

Dear Maharajas Prabhus and Didis,

Dandavat pranamas. Jaya Sri Sri Guru and Gauranga. Vraja Mandala Parikrama has now begun. About 350 westerners have arrived, and about 100 devotees from Bengal, and others from different parts of India, like Delhi, Mathura and Vrndavana. Several Gaudiya Vedanta Samhiti sanyasis have all arrived from their respective preaching areas, along with about 100 Matha brahmacaris. In the mornings, Srila Maharaja lectures on Srila Sanatana Gosvampada's commentary of the Sri Damodarastikam prayers. In the evenings he is giving classes on Srila Bhaktivinoda Thakura's Sri Bhajana Rahasya. The class below is the first in the series of lectures he gave about Krsna and Balarama leaving Vrndavana, just prior to the series on Sri Bhajana Rahasya.

Your aspiring servant,  
Syamarani dasi.

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

## **KRSNA KILLS KAMSA**

Mathura, India,  
27th September 2000

Translation by: Sripad Radhanatha das Brahmachari

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[The following is a synopsis of Srila Maharaja's class, which was given at the home of a disciple who lives just next door to the Sri Kesavaji Gaudiya Matha. It was made from notes taken during the translation.]

This is Kamsa Tila, the place where Krsna killed Kamsa. Tila mean hill, and it was upon this hill that Kamsa was sitting when Krsna pulled him from his dias. Our temple, Sri Kesavaji Gaudiya Matha, is situated in part of Kamsa's wrestling arena, and it is also where Krsna and Balarama killed the elephant demon.

Kamsa was very, very cruel. He had invited all of Krsna's relatives -- Ugrasena, Vasudeva, Devaki, Nanda Baba, and some of the sakhas -- to the wrestling arena. He wanted Krsna killed in front of them, as this would add to his happiness. When Krsna dragged Kamsa from the dias, He was pulling him by the hair, because Kamsa had caught Devaki by the hair on her wedding day. Krsna then threw him on the ground and jumped onto his chest. Because Krsna's body contains all of the universes, the weight of all of the universes was felt by Kamsa at that time. He specifically jumped on Kamsa's chest because Kamsa had struck Vasudeva on the chest with rocks during the time he was in prison.

Because Kamsa had the strength of one hundred thousand elephants, there was doubt that he was really dead. Some thought that perhaps he was just unconscious. Therefore, to show everyone that he was dead, Krsna pulled him around the wrestling arena. When Kamsa's body was later dragged down to the ghata, it made a gully called panca-pada which is now the sewage drain behind the Matha. After Krsna killed Kamsa, He went to the jail and unchained Devaki and Vasudeva. Vasudeva and Devaki offered prayers, addressing Krsna as Bhagavan. After this they asked Him, "What sinful activities could

we have done that You left us for ten and a half years, and that we were put into chains in Kamsa's jail?" Krsna replied, "O Ta, father." Krsna called him 'Ta' and also called Yogamaya to cover Vasudeva so that he would think Krsna his own son. Without doing this He could not continue His lila. Thus, covered by Yogamaya, Vasudeva thought "O my son", and he forgot about his previous question to Krsna. When Yogamaya covers the devotees for lila she is known as Samukha Mohini. When she covers the conditioned souls however, she is called Bahirmukha Mohini, or Mahamaya.

Vasudeva Krsna had appeared in the heart of the disciple Vasudeva, and Vasudeva had impregnated Devaki by mantra. This is called sambhanda-jnana. The guru gives a relationship with Krsna by mantra.

Ugrasena called Krsna to make Him the king of Mathura, but Krsna said that He could not be king because the Yadus had been cursed never to become kings. Krsna told Ugrasena that he was in the Bhoja dynasty, and therefore he should be the king.

