration of his night.)

He lives for billions and billions of years. But ultimately he has also to die. His one moment is like years as per our calculations. He lives for his hundred years as we live for our hundred years.

Even they get disease sometimes. In Mahabharata there is an incidence. Yudhishtir Maharaj was performing so many Yagyas, pouring so much Ghee in Agni and Agnidev had to drink so much ghee that he developed mandagini. His digestion power became so less that Agnidev said, I have to devolve some forest. So he wanted to devolve Khandwa forest and every time to devolve Agni goes, Indra will start showering because it is his land, then Agni requested Arjuna to help him. Then next time when Agni wanted to devolve the forest of Khandwa, Arjuna shot so many arrows that he created an umbrella, not a drop would fall inside and at that time Khandwa forest was devolved. Agni was so happy that he presented so many gifts. He gave him the chariot on which Arjuna sat to fight the battle of Kurukshetra. He gave him Gandhiva and other paraphernalia to fight. In this way we find that even Agnidev develops mandagini. He develops some problems, of course their diseases do not grow as ours that we have run to the doctors. Sri Krishna says in Gita, eighth chapter; sixteenth verse B.G. (8.16)

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

ā-brahma-bhuvanāt — up to the Brahmaloaka planet; lokāḥ — the planetary systems; punaḥ — again; āvartinaḥ — returning; arjuna — O Arjuna; mām — unto Me; upetya — arriving; tu — but; kaunteya — O son of Kuntī; punaḥ janma — rebirth; na — never; vidyate — takes place.

(From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.)

From Brahma-loka down to the lowest living entity, everyone has to pass through the cycle of birth, old age,

disease and death but Krishna has a completely spiritual body. No birth, no old age, no disease and no death. You may say, Krishna was born on Janamashtmi. Krishna was born but his birth was transcendental. Sri Krishna says in Gita, fourth chapter; ninth verse B.G. (4.9)

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

janma — birth; karma — work; ca — also; me — of Mine; divyam — transcendental; evam — like this; yaḥ — anyone who; veti — knows; tattvataḥ — in reality; tyaktvā — leaving aside; deham — this body; punaḥ — again; janma — birth; na — never; eti — does attain; mām — unto Me; eti — does attain; saḥ — he; arjuna — O Arjuna.

(One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.)

Just like the sun appears in the east and seen to disappear in the west. A foolish child says, oh! New Sun has come and Sun has gone and dead. But no, Sun is always there. Sometimes it is seen and sometimes it disappears from our eyes. Similarly Sri Krishna says in Gita, fourth chapter; eighth verse B.G. (4.8)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

paritrāṇāya — for the deliverance; sādḥūnām — of the devotees; vināśāya — for the annihilation; ca — and; duṣkṛtām — of the miscreants; dharma — principles of religion; samsthāpana-arthāya — to reestablish;

sambhavāmi — I do appear; yuge — millennium; yuge — after millennium.

(To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.)

He does not born, He appears and disappears. He does not born and He does not die. The devatas come under the influence of three material modes to different extents. They are affected by these gunas but Krishna is beyond the influence of three material modes. Sri Krishna says in Gita, fourth chapter; fourteenth verse B.G. (4.14)

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥

na — never; mām — Me; karmāṇi — all kinds of work; limpanti — do affect; na — nor; me — My; karma-phale — in fruitive action; sprhā — aspiration; iti — thus; mām — Me; yaḥ — one who; abhijānāti — does know; karmabhiḥ — by the reaction of such work; na — never; saḥ — he; badhyate — becomes entangled.

(There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work.)

No activity can bind Krishna in the cycle of Karma. We have to suffer because past Karmas. Krishna does not have to suffer because of no karma.

Most important, the devatas are temporary posts whereas Krishna is eternally the same supreme Lord. You will be surprised, just like in the Govt. of India, the whole

Govt. changes once in five years, if they are fortunate, all the devatas change once in seventy-one divya-yugas. Our Kali-Yuga is four lac thirty-two years, out of which only five thousand years have passed. Double of that is Dawapar-Yuga, eight lac sixty-four thousand. Triple of that is Treta-Yuga, twelve lac ninety-six thousand and four times, Sat-Yuga i.e. seventeen lac twenty-eight thousand. All put together, forty-three lac of years. This is one yuga-cycle. When seventy-one times, this yuga-cycle revolves, then all the devatas change. Surya, Chandra Indra, Varuna, Vayu everyone changes.

Indra is not a person, Indra is a post. Presently it is occupied by a person whose name is Purandara. The next Indra is going to be Bali Maharaj who was sent to Sutala loka by Vamandev. Presently the Suryadev post is occupied by a person whose name is Vibhasvan. Presently the post of Chandra in Chandraloka is occupied by a person whose name is Soma. This is all universal politics. There are no elections to these posts. They are all fixed. Next Indra is fixed. If we have a particular kind of qualification, we can become Indra. We can also occupy the post of devatas. Anyone who performs hundred Ashvamegha Yagya can become Indra. Therefore whenever a person performs ninety-nine Yagyas, Indra becomes anxiety ridden. He steals away that horse of Yagya. We find in Puranas so many stories. Anyone who performs too much austerities, he sends Menaka and Urvashi to stop his austerity otherwise he will take my post. There also they have their own anxieties, like we have ours. So we find that all these devatas are temporary posts, but Krishna is not a post, Krishna is eternally going to be the same. He is always the Lord, otherwise all these devatas, once in a day of Brahma, fourteen times, all these devatas change, that is after one thousand cycles.

