

Keep chanting and study Bhagvad gita

Keep chanting and study Bhagvad gita

Surathkal, Shantipur Base

05 06 2016 [43:05]

Surathkal Youth Form ki...jai

Name is Shantipur Base, but where is Ganga here? Caitanya Mahaprabhu also travelled through Suratkal some five hundred years ago. He went to Udupi and then to Belgaum, Kolhapur, Pandharpur, Satara, Nasik and back to, back to Jagannath Puri. This land has been blessed by Caitanya Mahaprabhu. It is also called God's own country, Kerala. And someone says this is also the part of the same country. God's country doesn't end where, Karnataka Kerala border is. It extends, Parshurama Kshetra, right. We went to very nice Parshurama temple. So Caitanya Mahaprabhu very kindly appeared into this material existence.

golokam ca parityajya lokanam trana-karanat

The scripture says 'lokanam trana-karanat' lokas, the people are uplifted sufferings in this material world, 'trankaranat, in order to give them relief from the suffering, Caitanya Mahaprabhu left His Goloka behind and enter this material existence. He appeared just for you, each one of you, each one of us in fact. There is no other purpose of His coming into this world. Hari Hari! Then He had His family, old mother also and young

beautiful wife Vishnupriya. He abandoned them and He took sanyasa. So only Lord, only incarnation that takes sanyasa that is Caitanya Mahaprabhu. He gave up the comfort, gave up the comfort zone, of the family comfort zone. He went to

Katava, took sanyasa and immediately wanted to go to Vrindavan. He took sannyasa no bondage, free, free like a bird to fly.

So very first place He wanted to go to is Vrindavan, which is our, our original place also. We are all from Vrindavan. Mahaprabhu is playing a role of a devotee and He would like to go back to home, back to Godhead back to Vrindavan. Anyway, but instead of going to Vrindavan He changed His plans. Mother met Him at Shantipur. Advaitacarya made the arrangement for Sachimata to meet her Nimai. And then Sachimata proposed, "Why don't you stay in Jagannath-Puri instead? Vrindavan is so far away". So Mahaprabhu accepted the proposal, mother's proposal and decided to reside in Vrindavan, mean decided to reside in Jagannath-Puri. He came to Puri, He was there for only two months and then He left again. He told all the devotees, "No, I must go. I will find my brother, Vishwarup. He had taken sannyasa and He was travelling somewhere in the South. So I would like to go catch up with him." He just gave that reason, excuse. And then He started travelling. And He travelled all over south India. Walking, not flying. Chardham air yatra (laughs). Recently while Hare Krishna devotees were doing padayatra all over India there was Ad in a paper. They said, "Chardham air yatra." Go to all four dhamas travel by air. So Mahaprabhu, no air yatra, no train journeys, no travelling by buses.

Sometimes He would take boat to cross rivers on the way but mostly walking. As Rama also had walked before all over India during His vanavasa while He was in exile. And of course Krishna also walks all, all over Vrindavan forest all day taking care of His cows.

So Sri Krishna Caitanya Mahaprabhu is Krishna. He is Krishna. He is the Supreme Personality of Godhead. Proprietor of the whole universe. Owner, controller, source of everything and He is, He is only walking. And not only even walking, dancing, meaning He was enjoying His walk, enjoying His travel. He was

dancing at every step. And of course chanting,

“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare”

And sharing His holynome with everybody that He came across. He was connecting everybody with the holynome. “Take Krishna in the form of holy name.”

‘Radha Krishna Bolo sange chalo’

This is Bhaktivinoda Thakur’s prayer. ‘ei matra bhikha’. Give me alms. Bhiksham dehi bhiksham dehi. What is bhiksha? You just chant Hare Krishna. This is bhiksha.

Mahaprabhu was appealing everybody to chant Hare Krishna. In the evenings He would have been big gatherings. Every night people from nowhere, somewhere they would come in big numbers. In village of one thousand, population of one thousand would get hundred thousand people. So this way also He was exhibiting His opulence, showing He is Lord. He could manage getting large gathering, getting together. No posters, no banners, no Ads, no Sms’s. Sitting in their hearts. So He could communicate, inspire as many as He could. There is no limit how many He could inspire, instantly, that’s the Lord. And then He would perform His kirtana. Large gathering all around Him and Lord is in the middle with raised arms,

**ajanu-lambitbhuja kanakavadhatau sankirtanaika- pitarau,
sundar lala sachir dulala nachat srihari kirtan me**

He is dancing in Hari kirtana. The beautiful Gauranga chanting,

“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare.”

And getting them getting everyone also to chant and dance. He would inspire and say Hari...bol (Hari...bol) As if, as if He would lift them and drop them, lift them drop them like a

puppets. I would like Mahaprabhu also to pick us up, drop and pick and drop and make us dance? It would be nice and He is doing that in fact. When you chant and dance, ya? You do? You must be chanting and dancing. This is Mahaprabhu's program. This was He did. Inauguration of the program five hundred years ago and that program continues to this day. And He said one day, day will come, My name will be chanted.

prithvite ache yatanagaradigrama, sarvatrapracharahaibe moranama

My name will be chanted in every town every village of this planet. What is name of this village? Surathkal. My name would be also chanted in Surathkal. That was prediction, prediction has come true. As He was chanting and dancing in this village. So fifty years ago Srila Prabhupada was only one, chanting on the streets of New York. And then he would invite those, who he met on the streets or in park to come to his satsanga storefront called 'Matchless Gift shop'. You heard of that 'Matchless Gift Shop'? And the whole movement started from that 'Matchless Gift shop". You have seen? You could go, see sometimes in future. First time I went to New York was in seventy-eight. And the day after I arrived in New York, I went to see that Matchless Gift and many other places or pastimes when Srila Prabhupada was in New York. The Bowery and many, the China town, Hari Hari. And then some of his followers were becoming serious, serious practitioners. They have started chanting Hare Krishna also.

So one day Srila Prabhupada gathered the more serious of his students together and proposed that we could together do something. He was thinking of the Hare Krishna movement organization or foundation of Hare Krishna. Then he said, you have to follow, chant Hare Krishna and also follow four regulative principles. What are those? And Prabhupada for the first time in formal way says, "These are the four: no more meat eating, no intoxication, no illicit sex, no gambling. Are you ready"? And You are not ready (devotees say Haribol). They

were all assembled. Young American boys and girls were ready and Prabhupada initiated them also eventually. With those just handful young American boys and girls, he founded the 'International Society for Krishna Consciousness'. He just had a storefront. He had just one temple and may be number of followers you could count them on the finger of hand, fingers of two hands. But he named his society International society. It was just a local, not even regional, not national. But he called 'International Society for Krishna Consciousness'.