As those incidences transpired, Nanda Baba was waiting at the bank of the Yamuna. He was thinking that Devaki and Vasudeva had been showing Krsna and Balarama so much affection that They would not want to go back to Vrndavana with him. They came in the evening, and each sat on his knee—Krsna on his right side, and Baladeva on his left. He asked them, "Why did you wait three days to come? Do You think You are the sons of Devaki and Vasudeva?" They replied, "No. As soon as We were born, Devaki and Vasudeva threw us out of their house, and you have fed us from a young age". Whoever shows love and affection is the parent. Nanda Baba was so kind that he was thinking, "How can I take them from Devaki and Vasudeva? Maybe Baladeva can stay to pacify Devaki." When he suggested that however, Baladeva said that He could not stay without Krsna.

Just by touching this place where Kamsa was killed, Rangesvara, one will become purified. One who even spends one night here with faith, will never again take birth in the womb of a mother. Even those who come here for business will get very much benefit—because somehow they are attracted to this place, and they may come into contact with sadhus.

### **Sri Srimad Bhaktivedanta Gosvami Narayana Maharaja**

#### **THE TEARS OF KRSNA, BALARAMA, AND NANDA BABA.**

Mathura India.

29th September 2000

Translation given by; Madhava Priya das Brahmachari and Radhanatha das Brahmachari.

Srila Visvanatha Cakravati Thakura asking is it impossible that Krsna and Balarama and the Vrajavasis can take more than one form? He is also answering his own questions. In rasa-lila, Krsna took millions of forms and danced between millions of gopis. If he does so in Vrndavana, then what to speak of Dvaraka. There He took 16,108 forms, and had 16,108 palaces. In many other pastimes as well, Krsna simultaneously took many different forms.

There are also many evidences in Srimad Bhagavatam that Krsna was actually also staying in Vrndavana as well as in Mathura, and that that form was realized and seen by Uddhava, Balarama and also by the gopis. All the Vrajavasis see Krsna in dreams. Sometimes, when He directly comes in front of them, they are thinking, "This is our imagination, or something like imagination." But that evidence is given in Bhagavatam. After Krsna and Balarama killed Kamsa They went crying to Their parents. And said, "Please forgive us. It is the duty of the son to serve the parents, but we left you at a young age. We could not serve you, and therefore you could not taste the happiness of vatsalya-rasa. So please forgive us; now We will serve you. Vasudeva and Devaki asked, "If by chanting the holy names, if by

remembering You, one becomes free from all types of sin, then what type of sinful activity have we committed that we had to spend eleven years in the jail of Kamsa, that our seven sons were killed, and that Kamsa tortured us by putting big rocks on our chests. What type of sinful activity did we commit that we had to suffer that type of punishment?” Krsna called His Yogamaya and said, “O mother, O father.”

Balarama and Krsna went to the carriage of Nanda Baba. Krsna sat on his right lap and Balarama sat on his left lap. Nanda Baba put his hands on each of Their shoulders, and he was weeping and weeping. Krsna and Balarama were also crying. Externally, in the Bhagavatam, we see that Balarama is saying, “We are your actual children because you nourished us and protected Us. The person who simply gives birth is not the real father.” Externally Krsna said, “O Baba, you should go home because you must protect the Vrajavasis and look after the cows”. The internal meaning is that Krsna is asking Nanda Baba; “O father, you nourished Us so much, with such love and affection. We have one question for you. We want you to completely clear our doubts. Just tell the truth as it is. Now We are staying in Mathura. Vasudeva and Devaki, Ugrasena, and the all the Mathuravasis are saying, “Oh, You are actually the sons of Vasudeva and Devaki, You are not the sons of Yasoda and Nanda Baba. In order to protect You from Kamsa, Devaki and Vasudeva sent You to Gokula where You were protected for ten or eleven years. Now that Your business is finished, You have come back to Your real mother and father. Now Your duty is to serve them and give them happiness.” Krsna was asking, “Baba, what is the meaning? Are We your actual sons or are We your adopted sons? Everyone in Mathura is telling Us, “Don’t return to Vrndavana You should stay here. This is Your real home.” We wanted to come and see you yesterday, but all the Mathuravasis called us by force and told us, “O stay here”. and Vasudeva and Devaki, with much affection, forced Us to take prasada in their house. We could not come and see you last night and My mind is very disturbed. Even though you are a friend and brother of Vasudeva, they never asked you for Mahaprasada. When you were leaving they never even escorted you to go back to Vrndavana. Our minds are therefore very disturbed. We have come here secretly, and We want you to tell us the direct truth. Whose sons are We?”

