

Grihastha Dharma

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Online class for ISKCON Vizag

So I welcome you all again and again to today's sunday festival lecture, I don't know whether you will get the feast but at least you are getting the lecture. So Grihastha Dharma, I suppose there is the majority of Grihastha's in this world, on and in ISKCON also, we brahmachari's, sannyasi's also are in minority and you are grihastha's are much, much bigger number. So this is kind of the world of Grihastha's including ISKCON world is full of Grihastha's. So that may be also the reason why I am asked to speak on Grihastha dharma. I don't why I am, I was never a Grihastha, but what to know about grihastha or grihastha dharma but I as you have asked me to talk, so I will do my duty.

Dharmam tu saksad bhagavat-pranitam (SB 6.3.19)

Dharma is given by God. The Grihastha's don't get together and they make dharma for their griha or so not individually or the society institution doesn't get together and they come up with grihastha dharma. Grihastha Dharma is eternal. It has always existed since the beginning of creation. And this dharma means, dharmam tu saksad bhagavat-pranitam, it is all written. Srila Vyas dev kindly wrote compiled the principles of dharma's, the Veda's and Purana's. Bhagavatam dharma is based on the principles given by God or Bhagavatam dharma is based on Srimad Bhagavatam.

So in 7th Canto, Chapter 14, there is a dialogue between one grihastha Yudhisthira Maharaja and Narada Muni. Narada Muni is authority, he knows dharma, he is one of the twelve mahajans. So Yudhisthira Maharaja has inquired and as Iskcon Vishakhapatnam has asked me or inquired from me, what is

grihastha dharma Maharaja? So some similar question was raised by Yudhisthira Maharaja, he is a grihastha. So then the answer to that question the dialogue, discussion about the grihastha dharma is there in seventh canto, chapter 14.

So Srila Prabhupada has kindly summarised each chapter including this 14th chapter in the beginning of this chapter. So I am going to run through some of those statements, summary statements of Srila Prabhupada in this chapter, which talk about the grihastha dharma.

Before I talk I should also say what is not grihastha dharma or who is not a grihastha. One who resides in griha is grihastha situated in griha is grihastha. So the grihastha's are of two kinds, one kind is a grihastha asrami or grihastha dharmi, one who follows the dharma of grihastha is grihastha dharmi, grihastha asrami and the other one is grihamedhi, and unfortunately this world is filled with grihamedhi's. In fact as soon as Srila Shukdev Goswami started his talk on Bhagavatam second canto he gets on the cases of these grihamedhi's and they said that these grihamedhi's

**nidraya hriyate naktam
vyavayena ca va vayah?
diva carthehaya rajan
kutumba-bharanena va (SB 2.1.3)**

That at night time, well day and night they spend in nidraya (sleeping) and what else vyavayena ca va vayah they are uselessly wasting their night times in sex indulgence. So this is night's business, of course eating also goes on and then they eat what they, unmentionable thing they eat against dharma, their diet is against grihastha dharma diet and as soon as they get up diva carthehaya rajan kutumba bharanena va. So as soon as they get up then where is money? Where is money? Where is money? Which is sweeter than honey for them and once they have money, kutumba bharanena va they stay busy in maintaining the family, shopping or doing this or doing that.

So this is briefly, this is a grihamedhi, not following the grihastha asram dharma. They don't follow, well they don't know nor they are interested to know what the dharma is and then the others, the other party, as Yudhistira Maharaja was interested and you are interested they find out what is grihastha dharma.

Dharma is prescribed duties everyone does, oh I am doing my duty any way they don't find out what is their duty, what is their dharma. So the first business of course is to understand grihastha's dharma. Well as we say grihastha dharma because now some of you are, many of you are in grihastha dharma, so that becomes your dharma, then there is also brahmachari dharma, there is vanaprastha dharma, there is sannyasa dharma and there is brahmin dharma, ksatriya dharma, vaishya dharma, sudra dharma. So grihastha's may be brahmin grihastha's, grihastha's may be ksatriya grihastha's as Arjuna was a ksatriya and then that is a dharma for ksatriya and then there are grihastha's are vaishya's and then there is grihastha vaishya dharma.

In seventh canto the dialogue between these two great souls, Srila Narada Muni and Yudisthira Maharaja, they are talking about Varnasarma dharma, dharma of different varna's, dharma of different asrams and this fourteen chapter is dealing with the grihastha dharma. Well before I may be get into that but we are not always grihastha's or we are not always brahmachari's or sannyasi's or brahmin, ksatriya or vaishya or sudra's, what we always are, we are souls, parts and parcels of Krsna and then the soul has eternal dharma, nitya dharma. So the grihastha's also simultaneously they have their nitya dharma, eternal dharma and then grihastha dharma also.

grihe thako vane thako , sada hari bole dako vadane hari nam karo re

As Srila Bhakti Vinod Thakur is saying, this is dharma of all the living entities, grihe thako vane thako, whether you are

grihastha of a griha (householder) or you are someone in the forest van (vane thako) baramachari or sannyasi the common dharma of all the living entities is the chanting of Hare Krsna in this age of kali, or that is also described as Bhagavat dharma. So it is like the achintaya behada behed, one dharma is for everybody and then some additional dharma for somebody belonging to this asram or that varna but basically as the soul, we all, belonging to all varna's all asrams, we have one common eternal dharma that also has to be understood but then talking of grihastha dharma. Narada Muni advised to Yudhistar Maharaja, grihastha's first duty is , I am reading in the summary of this chapter, grihastha's first duty is fully dependent on Vasudev Krsna and try to satisfy him in all respects by executing ones prescribed devotional service, his prescribed duties as a grihastha. He perform devotional service and depends on Vasudev Krsna and Narad Muni says this is the first duty of a grihastha, the first foundational principle. So the grihastha as a his married, he had different devotees say in this, they say Krsna is your marriage partner also. It is not just an affair between wife and husband, no, no Krsna is in the picture. He is your marriage partner, may be the first partner, he is the first one and then keeping that Krsna in the centre, wife and husband are serving even each other. Well there property, they build a house, keeping Krsna in the centre of the family of the house, they make the griha into temple. Ghar ek mandir hai not only dil ek mandir hai. Not only your heart is a temple but the where grihastha resides, he makes that into temple, you have a devaghar, the temple, deities. In fact the grihastha builds house for god and the guests. So the first thing grihastha does is a transform his griha into temple or asram, okay that's grihastha asram, you grihastha's have to make your griha into asram, grihastha asram and reside in okay you are not ready for brahmachari asram or sannyasa asram but you have to belong to one of those four asrams in order to you accepted as a civilized, a member of the civilized society. So okay at least now, not ready for baramachari or sannyasi, not yet. So stay

in a griha but make griha into asram. So dedicate your asram your griha in service of the Lord and service of devotees of the Lord. I mean lot of grihastha's specially in Bengal they call this is Thakur Badi, my badi, my property my home also Thakur badi. Lot of times families have properties and they are even their homes, they are in the name of the deities, there family deities own the property. So they make offering like that unto the lord, for the pleasure of the Lord
je dine grihe, bhajana dekhi, grihete goloka bhaya.

When I have sadhu's coming, vaishnava's coming to my home and there is kirtan going on in my home and Mridangam is tatai tatai bajela kol ghan ghan tahe jhanjakra rol. I feel that I am in Golok Vrindavan. So that kind of experience grihastha's could expect Grihastha asrami could expect and should experience they are transforming their residence into Vaikuntha and inviting sadhu's coming over.

This devotional service will depend on instructions of authorities and the association of devotees who are actually engaged in devotional service. So this is the advice of Narad Muni that Grihastha's should be, they have to be connected with Spiritual masters, with the parampara or even spiritual institution and ISKCON. Srila Prabhupada that created this Iskcon. Prabhupada says just to give association to the world, association to the Grihastha's. Prabhupada has created this Iskcon.

So the devotees have to kept in touch with and grihastha have to always seek advice/consultation from the Spiritual master you could say or siksha guru's your diksha guru's. This is most essential otherwise well, the Griha become andhakupam—deep dark well. You need someone to come with the torch light of knowledge and throw light on this or that and make you enlightened and lift you up from the dark well, take you out . So that is done by the acarya's, the spiritual masters, your shiksha gurus and this is very, very essential connection for the grihastha's and these Acharya's, these spiritual masters

will teach you what is grihastha dharma, guide you, they will be your friends, philosophers and guides. They will understand your needs and concerns. So that connection has to be very strong connection and Srila Prabhupada is saying have association with those devotees who are actually engaged in devotional services.

Beginning of devotional service is sravanam, Srila Prabhupada is writing, one must hear from the mouths of realized souls and in this way grihastha's attraction to his wife and children will gradually be reduced. Some people, lots of people will be surprised to hear this that Grihastha's are supposed to be minimizing their attraction to their wife and children and Prabhupada has mentioned wife and children but then paraphernalia and property and this and that and all. Grihastha's are caught in the middle of aham mameti aham mameti, this is me and this is myself.

So goal is to come out of this right and one day they have to, the grihastha asram is not the first and the last one, there are two more asrams to go. So we have to prepare gradually, developing detachment and of course you develop detachment to wife and children and reducing attachment to wife, children, household items and paraphernalia and property and this and love, friendship and society that Prabhupada talks about is by increasing your attachment to Krishna.

For the maintenance to his family a grihastha while earning, what he requires for his living must be extra conscientious and must not undergo extra ordinary endeavour simply to accumulate money and unnecessarily increased material comforts. the grihastha is only one of the four asram you know, grihastha's is the only one who acquires wealth, fund, accumulate possessions but he has to be very careful, Prabhupadaa says atyaharah prayasas ca is to be avoided there are more items also prajalpo niyamagrahah the atyaharah try to make more money and this is because of the greed so of course your needs are welcome, you take care of the needs but the

grihastha may and they do become greedy and they want to accumulate more and more money and they get into double shifts and triple shifts and so this needs to be avoided. They want to acquire more money , Prabhupada is writing to increase material comforts but you don't do that I means that's what if you are acquiring, want to acquire more and more wealth and more property, more comfort and luxurious life. So that is once ends up becoming Grihamedhi.

You are supposed to be grihastha asrami belonging to grihastha asram and practicing grihastha dharma, then you will to keep your life simple living high thinking, don't make your home into a comfort zone or home theatre. Once I was invited for a Sat sang by a grihastha family in Nagpur, when they were conducting the satsang there is a big television, and so I wasn't very happy to see the big television screen there and I was calling bad name or idiot television and I also said, in India they call this television as doordarshan and I said now you see some actors from bollywood or Hollywood for they are not very door, they are not far from where you are, you can't really call that as doordarshan it somewhat door somewhat far but if you really want to take have a doordarshan then doornagari, Lord is in Golok and that's very far far away, if you could have a darshan that would be doordarshan , if you really want to go for doordarshan and then I was again invited for the program by that family and to my great surprise and pleasure I noticed there was no TV and in the place of TV there was a altar with Radha and Krishna.

So don't make your home into a home theatre or comfort zone, make that into a temple, make that into a asram, grihastha asram and lead a simple life. Don't work like a donkey (Mudha). Otherwise the grihamedhi grihastha's are compared with the donkeys, they work very very hard like donkey does carrying big loads of washer man's cloths and some grass is always around, is available something simple something basic need is could be fulfilled all the donkeys need but he think

no I have to carry this big load so that's one thing. Donkey is known for carrying big loads and donkey's is also known for getting the kicks of the she donkey, she ass. When a donkey runs after she donkey, wanting to enjoy sex pleasure then she just kick in the face. So grihamedhi's are known for this is their dharma, their adharma, so opposite of this is a grihastha dharma keep it simple, simple living and high thinking could be motto of grishtha's.

I was again last time, I was in America some association in fact, they said Swami ji Swami ji, we follow a formula called kiss formula. KISS, I said I am sannyasi we have nothing to do kiss. Then he said no, no not that kiss, KISS – what kiss is this? KEEP IT SIMPLE STUPID. Keep it simple stupid, oh stupid keep it simple. That is what Narada Muni is advising and Srila Prabhupada is repeating that principle for grihastha to follow. One should not be extravagantly engaged in making money and spending money extravagantly. Specifically a Grihastha should engage in agricultural activities to earn money. Hari hari

As said in Bhagavad-Gita 18.44 – krsi-go-raksya-vanijya? agriculture, cow protection trade are special duties of grihasthas. So this is Krishna is talking about the grihastha dharma, Vaishya dharma or grihastha or Vaishya like Nanda Maharaja was Vaishya he was a head of Vaishya community and what did they do. krsi-go-rakya-vanijya?. Krishi – farming. Srila Parabhupad writes what is our basic needs? annad bhavanti bhutani , Lord has said in one word, there are few other items but the very basic need in anna – food and your economic problem is solved if you have anna, if you get the food. Srila Prabhupada always encouraged, you have a land, land and the cow, land and the cow. In other words we are agrarian economy, agrarian versus industrial economy. The world is into and this started some 500 years ago, western civilization and science and technology and this and that and industrialization are they made even agriculture, a business

enterprise and then mostly depending on industry, industrial economy, but the Vedic economy, the grihastha's , we are followers of grihastha asram, our members belonging to grihastha asram, we follow Vedic principals, Vedic dharma, grihastha dharma is vedic dharma. So the Vedas encourage this agrarian economy.

And again grow what you need, the necessity is grow grains, vegetables that is the Grihastha dharma but don't grow tobacco. Hari Hari. You know the (Oh Krishna) I was on Padayatra in Gujarat and that as we were walking through big Tobacco fields, miles where ever we looked out tobacco field disgusted. I met the farmer who was farming the tobacco, I asked him how come your tobacco field doesn't have fencing, previous other fields, grape garden , this garden, this field, that field we were seeing fencing but your tobacco field has no fencing and this farmer said Maharaj Oh Swami ji not even donkey eats this tobacco so what is the need where is the need of fencing, I said except one donkey one kind of donkey the human donkey goes for this tobacco and you know what the ill effects and damages and cancer and all, so krsi-go-raksya-vanijyam. Grihastha should engage in agricultural activities and cow protection , agricultural cow protection, trades of cow protection also Krishna Gopal,

gopal gopal nanda yashoda dulal giri vara dhari gopal

Gopal, Gopal, Gopal, Gopal even Krishna in fact in Vrindavan everyone is gopal, Go is Cow, pal is protector, one who takes care of the cow he is Gopal. So Vrindavan is full of Gopala's but Krishna, we think Krishna is gopal but no everybody is gopal, Krishna is principal Gopal, the main Gopal, the leader Gopal, so even god takes care of cows, protect the cows. Cow is such a useful animal, cow is our mother one of the seven mothers, cow is a mother, the grihastha's should be protecting cows but you know what is, what happens in this world today, the world of grihamedhies.

So understand what is expected from the Grihastha and follow that, and then Prabhupada writes, grihastha should be very affectionate towards lower animals even birds and bees, treating them exactly like his own children. A grihastha should not indulge in killing animals or birds for sense gratification, the cocks and hens are birds, so you know what happens to them. What are worldly people and grihamedhi's are doing with the cocks and they are also useful, cocks in they get you up early in the morning, braham muhurta. They are the first one to get up. I was born in the village I know I remembered the way.

In Dwarka Krishna books says, Bhagavatam says in palaces of Dwarkadhish, Shri Krishna there were cocks and they would crow do their dharma and then Krishna would get up. So they are useful and they should be protected and looked after as a family member, Prabhupada says. But you cock, you are disturbing my sleep during early morning hours I will get you, I will kill you I will eat you, this is the response of grihamedhi's and then they kill cocks and hens and chicken and gobble them up.

Oh Krishna, Grihastha should not eat anything not offered to the supreme personality of God head as it is said in BG 3.13.

