

Krishna katha

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Hare Krishna Prabhujis and Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

In Srimad Bhagavatam verse 1.7.12 Suta Goswami says to the sages of Naimisaranya,

*parikshito 'tha rajarsher / janma karma vilaapanam
samsthaam ca paandu putraanaam / vakshye krishna kathodayam*

"Now I shall begin the transcendental narration of the Lord Sri Krishna and topics of the birth, activities and deliverance of King Parikshit, the sage amongst kings, as well as topics of the renunciation of the worldly order by the sons of Pandu."

In Bhagavad Gita verse 4.9 - "*janma karma ca me divyam*" - Lord Krishna assures that whoever knows about His transcendental appearance, and pastimes are sure to go back to Godhead and will never return again to the material world. Here Suta Goswami says that He is going to narrate about birth, activities and disappearance of devotees like Parikshit Maharaj and Pandavas. These are also transcendental - because such topics are all related to Krishna. Devotees and Krishna are inseparable. Pure devotees who have completely dedicated their lives for Krishna take pleasure in glorifying Krishna and Krishna takes pleasure in glorifying His devotees. So narration of life of devotees is never devoid of Krishna and therefore it is all Krishna-katha.

In his wonderful purport to the above verse Srila Prabhupada says, "*Any historical fact old or new which has a connection with the activities of the Lord is to be understood as a transcendental narration of the Lord. Without Krishna, all the supplementary literatures like the Puranas and Mahabharata are simply stories or historical facts. But with Krishna they become transcendental, and when we hear of them we at once become transcendently related with the Lord. Srimad-Bhagavatam is also a Purana, but the special significance of this Puräëa is that the activities of the Lord are central and not just supplementary historical facts.*"

Srila Prabhupada further clarifies that - all kinds of topics wherein Krishna is present - is to be considered as Krishna katha. We should not wrongly consider that 10th Canto of Srimad Bhagavatam alone as Krishna-katha. All the other cantos of Srimad Bhagavatam are also Krishna katha and therefore are transcendental. His Divine Grace further says in the lecture to the above verse - "*Anywhere Krishna is acting, that is transcendental—the Battlefield of Kurukshetra, historical references, description, so superficially it appears that what a devotee has got to do with this battlefield? But battlefield or no battlefield, wherever there is Krishna, that is transcendental. This has to be understood.*"

Krishna and Krishna katha are not different and so They are both transcendental and when we sincerely and submissively approach Them, we also become transcendental.

Hare Krishna.

Thank you very much,

Yours in service of Srila Prabhupada and Srila Gurudeva,
Sudarshana devi dasi.