

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

APPEARANCE DAY OF GANGA

Los Angeles, California: June 4, 1998

1980604LA_938B -- 07:15

Today is the auspicious day of Ganga coming here. Who is Ganga? Ganga has two forms. One is coming from the lotus feet of Vamana-deva. [*See endnote 1 ??] His lotus feet were worshipped and washed in water. Brahma took that water in his kamandalu, waterpot, and from there, Bhagiratha brought it in this world [*See endnote 2 ??].

There is another history in Brahma-vaivarta Purana, Ganga is like a sakhi, like Lalita, Vishaka, Srimati Radhika, Candravali and others. One day, Sri Krsna was sitting with Ganga-sakhi and he was talking some pleasant things. In the meantime, Srimati Radhika came and saw that "Oh, Krsna is meeting with this Ganga-sakhi?" Krsna became ashamed and Ganga was also ashamed. She became water and Krsna also, like that. So this ashamed Ganga became water and this is called Viraja. One drop of that water came in the middle point of Vaikuntha and this worldly world. And in that, Karanodakasayi Visnu is sleeping and Laksmi is massaging Him. So this is one drop of that Ganga, who became, like Prema-sarovara in Vrndavana, you know? Srimati Radhika and Krsna, both have become Prema-sarovara, they melted. So Ganga melted in this thing. From one drop, Karanodaksayi Visnu, and from there, when Vamana deva went there, in Brahma-loka, Lord Brahma took some water from that Karanodakasayi Visnu, ??? he took, and he washed the lotus feet of Vamana-deva. That water came and became Ganges in this

world, Bhagirathi. And in heaven, Mandakini. And in Pataloka, ??????and Mandakini.
So, this Ganga is Ganga-sakhi also.

Anyone can tell that if Ganges is the feet water of Krsna or Vamana-deva, how can we give it or offer it to Krsna or Narayana or anyone? How? Anyone cannot give the feet water to anyone to take or to worship or anything. But it is wrong. Krsna's feet, Krsna's head, Krsna's eyes, all are the same thing. Krsna's remnants are also Krsna.

maha-prasade govinde nama-brahmani vaisnave
svalpa-punyavatam rajan visvaso naiva jayate

["Persons who are not very highly elevated in pious activities cannot believe in the remnants of food [prasadam] of the Supreme Personality of Godhead, nor in Govinda, the holy name of the Lord, nor in the Vaisnavas." (Skanda Purana)]

What is the meaning? Maha prasade govinde. All are Krsna.

[Devotee:] The meaning is that those who have very meager pious credits, they cannot have faith in maha-prasadam, in Govinda, in the Vaisnavas and the Holy name of the Lord.

[Srla Narayana Maharaja:] If we are taking maha-prasadam and we are thinking that, by maha-prasadam, now we have become impure, then what is the meaning? They have no faith in maha-prasadam. We should not think like this. But for khanistha-adhikari, ????? cannot wash after he has taking maha-prasadam. He will do like this, "Oh I am so fortunate to have this." But now we have some doubt, that how can we enter in Thakura

mandira and we can offer any bhoga? We think that these are remnants of Krsna, but remnants of Krsna are also Krsna. You should come in this stage to believe like this. Otherwise you should wash your hands and then go to the temple. But never think that I have become impure.

It can be given in the abhisheka of Krsna, it can be given on the head of Krsna, it can be offered to Him as a drink also, no harm. In Puri, the smarta-brahmanas, they do not give or offer Ganga-jal to Lord Jagannatha, because they are smarta and they are offensive to Krsna's lotus feet. They never do. They have digged any well there and from that well all water is supplied, not from Ganga. If anyone brings Ganga-water, they will not give to Thakurji. [Hindi] We don't think like smarta-brahmins, we are bhaktas.

