

Tridandi Svami Sri Srimad Bhaktivedanta Narayana Maharaja

Venu-gita – The Flute Song
Srimad Bhagvatam Canto 10, Chapter 21

21 January 2001 (pm)
Murwillumbah, Australia

I request you to come with me to Vrndavana. The Gopis are assembled in their houses. By their bhava-netra, eyes of transcendental ecstatic emotions, they are seeing that Krsna is going through the forest and playing on the flute – very beautiful Krsna. They are hearing the very sweet voice of the flute, and they are all totally immersed in that. They are discussing with each other, and one sakhi is telling another, "Sakhi! O, what are you doing? Come with me at once. Come on. Don't delay; otherwise Krsna will go away. I know that the fruit of these eyes is only one. Only one. And what is that? To have a darsana of Krsna. Only this. If you do not have the darsana of Krsna, your eyes are useless. Useless. It would be better to be blind. There is only one fruit of these eyes, to have the darsana of Krsna.

"Which Krsna? The killer of Kamsa? The killer of other demons? No. That Krsna who is going cow herding with the cowherd boys, and so many lakhs and lakhs of cows. That Krsna who is playing on His flute. To have a darsana of that Krsna."

aksanvatam phalam idam na param vidamah
sakhyah pasun anavivesayator vayasyaih
vaktram vrajesa-sutayor anuvenu-justam
yair va nipitam anurakta-katakksa-moksam
(SB 10.21.7)

["O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrndavana. For those who have eyes, we think there is no greater object of vision." (BBT)]

Vrajesa-sutayor anuvenu-justam. There are two sons of Nanda Baba – Rama and Krsna. Although Rama is a son of Vasudeva, He never thinks, "I am the son of Vasudeva." Rather, he always thinks, "I am the son of Nanda and Yasoda."

Anuvenu justam. Krsna is somewhat behind. And what is Rama doing? Oh, He has gone ahead of all the others. He is at the front of all the cows and cowherd boys. Why? He's rasika. He knows, "If I'm with Krsna, the gopis will be unhappy. They may die in separation. So I should give them a chance." He therefore goes ahead.

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There is another meaning to this verse. The gopi is telling her sakhi, "Oh, just come on with me."

The other gopi is replying. "Oh, I cannot go. I fear my mother-in-law, my husband, and my other relatives. They will chastise me. I cannot go."

"Oh, let them do so. No harm."

"But I cannot go. I feel so much shame. I cannot go."

If, even from a distance, you will see that very beautiful Krsna playing on His flute, and smiling, then all kinds of hesitations, all kinds of shame, all kinds of obstacles, will automatically go. Don't fear. On the other hand, if Krsna goes ahead and passes away from this lane without our seeing Him, then what to do? Come on."

There is a hidden meaning. Anuvenum justam, vrajesa-sutayor. Vrajesa means the king of Vraja. In Vrndavana, in Vraja, there are two Vrajesas. One is Nanda Baba and the other is Vrsabhanu Baba. Vrsabhanu Baba has so much more wealth. Nanda Baba has nine lakhs of cows. How many does Vrsabhanu Maharaja have? He has eleven lakhs of cows. He is much, much more wealthy - because Laksmi is there. Who is Laksmi? She who is the Laksmi of Laksmi of Laksmi is there.

[Devotees:] Sri Radha.

[Srla Narayana Maharaja:] Vrsabhanu Maharaja is therefore more wealthy. Krsna is also wealthy only because of Radhika. Otherwise He is like zero. He is not wealthy at all. So Radhika is there. She is the daughter of Vrajendra, Vrajesa, and Krsna is the son of Vrajesa. Together, Radha and Krsna are Vrajesa sutayo.

Anuvenu justam. What is the meaning? First Krsna played on the flute, and then Srimati Radhika said, "Oh, You have done wrong. Let Me do it." She forcibly took that flute, and then began to play and to teach Krsna. This is the meaning. So if anyone, with these eyes, is seeing Krsna and Radhika, playing on the flute, her eyes are actually successful.

That sakhi was told. "From your groves, from your windows, you can see." She was not ready to go, but she saw Krsna from a distance. When she saw Him, she forgot her chastity, and everything else. Absorbed, she quickly ran away to see Him.