Coming back to the worship, we were discussing how worship of devatas is considered less intelligent because

generally we go to these devatas for asking some material benefit. But if we go even for some material benefits to Krishna, as we were discussing about the itch, if you have an itch and if you go to your friend, only thing he can do is scratch, but if you go to a doctor, he is not going to scratch, he applies medicine. Your itch is removed and there is no more itch. Similarly when you go to Krishna, Krishna is not only going to fulfill your material desire, he will fulfill your desire in such a way that you will have no more desire. Example we have of Dhruv Maharaj. Dhruv Maharaj wanted a Kingdom better than that of his grand father Brahma. He approached his mother, mother said, 'My dear son if you want anything, approach Krishna, or Supreme Lord'. Where is He available, He is available in the forest. So he went to forest and started worshiping, tremendous austerity, the Lord appeared in front of him and what does Dhruv Maharaj says in S.B. (4.9.31)

अहो बत माम—अनात्म्यं मन्दभागस्य पश्यत ।
भवच्छिदः पादमूलं गत्वा—याचे यदन्तवत् ।

aho — oh; bata — alas; mama — my; anātmīyam — bodily consciousness; manda-bhāgyasya — of the unfortunate; paśyata — just see; bhava — material existence; chidaḥ — of the Lord, who can cut off; pāda-mūlam — the lotus feet; gatvā — having approached; yāce — I prayed for; yat — that which; anta-vat — perishable.

(Alas, just look at me! I am so unfortunate. I approached the lotus feet of the Supreme Personality of Godhead, who can immediately cut the chain of the repetition of birth and death, but still, out of my foolishness, I prayed for things which are perishable.)

My Lord, I was looking for piece of glass but now I have found you, I have found diamond. Now I do not want

piece of glass. I was asking for something material, but now I have found you, I do not want anything material. But the Lord said, no you initially came with a desire, therefore, I award you Dhruva Loka for 36000 celestial years you will rule over the planet and Dhruva Loka is even better than Brahma Loka because, at the time of universal annihilation, Brahma Loka will finish but Dhruva Loka will not. Therefore, your desire is fulfilled and no more material desire. This is the difference between approaching the Lord and approaching the devatas.

The difference between approaching the God and devatas is like approaching to your father and approaching a shopkeeper. Suppose a child wants to smoke cigarette. He takes ten Rupees & goes to the shop. Shopkeeper knows that it is not good for the child but he has to give as he has opened a shop for this. The same child when goes with ten rupees note and tells his father, dear father, here is ten Rupees note, I want triple five. Father will keep ten Rupees note and will slap him triple five times. He says, you fool it is not good for you. You may be fool but I am not a fool. You may desire the wrong thing but I am going to give you what exactly you need. This is the difference between approaching a devata and approaching Krishna. The devatas have to give you what you want, but Krishna gives you what you need. And most of the time what we want is not what we need.

The benefits given by demi-gods are material and temporary. You ask for something again you have to come..... and ask, why that, ask for something permanent and your problem is solved. That is intelligent. Why go again and again to someone. But to ask something once for all, you have to have intelligence. Just like every year Feb & March, suddenly people start going to devatas. Why because exams are coming and during June, July vacation, you stop going to temple. Let results come afterwards we will come. Again next year they go, O.K. now I have passed, give me a

good job. Now job is there, give me a good boss, this fellow is too much eating my head, Lord let him die so that, someone else may come. Give me good wife, give me a child, and admit him to a good school. Go on asking, there is no end to it. But these benefits which are given by Lord are eternally to your credit, never to be taken away even at the time of death. Sri Krishna says in Gita, second chapter; fortieth verse B.G. (2.40)

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

na — there is not; iha — in this yoga; abhikrama — in endeavoring; nāśaḥ — loss; asti — there is; pratyavāyaḥ — diminution; na — never; vidyate — there is; su-alpam — a little; api — although; asya — of this; dharmasya — occupation; trāyate — releases; mahataḥ — from very great; bhayāt — danger.

(In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.)

Anything you are given by Lord is eternally to your credit. In your next life, you will continue from where you have left off. Suppose you have bank account, you have put one Crore and there and you die. In the next life, suppose you become a dog and in front of the bank if you bark, this is my account number, this is my credit number, no body is going to give you, even if you remember the pass-book number but because the benefits given by the Supreme Lord are on the platform of spirit, it is spiritual, it is eternally to your credit.

They cannot award benedictions without the sanction of the Lord. Krishna says, but all benedictions are bestowed by Him. Even all the devatas who actually give all these

benefits, without the sanction of the Lord they cannot give these benefits. Sri Krishna says in Gita, seventh chapter; twenty-second verse B.G. (7.22)

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥

sah — he; tayā — with that; śraddhayā — inspiration; yuktaḥ — endowed; tasya — of that demigod; ārāadhanam — for the worship; ihate — he aspires; labhate — obtains; ca — and; tataḥ — from that; kāmān — his desires; mayā — by Me; eva — alone; vihitān — arranged; hi — certainly; tān — those.

(Endowed with such a faith, he endeavors to worship a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone.)

Krishna says when I sanction then only they can give what you are asking for. They are the agents, Krishna is the original supplier. If He does not supply, what will the agents do? All of them have different agencies like Air deptt.-Vayu, water deptt.-Varuna, Rain deptt.-Indra, Light & heating deptt.-Surya. But originally supply is coming from Supreme Lord. If He stops supplying, agents cannot give anything.

Another benefit of worship of Supreme Lord versus worship of devatas is, if you worship devatas, you go to the abode of demigods but if you worship the Supreme Lord Krishna, you go to the abode of Supreme Lord which is infallible. Now what does that mean? Destinations of devatas are fallible. Sri Krishna says in Gita, ninth chapter; twenty-fifth verse B.G. (9.25)

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

yānti — go; deva-vratāḥ — worshipers of demigods; devān — to the demigods; pitṛñ n — to the ancestors; yānti — go; pitṛ-vratāḥ — worshipers of ancestors; bhūtāni — to the ghosts and spirits; yānti — go; bhūta-ijyāḥ — worshipers of ghosts and spirits; yānti — go; mat — My; yājinaḥ — devotees; api — but; mām — unto Me.

(Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.)

One who worships devatas, goes to the abode of devatas, if you worship your ancestors, you go to the planet of your ancestors, where the ancestors reside, if you worship ghosts you will go to their planets. Those who worship Me, come to my abode. So what is the difference if we go to the abode of Lord or any other abode? The difference is this, because all the living entities including the devatas are within this material world. Even if you go to higher planets, where the devatas live, that is if you do puṇye, you go up, but when your puṇye is exhausted or when your pious credits are exhausted, you fall back. Just like having credit card, you go on spending, one day it bounces, you are back to square one. Sri Krishna says in Gita, ninth chapter; twenty-first verse B.G. (9.21)

ते तं भुक्त्वा स्वर्गलोकं विशालं

क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

te — they; tam — that; bhuktvā — enjoying; svarga-lokam — heaven; viśālam — vast; kṣīṇe — being exhausted; puṇye — the results of their pious activities; martya-lokam — to the mortal earth; viśanti — fall down;

(When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again.)

Whereas if you go to the destination of the Supreme Lord, Sri Krishna says in Gita, eighth chapter; twenty-first verse B.G. (8.21)

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥

avyaktaḥ — unmanifested; akṣaraḥ — infallible; iti — thus; uktaḥ — is said; tam — that; āhuḥ — is known; paramām — the ultimate; gatim — destination; yam — which; prāpya — gaining; na — never; nivartante — come back; tat — that; dhāma — abode; paramam — supreme; mama — My.

(That which the Vedāntists describe as unmanifest and infallible, that which is known as the supreme destination, that place from which, having attained it, one never returns — that is My supreme abode.)

Krishna says that my abode is beyond this material world, having gone there, no need to come into this material world of birth, old-age disease and death. That is called Vaikuntha. Sawarga loka means like better facility of material world. Just like in Bombay, there are some better areas, like that. But going to the abode of Supreme Lord means, there is no birth, no old-age, no disease and no death. Kuntha means anxiety; Vaikuntha means where there is no anxiety.

Krishna says in Gita that worship of devatas is improper way of worship while worshiping Him is real proper way. Why? Sri Krishna says in Gita, ninth chapter; twenty-third verse B.G. (9.23)

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥

ye — those who; api — also; anya — of other; devatā — gods; bhaktāḥ — devotees; yajante — worship; śraddhayā anvitāḥ — with faith; te — they; api — also; mām — Me; eva — only; kaunteya — O son of Kuntī; yajanti — they worship; avidhi-pūrvakam — in a wrong way.

(Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kuntī, but they do so in a wrong way.)

He is telling worship of devatas is avidhi-pūrvakam. Means improper worship, why does Krishna say that it is improper. Few examples will make it clear. In Bhagavatam Narad Muni says: S.B. (4.31.14)

यथा तरोर—मूल—निषेचनेन,
तृप्यन्ति तत्-स्कन्ध — भुजा — उपशारवाः ।
प्राण — उपहाराज—च यथ — इन्द्रियाणां,
तथैव सर्व — अरहणम — अच्युत — इज्या ।

yathā — as; taroḥ — of a tree; mūla — the root; niṣecanena — by watering; tṛpyanti — are satisfied; tat — its; skandha — trunk; bhujā — branches; upaśākhāḥ — and twigs; prāṇa — the life air; upahārāt — by feeding; ca — and; yathā — as; indriyāṇām — of the senses; tathā eva — similarly; sarva — of all demigods; arhaṇam — worship; acyuta — of the Supreme Personality of Godhead; iijyā — worship.

(As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the

body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.)

Narad Muni gives two beautiful examples. That if you want to worship, worship the Supreme Lord. Worship of devatas is improper. Example is given of a tree. If there is a huge tree and if you want to water the tree, you may water every branch, every sub-branch every leaf, every flower and every fruit but everything will dry-up. But intelligent man is not going to water like this; he simply takes a bucket of water and pours it at the root. If the root is nourished, every part of the tree will be nourished. The other example he gives is of, if you want to food the body, feed the stomach. But if you food all the nine holes of the body, except the mouth, like you put in the ears, you put in the eyes, you put in nose, this is improper way of feeding. Best way is put it in the stomach, and automatically, every part of the body will be nourished. Why does he say this, because all the devatas are directors and officers in the Govt. of the Supreme Lord and the laws are made by the God. If you do not follow the laws but bribe the officials and satisfy them, that is improper, it is illegal. So you may ask why did Krishna put all these devatas? And why does in Vedic scriptures, He gives recommendation that you worship this. You worship this and this and so on. If you want good health, worship Surya-dev, if you want money, you worship Lakshmidivi, if you want good wife worship Uma that is Parvati. If you want bodily beauty, you worship Ashwini-Kumaras. If you want fame, worship this or that devata. It is like menu-card. Then why does Krishna recommend this? This is very important to understand. Sometimes people say, why only Krishna, what about others. Do all the devatas not existing, they are such great souls. As if your neighbors, you do not care for them. No, that is not true. We do respect the devatas, but how and why that must be understood. Why Krishna is saying, it is improper. Try to understand, it is not that worship of devatas is not good, but it is the mentality with which we

approach the devatas is what is considered less intelligent. The devatas are the representatives of the Lord, if you want to satisfy them, best is to satisfy the Lord. If you satisfy the Lord, automatically, everyone is satisfied.

