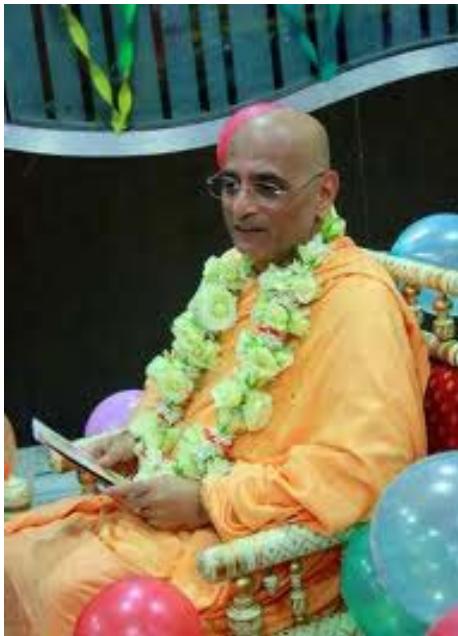


Srimad Bhagavatam Canto 10, Chapter 2, Text 28



**THE FOLLOWING LECTURE ON SRIMAD BHAGAVATAM CANTO 10
CHAPTER 2 TEXT 28 WAS GIVEN BY HIS HOLINESS BHAKTI CARU
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Om Namo Bhagavate Vasudevaya
Om Namo Bhagavate Vasudevaya
Om Namo Bhagavate Vasudevaya

Srimad Bhagavatam. Tenth Canto. Chapter Two, Text Twenty Eight. This chapter is entitled as ‘The Prayers by the Demigods’.

tvam eka evasya satah prasutis
tvam sannidhanam tvam anugrahas ca
tvan-mayaya samvrta-cetasas tvam
pasyanti nana na vipascito ye

SYNONYMS

tvam — You (O Lord); ekah — being one without a second, You are everything; eva — indeed; asya satah — of this cosmic manifestation now visible; prasutih — the original source; tvam — Your Lordship; sannidhanam — the conservation of all such energy when everything is annihilated; tvam — Your Lordship; anugrahah ca — and the

maintainer; tvat-mayaya — by Your illusory, external energy; samvrta-cetasah — those whose intelligence is covered by such illusory energy; tvam — unto You; pasyanti — observe; nana — many varieties; na — not; vipascitah — learned scholars or devotees; ye — who are.

TRANSLATION

The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material world, and after annihilation You are the one in Whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, but theirs is not the vision of learned devotees.

PURPORT

Various demigods, beginning from Lord Brahma, Lord Shiva and even Vishnu, are supposed to be the creator, maintainer and annihilator of this material world, but actually they are not. The fact is that everything is the Supreme Personality of Godhead, manifested in varieties of energy. Ekam evadvitiyam brahma. There is no second existence. Those who are truly vipascit, learned, are those who have reached the platform of understanding and observing the Supreme Personality of Godhead in any condition of life. premanjana-cchurita-bhakti-vilocanena santah sadaiva hridayeshu vilokayanti (Brahma-samhita 5.38). Learned devotees accept even conditions of distress as representing the presence of the Supreme Lord. When a devotee is in distress, he sees that the Lord has appeared as distress just to relieve or purify the devotee from the contamination of the material world. While one is within this material world, one is in various conditions, and therefore a devotee sees a condition of distress as but another feature of the Lord. Tat te' nukampam susamiksamanah (Bg. 10.14.8). A devotee, therefore, regards distress as a great favor of the Lord because he understands that he is being cleansed of contamination. Tesham ahamsamuddharta mrityu-samsara-sagarat (Bg. 12.7). The appearance of distress is a negative process intended to give the devotee relief from this material world, which is called mrityu-samsara, or the constant repetition of birth and death. To save a surrendered soul from repeated birth and death, the Lord purifies him of contamination by offering him a little distress. This cannot be understood by a non-devotee, but a devotee can see this because he is vipascit, or learned. A non-devotee, therefore, is perturbed in distress, but a devotee welcomes distress as another feature of the Lord. Sarvam khalv idam brahma. A devotee can actually see that there is only the Supreme Personality of Godhead and no second entity. Ekam evadvitiyam. There is only the Lord, who presents Himself in different energies.