Who are these gopis? They are none other then Krsna Himself. Krsna has come in two parts. Radha and Krsna, and all the gopis are bodily manifestations of Radhika. These gopis have descended to this world to show something, so that we can learn something from them.

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We should follow this high class of associates of Krsna. Be attached like these gopis. All other attachments should quickly go away.

You know the wife of Srila Raghunatha dasa Gosvami – how beautiful she was! She was like Miss India – more beautiful than Miss India. Perhaps, if she would have competed for Miss Universe, oh, she could have also gotten that title. For Raghunatha dasa Gosvami, however, she was like any dry wood. She could not attract him. Why? There was some attachment for Krsna. Sri Yadunandana Acarya and especially Sri Svarupa Damodara have given him this attachment. If a guru can give some attachment to Krsna, he is actually guru. You should try to be attached to Krsna in this way, by this process, following day and night.

These slokas have been given by Srila Vyasa deva and Sri Sukadeva Gosvami. This flute-song is very important. Herein, the gopis are telling so many things. What are they telling?

cuta-pravala-barha-stabakotpalabja
malanuprka-paridhana-vicitra-vesau
madhye virejatur alam pasu-pala-gosthyam
range yatha nata-varau kvaca gayamanau
(SB 10.21.8)

["Dressed in a charming variety of garments, upon which Their garlands rest, and decorating Themselves with peacock feathers, lotuses, lilies, newly grown mango sprouts and clusters of flower buds, Krsna and Balarama shine forth magnificently among the assembly of cowherd boys. They look just like the best of dancers appearing on a dramatic stage, and sometimes They sing." (BBT)]

"Oh, come on, come on. Come very quickly. Why you are wasting your time in your house? Come on with me. Oh, see how Krsna looks. Cuta-pravala-barha-stabakotpalabja, malanuprka-paridhana-vicitra-vesau, Krsna is decorated with very new leaves of mango, and other leaves, of reddish color. This reddish color represents anuraga. Anuraga means love and affection. Pravala-barha. He has taken very beautiful peacock feathers on His head. Utpala means kamala, lotus flowers. Malanuprka-paridhana-vicitra-vesau, Krsna has so many decorations, of flowers and peacock feathers. You can see more than seven colors in the peacocks' feathers, and His peacock feathers are more beautiful than those of the dancing peacocks. He is taking His flute and singing, and He is also in a position and mood of dancing. Seeing this, all the peacocks of the forest thought, "Oh, He is like a cloud, a new cloud full of water." As soon as they saw Krsna, they began to dance to the tune of His flute. They thought, "Oh, this vamsi-walla (player of the flute) is so very expert, and I can dance so well to His tune." They therefore gave Him a peacock feather as a gift. Krsna took it and [Srila Maharaja indicated how Krsna placed the peacock feather in His hair]. He always keeps it on His head, as a donation from the peacocks.

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The gopis are saying, madhye virejatur alam pasu-pala-gosthyam, range yatha nata-varau kvaca gayamanau. "In the midst of all the cowherd boys, the peacocks are dancing, Krsna is playing on His flute, and all the boys are very happy. The boys are surrounding Krsna and glorifying Him. Jaya ho tumari, Krsna jaya ho tumari." It is a very beautiful scene. Even Caturaṣana [the four Kumaras], Brahma, and Sankara cannot see this scene in Vraja. They only pray to have a darsana like this. But the gopis – oh, they are seeing this scene as if Krsna is in front of them and singing and dancing.

gopyah kim acarad ayam kusalam sma venur
damodaradhara-sudham api gopikanam
bhunkte svayam yad avasista-rasam hradinyo
hrsya-tvaco 'sru mumucus taravo yatharyah
(SB 10.21.9)

["My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krsna's lips independently and leave only a taste for us gopis, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body." (BBT)]

"O, my dear sakhi, my friend. I want to know what austerities the flute has performed in past lives. What austerities has he done? Has he taken bath in many tirthas, or has he donated something in charity? What has he done? I don't know. If I know... if you know then tell me, and I will do the same."

