

# VENU GEET

This seminar is given by HH Radha Govinda Swami Maharaj, on the topic – Venu Gita – at Haridwar.

All of you have assembled here on this topmost purifying Haridwar, at the banks of Mother Ganga to hear on the lilas of The Supreme Lord Sri Krishna. I glorify all of you and thank all of you for this. One is to desire, and other is to come here and hear listen, why will Krsna not be pleased ? I am also fortunate to glorify the Lord in midst of you devotees. On the banks of Mother Ganga, I am glorifying that person from whose very feet Mother Ganga has emanated. What could be more auspicious than hearing on the topics of the Lord ? Shastra says that one should bathe the body with waters of Ganga and bathe the soul with Krsna katha.

sri-suka uvaca

tayos tad adbhutam karma

davagner moksham atmanah

gopah sribhyah samacakhyuh

pralamba-vadham eva ca

TRANSLATION

Sukadeva Gosvami said: To the ladies of Vrindavana, the cowherd boys then related in full detail Krishna's and Balarama's wonderful activities of delivering them from the forest fire and killing the demon Pralamba.

Sukadeva Goswami says on the banks of Ganga – The wonderful activities of Krsna and Balaram's were described by the gopa boys to the gopis in Vraj. What was the wonderful activity ? The drinking of fire by Krsna and the killing of Pralambasura by Balaram. Both were performed on the same day. Krsna drank the forest fire with his mouth, this was an amazing event that had happened. And also the event of Balaram killing the demon Pralamba. Today we are talking about it after 5000 years. But they were saying it on the day that it happened. So you can imagine with what intensity and excitement these topics were discussed and heard !! Who were the listeners ? Mostly the Gopis with Vatsalya bhav and the Gopas . samacakhyuh – they described in full, complete details, with lots of anurag. Who were the listeners ? – Gopa vrddhas ca gopyas ca – the elderly gopas and the elderly gopis. Not that ONE gopa was saying the lila. Rather everyone of them were so excited in telling the various things related to the

lila. Each one would say and another would interrupt to fill in something which must have been missed out. In this way, everyone was describing the lila. The forest fire lila happened later and Pralambasura vadh had happened before. However, while describing the kids first said the forest fire lila and then the Killing of Pralamba. In the Forest Fire lila, everyone was put into danger, and so this lila had put them into such an anxiety that they were anxious to say it first. Whereas, In the Pralamba lila , only Lord Balarama was in trouble. No one else was in trouble. So they were all excited about mentioning the Forest Fire lila first.

gopa-vriddhas ca gopyas ca

tad upakarnya vismitah

menire deva-pravarau

krishna-ramau vrajam gatau

TRANSLATION

The elder cowherd men and ladies were amazed to hear this account, and they concluded that Krishna and Balarama must be exalted demigods who had appeared in Vrindavana.

SB 10.20.2

Now this sloka explains what was the reaction of the gopas and gopies who heard these incidents. They were vismay – surprised. How could Krsna drink the fire ? How could Balaram kill such a demon !! And being surprised, they felt that Krsna and Balarama would be devatas. So, then their vatsalya bhav should reduce. But, no, it never got reduced. For some time they would think Krsna and Balaram are devatas, but then, their natural love for Them would take over, and they would be overcome with the feelings of PROTECTING the two kids from disasters. And then , they would advise Nanda Baba - Baba, please keep them at home, do not send them out to the forest alone, see how many dangers are befalling them !!. Nanda Baba would decide this – yes, I will not send them, but then, the next day the same thing would happen again. Why ? Because, none of the gopa boys would go without Krsna-Balaram, and neither would the cows move a step without them both. And Krsna Balaram would convince Baba and then go off to the forest by themselves with their friends and cows. So, Mother Yasoda and Nanda Baba would give them so many advises to Their friends – don't let him go anywhere alone, don't let him be out in the sun, comeback much before the sunset. Yasoda maiya would pack lunch for them and advise their friends that – “please ensure that every half hour Krsna should eat something, he gets hungry a lot. (And the proof of his hunger is that he would barge into anybody's home to eat.) In the forest, where there is any home? Don't allow him to eat any bitter fruits, don't let him climb on any tree, don't let him enter any caves, he has too much interest in bathing in Yamuna, don't allow him to bathe

anywhere.....”.etc.etc. In this way, Maiyya and Baba would send them to the forest again, giving a million advises to the gopa boys.