Generally, those who worship the devatas, they go with a business mentality. There is no love in business mentality. Otherwise, why do you go only on Tuesdays, why only on Saturdays? If a husband goes to his wife and tells oh! I really love you but I only love you on Tuesday between 7 and 8 P.M. that's all. Is that love? Love means sacrifice, love means surrender, completely, twenty-four hours a day, three sixty five days an year. And love does not mean, what I can get from that person but what can I give to that person without expecting any results. This is true love. Sign of true love means two things. There is no expectation of return, and number two there is no Sundays. For lovers they wish week has eight days so that I could love you more, I could serve you more. Otherwise you are not loving, for what he is but for what he can give you. The moment you stop supplying, he goes to other lover. Oh! My Lord, since forty weeks I am coming but still you have not supplied but some one is telling me, if you do for eight weeks, you will get that. So thank you, you keep yours, I am going to that person. This is business mentality. of course a pious business mentality. My Lord I will offer you one coconut which is of two rupees, you give me two thousands. This is business, pious business. So this mentality is less intelligent. Number two, we should know what kind of prayers to make. It is no problem to go to temple of Devatas, but if you go to them, tell them, oh! My Lord, I am a fool number one. I do not know what to ask for. You give me what you think is right and believe me, if this is your prayer, all these devatas will ultimately direct you to their most worship able Supreme Lord, Krishna. This is a fact, because all the devatas are always worshiping the Supreme Lord Krishna. In Vedic scriptures, even the worship of devatas, has been designed in such a way that ultimately, you have to worship Krishna.

In Maharashtra, worship of Ganesha is very prominent. There is Dwadsh Ganpati Satotara. Ayur- you want to increase your life span, Kamah, you want to increase your sense gratification and you want money Artha any obstacle, he will remove. Then whatever you want he will fulfill your desire. He has opened a shop, come here. This is the mentality. Do these for six months, you will get the benefit. But if you go to Krishna whole life, still you may not get anything; you may not realize of course what you have got. So, people want quick benefit. All the worship of these devatas has been designed in such a way that before worship of any devata, you have to begin with Krishna. If you listen carefully to any worship, it starts with Om Keshvay namha! Narayanay namha! In the end Govinday namha! So, all this worship is sandwiched in between Krishna's names. Starting with Krishna's name and ending with Krishna's name. They establish a Kalash first before worship of Ganesha. What is this Kalash? Yagyapati-Vishnu. Without establishing Vishnu they cannot begin worship of Lord Ganesha. And at the end, aarti ends with Narayana iti samarpyani. This is like taking a quinine pill, bitter inside but coated very sweet from outside. They don't know what they are taking, but the process of chanting starts and because they are doing in a very proper way, Vedic way, slowly they are taking the medicine of chanting the holy name of the Lord and in due course of the time the cleansing of the heart will take place. So we are not against worship of devatas, but what we are against is approaching them with business mentality. Don't think that going in front of Lord Ganesha and chanting the Mahamantra will displease Ganesha. He will also start dancing. If you want to please someone, suppose I want to please you, I want to invite you to my house and I give you what you want. So people sometimes go to these devatas and say My Lord, take this. It is like bribe. If you want to please Hanuman, simply stand in front of Lord Hanuman, chant the name of Lord Ram and you will be surprised, Hanuman may jump outside the altar and dance with you. His eyes will glow with love of Ram. If you

want to please Hanuman, you chant the name of Ram in front of him and see how happy he is. He will give you whatever you want even without asking. Hanuman Chalisa we see. Hanuman can give you ashat-sidhi, nav-nidhi. All the nine riches and ashat-sidhi, he can give you but what does he do? Does he exploit any of these? Simply he is chanting the name of Lord Ram, because he has developed a higher taste. We are so fools, we are asking, give this,..., the things which he has already rejected. What he rejects we are asking. This is our foolishness.

We are not against devatas, in fact we should respect every living entity, even an ant what to speak of devatas who are representatives of the Lord, who are empowered devotees of the Lord. If you want to please the devatas, supply please Krishna. By pleasing Krishna, everyone will be pleased and this is not what I am saying, this what devatas are saying. This is what Lord Ganesha is saying. Bhagavad-Gita is written by Lord Ganesh. This is a part of Mahabharat. Vyas Dev wanted to write Mahabharat, but one lac verses. So he needed an efficient stenographer. He was thinking whom to take and Ganeshji said O.K. I take the job. But Ganeshji laid the condition, Ganeshji, told Vyas dev, the moment you stop dictating, I will put my down. You should go on speaking, that is my condition. So Vyasdev said. O.K. I also have my one condition, whatever I say; you must first understand and then write. So whenever Vyasdev wanted some time, he gave a tough one and Ganeshji had to think what the meaning of this verse is. By that time Vyasdev had the time to think. That means none of these verses what Ganeshji wrote, did not know what these were, he understood everything of what he was writing, not that he was simply typing down. And within the Bhisham-parva of Mahabharat, there are eighteen chapters of Bhagavad-Gita. That means that this particular verse is personally written by Ganapati. At Bhadrika ashram, Ganesh gufa and Vyas gufa are very close by where Vyasji was dictating and Ganeshji was writing.