The gopis are telling each other. "O, this flute, made only of bamboo, dry bamboo – what has he done in previous lives that enabled him to become like a male, a venu, and to sit here on the lips of Krsna? What is he doing here? He is drinking all the rasa, all the nectar. Although he is a male, he is drinking it all, totally, without leaving any remnants. Oh, he is drinking it totally. This is our wealth, because we are gopis, and no one else is qualified to touch it. But this male venu is showing us by his gestures, 'You are not qualified. What can you do? You can't do anything. In front of you I'm taking this mellow nectar.' He is saying, 'It may be your property, no harm, but I am taking it forcibly. What can you do? You can't do anything.' This is his mood.

"Venu's father, mother, forefathers and all other relatives are very happy. If anyone has a good child, a very qualified child, then his father and forefathers will be very happy. Similarly, the bamboos, and almost all other trees are fathers of this bamboo flute. And who is the mother? She from whom he takes water – 'milk.' All these rivers, like Yamuna, and Manasi-ganga, and all these ponds, like Pavana-sarovara are mothers. And who is the father? Bamboos, and big, big trees like mango, kadamba and others. They are very happy. Tears are coming from these trees, and they are thinking, 'Oh, how beautiful and very qualified is my son.' And do you know the symptoms of the mothers' happiness? Some tears are coming." Ananda-asru. Ananda-asru

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means tears of joy. There are also tears of sorrow and suffering, and they are warm, but the tears of love and affection are cold.

So the gopis are telling each other, "How fortunate is that bamboo flute, and how fortunate is his father, mother, and all other relatives. I want to know what austerities he performed, what donations he gave in charity, what he has done that he became a bamboo venu and is now drinking all the nectar-juice of Krsna's lips."

vrndavanam sakhi bhuvō vitanoti kirtim
yad devaki-suta-padambuja-labdha-laksmi
govinda-venu anu matta-mayura-nrtyam
preksyadri-sanv-avaratanya-samasta-sattvam
(SB 10.21.10)

["O friend, Vrndavana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Krsna, the son of Devaki. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned." (BBT)]

"O, this Vrndavana is more, more, more glorious than even heaven and Vaikuntha. Why? Devaki-suta-padambuja-labdha-laksmi, The son of Yasoda is walking here without any shoes, without any sandals – barefoot. Everywhere are the signs of His feet: the yajra (thunderbolt), ankusa (elephant goad) and so many other signs.

"The earth is now so much more fortunate than even when Lord Ramacandra came. On the Earth, Vrndavana is fortunate, and in Vrndavana, the most fortunate places are those which are marked with Krsna's footprints – like Govardhana, like Radha-kunda, Syama-kunda, Nandagaon, Varsana, and the bank of Yamuna. All the marks of Krsna's feet are there.

dhanyah sma mudha-gatayo 'pi harinya eta
ya nanda-nandanam upatta-vicitra-vesam
akarnya venu-ranitam saha-krsna-sarah
pujam dadhur viracitam pranayavalokaih
(SB 10.21.11)

["Blessed are all these foolish deer because they have approached Maharaja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection." (BBT)]

"O, these she-deer are so much fortunate, dhanya, even though they are foolish. They don't know how a hunter will come and put them in his trap, and shoot them. Still, although foolish, they are so much fortunate. Hearing the flute-song of Krsna and looking at the beauty of Krsna they come very near, with no fear at all. And what are their husbands doing? They are saying, 'O, you should go on. No harm. We are with you, and no one can tell you to stop. So you

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should go on! And what are these deer doing? Pranaya, They are praying to Krsna for His love and affection." What is the meaning? The gopis are actually saying, "O, see how fortunate are these she-deers, that their husbands are also helping them. If our husbands will hear that we are going to Krsna, they will punish us, chastise us, and they may break our legs. They may even shoot us. They are not at all favorable. So I want that I should die at once, and I want to become a deer so that I can meet Krsna."

How they are absorbed! It is as if Krsna is directly in front of them and they are realizing that. Why is Sri Sukadeva Gosvami telling Srimad-Bhagavatam to Pariksit Maharaja, who is going to die? Why, if these are lusty things, is he is telling them to Pariksit Maharaja who is going to die? The gopis are not lusty. We should follow their mood of love and affection.