Persons who are not in real knowledge think that Brahma is the creator, Vishnu the maintainer and Shiva the annihilator and that the different demigods are intended to fulfill diverse purposes. Thus they create diverse purposes and worship various demigods to have these purposes fulfilled (kamais tais tair hrita jnanah prapadyante 'nya-devatah [Bg. 7.20]). A devotee, however, knows that these various demigods are but different parts of the Supreme Personality of Godhead and that these parts need not be worshiped. As the Lord says in Bhagavad-gita (9.23):

ye 'py anya-devata bhakta
yajante sraddhayavitaḥ
te 'pi mam eva kaunteya
yajanty avidhi-purvakam

“Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding.” There is no need to worship the demigods, for this is avidhi, not in order. Simply by surrendering oneself at the lotusfeet of Krishna, one can completely discharge one’s duties; there is no need to worship various deities or demigods. These various divinities are observed by the mudhas, fools, who are bewildered by the three modes of material nature (tribhir gunamayair bhavaḥ ebhīḥ sarvam idam jagat). Such fools cannot understand that the real source of everything is the Supreme Personality of Godhead (mohitam nabhijanati mam ebhyah param avyayam). Not being disturbed by the Lord’s various features, one should concentrate upon and worship the Supreme Lord (mam ekam sharanam vraja). This should be the guiding principle of one’s life.

[End of Purport]

tvam eka evasya sataḥ prasutis
tvam sannidhanam tvam anugrahaḥ ca
tvān-mayaya samvrita-cetasas tvam
pasyanti nana na vipascito ye

The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material world, and after annihilation You are the one in whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, but theirs is not the vision of learned devotees.

So, this chapter is describing, or narrating the prayers by the demigods. Krishna appeared in the womb of Mother Devaki and although Krishna is in the womb of His mother, but the demigods understood that He is now coming. He is appearing in the womb of Mother Devaki. Krishna did not have to come into the womb of Mother Devaki. Krishna is the Supreme Personality of Godhead. Krishna doesn’t have to take birth. Actually, Krishna’s birth is divine, transcendental. It’s all pastimes. Krishna’s birth, Krishna’s activities, whatever Krishna does is His pastimes. Pastimes means it’s like a play on a stage, a drama on a stage. An actor who is acting, he is not that person. He is acting in order to convey certain purpose, in order to fulfill certain purpose. Just as a drama is enacted on a stage, Krishna performs His pastimes in a similar way.

Like, just like an actor He is doing things. Krishna is never born like that, but Krishna takes birth because of two things. One is Krishna’s nara-lila, His humanlike pastimes are the most wonderful. Krishnē yateka khela tara madhye [in verse: sarvottama] nara-lila nara-vapu tahara svarupa [CC Madhya 21.101]. Of all the khelas, or pastimes of Krishna—this is also another beautiful expression that has been used by Srila Krishnadasa Kaviraja Goswami in Chaitanya Charitamrta- khela, khela in Hindi also used khelna, so khela

means play. It's just a play. So play and pastimes are similar. For the sake of pleasure one is doing that. One doesn't have to do that.

Here is the difference between our activities and Krishna's pastimes. The difference is, our activities are forced upon us. We can't avoid it. Our activities are an outcome of guna and karma. We act and as a result of that we become responsible to the reactions. And those reactions are forced upon us. If the reactions are good we don't mind it, but when the reactions are bad then we become distressed. And when the reactions are good? When we act in a good way, pious way. Those good actions are known as pious activities. And we act in a sinful way. When we act in a sinful way then the reactions become very, very distressful. Like punishment. For good actions we get rewards, for bad actions we get punishments. So rewards, one doesn't mind to get some rewards, to get some gift, one doesn't mind, because they're pleasing. But to get punishment one always wants to avoid that. One doesn't desire that.

That's why Krishna is saying aham tvam sarva-papebhyo moksayisyami ma sucah [Bg 18.66]. Krishna actually delivers us from all our karmic reactions, but Krishna is simply here saying papebhyo, means I'll deliver you from all your sinful activities because of that reason. Because the sinful activities cause suffering and we don't want suffering. We want to enjoy and we don't want to suffer. But enjoyment and suffering both are actually the results of our material bondage, which is beginning from the cause of just turning away from Krishna, rejecting Krishna, turning our consciousness away from Krishna. That's why the solution to that problem is to be Krishna Conscious. The problem started because we shifted our consciousness away from Krishna. Instead of projecting on to Krishna we shifted our consciousness away from Krishna. And away from Krishna means, Krishna's external energy. And that is the cause of all our problems.

Now, if we want to solve this problem, what is the simple solution? The solution is very simple. The cause of our problem is just our turning our face away from Krishna, consciousness away from Krishna. Therefore, solution is to project our consciousness on to Krishna. That's why Prabhupada described this institution as the Society for Krishna Consciousness. The process is turn your consciousness towards Krishna, become Krishna Conscious. Don't shift your consciousness away from Krishna.

