

GREED

(04_Devamrita Swami 2.10.03)

Divonmorsk

Welcome to day four of our seminar on developing greed for Krishna. I'd like to remind you all of the basic theme of this seminar and since today's meeting is right before lunch, I can tell you that the purpose of this seminar is to develop some kind of hunger in you. In the first part of this seminar we're going to be discussing hunger and what happens in your stomach when you eat - not so much the biology but more the emotional experience. I'm sure that everyone here shares the eating experience, yes? How is the *prasad* at the festival? It's ok?

Devotee: Very good

Devamrita Swami: Since everybody here eats, then I think eating will be a good way to discuss the experience of Krishna consciousness. And we'll find out that the *Bhagavatam* likes to use that example. Remember that the kind of greed that Krishna wants to relish in you is felt in the advanced stage of devotional service. *Krsna-bhakti-rasa bhavita matih:* The inclination to serve Krishna fully absorbed in love and devotion is a very special thing. The hunger for engaging in Krishna's service cannot develop by millions of births of pious activities: *janma koti sukrataya na labhate*. It is not possible in millions of births of pious activity. And in *kali-yuga* who knows anything about pious activities? In all the different places where you grew up, have you received any instruction from your family and your government how to have pious activities? Even those of you who were religious in the ordinary sense, before your coming to Krishna consciousness, you had no idea what is *punya*, pious activity. Generally most people think pious activity means to eat meat but to help an old lady walk across the street. In enjoyment places like Australia and California they have their own definition of pious activities: to be pious means to smoke organic marijuana--without pesticides. So, we don't even have an understanding of what is pious activity in *kali-yuga* what to speak of understanding *bhakti!* Yet even in millions of births of pious activities you cannot get the hunger necessary to capture Krishna. Rupa Gosvami says *tatra laulyam api mulyam ekalam:* Krishna can only be captured by this special greed. Therefore if you see an opportunity for absorption in Krishna consciousness somewhere, buy it immediately. In Odessa, Ukraine, we were discussing the urge to buy something immediately. Who's here now that was at the seminar in Odessa? Alright, so you remember we discussed that you see something in a shop, and your heart and mind scream "Oh, I want it! I've got to have it!" How many of

you know what that feels like? Raise your hand. What is it you usually see?
Huh?

Devotee: Sweets.

Devotee: *Saris.*

Devotee: Fashions.

Devotee: Ice-cream.

Devotee: Video gadgets.

Devotee: Cars.

Devamrita Swami: Cars yes, yes. Maybe computers? So you know what this urge is like “Oh, I must have it!” Usually you consider the price, but I know all of you have bought at least one thing in your life of which you have said “I don’t care about the price, I must have it!” How many have done like that? Raise your hand. Yes...come on!

Well, what was it?

Devotee: A pin for the hair.

Devamrita Swami: Oh, it was a very expensive pin for the hair? You just didn’t care, thinking: “I just have to have it for my hair! Everyone’s going to see me with this.” Anyone else, what did you get - without caring about the price?

Devotee: A big, beautiful car.

Devamrita swami: And you just said, “aaahhh for me . . . I must have it!” And then you just pulled out some money, Because you felt this car is so special, it’s so beautiful, you must have it! Right?

Ok, anyone else? You bought something without considering the price you just knew “I have to have this.”

You notice it’s starting to get fun discussing greed: “Yes I got this, I wanted it, no matter what!” You notice how you’re becoming very animated and lively while discussing your passions and greeds. You see, I’m trying to show you that Krishna consciousness is not theoretical. I think that religion is boring, so I’m not interested in telling you about boring religion. I’m trying to show you that Krishna consciousness is beyond religion. Krishna consciousness involves the soul’s attraction for the Supreme soul. So first I have to get you to feel what it’s like to have desire. Of course, you know what it feels like, but I’m trying to get you to admit it – that you like desiring, craving, longing for something. You understand? Now I’m explaining all my secrets to you, my secret techniques.

I'm seeking to arrange that all of you together experience and remember what it's like to hanker and desire for something that you wanted.

What about longing for another person? Who remembers that? Raise your hand. Hmm, I see we're not being honest now. Who remembers what it's like to intensely desire another person? Come on. Okay, that's better. Thank you. When encountering a desired person to be the object for your senses, your mind screams: "Yes! For me! This person has been specially designed by the creator for me, this person will solve all my problems, this person will make my life feel complete." So you know about the power of that kind of desire, but what does Rupa Gosvami say about the desire for Krishna?