**yajna sistasinah santo ,mucyante sarva kilbisaih
bhunjate te tv agham papa ye pacanty atma karanat**

The devotees of the lord are released from all kinds of sins because they eat food that is offered first to, first for sacrifice. So you know the famous statement of Sri Krishna in Bhagavad-Gita 9.26 patram puspam phalam toyam yo me bhaktya prayacchati. This is dharma of Grihastha, they made their home into a temple and next to the temple or alter there is a kitchen also and ours is also kitchen religion, religion is practice , ladies, mataji's are practicing religion in kitchen by cooking for the lord patram puspam phalam toyam or they may be doing chappan bhog also and that is offered to the lord and

then the family sits and enjoys Prasad, wonderful climate is created, atmosphere is created by such offerings and honouring prasadam at home and Srila Prabhupada also says, the grihastha's they feed prasadam to everybody. It is also Prabhupada use to say those were the good old days the grihastha's would cook offer to the lord and then they would go to the public places and distribute Prasad, and anybody else hungry around here, ok no more responses everyone is satisfied and they would go home and then eat and patram puspam phalam toyam not matanam, chickenam, briyanium.

If they would follow this dharma offer food to the lord first patram puspam whatever the grains or fruits or milk and honour that all over the world if they do that, that will transform the phase of earth and you know, right now what world is going through the Pandemic situation and that also has transformed the phase of the earth and you know what the cause is , this eating bats and rats in Wuhan in famous city in China where they kill all sorts of animals and birds and mix this with that and the snake soup and ants bread and then that generated this virus and this was exported and reached all over and you know what the world is going through. Every human being is being tortured because of the wrong kind of diet, that they are not following the dharma or grihastha dharma as prescribed by the lord, prescribed by the sastra's and acaryas like Narada Muni.

Srila Prabhupada ki jai.

Holy places of pilgrimage mentioned in purana's as summary , yes this also, has to be specially your Andhra Pradesh is full of so many Holy places, Narsimha you are next to Simhachalam, Ahubalam, Kurumshetra and Balaji ki Jai. You are welcome, you could go to Vrindavan, Mayapur , Jagannath puri dham ki Jai, so this is strongly recommended and Iskcon takes Yatra's out , so you mentioned and you are welcome to Pandharpur, Lord is waiting and how he is waiting, kar katavari thevuniya, Keeping his hands on the hips, waiting position , why are the

Grihastha's from Vishakhapatnam not coming , Andhraites why are they not coming lord is waiting. So go on pilgrimage, visit holy places but this has to be done by

**yasyatma buddhih kunape tri dhatuke
sva dhih kalatradisu bhuama ijya dhih
yat tirtha buddhih salile na karhicij
janesv abhijnesu sa eva go kharah (SB 10.84.13)**

Again it is said you go to the holy places and you just take a holy dip and you think oh I did my pilgrimage finished I had a holy dip ya tirtha buddhih salile na Just take, salile means water taking bath in some sacred river or sacred point and then finish I did, no what you should be doing is abhijneshu the knowledgeable or the dham gurus , in Vrindavan they have pandas, the pandits the learned they are the guides, of course to present a guide have become professional and not the exploiters. So best thing Iskcon takes out yatra's so please go on yatra , Prabhupada organised, founded Mayapur Vrindavan dham, temples, projects there and festival there, Gaur Purnima festival, Kartik festival, Damodar masa, Damodar month in Vrindavan. So you go on pilgrimage like this and let Iskcon devotees, your shiksha guru, diksha guru, your councillors guide you during such pilgrimages. In this way you should fully engaged in worship, grishthaha should be fully engage in worshipping Supreme personality of Godhead for the benefit of his family, his society, his country , and the humanity at large , so you could say this is high thinking not a selfish thinking or narrow minded thinking. So grihastha, staying in griha but he also thinks whole world is my family or vasudhaiva kutumbakam. Kutumba – Family, wife, husband children that is one Kutumbz and Vasudhaiva, Vasudhaiva kutumbakam – everybody on this planet is part of my family Vasu-dha-aiv-Kutumb-Kam thought like this and do something for the benefit for your family, your society, your country , humanity at large and that is what is encouraged in Iskcon for grishastha's to do , specially Srila Prabhupada used to remind

that is also there, Chaitanya Mahaprabhu has asked someone from your state Andhra Pradesh – Kurma Brahmin – CC- Madhya - lila 7.128

yare dekha, tare kaha Krsna upadesa amara ajnaya guru hana tara ei desa

This gentleman, Kurma brahmin I called him, he was ready to go, he had invited sadhu. The sadhu was Chaitanya Mahaprabhu himself parivrajakacarya and he had made enquiries oh tell me about Grihastha dharma, my duties and Chaitanya Mahaprabhu had enlightened him and then he had become enlighten and he was ready to go with the lord, but Mahaprabhu said No, No, No stay behind, stay here, what should I do?

yare dekha, tare kaha Krsna upadesa

Everyone you meet your neighbours, your friends, your colleagues, your business partner, tare kaha you preach , teach them , give them Krishan updesha, and by doing so then your family , society, country and Humanity at large is served and in other words Grihastha are supposed to be doing Paropkar CC -Adi Lila 9.41

**bharata bhumite haila manusya janme yara
janma sarthaka kari kara para upakara,**

So Grihastha's have to be paropkari, giving charities and assisting others and make your life perfect by doing so. So time is over, time is running out, I think we stop I guess can't be dealt with in one session or one hour, so should we stop now.

Q 1 – Question from Ranghuvanshi Ram Chandra Prabhu question – Maharaj ji you said that as a grihastha's it is our duty that before we take our prasada , we asked if anybody else is hungry out there then only we take Prasad (Its lock down now, you can't go out) how do we follow this in practical day to day life in Kaliyuga?

Answer – Well ISKCON has food for life programme, ISKCON has midday meal programme, so if you cannot do yourself you could feed, if you have some guest coming or some sadhu coming to your home you could feed them also. Athithi Devo Bhava, Atithi are welcomed here and are treated here as god so you could feed them , brahmin Devata's you could do, you can share Prasad with your neighbours or sometime you have a function at your place and no function, spiritual function is complete without prasad distribution. This is something out of your home from your home you could do the feeding others, but as I said, I think we have Iskcon family so through this family you could sponsor, sponsor Sunday feast (prasad) and the hungry guest you are feeding they are fed on your behalf and those poor children in schools at mid day they are hungry so we distribute millions of plates of prasad. During this Pandemic situation Iskcon has done such a marvellous job of feeding you know tons of prasad for needy and hungry people. So like that or when there is earthquake or this or that calamities, the grihastha's could go with Iskcon devotees and feed so you could find some ways and means to share prasad with others as much as possible. You do it directly or do it through temple do it through Iskcon different food prasad distribution programmes.

Thank you so much Maharaj ji , for giving so many different options.

Q 2 – Question: Maharaj ji you said one should not do atyahar, but how do we know what is the definition of atyahar, may be my wife wants more money but I want to live simple. How I am supposed to adjust as a husband it's my duty to fulfil her desires also , how do you define Atyaharah.

Answer – I think I did not read, but one advise was when our family members demand this or demand that, then don't take every demand seriously, you could fulfil something but not everything and you will have to let your guide , your friend, philosopher , your counsellor if you cannot preach to your

wife, or maybe could be vice versa also, wife cannot preach to husband he may also be wanting some gratification of the senses and so Iskcon authorities, Iskcon Gurus, Iskcon counsellor, social masters they could do the preaching if you cannot manage, bring them on to the scene and let them do the talking. But I also was thinking or remembering that Atyaharah, as much as you could digest so far talking, talking of eating and ahara means eating , so tongue eats as much as you could digest , Prabhupada said to keep the body and soul together, the amount of food you need to keep the body and soul together. So that much is the need, and additional thing is greed, additional thing is atyaharah.

Srila Bhakti Vinod Thakur explains that each of our sense has food or Aahar. When normally think eating food something to eat that is aahar , that is also aahar but the eyes also have aahar, eyes are seeing forms, seeing ok the sense object. Eyes sense object is form , form is aahar and the ears have Shabda as aahar and skin which is another sense in the body, the touch or the sparsh is aahar, like that we have five senses and there are five sense object. Sabda, sparsh, rupa, rasa, gandha and gandha is aahar for nose, nostrils. So we need to check whether the aahar that we are feeding or each of our sense is getting fed, how much we are feeding and what we are feeding is a right food or wrong food. That form you are looking at, are you supposed to be looking at the form or you better close your eyes, oh what about the music, shabda. May be you should plug your ears and go away it's some nonsense cinema music and the touch and this and that. So this is this comes under sama, dama, tapaha, saucham. If the sense controlled mind controlled, so each senses aahar the food of each sense is to be reviewed or controlled or governed and better feed the right kind of food. So this is also part of grihastha dharma, we have to learn. A grihastha should be learning, this is dharma for the sense control, mind control and so that we don't get into trouble.

So atyaharah so what happen see this answer is getting longer
– (BG 2.62)

**dhyayato visayan pumsah, sangas tesupajayate
sangat sanjayate kamah, kamat krodho 'bhijayate**

As one contemplates different objects of senses, Krishna says in second chapter it develops attachment “sangas tesupajayate, sangat sanjayate kamah” from attachment comes develops lust, and when lust is not fulfilled comes Krodha the anger then (BG 2.63) smrti-vibhramah, you lose your intelligence (BG 2.63) smrti-bhramsad buddhi-naso and then you lost your intelligence and then pranasyati you fall down right enter those three gates down to hell. So briefly I could say that what we should be doing is (BG 2.62) dhyayato visayan pumsah we have to change the objects of our senses we should be choosing spiritual objects for all our senses including our mind (BG 15.7) manah-sasthanindriyani and if we contemplate on spiritual object of senses and then you meditate and contemplate on those object of senses you will develop attachment, same thing will happen , you will develop attachment, you will develop attachment to the form of Krishna as you see or as you hear the holy name and holy scriptures you will develop attachment again to the holy name , name ruchi jive daya all that will happen , those four Kumara's just by smelling the fragrance of tulsi as they entered vaikuntha, fragrance they become immediately attached to the Lord.

And mandira-marjanadau we could also touch the deities or touch the feet of the Lord or touch the floor and clean it and the touch sensation is satisfied and we develop attachment to the spiritual objects and anyway I am making it again too long I am supposed to be making it winding it up, so then as we develop attachment to spirituals sense object then what happens “ sangat sanjayate kamah”, instead of Kaam coming into being or into existence you develop “sangat sanjayate Prema” you develop prem, and then as you develop prem there is no

anger doesn't come into picture and you do not lose intelligence in fact you (BG 10.10) "dadami buddhi-yogam " Lord gives you intelligence and what do you use that intelligence for (BG 10.10) "mam upayanti te" to come back to me, the other person the grihamedhi have no control over senses he was doing all sorts of atyahara with all the senses of gobbling up sabda, sparsh, rupa, rasa, gandha and he was ending up pranasyati ending up in the hell, while the grihastha asrami who has his sense objects are spiritual sense objects and then he is getting prem and getting intelligence and we are going back to home back to Godhead , they jump into the boat called Iskcon and our captain is Srila Prabhupada and Prabhupada is the captain of the boat and destination is Goloka.

You are a thief, you are accumulating so much and you should be punished. So instead of getting punished Hare Krishna grihastha asrami following grihastha dharma he is rewarded with the Krishna prema and Vaishanva bhakta prem and he goes back to the Lord brings his family member with him or pushed them on the right path back to home which is also duty of the Grihastha or the children that you have given birth to. You have to make sure their Krishna Conscious has been cultivated. You have to make sure they don't have to die, may be this time they will die as they have taken birth but no more birth no more death, you have to prepare them for that goal.

Grihastha asrama – Practical tips

Grihastha asrama – Practical tips

Date: 31st July, 2020

Practical tips start from here,

**“Grihe thako, vane thako, sada ‘hari’ bole’ dako,
sukhe duhkhe bhulo na’ko, vadane hari-nam koro re”**

Whether you are a grihasta or brahmacari or sannyasi like me,
one dharma is common and
same and that is chanting of hare Krishna.

grihe thako, vane thako, sada hari bole dako

We all are spirit souls, grihasta has soul, Sanyasi also has a
soul, there is no difference on
spiritual level, zero difference. We have our sanatana, eternal
dharma which is also called bhagavat dharma, vaishnava dharma
or jaiva dharma which was said by Bhakti Vinod Thakura, so
they are same for all, for all the varnas and all the asramas.
Some principles, some rules and regulations are same like
chanting of the hare Krishna. Then from the vision of varna
and asrama dharma is called varnasrama dharma. Varna and
asrama includes brahmacari, grihasta,

**vanaprastha and sannyasa. In these everyone has their own
dharma, brahmacaris have their
dharma, grihastas have their dharma, vanaprasthas have their
dharma and sannyasis have their
own dharma. Also varna includes brahmin, ksatriya, vaishya and
sudra. Brahmin has their
dharma, ksatriya has their dharma, if vaishya then protection
of cows. Prabhupada has said
and written many times that for grihastas vaishya dharma is
nice. Sudra also have their**

dharma, to serve all the three varnas. There are some people
who are called chandal or mleccha, they don't have a dharma.
They are separate from varnasrama dharma, they have their own
separate world, they are not even human beings they are just

two legged animals.

**ahara nidra bhaya maithuna? cha
samanam etat pashubhir naranam
dharmo hi teshamadhiko vishesho
dharmena hina pasunhir naranam**

The thing which is common between animal and man is food, sleep, defence and mating.

The tendency of eating, sleeping, mating are common in both humans and animals. But it is expected from humans to become religious, dharmo hi tesham adhiko vishesho. Who is a human being? If someone says I am a human being, then prove. When you accept dharma then you can be called human. When you follow the dharma then you're a human being. A person who doesn't follow dharma is like an animal only. So first of all we have to accept dharma or understand dharma. Human birth is very rare. Sankaracarya says three stages of life kaumaram yauvanam jara.

When we are a child then we waste our time in playing, in youth we get attached and attracted to each other, one third life gets wasted in this way and at last in old age we are in total anxiety. So Sankaracarya says where do you have time to become dharmic? In childhood you are busy playing, in youth you are busy with lusty affairs and in oldage you are engrossed in anxiety. So human life is very rare.

**durlabham manusam janma
tad apy adhruvam arthadam [SB 7.6.1]**

Transaltion: The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one

complete perfection.

Prahlad Maharaja says, life is temporary and it can get wasted, but we should not do this.

Human life is very meaningful and very useful.

durlabha manava-janama sat-sa?ge tara e bhava-sindhu re

We should engage this rare form of human life in satsang. Satsang and devotee association is the a very important need for every human being. We can be part of any varna or asrama but specially for grihasta without satsang and sadhu sanga life is useless, then its equivalent to death. If there is no satsanga then we will not serve Radha and Krsna in grihasta life.

manushya-janama paiya, radha-krishna na bhajiya, janiya suniya visha khainu

Translation: O Lord Hari, I have spent my life uselessly. Having obtained a human birth and having not worshiped Radha and Krishna, I have knowingly drunk poison.

We will drink poison and then we will die. But if we do satsang in this life,

urlabha manava-janama sat-sange tara e bhava-sindhu re

Then in this human life only we can cross the ocean of material existence.

krishna-prapti hoy jaha ha'te

Those grihastas who can understand this and those who are living life with the aim of krsna prapti by taking advice from saints, diksha guru and siksha then their life will be successful. In shastras two types of grihastas are mentioned:
1. One who is in grihasta asrama, who is following all the rules and regulations of householder life as stated in the scriptures.

2. Grihamedhi

Prahlad Maharaja says,

Yan maithunadi-grihamedhi-sukham hi tuccham [SB 7. 9.45]

What are grihamedhis doing? They make their house maithunagar and thus waste and destroy their lives. They are called grihamedhi. We need to understand who are grihamedhi. Sukhdev Goswami talk about grihamedhi,

diva carthehaya rajan ku?umba-bharanena va [SB 2.1.3]

Translation: Householder in the daytime they are busy either in making money or maintaining family members.

These householders who are now days in majority in this world and in this modern civiliazation. Infact majority of people of this modern world are uncivilized. Such people are not grihasta asrami but grihamedhi. Highly so called education but they are not cultured. Their slogan is, 'If you feel good just do it, do not even think.' The civilized householders they think then they act. But uncivilized householders their formula is 'Just do it.'

nidraya hriyate naktam

vyavayena ca va vayah [SB 2.1.3]

Translation: The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence.