This Forest fire lila happened during the summer season. So, now the Rainy and autumn seasons are being described in Srimad Bhagavatam. Srila Sukadev Goswami is saying in the order of the seasons. In Vrndavan, even during summer, the spring season would always be experienced, that is the beauty of the seasons of Vrndavan. Yamunaji will be full of water, all the ponds and lakes are full, cool air is always flowing, no living entity even animals have any sort of enmity to one another..... In order to describe the LILAS during the Rainy season, here the season is being described first. Just like one decorates the stage before enacting a play on the stage, similarly the seasons are described before mentioning the lilas. The name of this chapter is – “The Rainy season and Autumn season in Vrndavan “

## RAIN BACKGROUND

tatah pravartata pravrit

sarva-sattva-samudbhava

vidyotamana-paridhir

visphurjita-nabhas-tala

## TRANSLATION

Then the rainy season began, giving life and sustenance to all living beings. The sky began to rumble with thunder, and lightning flashed on the horizon.

As Krsna is looking up to the sky, Sukadev Goswami is describing what is being seen by Krsna. The rainy season began. Sarva sattva samudbhava - During the rains, all kinds of living beings are born and they flourish. Hence, Rainy season is like a mother to all living beings. Mother gives birth and nourishes the living entity. Similarly the Varsha ritu, or Rainy season is a mother to all living entities. This season feeds and nourishes all kinds of living beings. We should remember Vrndavan while hearing these descriptions. Vidyotamana paridhir – In this season, the lightning flashes so much that all the directions upto the horizon are lightened up. The thunder and lightnings are the shobha/beauty of the Rainy season. They say that the devatas are having their meetings at this time, when the thunder and lightnings happen. Krsna also has his meetings with his sakhis in the forest. In this season the sun and the moon have their meetings. Visphurjita nabhas tala – There is lots of rumbling in the sky due to the

thunder. Along with the descriptions of the rainy and autumn season, here, Sukadev Goswami is giving us two kinds of teachings – on the things we should accept and the things that are to be rejected.

sandra-nilambudair vyoma

sa-vidyut-stanayitnubhih

aspashta-jyotir acchannam

brahmeva sa-gunam babhau

#### TRANSLATION

The sky was then covered by dense blue clouds accompanied by lightning and thunder. Thus the sky and its natural illumination were covered in the same way that the spirit soul is covered by the three modes of material nature.

The first teaching he is giving us, is by describing the Sky. Which sky ? That very sky which is always seen beautiful, at all times, is now not seen, being covered by the dense blue clouds, lightnings and thunders, and thus its beauty is covered. Similarly the living beings when covered by the three modes of material nature, does not appear attractive. Here, the lightnings stand for mode of goodness, thunder stands for mode of passion and dense blue clouds stand for mode of ignorance. Of the three, the lightning stays for the shortest period, thunder for little longer than the lightning, and the clouds are mostly prominent. This shows that very little people are of the mode of goodness, more in the mode of passion and mostly everyone in the mode of ignorance. Being covered by the modes, the svarup of the living being, that is the natural tendency to love Krsna, is being covered. When Sarad season comes, all these coverings of the sky go away. So, by being in devotee association, sravanam, kirtanam,.... dham vaas, we can get rid of these coverings. What is the garjanam , thunder, for devotees ? Talking unwanted material topics is the garjanam.

ashtau masan nipitam yad

bhumyas coda-mayam vasu

sva-gobhir muktum arebhe

parjanya kala agate

## TRANSLATION

With its rays, the sun had for eight months drunk up the earth's wealth in the form of water. Now that the proper time had arrived, the sun began releasing this accumulated wealth.

Parjanya is used for sun, also clouds and also Lord Indra. This word means – one who is meant for other's welfare. This quote or sloka, is meant for the kings. Like the Sun, the kings should draw taxes from the people and then use them at appropriate times for the welfare of the people. And the Sun is the topmost King. It appears that the sun keeps on drinking up the water from the earth and everything is getting dried up for months and months together, but it is the Sun which is sending the rains, the clouds don't give rain, the sun gives rain, it gives us the same water, rather a more nectarian water, clean water, it fills up the ponds, wells, rivers. In this way the King should never use the taxes for his own benefit, but for the welfare of the people only. This is saintliness. One should always think that - I should return much more than what I receive. Guru takes seva from disciple, husband from wife, master from employee..etc... but when time comes they all should be returned more than taken. Difference between sadhu and normal man is that a normal man will return as much as he has taken, but a sadhu will return more than what he has taken. So, each one of us, be a king, a husband , a master ...anyone....should try to be sadhu and return more than what we take.

tadidvanto maha-meghas

canda -svasana -vepitah

prinanam jivanam hy asya

mumucuh karuna iva

## TRANSLATION

Flashing with lightning, great clouds were shaken and swept about by fierce winds. Just like merciful persons, the clouds gave their lives for the pleasure of this world.