So Hare Krishna movement is celebrating 50 th anniversary of ISKCON this year. ISKCON's golden jubilee celebration ki jay!! Srimla Prabhupada was trying to get some Indian young boys to join him, but they would not joining. Prabhupada was approaching different gentlemen. He would, "how many children you have?" "I have eight sons" those days those common to have. Now it's we two and ours two, the family planning. So he would say, "Please give me one son". No one, no one was coming forward. Ya in Janshi, while he was in Janshi, before going to America, he was giving Ads in news-paper, "Students, youths wanted, youths wanted. I will train them as brahmacaris and then will send them all over to propagate Krishna Consciousness". No response. One gentleman was travelling in the same train as Prabhupada, in same compartment with his son and this person was saying, "Swamiji Swamiji, please bless my son please bless my son". Every now and then he was appealing, "Please bless my son please bless my son". He was not leaving Prabhupada alone. "Please bless my son". Then Prabhupada said, "Give me your son" (laughs) and after hearing that, person took his son away in another compartment where Swamiji would not never ever find them. He was hiding, oh not such blessing no, no. Hari.

So then after spending many years in the west Prabhupada returned. It should be during, returned to India forty-five years ago, 1971. Around this time, in April, May and he was

holding festivals in different parts of India and one such festival was held in Mumbai, Cross Maidan, Church Gate station and that time I remembered I also was a student like you are students now. Studying chemistry and physics in Mumbai and I was fortunate to attend that festival. The advertisement was that the American sadhus are here, European sadhus are in town. We all went to see American sadhus, European sadhus. Ya they were sadhus. I was convinced yes they were sadhus, wasn't just to catch the attention. They were genuine sadhus and Prabhupada was mahasadhu for, Prabhupada at whose feet all the masters sit. He was their spiritual master. Hari.

Radhanath Maharaja also was another. He was American but he was not Hare Krishna sadhu that time. He was in the audience like I was in the audience. So later on we both ended up also becoming some sort of sadhus. So that was forty-five years ago. So we are happy that you are also becoming sadhus. Sadhu is a big post big padavi. If we could become a sadhus that is perfection of our life. If we could become sadhus. This life is meant to become sadhus. And could be brahmachari sadhu or grihastha sadhu.

**grihe thako vane thako sada 'hari' boledako
sukhe duhkhe bhulo nako vadanehari-namkoro re**

So please keep chanting "Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Hare Hare" and study Bhagvad-gita and become devotees of Krishna and whatever else you may do. Be engineers, be doctors, be this, be that, be javan, be kisan. Whatever, that is secondary the primary is becoming mad-bhakto.

man-mana bhava mad-bhaktomad-yaji mam namaskuru [BG 18.65]

So all those who stay in asram, some continue to stay in brahmachari asram, some also return to their family to their parents is the tradition. They are upkurvana, upkurvana kind of brahmachari. He takes vow, 'so many years I would be in

brahmachari ashram.

Then I will be, take up some job or be grihastha but devotee, grihastha devotee, brahmachari devotee, vanaprastha devotee, sannyasa devotee, sanyasi devotee, a Brahmin devotee, kshatriya devotee, vaisya devotee, sudra devotee. You may be, have different talents, different inclinations.

mam anusmar yuddhya cha [BG 8.7]

Be fighter, administrator, be farmer, could be this, that but all those activities mam anusmar, while remembering me you perform those activities. yogastha kuru karmani, this is, this is Krishna Consciousness. So Hare Krishna Movement is providing this opportunity for Indian youths to undergo such training, become cultured, develop their personalities, personality development. Men of character, character is lost everything is lost, right? So this is what is lacking. So take advantage because there is no gurukul system these days. ISKCON is doing something.

brahmacari gurukule vasantanto gurorhitam

Some gurukul like experience, not full fledged but something. Some exposure. Ok I am happy here. You are in association, you are in good company of sadhus, of Sadayogi, is always yogi and others and then you also become yogi, sadhu and give association to others. Attract them to Krishna bring them to Krishna that's the idea, so that we become happy, we become happy that's all. Everyone wants to be happy but Hare Krishna movement is letting everyone know how to be happy. Wish you happy new year that's not enough. Wishing is nice, I wish you Happy New Year but we say how to be happy. We say chant Hare Krishna and be happy. Ok.

Hare Krishna!!

Sri Siksastakam Seminar Verse 1

Sri Siksastakam Seminar Verse 1

Mayapur [1:28:19]

So, we welcome you to Mayapur dhama. Mayapur dhama ki Jai!

And in Mayapur we get to hear Siksastaka. It was not here in this dhama where Caitanya Mahaprabhu compiled or recited or presented this Siksastaka, it was in Jagannath Puri.

Caitanya Mahaprabhu spent 24 years in Mayapur and then He proceeded to Jagannath Puri. This was the will of Saci Mata, and then He travelled for six years spreading the holy name around and He returns, well He goes and returns, this happens few times. And finally, He comes back to Jagannath Puri resides there for next 18 years total. There He is performing nama sankirtana, relishing, not just asking others -you chant 'Harer nama eva kevalam', He doesn't just give pravachan.

Mahaprabhu is relishing chanting, relishing those rathayatra festivals, there He is Radharani now. There is Her Lord Jagannath in the chariots and there is whole reciprocation going on and more of that Radha Krishna, mood of Radha Krishna Mahaprabhu is relishing in Jagannath Puri. There are external reasons for His appearance, and there are some internal, personal private reasons why Caitanya Mahaprabhu appears.

So, He has taken care of so-called external reasons, and that is:

paritranaya sadhunam

**vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge**

So, He has done that part, that obligation is kind off over, duly completed and now He wants to go to internal, personal, private reason. And that is Radha Rani. Who is this Radha Rani? What does she think? When she is with Me and relishing Krsna prema, what is on Her mind? What does She think? How does She enjoy?

Lord wants to know, in brief, we are trying to summarise. Lord wants to understand Radha Rani, understand the mood of Radha Rani. So that is going very deep, deeper or vast or very high subject matter of the realm. So, while Mahaprabhu is in that kind of mood. So now when He is sitting down with His associates. He selected few, Svarup Damodar and Ramananda Rai all night long.

radha bhava suvalitam

He has Radha's bhava, He has Radha's kanti, Radha dyuti-complexion of Radha rani, mood of Radha rani. So, while He is in that mood with His associated, we are just trying to kind of set the scene or trying to explain in what context, like in Bhagvat gita there is setting the scene, in first chapter, setting the scene and then topic of Bhagvat Gita. So here is little setting the scene for Siksastaka. There Krsna is speaking in

Kuruksetra and the first chapter is setting the scene and here that Sri Krsna Chaitanya going to be speaking or reciting these eight verses and

this is setting the scene or platform or forum or the context, this is the mood of Mahaprabhu. We will realise as we understand this scene, the situation, the context. How special, how extra special are these eight prayers, or eight verses.