When they get up they are busy in making money, money for what? ku?umba-bharanena va.

Once when I was China, it was written on a shopping mall, 'After your work hours spend time with us.' The hidden meaning behind it was, when you work hard and then at the weekend waste that money shopping on our mall. What to talk about these grihamedhis?

In brief Sukhdev Goswami said,

kaler dosa-nidhe rajann. asti hy eko mahan gunah [SB 12.3.51]

5000 years back Sukhdev Goswami has said, that the lives of followers of Kali will be filled with faults in their lifestyle. Then starts Kali-Puran. So we need to understand the difference between grihasta and grihamedhi. There are some do's and don't's, favorable and unfavorable. We need to understand both in spiritual field. Grihasta householders should understand what should be done and what should not be done. We should not follow the grihamedhis.

There is vivaha yajna, actually the whole life of grihastas should be a yajna, sacrifice. Human should do all activities for the pleasure of God. When there is marriage ceremony going on

otherwise shubhmangal savadhan, marriage is auspicious, mangal but be careful, savadhan.

yajnarthat karmano anyatra loko yam karma bandhanah [BG 3.9]

Translation: Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world. Otherwise it will bound you, you will be entangled in attachment and karma fully. In Iskcon when there is marriage in the grihasta circle that time we hear that, we should make Krsna our marriage partner. It should not be that only partnership between husband and wife but Krsna out of the picture. No Krishna should be the center of the grihasta life. As we are talking about grihastas, the grihasta should also stay in asrama, those grihastas who do not stay in asrama then they are grihamedhi.

Your house where you spend your most of the time, housewives practically spend 24 hours in the house, your home is where your heart is. So make that home a temple or make your asrama as temple not just make home theater. We have to become grihasta asrami not grihamedhi. It is said in sastras grihastas make and stay in house to serve the Lord and the guests. And which type of guests? Those who are

parivrajakacharya and devotees. So make your house a temple or asrama. You can have deities at home or also a picture of the Lord to make it simple. If God is in your home then make Krishna as the center of the house and let everything revolve around Krishna. If there is a Lord then there should be kitchen also and our movement is also known as kitchen religion. Krishna has a very close connection with the kitchen. Make different dishes or bhogas for the Lord. And of course when you do this then you can fulfill Lord's instructions,

**patram puspam phalam toyam,
yo me bhaktya prayacchati [Bg 9.26]**

You will be saved from sins, sins like meat eating, egg, fish. People say, eat eggs any day Sunday or Monday then Yamraja will give you dande or punishment. Offer bhoga to Krishna and then don't sleep but sing the glories of Radha Krishna. So make your house a temple when the Lord comes and also devotees come as guests, keep it very clean as it's a temple.

King Kulshekhar was an ideal grihasta. Now-a-days people talk about swacha bharat abhiyan, it's nice but cleanliness should not only be external. First thing which should be cleansed is our mind and thoughts, ceto darpana marjanam. This kind of deep cleanliness we need. Grimes may look clean early morning, they say good morning but we can also say suprabhatam in place of good morning. They say good morning but hear and read all bad news and fill the mind and heart with bad news. Mind and thoughts both become dirty. You should not only keep deities and pictures of Lord but also keep sastra in the house. Put fire to all the stock of newspapers, and decorate your house with sastras, Gita, Bhagavatam, Chaitanya Charitamrita. Keep all Prabhupada's books at home. Tulasi Maharani should be there and if you can keep a cow it will be very good. And if you have a dog then it should be kept outside. You can keep a cock not to eat but so that they wake us up early morning like in Dwaraka there were cock to wake

up. Dwarkadhish Krishna used to get up with the help of them. This is all Lord's arrangement how cocks assist us. The Lord wakes up early, so if you want to have Krishna prema and also want to go back home back to Godhead then we have to practice waking up early. Early to bed and early to rise, makes men healthy, wealthy and wise. Getting up early is not hard but sleeping early is difficult.

asat sanga tyagat yei vaishnava acar

If you want to become vaishnava grihasta then you have to stay away from bad association. Late night parties and all this affairs stop all this. So stop all this, the whole family gets into bed early and gets up early. Because to say, to Krishna, uthi uthi gopala, Yasoda maiya wakes up Gopal early in the early morning, brahma muhurta. So if we have Bal gopal at home you could play the role of Yasoda maiya and wake Krishna up and short mangal aarti. Or on the walls you can have paintings of Vrindavan, Mayapur, Jagannath Puri, acaryas instead of politicians, actors, etc. Throw them out, you don't need them, there should be spiritual decoration so that wherever you see that will inspire you to stay high forever, jiva jago.

Leave hi hello, it's practical why say hello hello just say Hare Krishna you don't have to invest time separately in that, it's practical just say haribol. When you are making money, keep life simple, simple living high thinking. People say just do it, do not even think, they have high living, low thinking. Not only low thinking, they do not think, don't even think just do it. Householder is also a money holder or property holder and the other three asrama don't hold money. Whatever you have acquired should be acquired by fair means, do not go for meat eating, gambling, illicit sex and intoxication. Don't do any job in which these activities are done, stay away from all this. And you make money, you have

the right to acquire or collect money. We brahmachari or sannyasi collect or acquire knowledge and give it to you and you should share half of your collected money for spreading Krishna consciousness or building temple, food for life, printing books, you could spend on pilgrimages, buy books. If you have a Krishna centered lifestyle then all your investments will be in Krishna consciousness. A grihasta should be selfless, parupkaraya idam sariram, this body is given for being selfless.

Rupa Goswami says that a Grishatha should share 50% of his wealth for Krishna Consciousness and keep 25% for emergency purposes. The important duty of every Grishatha is to raise Children in Krishna Consciousness and if this duty is not followed then you are irresponsible. It is said in Bhagavatam,

**gurur na sa syat sva-jano na sa syat
pita na sa syaj janani na sa syat
daivam na tat syan na patis ca sa syan
na mocayed ya? samupeta-m?tyum [SB 5.5.18]**

Translation: One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.

Don't become parents if you cannot send your children back home back to Godhead. It's your duty to make your children devotee. Providing only mundane education and providing basic necessities to children is not sufficient, then they will just have higher education and earn money and use money in wrong ways. They are also spirit souls, the need of children's souls should be fulfilled that is to make them Krishna Conscious. For this there are various seminars in ISKCON centres on parenting. In today's world it is challenging to make children Krishna Conscious. For that we can learn parenting tips from Iskcon, sadhu sanga is important or sunday schools of ISKCON, send children to Bhakta Prahlad schools, there are so many

things you can do. If you have made your home asram all the members should be Krishna Conscious and especially children should be raised in Krishna Consciousness.

Question 1: What is the right way to manage or balance material education as well as the spiritual culture? As they spend most of the time in school, we send them to sunday classes, read bhagavatam but what is the right kind of balance?

Answer : Like I said we should make our home a temple or asrama, by staying in this environment your children will get all the samskaras and impressions automatically. Make such an environment at home, parents are the first guru of their children, you get an example for them. I was thinking when Srila Prabhupada was a child, he would be sleeping, and father would be doing arati, ding ding ding, he would hear the bell and wake up and see their father bowing down before Krishna. This provides balance, prasadam at home and arati all have influence. Inspire children to chant rounds everyday.

Question 2: How can a devotee wife grow in bhakti and raise her kids to become devotee if the husband is not much spiritually inclined?

Answer: You do your duty, it is best if both husband and wife inspire children to become devotees, both wife and husband both are gurus. Maybe later he will change his mind in future but for now you do. Spiritual education can begin from mother or wife also. It is said if you bring change in your wife's or husband's life then you change that person but if you bring change in housewife's or a mother's life then she will work on the whole family, then she makes everyone a devotee, she makes it her personal project. Make children Krishna conscious and use your intelligence how to make your husband also Krishna conscious. Hare Krishna.

CELEBRATING LORD'S APPEARANCE

24.8.2019

I wish all of you, all those who are listening to me or watching me, I wish all of you a very happy Janmashtami! As this is the happiest day of the kalpa, in fact so very rare is Krishna's appearance, yes Krishna's appearance is very rare. Although He has said 'sambhavami yuge yuge' in each yuga there is avtar and Krishna appears in some form or the other but Krishna Himself, Bhagavan Himself appears only once in one day of Brahma, of one kalpa which is thousand cycles of catur yuga and then Krishna makes His own appearance so, others are avatars and Krishna is avatari so that avatari Shri Krishna appears today.

If we do a calculation five thousand three hundred & forty-three years ago on this day and that day was Wednesday, when Shri Krishna appeared in Mathura at midnight. He made His appearance and Shri Krishna Janmashtami is the anniversary celebration of the most auspicious appearance of Lord Shri Krishna.

Happy birthday to You Lord Shri Krishna!

By doing so we will never take birth again but we had taken birth, so please do not forget us. We fallen souls we are trying to reach You. As You are very very kind, You are appearing so that we do not have to take birth or we don't have to appear in another species or human form again.

**Janma karma ca me divyam evam yo vetti tattvatah
tyaktva deham punar janma naiti maneti (BG 4.9)**

He explained this to Arjuna. So if you celebrate Lord's birthday, appearance with understanding of the Lord who He is

and how is our relationship with Him, by doing so, by celebrating appearance like that, He has declared a reward and a reward is 'tyaktva deham punar janma' no more birth, no more death for those who celebrate Lord Shri Krishna appearance into this material world .

Hare Krishna!

I was thinking fifty or fifty-one years ago while Srila Prabhupada was on the way to America possibly his 'Jaldoot' boat was in Atlantic Ocean and then it appeared Janmashtami celebration. Srila Prabhupada had Janmashtami festival right on Jaldoot boat. There the crew, captain had joined and Prabhupada had great celebration of Krishna's appearance so that was possibly only one celebration outside India or overseas that he was celebrating.

Now fifty years later today I am very proud to say this, share this that today International society for Krishna consciousness will celebrate Lord Krishna's birthday Krishna Janmashtami mahotsav in 150 countries around the world. Shri Krishna Janmashtami mahotsav ki Jai!! .So let us join the vigilant around the world in making the celebration the very grand birthday party on the planet . Lord Shri Krishna's appearance day by remembering Him, remember remember remember again by chanting the holy name.

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare

Hare Rama Hare Rama

Rama Rama Hare Hare

To remember Sri Krishna with the help of reading of Krsna book, book written by Srila Prabhupada. It was named after Krishna, Krsna book, is nothing but the summary study of tenth canto of Srimad Bhagavatam and in old days I remember all day there used to be reading, recitation of Krsna book in our Hare Krishna temples. We used to take turn. In Noida today and they also started this morning from Krsna book.

How Nanda Maharaja celebrated the first birthday of Shri Krishna, which was not held on Janmashtami but held on the following day and it was held, sponsored, organized by Nanda Maharaja. so that festival, of first Krishna Janmastami festival became known as Nandautsav. A grand festival that took place in Gokul so, following in the footsteps of Nanda Maharaja, following the footsteps of great acaryas, and especially following the footsteps of His divine grace A.C Bhaktivedanta Swami Srila Prabhupada, let us celebrate Lord Krishna's birthday by remembering Him, by chanting, by grand arrangements, by feasting after midnight. Hari Hari! Lord Krishna has kindly appeared in the form of His archa vigraha and He appears in Gokul in the form. Deity form is appearing, or has appeared all over the planet so that in Shri Krishna's archa vigraha form we could celebrate His birthday in so many varieties of ways.

We held this festival in Grand ways or in fact Janmastami celebrated by ISKCON devotees is most popular in India. Most popular celebration of Janmastami is ISKCON Janmastami. We are here, we are specialized in Krishna, we are for Krishna, we understand Krishna. If anybody understands, Gaundiya vaishnava understand Shri Krishna. The members of the Hare Krishna movement understand Krishna as He is. As knowledge that has been revealed onto us by Lord's pure devotee. Srila Prabhupada and he even gave us Bhagavad Gita which Bhagavad Gita , 'Bhagavad Gita as it is' , So there also Krishna appeared in the form of Bhagavad Gita on Gita jayanti day and He is also among us, with us . Prabhupada gave us the message of Gita in the purest form. So, we are indebted to his divine grace Srila Prabhupada for giving us Krishna, in the form of His holy name, giving us Krishna in the form of Bhagavatam, in the form of Bhagavad Gita.

So in this way the Lord made His appearance and on Janmastami He gave, He has lot many gifts for His appearance and those are available to us. So, today is Krishna's birthday & we

should be bringing gifts, making offering , we should do, we must do but at the same time we are also receiving gifts from Krishna on His birthday and of course what will be the better gift then receiving Krishna Himself, take Me. He offers Himself to us to each one of us in so many forms, in the form of holy name, in the form of Bhagavad Gita, in the form of Bhagavatam including also the prasadam form. Prasadam is also non different from Him so there we receive all these gifts, keep receiving all the time today and every day and make our life Krishnaised as we receive his gift we will become Krishna conscious Krishnaised and ultimately that would be the best of all the gifts that we will be allowed entrance to His kingdom .

mameti, so Arjuna pritijano priyoasi mai .

Those who accept Krishna's love, serve Krishna, remember Krishna all the time and propagate Krishna consciousness for them what Krishna has guaranteed?

mameti that person will come back to Me pritijano I take, allow this is My benediction priyoasi Mai and I take this love I guarantee that you would come back to Me. He said this to Arjuna but it wasn't just Arjuna who is dear to Lord. All of us, each one of us are very very dear to Lord otherwise why would He bother to come?

To appear in this world of suffering. Because He loves us, Lord loves all of us. So the Lord kindly made His appearance on this day so that one of the day at the end of this life we would go back to Him. Now He is missing us. So, He appeared was looking for us and His merciful glance fell upon us and this is reviving our dormant love for Him and that will result in our returning to Him, where He resides.

So, once again I wish you a very very happy Shri Krishna Janmashtami. So, celebrate Shri Krishna Janmastami and be happy!!

Hare Krishna!

Past times of Lord Jagannath

Past times of Lord Jagannath

Place: New Jersey, USA

Date: 21 June'2020

Jai Jagannath and Hare Krsna to you all and we welcome all assembled devotees, assembled everywhere or assembled on zoom conference and I expect that there are lot of devotees from New Jersey today, as this is their festival and they have invited me to talk and I am sure that others also are joining the talk Jagannath Rath Yatra Talk. Although Rath Yatra Festival is in two days to come. However I think conveniently devotees in the west, devotees in New Jersey they are celebrating Rath Yatra, of course on this weekend. Yesterday was Rath Yatra and today is a Jagannath Rath Yatra Katha.

Hari Hari

Now such Rath Yatra's are being held all over the planet, there was a time, Rath Yatra mostly was held in Jagannath Puri and there may be few more towns in India, Ahmadabad and few other places, but now Lord Jagannath kindly is making his appearance everywhere, to begin with I was just remembering, Jagannath appeared in San Francisco in 1967 and there is little story I think some of you have I am confident, you have heard this. Our Malati mata ji goes for shopping and there she founds, or she found one doll, looked very strange but was attracting here attention. So as she did here shopping, she also managed to get that doll. I don't think she purchased it, she must have just grabbed it and upon returning to the temple, she presented that doll to Srila Prabhupad and Srila Prabhupad knew this was not a, just another doll but, this is Jagannath(haribol) and Srila Prabhupad said oh, where did you

find this.

Oh of course I found this in a shop, then Srila Prabhupad said there must be two more dolls, go back and try to find the remaining two dolls and so Malati mata ji that is what she did and to her surprise, there were two more dolls and she was very happy to find them and then she rush back and offered those two dolls to Srila Prabhupad and now he was holding, keeping those three dolls in front of him and Srila Prabhupad was offering prayers to those dolls and he was in different mood, well devotional mood. Srila Prabhupad devotion aroused and he was meditating on those dolls, of course to Srila Prabhupad they were not doll they were deities, small deities of Jagannath, Baladev and Subhadra and then Srila Prabhupad revealed the fact, that these dolls are Supreme Personality of Godhead. This is Krsna, and this one is Baladev and this is their sister Subhadra. For first time Srila Prabhupad introduced Jagannath, Baladev, Subhadra to the devotees, they were just now becoming devotees in San Francisco and then Srila Prabhupad had idea of holding Jagannath Rath Yatra. He knew Malati mata ji's husband, Shyam Sundar, he knew carpentry. So Srila Prabhupad gave that task, take these three dolls, deities, keep them in front of you and make bigger size deities replica just like they should be looking just like this three deities or dolls.