Then Nanda Baba said, “Oh? Krsna, my son. You are my son, but Gargacarya told us that in your last birth You were the son of Vasudeva. This is why Your name is Vasudeva.” It is natural that Vasudeva is thinking that You are his son, because You are so qualified, so beautiful, and so attractive. Everyone wants You as their son. So this is not such an unusual thing. But Balarama is actually Vasudevas son because Rohinis husband is Vasudeva. Vasudeva can say that his son is Balarama because its true. But how can he say that Krsna is his son? Its not possible.”

Because Nanda Baba is Krsna’s father, he is more intelligent than Krsna. He therefore flipped the question around and put that question back to Krsna. Nanda Baba said, “Krsna, I thought You were so intelligent. I cant believe it. For many years You stayed with me. We gave You so much love and affection from Your birth. And in one day You have forgotten all that. In one day You have forgotten everything. It is not proper to ask such a question from Your father. How can You even think such a thing?” Krsna mind was shaking, and He thought; “Oh, no. I have done the wrong thing. I should not of asked such a question.” Nanda Baba said again and again, “I served You since birth. It is impossible that a step-father can give the love and affection I gave You. It is impossible; completely impossible. The love I gave You can only come from the real father. In one day Vasudeva changed his mind.” Then Krsna became very angry and said “Accha. Vasudeva is My number one enemy. Before I thought he was My well-wisher, My friend. But he is trying to steal Me from My father. Now I understand; he is My number one enemy. I never want to see his face again. In fact, We should leave here immediately and go back to Vrndavana.” Nanda Baba then said to Balarama, “Alright Balarama, I have heard Krsnas side. What is Your decision? Vasudeva is Your father, so what do You want to do?” Krsna, Balarama and Nanda Baba were all crying at this time. “Actually, he is My father only by definition. Someone who only gives birth is not the father. Yes, he is My father, but I am not his son. You have nourished and protected Us from birth, so you were the actual father. There are five types of father. Janma, one

who gives birth. Palan: one who nourishes. Guru: one who gives sacred thread. Kanya dana: one who gives the daughter in charity. By accident, by chance, I became his son. I didn't have any say in it. This is organized by fate, and after death there is no relationship with the father who gives birth. By chance I came to you. I could have gone anywhere else. They don't care for me. By chance I came to you, and therefore you are My father—My real father—because you protected me. I can never leave Krsna, it is completely impossible.” Balarama made a fixed vow. Drda sankalpa means a very strong promise. Balarama said, “I will never stay here in Mathura. Even if Brahmaji himself comes and gives Me a direct order: ‘You have to stay in Mathura with Your mother and father’, I will never accept it. I will never follow him. I must go back to Vrndavana.” Nanda Baba, Krsna and Balarama were all weeping. Nanda Baba then spoke, “It's true that they are very selfish and they want their own happiness. Otherwise, why would they steal my sons? Because they want happiness—not Krsna Balarama. It is true that they are very selfish; but why should I become like them?” Nanda Baba thought, “If I take Them with me, then all the others will become unhappy. Why should I follow him. He's not my gurudeva.” Nanda Baba then became silent for sometime. He was thinking, “What should I do?”