So we are not against worship of devatas. One must respect everyone but how to respect the devatas? Suppose an Inspector General of Police comes and along with him a constable is comes. Both of them are standing together and you want to garland them. You take a garland and first garland the constable. This fellow will feel miserable. He will feel his boss is here and he is being honored. And if you say you are IG. Not only I.G. but even higher. What he will say, he will say get out what you want, my boss is standing in front of me. Similarly if you go in front of devatas and you say, My Lord you are the creator of the universe, you are the supreme controller and proprietor. Devata will say, what you want dear, please tell me, don't flatter me like this. I am not what you are saying. This is what we are doing. So it is not that you disrespect constable. If you slap the constable, you have slapped the Govt. because Govt. has appointed him as constable. So, one cannot disrespect. If you have slapped the constable, indirectly you have slapped the Govt. on the face. So by disrespecting devatas, you are disrespecting Krishna. Simply worship by saying that you are such a great devotee of the Lord, I am a fool number one; please give me wonderful devotion at the lotus feet of the Supreme Lord. He removes all obstacles. Why not ask him to remove all obstacles in establishing our eternal relationship with the Supreme Lord Krishna. This is the proposal of Bhagavad-Gita. We are not against worshipping the devatas, we are against worshipping the devatas as independent controllers, with the thinking that devatas can give me what Krishna cannot give. No, whatever we worship devatas, it goes to Krishna, then why not worship Krishna directly? By satisfying Krishna, every one of the devatas is satisfied otherwise how to satisfy thirty-three crores of devatas. Sri Krishna says in Gita, eighteenth chapter; sixty-sixth verse **B.G. (18.66)**

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वाम सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Generally we find all these demoniac kinds of people approach devatas. Hariniya Kashyap approached Brahma and what did he ask for? My lord, give me protection against death, outside the house inside the house, here and there so that one day I can push you aside and take your place. It is exactly what he was saying. Similarly, Ravana a great devotee of Lord Shiva. Why was he worshipping Lord Shiva? So that he can enjoy Sita. There is story in Ramayana, when everyone of Ravana's family had died, Ravana decided to go in the battle field to fight against Ram and started meditating in the early morning and he started Om namho Shivay, with such intensity and with such a great concentration was he praying that vibrations from cyclone were reaching Kailash Parvat. Shiva could hear his voice. Parvati could also hear. Parvati said, my Lord, someone seems to be calling you, why do not you do something about it. Lord Shiva turned to Parvati. He said "I can't do anything" because today this Ravana is praying to me to give him protection against a personality from whom I am getting all protection. He is going against my master Ram, what I can do, therefore, I am simply helpless.

In Padma Puran, Parvati asked Lord Shiva, My Lord, I always find you meditating and can you tell me on whom you are meditating upon. Lord Shiva tells Parvati, Oh beautiful faced one; in the name of Ram, I derive tremendous bliss. He tells Parvati, if you want liberation from the cycle of birth & death, worship Vishnu or Krishna. In fact, in his own abode Kashi, anyone who is a devotee of Lord Shiva when dies in Kashi, personally Lord Shiva comes and chants in his ear, the name of Lord Ram which can give liberation. This is the glory of Lord Shiva. Not understanding him, we do not know how to please him.

Once, a demon named Varkasura approached Lord Shiva, cutting his hands cutting his legs, everything cutting

just like a child. Simply this demon was forcing Lord Shiva to come by chopping off his body limbs. Lord Shiva appeared, asked him what do you want? He said, whoever I lay my hand upon, let that person burnt to ashes, i.e. he becomes Bhasmasur. Lord Shiva said Tatha-astu. Varkasura looked at Parvati, such a beautiful lady. The only thing between me and her is this man who gave me benediction, so now I want to destroy him. He started proceeding towards Lord Shiva. He started running & running and approached Lord Vishnu. Vishnu in the form of a small boy started laughing at Varkasura. Oh! Why are you running? Vishnu said. This person gives benediction to everyone but nothing happens, you will keep your hand on head, nothing will happen and you will become laughing stock. Did it? Yes! You try and test it. Oh, he tried on himself and finished. So in this way we find, most of the people approach devatas, they approach with demoniac mentality. They want to enjoy rather than serve and love.

Another misconception that people have is, they think that Krishna is the eighth avatar of Vishnu. But actually it is the other way around. Vishnu is an avatar of Krishna. Vishnu is an expansion of Krishna. In once sense there is no difference between Krishna or Vishnu or Ram, they are all one. But still Krishna expands Himself to millions & trillions of expansions and Vishnu forms and in one sense there is no difference. Vishnu is an avatar of Krishna. Krishna has so many avatars. For the creation of this universe, He expands into Vishnu form and in other words we can say Vishnu is Krishna in His office. Just like when a high court judge is in his office, everyone is addressing like, "your honor, my lord" etc. but the same man when comes home, his son may get down to this shoulder and may say just go around, you are a horse and I am riding on you, just go around and father does that even through he may be high count judge but right now he is at home. So Vishnu for the creation of universe when He comes, He is Supreme worship able Lord. Even Lakshmi Devi is massaging His lotus feet all the time

but the same Vishnu when goes home, He takes-off His dress, He is Krishna in His original form and at that time sometimes He has to massage the lotus feet of RadhaRani to satisfy Her. When He is at home, He is playing with cowherd boys. You never see Vishnu surrounded with cowherd boys, playing all kind of games. There is Aishwarya Bhava in Vishnu that is always on reverence but there is Madhuriya Bhava at home, sweetness in relationship with Krishna. So in one sense there is no difference. If we understand this, then we can worship the Supreme in a proper way.

O.K. Vishnu no problem, we can accept as supreme. Lord Ram Chandra, Maryada Purushottam, no problem He lived very impeccable nice life. Krishna Supreme Lord! too difficult to digest, because He did so many things, difficult to digest. In fact after seeing Mahabharat, people concluded, this guy is a big politician. How dare He is speaking Bhagavad-Gita, all morality and He expects its following. It is very, very difficult to understand Krishna until and unless we hear from a proper source otherwise we will be confused. In fact there are two symptoms of ignorance. Number one, thinking Krishna to be an ordinary person and second, thinking an ordinary person to be Krishna Just because he can produce something or do some jugglery or do some mystic sidhis. Krishna is not ordinary and no ordinary person can be Krishna. Sri Krishna says in Gita, seventh chapter; seventh verse B.G. (7.7)

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

There is no one superior.