So that's what Shyam Sunder Prabhu did and once the, those deities were carved, so Shyam Sunder became like Vishwakarma and whole plan of organising first ever Rath Yatra of Iskcon in western world. Western world or Eastern world there was no eastern world that time. Iskcon was only in the western world. So lorry they have ordered, Lorry flat bed truck the sides hand down two sides, back side, the flat platform. So deities were placed there and in Golden Gate park America's or California's most famous park are called Golden Gate park. Rath Yatra was held and this lorry was the Rath. Lorry was the chariot and the big surprise of the , of Srila Prabhupad and

all well as all the devotees, there was a large gathering. Srila Prabhupad and his followers had never ever seen such big crowds turning up for Hare Krsna Festival. Here Jagannath Rath Yatra Festival. 10,000 American ladies and gentlemen participated in Rath Yatra and it was a amazing event, Kirtan throughout and Srila Prabhupad was dancing in the Kirtan, the famous photographs of Srila Prabhupad in San Francisco rath yatra and towards the end there was a big prasadam distribution, Jagannath Prasad distribution and Srila Prabhupad was so much pleased, over whelmed in fact and he said, we should rename this town and from today onwards San Francisco will be known as "New Jagannath Puri" and that is what it has become now known as "New Jagannath Puri". So that's was Iskcon's first ever Jagannath Rath yatra, and then in some more towns in America, Canada, Rath yatra's were held and in London, then here, then there then everywhere and now over 700 cities Jagannath Rath yatra is being held and what do you think in future probably every town, every village, wherever the holy name goes, preaches, Jagannath is gone to follow and Rath yatras would be held everywhere.

Jai Jagannath

So this Jagannath Rath Yatra festival is a favourite festival of the Gaudiya Vaishnav's and that is obviously for the reason that Sri Krsna Caitanya Mahaprabhu took keen interest in Jagannath and Jagannath Rath Yatra Festival. Of course, Caitanya Mahaprabhu choose to reside in Jagannath Puri for 18 years. He could have stayed in any other holy dham. He could have stayed in Hardwar or Panderpur or here there, but no he choose to spend 18 years in Jagannath Puri. As a result Jagannath Puri has become most famous dham and there were times that two Purroshotam were residing in Jagannath Puri, at the same time lila Purroshotam Jagannath and Prem Purroshotam Sri Krsna Caitanya Mahaprabhu stayed for 18 years together. This has enhanced the glory of Jagannath Puri Dham. So as Sri Krsna Caitanya Mahaprabhu had just now returned from South India

tour on time, to participate in Snan Yatra, that was first snan yatra that Caitanya Mahaprabhu was attending and his joy know no bounds. Jagannath was not well, he was sick, bed rest, and no visitors, means no darshan and Caitanya Mahaprabhu was more disappointed, more than he was satisfied the day before during Snan Yarta. So what to do, where to find Jagannath, where to see Jagannath, where to see Jagannath, so kindly there is arrangement in Jagannath Puri, Jagannath give darshan in "Alarnath", So Sri Krsna Caitanya Mahaprabhu literally he ran to Alarnath, for darshan of Alarnath, who gave darshan of Alarnath, who give darshan as Jagannath and then, he was, there was no point of his returning to Jagannath Puri, why return to Jagannath Puri, Jagannath is not giving darshan, there is no darshan of Jagannath. So Mahaprabhu stayed on in "Alarnath", but then Sarvabhauma Bhattacharya and Nityanand prabhu they have come to Alarnath to inform Sri Krsna Caitanya Mahaprabhu that so many from Navadvipa have arrived in Jagannath Puri and my dear Lord, they would like to see you because they also couldn't see Jagannath. So they could at least see you, so please return. So Caitanya Mahaprabhu returns to Jagannath Puri and devotees from Navadvipa also from Shantipur, also from Khanda, also from gram, which gram "Kulin gram" very good from Kulin gram. So devotees were of course fully satisfied seeing Caitanya Mahaprabhu and they met, they met and they saw and have darshan of Caitanya Mahaprabhu. They didn't miss Jagannath, because Caitanya Mahaprabhu is Jagannath. So then that day, two weeks past after Snan Yatra and then day before Jagannath Rath Yatra, it is a "Netroutsav day " and also it is Gundicha Marjan day. So Caitanya Mahaprabhu had once again a feast, feast for eyes, it is called netro- utsav, feast for eyes, feast for tongue that everyone knows,

Maha prasade gonvinde...

But eyes alos enjoys the feast, seeing, taking darshan of Jagannath. So Mahaprabhu who was missing Jagannath so much , ya Caitanya Mahaprabhu for 18 years, he kept missing Jagannath,

feeling separation from Jagannath and then missing and then meeting, miss and meet, he would miss Jagannath, then they would, he would go for darshan and meet, had darshan of Jagannath and Jagannath also was missing, who else Jagannath missing, ya he was missing Caitanya Mahaprabhu, but Caitanya Mahaprabhu is not only, well he is "Sri Krsna Caitanya, Radha Krsna nahi anya"

Caitanya Mahaprabhu is Radha and Krsna combined, so who is Jagannath missing, who is he missing Radha Rani. He is missing Radha Rani, Jagannath is missing Radha Rani and Sri Krsna Caitanya Mahaprabhu is missing Sri Krsna, ya that is why technically in technical terms, it is said, "Radhe Virah Vidur Jagannath", Radha Virah Vidur Jagannath" and "Krsna virah vidur Caitanya" and of course Jagannath is Krsna and Caitanya Mahaprabhu is also Krsna, but Caitanya Mahaprabhu is Radha and Krsna, so one is missing Krsna, one is missing Radha and in Jagannath Puri, they find each other. So Jagannath Puri is the place, this is the place, most appropriate Dham for Caitanya Mahaprabhu to reside in Jagannath Puri and find missing Krsna, in the form of Jagannath.

So during Rath yatra festival time, ok first of all we should briefly mention that Sri Krsna Caitanya Mahaprabhu is having darshan of Jagannath, Krsna, Caitanya Mahaprabhu is taking darshan means who is taking darshan of Krsna, Krsna is Jagannath, Radha Rani is taking darshan of Krsna, Krsna is Jagannath and Jagannath is Krsna, he is taking darshan, he is meeting Radha Rani. So that happen say on "Netro- utsav" day and on the same day Caitanya Mahaprabhu does the Gundicha Marjan, cleansing of Gundicha temple in as a devotee as of course. Here Radha Rani is best of all the devotees, she is leader of the devotees, so she is leading this cleansing Gundicha Temple, cleansing Gundicha temple service and with this so much devotion Caitanya Mahaprabhu was sweeping and moping and, the temple with the tears, he was using his tears as a water for cleansing, there was also, water was available

but then another source, natural source of water was his tears coming down. Not äshru bindu but ashru dhara" you know that when Sri Krsna Caitanya Mahaprabhu would shed tears not just drops would lie down the cheeks but like a hose pipe, when you are watering the plants in the garden, so like that, they would reach like a 100 metres and Sri Caitanya Mahaprabhu is doing Kirtan and then he is making round and what would happen, all those devotees around him would get drainage, soaking wet in the tears or there is abhishek, all the devotees abhishek happening , Snan yatra would take place as Caitanya Mahaprabhu would chant and dance and go round and round like that Maharaj prabhu makes round and round, like Caitanya Mahaprabhu making rounds and then we haven't seen the tears yet at least we can see the rounds. So this Gundicha Marjan is quite a festival, Gundicha Marjan in Vrindavan and next day Krsna, Jagannath, Baldev, Subhadra they are gone to be arriving in Gundicha temple, and they are gone to stay there for about week, nine days.

This is like Jagannath is coming, Jagannath is coming, my Jagannath is coming like for us during Srila Prabhupad days, there is to be Prabhupad is coming, Prabhupad is coming. Then we make ready Hare Krsna Land and Prabhupad quarter's and we do thoroughly Maha clean up and this and that, everyone is thinking, on everyone's mind Prabhupad is coming, Prabhupad is coming. So certainly for Jagannath is coming. Jagannath is gone to be in Gundicha Mandir tomorrow. Is everything ready? So main thing to be done is cleansing before, all year long temple is not used. Visitors come take darshan of tourists coming, but Jagannath is not there, Krsna is not there, after one year he is arriving, so there is a great excitement getting Gundicha temple ready to welcome, Grand reception of Jagannath next day. So then the next day arrives, the day of rath yatra and then the carts are ready. Jagannath, Baladev and Subhadra carts, and you know they, Jagannath Puri they make cart every year new cart, they don't use Maha Cart, Maha meant the used before and use it again and again and again, as we do

in Iskcon. Even one temple's cart goes to another and to another temple, another temple, maha, maha, maha rath, In Jagannath Puri, rath the chariot is only used only one time, then it is abandoned, next year, new cart, the new cart, new canopy, new, new, everything new and Jagannath is also kind of new, after snan yatra, he recuperates, he regains his health and he is looking fresh and healthy, they also paint his body, his form and he becomes known as "Nav-yovna".

In fact on "Netro-utsav" day, day before rath yatra, when devotees take darshan, they take darshan of Nav-yovna Jagannath. So Jagannath is kind of new Jagannath and of course every 12 years there is "Nav Kalevra", Nav is new and Kalevra is form, New deity, that also we are not doing in Iskcon, we have some deities there, they are 40 years old, of course they are new, Lord is ever new, Lord never becomes old, that understanding is also there. In Jagannath Puri there is different tradition and every 12 years there is a new deity and there is a whole ritual they follow to find the right tree and whole thing and transporting of that tree to Jagannath Puri and then lots of things, lots of whole science and process and mantra's and tantra involved in identifying the right tree and in carving deities from that wood. So on the day of rath yatra, there is a "Pahandi festival". A Pahandi, that is bringing Lord from his signhasan, rattan vedi, the alter in the temple to the chariot and that is a festival in itself. I have witnessed that festival several times and few years ago there was "Nav Kalevra" and I was in Jagannath Puri that day and not only in Jagannath Puri but I along with some other devotees. I don't know who else, Dharamraj, you were there.

We managed to get inside the temple and when the Panda's were, during that "Pahandi Festival, the rope's around his waist and lift again and place him on some kind of cushion and lift again and so they have brought Jagannath from the alter through the Darshan man dap and Jagannath was about to come outside through the front entrance and I was appropriately situated or

stationed, when they are bringing Jagannath and as Jagannath looked outside, I was the first one to look at Jagannath, I felt like that ah! Jagannath looked at me, Jagannath looked at me. I was very strategically located Lord's glance fell upon me and as Panda's have brought him few steps forward , Jagannath outside the entrance, the some devotees manage to bring me forward and Panda's also, well I think, he was helping out and I was pushed near Jagannath and I, they managed to, so much struggle, push and pull, so finally I touched my head to Jagannath's Nav-Kalevra, the new form. so some memory to relish forever. So then finally as Jagannath, Baladev Subhadra they are seated on their respective chariots. This is 500 years ago Caitanya Mahaprabhu use to come and offering his dandavat pranams to all the three deities, as he would come in front of Jagannath falling flat in front of Jagannath falling flat in front of Jagannath then he would stand with folded hands and pray offer prayers and praise to Jagannath and one of the prayer/praise is

**Jayati jayati devo Devaki nandano sau
Jayati jayati ko vrsni vamsa pradipah
Jayati jayati megha syamalah komalango
Jayati jayati prthvi bhara naso mukundah
(CC Madhya lila 13.78)**

So jai ho, jai ho , Jai Jagannath, Jai Jagannath, Jai Jagannath. You are vrsni vamsai, and then syamalah komalango, your form is syamalah, bluish black form and Komal, very soft to touch and you are Devaki Nandan, You are son of Devaki and Prithvi bhara naso mukundah, thank you lord Jagannath for giving relief to Prithavi Bhara, mother earth was burdened by the sin of the sinners, but you appeared and you relieved the earth burden, oh Mukundah, oh giver of the liberation and then the rath yatra would/procession would begin and Caitanya Mahaprabhu, so the first the king has to be there and he use to be there. King Pratap Rudra, cleaning of Gundicha Marjan has happened but now, In front of Jagannath chariot, the street cleaning.

“Swach Bharat”. So King was personally sweeping the streets specially that street, that road, grand trunk road ya rath yatra marg, with his own hand and big kind big authority. Everyone is at his disposal, he could order, hey sweepers come, thousands of sweepers could line up but he would prefer to sweep himself. So Mahaprabhu had taken note of this the humility, this is “trnad api sunicena, taror api sahisnuna” this trnad api sunicena, and as soon as soon as there is humility then what happens. Lord is pleased, if that person could do his devotional service with no interruption and that candidate deserves association and darshan of the Lord.

Vinyane yati patrata

From humility comes eligibility, you become eligible to serve Krsna or eventually seen Krsna, if there is humility among other things, humility has to be there. So when Caitanya Mahaprabhu noted that humbleness, humility of Raja Pratap Rudra, immediately Caitanya Mahaprabhu, why not I must see, I must meet this person. So anyway this is a long story, we have no time. So Caitanya Mahaprabhu was not willing to meet this king thinking he is a kind, he is attached to power.

Kissa kursi ka

And other things, So but when he saw that he is very humble king, his humility, Mahaprabhu changed his mind. I would like to see him and during that Rath Yatra then Lord's, Lord just desired when they saw he has to do and then everything else is done by other shakti's other energies, lila Shakti, this Shakti that Shakti. So that day, first of all when there was a, so as Rath yatra started, pulling the chariot and there was four kirtan parties in front of Jagannath chariot, two parties on either side of Jagannath chariot and one party behind the chariot, so that's total seven parties and Sri Krsna Caitanya Mahaprabhu was dancing simultaneously in all those seven kirtan parties.

Hari Hari

This is nothing for him, when there is a dance with, Rasa dance with three crore gopies, then Krsna become three crore Krsna's here he is becoming only seven Krsna's. So big deal as they say ad then lord arranged, I think it was only, King Pratap Rudra was able to realise what was happening, otherwise each party was thinking that oh he is dancing only with us. Hey, our party ki jai, our party is special party, just see he is dancing with our party, or other party Murdabad or our party Jindabad, but that was not the case, Caitanya Mahaprabhu was dancing in all seven parties simultaneously and by Lord's arrangement, Caitanya Mahaprabhu is always in full control, he arrange only king Pratap Rudra to visualise or realise or have a vision, darshan of Caitanya Mahaprabhu dancing in all the parties at the same time. No one else was understanding, not realising but by Caitanya Mahaprabhu's special benediction upon this very humble soul. King Pratap Rudra, he had the special darshan and then

Hari hari

The procession, they are all heading towards Gundicha temple and Gundicha is Vrindavan, Jagannath Puri temple is Dwarika and those who are pulling the chariot, bringing Jagannath, Baladev, Subhadra they are all devotees from Vrindavan headed by Radha Rani. Radha Rani is in the fore front or in the centre and so during the procession there is a whole lila, dealings, reciprocation going on between Krsna in the chariot and Radha Rani in the front of the chariot and that Radha Rani is Caitanya Mahaprabhu and that Krsna is Jagannath. So pulling the chariot, they are six times a day, so it's time for honouring prasadam. Today you ate only one time and you are not Jagannath, so it's okay and only Jagannath could manage eating six times, we will die if we ate six times and what to speak of amount of Bhoga that he relishes. So during Uppal bhoaga Caitanya Mahaprabhu goes into the garden adjoining garden called Jagannath Vallabh garden and while he was resting, it

was recommended by Sarvabhauma Bhattacharya and others. This is the time king, put on you vaishnav clothes so he was given dhoti and Kurta and then king goes forward, obscences and he begins massaging transcendental form, Sac-Cid-Ananda vighraha of Caitanya Mahaprabhu and while massaging, he is chanting, he is reciting Gopi Geet.

jayati te dhikam janmana vrajah

Like that, so reciting and reciting , he comes to the line/ stanza

**tava kathamrtam tapta jivnam
kavibhir iditam kalmasapaham
sravana mangalam Srimad atatam
bhuvī grnanti ye bhuri da janah
(gopi geet satanza 9)**

When Caitanya Mahaprabhu heard this “bhuri da janah” which gopies and Radha Rani also had uttered or recited that prayer and that prayer, “bhuri da janah” the Caitanya Mahaprabhu started, you are that bhuri da janah, bhuri da means charitable, magnanimous because you are sharing this gopi geet with me, you are so kind to me, so because you had shared this gift, I am very grateful to you and Lord is still lying down, his eyes are closed, he has no clue who this person, who is massaging and reciting Gopi Geet, but Mahaprabhu is talking, Bhuri da, you are that bhuri da and you did so much for me, what could I, I must do something in return for you but what could I do, I am just tri-dandi not tri dandi, ek dandi, bhikshuk, sannyasi. I have nothing, I am empty pocket, I have no pocket, not even pocket. So saying, so Mahaprabhu was now getting up, and he says okay, I mean I have nothing to really offer to you in return but if you don't mind, may you accept my embrace and Mahaprabhu hold King Pratap Rudra in his long arms and hold him tight and then, so did then King Pratap Rudra, so they were embracing each other and that was the perfection of king Pratap Rudra and that is also perfect

timing for us to stop our Katha. So then the chariot proceeds and soon they arrive at Gundicha temple, which is Vrindavan dham ki Jai..

