

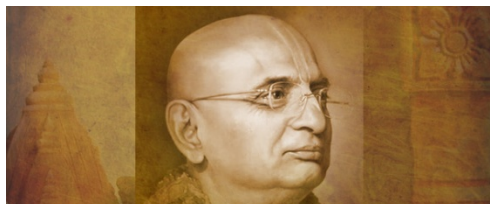
Ocean of Nectar

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1. HOW TO KNOW KRISHNA THROUGH BRAHMA SAMHITA (PART 3)

BRAHMA SAMHITA TEXT 42

*ananda-cinmaya-rasatmataya manahsu
yah praninam pratiphalan smaritam upetya
lilayitena bhuvanani jayaty ajasram
govindam adi-purusam tam aham bhajami*

TRANSLATION

I worship Govinda, the primeval Lord, whose glory ever triumphantly dominates the mundane world by the activity of His own pastimes, being reflected in the mind of recollecting souls as the transcendental entity of ever-blissful cognitive rasa.

What a beautiful description. His glory ever triumphantly dominates the mundane world by the activity of His own pastimes. Krishna dominates the material nature by His pastimes. He is the Supreme and His glory is ever increasingly established in this material nature. He is constantly establishing His supremacy. Those who remember and meditate on Krishna's pastimes through them in their hearts Krishna manifests. It has been described that Krishna's pastimes are

manifest in three ways: i) In the spiritual sky where Krishna's eternal pastimes are going on; ii) In the material nature in Vrindavan where Krishna is performing His pastimes and that pastimes are also continuously going on. There are innumerable universes and Krishna's pastimes are going on; and iii) In the hearts of the pure devotees. When a pure devotee sees Krishna in his heart, he doesn't see just Krishna alone standing there. He sees Krishna with His associates, entourage, paraphernalia in His abode.

Like Brahma saw Krishna where did he see Krishna? Actually, he saw Krishna's pastimes in his heart but from the description we can see that Brahma was witnessing Krishna's transcendental and eternal pastimes. Krishna's pastimes are manifested like this in three different ways.

BRAHMA SAMHITA TEXT 43

*goloka-namni nija-dhamni tale ca tasya
devi-mahesa-hari-dhamasu tesu
te prabhava-nicaya vihitas ca yena
govindam adi-purusam tam aham bhajami*

TRANSLATION

Lowest of all is located Devi-dhama [mundane world], next above Mahesa-dhama is placed Hari-dhama [abode of Hari] and above them all is located Krishna's own realm named Goloka. I adore the primeval Lord Govinda, who has allotted their respective authorities to the rulers of those graded realms.

This is the ultimate geography, geography of the material and spiritual nature. This material nature is the devi-dhama, the abode of Maya devi, Durga, who is sustaining the entire material nature. This material nature is the abode of Durga-devi. Beyond that is Mahesa-dhama the abode of Lord Shiva and beyond Mahesa-dhama is Vaikuntha or Hari-dhama and beyond that is Goloka Vrindavan. This Goloka is Krishna's own spiritual abode. In each of them the respective opulences are manifested or established. Actually, they are progressively more opulent. Mahesa-dhama is more opulent than Devi-dhama. Hari-dhama or Vaikuntha is more opulent than Mahesa-dhama and Vrindavan is most opulent.