The desire to engage fully in Krishna's service is far beyond the power of all the desires you know about in the material world. In other words, we don't really know what greed is, what the power of desire is, until we turn to Krishna - then you feel like you've come alive. Without desiring Krishna we're like dead persons. That's how Dhruva Maharaja felt when he saw the Lord for the first time. Who here has read the fourth canto of *Bhagavatam*? Raise your hand, please. Okay, not bad--could be better though. Dhruva Maharaja said, "I felt like I had been asleep and then suddenly I woke up. Upon seeing the Lord all my senses simultaneously felt overloaded with pleasure." Not just one sense or two senses, but all the senses felt overcharged with spiritual pleasure.

Now let's talk about what *bhakti* will do for you, because everyone's always interested in 'what's it going to do for me.' What happens when you eat something very tasty? What is it you feel? I want you to remember this discussion when you take lunch, while the prasada is entering your mouth. What is your favourite preparation?

Devotee: *Gulab jumans.*

Devotee: *Halava.*

Devamrita Swami: *Halava*, okay who votes for *halava*? Raise your hand. Anything else?

Devotee: *Burfi.*

Devamrita Swami: *Burfi*, who votes for *burfi*? You all like sweets, don't you.

Devotee: *Pakora.*

Devotee: *Samosas.*

Devamrita Swami: *Pakor*as, *samosas* . . . okay let's take the example of a *pakora*, a very nicely cooked one. How many of you have ever had a first-class *pakora*, for example a cauliflower *pakora*? Mmmmm, you know what it's like! The

outside is crunchy but then it melts in your mouth, and the centre, the cauliflower in the centre just explodes in your mouth with juiciness and lusciousness. What a taste sensation! And then the ghee oozing out of the *pakora* starts to slide down your throat. So, what is happening here?

The *Bhagavatam* says three things are happening simultaneously. First you're feeling pleasure but at the same time you're getting nourishment, you're enjoying but at the same time you're feeling "I'm getting energy, this *pakora* is going to make me stronger." You feel like a car, and petrol is going into your tank, but at the same time as the reenergization, there's the pleasure. The *Bhagavatam* says that the third thing present is the cessation of hunger pangs. These are the three things that are going on simultaneously when you are eating something wonderful.

So think about that, meditate on the perfectly cooked *pakora*; brown and shiny in the light- it's shiny because it's been deep-fried in ghee. Hidden inside is the beautiful cauliflower - white and sparkling. So then you grab the *pakora* . . . it's a big one! Upon taking your first bite, you see for the first time the luminescent, white cauliflower inside. "Wow!" You chew your first bite. The first half of the *pakora* is in your mouth, and you're staring at the other half of the *pakora* in your hand. Yes, isn't that how you do it? "I'm enjoying the first bite so much and soon I'm going to bite again." This is meditation.

So you swallow the first bite while feeling the happiness of knowing that there is yet another part of the *pakora* waiting for your tongue. In your mind you think, 'the second half is going to be even better.' You eat the rest of the *pakora*. Swallowing it, you then look and see that there's ghee on your fingers (imitates licking fingers). Yes, isn't that what you do? There's ghee on your fingers and some golden-brown flakes of *pakora* batter. Without feeling bad about it, you just lick your fingers: "aahhhh *prasad*." Now your hunger pangs have gone away. Before eating, your stomach was hungry. Sometimes it made noises. Because there was nothing inside it, you may have felt weak. Anyone feel like that now? Don't worry--just one hour more until lunch.

Now, the three things: pleasure, nourishment and cessation of hunger-pangs happen simultaneously. Actually, I'm getting really hungry for lunch talking about all this! The *Bhagavatam* says that just like those three things happen simultaneously when you eat, similarly when you perform devotional service three things happen simultaneously. You get devotion, you get direct experience of the Supreme Lord, and you get detachment from material life - all at once. Just like when you bite into the *pakora*, you get pleasure,

nourishment, and cessation from hunger all at once. So please understand this about devotional service.

You see I'm trying to excite your interest in God. You're all Hare Krishna's, so that means you're supposed to be extraordinarily keen to understand the science of God. Krishna is meant for our sense perception, but not our material sense perception. In Bhagavad-Gita Krishna says, *Pratyaksavagamam dharmyam* devotional service allows that your real self can be directly perceived. It's joyfully performed, *su-sukham kartum avyayam*, and it gives you direct perception of the real self – it's more than just theoretical.