On the way Caitanya Mahaprabhu, in the mood of Radha Rani, he keep saying, “mor maan Vrindavan, Mor maan Vrindavan, my mind is Vrindavan, my mind is Vrindavan. Oh Lord please reside in Vrindavan. My mind is Vrindavan, stay in my mind, on my mind in my heart and then Lord down from the chariot and another Pahandi Mahaotsav, bringing deities from chariot to the alter in Gundicha temple. So Pahandi festival is two times, before the chariot and after the chariot yatra gets over and now Caitanya is gone to spent, Jagannath is gone to spent/Jagannath is gone to spending time with Baladev and Subhadra at Gundicha temple and they are very happy feeling at home. When Jagannath Krsna is in Vrindavan, he is at home. Your home is where your heart is, he says your home is where your heart is. So Krsna’s heart is in Vrindavan. So that is his home and that is perfect location, situation.

Jagannath Baladev Subhadra ki Jai.....

Jagannath Rath Yatra Mahaotsav ki jai

Jagannath Puri Dham ki Jai.....

Iskcon New Jersey ki Jai....

Iskcon New Jersey Bhakta Vrind Ki jai....

Nitai Gaur premanande Hari hari bol

Viduras advice to Dhrtarastra

Viduras advice to Dhrtarastra

[1:25:57]

om namo bhagavate vasudevaya

We will read from Bhagavatam Canto 1, chapter 13, text 28.

**athodicim disam yatu
svair ajnata-gatir bhavan
ito rvak prayasah kalah
pumsa guna-vikarsanah [S.B. 1.13.28]**

Translation: Please, therefore, leave for the North immediately, without letting your relatives know, for soon that time will approach which will diminish the good qualities of men.

Dhrtarastra quits home in the chapter and what we are reading is advice of Vidura to Dhrtarastra.

Purport: One can compensate for a life of frustration by becoming a dhira, or leaving home for good without communicating with relatives, and Vidura advised his eldest brother to adopt this way without delay because very quickly the Age of Kali was approaching. A conditioned soul is already degraded by the material association, and still in the Kali-yuga the good qualities of a man will deteriorate to the lowest standard. He was advised to leave home before Kali-yuga approached because the atmosphere which was created by Vidura, his valuable instructions on the facts of life, would fade away due to the influence of the age which was fast approaching.

To become narottama, or a first-class human being depending completely on the Supreme Lord Sri Krsna, is not possible for any ordinary man. It is stated in Bhagavad-Gita (7.28) that a person who is completely relieved of all taints of sinful acts can alone depend on the Supreme Lord Sri Krsna, the Personality of Godhead. Dhrtarastra was advised by Vidura at least to become a dhira in the beginning if it were impossible for him to become a sannyasi or a narottama. Persistently endeavoring on the line of self-realization helps a person to rise to the conditions of a narottama from the stage of a

dhira. The dhira stage is attained after prolonged practice of the yoga system, but by the grace of Vidura one can attain the stage immediately simply by willing to adopt the means of the dhira stage, which is the preparatory stage for sannyasa. The sannyasa stage is the preparatory stage of paramahansa, or the first-grade devotee of the Lord.

So, good advice coming from Narottama himself or Mahabhagavata himself or the best moralist the world has ever seen and that is Vidura here, who is none other than Yamaraja himself, who is one of the twelve bhagavatas. Dhrtarastra is certainly lucky to have Vidura as the younger brother and he is kindly giving his advice of which is,

“Go away, get out of here”

athodicim disam yatu

Which way should I go? Not just any way, my way or the high way. You go disham, in the direction of Northern direction. That is the general advice.

“Which direction to go?” “Go to the North.” There is Lord Bhadrinarayana there. On the top of the Himalayana mountain the Ganga is flowing through there, lots of caves also in that mountain. The mountain itself is,

sthavara nam himalayah

Lord says, “Of all the immovable things or objects, Himalaya, that is Myself.”

The Lord is putting some stand up. He, being sacred, very powerful, one of the vibhutis. So, there is advice and tradition of going to the North. Five pandavas, later on, this is not the time. This is the time Lord is still on the planet. Pandavas, when they received the news of Lord is no more on the planet, then they also had departed for the North.

Go to the North and how should you go?

svair ajnata-gatir bhavan

“Make sure, svair, your own people ajnata, without their knowing. bhavan yatu, you go without their knowing; knowing which way you are going or, moving without them knowing your movement, just go. And amongst other reasons for you to leave is,

ito rvak prayasah kalah

That time is approaching very fast. itah, very soon the bad times will come. Those times, that kalah is the kali kalah. And what would kali kalah do?

pumsa guna-vikarsanah

This Kali will take away gunah, or the good qualities of pumsam. Human's good qualities will be stolen, taken away by this age of Kali. So, before that time comes you better get out of here. So, the time that Vidura is talking, advising to Dhrtarastra is happening in Hastinapur. That is the place and time wise.

Sometime after battlefield of Kurukshetra, all the sons of Dhrtarastra are no more and he is now being maintained by Pandavas. What a shameless lifestyle! Vidura knows that soon Lord will be leaving the planet and the age of Kali would commence.

yada mukundo bhagavan

ksyam tyaktva sva padam gatah

It is mentioned, yada mukunda. Mukunda, the liberator, also mentioned as bhagavana. Ksyam that is the earthly planets. Tyaktva, would give up, Lord giving up this planet and doing what?

svapadam gatah, He would go to His own pad or place, return to His own abode.

tad dinat kali ya ha taha, from that very day, the day Lord

departs would be the day, the first day. Kali would begin. And what kind of Kali Yuga that would be?

sarvasa sadhana badhakam

That this Kali Yuga would do create badha, obstacles, stumbling blocks. For who? sadhakas, those who are practicing sadhana bhakti. Those sadhakas will find lots of difficulties in their practices. So, before that time comes better leave home and you will have some time to practice and prepare to return to the Lord.

The goal is always going back to Krsna. So, there has to be preparations. One of the preparations is developing detachment from the world, developing detachment from worldly affairs, developing detachment from worldly relationships. This is all that is binding, causing the conditioning; conditioned souls, conditioned, bound. Like the air conditioning, you are creating a little air conditioned within a little room. So, the souls have become bound. They do not know where to start but it always starts from turning away from the Lord,

bhoga vancha kare

In the spirit of enjoyment, in the spirit of bhoga, bhoga vancha, and then,

nikatasta maya tare japhatya dhare

The maya is not far away. As soon as the spirit of enjoyment is there, maya, immediately, grabs him. He is captured; he is bound; conditioned. Then, he lives a conditioned life. But more,

kama kraudah parayanah asa pasa satair baddhai

Baddhai, he has become baddha, conditioned. By what? asa pasa. asa means desire; pasa means ropes. Ropes, bonds of desires. asa pasa how many? satair, hundreds of ways and means to enjoy this world. So, asa pasa satair baddhai. He becomes fully

bound. And, kama kraudah parayanah

He becomes experts, parayanah, by kama and kraud. Desires, kama. And when desires are not fulfilled, which would never be fulfilled, then there is a frustration, that is, kraud. One can compensate for a life of frustration, Prabhupada is opening his purport. Life of frustration, compensate that kind of life by becoming a dhira, or leaving home for good. So, life of kama and kraud are hankering and lamentation. Hankering for this, hankering for that. Then followed by frustration, lamentation.

brahma bhuta prasanna atma na socati na kamsati

Goal is to become brahma bhuta, that is, Krsna conscious, and prasanna atma, fully satisfied, joyful atma. Na socati, not aspiring for anything mundane anymore. Because na kamsa, he does not have any mundane vanca anymore. Then he does not also lament. There is no lamentation. There is no kama so there is also no kraud.

kamat kraudho vijate

From kama comes kraud. If there is no kama, there is no kraud also. There is no anger, no frustration, no battling, no quarrel, no wars, no fighting. There is no mundane kama, mundane lust, no mundane desires. The person or a practitioner is expected to, or as he practices,

vasudeve bhagavati bhakti yoga prayojitah

Means he is practicing, he is practicing and the practice of bhakti yoga results in jayanati. Jayanati means the devotional practices, life of devotion, would lead jayanati. Jayanati means giving rise to, giving birth to. Ja means janma, birth. So, as we practice Krsna consciousness, practice sadhana, we have become sadhakas.

jayanati asu vairagyam

Vairagya is one outcome. It means detachment. Vi – raga. raga means attachment. Viraga, just the opposite of attachment, that is, detachment. Vairagya, vai, against detachment. Develop detachment as we practice Krsna consciousness. And we also become more and more knowledgeable. For that we have to hear, not sleep. There are some practices there and we become, we develop jnana and vairagya. Vairagya is the outcome, is the result, also, kind of, is reward to the person who is practicing Krsna consciousness.

In other words also, as we practice bhakti yoga, as we serve bhakti – and bhakti has two children. One child's name is jnana. Another child is vairagya. These are bhakti's two children, two sons : jnana and vairagya. So, as we practice bhakti, serve bhakti, then bhakti gives birth in our life. Then jnana enters our life or knowledge enters, prevails in our life. So is vairagya, detachment. If the practices are right, right conduct, right kind of practices, right kind of sadhana, right kind of prescribed sadhana, authorized, authentic sadhana bhakti, then is jnana and viragya.

**tesam satata yuktanam
bhajatam prti purvakam
dadami budhi yogam tam
yena mam vayanti te [BG.10.10]**

Krsna also said this. Those who serve me. How often? satat yuktanam. So, bhakti has to be satat, constantly. Like this word also, satat. How does it sound, satat? There's no interruption, right? It's continuous. As described, how one should perform devotional service? satat.

Yuktanam. Yukta, those who are busy, equipped, engaged. Bhajatam. One thing is constant, satat. And prti purvakam, priti also, loving devotional service, with love. Give your heart. Give yourself. Not mindless or heartless service. Then that is no service. Chanting hare krsna also. Mindless chanting. Chanting minus mind. Chanting is there but the mind is not there. Mind is elsewhere. So that is not a priti

purvakam. That is not with love, devotion or dedication or absorption. So giving mind, giving heart, giving, of course, your consciousness.

mat cittah madagata pranah bhodha yantah pranas pradam

Very proudly, with great pride, the Lord said, "my devotees." mat cittah. Ceto darpana marjatam. There is the cit there, consciousness. It is a part of our existence, of our subtle body. There's is a mind, intelligence, your real ego, your aham. I am servant of Krsna and your citta, your consciousness. This constitutes our subtle body.

"My devotees, give all that to me!" Krsna said.

Mat citta. They are citta, consciousness. The mind is there, mind stuffs; mind matter is also included in that. cittah, the mind, the intelligence, the ego. Ego means that is us, in fact. Giving all their mat cittah, their mind, their intelligence, their consciousness, all glued to me. madagatah pranah

Their pran, their very existence of every breaths. They remind each other, they converse, they make Me the topic and they talk about Me. They remind you of My instructions. What I am talking to you or Arjuna, devotees remind each other. You are serving, all the time you are serving. You want to? That is the point, whether you want to. We are supposed to serve all the time, not part time. Krsna consciousness is not a part time thing. It has to come to full time. "I'm very regular, I've been coming to the temple, you know. I'm very regular." One person said. "I'm very regular, every Janmastami." Isn't this regular? "Every Janmastami, I'm there. I'm not there 364 days, but that day I'm there." That's pretty regular, constantly. That also could be called satat. He constantly comes. That is nice and that is the beginning. But time has to come that not once a year but every Sunday, every day, every hour, every minute, every moment, kshan.

There is a talk like that. Krsna consciousness is to be practiced. We have to come to that level and unless we come to that level there is no going back to Krsna. Or, you can come back and practice further and become perfect before you would be allowed, the soul – the gates of Vaikuntha or Goloka will be, then, opened. Not up until then. Because in Goloka, there is no part time devotee. Hundred percent of the population is hundred percent devoted and dedicated, with full devotion. No karmis there; no gyanis there; no yogis there also. Only bhakti yogis. So, karmis, jnanis, bhukti mukti siddhi kami sakale asanta

They are still maintaining kamana, kama, some desire, some lust, some independent existence. Just to take this, to take that from the Lord and, “bye, Lord, you may leave now. You have given what I wanted. So, thank you.”

**om jai jagadish hare swami jai jagadish hare
sukha sampati ghar aye kasta mite tan ka**

The prayer says sukha sampati ghar aye – while worshipping You I’m leaving my doors and windows opened. Throw some sampati, some wealth and let my body gets some comfort, some relief, all glories to Jagadish.” So this is some business, some transaction. This is called karmi which is also a part of total dharma. They also have a place. Karmis, fruitive workers. They are also supposed to be religious, practicing dharma. They are gyanis, cultivating knowledge of aham bramhasmi. First, they try to enjoy Lord’s property and when that does not work out – which never works out, as we said – then for the fox the grapes are sour. Jumping, he is trying to jump to reach the grapes. As he could not reach, he goes away, “I’ve never wanted those grapes. That is so sour.” First person is karmi trying to enjoy this world this way, that way. Even becoming religious, performing yagya, demigods worship.

aham mama eti

First is mama. This is mine or I want to acquire more, make it mine. Mine is for what? For me to enjoy. My, my, my, accumulation. And when he goes through this and does not get anything out of that at the end of the road, then he goes for aham. Maya or illusion is described also in two small words. One is aham mameti. aham mama iti. iti means this much. Period. Illusion. What is illusion? What is conditioned life? aham mama iti. First, they say, "mama, mama, mine, mine." Starting with the body and then everything else: vitta, the wealth; kshetra, the land; putra, offsprings. Like that, the list goes on.