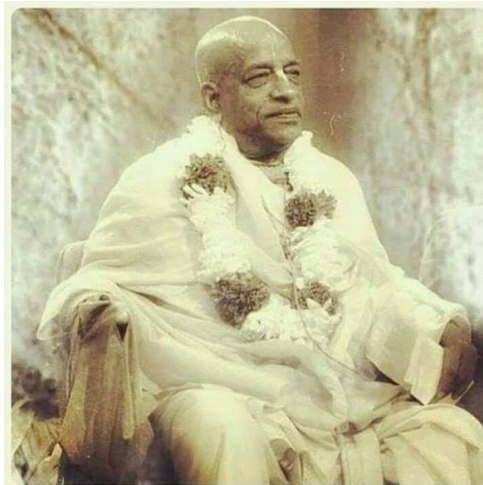
Actually the queens of Dwarika, Rukmini devi when she got the news that Krishna had been kidnapped by the cowherd folks. Krishna went to Kuruksetra on the occasion of the solar eclipse and the residents of Vrindavan also came to take bath in Syamantapanchak on the occasion of solar eclipse. In India since time immemorial this custom is going on, it's a custom that at the time of solar eclipse one takes bath in Syamantapanchak and it is considered to be very auspicious and beneficial. 5000 years ago Krishna also came to take bath there, when the Lord came He enacts His pastimes in this way as if He is an ordinary person. Everybody went so Krishna also went with Baladeva and Subadra his sister and of course They had their entourage and associates. After the solar eclipse the next day, when they all were preparing to leave Krishna was already on His chariot and at that time the Gopis got the information that Krishna was there. As soon as they heard Krishna was there, immediately they ran to Krishna and they came and found that Krishna was already on His chariot, just about to leave, after 100 years. After Krishna left Vrindavan to kill Kamsa, He went to Mathura and did not go back to Vrindavan, apparently. The inside story is something else which was briefly discussed yesterday. After hundred years they met Krishna again. Radharani was disappointed to see Krishna in that way. This has been very beautifully described in CC, she felt, "was this really Krishna? Krishna doesn't look like this, This Krishna has a crown on His head, and Krishna wears a peacock feather. Our Krishna wears flower garlands but this Krishna has so many jewels and ornaments and armors. Our Krishna carries a flute in His hand and this Krishna has a sword, bow and arrows. He is a prince." Radharani could not relate to this Krishna, therefore the residents of Vrindavan understanding Radharani's mind, they decided to take Krishna to Vrindavan. They got hold of the chariots, Krishna's chariot and started to pull it towards Vrindavan and that is the

Ratha yatra festival. The residents of Vrindavan are taking Krishna from Kuruksetra to Vrindavan to unite Krishna with Radharani. In the meantime the news reached Rukmini devi. Three days passed and Krishna had not returned so Rukmini was really worried what happened to Krishna and then she got the news that the residents of Vrindavan kidnapped Krishna. Can you imagine the prince has been kidnapped? Rukmini got really upset, "How dare they do a thing like that!" She took the army and went to Vrindavan, surrounded Vrindavan with the army, arrested all the residents, they all were brought to her with their hands tied up like criminals. She was judging and of course they had a lawyer to plead their case. The gopis lawyer was Lalitadevi and the public prosecutor was Narada Muni taking Rukmini's side.

One question was raised although Krishna has everything in Dwarika where there is no lack of anything, then why is He so attracted to Vrindavan? Although Krishna expanded Himself into 16 000 forms and with each queen Krishna was present and those 16 000 queens had 16 000 palaces and Krishna expanded Himself into 16 000 forms. They noticed that during the day Krishna was absent minded. Absent minded means His mind is somewhere else. They used to feel that although Krishna was there with them His mind was somewhere else. At night while sleeping Krishna would call out to the residents in Vrindavan. During the day Krishna's mind was in Vrindavan and at night Krishna is in Vrindavan. Rukmini devi wondered why Krishna's heart is always in Vrindavan. Lalitadevi got a chance to point out the glory of Vrindavan, "all the trees of Vrindavan are desire trees, the land of Vrindavan is made of cintamani, the cows here are Surabhi cows, the water here is nectar so if the residents want they can get anything they wanted. You talking about opulence you can't imagine what opulence Vrindavan can have. They do not want anything but Krishna and because of their intense love for Krishna they only want Krishna and nothing else. Therefore Krishna is always attracted to Vrindavan because of their love. It is their love that is always attracting Krishna. The sweet sweet pastimes. In this way Rukmini devi got to know about the glory and supremacy of Vrindavan and the position of the residents of Vrindavan. Then you know what happened? Rukmini devi said "I wanted to see the rasa dance, I heard so much about rasa dance." Krishna was enacting rasa dance with gopis.