Anyway, I was describing two reasons why Krishna appeared. So Krishna comes to this material nature. Why? Krishna Himself said, yada yada hi dharmasya glanir bhavati bharata [Bg 4.7]. When there is dharmasya glani. So here again, what is dharma? Dharma means the laws given by Krishna. This expression is used so extensively, dharma or religion, but actually nobody knows what dharma is.

I remember, a few years back, once I attended one conference here in New York, the conference on the dharma, Dharma Conference, or something like that it was. But I was amazed to see that not a single person actually had any understanding of what dharma is. They come in and give big lectures, big, big guys, but they don't have any understanding of what dharma is. All these people speak about Hindu dharma, Musalman dharma, Christian dharma, but they don't have any understanding of what dharma is. Because they haven't been properly educated by a qualified teacher ,following a proper syllabus.

The books are there, like Bhagavad-Gita, Srimad-Bhagavatam. These are the books and if we study those books under the guidance of a qualified teacher then the knowledge becomes very easily available. The knowledge is easily available, provided we are properly educated, provided we are receiving it from a qualified teacher. If we don't come across a qualified teacher, the books may be there, but we won't get any knowledge. We won't get any understanding.

So here Krishna is giving a very clear understanding, that He is describing what is dharma. Dharmam tu sakshad bhagavat-pranitam [SB 6.3.19]. Vyasaadeva is giving us that understanding in Srimad Bhagavatam. The dharma actually is the law given by the Supreme Personality of Godhead. But then again, it gives even more detailed understanding. Why law is there? Law and order, law is there, first of all, law is given by the king. And why the law is given? The law is actually given by the king so that the citizens can live happily. That is the purpose of dharma, of law. So dharma in the initial stage is the law given by the Supreme Personality of Godhead, and the ultimate purpose of dharma is enjoyment.

Therefore, dharma again has two aspects. One is the nitya dharma and the other is naimittika dharma, the preliminary concept of dharma and the ultimate concept of dharma. Naimittika dharma and nitya dharma. The initial or preliminary stage of dharma is to follow the rules and regulations of the scriptures, but then the nitya dharma, the ultimate consideration of dharma is what? Love. Why love? Because love is the source of enjoyment. The ultimate consideration of dharma is to love Krishna. That is the ultimate dharma. Sanatana dharma means to love the Supreme Personality of Godhead. And why? Because that is how we are going to enjoy.

Anyway, so Krishna is giving us a very, very clear understanding through the scriptures: follow the dharma. What is dharma? The laws given by Krishna. And when these dharmic principles are broken, when the law and order is not being followed, then what happens? Then sometimes the king sends his police to establish law and order. When they fail, then he himself comes. In a critical situation he himself comes. So whenever there is a decline of law and order then Krishna comes.

And that also has two aspects again, two functions, two outcomes. When the king comes and establishes dharma, then what happens? Those who are miscreants, he punishes them. But those who are law abiding citizens, they feel relief. Oh, now he has come. And the law abiding citizens then get an opportunity to develop a relationship with the king. So same thing with the King of kings, Krishna. Whenever there is a decline of dharma, then He comes to reestablish dharma. And while He is reestablishing dharma the sadhus feel very, very excited. They feel very enlivened and enchanted. Oh, now the Lord has come! So now we get an opportunity to see the personality whom we have been waiting for so many years, whom we believed, whom we had been serving and now He is here! Who are the sadhus? Sadhus are the devotees. Mahatmanas tu mam partha daivim prakrtim asritah [Bg 9.13]. Sadhus are actually the mahatmas, those who have taken shelter of Krishna's daivi prakrti. Daivi prakrti means those who are situated in the

transcendental platform, those who have accepted Krishna and His divine nature. So they are the sadhus or mahatmas.

So, Krishna comes, paritranaya sadhunam [Bg 4.8]. The first reason for Him to come is actually to paritranaya sadhunam: to relief the sadhus from the distressful condition, to save the sadhus from a distressful condition and to give them His association. And the secondary reason is vinashaya ca duskrtam. Prabhupada's saying that killing the demons is not a very difficult job for Krishna. Even the demigods can take care of that. If Pavana Deva cuts the supply of oxygen all the demons will be taken care of. Even the demigods can take care of the demons. Sometimes, Durga, if the demigods cannot then Durga takes care of them, Maha Maya. So Krishna doesn't really come to deal with the demons.