Then when that does not work out, he goes for aham. That is jnani. Karmis and then jnanis. "I am God, I am Him." tat tvam asi." Tat, that, brahman. You are that, you are Him. They would not call Him because Him refer to personality. So, they say tat, om tat sat. Sticking to only tat. This is the existence. He just exist, He does not do anything, has no form or activity. He just He is. That, I am that.

bhukti mukti siddhi kami

Astha siddhis, different kinds of perfections. Becoming lighter than the lightest, the heavier than the heaviest, this, that. In the spiritual sky, in the abode of the Lord, you will not find these kind of karmis, jnanis, these kind of yogis. Only bhakti yogis. We were saying, also, there are no part time devotees or part time souls in abode of the Lord. They have done

sarva dharman parityaja

That is how they could get back home. This karmi dharma they have to give up. Jnanis dharma, give it up. Yogis dharma, give it up. We could say proudly. That is what Lord is talking when He says sarva dharman parityaja. Give up this all varieties of religion, religious practices. Being karmi, being jnani, being yogi – give it up. So, what should I do?

mam ekam saranam vraja

Surrender unto me. Depend upon me or get fully connected with me. ma sucah, do not fear. There's lots of talk in the purport but one talk is becoming dhira, undisturbed. It says one fully surrenders unto the Lord. One of the symptoms of surrender, what is the symptoms of surrender? One symptom is for sure Krsna will protect me. If someone wants to surrender, he has one symptom, one thought he has is, Krsna will protect me. And if one is surrendered and he knows, he is convinced Krsna will protect him. Whereas, Krsna says, "surrender unto Me. Come near. Come here, oh dear, do not fear." If Krsna becomes our protector, any dear? Armed response. So Lord is also armed for protection of His devotees.

paritranaya sadhu nam vinashaya ca kritam

He has His Sudarshana, armed response. He has His club. He is armed with a club and His powerful arms.

pahi pahi maha yogi

Who is that? Uttara, when her son was attacked and she was praying, pahi pahi means, "please protect! Please protect!" Who should protect? She did not say, "protect, protect, oh Vamsidhara." "You play nice flute and that is really nice. But I need protection. Your arms will protect. Your arms with Sudarshan. Your club will protect."

And that is what also happened. Lord stepped forward that He entered the womb and Lord became tiny, thumb sized. Then you could imagine what was the size of His arms and He was holding the club, Bhagavatam says, and going round and round and round Pariksit Maharaja in the womb.

dadhami bhuddhi yogam

Lord says when you serve Me, satat yuktanam, and priti purvakam or ahaituki and apratihata. Ahaituki, no motivation

and apratihata, no interests. We have to come to that level. To that person Lord says,

dadhami buddhi yogam,

“I give the intelligence to that person and that person uses that intelligence given by Me, ena mam upayantite. Ena, by which the help of this intelligence given by Me. Mam is unto Me.”

Upayanti. It also talks of yatu here.

“You go, you go.” Yatu talk of going. “You should go, go away!” That was the advice. . Ultimately, one has to go where? Not only go away. But going away from the family and the relationships and the bonds and all this entanglement. Going away that is half of the story. That is vairagya part. Ultimately, the person had to go. “Go to Krsna. Go to Him.” Go away from where I am but that does not say where should I go. Go away from here but then, where do I end up? Where do I go? So, Lord says, “I give the intelligence.” As one practice Krsna consciousness, then jnana and vairagya is there, knowledge is there. Lord is giving intelligence and that intelligence is to be used.

Mam upayanti. Mam. “Go to Me.” Upa means near, yanti means going. “One goes near Me.” Mam upayanti. “A person comes to Me.” When I was a little boy, my mother used to bring me to the temple and asked me to pray, pray. “What should I pray for?” “That oh God, give me intelligence, God give me intelligence, pray like this.” So, I used to pray, “ God, give me intelligence, give me intelligence.” So, finally He gave me intelligence to go to Him.

When I joined Hare Krsna Movement, my mother was not happy. She was not expecting this kind of intelligence to go to God. Or, not that quickly because I was just a young boy, a young man. This was not the time. Do this and become an engineer. Do that and get all the A+, high grades, give intelligence not to

go to Him. So, it was like that, mundane material intelligence and those thoughts and thinking is there. "I am because I think," one scholar made a profound statement. Did he hear or did he said that? Anyone who thinks he is or he exists, what is the proof that he exists? Because he thinks I am because I think. The animals also think. The cats also think. So, they all are souls, they are not just bodies. That is also the idea we could say.

Ok, I think we should stop. It could go this way or that way. So, keep dwelling, contemplating, getting meanings out, food for thoughts. Getting enough food for thinking, nourishing your thoughts.

vasudeve bhagavati
nityam bhagavata sevayah
bhagavati uttama sloke
bhaktir bhavati naistiki

That is the goal of hearing and thinking. You hear and you think what you have heard about. You think and that is assimilated. As you think assimilation takes place. Not that we just heard and just stored that what we had heard. That is called accumulation. Just accumulation of all that information, knowledge. That is just the jnana part.

Jnana has to be made into vijnana, the practical application. Apply that in life. So jnana, you think before you proceed. You hear, you read or you study, you know, you know and you think, you think, you contemplate. It is called manana also.

In terms of sastras it is called manana, contemplation, reflection, dwelling in its topics or conversing, sharing, talking about what we have heard. Then, we become realised. That knowledge becomes realized knowledge. It becomes our property, not just something that is in stored.

It becomes a part of us. We become that knowledge. That is also what is called bhagavata, person bhagavata. Yamaraja is

person bhagavata, maha bhagavata, grant bhagavata. They are big big names.

Srila Prabhupada maha bhagavata ki, jai!

Yamaraja maha bhagavata ki, jai!

Like that, many, many of them. Starting with Bramha, Shiva, Narada, and four Kumaras,

kapila mano prahlad janako visnu balir vaya sakir vayam

Yamaraja is talking to Yamadhutas. He said 11 names: Bramha, Shiva, four Kumaras... and at the end, he said vayam. Vayam means we. That included him and that becomes the 12th Mahajana. Vayam, we, means I am also.

dharmam tu saksad bhagavat pranitam

He is talking, "dharma is given the the Lord, and it is understood by these 12 Mahajanas or maha bhagavata. I am part of that list."

Yamaraja has now appeared as Vidura and is giving all the advice to his brother. He has spoken a lot, in fact. There are talks with Vidura and Maitreya Muni. There are several cantos where Vidura and Maitreya Muni are talking and talking. Maha bhagavatas are talking.

bodhi yanta paras pradam

They are doing and we are benefited. Srila Vyasa Deva has taken trouble for the conversation he has complied in the Bhagavatam, which we could get to read and hear out, and be eternally benefited.

Srila Prabhupada has, further kindly, given us the purports and given the guidance to the contemporary human beings in the present day and the context and the circumstances. Now what is to be done, what is to be practice? There are different circumstances Krsna is on the planet and He may be leaving soon. So, please, hurry up before the age of Kali gets in. It

has all happened. Kali Yuga is already here now. And now what is to be done? So, another set of advice, set of instructions adjusted to the present day, time, place and circumstances. Of course, although the age of Kali is condemned but there is no age like the age of Kali! Hari bol! All glories to the age of Kali!

This you will find right there in the Bhagavatam. Kali's glories are chanted and Kali is welcomed. Kali becomes glorious. Advent of Sri Krsna Caitanya Mahaprabhu makes the age of Kali glorious. Lucky we are to have appeared in the age of Kali, soon, after Lord Caitanya Mahaprabhu's appearance, just 509 years ago. Lord was just now here, 500 hundreds years ago.

When Caitanya Mahaprabhu appeared and then Srila Prabhupada also appeared. He was appointed, empowered. The gift of the holy name that Lord Caitanya had brought from the spiritual sky to this world, he distributed within India. And Prabhupada said Caitanya Mahaprabhu left this task of spreading the holy name overseas, left this task to the International Society for Krsna Consciousness. That you do some home work, you need something to do. If I spread it everywhere, what will they do? Let them also do something.

The propagation of Krsna consciousness and the holy name was all over the world started by Srila Prabhupada, 50 years ago. There is the 50th anniversary of Srila Prabhupada's going overseas, going to America. This is that year grand celebration is planned in different places. You should also be celebrating that. Srila Prabhupada's most auspicious departure and, finally, arrival in the west, in America. He started with America.

The capital of the age of Kali? New York. Devotees say the capital of the age of Kali is considered New York. So, senapati bhakta, the commander in chief of sankirtan army has met the target New York. The destination was New York. And as he arrived, he showered bombs, he attacked, bombarded New York with time bombs also. The books are time bombs. He planted

bombs which would be exploding in due course of time. Washing the brains of Americans, brain washing and he exploded, showered the holy name everywhere.

Then he came with the ISKCON bullets. What are those? Gulab jamuns? Commander in chief of sankirtan. Senapati bhakta. Sena means army and pati means master, commander in chief of sankirtan army. So as he did some explosion there, he converted the hippies who became happies and with their small army he attacked more countries. He travelled 14 times around the world. Preaching is fighting. We would say he was fighting, preaching, propagating. Then

greha taka vana tako sada hari bole tako

You do not have to leave. Where would you go? Where are the forest? There are no forests. The people in the age of Kali have done deforestation. You go to the forest to find some peaceful cave or corner to practice. But if there are any forests, what are there? There are army bases. Armies are based here and there. All the missiles are ready to go. Where would you go?

Only place left is Durr-ban (Durban) some greatest distance. You stay wherever you are. That is also the advice of Bhaktivinoda Thakura and our other acaryas. Remain at home. Vane tako, or if you are managing to go into the forests, stay in the forests, travel, practice, preached, go to Vrndavana. You may do so wherever you are. If you are at home as a grhastha, you are brahmacari in the forests, one thing in common for both of them: It is to chant the holy name of the Lord.

sukhe dukhe bole na kovadane hari nama karo re

There will be sukha sometimes, there will be dukh something, transcended, just keep chanting.

jivana hoila sesh na bhajile hrusikesh

Life is diminishing. You have not served the Lord of your heart. Go for, get serious, become serious, worship Hrisikesh, worship Radha radhanatha, moe seriously.

Hari bol.

Jagannatha Swami ki, jai!

Ratha yatra mahotsava ki, jai!

.

Gaura Premanande, hari hari bol.

Thank you.

Stop committing offences

Stop committing offences

Venue:Germany

29/05/1994

There is no purport there, no purport for any verses so we will keep going.

While Indra, the King of the demigods, thought in this way and repented in his own assembly, B?haspati, the most powerful spiritual master, understood his mind. Thus he became invisible to Indra and left home, for B?haspati was spiritually more powerful than King Indra {S.B 6.7.16}

Text 17: Although Indra searched vigorously with the assistance of the other demigods, he could not find B?haspati. Then Indra thought, "Alas, my spiritual master has become dissatisfied with me, and now I have no means of achieving good fortune." Although Indra was surrounded by demigods, he could not find peace of mind.

Text 18: Hearing of the pitiable condition of King Indra, the

demons, following the instructions of their guru, Sukracarya, equipped themselves with weapons and declared war against the demigods.

Text 19: The demigods' heads, thighs and arms and the other parts of their bodies were injured by the sharp arrows of the demons. The demigods, headed by Indra, saw no other course than to immediately approach Lord Brahm? with bowed heads for shelter and proper instruction.

Text 20: When the most powerful Lord Brahma saw the demigods coming toward him, their bodies gravely injured by the arrows of the demons, he pacified them by his great causeless mercy and spoke as follows.

Text 21: **Sri brahmovaca aho bata sura srestha hy abhadram vah k?tam mahat brahmistham brahmanam dantam aisvaryan nabhyanandata**

Translation and purport by Srila Prabhupada

TRANSLATION

Lord Brahma said: O best of the demigods, unfortunately, because of madness resulting from your material opulence, you failed to receive Brhaspati properly when he came to your assembly. Because he is aware of the Supreme Brahman and fully in control of his senses, he is the best of the brahmanas. Therefore it is very astonishing that you have acted impudently toward him.

Purport

Lord Brahma recognized the brahminical qualifications of Brhaspati, who was the spiritual master of the demigods because of his awareness of the Supreme Brahman. B?haspati was very much in control of his senses and mind, and therefore he was a most qualified brahmana. Lord Brahma chastised the demigods for not properly respecting this brahmana, who was their guru. Lord Brahma wanted to impress upon the demigods that one's guru should not be disrespected under any

circumstances.

When Brhaspati entered the assembly of the demigods, they and their king, Indra, took him for granted. Since he came every day, they thought they did not need to show him special respect. As it is said, familiarity breeds contempt. Being very much displeased, Brhaspati immediately left Indra's palace. Thus all the demigods, headed by Indra, became offenders at the lotus feet of Brhaspati, and Lord Brahma, being aware of this, condemned their neglect.

In a song we sing every day, Narottama dasa Thakura says, caksu dana dila yei, janme janme prabhu sei: the guru gives spiritual insight to the disciple, and therefore the guru should be considered his master, life after life. Under no circumstances should the guru be disrespected, but the demigods, being puffed up by their material possessions, were disrespectful to their guru.

Therefore Srimad Bhagavatam (11.17.27) advises, acaryam mam vijaniyan navamanyeta karhicit na martya buddhyasuyeta: the acarya should always be offered respectful obeisances; one should never envy the acarya, considering him an ordinary human being.

Translation of this verse again: Lord Brahma said: O best of the demigods, unfortunately, because of madness resulting from your material opulence, you failed to receive Brhaspati properly when he came to your assembly. Because he is aware of the Supreme Brahman and fully in control of his senses, he is the best of the brahmanas. Therefore it is very astonishing that you have acted impudently toward him.

Indra offends Brhaspati is the chapter. He committed this offence long time ago, when committing offence this business goes on. You know there's spiritual masters who appear one after another who are sent by the Lord and then all the disciples who are always connected with the spiritual masters

and some of them continue to offend their spiritual master as did Indra offend his spiritual master a long time ago.

When someone – when we are fortunate, you are fortunate, then someone like Brahma stops us or reminds us ‘no, no, no, no what you did was not the right thing. The person you offended is the best of the Brahmanas and a person who has control over the senses,’ so they glorify. They tell us the glories of the spiritual master and they remind us of our blunder. Then some of us come to our senses, some of us do not come to our senses and so again they’re off together {inaudible} spiritual master anymore so they keep making progress and from the comments of verses again one after another we are reminded by someone like Brahma or some other devotee of the Lord.

Those who stop committing offences, who keep making progress in their spiritual lives – committing offences is in the blood of all the conditioned souls, yes or no? Is it difficult to commit offence, do you have to prepare? Do you have to have a seminar on how to commit offences? So you have to go to someone and learn how not to commit offences. And even after going through so many seminars, what do you do? You end up committing offences. It is so easy and for us it is so natural when we are overwhelmed, to commit offences. And it seems we are very tired of this business of committing offences.

Committing offences in general is no good in that it has no benefit; no one derives any benefit from committing offences. Do you know anybody who could benefit – anybody in your country, in your temple who has benefitted so you also decided to follow in his footsteps hoping that you would also assume a similar benefit? It never happens, committing offence is never beneficial. If you know what is beneficial so the trouble with us according to Prahlaḍa Maharaj is

Na te viduḥ svartha-gatim hi viṣṇum {S.B 7.5.31}

We do not know what the goal of life is. Then what else do we

not know? We do not know what is beneficial for us or what is not beneficial for us. This is – we are talking about the conditioned souls.

So the Gati and the destination is Vishnu, Krishna then someone would think that 'if I did this, would that help me achieve Krishna or not? If I don't achieve Krishna, if I don't go closer to Krishna by doing this, doing this then what would be beneficial? If it is sending me away from Krishna, something that I do sending me in other direction, then that is not beneficial.'

Simple, we have to understand what is beneficial, what is not beneficial. In the words of Visvanatha Chakravarti Thakur glorifying the spiritual master and informing the whole world of the significance of the spiritual master, what does he say?

Yasya prasada bhagavat prasado yasya prasadan na gatih kuto 'pi

Na gatih, Prahlad Maharaj said 'you do not know the gatih. Gatih means? Gatih means destination and Visvanatha Chakravarti Thakur also said 'na gatih.' Na gatih means no destination. You will not achieve a destination – by what? Apasada, prasada means by Prasad, by mercy and aprasad means there's no mercy. A means no, without mercy. Yasya prasada, if you've got his mercy then?

Bhagavat Prashad, so get his mercy and the Lord's mercy – the Lord also will shower upon you.

The first lines says Prashada, the small four lines, last prayer the last four – the four lines. The first line says Yasya Prashada then Bhagwat Prashada, Yasya prasadan na gatih kuto 'pi – the first line talks of Prashad, the mercy of the spiritual master then you have Bhagawat Prashad, he can go back to Godhead and eat some remnants from Krishna's plate, Bhagwat Prashad. But Aprashad you don't get his mercy and then you don't even go there, what to speak of getting Bhagawat Prashad.