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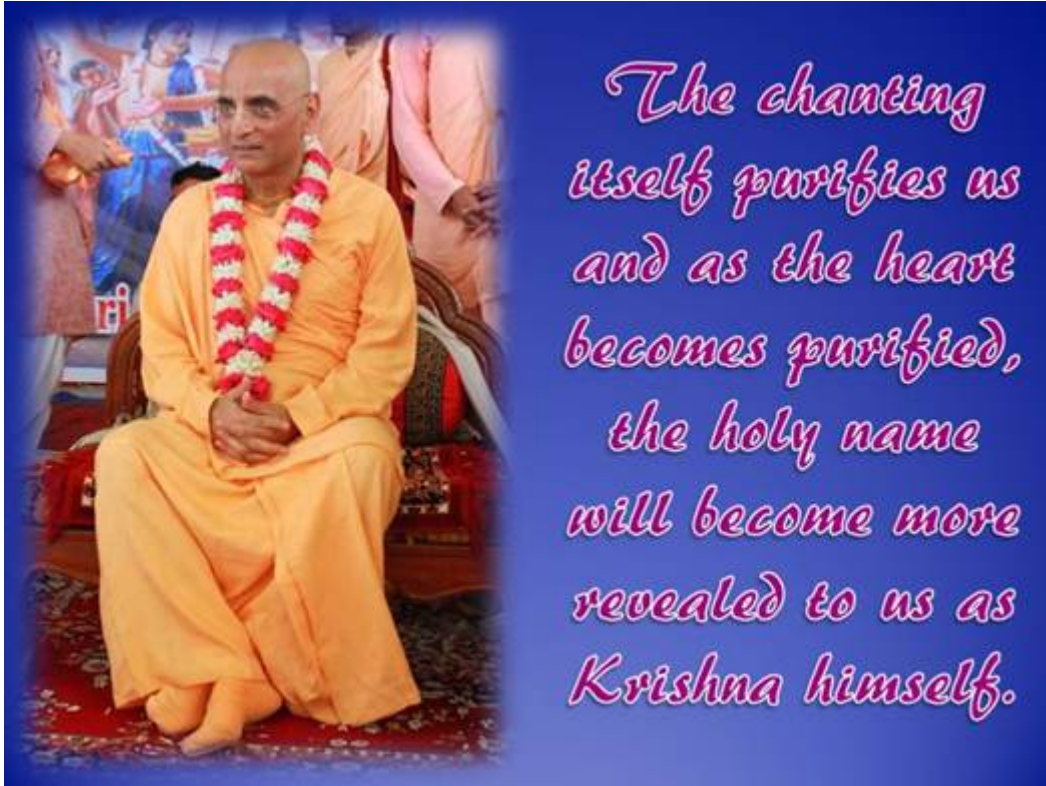
SRILA PRABHUPADA APPRECIATION



Srila Prabhupada also liked Hamsaduta Swami's chanting. Maharaja had a sweet but powerful voice with a unique high pitched and penetrating tone. Prabhupada would sometimes send for him and ask him to chant the Brahma-samhita prayers- govindam adi-purusam tam aham bhajami. The melody was so touching and had such a magical effect that even today, when I think of Srila Prabhupada in his room, lying on his bed in a meditative mood, I hear Hamsaduta singing in his high melodious voice. (Extract from "Ocean of Mercy" book written by HH Bhakti Charu Swami Pg. 193)

3.

GURU MAHARAJA'S INSTRUCTIONS



*(The content of this E-magazine was based on a lecture given by His Holiness Bhakti Charu Swami in November 2005)
(Compilation & editing by Hemavati Radhika dasi)*