Summary from Slide show

One may wonder how it is possible that a little child can be Supreme controller & Supreme proprietor. It is very different to digest. We find that great devatas, they are completely seemingly independent Lords but here we find Supreme independent Lord, how can He be independent when He is so much dependent on His mother? In fact sometimes Krishna would run out and there are a lot of thunder and rain, he will run and come to His mother very fearful. We find that people of this world, those whose are moral and respected, but here we find the Supreme Lord doing the most immoral activities of stealing, who glorifies the thieves? It is very difficult to digest.

The devotees of the Supreme Lord are fearless but here Lord becoming so fearful and telling mother, please don't bind me. I am afraid, with tears in His eyes He is telling Yashoda, please don't bind me. Every thing is all right but this is too much. How can the Lord dare speak the Bhagavad-Gita and speak morality to the whole world when He himself dances with other men's wives in the middle of the night in the bushes in a place 93 Kilometers southeast of Delhi, it is too different to digest. Therefore, Sri Krishna says in Gita, fourth chapter; ninth verse **B.G. (4.9)**

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

Arjuna! my birth and activities are transcendental one, who knows this in essence, never takes birth in this material world again but comes back to my Supreme abode from which no one comes down. What does this mean that His birth and activities are transcendental? Transcendental means beyond the laws of nature. He is supremely independent. Whenever He wants, He can come, whatever He wants He can do and wherever He wants, He can go. That is Krishna. Even before Krishna came, His birth was predicted by a voice from the sky. When Devaki was being

taken by Kansa, the voice announced the appearance of Krishna as eighth child of Devaki and immediately, Kansa was so upset that he wanted to Kill Devaki.

Krishna's activities were transcendental. Even when He was born, He was born outside the womb of Devaki, in a four handed form to remind Devaki and Vasudev, how they had done a lot of austerities and asked Krishna to be their child. Therefore, to satisfy that benediction of Devaki & Vasudev Krishna appeared. Krishna reminded them that you asked me to be our son three times, I appeared as Vamandev, I appeared as Krishnigarbha and now I am appearing as my own self in my own beautiful form of Krishna. So saying, He reduced Himself to His beautiful form of small Lord Krishna. Even when He was one month old, He killed eight mile long Putana who had come anointed her breast with poison, so poisonous that it could kill thousands of people at mass. Krishna not only sucked from her breast the poison, and the milk and the blood but also her life air and in this way demoness Putana gave up her life.

When He was a young boy, there was a forest fire and Krishna told His cowherd boyfriends just close your eyes and He devoured the forest fire. There was a demon called Aghasura of huge size with open mouth of the size of a playground. Boys fearlessly walked in. Krishna saw this, He also entered inside and Aghasura thought, now Krishna is finished and He closed His mouth. Krishna expanded Himself so much that Aghasura was choked and his eyes blew out of his sockets and he gasped and died and he opened his mouth, again and everyone walked out.

Krishna is called Natwar. One big huge serpent with hundred hoods called Kalia, very, very poisonous, who had contaminated the water of Yamuna. Even a bird that flow-over the water, because of this poisonous effect will be killed. But Krishna effortlessly went there, got on to his head and kicked him and subdued him and ultimately, Kalia

begged forgiveness. This personality which had killed so many just could not do anything and Krishna effortlessly danced just like a boy does Bharat-natyam on stage. He was dancing on hoods of snake which was so slippery and trying to kill him. Effortlessly Krishna danced on his head and subdued Him.

Krishna, even when He was a young boy, mother Yashoda wanted to look into His mouth when there was a complaint that He had eaten dirt. Krishna opened His mouth and showed her who He was. Within little mouth of Krishna, Yashodamai could see the whole cosmic manifestation, the whole material universes and spiritual world also. In fact she saw herself looking into the mouth of Krishna, in the mouth of Krishna. She fainted, then Krishna smiled and Yashoda conveniently forgot. Yashoda thought no, no this is my child, I have to feed Him milk otherwise He will become sick. That is love of mother Yashoda.

In eleventh chapter of Gita, Krishna demonstrated His universal form. That millions of mouths, millions of hands, millions of legs. Krishna was showing everything within the cosmic manifestation including Lord Shiva, Lord Brahma; everyone was seen within the body of Sri Krishna. All these devatas were seen in the body of Krishna as His part & parcels.

Krishna is Bhagwan. He is all opulent He is all knowledge, all beauty, all wealth, all renunciation, all power. Here is sample of His knowledge. He just spoke for one and half hour and since one and half million years, people are trying to understand and still not able to completely understand the depth of the knowledge spoken in seven hundred verses of the Gita.

The position of all the devatas- we have thirty three crores of them but their position is, every one of them is always worshiping the supreme Lord Krishna.

The position of devatas with respect of Krishna was demonstrated many a times. Once, when Vraja-vasies were worshipping Indra, Krishna said, you don't need to worship Indra, you worship Govardhana Hill, I am telling you. They said no, no..., after we worship Indra. Krishna said no, no...., I am telling you, you first worship Me. Sometimes people ask this question, we are worshipping our Kul-devata and suppose we stop the problems will come and this is what happened. Vraja-vasies stopped the worship of their Kul-devata, Indra. Indra was enraged, he decided to completely annihilate them and he sent rains, that kind of rains which will annihilate the Universe at the time of cataclysm. But Krishna effortlessly lifted the Govardhana Hill on the little finger of His left hand. For seven days and seven nights Krishna held it like this, effortlessly. He was smiling on all the Gopis. At that time Indra understood this boy is not ordinary. He is real Indra, He is supreme Indra. Then along with his Iravat which brought the Ganges from heavenly planets, he came, did Abhishek of Krishna in the place called Govindkund in Vrindavan. Then Indra with all his opulence, bowed down before seven year old boy seemingly little boy, Supreme Lord Krishna and begged for forgiveness. He said my Lord, I am not Indra, You are the real Indra. You are the controller of all controllers.