Yes, sometimes some special demons who come from Vaikuntha, those demons Krishna has to deal [with], because the demigods all the way up to Lord Shiva cannot deal with them, because their position is superior to theirs. And those demons are like the gatekeepers of Vaikuntha, Jaya and Vijaya and others. Sometimes, Sudama becomes a demon. Sometimes, Jaya, Vijaya, sometimes Krishna's associates sometimes become demons, assume the role of the demons. It's a play. It's a play, but in the play also there is an etiquette. The lower ones cannot deal with the higher ones.

Like, some demons Lord Shiva couldn't deal with, like Jaya, Vijaya, I'm sorry, Ravana, Kumbhakarana, Sishupala, Dantavakra, Lord Shiva couldn't deal with. Even Shankacuda demon Shiva couldn't deal with, because they're coming from even higher platform. Then Krishna has to deal with them. And because Krishna has a purpose, because their coming down to this material nature has a purpose related to Krishna that's why Krishna deals with them. For example, in the case of Jaya, Vijaya, they wanted to give Krishna the taste or experience of the mellow of chivalry. Chivalry means fight.

So in Vaikuntha Krishna doesn't enjoy this mellow. Mellow of chivalry, vira rasa, is not enjoyed by Narayana in Vaikuntha. So Jaya and Vijaya desired, "Oh, it would be so nice if we could fulfill that desire of the Lord." So that fighting with the Lord had to be somewhere else other than Vaikuntha. So they had to come here to the fighting arena and they had to be cursed by the four Kumaras, fall down, become demons as Hiranyakasipu, Hiranyaksa and they created a very, very difficult situation, then the Lord had to come as Narasimhadeva and Varaha Deva. Then they again appeared in Treta Yuga as Ravana and Kumbhakarna. Then the Lord again had to come as Ramachandra to kill them. Then in Dvapara Yuga they again appeared as Sishupala and Dantavakra, the Lord came as Krishna. But did Krishna come to kill the demons? No. Krishna came paritranaya sadhunam, to give His association to the devotees. And that is the purpose. And it has also been mentioned that Krishna doesn't kill the demons. It's not the business of Krishna, the Supreme Personality of Godhead of Vrindavana. He doesn't kill the demons, but the Vishnu who is in the body of Krishna, He kills the demons. It seems that Krishna is killing, but actually Vishnu is killing the demons.

So in this way the Lord comes one, to reestablish dharma, and then again paritranaya sadhunam vinashaya ca duskrtam. And another reason why He comes, is to mainly, as I said, to associate with His devotees. Now, some association where He had to assume a

role which is very different, which does not really clearly indicate His identity as the Supreme Personality of Godhead. In order to deal with His devotees in a very, very intimate way the Lord becomes one of them. And that appearance of the Lord is known as His nara-lila. Nara-lila, nara means human being, and lila, His pastimes as a human being.

Now appearing as a human being when He performs His pastimes, that is considered to be the most exalted, most elevated of all His pastimes. Krishnena yateka khela tara madhye nara-lila [CC Madhya 21.101]. His human like pastimes are the most exalted. Why? Because nara-vapu tahara svarupa, because of His form as a human being is His svarupa. The Lord's original identity, the Lord's original form is like that of a human being, meaning His original identity is two-armed. Four-armed is not His original identity, they're His expansion, Narayana form, the four-armed form. Even in Dvaraka Krishna is Vasudeva, that Vasudeva also sometimes four-armed, sometimes two-armed. So it's not quite nara-lila.

So His nara-lila, when He assumes a form of a human being, THAT is His actual identity, svarupa, His original form. And that's why in that form He is Purushottama, He is the Supreme. And He has two aspects of Purushottama. One is Lila Purushottama, that is Krishna, and the other is Maryada Purushottama, that's Ramachandra. Both these pastimes are very wonderful. Ramachandra, when He performs His pastimes as Ramachandra, it actually creates such emotions, when we hear or read Lord Ramachandra's pastimes. The Lord is acting in such a wonderful way. And what is those activities of the Lord doing to us? It's just tormenting our heart with emotions and through that it's enabling us to develop our love for Him. When we see, when we feel a great pain for the sake of the Lord, that is actually being translated into love for the Lord. Lord Ramachandra's pastimes are very, very wonderful.

Yesterday I was discussing with Samika Rishi prabhu, Samika Rishi prabhu and Vrindavana Chandra were asking that I give a class the next few days that I'll be here, I give a class in a rather systematic way about one topic. And I thought I'll speak on Lord Ramachandra's pastimes in the evenings, today, tomorrow and the day after, Sunday. Also, another reason I thought doing it because recently it was Rama Navami and I was in Mayapura. I was giving the class. I gave the class well over two hours and still the devotees didn't want me to stop. And I could see the devotees are so eager to hear these pastimes of the Lord and I am sure you all also will enjoy it, appreciate it.