You see I'm trying to get you all off the platform of theoretical religion and into the sensory experience of the Supreme Personality of Godhead. So, the three things that come from devotional service, devotion, direct experience of the Lord, and cessation of material misery, they can be compared directly to the eating experience - that's the way the eleventh canto of the *Bhagavatam* talks about.

So, what does the pleasure of eating compare to in devotional service? The eating-pleasure compares to *bhakti*. When you're moving your tongue around your mouth with the food on top of the tongue, you're feeling pleasure. Try it now--imagine there's a *pakora* on top of your tongue and move your tongue around your mouth. Try it. You would feel the pleasure yes? Similarly, devotional service gives pleasure, and that pleasure is called *bhakti* - the taste of satisfying Krishna's senses. Just like the *pakora* has a taste, devotional service also has taste. What's more?

Just like eating food gives nourishment, similarly devotional service gives the nourishment of the direct experience of the Lord. The food gives you energy to sustain yourself, and devotional service gives you the direct experience of the Lord, the experience that sustains your spiritual life.

And what about the third thing – as eating a nice *pakora* frees you from hunger pangs, similarly performing devotional service frees you from the pain of material life. Pain in material life is caused by hankering. Do you remember what it feels like, the pain of hankering for something? How many of you remember? Raise your hand. What made you feel this pain?

Devotee: Longing for the opposite sex.

Devotee: Having desire causes pain.

Devamrita Swami: But tell us specifically, let's not be theoretical, let's be for real. Tell me one thing you desired that caused you pain: "I want it but I can't have it yet." What were you thinking of?

Devotee: Before my devotional life began, I shared a very small flat with other persons. I was eager to get a new flat, my own. I always felt I couldn't invite anyone to my birthday party, and so forth. But upon beginning *bhakti*, I understood that this period of my life, with all its desires, is just a temporary, transitory period. Gradually I started to desire spiritual relationships.

Devamrita Swami: Alright, since you told me yours, I'll tell you mine. To be fair, I'll say. I remember when I was fourteen years old I was feeling the pain of hankering. I had a very strict Christian mother and she would preach very powerfully to her children. In this way we felt inhibition to engage in teenage sense-gratification. My mother would lecture us at least four times a week. So, I was a teenager, and I wanted to enjoy like all the other teenagers. The other teenagers in the neighbourhood would even make fun of my brothers and me. They would ridicule, "Ha ha, your mother is so strict, but look at us . . . we're going to a party! We're going to enjoy ourselves! There will be girls there, and with them we're going to be doing all the wonderful things that you can't. Ha ha!"

So I used to feel this pain: "Why can't I have what the other teenagers are having?" The fact is, even if my mother would let me go, I would still feel this inhibition, so I couldn't just blame my mother. I just couldn't make myself act like everyone else. When I was an 8 year old boy, I used to ask young couples "Why are you with her, why are you with him?" They would just smile mysteriously and say, "Wait until you get older--you'll find out." So I was always trying to understand these things—the true nature of life.

I remember when I was fourteen my father chastised me. He wasn't religious, he was a materialist, so he would say, "You can't just be a spectator in life, you've got to get into it, enjoy! Go to parties, get girls, come on, do it, do it, do it!" Then my mother would come and tell him "leave him alone! Let him be."

Meanwhile I was feeling the pain of material hankering. I remember looking out my bedroom window onto the street and seeing all the young boys and girls talking to each other. I would tell myself, "Oh how I want to do that, but I can't." So I remember feeling this pain of desire so intensely that I got down on my knees and I prayed to God "Why did you give me so much intelligence, why can't I just enjoy like everybody else, I don't want to think about life, I don't want to think so deeply about life, I just want to have a good time!" So I remember crying, "Oh God, why did you have to make me so that I have to think about everything? I just want to be a sense gratifier, I want parties and girls." I remember this pain! Of course, now I'm thankful but still I remember the pain of those material desires.

Devotional service stops that pain. Just like eating a wonderful *pakora* stops your hunger pangs and simultaneously, with the cessation of material desire, you get *bhakti* as well as the nourishment of direct experience of the Lord. So this threefold benediction happens even in the beginning stages of your Krishna consciousness. Yes, it's happening to you now--you just have to pay attention to what's going on. You see the amazing thing about devotional service is that even in the beginning stages you can perceive the ultimate goal. Think about that. Although you will not say that you have reached the ultimate goal yet, still the fact is that from the very beginning of your execution of devotional service you can perceive the ultimate goal.