The creator of this universe, the first entity of this universe is Lord Brahma who received this knowledge from Krishna but the same Brahma once got bewildered when he saw Krishna eating the remnants from the mouth of all His cow-herd boys. He thought, is this my Supreme Lord? Let me test Him. What he did was, when the boys were sitting, cows & calves were grazing. Brahmaji stole all the calves & cows. The boys were thinking where are our calves & cows? Krishna said, okay, you eat lunch I will look into for them & Krishna went. Nowhere could He see the calves & cows but when He came, boys were also missing. Brahmaji had stolen away all the boys. Brahmaji hid them in the cave and went

of Brahmaloaka for one moment and came back. But one moment of Brahmaloaka was like one year on this planet. So when he came, one year had passed. But surprisingly when Brahma came, he saw Krishna sitting with all the boys and the cows & calves were there. Then he flew to cave where he had hidden the boys and the calves and opened the mouth of the cave and looked inside. He had put them to Yog-nidra. All of them were sleeping. When he closed and looked outside, boys were there also. He got illusioned, again and again, here and there, to and fro and then he got completely confused. Are these people the original ones and these others duplicate or are they original and these are duplicate? Or both are original and my brain is duplicating. Or are both duplicate and there is no original. Completely he was confused. At that time Krishna, right in front of Brahma, all the cowherd boys, all the calves, all the cows transformed into beautiful four hand form of Vishnu with Shankh, Gadha, Chakra and Padma, whom Lord Brahma always worship and right in front of Lord Brahma, all these Vishnu forms, merged into the body of Krishna and lord Brahma understood the position of Lord Krishna because for one year, Krishna had expanded Himself into all the boys, all the calves and all the cows. Then Brahmaji with his four heads fell down at the feet of Lord Krishna with all his four helmets touching the ground. Then he begged for forgiveness and a very powerful statement he made. He said, "My Lord, people may think I know Krishna or people may claim they know you, I am now beginning to know your glories. Just beginning to know your glories and I can never ever know all your glories. With so saying, Brahmaji offered his obeisances to the little boy Krishna and said my Lord, you are completely the supreme Lord, cause of all causes, I offer my obeisances to you.

Position of Lord Shiva- Shiva is a very, very special personality. Lord Shiva's position is greater than that of Brahma, though Lord Shiva emerged from in-between the eye-brows of Brahma. Lord Shiva is Vaishnava naam Yatha

Shambhu. He is the greatest of all the Vaishnavas. He is greatest devotee of the Lord. In Padma Purana, he tells Parvati, Oh! Beautiful faced one; I always take pleasure in the name of chanting Sri Ram, Ram.... Then he said, if you want anything I can give you, but if you want to get away from the cycle of birth and death, the only person you should take shelter, is Mukunda. The other meaning of the word Mukunda is the giver of liberation. And he says, if some one is supremely worship able, that person is none other than Supreme Lord Vishnu or Krishna.

Krishna says in Gita, why He comes down; He says in fourth chapter; eighth verse B.G. (4.8)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

Whenever the demons are troubling the devatas, the asuras are troubling suras, then they approach Brahma and when Brahma can also not solve the problem, they go to Kshira Ocean and there they meditate on the Supreme Lord Vishnu and then Vishnu says, alright, I am going to be born and do the needful.

So Vishnu is the creator from whom everything manifests but actually Vishnu is also an expansion of the Supreme Lord Krishna. From Krishna, the first expansion is Balram, from Him Sankarshan, Avnirudha, Pradumna & Vasudev. From Him is Narayana and from Him is another quadruple expansion and from Him is MahaVishnu then Garbhodakshay Vishnu and then Kshirodakshay Vishnu. It is big science. But ultimately, Vishnu and Krishna are ultimately one and the same.

From one expansion of Vishnu, millions of universes come out and then in each universe, the same Vishnu enters as Garbhodakshay Vishnu. And from its naval, Lord Brahma

appears and then all the devatas appear in each universe. In each universe there are different Brahmas, different Indras, different Chandras, different Varunas, different Vayus but supreme Lord Krishna, the source of everything is one.

Garbhodakshay Vishnu is lying down and Lakshmi is massaging his feet.

There are various incarnations; Krishna is the original source of all these avatars. There are as many avatars as many waves in the ocean, uncountable, innumerable but source of everything is ultimately Krishna.

Krishna Mande Jagat Guru, He is supreme Guru of all gurus. But just to set a proper example for us, Krishna also accepted a Guru, just to show us importance of acceptance of a spiritual master to understand about self realization. Krishna performed various beautiful past times. To reduce the burden of earth, there was a planned battle of Kurukshetra, where He systematically organized in such a way that the burden of the whole earth was reduced by killing of all the demoniac people.

He spoke this beautiful Gita simply for the benefit of all of us. There was no necessity for Him to speak, there was no necessity for Arjuna to know, but using Arjuna as an instrument, He gave us the teachings of the Gita.

Krishna gave us understanding of what is beyond this material world. The spiritual world of Vaikuntha Loka, where He Himself resides and He gave us instructions in the Gita, how to come to that Supreme Abode.

Why Krishna performed these beautiful past times, simply to attract the mind of conditioned living entities like us. He does not need butter, He has millions of Lakshmis serving Him beautiful Ghee and butter but He steals simply to attract the hearts of the people.