Anyway, so these are the two reasons. The Lord, when He appears as a human being, He appears as a human being in order to be one with them. There is a community of human beings and the Lord, if He came just riding on a Garuda, if He just appeared, could you treat Him as one of us? No. Therefore, He comes as if He is one of us! And Krishna lila, Vraja lila, is so wonderful is that when He comes as Ramachandra He is a prince. We can't approach a prince. That's why He had to leave His kingdom and go to the forest. Because the devotees are in the forest, so He went to the forest to give the devotees a chance, if He stayed in the palace and the devotees lived in the forest, once in a while they could have probably gone to His palace and have His darshana. But here He came

down to the situation where they're in and giving them the opportunity of having His association.

Generally, those days the saintly people, the sages, the munis and rishis, they used to live in the forest. They didn't so much like to be in crowded places. So that's why He was in the forest, but still He is a prince. He had to come to a situation when... But with who did He associate? He associated only with the sages, very, very exalted personalities. But as Krishna, He didn't come as a prince. He came as a cowherd boy. We may have difficulty approaching a prince, but there is no problem dealing with a cowherd boy. Sometimes we may think, "Oh, He is a villager, I am a city boy. I am better than Him."

So, in this way Krishna is actually allowing His devotees to come very, very close to Him. The devotees couldn't come to Him, so He came down to the platform of the devotees. And there He is having a wonderful exchange in three special mellites: friendship, parental and conjugal. That's not available, these mellites are not available in Vaikuntha. To some extent these mellites are available in Dvaraka and Ayodhya, but in Vaikuntha those mellites are not available at all. In Vaikuntha no one is Narayana's friend. How can they be friends, because He is the Supreme Personality of Godhead. So they are just worshipping Him, serving Him in the mood of santa and dasya, neutrality and servitorship. Friendship is among the equals. So who can become equal to the Lord in Vaikuntha? No one.

In Ayodhya there is a little bit of friendship, little bit of parental, little bit of conjugal. Same is with Dvaraka, but not fully manifested friendship, parental and conjugal. But in Vrindavana these mellites are perfectly manifested. Why? Because there Krishna has come down to their level. A devotee cannot become equal to the Lord, but if the Lord wants He can become equal to the devotees. If the Lord wants He can become even subordinate to the devotees in parental mellow. And if the Lord wants He can allow the young girls to have a love affair with Him. That is the wonderful aspect of Vrindavana. Krishna is allowing His devotees to develop these three very, very intimate relationships.

Now, in order to enable that opportunity He had to take birth. If He came riding on a Garuda or He appeared from a pillar like Narasimhadeva one could not actually develop these intimate relationships. Therefore, the Lord had to go into the womb of Mother Devaki. He didn't go enter into the womb just like an ordinary person who takes birth through the seminal transmission. This transmission was a very different type of transmission. In the prison Devaki and Vasudeva were separated actually, although they were in the prison, they were shackled. They were chained. Kamsa was trying to prevent the appearance of Krishna in whichever way he could. He not only imprisoned them, he separated them. And it was going on like that. Balarama's case apparently appeared to be a miscarriage of Devaki.

But how did the transmission from Devaki to Vasudeva [Vasudeva to Devaki] take place? How did the transmission take place? From Vasudeva's heart to Devaki's heart. Then Krishna is in the womb of Devaki and it seems that Devaki is pregnant and so then the demigods came and started to offer their prayers. And demigods know the Supreme

Personality of Godhead and so they understood that He came and they all appeared there, headed by Brahma and Shiva. And there they are offering their prayers. So these prayers are very important means for understanding the Supreme Personality of Godhead.

Now, are these fairy tales? That's the unfortunate thing, that even in India these scriptures, which are actually the most scientific understanding of the spiritual reality, are treated as mythology, fairy tales. They're not real. They're just myth. They're just some concocted stories like Harry Potter. [laughter] I mean, to them Harry Potter is even more important.

But these books are so scientific understanding! Like, unfortunately the importance are not given. That is the unfortunate affairs of the age of Kali, unfortunate state of affairs in the age of Kali. In the age of Kali, dharma, by Kali's treacherous arrangement, dharma will be given up. Dharma will be ousted and adharma will prevail. And that's what is happening.

Like, these books are the scriptures, which actually establish dharma again by understanding the Supreme Personality of Godhead and His law and order. If we recognize that there is a king and the king has laws, and if I don't abide by the law I'll be punished. Then what will one do? One will abide by the law. But now there is no recognition, no appreciation, no acceptance of the king. As if the king has been in exile. Actually, that's what they did. In today's human society first the king, Krishna, the Supreme Personality of Godhead, had been sent in exile. And now He's dead. God is dead. It actually happened. In the Western culture it gradually happened. Actually, in the past everybody used to believe in God, practically everybody, even the village people. Even all the illiterate people used to believe in God. Even in the West they used to believe in God.