I heard that some devotees have made a rule that if anyone will say, "Radhe! Radhe! Gopi! Gopi!" he will be expelled from their temple. They will kick him out.

[Isa prabhu:] They can come here.

[Sri Narayana Maharaja:] They will say, "Oh, go! You should take shelter of Narayana Maharaja for this!"

We should try to take the essence of these slokas, and see how the gopis are absorbed. My explanation is only to tell you what class of attachment the gopis have for Krsna. Throughout the whole day and night they are talking like this. They don't know when night comes and goes, or when day comes and goes. This is the solution to all kinds of problems – forever – and it is the way to have love and affection for Krsna.

However, first you should follow what I'm explaining in my morning classes [In the monings Sri Maharaja has been giving the teachings of Sri Upadesamrta, The Nectar of Instruction, beginning with 'vacō vegam, manasa krodha vegam.'] You should try to follow all these rules and regulations. And, if a chance comes to hear from any high class of Vaisnava, don't neglect that chance. You should hear from him.

We are singing here in this class, 'srita kamala kuca mandala', 'jaya radha jaya krsna', and so many other songs of this category. You are also singing the songs, 'munindra vrnda vandite' and 'namami nanda nandanam'. They are a very high class of songs. 'Yasomati-nandana braja bala nagara'. In the lifetime of Sri Prabhupada Bhaktisiddhanta Sarasvati Thakura this kirtana was prohibited. No unqualified person was allowed to sing it. Why? We should also not neglect the songs of Sri Bhaktivinoda Thakura, like Saranagati, and also the songs of Sri Narottama dasa Thakura – what he has told. We should also remember all these things. But those who are senior and sincere, who have developed some standard in their bhakti, should also try to hear and to sing these songs. This will be very helpful for them, but not for unqualified persons.

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I am therefore giving a hint of all these things. In the morning classes, I'm telling how we should practice vaidhi-bhakti, and now, in the evenings, I'm telling something about raganuga-bhakti. The progress of vaidhi-bhakti is very slow, but for qualified persons, those who can practice raganuga-bhakti, advancement in bhakti develops very, very soon.

krsnam niriksyā vanitotsava-rupa-silam
 srutva ca tat-kvanita-venu-vivikta-gitam
 devyo vimana-gatayah smara-nunna-sara
 bhrasyat-prasuna-kabara mumuhur vinivyah
 (SB 10.21.12)

["Kṛṣṇa's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen." (BBT)]

"O, see how fortunate are these demigoddesses, the wives of the demigods." Vanitotsava means that the demigoddesses were seeing this rasa, hearing the flute-song of Kṛṣṇa, and seeing His beauty. Although they were in the laps of their husbands, in their puspā-vimāna, flower-airplanes, they fainted. They forgot everything: "Where am I? What am I doing? Who am I?"

There is something here to note. Can demigoddesses see rasa-līlā? They can, but their husbands cannot. They are compared with the yajna-patnis, the wives of the brahmanas of Mathura. The yajna-patnis came to Kṛṣṇa and pleased Him with very sweet preparations, but their husbands were very far away. Similarly, the demigods were there, but what did they see? Nothing. They were hearing something, but not seeing all these mahotsava's, festivals, like rasa-līlā and others. Their wives were seeing, however. They were taking darsana.

The hearts of males are very hard – very hard. They will be very hard to melt. But the demigoddesses' hearts melted, and so they wished that, "We should serve the gopis." They can wish.

The gopis are saying. Devyo vimana-gatayah smara-nunna-sara. "We want to be demigoddesses. We want to die at once. These demigoddesses are helped by their husbands who brought them here in airplanes. We want to be demigoddesses, so that even if we are married, no harm. We will come and take the darsana of Kṛṣṇa, and we will see this rasa-līlā. Now we cannot. Our husbands are like demons. They don't allow us."

gavas ca krsna-mukha-nirgata-venu-gita
 piyusam uttabhita-karna-puṅgavāḥ pibantyah
 savah snuta-stana-payah-kavalah sma tasthur
 govindam atmani drsasru-kalah sprsantyah
 (SB 10.21.13)

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["Using their upraised ears as vessels, the cows are drinking the nectar of the flute-song flowing out of Kṛṣṇa's mouth. The calves, their mouths full of milk from their mothers' moist nipples, stand still as they take Govinda within themselves through their tear-filled eyes and embrace Him within their hearts." (BBT)]

Gavas ca. "What to say of all the demigoddesses, they are a higher species of jīva souls. Oh, we see that even the cows and their calves... what are they doing? From very far away they are hearing the flute of Kṛṣṇa."