For example, you are driving on the road and you can see your destination ahead, perhaps a mountain. So the point is that you have to have some plan, not just be hopeless. There's never a hopeless situation in Krishna consciousness. I want you to understand that if you open your eyes you'll see that in every situation Krishna will give you an opportunity.

Just like Princess Rukmini--she was so quick and proactive. She knew she had only three days before being doomed to marry Sisupala. We discussed yesterday her letter to Krishna. She told Him directly, "I am Yours, come and take me." Then again she showed her humility: "Krishna is *anavadya*, He's faultless but maybe He's found some fault in me. He is *anavadyatma*, His body and mind are faultless, but maybe in His examination of me He's found some fault and therefore He's not going to come get me." Of course, she's His internal potency, His eternal companion. After he read the letter the *brahmana* told Krishna, "Think about it my Lord, but what ever You decide, there's not much time." And what did Krishna say? He admitted His attachment "Yes, just like she is thinking of Me, I am also thinking of her." It's bliss isn't it when someone admits their attachment for you! Yes, many of you have had that feeling? But this is the Supreme Personality of Godhead admitting His attachment for His devotee. Krishna said, "I am thinking of her so much I cannot sleep at night!" That is God. Of course it's not that Krishna is suffering--He's the Supreme enjoyer. He's enjoying staying awake thinking of Rukmini--it's all unlimited pleasure.

Then what happened? The *brahmana* and Krishna rode on Krishna's chariot to Kundina, the city of Rukmini. Meanwhile what's happening in Rukmini's city? She's waiting, "Will the *brahmana* come back in time and tell me Krishna's coming to get me? Oh no, they're not here yet." Then she began to think, "Maybe I'm just so unfortunate, maybe Krishna has seen some fault in me." She closed her eyes as the tears fell from them. She thought, "Maybe the demigods are against me, I never worshipped the demigods much so maybe they're blocking Krishna's path to me. Maybe Brahma the creator himself is

stopping Krishna from coming to me. I've worshipped Lord Siva but maybe his wife is stopping Him from coming to me. Lord Siva's wife is known as Rudrani, the one who puts others into tears." So Rukmini thought maybe Rudrani is acting according to her name and just wants for her to be miserable. Of course this is love of Krishna in separation, there's not one drop of material misery in it.

What's happening is an intense meditation on the Supreme Lord: "Krishna, when are You going to come and take me?" That's the attitude with which we should chant Hare Krishna, like a child calling for the mother: "Hare Krishna-my dear Lord please engage me in Your service. *Hare* refers to the internal potency of the Lord. When you say Hare Krishna you're referring to Radha Krishna, Laxmi Narayana, Rukmini Dvarakadish - the Lord and His internal potency. Then Rukmini began to feel the left side of her body quiver - that's an auspicious sign. So, Rukmini knew that if the left side of the body is shaking something auspicious is going to happen. Now, Krishna knows how to take care of His devotees, He knew 'Rukmini is probably in anxiety.' See how Krishna cares for us? You need to look for that in your own life. Krishna sent the *brahmana* to let Rukmini know "Don't worry I'm here, have no fear." So as the *brahmana* comes into Rukmini's room, because Rukmini is very clever, just by her looking at the way the *brahmana* walked and by looking at his face she knew what he was going to say. She's a shrewd girl, she knows how to make strategy to get Krishna. She saw his face, she saw his body movements, immediately she knew "Krishna's coming to get me!" Indeed the *brahmana* told her that message.

Meanwhile, what's going on in the city? Sisupala has already arrived with all the big demons - all pure haters of Krishna, such as Salva, Dantavakra, Paundraka, Viduratha, and Jarasandha - all the biggest demons were Sisupala's friends.