But then, they built a clock, man invented clock. Actually, the clock was a big achievement, big break in the human civilization. Just like landing in the moon. Like those days, about four, five hundred years ago, invention of clock was something like that, landing on the moon. That's why in all the churches you get elaborate, large clocks. You go to southern Europe and you go to Germany and all those places, in churches what do you find? Such elaborate clock arrangement. Did you see that? Like, in southern Germany there are churches like in Munich and other places. As the hour strikes, not the hour, practically every fifteen minutes, quarter hour, half an hour, three fourth of an hour, one hour there will be some speel in the clock arrangement. Say for some example, as the hour strikes, on top of the church a door will open up and huge figures, practically life size figures, will come out and they will dance with music.

Now can you imagine, they have done that about four hundred years ago. So it was actually a big thing, invention of clock was a big thing. But that made a turn in the scientific world or the world of science. That was how the science actually started to get established its supremacy in the society. So these people, then they developed a concept. Just as you wind the clock and the clock works, similarly God has winded up the spring and the world is functioning. God is not involved. Just He winded it up and then He went on a vacation. So, He used to be involved at one time, but now He is not involved. Like, His involvement was He winded up and now everything is functioning on its own. It's a

very interesting development actually. And you can see how Kali very systematically is establishing his authority.

Now, God is gone. Now the king or God has been sent into exile. He was there, but now He is not there. He is sent in exile. And after sending Him in exile, what they did? They sent the assassin to kill Him, so now God is dead. And now no one even thinks about God. Today's world, the situation is that nobody thinks about Him. And in this way Kali is actually increasing his influence in the society. He had to get rid of God, because if we accept God then His authority will automatically be established. When His authority is established, then His law will be established. Then people will follow dharma. So this is how Kali is actually establishing adharma. And some religion, that looks very much like a religion, but [is] not a religion, Kali is promoting that. Today which religion is growing the most? Islam. It looks like a religion, but it's not religion. It is not dharma, so Kali is using it to promote his adharma. That religion is spreading. So this is how adharma is expanding.

Anyway, this is how it is going to happen, naturally, but we are fortunate. We are very fortunate, because although the situation has become very, very precarious, but we know that Krishna will establish dharma. And He already appeared. He knew that in Kali Yuga this will happen, so He appeared. And He is present. To deal with the situation He is constant present. His presence is necessary. And what is His constant presence? In the form of the Holy Name! So we know in one hand adharma will spread, but on the other hand we can counteract that adharma by the Holy Name. So, that's why we must take shelter of the Holy Name, depend upon the Holy Name, chant the Holy Name and spread the Holy Name.

So this is how ultimately there will be conflict. There will be a war. Kali has already taken over. Now do you think Kali will say, please come and take it away from me? No, Kali will try to hold it, hold his sovereignty with all his life. Kali will say, "Over my dead body I'll give up!" [laughs] Therefore, Kali has to die. Not die. Although Kali says "over my dead body", but Kali is a coward. So he cannot face death so bravely. So when the situation becomes difficult Kali will hide in some mountain caves. He's run away. Or he'll go underwater. For ten thousand years that's what's going to happen. How it will happen? It will happen by the promotion of Sankirtana Movement.

That's why it is so important that we accept this Movement seriously and we try to spread this Movement seriously. It's not just a process that we can practice ourselves and be satisfied. "Well, I am chanting sixteen rounds, I am following the principles. I am okay." No. Just me alone doing it is not going to serve the purpose. The real purpose will be served if we go out, not only we practice, but we go out and spread it. That is the most important mission that we have.

So that's why Prabhupada created ISKCON. We saw in Prabhupada's life, Prabhupada himself was not satisfied just by sitting in Vrindavana. What could have been a better situation for a devotee of Krishna than being in Vrindavana? Not only being in Vrindavana, being in Radha Damodara temple. And Radha Damodara temple is also the

place where is Rupa Goswami and Raghunatha Dasa Goswami's Samadhi. And Prabhupada was just living next door, next to that. Prabhupada would look out of his window and he would see Rupa Goswami's Samadhi, Raghunatha Dasa Goswami's Samadhi, practically living with them. But Prabhupada left that situation, came to the very, very difficult condition in America. Practically penniless Prabhupada came to America, without any means of, what to speak of spreading Krishna Consciousness, he didn't even have proper arrangements for his survival. He didn't know what to eat and where he was going to stay. In that total uncertainty Prabhupada came to America. Why? To spread Krishna Consciousness.