**ei-mata mahaprabhu vaise nilacale
rajani-divase krsna-virahe vihvale [CC Antya lila 20.3]**

Day and night Mahaprabhu feeling intense separation from who?
Krsna. In the mood of Radha rani, feeling intense separation

vihvale, svarupa, ramananda, – ei duijana-sane

These are the two persons Svarupa Damodara and Ramananda Raya,
Ratri-dine – day and night rasa-g?ta-sloka asvadane-spending
all night, no sleep. Sleepless nights, staying awake all
night. Can't sleep, can't sleep. These moods are keeping Lord
awake, He keeps thinking of the
Lord, His moods are sweeter than the sleep,

**nana-bhava uthe prabhura harsa, soka, rosa
dainyodvega-arti utkantha, santosa [CC Antya lila 20.5]**

And different emotions, sometimes jubilation, sometimes
lamentation, rosa, danya-humility, anxiety, grief, eagerness,
satisfaction. Lord is going through all these emotions day and
night, especially in the night He is overwhelmed.

**kona dine kona bhava sloka-pathana
sei sloka asvadite ratri-jagarana**

During the day He hears some topics in certain mood and that
mood lingers on during the night.

**sei sei bhava nija-aloka padiya
slokerar artha asvadaye dui-bandhu lana [CC Antya lila 20.6]**

So He takes these two bandhus, two friends, brothers Ramananda
Raya and Svarupa Damodara they are with Him on His right side
and left side

and nija-sloka padiya His own slokas, referring to these eight
verses, this Siksastaka are His nija slokas,

nija-sloka padiya slokerar artha asvadaye

Meaning of this sloka not that He is reciting only the translation and then next verse and then next verse and then next, we sometimes do that way. But He is relishing, He stops in the middle. Sometimes the gramophone goes round and round, in same place not going forward, now they don't have this.

So Mahaprabhu would get stuck with some word with some meaning some bhava, so asvadan, so point is, that His own verses this Siksastaka. Not that He complied and let the world read this and study this, these are His verses. Like sometimes we use to see Prabhupada reading his own books and he would say, "No, no, I did not write these books." Prabhupada, this is your Krsna book and you are reading, 'That's not my Krsna book' Krsna wrote through him. So he is going back to it and reading again.

So, these eight verses complied by Caitanya Mahaprabhu, not that it is printed and published and let the world read, He would revisit those verses, go back to those verses and relish, asvadan.

sloka artha asvadaye

Along with these bandhus, these two brothers. In other words, these Siksastaka verses were compiled and uttered, recited, relished by Caitanya Mahaprabhu along with Krsna Karnamrita and then Chandi Dasa's scriptures, and then Mahaprabhu use to relish and Jagannath Vallabha Natak of Ramananda Raya. These are the scriptures Caitanya Mahaprabhu used to relish. So along with these scriptures, His own verses, this Siksastaka is also part of that relishing.

har?e prabhu kahena, – suna svarupa-rama-raya

So sometimes in great jubilation Caitanya Mahaprabhu use to say, "Dear Ramananda,

ramananda raya, nama-sankirtana – kalau parama upaya [CC Antya lila 20.8]

While He was relishing these eight verses of Siksastaka and He used to stop in the middle and show some of His ecstasies. Hey Ramananda Raya, you know? This nama sankirtana, kalau parama upaya", this is the best solution for all the difficulties, problems updritaha, everyone is greatly troubled in this age of Kali and what is the solution, what is the way out? The only way is nama sankirtana. This is what he is talking,

param vijayate sri-krsna-sankirtanam

So while reciting,

**ceto-darpana-marjanam bhava-maha-davagni-nirvapanam
shreyah-kairava-chandrika-vitaranam vidya-vadhu-jivanam
anandambudhi-varadhanam prati-padam purnamritaswadanam
sarvatma-snapanam param vijayate sri-krishna-sankirtanam**

He stops there and says "Hey you know, this is parama upaya,

harer nama harer nama harer namaiva kevalam

And then of course right there Krsnadas Kaviraj has put this verse from Bhagvatam and prior to that there is another verse in Bengali,

**sankirtana-yajne kalau krsna-aradhanata
sumedha paya krsnera carana, sankirtana-yajne**

Those who are intelligent people in this age of Kali, they will perform sankirtana yajna, these are the words of Mahaprabhu. Mahaprabhu is speaking in the middle of the night in the mood of Radha Rani, madhurya Bhava to Ramananda Raya and Svarupa Damodara. So He is speaking like this as the sankirtan yajna is the only way to worship Lord and this is the only way kalau krsna-aradhana Krsna could be worshiped, by Krsnas sankirtana

**hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare**

This is aradhana, it is worship. The Brahman is worshipping the deities, likewise that murti and the name is not two, its one. Lord is standing in the form of the deity and then Lord is standing before you in the form of Nama Prabhu and you worship Him by chanting His names, this is the way to worship. Somewhere I read today, the statement said that 'Krsna and His name has no difference, but there is one difference and that is of the two, the Lord is more easily accessible in the form of name and that's the way to worship Him. paya krsnera carana, that is the way to achieve the lotus feet of the Lord.

**nama-sa?kirtana haite sarvanartha-nasa
sarva-subhodaya, Krsna-premera ullasa**

Caitanya Mahaprabhu is saying, "Simply by chanting the holy name of Lord Krsna, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Krsna. So Lord said that much, the next thing He says now is, He is uttering now is the first verse of Siksastaka, in that kind of mood He is glorifying the Lords holy name and that's the way to worship the Lord. He said that or made those remarks and next thing he says,

**Ceto darpana marjanam Mahaprabhu is speaking,
ya svayampadmanabhasya mukha-padmad vinihsrita**

In Bhagvat Gita those words mukha-padmad, from the lotus mouth of Sri Krsna, those words uttered, patram pu?pam, Lord moved His lips, patram pu?pam, or sarva-dharman parityajya. Lord has a mouth, He speaks and He spoke, mukha-padmad vinihsrita. So likewise these instructions, in the form of Shiksastaka. Lord also gave instructions to Rupa Goswami in Allahabad Prayag, gave instructions to Sanatana Goswami in Varanasi, gave instruction to some other devotees, and they ended up writing different books like Bhakti Rasamrita Sindhu and Chaitanya Charitamrita and it has all those instructions included in it but there are still only eight verses which are attributed to

the Lord. Lord gets the credit of compiling only eight verses, although other scriptures by the six Goswamis of Vrindavan they are also based on Caitanya Mahaprabhu's instructions to them. Still these eight verses remain very very special.

