

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

"YOU MUST RETURN"

[A class on Srila Sanatana Gosvami's Brhat-bhagavatamrta]

Mathura, India: September 6, 2003

[As you may know, Parama-pujyapada Srila Narayana Maharaja gave a series of twenty nine classes on Sri Brhat-bhagavatamrta. Ten classes were sent out to you in chronological order. This is number eleven, and eighteen remain to be sent out. We apologize for not being able to send them in a row. In between we send other classes. This is simply because we are fallen souls and can't keep up with the flood of nectar coming from all sides. That is, this Brhat-bhagavatamrta series, the Navadvipa-Vrndavana Parikrama series, the Vintage-class series, the regular classes series, the remainder of the Western Tour series and so on. They all seem to be demanding to be published first. "Please publish me first." "No, publish me first." We can only send out one class about every three days, so we simply can't keep up. Please excuse us.]

[A summary of the Brhat-bhagavatamrta class series thus far is that Sri Narada Muni has gone to Dvaraka, via the celestial skyways, in his search to establish the glory of the greatest recipients of Lord Krsna's mercy – the gopis of Vrndavana. There in Dvaraka, he instigated a discussion between Krsna's associates, and in the course of the discussion there was a consideration of the possibility of Krsna returning to Vrndavana. The following is a continuation of that discussion:]

Baladeva Prabhu has been hearing the conclusions of Rohini Maiya – who had been describing the separation of the cows in Sri Vrndavana.

Baladeva Prabhu added, "What to speak of the cows in Vrndavana; due to separation from Krsna, even the deer, does, cuckoos, birds, beasts, trees in Bhandiravana and elsewhere, creepers and blades of grass have all become completely dried up.

"Day by day, all the mountains, such as Sri Giriraja Govardhana, become increasingly lean due to their grief in separation, and gradually they are disappearing into the ground. Giriraja Govardhana was more than one mile high, and now it is entering into the ground and disappearing."

"This is the condition of the Vrajavasis since Krsna went to Mathura and then Dvaraka. If the trees, creepers, animals and mountains are in this condition, what will be the condition of the gopis of Vrndavana? Even the river Yamuna has dried up. Now it has become like a thin stream. In Krsna's absence the peacocks no longer dance and the bumblebees no longer take honey from the flowers."

Baladeva Prabhu then told Sri Krsna, "For the sake of the Vrajavasis, gopas and gopis, You must return to Vrndavana. The only reason they remain alive is that

they remember your promise and think, 'Krsna is satyasankalpa; He always speaks the truth. So He will certainly return.' Only with this hope do they stay alive – just about stay alive. "But for how long can they remain alive? If You don't go at once to Vrndavana and give mercy to the Vrajavasis, Yamaraja will give his mercy – which means that they must give up their lives. Krsna, You must return to Vrndavana. Automatically, by meeting with You, the Vrajavasis' grief of separation will go away. There is no other way.

"The poison of Kaliya was so strong that it killed all the birds, and many of the Vrajavasis became unconscious. You delivered them from this, so won't You deliver them from this present pain of separation? They cannot give up their life by jumping from Giriraja Govardhana, because Govardhana has become too small. The Vrajavasis stay alive by uttering Your name – even in a negative way, by making statements like, 'Krsna is so cruel.' They are always absorbed in krsna-katha." This means that discussions about Krsna and His name are amrta (nectar) and makes one immortal (amrta).

tava kathamrtam tapta-jivanam
kavibhir iditam kalmasapaham
sravana-mangalam srimad atatam
bhuvigrnanti ye bhuri-da janah

["The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent." (Srimad-bhagavatam 10.31.9)]

Sri Baladeva continued, "All the Vrajavasis have given up eating, drinking and speaking with their family members or anyone else. They only call out the name, "Krsna! Krsna! Oh Krsna, when will You come back to Vrndavana?"

Hearing this, Lord Sri Krsna felt intense pain – because His heart is softer than butter and He cannot tolerate the pain of others. He cried loudly and He kept His arms around the neck of Baladeva Prabhu, embracing him. Tears flowed from His eyes like the flow of Ganga and Yamuna. He began to roll on the ground, fainted and became unconscious.

Rohini-maiya, Devaki, Rukmini, Satyabhama and all the ladies in the innermost chamber of the palace, and all the male members present, could not keep their patience for another moment. They all broke down crying and felt so much pain of separation that there was nobody left to console them.

At that time, from Bramhaloka, Catur-mukha (four faced) Lord Brahma saw what was going on. He therefore came along with his associates, various Vedas in the form of demigods, and arrived in Dvaraka.