And remember Sisupala's premiere qualifications? When he was a little baby, before he could talk properly, he would blaspheme Krishna. Now he is the one to marry Rukmini! The father of Rukmini, knew she should marry Krishna, but he was so attached to his son, Rukmi. So out of attachment for his son, Bhismaka followed his son's desire and arranged the marriage with Sisupala. At the gala event, all the big demons came. A rumour was circulating that maybe Krishna was going to come and try to steal Rukmini. Although Rukmini had done her best to send a confidential message to Krishna, still there were some rumours, just like in ISKCON there can be rumours, in spite of the best efforts to maintain discretion. The word in her city was out: "She sent a messenger to Krishna, Krishna's going to come, maybe there's going to be a fight." So the big demons, hearing about this, all made a pact: "If Krishna comes, then allied together, we'll smash Him." Actually, they were a little bit afraid but still

boisterously they said like that: “We’ll smash Him!” You know, when there’s a woman involved, especially a beautiful one, then the men immediately lose all their inhibitions and common sense! Actually, Sisupala’s friends didn’t really care for *him* that much. What was each of these big demons really thinking? Who knows?

Devotee: Rukmini should be my wife.

Devamrita Swami: Yes, each maha-demon felt “She’s actually meant for me! Maybe at the last moment before she marries Sisupala, she’ll see me and choose me!” Next, Krishna arrives. He’s accompanied by only one *brahmana*. Krishna comes through the city riding on his chariot, and what are all the people thinking? “Look at Him, He is meant for Rukmini.” Others would say “Look at Him, Rukmini is meant for Him.” They were overcome by *prema*, love of God. All the citizens of the city surround Krishna, they look at His beauty and with tears in their eyes they pray “Please if we have any pious activities please make it that Krishna marries Rukmini.” They’re offering all their pious activities so that Rukmini can have Krishna.

Never forget that the well-wishes of the devotees are very powerful. Have any of you felt what it’s like when so many devotees are wishing you well? Any of you? Who’s felt like that before, any of you? Maybe it was at your initiation or your marriage or childbirth or something, maybe in the future there will be some Ukrainian *sannyasis* and everyone will wish them well. So it’s a very powerful thing, the well-wishes of the *vaisnavas*. So with tears in their eyes all the citizens of Kundina were offering their own pious activities so that Rukmini could have Krishna.

The *sastra* describes that their eyes were like cupped palms drinking the honey of Krishna’s face. You know when you go to a stream, and you drink the water with cupped palms? Well, their eyes were like cupped palms and they were drinking the honey of Krishna’s lotus face. You haven’t seen that kind of beauty in this world.

Suppose you said to someone: “Oh I’m just drinking the honey of your lotus-like face.” What would they think! That you’re crazy! Everyone knows no such beauty exists in the material world. You can try it. If you have a husband or wife, when you’re back home, you can say, “My eyes are like cupped palms drinking the honey of your lotus face.” First, your wife or husband won’t believe you: “Just sit down, have your dinner and be quiet, everyone knows it’s not true.” But with Krishna all these things are more than true. In the material world everything is false; in the spiritual world everything is true. So the citizens are surrounding Krishna. Meanwhile what is Balarama doing? Back in Dvaraka, Balarama realized, ‘Krishna has left for Kundina with just a *brahmana*! How can

a weak *brahmana* protect Krishna, I am Balarama, *mahabala*--Super strong. I will go, and bring a huge army with Me.' So all these armies were coming to Kundina; the armies of the demons, as well as Balarama's army. As Prabhupada writes, it seems that the main event was going to be not a marriage but a battle!

Now Rukmini is going to visit the temple of Durga. She's going there because that's the family tradition, before marriage, to get the blessings of Durga. She's surrounded by her girlfriends and there are soldiers forming the outer circle. She goes before the goddess Durga and prays. Durga is there with Siva on the altar. So then the older *brahmana* ladies accompanying her give her some advice. You ladies here know how sometimes all the ladies stick together to help another lady achieve her desire? So the older *brahmanas* counseled "If you really want Krishna, pray to Durga that you can have Krishna. Just like *bhavani*, Durga, is always with *Bhava*, Siva, similarly you Rukmini should be with Krishna." So Rukmini offers her prays like that.

Then she walks out of the temple and all the *ksatriyas*, warriors, are waiting outside. What did these bravest of men see? Actually they did not see the real Rukmini; you cannot see the Lord's internal potency with material vision. They saw an illusory manifestation of Rukmini, because as soon as you have material desires a curtain blocks you from seeing the reality. As soon as you look upon the Lord's potency with lust then the covering of *maya* intervenes. So please understand this: The demons never saw Rukmini but still what they saw devastated them.