The cows were grazing and their mouths were full of grass. When they heard Kṛṣṇa's flute-song, at once they did like this: [Sṛīla Mahārāja cupped his hands behind his ears, imitating the attentive cows.] They were drinking with the cups of their ears. They can do this. If you go out and do nāgarā-sankīrtana, the cows will come running. And what will they do? [Sṛīla Mahārāja again cupped his hands behind his ears.]

"These cows were making their ears like cups. Grass was there in their mouths, but they could neither swallow it, nor could they give it up. They forgot everything, and were simply drinking nectar through their ears. And what can we tell of their calves? They had been drinking milk from their mother's udders, and their mouths were full with milk, but they could neither swallow it nor could they give it up. What became of them? They became like statues. Like statues.

"So how wonderful they are. How fortunate they are. We want to die, and we want to become the cows of Kṛṣṇa — and the calves. Sometimes Kṛṣṇa comes to them and caresses them. Sometimes He is cleaning the backs of the cows, as though they are His mothers. He can wash their feet, and by this He is giving them the respect of mothers. So we want to die and at once become cows or calves. They are very fortunate. We are not fortunate. We cannot go to Kṛṣṇa. If He's going to the forest to cowherd, we cannot go. Our mother-in-laws will stop us and say, "Oh, you should be here. Otherwise a black serpent will come and bite you and you will die. No one will be able to save you. So you should be here."

These newly married gopīs quarrel with their mothers-in-law. "Why is your daughter going, and why are you, yourself, going there?"

"Oh, you don't know. We know. So you should not go. You are new. First you should be perfect here, and then you can go. Otherwise don't go."

nadyas tada tad upadharya mukunda-gitam
avarta-laksita-manobhava-bhagna-vegah
alingana-sthagitam urmi-bhujair murarer
grhnanti pada-yugalam kamalopaharah
(SB 10.21.15)

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["When the rivers hear the flute-song of Krsna, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murari's lotus feet and, holding on to them, present offerings of lotus flowers." (BBT)]

"These cows are animals. They are intelligent. But the river is nothing but a flow of water. Just see these rivers. They are like beloveds. When they see Krsna playing on His flute, and when they hear His flute-song, their currents stop and a whirling comes. Why is this? Unable to give up Krsna, they cannot flow forward. And from behind more water is coming. So what will be there? Whirlpools. These whirlpools are evidence that the rivers want to give their hearts to the lotus feet of Krsna. That water then goes up to embrace Him. This river wants to embrace Krsna. But Krsna is indifferent. Seeing this, she became shy, went down, took some lotus flowers, and offered them at the lotus feet of Krsna. Even a river - water - can do this, but we cannot. We cannot offer any puspa, flowers, to the lotus feet of Krsna. So we want to die and become the river water, and go to Krsna."

What more?

purnah pulindya urugaya-padabja-raga
sri-kunkumena dayita-stana-manditena
tad-darsana-smara-rujas trna-rusitena
limpantya anana-kucesu jahus tad-adhim
(SB 10.21.17)

["The aborigine women of the Vṛndavana area become disturbed by lust when they see the grass marked with reddish kunkuma powder. Endowed with the color of Krsna's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they feel fully satisfied and give up all their anxiety." (BBT)]

"O, see the forest girls. They are very low caste, with black faces. They are pulindya, from the hilly tribes, but still they are so fortunate. When Krsna goes to the forest, His footprints, mixed with some kunkum powder, comes on the grass. When the pulindya girls see this, they take that kunkum and smear it on their breasts. When they do this, they feel as if Krsna is meeting with them. But we cannot do even this."