So, all that Lord speaks is the only essence, there is no cheap talk, when Lord talks, it is not cheap, it is meaningful, He says the essence of everything and then He says of all those essential things, essence of the essence are these eight verses of Siksastaka, which Caitanya Mahaprabhu personally relished night after night after night. Not that, I have memorised, I know those verses and we all finish with these eight verses and go to do something else. No, He used to stay in that mood of those verses day and night. These eight verses and others like Gita Govinda, Krsna Karnamrita and other such scriptures reciting and relishing and in that list is this Siksastaka.

So that is the point, so you all know Siksastaka? Learn by heart? I am thinking of making a photo copy and bringing for all of you, I will do that tomorrow. But those who are able to say with us, Eklavya Prabhu will lead us with these prayers, Siksastaka prayers and sing along. Trying to relish and then we will talk about those verses more.

Mahamatra includes these eight verses also, when you say hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama rama hare hare

All the moods are there. All the moods which are there in these eight verse, they are included in the mahamantra. Our acaryas use to go from one hare to Krsna and then from another hare to Krsna like this they go on and they give meaning The meaning of hare is, "O Hara, from Hara comes hare, our acaryas have given the meaning. First hare has one meaning and the second hare has another meaning and the third one has another and the fourth

one has yet another mood. So there are 8 hares, and how many Krsnas? 4 Krsnas and How many Ramas? 4 Ramas. That Rama is also Krsna then Krsna and Rama is Krsna, Krsna 4 times we say and Rama Rama 4 times we say different moods, different feelings, different emotions.

Different acaryas, Bhakti Vinod Thakur and others gave their commentaries on the holy name. The holy name is further revealed, all those meanings and the moods and the emotions of the mahamantra are also coming from the Siksastaka. Siksastaka in the mahamantra so as we say eight verses, in the conclusion, Siksastaka eight verses and mahamantra they come in the same group, they belong to the same family or category, same mood, same feelings, same emotions.

So we will try to write the verses of the day on the board tomorrow, I am going to do that so you can look at the mantra, you could meditate upon

those mantras. And we would be doing some asvadan, relish some words and the meanings of those mantras. So, thinking that I am going to do two mantras a day. As today is the first day and we had to also talk of some introductory statements we had to make and setting the scene and little kirtana and then prasadam late. So, will do first mantra today and then we will do three mantras tomorrow, two mantras the next day and two the last day.

nityam bhagvat sevaya.

So sometime one, sometime two sometime three so in this way we will complete, it is never completed, these things are never completed. I am done with sixteen rounds finished, I am done. No, it is not good to say that it is finished; this is an offence to say it is finished.

We should be feeling sorry, oh I finished, could I chant more? Do I have to really finish? So, I have to stop now? So, I was also saying we will finish eight mantras but they are never

finished. These studies of these mantras is a life time study. You will never finish study of these eight verses. Each time you read or revisit or study them, you will derive deeper meaning, yet another flavour. You will go deeper, you will go higher, wider. So, this is non-different from the Lord, Caitanya Mahaprabhu. So, it was difficult for Him to finish.

Lord is Ananta, unending, unlimited so His topic is unlimited, unending.

Some commentaries are available on Siksastakam. Especially Srila Bhakti Vinod Thakur, he wrote commentary Sanmodan Bhashyam, he complied. Some 400 years after Chaitanya Mahaprabhu's disappearance he wrote a commentary on Siksastaka which is available.

Srila Bhaktisiddhanta Sarasvati Thakur wrote some purports on theses commentaries, so we will make some references to these works of Srila Bhakti Vinod Thakur, Srila Bhaktisiddhanta Sarasvati Thakur.

I think during the day if you could try to keep these verses on your mind or keep them in your pocket like pocket book, try to recite or memorise

verses in your mind, or try to understand the word's meaning then it will be easier to follow what we are presenting here.

So this is homework for you. You are students, right? I was thinking this a PhD level. Bhagvad Gita is primary education and the Bhagavatam is

graduation and Caitanya Caritamrita is post-graduation and you know where this Caitanya Caritiamrita is. This Siksastaka is not in Adi lila, not

is Madhya lila, this is in the Antaya Lila and at the very end of the antya lila, this is the chapter. Chapter 20 th of antaya lila. So, if Caitanya

Caritiamrita is a post-graduation course then this is at the end, the essence or the conclusion of it. After Siksastaka,

there is nothing. This is like the last word, that's the position of Siksastaka and you are here to study, me too, I am also a student, we are all studying Siksastaka.

So, if you think you are students and try to memorise these verses and this is the time, I don't know if you are going to join us day after day then

4 days, little more introduction, going more deeper into the subject matter of Siksastaka. So Siksastakais giving all the prayers in mind or in

the forefront. You will see that there is a kind of progression going on from one verse there is a link, going higher and deeper, higher moods.

Going from Sugarcane juice to jaggery, then sugar candy, then what do you do more, you put camphor and then sweet rice, like that more condensed. One preparation after another, going from sugarcane juice to sugar candy. So theses verses also get more condensed, going higher. So that verse Ceto darpan marjanam, we will quickly run through, a quick overview of theses eight verses and see what the gist of these eight verses is, what is the teaching or mood and meaning of each of these eight verses quickly.

So first one is basically talking about param vijayate sri-krishna- sankirtanam All glories to what, Sri Krsna Sankirtana, that is the conclusion of the first verse. And then there are seven parts, param vijayate sri-krishna-sankirtanam this is the eighth part of that first verse and there are seven other parts which are only different qualities or different attributes of this sankirtana. So that is the first verse.

Now the second verse says, "Oh Lord, you have invested all your energies into these names Krsna, Govinda but unfortunate as I am, I have no attraction for it". nanuragahah I have no anuraga, raga means attachment, nanuragahah means, to this holy name I have no attraction. "Oh, how unfortunate I am".

Its fine that holy name is all supreme, all glories, all victory and everything is in there, Haribol! Haribol! But I have

no attraction for this. You made everything so easy, but look at me, I have no attraction to chanting.

In contrast the holy name is glorified like anything and it's everything, it complete, it's victorious but look, I am not into this, I have no liking, I have no attraction. But you could develop attraction, that says the next verse, if you are really serious, if you like to develop attraction, what should I do? You do these four things.