Now as his followers what should we do? Should we just take it easy and have nice prasada and go to sleep? No, we have to take it up on ourselves, especially youth, the young ones, because you have to do things. We are old. We don't really have much energy and strength. We don't have much enthusiasm, but you are full of it! So, what are you going to do about it? How you are going to utilize your youthful energy? Having fun or promoting Krishna Consciousness Movement? Consider how this Movement was spreading during Prabhupada's time, because of the involvement of the American youth! And the elders, what they should do? They have to encourage and provide the facilities for the youth to go out and make it happen. So please, take up this mission seriously, everybody! I am pointing my fingers to the youth, but actually I'm addressing everybody and appealing to everybody, whether you are young or old, whether you are man or woman, doesn't matter! Everybody take up this mission and push this Movement forward. Whatever your ability is, whatever your limitations may have been, just try your best. Otherwise we can see the situation.

And Krishna is shaking you all up actually. America was a wonderful country. Everything was so nice. Life was easy. Life was comfortable, but Chaitanya Mahaprabhu is shaking up the American condition. And the world situation, I'll tell you, will become more and more difficult. If you don't take up the cause, you'll be forced to take up the cause! You think terrorists are terrible, I mean they didn't even start their work! They're just preparing. And they'll come out. They'll ransack the whole world! That is their agenda. In one hand the social structure, the economic structure is being shaken up, in one hand, and then in another hand what will happen? The terrorists will then come. And what will be the terrorists' main target? This country is going to be the main target, America, because it's the most powerful country. So if they want to take over the power, which country they'll be concentrating their attack? America! All the other countries also will be affected, naturally, especially countries like India and all will be very badly affected. But don't think that America is safe. And you can see America is becoming weaker and weaker. America is becoming weaker and these people are becoming stronger.

Now, who is going to deal with them? Do you think Russia is going to deal with them? Do you think China is going to deal with them? No! None of them will be able to deal with them. The only power that can deal with them is the power of Sankirtana Movement. That is the only means to counteract this onslaught of adharma. So please take this up seriously. It may not sound very pleasant to hear, but intelligence is to see

things well in advance. Non-intelligent people think that the worst thing will never happen. They are like the ostrich, you know the ostrich? Ostrich hides his head, sinks his head under the sand and it seems that everything is alright. Because his head is stuck into the sand, he's thinking everything is [alright], because he is not seeing anything, he is thinking everything is alright.

But are you going to become ostrich? Or we're going to become situated in knowledge, wisdom, use our intelligence? And intelligence means to see what's coming and prepare ourselves in advance. That is what intelligence is. We have to develop our intelligence in that way, see what's coming. And prepare. Of course I don't mean you prepare, like I was feeling very funny, that even some devotees when there was this threat of what's it called the millennium crisis? [audience member: Y2K] Y2K. Even the devotees were storing foods and trying to find the situation where they could hide. They were storing food. I used to tell them that, "You're storing food, you'll be the biggest target! Because when there is no food, and if you have food, they'll come to you first! [laughter] And they won't come with a begging bowl, they will come with the guns and weapons. And you'll be the first target that they will get rid of, because you have it."

So, how do you prepare? The preparation is by becoming Krishna Conscious and by spreading Krishna Consciousness. And we should be prepared. Okay, maybe for days together we won't have anything to eat. So what? Krishna gave so much that every day we are over eating. [laughter] So, if some day we don't have anything to eat, what's the harm? So you can say, Krishna fed us more than we needed and now Krishna wants us to starve. So in this way, with Krishna Consciousness we can accept everything and face the beautiful life of Krishna Consciousness.

And another thing that Prabhupada was pointing out in the purport. Prabhupada is saying that a devotee takes even the distressful condition as the mercy of Krishna, because the distresses are also mercy of Krishna. What is Krishna doing through our difficulties, the difficulties that He is making us face? Krishna is disentangling us from our material bondage. Therefore, a devotee accepts everything in the light of Krishna Consciousness. Krishna is all merciful, so whatever happens is nothing but an expression of His mercy.

Thank you all very much! All glories to Srila Prabhupada! Gaura Premanande! Hari Haribol!

Does anybody have any question?

Yes, Samika Rishi prabhu?

Devotee: Normally, like if Krishna consciousness is increasing like the Sankirtana Movement is going on, Kali at the opposite site is depressed that he has no force, but still it's clear Kali is coming. And we have this ten thousand years, it just came from Srila Prabhupada or from any scriptures that ten thousand years will be a golden age?