All the men here, are you able to hear the description of Rukmini? Do you think you can handle it? Alright, I'll read you what the *Bhagavatam* says: She has virgin beauty, a beautifully constructed body that is *sumadhyama*: with a thin waist. Although today people like the really skinny, twiggy fashion-models, that is not the Vedic standard. The Vedic standard is thin waist and everything else big! So, she had beautiful, high hips decorated with a jewelled belt, her chest was slightly developed like a fourteen year old girl, and her hair was slightly scattered over her eyes making her face beautifully alluring.

You know how ladies sometimes spend hours in front of the mirror trying to get their hair to hang over their eyes in a unique way? How many of you have done that? Raise your hand. Hours of getting a piece of hair over the eye...you could have chanted five rounds during that time! So, Rukmini had that natural beauty, she had pink lips and her ankle bells on her feet made her feet glow. Her teeth were like the buds of jasmine flowers, she smiled very simply like an innocent girl and her legs moved with the motion of a royal swan. And her two feet were moving like they were the centres of lotus flowers. So this is Rukmini's style of walking.

But what is the whole point of this procession? She's walking to show off her beauty for Krishna, to please Krishna's senses. She's not showing her beauty for anyone else, especially not for the demons. So then what did she do? While she's walking she was adjusting some rings on her left hand and then she's pushing some strands of hair away from her eyes because she's thinking 'If these hairs are in front of my eyes, I may not be able to see Krishna.' All the huge warrior-men are transfixed staring at her, but she's looking out of the corners of her eyes shyly, moving the hair from her eyes, thinking "Where is Krishna?"

Suddenly she saw Him.

She recognised Him even though she had never seen Him before, because she had heard about Krishna and hearing about Krishna is the same as seeing Him. When you hear the holy name you are seeing Krishna. So immediately she recognised Krishna, and what did Krishna do? Immediately He picks her up and places her on His chariot. What happened to all the super warriors? Overwhelmed by lust from staring at Rukmini, they had collapsed on the ground. Topmost demons like Jarasandha, Paundraka, and Salva, had toppled to the ground, unconscious with lust.

Have any of the men here ever done that? I asked this question in Ukraine: Have you ever seen a woman so beautiful that you just take one look at her and faint- that's real beauty. That's the affect of Rukmini. But remember, they didn't even see the real Rukmini, they didn't see the internal potency, they saw the external potency, the shadow potency. But even that shadow was too much! Lust just ripped out their hearts and minds, and these ferocious warriors--each of whom had killed at least thousands of men single-handedly--collapsed unconscious on the ground.

Meanwhile Krishna calmly puts Rukmini on His chariot and slowly drives away. Not quickly, but slow and easy. Why did Krishna do it so slowly and nonchalantly? He's taunting the challengers: 'Ha ha, just see Me. What are you going to do about it! I've got her! You can't do anything!' This is God--He's enjoying. So then, finally the demoniac soldiers pick themselves up off the ground, and they start exhorting each other "How can this be? How can we just stand here and let this happen? We are heroes, Krishna is a dog, attack Him!"

Balarama was there with a big army. There was no way Balarama was going to miss such a fight. Out of affection for Krishna, Balarama thought 'Krishna's gone to Kundina with just a *brahmana*, what kind of protection can a *brahmana* give? I'll just take a few military divisions and I Myself will also go.' So Balarama was ready for action. There was a big battle between Balarama's

armies and the demons' armies. The whole sky overhead was filled with arrows. As Rukmini watches the battle scene, what does she do? What would an innocent girl do in these circumstances? She, the perfection of pure innocence, looks up into Krishna's face, indicating with her eyes, 'All this, just for me? You've done *all* this, just for me?' And what does Krishna say? "Don't worry My dear, your armies will soon kill all these rascals. Note He said *your armies*—in other words, "What I have is yours, everything I have belongs to you." Krishna knows how to make romance -that is God. "Your armies will kill them all." And she's looking deeply into Krishna's face: "O my Lord, You're doing all this for me . . ." So in this way I hope you get a feeling for how Krishna cares for His devotees. I hope you understand a little more about Rukmini's eagerness for Krishna and I hope that you will think about how to arrange your spiritual life to develop your greed for Krishna. Simply hearing about Krishna will increase your eagerness for Him. Tomorrow we're going back to Braja, we're going from the opulence of Dvaraka back to the sweetness. Back to Braja, where the *gopis* raced into the forest in response to Krishna's flute. We discussed Rukmini's greed, and tomorrow we're going to discuss the greed of Vrindavan.

Hare Krishna. Glories to Prabhupada.