**trinad api sunicena
taror api sahishnuna
amanina manadena
kirtaniyah sada harihi**

Four things mentioned there, being humble, tolerant, respectful and do not expect any respect in return and what would be the result? The person who was saying, "Oh, I have no attraction", that person will do kirtaniya sada harihi. You could always chant the holy names of the Lord. If these four conditions are fulfilled that is mentioned in verse number three, then result is kirtaniya sada harihi.

Going to the verse number four 'na dhanam na janam na sundarim' as one chants the holy name, he becomes free from anarthas, no wealth, no beautiful women, no followers, and like that, then what do you want? Okay so you don't want bhukti then what about mukti? You don't want to enjoy, don't want to gratify body, senses, this world then go for mukti, "No no, mama janmani janmanisvare, I don't care for mukti, I am ready to take birth again and again and again, give me birth and also give me one more thing my dear Lord, give me your Bhakti. bhaktir ahaituki tvayi.

Unconditionally I want to serve you. That's the verse four.

Now why do you want to serve me? Because I am a servant,

**ayi nanda-tanuja kinkaram
patitam mam vishame bhavambudhau
kripaya tava pada-pankaja-
sthita-dhuli-sadrisham vichintaya**

That's my position, ayi nanda-tanuja kinkaram I am your servant my dear Lord, please pick me up from this ocean, I am getting drowned here, please help, help, help pick me up and fix me as an atom in your feet. You don't have to make me a garland on your neck or crown on your head or ankle bell around your ankles. No, just make me a particle of dust of your lotus feet. That's the verse five.

And the sixth verse says, when one chants, his sambandha gets established, we will get to that part, Sambandha-Abhideya-Prayojana, it is explained through these eight verses that 'Oh! When that time would come?' What kind of time or days you would like to see? Then Caitanya Mahaprabhu says

tava nama-grahane bhavishyati

As I chant your holy name oh my dear Lord nayanam galad-ashru-dharaya When would that happen? Me shedding tears as I say Hare Krsna Hare Krsna, gliding down the cheeks and my voice getting choked up and trembling some of those kinds of symptoms, "Oh! When that day would be mine?" Oh! Lord so that's the mood of the verse number six. And then there is all bhava and feeling of separation

**yugayitam nimeshena
chakshusha pravrishtayitam
shunyayitam jagat sarvam
govinda-virahena me**

'Oh! When that one nimesha-one moment without you O Govinda! I feel this whole world zero, shunya,

shunyayitam jagat sarvam govinda-virahena me

Govinda viraha-pangs of separation with one moment to be twelve year or longer. 'I cannot handle this, Oh! Lord where are you, where are you?'

That was verse seven.

And the eighth one is atmanivedena, the final and unconditional surrender. Oh! But this is up to you, you are free, you do whatever pleases you, ashlishya va. He says you may like to embrace me, give deep embrace to me,

ashlishya va pada-ratam pinashtu mam

Or you may like to crush me under your feet, you may like to use your hands and embrace me, or you may choose to use your feet and kick

me, crush me, you are free, whatever.

adarshanat marma-hatam karotu va

You are giving me distress by not giving your darsana

yatha tatha va vidadhatu lampato

Whatever, this way that way, you are what you are, you are free to do anything everything but one this is mat-prana-nathas tu sa eva naparah for me there is no one else but you as my Lord. You are my prana-natha you are my life and soul and goal of my life, there is no one else. Whatever way you want to treat me or deal with me, you are mine. So, that's the eighth verse.

So, you could quickly sing how it goes, juice become more condensed and further condensed and then solid and got more relishing and higher so that is the progression that we have to take note of each verse. There is a string going through these eight different pearls and keeping these eight pearls together as one nice offering. Srila Bhaktisiddhanta Sarasvati Thakura, he in the purport to the

commentary of Bhaktivinoda Thakur he explains this Sambandha-Abhideya-Prayojana. For Gaudiya vaisnavas, we worship three deities, three phases, three stages.

We worship Radha Madanmohan as Sambandha Vighraha to establish our relationship with the Lord. Sambandha, everything begins with a relationship. If there is no relationship, then there is no going further. When you shake hand, the sambandha is established. Instead of gun in the hand, there is another kind of relationship. You throw the gun and you shake hand that is sambandha. Then further down there is talk, let's sit down and talk or sit down and take lunch or sit down and sign some kind of treaty or contract. So, first is sambandha-the relationship.

So, in these eight verses, Bhaktisiddhanta Sarasvati Thakura Maharaja is pointing out that the first five verses are establishing Sambandha, from ceto-darpana-marjanam to kripaya tava pada-pankaja-sthita-dhuli-sadrisham vichintaya Those five verses are establishing sambandha or relationship with the Lord.

Then he explains, after Sambandha comes Abhideya, getting situated in devotional serve and you worship Radha Govinda in that mood that helps you getting situated or getting settled in certain service. Forming relationship is just not it, there is more to life, what do you after establishing relationship? You serve, so service. So, Bhaktisiddhanta Sarasvati Thakura says all these eight verses are Abhideya, first five verses are Sambandha, but all the verses from beginning to end are Abhideya, they are all about service, serving the Lord and then he says after Sambandha, Abhideya comes Prayojna. What is the aim, what is the goal ultimate destination, or purpose. After all what is the purpose and Gaudiya vaisnavas have Radha Gopinath as their deity and there are different acaryas for this Sambandha-Abhideya-Prayojana. So in the Siksastaka last three verses are establishing Prayojana.

nayanam galad-ashru-dharaya

And

nimeshena govinda-virahename

And

ashlishya va pada-ratam pinashtu mam

Those three verses are prayojana. That's the final mood and the consciousness, destination of the Gaudiya vaishnavas. So, that's the talk about how Sambandha-Abhideya-Prayojana is applicable to these eight verses. Then, Bhaktisiddhanta Saraswati Thakura also brings to our notice, he enlightens us how in bhakti there are also three phases: the sadhana bhakti, this is Bhaktirasamrta Sindhu/ Nectar of Devotion topic. There is a saddhana bhakti, there is a bhava bhakti, and there is Prema bhakti. So, the first five verses correspond with saddhana bhakti. The mood of the first five verses of Siksastakais sadhana bhakti, the regulated life of devotional service, following rules and regulations and making progress, adau shraddha.

That's another angle. We'll talk about that in a minute. So, upto the first five verses is sadhana bhakti.

And the verse number 6, he says this is the bhava, bhava begins there; emotions, feelings. Prior to that, making progress, getting rid of anarthas. Unless anartha we get rid of, there is no bhava, there is no emotions. So, the verse of Siksastaka number 6 says bhava.