There are very good explanations of this sloka by Srila Jiva Gosvami, Srila Sanatana Gosvami, and Srila Visvanatha Cakravarti Thakura. I've given only some hint. I've not explained so much. In India I have explained their commentaries, and a book has been published, called Venu-gita. If you want to know more, you can read that book. I think that my all books can help you so much. The explanation of Gita by Srila Visvanatha Cakravarti Thakura will help you more, more, more, and more. And the biography of my Gurudeva will also help you so much. All the books - about forty books - Upadesamṛta, Manah-sikṣa, Siksastakam and Jaiva-

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dharma will all help you so much – so much. So you should try to read them, and this will give you association of Vaisnavas.

hantayam adrir abala hari-dasa-varyo
yad rama-krsna-carana-sparasa-pramodah
manam tanoti saha-go-ganayos tayor yat
paniya-suyavasa-kandara-kandamulaih
(SB 10.21.18)

["Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Krsna and Balarama, along with Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Krsna and Balarama, Govardhana Hill appears very jubilant." (BBT)]

A gopi is telling to her sakhi, "O sakhi, hantayam adrir abala. See how fortunate is haridasa Giriraja Govardhana! Krsna walks barefoot on Govardhana, with His cows and friends. He plays in Govardhana's groves with the gopas and gopis. How fortunate he is. We want to be the dust of Govardhana, so that Krsna will come and we will touch His lotus feet. How lucky he is! Not only is he serving Krsna, he's giving the very pure water of Manasi-ganga, of Kusuma-sarovara, of Govinda-kunda, Apsara-kunda, and Naval-kunda, to the cows who drink their water. He also serves the cowherd boys by these waters, and besides this, he gives them so many fruits and flowers.

"Govardhana also gives colors to decorate Krsna." If you go there and put some water on a stone of Giriraja Govardhana, you will see that some colors will come from that stone. Various colors will come. So Govardhana also decorates Krsna.

"Giriraja Govardhana gives seats to all the children – very good, good seats. There is so much fragrance in his stones, as if kasturi, musk, is there. So we want to become a particle of dust of Govardhana."

The gopis are totally absorbed. If we will remember these pastimes, it may be that a greed will come to serve Krsna and Radhika, in the line of Mahaprabhu and Srila Rupa Gosvami. So Srimad-Bhagavatam is a very powerful grantha, scripture. We should hear it, but from those who are qualified. We should hear from a high class of Vaisnava, and always be observing the rules and regulations of vaidhi-bhakti.

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You know about the wives of the brahmanas of Mathura. The Mathura brahmanas were doing austerities, performing a fire sacrifice, at the border of Vrndavana and Mathura. So many brahmanas were there, and their wives had also come from Mathura to help them. One day Krsna came for cow grazing with the cowherd boys, and they were somewhat hungry. Their mothers had sent something to eat, but they had sent it to Bhandiravan, not here. The boys somehow came to this forest and thus missed their lunch. In this forest the trees were without any fruit. There were so many trees, such as asoka-vrksa, but they had no fruit at all. So all the cowherd boys were feeling hungry. They told Krsna and Dou [Balarama], "Oh, a big demon has come. Please save us."

Krsna asked, "What demon?"

"Oh, hunger has come. We are so hungry. Please save us."

"You should go to the brahmanas. Thousands of brahmanas are here, very learned and qualified. They can recite so many mantras, and they are now performing a fire sacrifice. They may be somewhat humble and polite, so if you go and tell them that, 'We have come with Krsna and Baladeva', they are sure to give something. So you should go and beg from them."

The boys went there, and what happened? You should tell what happened after that.

[Aranya Maharaja tells the story of Krsna and the wives of the Mathura brahmanas]

There are many teachings in this pastime. How did this attachment for Krsna come in the hearts of the vajna-patnis? How? They used to hear about Him. From where? They would hear from anyone coming from Vrndavana, from Vraja, Fruit-sellers and so many brahmanas used to go to Vrndavana and hear about Krsna and see Him. They would then return to Mathura and tell about the beauty, qualities, and smiling of Krsna. So gradually the Mathura brahmanis became attached. Why are we not attached? We would like to be, but no attachment is coming. There are so many unwanted things here in our hearts. Sometimes, although coming to classes, some want to leave and return to their former ways. And some have returned. They don't like to remain here because their hearts are full of worldly desires for sense gratification, and so on.