Sometimes Krishna will steal. He would be caught and He would be so fearful on the way. Mother Yashoda and Gopis will chase Him all over Vraja. Krishna would keep running and then they would catch and they would come and complain to mother Yashoda. Yashoda could not believe. No, no I give Him best butter, I have nine lacs cows, I have the best cows which give best butter, He cannot steal. Gopis will say, no, He came and stole. Yashoda will get angry Alright, I will tie Him up and when she is about to tie Him up, Krishna would make such a sweet face that Yashoda's heat would melt to tie him. His body was as soft as butter and He would look like this and say please, please, don't tie up. Gopis would say please, please, don't tie Him. No, no you are complaining and now I am tieing, you say don't tie. No, no..... Don't tie. Then why are you complaining. Gopis said, actually the reason why we complain is, we just want to talk about Krishna, otherwise the whole day we churn the butter simply for Krishna to come and steal. If Krishna wouldn't come, we have no interest in churning the butter. Only reason we churn is that Krishna comes and steal the butter and in this way steal our mind, steal our heart. Therefore, please Yashoda, don't tie Him up.

Krishna performed beautiful activities and established our relations with Him. We have eternal relationship with the Lord in the spiritual sky. Having forgotten, we have come to this material world and trying to re-establish relationship of Lord and servant in **Santa-rasa** or in the **Dasya-rasa** where people are serving Krishna or in the **Sakhya-rasa** where people are friends with Krishna or **Vatsalya-rasa** where Krishna is serving His parents, so called parents, no one can be parent of Krishna. He is father of everyone. Sri Krishna says in Gita, ninth chapter; seventeenth verse **B.G. (9.17)**

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥

But just to satisfy devotees, He comes as a child and satisfies them in His service and ultimately in the **Madhurya-rasa**, the lover and beloved. In this way Krishna comes to demonstrate actually how He wants to love His devotees. He takes pleasure in washing the lotus feet of Sudama, His friend just to establish the religious principles as to how should we respect Brahmanas and not only that, how He loves his devotees. He wants to serve them. This is transcendental competition. A devotee wants to serve the Lord and Lord wants to serve the devotee.

When we understand through proper sources, then we know that Krishna is not ordinary cow-head boy but He is transcendental personality. He is Govinda; He gives satisfaction to the cows and senses.

Krishna comes and performs His beautiful past-times to show to the world that it is not mythology, it is a fact. Specifically Krishna comes for this purpose. When He came as Vaman Dev, He measured the whole universe in two steps. When He came as Matsya avatar, He occupied a body which was eighty thousand miles long. Therefore, we need to hear from a proper source. What is the capacity of Krishna? For you lifting a pen may not be a problem, but for an ant, this is like lifting Govardhana. If two ants will be discussing, see this personality which has lifted the mountain. Similarly something may be difficult for us, but not for others. Ants may think it is mythology and may say I cannot lift how he can lift. It may not be possible for you that do not mean that Krishna can also not do that. That is exactly why Krishna comes and performs specifically such kind of activities which will go into the Guinness book of world record and no one can break that record. You can lift three fifty kilos but lift Govardhana. Krishna in the form of Vishnu breathes out and millions of Universes come out of the pores of this body. Why do we think it is myth, because we have

not heard it from proper source. God means, nothing is impossible for Him. Even devatas look down upon us and smile at us, poor fellows. We are like ants walking on streets of Bombay for devatas. Then Brahma is looking down at devatas, you fools! you think you are very great but I am great, I have created the whole universe. Vishnu is looking on Brahma, I simply breathe and millions of Brahmas come out. I breathe in and all the Brahmas go inside. It is a very relative world, we try to see things from our perspective and Krishna specifically comes to destroy irrational theory. Krishna wants to tell the world, you cannot understand through your rational head, you have to have faith. And faith can only come when you associate with those who have faith. Not blind faith but implicit faith. There is proof. It is very difficult to disprove the existence of God but it is so easy to prove the existence of God. Creation implies creator, laws imply, law maker, but it is very difficult to prove otherwise. We are so much conditioned by this material world, just because it is not possible for us, we think it is all mythology. Even now Krishna is doing miracles right in front of us, but we have to have eyes to see. We see these beautiful flowers, can you make a flower even if all ingredients to make the flower are given to you. Krishna's nature is making beautiful flowers. Krishna is producing so many beauties through His nature. Right in front of us creation is there but we don't have the eyes to see. There are little or tiny miracles but Krishna has bigger miracles also. But we are so dull, if a man barks like a dog, we pay two hundred rupees to go and watch him bark like a dog, but dog is barking, no one goes to watch. Similarly, if someone paints a beautiful flower painting, we pay millions of dollars to buy it, but so many flowers are painted, who paints it, Krishna through His nature. This is not mythology, but you have to thoroughly, scientifically, systematically, stage by stage understand. Therefore, it is called science of self-realization, not the art. Look at your own body, every cell is like a city, it is a perfect design. Who designed it? By chance, you say this body is myth? It is a question of proper

perception. If you see through proper eyes, then you can see Krishna's glories everywhere, otherwise everything is a myth.

You may ask question, you told if we know the cause of all causes, then your problem is solved, and know we know the cause of all causes is Krishna but birth is going to come, old age is going to come, disease is going to come and death is going to come. Where is the problem solved? For this you need to know one more thing, who are we? What is our relationship with the cause of all causes? Unless we know this, we can not completely understand the truth.

Who am I? the science of soul. What is my relationship with the cause of all causes? Why I have been created? What is my position in this material world? What am I supposed to be doing? What am I not supposed to be doing? Hare Krishna!