Now, seeing the condition of Sri Krsna, Brahmaji became bewildered and was about to weep. He thought, "By the influence of maya, Lord Krsna's illusory energy, anyone may become bewildered; but how can Krsna Himself become bewildered?" He wondered, "What is Krsna's inner desire?" He then understood that Lord Krsna wanted to show the entire universe the greatest recipients of His mercy. The gopis, and among them Srimati Radhika, are the greatest recipients.

Brahma saw that all had fainted. Garuda was weeping and also about to faint. Brahma addressed Garuda and said, "O carrier of Lord Krsna, please come here. He consoled Garuda and said, "Please take Sri Krsna and Sri Baladeva on your back, and bring Them in the midst of the ocean where there is a mountain named Raivata." Garuda is not an ordinary bird. He is able to do anything and everything.

"By the desire of Lord Krsna and myself, Visvakarma (the demigod architect) made 'New Vrndavana.' If one stands in the middle of this place, he will see it as Vrndavana. If he moves to the outskirts, however, he will understand that it is not. While standing in the center one cannot understand whether he is in Vrndavana or another place."

Visvakarma made murtis (worshipable statues) of Nanda Baba and Mother Yasoda. They were extremely attractive and looked like they were moving and about to talk. In this world a murti simply stands and does not speak, but those made by Visvakarma seemed as though they were just about to talk. He also made many cows, calves and green grasses. It seemed as though the cows were grazing. Brahma thus told Garuda to take Sri Krsna and Sri Balarama, and put them in the midst of the Raivata Mountain.

Receiving the order from Lord Brahma, Garuda gently placed Krsna and Baladeva on his back and carried them to Raivata Mountain. From there he flew into the sky and situated himself there so that he could see their next pastimes – and no one could see him.

Narada thought, "I am the root of all these problems. All these calamitous events are due to me. So what should I do now?" He therefore also went there and situated himself in a place where he could see upcoming pastimes. Brahmaji ordered that no one else could go except for Mother Rohini.

There, Krsna could not understand whether He was in Vrndavana or anywhere else. He also could not distinguish if the murtis were 'original' or murtis.

While watching the pastimes from the sky Garuda shielded the brothers and their associates from the strong sun and heat by his large wings. In the meantime Brahmaji very skillfully sent Vasudeva and Devaki back to their own homes, because as parents they are not allowed to see the pastimes of Krsna with the gopis.

Uddhava positioned Padmavati, Satyabhama, Rukmini and others at a distance behind a bush, so they could witness the pastimes but so that Krsna would not be able to see them. Otherwise, their presence would disturb the pastime.

Gradually, Lord Baladeva became conscious and realized Brahma's desire and plan. He took some water and cleaned Krsna's face and body. Krsna was weeping bitterly and lamenting so much that His tears glided down from His eyes to his chest. Due to the tears mixing with dust from the earth, some muddy spots appeared on His body, and Baladeva Prabhu removed them. He dressed Krsna the way He used to dress when He was in Vraja. He put a peacock feather on His head, a flute and buffalo horn in His waist belt, and srngara under his armpit.

He embraced him and said, "O my dear brother, wake up. Mother Yasoda and Nanda Baba are thinking, 'Why is my son sleeping so much?' Not only that, look! All the gopis are walking towards you. Everyone is whispering and wondering, 'Why is He sleeping so long?' Don't delay. Please get up, please get up or they will joke about you."

Sri Krsna became somewhat conscious. He opened His eyes, yawned and stretched His body, chanting, "Siva, Siva, Siva - May everything be auspicious." He previously did that in Vraja. Seeing Nanda Baba, He offered pranama with folded palms, and He became ashamed.

Then He saw Mother Yasoda standing close by. In Vraja, whenever He would come home late, Mother Yasoda would be standing in the same position as now. He noticed that there was some butter in His mother's hand, just as she used to have in Vraja. He smiled and posed for her in a dancing position, just as He would do in Vraja. He took the butter from her and said, "O Mother, I came so late. I had many dreams – I dreamed that I gave up Vraja and went to Mathura, and then to Dvaraka; and I married 16,108 queens. Each queen had 10 sons and one daughter. Now it is late. When I come back I will give you the details, so don't worry." Krsna held the butter in His hand but didn't eat it, because He could not eat it without first offering it to Baladeva Prabhu. Nowadays there is no such affection between brothers. Nowadays brothers quarrel with each other, but Krsna and Baladeva did not quarrel.

Baladeva said, "O Krsna, please come quickly. Sridama and Subala cannot control the cows; so please come quickly."

Lord Krsna said to Baladeva Prabhu, "O Brother, if you will believe me when I tell you what I have seen in My dream, I will tell you everything in detail in the forest."

The above narration was spoken to Pariskit Maharaja to his mother, and he advised her to listen carefully.

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