Therefore, even though you will hear, attachment to Krsna will not come. But, when your heart is free of all these things, even if you will hear very little, like the vajna-patnis, attachment is bound to come. It will come. The vajna-patnis were waiting, "When will we see Krsna? When will we meet? When will we serve?" After a very long time Krsna mercifully came without apparent reason. That day He did not go to the destination to which He was supposed to go (Bhandiravana). Rather, He came to this side.

For those who are so much sincere, who have no worldly desires, Krsna arranges a pure guru. That guru goes to him, just as Srila Swami Maharaja came to these countries. So

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Krsna makes arrangements. He sends a high class of devotees from whom, you should hear. All arrangements are made by Krsna.

In this way, attachment very quickly came in the hearts of the yajna-patnis. When they heard that Krsna had come very near, and that all the cowherd boys including both Rama and Krsna were all very hungry, they forgot everything. Whatever they had prepared for helping their husbands with the sacrifice, they brought without hesitation to Krsna. Krsna saw this and became very happy.

Any of the yajna-patnis who had been checked in her house, locked in her house, had left her body in separation. But she arrived first, before the others. She arrived by a miracle. Her separation mood had washed away all of her unwanted things – everything – and she reached there.

Krsna told the yajna-patnis, "Now you have brought preparations to Me. I'm accepting them, and I'm very happy. Now you should return to your homes, and serve your husbands. Even if they are blind, if they are lame, if they cannot earn any money, if they are not beautiful, and even if they are handicapped, you should not give up your husbands. Even if they chastise you, you should not give them up. You should be very tolerant and return back to them."

They replied, "You should remember Your promise."

What was His promise?

ye yatha mam prapadyante
tams tathaiva bhajamy aham
(Gita 4.11)

What is the meaning?

[Pundarika:] Ye yatha mam prapadyante tams tathaiva bhajamy aham. In this verse Krsna is telling us, "I reciprocate with devotees according to how they worship Me, equally and in the same manner."

[Srla Narayana Maharaja:] So they are telling Krsna, "You should follow sastra. We are following and giving up all things. Sarva-dharman parityajya mam ekam saranam vraja. We have given up everything: our husbands, our children, our chastity, dharma, adharma, and all other things. We have given up everything and we have come to You. Now you should accept us. Otherwise You are breaking Your promise."

"Still", Krsna told them, "You should go and serve them."

They said, "How can we go? Our heart is with You. We cannot walk. Where will we go and what will we do?"

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Then Krsna told them, "Return to your home, and all the brahmanas will apologize to you and honor you. So return back."

Why He has said this? They are brahmanis. They also have children. They were not gopis. Krsna can have mercy upon all those who are brahmanas, non-brahmanas, and anyone else. However, for entering rasa, He can accept only the gopis. He accepted these brahmanis, but He informed them, "By this body you should return. In your next birth, because at the time of death you will be remembering Me, you will quickly enter the womb of any gopi in Vraja, and then you can meet Me and serve Me in that form."

Krsna cannot accept anyone if they are not following the gopis, and therefore Sri Caitanya Mahaprabhu brought this wealth from Goloka Vrndavana, from Sveta-dvipa, this mood of the gopis. Before Caitanya Mahaprabhu, no one knew all these things. Even Sri Jayadeva Gosvami was some what fearful. [Although Krsna Himself was giving him inspiration in his heart, he hesitated to write about Krsna's subservience to Srimati Radhika, due to his awareness of Krsna's Godhood,] He had some doubt, And Ramanuja and Madhvacarya, could not even speak about these subjects.

On the other hand, Sri Caitanya Mahaprabhu taught all these things. The root is Madhavendra Puripada and Isvara Puripada, and then, in the line of Caitanya Mahaprabhu, is Srila Rupa Gosvami. You are lucky, very lucky, that you are all in the line of Sri Caitanya Mahaprabhu and Rupa Gosvami. Though you have so many worldly desires, no harm, By hearing, and hearing, attachment to Krsna will come. A relation will come: a very strong relation will come.

Gradually you should give up all worldly things. One day you will have to give them up. Old age is coming very soon. You cannot be happy in this world without doing harinama sankirtana, hearing hari-katha, and practicing all other devotional activities. So try to follow. I will explain more tomorrow. Gaura-premanande!

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