What is the lives of the clouds ? Their lives is water. So the clouds give their lives , meaning water, for the pleasure of this world. The merciful persons, should similarly shower the rain of Krsna consciousness

for the welfare of the people. However distressed one may be in life, the root cause of all the distresses is the lack of Krsna consciousness. Hence, mercifull people should engage in preaching KC to everyone.

tapah-krisa deva-midha

asid varshiyasi mahi

yathaiva kamyatapasas

tanuh samprapya tat-phalam

#### TRANSLATION

The earth had been emaciated by the summer heat, but she became fully nourished again when moistened by the god of rain. Thus the earth was like a person whose body has been emaciated by austerities undergone for a material purpose, but who again becomes fully nourished when he achieves the fruit of those austerities.

Those yogis who perform austerities to achieve materialistic desires look very lean, however, once their desires are fulfilled, they eat in so much abundance that their lean body now appears stout. One should never do austerities for such bhog desires, rather one should perform austerities for the spiritual self, self purification.

nisa-mukheshu khadyotas

tamasa bhanti na grahah

yatha papena pashanda

na hi vedah kalau yuge

#### TRANSLATION

In the evening twilight during the rainy season, the darkness allowed the glowworms but not the stars to shine forth, just as in the age of Kali the predominance of sinful activities allows atheistic doctrines to overshadow the true knowledge of the Vedas.

So, in this circumstance, one may see that the all-light giving, most significant moon is covered by the clouds, and the most insignificant glow worms shine forth in abundance and become glorified. People feel excited seeing these glow worms shining all around. No one glorifies the shine of the moon or the sun. Similarly, in Kali Yuga, the people like the Mayavadis and Athiests, who follow the atheistic doctrines shine forth predominantly than the true devotees of the Lord who follow the most elevated doctrines like the Srimad Bhagavatam. Hence, we have to remove the clouds and allow the bright sun to shine, in the form of 'Bhagavat Gita As It Is' .

srutva parjanya-ninadam

mandukah sasrijur girah

tushnim sayanah prag yadvad

brahmana niyamatyaye

TRANSLATION

The frogs, who had all along been lying silent, suddenly began croaking when they heard the rumbling of the rain clouds, in the same way that brahmana students, who perform their morning duties in silence begin reciting their lessons when called by their teacher.

Just like the frogs who were silent began croaking with the rumbling of the rains, similarly by the order of the Guru and Acharyas, one should do preachings, kirtans, etc, but we see many still don't open up.

asann utpatha-gaminyah

kshudra-nadyo 'nusushyatih

pumso yathasvatantasya

deha-dravina -sampadah

TRANSLATION

With the advent of the rainy season, the insignificant streams, which had become dry, began to swell and then strayed from their proper courses, like the body, property and money of a man controlled by the urges of his senses.

A man who does not have his senses under control will lose his body, money and property in the course of this sense-gratification. So the lesson here is that one should keep himself under the strict codes of scriptures and thus maintain his body, mind, senses and wealth.

harita haribhish sashpair

indragopais ca lohita

ucchilindhra-krita-cchaya

nrinam srir iva bhur abhut

TRANSLATION

The newly grown grass made the earth emerald green, the indragopa insects added a reddish hue, and white mushrooms added further color and circles of shade. Thus the earth appeared like a person who has suddenly become rich.

Here there is a lesson for the kings.

kshetrani sashya-sampadbhish

karshakanam mudam daduh

maninam anutapam vai

daivadinam ajanatam

TRANSLATION

With their wealth of grains, the fields gave joy to the farmers. But those fields created remorse in the hearts of those who were too proud to engage in farming and who failed to understand how everything is under the control of the Supreme.

So, here we can see that the same one situation gives happiness to some and distress to some. Similarly in this material world, the wealthy people always desire that the farmers should never prosper, "they should always remain under our control", so these wealthy people feel distressed by seeing the fields or wealth of the farmers. So the lesson we should learn is that - one should always feel happy seeing the



progress and prosperity of the others. One should never feel envious seeing others progress. Only then, one is said to be free of 'dvesh'. Krsna says in BG – raga dvesh vimuktaih... the whole world is engulfed in raag and dvesh. A Vaishnava is para dukha dukhi – he is in distress to see others in distress, he is happy to see others happy.

jala-sthalaukasah sarve

nava-vari-nishevaya

abibhran ruciram rupam

yatha hari-nishevaya

TRANSLATION

As all creatures of the land and water took advantage of the newly fallen rainwater, their forms became attractive and pleasing, just as a devotee becomes beautiful by engaging in the service of the Supreme Lord.

Because the param dharm of all living beings is Hari seva, and the most happiest thing is doing Hari seva, because of this, a living entity engaged in serving Hari becomes beautiful. Srila Prabhupad says that hair is one of the most important aspect of beauty. But in our KC movement, they completely remove their hair as soon as they join. However still, they look much more beautiful than those who have hair. It is the svarup of all living entities to be in bhakti towards Lord Krsna. Prahlad Mhj says that Lord Krsna to devotees is like water to the aquatics. The aquatics cannot live without water, similarly devotees cannot live without Krsna.

Hare Krishna.