The seventh verse He says there is still some more bhava and at the same time, some prema comes into the picture, Prema bhakti.

And the verse number 8, there is all Prema, full of Prema. Take note of that. Five verses are saddhana bhakti. The sixth verse is bhava. Seven is bhava and prema. And 8th one is prema. Then, Bhaktirasamrta Sindhu talks about, from shraddha

to prema, progression:

Adau shraddha, Sadhu sanga, Bhajan kriya, Anartha nivrtti, Nishtha, Ruci, Asakti, Bhava and Prema

So, these nine stages, phases from shraddha to prema, these are also the eight verses of Siksastaka there's correspondence. Starting with the beginning verses there is faith and you go forward. Then you are developing sadhu sanga, bhajana kriya, anartha nivrtti.

na dhanam na janam na sundarim kavitam.

What is happening here? Anartha nivrtti. With that when you are free from anartha nivrtti, anarthas, undesirable things, unwanted things, immediately there is a Nistha; steadiness in Krsna consciousness. So, after na dhanam na janam na sundarim, immediately, a person wants to be fixed up, please fix me as a dust particle of your lotus feet, that is Nistha.

Then Ruci, Asakti, Bhava, Prema, the verse numbers 6, 7, 8 corresponds with these phases or these stages on that ladder from shraddha to prema. The ruci, asakti, bhava, prema. Ruci, "Oh, when that day would come I will have so much attraction that as I chant the holy name, immediately,

nayanam galad-ashru-dharaya vadanam gadgada-ruddhaya gira,

My voice would become choked up." That kind of ruci, that kind of asakti, also, attachment to Krsna.

And then bhava. Bhava what? Without Krsna, I cannot even stay for a moment.

nimesena chakshusha pravrishtam shunyayitam

So this kind of bhava. Without Krsna? No, no. And then,

aslisya padaratam pinastumam

You are my Lord under all circumstances. This is prema. So, going from shraddha to prema. Then you go from,

ceto-darpana-marjanam to aslisyava pada pinastumam,

There is a relationship that corresponds. Bhaktisiddhanta Saraswati Thakura is pointing this out.

Then, as we had proposed to do one verse, today. We will do that now. We did all 8 verses and we could also say oh seminar is over now, see you later, next year, for another seminar. But we were reminding ourselves how Chaitanya Mahaprabhu relished His Siksastaka, going over again and again, going back to it, revisiting and stopping, and relishing before proceeding, and stopping and chewing and digesting and taking another drop, relishing. That part of Him making sure that goes through the system, consciousness permeates, the thoughts. Not that we want to just gather information, gather information wants to see some transformation. Not that we want accumulation of knowledge but assimilation of the knowledge.

Like animals, cows and bulls and others, they eat twice, they eat two times. They eat one time but hurriedly then belly is full. But that kind of stalk of grass or whatever they have eaten, that does not help them, does not give strength. What they need to do is sit down. After their bellies are full, the cows, then Krsna plays His flute and then all the cows come and sit down underneath that tree and what do they do next? They chew the cut. They bring another little stalk from their stomachs back to their mouths, more chewing the cut. When that goes second time in, then, from that comes the strength of the body.

So, first, as we said this is jnana but we want to make sure we become vijnanis. The practical application and the accumulations become the assimilations or information and can transform us. For that we have to go slower and on what we have heard, we'll have to

contemplate that.

Bring back to the mind and think of it, and relish it, and understand it, contemplate, ponder over it and make that part of you your property, it is the reverse. Now, that could never be stolen by anybody. It's your property, your knowledge, your realisations.

So, in one sense, we have completed our seminar, 8 verses recited, and we ran through the quick meaning of each verse and some more things, but we need to more following the footsteps of Sri Krsna Chaitanya Mahaprabhu. Of course, we will be never ever be able to do what Chaitanya Mahaprabhu did with these verses. But some attempt, some attempt we could make. His own verses He relished. So, we could make attempt to relish those verses.

So, the first verse, He pointed out earlier, the essence of the matter here is, parama vijayate sri-krsna-sankirtanam. So, the four lines, long lines, long long. Bhagavad Gita has small verses, called Anustupchan, only eight letters.

patram pushpam phalam toyam.

How many? Eight. When you go to the next line, eight. Another line, eight. Like that, some verses have eight letters, some have eleven, some have fourteen, some have many more according to different chhandas, different metres.

Siksastaka has different different chhandas. Some are short ones, some are long ones, some medium sized. This is maha large size, the first verse, long one. So, four long lines, consisting of two, we could say two objectives. Two of the attributes, two of the qualities of this nama sankirtana, Sri Krsna sankirtana. Each line will say two qualities or virtues of the holy name. Two, two, two, and then, one. The last fourth lines has only one more. So, what are those? So, this is what we have to understand.

ceto-darpana-marjanam
bhava-maha davagni nirvapanam
shreyah-kairava-chandrika-vitaranam

Three.

Vidya-vadhu-jivanam

Like that.

anandambudhi-varadhanam

How many? Five.

prati-padam purnamritaswadanam

Sixth one. And,

sarvatma-snapanam

Seven.

So, just giving an idea where to stop. Mmm means one finish, mmm. There is a grammar here, the way it ends that way, and this is all parama vijayate sri-krsna-sankirtanam is all adjectives or qualities of the sankirtanam.

So what are those seven items? Even I had been, since I joined, we were introduced to these verses but only few years ago, in fact, I realised as I heard Chandra Mauli Maharaja giving seminar on this topic. Oh! There are 1, 2, 3, 4, oh there are seven items here. After 30 years, there are some ideas, these many items are there, and they are all related with parama vijayate sri-krsna-sankirtanam.

So, briefly, what are those items? I mean if we all knew Sanskrit and all that, there were no need to talk further. As soon as you said, Ceto-

darpana-marjanam, everything is understood, no more talk. But for us, we need explanation and that is not our language and not just the language, there is more to than just words. These are spiritual words coming from spiritual worlds. And there are so much in there, loaded.

These words are loaded.

Ceto-darpana-marjanam

As one chants the holy name, parama vijayate sri-krsna-sankirtanam, what happens? Ceto-darpana-marjanam. Darpana, the mirror of chetah, chetana; means either, mind or you could call heart, you could call consciousness. Cleansing is done as one chants the holy names of the Lord. Of course, as we go through, we will realise what kind of chanting cleanses the consciousness. The offenceless chanting. That is the topic of the next verse, following verses.