So Vaisnava. Maha-prasade govinde, nama-brahmani vaisnave. All these things are Krsna Himself, not different. There are some vaisistha???. Vaisistha means speciality. Remnants of Krsna are more powerful than Krsna Himself. Maha-prasadam. Vaisnavas are more powerful than Krsna Himself. He cannot come to us. We cannot see Krsna, but we can see Vaisnavas. Vaisnavas are the embodiment of the full mercy of Krsna. Krsna has to follow some rule and regulation to come to us or we can see Krsna, but Vaisnavas, ??? Maha-prasadam is causeless merciful.

Maha prasade govinde, Nama. More powerful than Krsna Himself. He has invested all His power.

15: 12

namnam akari bahudha nija sarva sakti

???? tasmai namah

[NOTE TO SD: i could only find the first line in Folio & no reference]

Krsna has some, he has to think, what is the proper time, what is the proper qualification to give my darsana to anyone. But Nama-deva, He can come, even to offenders also.

Anyone can chant Krsna's Name, in day or night, taking bath or not. If he is passing stool he can chant Krsna's Name. But in an impure state we cannot take darsana of Krsna or worship Him. Nothing. So Nama, name, and maha-prasadam are causeless merciful. So we should think like this.

Endnote 1: [from the Australia 2000 lecture on Gangamata Thakurani:]

When Sri Vamanadeva took the universe away from Bali Maharaja, His foot went through the universal covering and touched the Causal Ocean. A drop of that Causal Ocean thus came into the universe as the Ganges.

Endnote 2:

Bhagiratha was a king who performed austerities to bring the Ganges to earth to save his ancestors.

**[NOTE TO SD: UNDERNEATH IS A SUMMARY OF SRILA PRABHUPADA'S
CHAPTER SUMMARIES OF SB9.8 AND SB9.9 – PLEASE CHECK IF YOU ARE**

**OK WITH THE SUMMARY OR PREFER TO HAVE THE WHOLE THING...
OR NONE OF IT!]**

Once, a king called Sagara performed an asvamedha sacrifices, but the horse needed for such a sacrifice was stolen by Indra, the King of heaven. The king and his sons searched for the horse. In the course of this search, the sons of the king came upon the great personality Kapiladeva and thought Him to have stolen the horse. With this offensive understanding, they attacked Him and were all burned to ashes. The king's grandson, called Amsuman, later searched for the horse and delivered his uncles. Upon approaching Kapiladeva, Amsuman saw both the horse meant for sacrifice and a pile of ashes. Amsuman offered prayers to Kapiladeva, who was very pleased by his prayers and who returned the horse. After getting back the horse, however, Amsuman still stood before Kapiladeva, and Kapiladeva could understand that Amsuman was praying for the deliverance of his forefathers. Thus Kapiladeva offered the instruction that they could be delivered by water from the Ganges.

The son of Maharaja Amsuman was Dilipa, who tried to bring the Ganges to this world but who died without success. Bhagiratha, the son of Dilipa, was determined to bring the Ganges to the material world, and for this purpose he underwent severe austerities.

Mother Ganges, being fully satisfied by his austerities, made herself visible to him, wanting to give him a benediction. Bhagiratha then asked her to deliver his forefathers. Although mother Ganges agreed to come down to earth, she made two conditions: first, she wanted some suitable male to be able to control her waves; second, although all sinful men would be freed from sinful reactions by bathing in the Ganges, mother Ganges did not want to keep all these sinful reactions. These two conditions were subject matters for

consideration. Bhagiratha replied to mother Ganges, "The Personality of Godhead Lord Siva will be completely able to control the waves of your water, and when pure devotees bathe in your water, the sinful reactions left by sinful men will be counteracted."

Bhagiratha then performed austerities to satisfy Lord Siva, who is called Asutosa because he is naturally satisfied very easily. Lord Siva agreed to Bhagiratha's proposal to check the force of the Ganges. In this way, simply by the touch of the Ganges, Bhagiratha's forefathers were delivered and allowed to go to the heavenly planets.

Editorial Advisors: Sripad Madhava Maharaja and Sripad Brajanath dasa

Editor: Syamarani dasi

Transcriber: Janaki dasi

Typist: