

Commentary
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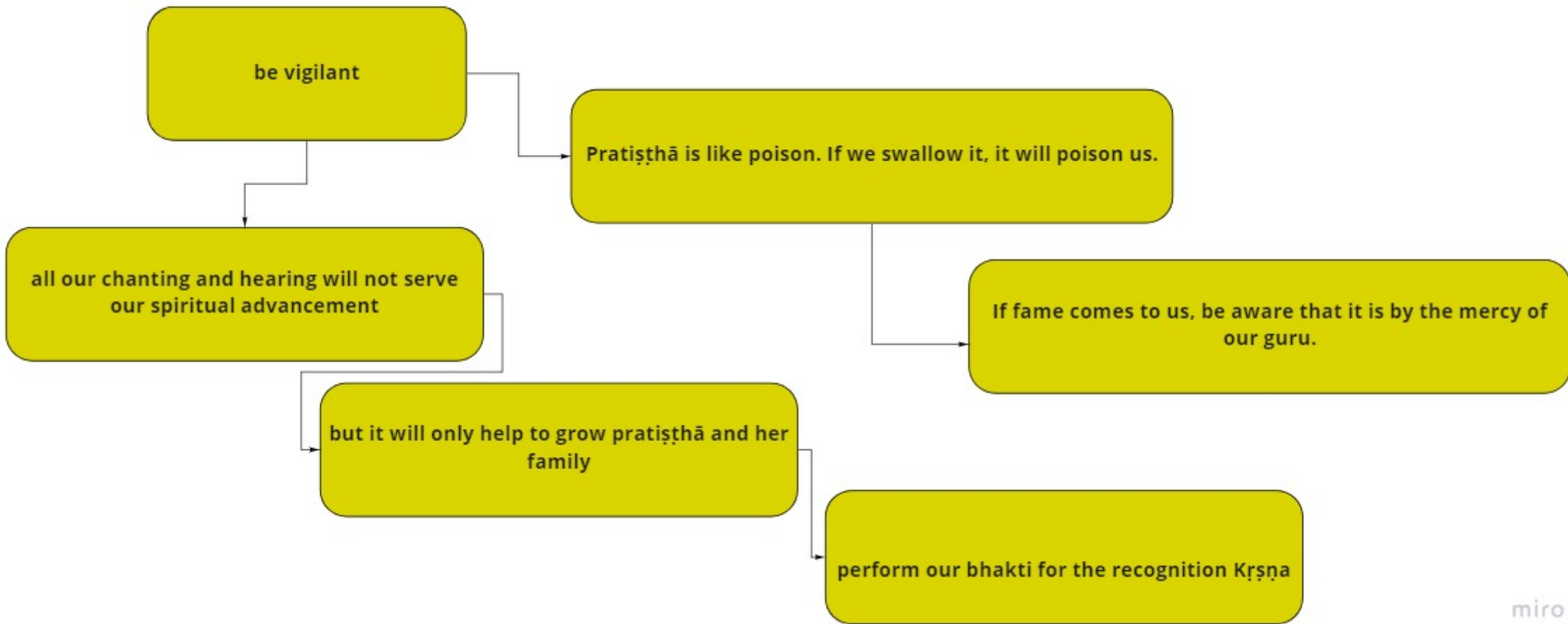
desire for name, fame and glory is the root of all problems.

some self-esteem needs to be there, otherwise we may feel depressed and insecure, and the world will trample on us.

This desire for fame is allowed to stay in our hearts, she will invite envy

united with envy, produce children of aggressiveness and criticism.

destroy all our Vaiṣṇava qualities



Pratistha is like a poison which swallows us

Solution

Serve a pure devotee

2 effects of serving such devotees:

1. love will come into our heart

2. material attachments, fear of material existence, and other obstacles are destroyed

serve a pure devotee, giving your best and forgetting your own concern.

Then we will feel, "I'm so different, so enlivened."

Pratiṣṭhā is pre-eminent in the heart,

We need a transfusion of the Lord's potency- through the pure devotee

1. The Lord is finding rest only in the hearts of his devotees, Because they want to satisfy him
2. He cannot rest in the hearts of the karmīs or yogīs, because they have selfish desires,

The main obstacle from which other obstacles grow. the desire for fame.

In Buddhism it is called self-indulgence.

We are absorbed in our own glories, and we thus try to control our environment to get our glorification.

to recognize.
·We need the association of a pure devotee..

We see the sastras through their eyes



Śukadeva Gosvāmī describes greatest of the devotee the gopīs,
and their vision of Kṛṣṇa

·We can try to see through their eyes.
and
See how they install him in their hearts.

Setting the scene

·Early in the morning, Kṛṣṇa leaves the village of Vṛndāvana with the cowherd boys.

·They feel deep, deep longing for Kṛṣṇa and they assemble in one place to talk about Kṛṣṇa.

·As they are just starting to talk about Kṛṣṇa, the sound of Kṛṣṇa's flute carried by his dear servant, the wind, enters into Vṛndāvana.

Beauty of Kṛṣṇa

peacock feather ornament on his head

blue trumpet-shaped karṇikāra flowers on his ears.

• vaijayantī garland is moving on his chest.

His hips are decorated by a yellow garment as brilliant as gold,

The clay of Vṛndāvana's earth is used to draw designs on his cheeks, in yellow and reddish colors.

• decorated with different lotus flowers, mango sprouts, and clusters of flowers and buds.

·The luster of his dhotī is like the light-colored Gaṅgā and the luster of his body is like the dark Yamunā.
·Together it appears as confluence between the Gaṅgā and the Yamunā.

His mood

of the greatest of dancers as he enters the forest of Vṛndāvana

·full of excitement

Naṭavara Kṛṣṇa

He dances and Makes every one and every thing dance

Kṛṣṇa likes dancing - Naṭavara.

While killing demon, at the height of the fight, Kṛṣṇa dances

Doing serious things like lifting Govardhana Hill, he starts to dance,

Whom all Kṛṣṇa make dance

There is not one single part of Kṛṣṇa's body that is not dancing!

he makes the whole world dance.

garland dances, and Kṛṣṇa's eyes,

his makara shaped earrings dance

the peacock feather begins to dance.

• Kṛṣṇa's makara earrings are expert in teaching his eyes how to dance

·Peacocks, swans, gopas

·all the devatās

His dance is multi-dimensional, covering the whole forest of Vṛndāvana.

In contrast,

·Śiva is Naṭarāja who performs the dance of destruction.

·Kṛṣṇa never destroys when he dances—he elegantly inundates the world with waves of bliss.

·He is the lord of joy and the lord of dance.

The moment Kṛṣṇa is just with the boys; his feet start to dance in such a way that the art of dancing becomes ashamed.

When Rādhārāṇī hears about
Kṛṣṇa's dancing

from Kundalatā,

she
drinks the information as if her ears are cups.

She closes her eyes and internally sees Kṛṣṇa
dancing with the gopas.

She faints from the effect of two kinds of nectar—kathā
and internal meditation.

As Rādhā falls down, Kṛṣṇa knows that she has
fainted and he tells the wind to awaken her.

•The wind then carries his fragrance to wake
Rādhārāṇī.