BCS: What's the difference between Prabhupada's words and scriptures?

Devotee: I wanted to see if there is any Vedic literature.

BCS: Yeah, there is some indication of that. I forgot which scripture it was. It actually says, like, for five thousand years, divided into two fives, five thousand and five thousand, and this is what's going to happen. The Holy Name of the Lord will be the principle means of dharma and this will spread and a very beautiful situation will prevail, which kind of indicates, I don't exactly remember, but honestly speaking, you know, even if it is not there, to us it shouldn't matter, because Prabhupada said. Prabhupada is not just going to tell a lie. Those who don't believe in Prabhupada let them speculate whatever they want to, but we have implicit faith in Srila Prabhupada. Prabhupada said, it will happen.

Devotee: Now, so why Kali is more overpowering now that the preaching is more and more pronounced

BCS: Is it really becoming more and more pronounced, Sankirtana Yajna?

Devotee: It is spreading.

BCS: Is it? [laughter]

Devotee: [inaudible]

BCS: Like, just consider how the Sankirtana Yajna was during Prabhupada's time and how it is today. I mean, there is a very, very distinct decline. I mean, we have to take up this mission seriously. Just consider, during Prabhupada's time if we had this temple, how many devotees would've been here? Right? It would've been packed! So, the reality is the Sankirtana Movement is not spreading, it's in decline. Therefore, we must give it a push.

Devotee: Maharaja, my other question is, like Lord Krishna also has the tendency to fight, so why Vishnu is, why He [Krishna] does not fight directly Himself? You said that it is Vishnu who comes to fight, but similar tendency is there like it is in Vishnu, Krishna has the same tendency to fight.

BCS: He fights. He fights out of love with His cowherd boyfriends. He doesn't fight with the demons. That fight takes place between Vishnu and Krishna. Vishnu fights.

Devotee: But Jaya and Vijaya those are also, so is it Krishna directly fighting with

BCS: Sishupala and Dantavakra? No, it is Vishnu actually.

Devotee: But they are His devotees, so He comes like Lord Krishna fought with the, what is the boar, not boar, it was. Hanumana and Jambavan! Jambavan.

BCS: Okay.

Devotee: That is Krishna directly fighting with Jambavan or Vishnu?

BCS: Well, Jambavan is different. He is a devotee, so...

Devotee: But it's the same with Jaya and Vijaya, and how is

BCS: But they're devotees, but they came as demons. Jambavan didn't come as a demon, right? And you see, Vishnu dealing with them, that is killing part of it, is not done by Krishna. Killing the demons is not the business of Krishna. Krishna is way above that. He's Lila Purushottama. He simply enjoys, right? The killing part is done by all these dealings with the demons and all, that's the job of Vishnu. So Vishnu and Krishna actually kills those demons.

Devotee: Another question was about like how other religions have this distinction [?] of someone higher someone lower. Like we say that this Islam is a religion for the terrorist, that is spreading or degrading. So that may be if there was some...

BCS: Yeah, the religion may be in a certain way, but the question is how it is being

presented and how it's being practiced, right? Of course, in Islam there is a religious aspect, but is that religious aspect being followed?

Devotee: That could happen also in Hinduism or Christianity.

BCS: Okay, Hinduism is the same thing. Hinduism also has they have drifted away, millions of miles away from the religious aspect of it. They're just caught up with some ritualistic aspect and most of them don't even worry about that also. You know, actually today Hinduism is a religion where they don't have any conviction in God. At least Muslims have some conviction. Hinduism is even worse, because it doesn't have any conviction. So it means Hindus are a bunch of people who don't have religion. Okay, thank you Samika Rishna prabhu.

Any other question? Yes?

Devotee: Why does Krishna, when He is born, why does He appear in four-armed form?

BCS: Yeah, to indicate that He is the Vasudeva Krishna for you know, like, He is not the original Krishna, two-armed Krishna.

Devotee: I'm sorry?

BCS: He is not the original Supreme Personality of Godhead. He is the expansion of THAT Krishna of Vrindavana, into Dvaraka, who is Vasudeva Krishna. So Vasudeva Krishna is four-armed, but sometimes two-armed. So that's why He first appeared with four arms and then transformed into two arms. It's not the two-armed Krishna. That Krishna is the Krishna of Vrindavana. That son of Nanda Maharaja Krishna is the original Supreme Personality of Godhead. Vasudeva Krishna is an expansion.

Okay, any other question? Okay, thank you very much! All glories to Srila Prabhupada!

Gaura Premanande! Hari Haribol!

[applause]

Hare Krishna!