The chanting could do the cleansing and once consciousness is clean, that's a revolution in consciousness and that's it. There is nothing more to be done. All year long, we have one assignment. What is that assignment? Cleansing the consciousness. Keep the consciousness clean. There is nothing more or less to do other than this. When the consciousness is clean, that's it, You did everything that was desired, expected of you, of me. Ceto-darpana-marjanam. That becomes possible by this sri krsna sankirtanam. That's one. And then, bhava maha davagni nirvapanam.

When consciousness is clean, bhava maha davagni. Bhava, this material existence and this world has been described as Davagni, like a forest on fire. This world is on fire. As soon as we get up, we go to Radha Madhava temple. The first thing, what all the Hare Krsna devotees say, first thing in the morning? What do they say? Samsara davanalalidha loka. This is what we say. Samsara davana, this world is one fire.

tava kathamrtam tapta jivanam kavibhir iditam

Tapta, it's on fire, davagni. This world is a fiery, blazing fire, burning. So, as soon as there is this kathamrita, namamrita, the fire is extinguished. And that namamrita is given to us by the spiritual master. And that's why we glorify the spiritual master who gives us the holy

name and with the help of the holy name we extinguish that fire of the material existence. The result is davagni nirvapanam, you're finished

with the material world. You're finished with birth, death, old age and disease. You're finished with kaylvayram narakayate, you kick, also, the kaylvarya mukti, the impersonal liberation. Once you have bhakti, once you have this chanting of the holy name, moksha laghu ktrta, the moksha become just laghu, just insignificant. That's part of this bhava maha davagni nirvapanam. That is two.

shreyah-kairava-chandrika-vitaranam.

Shreyah, all good fortune. For all the living entities, this sankirtana movement is a prime benediction for humanity at large. Shreyah-kairava-chandrika-vitaranam, the word meaning, there is a white lotus and from the white lotus comes the rays of benediction moon and they are spreading everywhere, benedicting everywhere. There is also an understanding that in the heart there is that lotus, Lord is also there. As the holy name manifests, reveals unto the chanter in the heart, then, that shreyah-kairava-chandrika-vitaranam. All good fortune for that person as he chants holy name and as holy name reveals unto the chanter and all good fortune.

vidya-vadhu-jivanam.

vidya is knowledge. Vadhu is wife. Jivana is life. This chanting of the holy name or nama sankirtana. Nama is the husband, Pati. And Vadhu, the wife is a bhakti, the process of chanting which is done with a knowledge, vidya, this is the shakti. The Bhakti devi is a person, also. Tulasi Devi, Bhakti Devi, there is a whole bhakti and a there is a Gyan Vairagya these are the two children of Bhakti Devi or Gyan and Vairagya are two children. So, Bhakti Devi is there. That bhakti, as Saraswati's husband is Krsna. The Ganga, Saraswati, Yamuna, their husbands is the Lord. This vidya, the knowledge is some kind of, this is wife. The whole knowledge and the bhakti

performed with the knowledge, vidya vadhu jivanama. Her life is the holy name. The Lord in the form of the holy name, He becomes, He gives life to the wife in the form of vidya, the knowledge. So, this is how some explanation has been given of vidya vadhu jivanam.

anandambudhi-vardhanam

Ambudhi, ocean. Ocean of ananda. And He says vardhanam, ever-expanding. The jiva is very tiny. What is the size, length and breadth of jiva? You take a tip of the hair and then what you do? Hundreds parts. Take one part. Then what do you do? Another hundred parts. Take one part and that's the length and breadth of the jiva. That's your size. That makes you humble, right? We would know our size and we would be,

**trnad api sunichena taror api sahishnuna
amanina manadena kirtaniyah sada harih**

And all that would happen. This kind of also, vidya vadhu jivanama, knowledge. So, any point I'm trying to make is for living entity, so tiny, if that small soul is drowned in a drop of ocean, would be like an ocean. Such a tiny soul could get drowned in a drop, yes or no? Yes. The soul is in the middle of a drop of the ocean, a drop, to go across to see the end of that drop would be a lot longer. Then, this living entity, this nama sankirtana, parama vijayate sri-krsna-sankirtanam, this is for He gets the anandambudhi, an ocean of bliss and not just ocean that is static for the fixed amount of water the Lord has. Hey, you can't go.

One time, Prabhupada was walking on the beach in Hawaii with his disciples and then Prabhupada suddenly stopped and he said, you know this ocean has been ordered. The order for the ocean is this is limit for you, you can't go a step forward.

maya dhakshay na prak?ti suryate sa characharam

So, that morning Prabhupada had the comment to make as he was walking on the Pacific Ocean and stopped. These ocean has been ordered, it cannot go forward. So, the ocean has a limit. All the big oceans, deep oceans depth is there but still limit is there. But this anandambudhi is not limited, vardhanam, ever-expanding bliss is awaiting the chanter of the holy name. It's an invitation to join the sankirtana movement and this is what is awaiting.

anandambudhi-varadhanam prati-padam purnamritaswadanam

As one chants the holy name, prati-padam, at every step krsna consciousness is to be relished, could be relished. It's so relishable at

every step, at every moment. This is future. Once there is a Ceto-darpana-marjanam and all that has happened, vidya vadhu jivanama, then it results in anandambudhi-varadhanam prati-padam purnamritaswadanam. Chaitanya Mahaprabhu is relishing this at every step, prati-padam purnamritaswadanam. There is no dissatisfaction of any kind. There is no anxiety. We have no experience of this in life, this material world but everybody is aspiring for such a phase of life. Why is everyone aspiring for this? Because such thing exists. Such life exists.

We like life of uninterrupted joy. Why is this desire in each person? Why is everyone desiring like this? Because such thing is possible by this

parama vijayate sri-krsna-sankirtanam, prati-padam

purnamritaswadanam. So, that is the 6th item and the 7th item is, and we've already touched upon it,

sarvatma-snapanam

Sarvatma, all the living entities or each living entity in full way; complete way. Snapanam, would be drowned, getting drowned, getting absorbed

in everything else. The material world would become non-existent, irrelevant, oblivious to the surrounding of material existence. Sarvatma-snapanam. Bathing of the self is sarvatma-snapanam. Bathing of the self, the self-will bathe. So, that's the seventh one. In conclusion, parama vijayate sri-krsna-sankirtanam. To such sankirtana, let there be vijaya, vijayate, victory. But what kind of victory?

Parama vijayatesri-krsna-sankirtanam. Not ordinary kind of victory.

Supreme victory. Sankirtana movement would become victorious and Chaitanya Mahaprabhu is talking like this in His highest ecstatic emotions and feelings in Jagannatha Puri. He's talking to Ramananda Rai and Swarupa Damodara, you know, parama vijayate sri-krsna-sankirtanam. This holy name be victorious. Victory to the holy name.

