

[Today, Sept 8, 2003, is the divine appearance day of Srila Bhaktivinoda Thakura. Srila Narayana Maharaja is on route to Jammu, Kashmira today, to hold a one week hari-katha festival there, so we in Vrndavana-Mathura will not be able to hear his glorification of the Thakura. We ask you to kindly accept this class, wherein he glorifies Srila Bhaktivinoda Thakura's mood of devotion by glorifying his song Vibhaveri Sesa. Hundreds of thousands of devotees around the world sing this song to their deities daily, and we pray they will be happy to read this very deep explanation for meditation, as given by Srila Maharajaji:]

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

EXPLANATION OF VIBHAVERI SESA

Germany: Dec. 12, 2001

Today we were singing 'vibhavari sesa aloka-pravesa nidra-chadi' utho jiva.' (From The song, Vibhavari Sesa, End of Night, by Srila Bhaktivinoda Thakura). What is the meaning?

[Dhrstadyumna dasa:] Now the night is over and dawn is coming. All living entities should wake up with the rising of the dawn and chant these names of the Lord.

[Srila Maharaja:] What is the meaning? Try to hear very carefully.

[Syamarani dasi:] Srila Bhaktivinoda Thakura is calling out to the jivas, "Now the night is over." Night does not only mean nighttime. He is calling, "Now is the time to wake up. Now is the time of nisanta-lila, the time to give up the darkness of ignorance, the time to begin bhajana of the holy names of the Lord. Bolo Hari Hari, Mukunda Murari. It is not that Lord Sri Krsna is in His holy name, or that He has taken the form of the holy name. The holy name is Sri Krsna Himself, and the holy names perform all the wonderful pastimes of Putana-ghatana (Krsna the killer of Putana-witch), Yasoda-nandana, and so on. Srila Gurudeva has often said we should chant all these names, remembering the pastimes in relationship to those names, and weep in separation in the mood of Srila Bhaktivinoda Thakura.

[Srila Maharaja:] We have forgotten Sri Krsna Bhagavan since the beginning of creation. From time immemorial, from the beginning, we have forgotten that we are Krsna dasa, servants of Sri Krsna. This is called night. By Krsna's causeless mercy we were especially given the very strong boat of this human form, and He has given us sat-guru. This is His causeless mercy. He has given the favorable winds of sadhu-sanga, and He has given the human body and intelligence. He has given everything, and this is called morning. Vibhavari-sesa means, "Now your darkness, your night, is about to go, and morning time is coming. If you utilize these opportunities in a good way, your darkness will leave very quickly."

Bolo hari hari, mukunda murari, rama krsna hayagriva. Why did Srila Bhaktivinoda Thakura write 'Dasarathi Rama'? Dasarathi Rama is not a different avatara from Lord Krsna. Srila Bhaktivinoda Thakura explains that Lord Rama is also Lord Krsna. When

Krsna performs His pastime of establishing maryada (rules and regulations, etiquette, and worship in awe and reverence), He is called Rama. The pastime of Rama is also one of the sweet pastimes of Krsna. The pastimes of Putana-ghatana, Nrsimha, Vamana, and all other incarnations are actually all the sweet pastimes of Svayam Bhagavan Krsna Himself.

Ravanantakara. Sri Krsna is very powerful. He can kill Ravana, Kamsa, Jarasandha, and so many others, but He is makhana-taskara (the butter thief) at the same time. He is omniscient and also mugdha. Mugdha means bewildered and knowing nothing. Lord Krsna is both at the same time. Guru is also like this; in some cases he may also play in this way.

Ravanantakara-rama, and gopi-jana-vastra-hari. Krsna stole the clothing of the gopis. He is Maryada Purusottama (the establisher of religion), and sometimes He is gopi-jana-vastra-hari (He who steals the garments of the young gopis). This pastime is apparently against the principles of religion, and this is very hard to reconcile, but Srila Bhaktivinoda Thakura is reconciling it here.

Vrajera-rakhala. This means that Lord Krsna is the protector of Gokula or Vraja. Gopavrndapala. He is the protector of all the 'gos,' such as the gopas, gopis, and govatsa (calves) in Gokula. Citta-hari-vamsi-dhari. By His flute playing He attracts the hearts of all. Ananda-varhdhana, prema-niketana, phula-sara-yojaka-kama. What is the meaning?

[Sripad Rama-Sraddha dasa:] Krsna is like the transcendental Cupid who throws arrows of flowers; flowers of kama. These arrows are actually meant to...

[Srila Maharaja:] For whom is this word used.

[Sripad Rama Sraddha dasa:] For the gopis of Vrndavana.

[Srila Maharaja:] Is the word used for Sri Krsna or for His arrows? Do you understand the question? What do you mean by 'arrows of flowers'?

[Devotee:] It refers to Krsna Himself, not to outside arrows. The arrows are Krsna's eyebrows, His eyes, His smile, and His cheeks. By His senses and His sensory engagements, He enchants all the gopis.

[Srila Maharaja:] Krsna Himself is the arrows of flowers. He enchanted the gopis by His glancing, His smiling, especially His flute playing, His walking, His movements, His speaking, and everything else about Him. For example, He called all the gopis in the dead of night by His flute playing, and then joked with them by saying, "Oh, the night is very dark. You should go home." Krsna is therefore called phula-sara-yojaka-kama. Puspabanaya dimahi. This means, "I meditate on puspabana, the (embodiment of the) arrows of flowers, His form, senses, and everything else about Him."

Gopangana-gana citta-vinodana, samasta-guna-gana-dhama. Yamuna-jivana. Sri Krsna Himself is Yamuna-jivana. All the gopis are attracted by His sweet pastimes on the bank of Kalindi, Yamuna. If He were not there, the gopis would not have come there. He is Yamuna-jivana, the life of the sweet pastimes that take place on the bank of the Yamuna.

Manasa-candra-cakora. What is the meaning?

[Syamarani dasi:] The cakora bird only drinks the moonlight. Krsna is the moonlight for all the gopis who don't look anywhere else for their sustenance. They only look towards Krsna, and they become attracted.

[Srila Maharaja:] No. You have given the opposite meaning (or the general, external meaning). Krsna Himself is the cakora of radha-manasa. He always tastes the beauty and sweetness of Srimati Radhika.

[Sripad Madhava Maharaja:] Without the moon, the cakora bird cannot survive. Similarly, without Srimati Radhika, Krsna cannot survive.

[Srila Maharaja:] You must know the meaning of all these words. All are names of Krsna Bhagavan, from 'top to bottom'. Yogendra-vandana, Nanda-nandana, and Vraja-jana-bhaya-hari are all names of Krsna, and they perform so many sweet pastimes.

This song, Vibhavari-sesa, and also Yasomati-Nandana, which is also by Srila Bhaktivinoda Thakura, are the topmost, sweet glorifications of Krsna. They are very elevated songs. Nama-sudha-rasa. Nama-cintamani krsna caitanya rasa-vigraha. Nama is rasa-svarupa (the embodiment of transcendental mellow relationships), Krsna is rasa-svarupa, and His pastimes are the same. There is no difference at all. These sweet pastimes of Lord Krsna are rasamayi, composed of rasa, as is Krsna Himself; and His names are of the same quality.

Gao krsna-yasa, rakho vacana mana mora. "O mind, you should try to follow my words. You should have a strong belief in my words. If you chant, you will realize all the mellow tastes in Krsna, and your life will be successful."

Gaura Premanande!

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