Krsna and Balarama told Nanda Baba, “We should go right now and not stay here for one minute.” Balarama explained that there are two types of relationship. One is jyati and another is suhrt. Jyati is a person who, when he stays with you, there is no need to burn yourself. If you want to burn yourself, there is no need to get a matchstick or a fire or kerosene or anything. He will do the job simply by staying with you. This person will be so bad that his presence will burn you. Actually, jyati is a person who has a blood relationship with us. He is not an outside person who will disturb us, but rather he is a person who has a blood relationship with us—but no love and affection. Now-a-days, some father wants to burn his own daughter, or some brother wants to burn his own brother or father. Even though he has a blood relationship, there is no love and affection, and no attachment. And those persons who may or may not have a blood relationship, and have love for us, are known as suhrt. Then Balarama said, “Even though these Mathuravasis are jyatis, because I am the son of Vasudeva, by saying that I should not go back to Vrndavana, that I should not go back with Nanda Maharaja, and that I should not stay with Yasoda Mata, they are not my suhrts. You are my suhrt and therefore I will go with you.

Of course Nanda Maharaja and all the Vrajavasis may also be called jyatis in one sense, because he has a relationship with Vasudeva. Balarama said, “O Nanda, you are in this Yadu vama. You are in the dynasty of Yadu. Actually Vasudeva is not your suhrt, he is your jyati. Even though he is your brother, I should give more love to you.” Krsna was said, “You have also come from the Yadu dynasty” You are both Balarama's jyati and suhrt. Balarama has to understand that He has both relationships with you—jyati and suhrt because We are also from the Yadu dynasty”.

Before asking the question of Nanda baba, whether he was Their real father or if he had adopted Them, They had been thinking, “We will go with our jyati. We will stay in Mathura with Vasudeva and Devaki and We will spend some time with Nanda Maharaja and Yasoda maiya and all the Vrajavasis.” Then after Nanda Maharaja put forth his question Krsna became frightened. He thought, “What happened? I never felt that anyone could speak like this.” Now He is saying, “We will stay with suhrt, and We will visit Our jyati, Vasudeva and Devaki.”

Who is suhrt to Balarama and Krsna in Vraja? All the Vrajavasis, Nanda Maharaja? Ujvalla rasa ?? those who are ?? all the priyas of Krsna, and those who are well wishers of Krsna are all suhrts. Then Krsna thought, “My first duty is to think about their auspiciousness, about their best interest. I will have to go with them.” He pacified Nanda Maharaja.

When Yasodamaiya wanted to bind Krsna, the rope was always two fingers to short. In the same way, Nanda Baba's intelligence is always two fingers more than that of Krsna and Balarama. That is why he asked that cutting question to Krsna and Balarama. After hearing Nanda Baba's question, Krsna began crying. Nanda baba had said, “Oh, You have been staying so long with us, and still, after coming here for one day you are asking this question.” Krsna, Balarama and Nanda Baba were all crying. They all climbed upon the chariot which was made of gold, but it was not a chariot of Mathura, it was a

bullock cart from Vraja, but still it was made with jewels and gold. It was not the same type of bullock cart that people used for carrying loads. It was sweeter than sweet?? Krsna, Balarama and Nanda Maharaja thus went to Vraja.

By the arrangement of Yogamaya in prakrost, section or type of lila, Krsna, Balarama and Nanda Maharaja went together to Vrndavana. And when They returned they stayed with all the Vrajavasis. Also by the arrangement of Yogamaya, in another prokost, Nanda Maharaja came to Vraja alone. 'Two Nanda Babas' were manifest. One Nanda Baba came back with Krsna and Balarama to Vrndavana, and the second Nanda Baba came back empty-handed.

Vrndavana itself includes aprakat and prakat lilas. In prakat They are feeling separation, and in aprakat They are not. In aprakat, Nanda Maharaja, Balarama and Krsna are together with everyone, and in prakat They are feeling separation. When they are together it is called aprakat, because no one can see it. Everybody can see that Krsna is not there.