How far it would go? Every town, every village. The victory not only in Mayapur. The sankirtana started at Mayapur. This sankirtana started near Yoga Pit, there is a Srivasa angan, started there, behind the doors and closed windows. And with request of Advaita Acharya, Mahaprabhu had to go around, chanting publicly all over Navadvipa. And then, Mahaprabhu was thinking no, no, more people should be benefited. He took sannyasa, He travelled all over India, bharat varsha, spreading the holy name and then His prediction was this chanting is parama vijayate sri-krsna-sankirtanam.

**Hare krsna Hare krsna krsna krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

If it is only limited to Yogapitha, Shantipur, Mayapur, that is some victory. It goes all over India, that is some victory. But the supreme victory is everywhere, every town, every village.

nagar adi grama sarvatra pracar hoile mora naam

So, that's victory. So, parama vijayate, the supreme victory meant His name will reach every town, every village of this world, of this planet. So, this is what Mahaprabhu is thinking and talking. So, that was not just some gossips were taking place. That was Supreme Personality of Godhead, Sri KrsnaChaitanya Mahaprabhu; the sankirtanay kapitaro, the founder of this sankirtana movement. He was sharing these thoughts, confidentially, to His most confidential associates. So, what He whispered, recited, relished with His associates, in his final, final talk.

We could see that Siksastakais here, His rest of the Chaitanya Charitamrta, Siksastakais here. These are the final talks. Siksastakaverses are the final talks, final pastimes. So, the Siksastakais part of that confidential pastimes, confidential guyhyam, parama guyhyam, thoughts of Mahaprabhu which have been made available to use in the form of Chaitanya Caritamrta and in that Chaitanya Caritamrta, this Siksastaka we get to hear in Mayapur as we have come to celebrate 521 st birth anniversary of Chaitanya Mahaprabhu. So, may Mahaprabhu reveal the deeper, inner meanings of His eight verses, Siksastakaunto us as we study these verses day after day for 3 more days.

So, thank you very much for joining us today. So, remember the Siksastaka, better learn by heart or words meanings. Tomorrow, some of you could say, today, I've learned this verse, I've only knew one, before. trinad api sunichena, everyone knows, right? Some temples, they chant that in the morning along with the pranam mantra they chant.

**trinad api sunichena taror api sahishnuna
amanina manadena kirtaniyah sada harih**

Hare krsna Hare krsna krsna krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

Some temple does it. They chant this verse and immediately Hare krsna Hare krsna, devotees begin chanting. So, you could

memories, give some time, devote some time to memories all the 8 verses. One, two verses a day and you will have memorised all the 8 verses. So, tomorrow, I think we will have sign boards, verses of day.

Any questions, so far?

How is that Rama is also Krsna?

Maharaja: Rama, Rama Like Krsna comes from the root word is krish is one who attracts, all-attractive, one who attracts. ya akarsakti sa krsna.

One who attracts all the living entities, that is Krsna part. So, that is Kr??a part and in Rama, there is a dhatu or root word. The root word is

ram. Ram means to enjoy. From ram comes rama. So, Krsna is. And it says Rama is described in two ways:

ramati ramayati ca iti ramah

Rama is that person, personality who enjoys, the enjoyer. You want to call enjoyer, then, you call Him Rama. You want to call Lord God is great, then, you call Allah. Like that, so, different names of the Lord convey different meanings. So, Rama is the enjoyer, bhokta yama jagyan tapasam. So, that is Rama. So, Lord is the enjoyer, ramati ramayati ca, and He becomes the cause of other's enjoyment also. Not only He enjoys, then He is Rama; but he is also cause of other's enjoyment. He does not enjoy just by Himself. He gets others and He enjoy with them and they also enjoy, and He is enjoying. So, that's Rama. That's Krsna.

So, Hare Rama is Hare Krsna. Because Hare is Radha, so Rama has to be Krsna. Hare Krsna Hare Krsna is like Hare Rama Hare Rama. That is explained if you want to think this Rama is not Krsna but it is Ramachandra, Sita Rama. Prabhupada, also, some people would ask. if they are devotees of Rama, they would ask, hey, we are worshippers of Rama, is this Hare Rama Hare Rama refers to Rama of Ayodhya? Yes, yes. Because Rama and

Krsna are non-different. Rama comes from Krsna. In Krsna, Rama is included. But if you want to think that this Hare Rama is your Sri Rama, Ayodhyapati Rama, then this Hare would be, Sita. Hare is a pleasure potency, aladhini shakti of the Lord. So, Krsna's aladhini shakti is Radharani and Rama's aladhini shakti is Sita, and Narayana's aladhini shakti is Lakshmi, like that. So, if it is Balarama who is almost Krsna, then it is Revati. So, acaryas take Rama as Krsna and the comments are given like that. Krsna, meaning in this mood and this Rama is this mood, next Rama is that mood, Rama Rama is that mood, that emotions, those feelings, these thoughts. Let's stick to Rama is Krsna.

Another devotee asked about the way of chanting of the maha-mantra, chanting Hare Krsna first and Hare Rama first.

Maharaja: There's a mantra like that in Kali Santarana Upanishad.

Maha-mantra is explained in that order:

**om Hare Rama Hare Rama Rama Rama Hare
Hare Krsna Hare Krsna Krsna Krsna Hare Hare
iti shodashakam namnam kali kalmasa nashanam
nathah parataro payah sarva vedeshu drsyate.**

This is Kali-Shantarana Upanishad. So, this mantra is beginning with OM, then you have to be a brahmin, otherwise you cannot chant the mantra. Vedic mantras starting with OM. So, we understand that this mantra was in order to make this mantra for deliverance of all the fallen souls in the age of kali who are shudra-like kalo shudra sambhavah.

Then, this OM has been kind of separated and at some point, I don't remember or know the history that have this reversal that took place.

Specially, Gaudiya Vaishnavas they chant in order, Hare Krsna then Hare Rama. So, in India Gaudiya Vaishnavas too chant Hare Krsna Hare Krsna but there are others, they chant this mantra

but starting with Hare Rama Hare Rama.

The compiler of Ramayana, Valmiki, he was so sinful, he had difficulty chanting the names of Rama in the right order. He was so sinful; the

name of Rama would not come in the right order. So, he started chanting mara mara mara. Instead of Rama, he started saying

mara mara mara mara maramaramaramarama...

You got that? So, as one chants then it becomes... or once you are with the holy name, there is Lord, and Lord is madhura, sweet. So, sugar

candy you could eat, sugar candy is sweet, its top, bottom, right side, left side, this side, that side. It's all sweet. So, even if you chant it the other way from the rear end, it is going to be sweet.