Na Gatih, you don't even reach the destination, Krishna is all alone and you can sit down with Krishna and by the banks of the Yamuna eating lunch and breakfast. You know Krishna is doing that right now with some others, those who are not offensive. As soon as we stop committing offences and once we get rid of all our faults we go to Krishna. What is the benefit? There is a big loss right, there is no benefit, only loss by offending the spiritual master. And for us it's our only connection to going back to Godhead – but you must not be serious about going back to Godhead, you must not be serious about or you don't care for Krishna, that's why.

If you are really interested in Krishna, you want Krishna? Then you cannot be offender, offences must stop, then only talk of Krishna. Otherwise don't even talk of Krishna, you better go home, turn back around and you better go home. Become mouse again, go back to home and you know go home and go back to the spiritual world and go back to the home, supposedly. At any cost when the soul wants to be with Krishna at any cost then why not, I can give up offences also. They are not prepared to do so and they stay on in this material world. Now before Krishna allows us to associate with him directly, Krishna wants to check out 'let me see how this person deals with my representative first of all. I'm going to send my representative who is as good as me, he has all the qualities.

Saksad Hari he is, I will send him and then we will see who deals how with my representative, I'm going to just watch from a distance. Or I didn't get the report from my representative.' He will tell him, those who deal with him gently, those who bow down before him, those who are very, very eager to listen to him, listen to him about who? Listen to him about me, about Krishna.

'And those who are also eager to follow these instructions, those persons I'm going to choose and those persons I'm going to make them come back. Others they can stay there longer,'

this is what Krishna does. Before he could associate with Krishna directly he has to pass this test. He has to learn how to first of all deal with his devotee, his pure devotee, his representative. When he can pass this test, no problem and then that person is..Hare Krishna! Say 'Hare Krishna.' Especially some of you do not want to say it louder.

Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.

So some of you have done a lot of Sankirtan yesterday so today is Sunday – even God took rest on Sunday, yes? God was working, working, creating six days.

So our goal is to go back to Krishna, back to the spiritual world and there are no offenders. There are no people, those who offend Krishna or Krishna's devotees. We know that, we know that by reading Bhagavatam the description 'the kingdom of God.'

There is one video also -where did we find out that there are no offenders in the spiritual sky? We found this out in the scriptures from the spiritual master. Now if you want to go there we also have to be like those citizens, citizens of the spiritual world – the citizens of Goloka Vrindavan.

If we want to be one amongst those souls, we must not imagine, you don't want to imagine – there's a description of all those souls, the Gopi's are those souls, the cowherd boys are those souls, the parents of Krishna Nanda and Yashoda, all those souls- the servants of Krishna.

And the cows and the birds and the trees, even the clouds are so devoted to Krishna. If some day is especially hot then the clouds appear. Because Krishna doesn't make the {inaudible} so when Krishna and his company is moving, clouds are also moving and clouds want to serve Krishna.

Everybody wants to serve Krishna and everybody is so gentle and pure and knowledgeable and all that. So the spiritual master teaches us all of that, the spiritual master is

informing us all of that. And many of you are preparing to go to another country as I have come here this took lots of time.

When you want to come to Germany, they have to make sure that you are physically fit and the heart beat is just the right.. Every time, this is third time – this is new rule or something, I had to go to the doctor and had to get my heart checked. I had to have a whole insurance policy; this is one of the requirements just to come to Germany. Then I had to know what climate, it is very hot in Delhi. They don't wear this in Germany and coming here we had to get all sweaters and hats and socks to go into another country. So just to come from one end of this planet to another end..

So many preparations and you have to know so many things then what to speak of going to the spiritual sky? So especially the topic is no offences, you cannot offend. Especially all of you, you cannot offend the spiritual master. Then you cannot say 'oh okay I will not offend the spiritual master but could I – could you please allow me to offend other Vaishnavas?' What do you think? Is that 'Okay, can I – the spiritual master I understand, okay I will not offend him but please allow me to offend Vaishnavas. They are not big devotees.' To blaspheme a Maha Bhagavat. The first offence is what? To blaspheme the Vaishnavas – sometimes they say Maha Bhagavat. Some temples they say Maha Bhagavat.

So they may say 'yes, we will not blaspheme Maha Bhagavat but you could blaspheme a little Bhagavat, tiny Bhagavat.' No, you cannot offend God, spiritual master, Vaishnavas and other living entities also. So far you are offensive you are unfit to return back to godhead, you will not remember Krishna at the time of death and you will enter another body which could be very easily arranged, no problem. Arranging another body is no big deal, very easy.

Just like making another pot. You know the pot makers in India? They make pots, I've seen them in Vrindava, the wheel

they have— you've seen that? And they have so much clay and they could just wait there — every human is now another pot, right?

Very easily while we are talking or smoking or listening to the radio or whatever, very easily making parts and there's no great effort. So like that creating these parts there's material nature, agents are there and it's all very easy. So if we are not giving up blasphemy of God, his devotees and other living entities, then yes — another body and yet another body and yet another body. But it could start with not offending spiritual master, it could start from there then you could become more refined and then also stop committing offences at the feet of Vaishnavas and you could stop committing offences at the feet of other living entities.

So a lot of times when the soul doesn't commit offenses at the feet of God, and then there are others, those who do not commit offenses at the feet of God and the spiritual master and there are others who manage committing offenses not at the feet of God or the spiritual master and the Vaishnavas and the perfection is not to commit offenses at anybody's feet and that is the pure state of mind and consciousness and that is the qualification. So when you have, that's when you are fully Krishna conscious and when you have love of Godhead and you have Krishna's love — you have love for Krishna. When you have love for Krishna — you can't only, you can't have love for Krishna and not love Krishna's — you serve Krishna 'but I'll just blast these other persons.'

That is blasphemous, that means your love for Krishna has not been developed fully. The law is there to love, 'love my dog before you love me' they say that. 'Love my dog first and then you love me. Because I love my dog, if you don't like what I like then I also don't like you.'

So God likes all of his parts and parcels so when we also would like them and just go and step forward and serve them, not just 'I like you, I love you' but 'okay I want to see how

you love me.' You may want to give me some gifts or do something for me- not just I love you and just sit back. So if you love me you would get up and do things for me. Our goal is to increase or to have love of Godhead, love for Krishna and then we will have love for the spiritual master.

Never offend him and the spiritual master would say that 'you cannot offend my disciples, my followers' and spiritual master and Prabhupada said that 'if you love me I want to see how you cooperate with each other.' Cooperate to do what? 'To keep this institution together after I'm gone. You want to show your love for me? Okay I'm ready to see, I want to see it, how will you show your love for me? By how you are cooperating with each other, not how you are fighting with each other, not pulling others' legs but how you're cooperating with each other to please this ISKCON mission together.'

So this is offensive and is our basic disease of course because in fact we don't like anybody, we love who? Yes, I love myself and this is applicable to each one of us here in the material world. 'I love me.' This is bogus, I love you is a bogus thing. It is true thing, it is not bogus. From the material platform it is true 'I love you and you love me and – but unless you love me I don't love you. It is give and take and take and give but it is not free, my love for you is not free. I must get something in return, then I love you. As soon as I know that you don't love me then I don't love you.' That's not love in true sense. Well that is what is going on so what we are talking about, love of Godhead is just of another nature and is just of another world altogether.

So we are preparing to go to another world but if Krishna wants to keep us here, that's another matter. We have to pass the test first of all otherwise (inaudible) mind. Especially when weather is like this we will take no darshan of the sun. Day after day not even no sun exists or you have got to take a flight to see if the sun is there. When do you like- why are we so much attached to this world? But it's so nice. 'But it's

so nice that we're attached to this world.' Can you say something that is so nice here? Prashad – that is not from this world. Prashad is from another world. But tell me what is so good in Germany or whatever in England that we must stick to this German and England mentalities and conditions and countries.

Yes we don't want to leave this Krishna conscious world because Prashad is so nice and like that what could you say, in the material world what is so nice? What do we not want to leave; can you name something that is so nice? We'd like to hear some glories of the material world, can you take a minute, can you glorify material world for one minute? The conditioned soul has been saying this all life long, life after life they are glorifying this existence saying how it is so nice for the devotees. What can you say now as you turn around after knowing and hearing about the spiritual world and Krishna and Krishna consciousness and Prashadam, nice devotees –what could you say?

We are in the material world where it's considered like death, is that how you glorify? That's not glory – you are blaspheming this world {laughter}. We want to hear some glories.. {question posed by audience member}.

Lokanath Swami: So it was nice so why did you give it up? So yes, it is nicer to be dependent on Krishna, so what you are saying is that it is not nice then in that case. 'If I was independent then I could do whatever I like.' Is that nice? It is not nice. Can someone tell me what is so nice?

We have forgotten that quickly all those nice things.. yes? Yes this is also Krishna's energy and by using Krishna's lower energy I am glorifying.

Chocolates! {Laughter} yes now that you could remember huh? But that one chocolate could keep you in this world. If you think chocolate is so nice – like Prabhupada said 'some people are just attached to just one bidi {cigarette}. Just that one

attachment, if there is one good thing in this world it is bidi and that's not available there. There's no bidi shop in the spiritual sky then you will think twice about going to the spiritual sky because there is no bidi or cigarette in the spiritual world.

So chocolate is so nice, just to eat chocolate you have to come back. Yes someone else's hand was up?

So many have tried that {laughter}. You are going to make it? Oh when you said that –Hiranyakashipu is a great example. He tried his best and in fact ultimately when Brahma – he asked for the boon from Brahma to make me immortal and Brahma said 'no, no even I am not immortal, what to speak of making you immortal. Then Hiranyakashipu he started thinking. 'So okay you cannot make me immortal so I could be most powerful and no-one can challenge me. You give me a boon so that I don't die in night time, day time, inside, outside or by human beings.' He thought of all possible ways.

Okay, okay Brahma said 'okay have it.' And ultimately – there was a big list, inside, outside, not day, not night, no human being, no weapon, no this' and this was all equal to what? Immortality – Hiranyakashipu, this is how he thought. 'If he is not prepared to give me immortality, immortal life, he did not give me such a boon' but now he has given all this big lists and the meaning of this is what? 'Now I am immortal.'

So he thought he was the smartest person, he cheated Brahma. There is always someone who is smarter than you, the Lord is smarter – the smartest person. So he was – Lord was kind of treaty-signed between Brahma and Hiranyakashipu. A treaty, you know these days two nations get together and they sign treaty and they take pictures and they publish them in papers. So Brahma and Hiranyakashipu they signed this treaty 'okay not day time, not night time' Brahma signed – Brahma and Hiranyakashipu signed. Then Hiranyakashipu was carrying that treaty 'yes, yes now..' So Krishna came with all the – he had the draft of the treaty and Lord followed all the conditions

and at the same time, killed him!

So Hiranyakashipu cannot say 'oh what about this treaty, I followed it. I followed it perfectly, you see it.

Is it night time?'

'No'

'Is it day time?'

'No'

'Are you being killed inside the house?'

'No'

'Outside the house?'

'No'

'Do I look like human being?'

'No, no you don't look like human being.'

'Do I look like animal?'

'No, no it's just a human being here in most bewildering conditions' and now what was near was death.

So Hiranyakashipu had not succeeded so you want to try? You want to try now {speaking to audience who asked question}. Yes you will create history and then your name will also appear in Bhagavatam {laughter}. In the name and fame. I mean Rama is also famous and Ravana is also known and those who are sinful are also famous and Hiranyakashipu.. So depends what kind fame or infamy you are looking for, so that's not nice. One is glorification and one is..

Anyway even Hiranyakashipu tried and he was defeated – the number of foes, there's no dearth of foes in this world and they will continue to make attempts thinking that he was smarter than Hiranyakashipu and so that is what goes on in this world and will go on under that banner, this ism, this philosophy.

There is always persons trying to become lords and in fact nothing is – for the soul especially nothing is beneficial so

it's better to come to conclusion, come to their senses and surrender unto the Lord and especially to the Lord's representative, spiritual master and take precautions so that there is no blasphemy.

So that he is welcomed and is glorified and such attempts on our parts will purify us and get rid of all the traces of this mundane consciousness and may allow us to associate – first of all stay on in the devotee community for all the time in this lifetime and by the association of devotees, we continue in our spiritual life – especially in this age of Kali, in congregation.

In Satya Yuga we could be in congregation just by yourself, in fact. Those who went to the caves, they did not go in a group, there was no group meditation. In a cave how many persons mediated? One person would meditate. But now, revert the number- where's the concentration? 'He is doing, he is doing, he is doing – so many are doing, that's good!' This conditions you also. So many people are – in this age of Kali this mentality is there , 'oh so many are doing, it must be good. So many are in this supermarket so it must be good, so many are watching cricket on the television so it must be good.'

So like to convince the conditioned soul – If one person is doing, few are doing then not convincing and then they see hundreds and thousands of Hare Krishna's chanting and dancing and you also would like to join and you feel part of the community, you feel at home and all that. So our practice in Krishna consciousness and practice especially under the circumstances where we are trying to unite Prabhupada's family, and have strong force that will make ourselves part of this family and also in that way practice the life of the spiritual world, practice that on Earth.

Vaikuntha on Earth, we are trying to create – Prabhupada said 'it is Vaikuntha on Earth.' Vaikuntha has appeared in the form of the Hare Krishna movement, all that is there in the spiritual world is also here. So we will stay in this

atmosphere- purifying, purifying and then when we are apparently evolved then whenever is our turn we go back to Krishna and if Krishna wants to keep us here and continue distributing books, or stay on till the hundredth birth anniversary of Srila Prabhupada – his hundredth anniversary is coming.

If we did not do enough then we will have to go back and prepare for that centennial of Prabhupada. We can do that, we can be born again as Hare Krishna's, taking birth in Vaishnava family, go to Gurukul and in that time stay in Vrindavan Gurukul, Mayapur Gurukul. Mayapur city will be ready by that time. Harikesh Maharaj is working on it, we are collecting, supporting – it is a big project. So if you want to stay in that city that you are building and collecting for, you better come back. So like that the choice is yours, if you want to go back to Godhead or if you want to come back to the streets distributing books – both are nice but there's no alternative. Third alternative is becoming lost again and that is not nice. Okay thank you and Hare Krishna.

Okay a few questions. So yes?

You heard the question that the world is so useless, this and that but we are still attached to it. Well one reason, quick reason that they don't know that spiritual world exists, or most of the population they don't know that there is an alternative. They think they have to be happy here, they have to be happy in this body, they have to be happy with the matter that is around. There is no – they don't know that there is alternative.

Like the deer in the desert – there's a mirage in the desert and from a distance you feel it's a lake of water or some water body and you go there, there is no water. Then you go there and you look around and you see 'oh there's water there.'

And then you rush in that direction and you go there and see 'no, no there is no water there. Water is here, water is

there, water is there.' So the few things to understand from this is you need water, you cant survive without water.

There is a need in you for water so water must be existing some place. There's some simple law like that. If you're in need of something that place is somewhere, it exists. So the water exists but it doesn't exist in the desert and the illusion of the desert just makes you think 'water is here water is there.' But there is no water; there is no question of finding water in the desert. But just because you cant find water in the desert, that doesn't mean that water does not exist. Water exists, but not in the desert. So similarly, what you are looking for in this material world, the happiness and joy and eternal life – all that we are desiring it exists.

Hiranyakashipu doesn't want to die, he wants happiness, eternal life -It exists, such a thing is possible. There are so many, billions, trillions of living entities living eternal life – but not here. The trouble is with the materialist is that they want everything that is in the spiritual world, they want that here. But this is a desert, it is not possible here. And that is the point we made earlier that because the materialists have no information of the spiritual sky, the spiritual world – they try to get that here, they try to find that here. This is a big mistake on part of the materialist.

Not that you cannot have happiness, eternal life, this that – whatever you are looking for is part of your nature in fact. It's your nature to have it but now you are covered with your body. You are covered with your body so you cannot enjoy it all so not what you have to do is uncover. Take off this, take off this also. When you are covered over – there was a class in Mayapur, Trivikram Swami Maharaj, he was giving an example, I don't know what he said Prabhupada said but just quoting he said that man and women want to enjoy each other but they cant enjoy themselves so much.

So when they want to enjoy what they do is gradually their

clothes – they got no clothes on their bodies when they are enjoying- free. So he was using this example he said ‘because we are also bundled in these clothes and then the body and then the subtle body inside, so we have to give up all this and become free from all this then the soul is directly in contact with the supreme soul.

The yoga, the link, the union then is a complete protection. If we are covered over then we cannot even touch Krishna or cannot have even full view of Krishna. So this Krishna consciousness is like that. Then you are in the body but you are not covered anymore so the illusion is not there anymore. In that sense your soul comes in contact and none of this material bodies or coverings is a stumbling block.

{Answering question} So that helped
or did anyone fall in Maya? Did we lose anyone, did someone stay behind?

There is a risk, there is a risk, there is a risk. So we have to be careful. Those who are not confident they shouldn't go to such places.

Life and teachings of Bhakti Charu Maharajaa

Special Class for disciples and well wishers of HH Bhakti Charu Swami Maharaja.

01/07/2020

We can read or hear something from Srila Prabhupad Lilaamrita, but I have not prepared for that, either from Ocean of Mercy by Srila Bhakti Charu Maharaja we can read but was not

prepared , so my address is for all disciples of HH Bhakti Charu Maharaja and my disciples are also hearing and many others will also be hearing. This address has already started or maybe you will be thinking why Maharaja ji is not saying anything, Maharaja ji is only singing, Maharaja has to address us, so what we have sung was also an address. Me along with you all were praying to Lord Krsna, and to all we were praying to Radha Krsna, Radha Govind, Radha Madan Mohan, Radha Madhav, Sri Sri Pancha Tatva, Prahlad Narsimha, the acharya's of our Parampara, we all were praying to all while we were singing, or while kirtan was going on because these prayers are powerful, prayers are powerful.

Doctors are also taking Care of Maharaja, he is in good hands. American doctors and Hare Krsna Doctors whole team is taking medical care of Maharaja. But our faith, Hare Krsna devotees faith and even my faith is not only in medical care, but we know that prayers are also essential. Doctors care and devotees prayer will take care, will cure . And as we all are praying and we are seeing that there is improvement in the health of Maharaja. Thank you Lord Narsimha, Madan Mohan or Srila Prabhupad, that they are bringing improvement , but we wish complete recovery. With full patience , good medical care and with prayers we must continue. We want Karuna, Krauna of Lord, Corona is not free to do whatever it want, Corona 19 is in the hand Lord, who said that

mayadhyaksena prakrtih suyate sa caracaram (BG 9.10)

So Lord is in command, and it will happen in the way that Lord's want. Thy will be done, it is written in Bible. Things will work as the Lord Krsna wants them to work. So we would like that Krsna's Karuna defeat Corona virus. So let us keep praying, crying for mercy. We want Bhakti Charu Maharaja's good health. We want him back with full revival or with good health and power. We want our Bhakti Charu Maharaja back in action.

Hari Hari.

So when two days ago, approximately same time, I was addressing the devotees. Daily we do Japa and Japa talk, devotees from all over the world join it. So when Japa talk was going on, I was given a news, and when I read it that it was about the health status of Bhakti Charu Swami Maharaja, So as I read and announced that Maharaja ji is Corona Positive, Maharaja ji is suffering from Corona then I couldn't talk any further. All the talk was stopped there. Then we started the prayers , we started the kirtan. So this news was unexpected and undesirable. So this news brought a shock wave in the whole world and whole ISKCON was worried with this news and we all started praying. That day, the day before yesterday was very difficult for me to digest this news. It became very difficult to concentrate on my services, on my sevas, as I was continuously thinking and worrying about Bhakti Charu Maharaja. While honouring prasadam I was hearing the of Bhakti Charu Maharaja. Srila Prabhupad, the founder Acharya , One seminar of Maharaja is World famous, I heard that and also I was hearing other preaching. So I was in touch with Maharaja and was also praying. Then I thought that everyone should pray and everyone is praying also. I was also thinking to form a forum for praying. So Ujjain devotees, disciples and ISKCON Harinaam Ministry together form a prayer "Kirtan fest globe was formed, who was praying for the health of Bhakti Charu Maharaja for his GET WELL SOON. This continuous Kirtan fest will continue for one week, and it will be open for 24 hours a day, and you all are welcome to participate in that global prayer for 7 days and 7 nights and many ISKCON leaders, Kavichandra Maharaja are going to sing today and many more, I don't have full report, Eklayva prabhu is coordinating that global Kirtan Festival in form of a prayer so that Bhakti Charu Swami Maharaja's health condition will become better.

Few days ago, before going to America, Maharaja was in Ujjain. Almost 2 months Maharaja stayed there. And not only Maharaja stayed there, he showered so much mercy on the people of the whole world, Bhakti Charu Maharaja's mercy. Everyday Maharaja

was giving lectures in Bengali, in English, Bhagvat lecture and so many lectures. I was reading reports of his lectures. It was amazing. How engaged he was. Others were also doing, I was also doing but we didn't do lectures and kirtans to that extent how much Srila Bhakti Charu Maharaja did inl one two months. And it was being released and broadcasted globally.

So one day before departing for America, Maharaja phoned me, I was surprised and pleased also when I got his phone. There is one documentary, lost village documentary, you must have heard or seen. So Maharaja had some free time due to lockdown so he saw that documentary, lost village, documentary related to my birth place, whose hero was I, myself. So Maharaja became so happy after watching that documentary that he called me and said, "I have to share this with you, I got to know you more". He saw the documentary and was happy and impressed by it. Whatever environment or situation Coronavirus has created, Maharaja was telling the solution for this is natural living, simple living of the village, the way the villagers live. He saw all this in lost village documentary, it should be like this, we must promote this.

We had two days meetings, bureau meetings on conference, zoom meeting. So I was two days with Maharaja also with others, so we had a nice meeting. Bhakti Charu Maharaja made so many nice contributions during those meetings and then we were surprised that Maharaja reached America and then Coronavirus positive.

So, Disciples of Bhakti Charu Maharaja you are not alone, I am also with you. I was thinking Bhakti Charu Maharaja is Srila Prabhupada's Bhakti Charu Maharaja, before becoming your Bhakti Charu Maharaja first he was Srila Prabhupada's Bhakti Charu Maharaja and also my Bhakti Charu Maharaja. So Bhakti Charu Maharaja's God brothers also have rights over Bhakti Charu Maharaja. Disciples should not make the exclusive claim that he is ours, no no he is your but also ours, his god brothers and God sisters. Bhakti Charu Maharaja is everyone's, he has such a character, personality. He is dear to all the

ISKCON devotees worldwide. Everyone likes and loves him, me too, I also love and like Bhakti Charu Maharaja so much. He is my brother and I thank Srila Prabhupada for giving us, giving me a god brother like Bhakti Charu Swami Maharaja. And I am sure you are thanking or you should be thanking, if you have not thanked already for giving you Bhakti Charu Maharaja as your spiritual master, Srila Prabhupada gave you. Thank God, thank Guru, Gauraga. We are very thankful to specially Srila Prabhupada.

I think he is one of the last one who met Srila Prabhupada. Other disciplines were meeting and joining ISKCON in 1965, 1966, giving contributions to Srila Prabhupada. I also joined in 1971, 1972 but Bhakti Charu Maharaja joined in 1977, but it didn't matter anyway.

How much association Bhakti Charu Maharaja got of Srila Prabhupada, very few out of thousands of Prabhupada's disciples got, most of the disciples were bereft of Srila Prabhupada's association. But as soon as Srila Bhakti Charu Maharaja came in contact with Srila Prabhupada, it was Kumbh mela of 1977, I was also there. In 1977's January month, before that Bhakti Charu Maharaja was in ISKCON Kolkata and after that he went to Mayapur and from there he started his seva, Abhavanand prabhu brought him to Kumbh mela.

Bhakti Charu Maharaja eagerly wanted to meet Srila Prabhupad. Both of them Bhakti Charu Maharaja and Srila Prabhupad met in January. So, from January to 14th November, till post nitya-lila of Srila Prabhupad, Bhakti Charu Maharaja became the councilor of Srila Prabhupad. He was like the shadow of Srila Prabhupad; just like shadow follows us wherever we go, he followed Srila Prabhupad. Srila Prabhupad kept Bhakti Charu Maharaja next to him. There was a strong, close and dense connection between Bhakti Charu Maharaja and Srila Prabhupad. It was a very intimate relationship and dealings. Just in a year, Srila Prabhupad gave him first initiation, second initiation, and Sannyasa initiation. Haribol! That is why also

Bhakti Charu Maharaja wrote the book Ocean of Mercy which describes Prabhupad's mercy as ocean of mercy. Bhakti Charu Maharaja wrote his experiences with Srila Prabhupad like the rainfall of Prabhupad's mercy or vision on him. He was the secretary of Srila Prabhupad, Prabhupad gave him transcription seva, letter writing in Bangla language. He was secretary of services, serving, cooking also, he was very good cook, there were some Bengali items which only Bhakti Charu Maharaja could cook. Hari Hari.

Prabhupad was in Vrindavan those days. After that, Prabhupad went to Hrishikesh and he took Bhakti Charu Maharaja along with him. He was with Prabhupad in the last days of Srila Prabhupad on the planet for personal care. Ofcourse Tamalkrishna Maharaja, Bhagvananda Maharaja were also there. In coordination with these Maharajas' he was also serving. He served a lot. Prabhupad wanted to do the Vrindavan yatra and Govardhan yatra on a bullock cart. So, I got that seva of arranging and decorating the bullock cart. Prabhupad wanted to go to Vrindavan yatra but at that time some devotees were worried about Prabhupad's health, how can he go on a bullock cart in this condition? Bhakti Charu Maharaja was one of those devotees. When he expressed his disquietness or worries in front of Srila Prabhupad, at that time one of the God brothers of Srila Prabhupad from Gaudiya math was also present; Prabhupad said, "See how much they love me". All those who were requesting that Srila Prabhupad may face many difficulties while travelling on a bullock cart said, "Please do not go, do not go at this time". In this way when Bhakti Charu Maharaja and other devotees were requesting, Prabhupad said "see how much they have love for me". Srila Prabhupad himself expressed how much Bhakti Charu Maharaja loved him by saying, "see how much they have love for me." So, Bhakti Charu Maharaja loved Srila Prabhupad and Srila Prabhupad loved Bhakti Charu Maharaja. Srila Bhakti Charu Swami Maharaja ki Jai.

So, there are endless qualities of Bhakti Charu Maharaja. Who can describe the life and teachings of Bhakti Charu Maharaja? We used to call him, "He is Prabhupada man, he is Prabhupada man". Who is he associated with? He is Prabhupada man. Bhakti Charu Maharaja is Prabhupada man; so much Prabhupada conscious and so much dedication. During the celebration of SrilaPrabhupad's 100th birth anniversary, centennial, many disciples served him in several ways, dedicated their offerings, increased and expanded the greatness of Srila Prabhupad. At that time, Bhakti Charu Maharaja translated all the books by Prabhupad in Bangla language, every single book. Haribol! All the translation seva, he was making sure it is getting done or he was doing himself. He connected all the Bangla speaking men to Prabhupad's teachings. Abhay Charan biography, you all must have seen, so this was Bhakti Charu Maharaja's brainchild, this was all the concept of Bhakti Charu Maharaja. He prepared a movie, documentary based on the life of Srila Prabhupad named "Abhay Charan" which was then translated and into many languages along with subtitles. So that was quite a monumental herculean task making a long documentary of many many episodes based on the life of Srila Prabhupad. In the documentary, he covered the entire life of Prabhupada. When devotees conferred their shradhanjali to Srila Prabhupad on Prabhupad's 100th birth anniversary, BhaktiCharu Maharaja's contribution is outstanding. As far as construction of a temple is concerned, I think this is first in ISKCON, Bhakti Charu Maharaja constructed a temple in Ujjain in just one year. Haribol... And we usually see the upbuilding of a temple takes 10 years, 20 years, 5 years, so many years, but Bhakti Charu Maharaja established a record; within one year. He invited all the Governing Body Commissioners along with so many other VIPs and other disciples like you all, I was also present there. It was the grand opening of ISKCON Ujjain temple, Radha Madanmohan temple, Krishna Balaram temple, Sandipani Muni temple.

I just remember one more thing, it might be during the 80's. I

had been to Kolkata and at that time, Bhakti Charu Maharaja was in-charge of BBT. He used to stay a few miles away from the temple. When I went to Kolkata, I stayed with Bhakti Charu Maharaja. The way Maharaja welcomed us, our hospitality, our lodging and boarding and eating prasadam, the arrangement and organization was very good. I was really impressed. Maharaja has also been cultural minister of ISKCON at some time; Gaudiya Vaishnav Sankriti. So, he is himself cultured. There exist many well-educated, but all the well-educated are not always well-cultured. They are highly educated but rarely well behaved. So, Maharaja is exemplary; Vaishnava etiquette. I think, 20 to 25 years ago in Vrindavan, as part of VIHE, Maharaja delivered a course – Vaishnav etiquette. This course which was delivered by Maharaja is followed today also. When any devotee conducts a course of Vaishnava etiquettes, they always take references from Bhakti Charu Maharaja. The syllabus is framed from his contents. Bhakti Charu Maharaja has taught the Vaishnava etiquettes to the entire world. He is a gentleman. Someone asked Prabhupada, “ How are your disciples going to be recognised?”. Prabhupada said in one word or few words, “as gentlemen”. So Bhakti Charu Maharaja is a Gentleman.

I forgot to tell, when I was in Kolkata for a few days with him, Maharaja made chinese noodles for me. Before that I had no clue what is even noodles, maybe when Maharaja was with Tamal Krishna Maharaja in Hong Kong then might have learnt it from somewhere. So he made noodles for me, we can't eat noodles with a spoon or hand, we have to eat it with it's sticks. There is a method to eat it so he also taught me how to eat it, pick it.

Whenever there are Mayapur meetings, Bhakti Charu Maharaja makes sure, Tamal Krishna Maharaja also used to do this in Vrindavan I remember. Everyday he used to call his God brother and God sisters to his room for lunch, for every batch special feast, theii favorite items, so I also got this opportunity

many times. He is a good cook, so he makes menu, overseas cooking. At the time of serving also there is a method, a procedure, which item first then next, then next, this Bhakti Charu Maharaja only knows, I don't know in which order item is to be served first or eaten first. He has perfected that art and science.

Maharaja is quite gifted. He is one of the big fundraisers in ISKCON. Amongst the leaders, Bhakti Charu Maharaja is the leading fundraiser within ISKCON and he collects millions of dollars, not millions of rupees. He also of course is very generous, generously donates. At one time GBCs didn't have a good conference hall, Bhakti Charu Maharaja donated for the entire GBC conference hall, Bhakti Charu Maharaja spent all the money for it. That's only one thing there are so many others. He raises funds and of course built Ujjain temple by fundraising and also his many other projects. He is into cow protection, cow and bull protection. He has bought a farm in Florida, America where he is establishing a Cow protection project. Right now the place where Maharaja is, nearby there is a hospital Deland, Deland there is Maharaja Headquarter, very grand, transcendental. I visited it last year when I was in America, Maharaja insisted me to come and meet him. So I spent little time with Maharaja. Now where Maharaja went, from India to America is the same place where I met Maharaja last year. So it was a very short and sweet visit. He offered me food to eat again and then I asked from Maharaja, we all are getting old, I also and Maharaja also, so what new are you doing in this old age, something new? Then he said," I want to eat less in this old age", so it was a lesson for me from that day I am also thinking about it, I should also do this. I wanted to learn something from Maharaja, I want to eat less.

Maharaja is gifted in so many ways. Maharaja's memory is amazing, he remembers so many things, say Leela or sloka. When Maharaja gives lectures he speaks Slokas of Brahma Samhita, I remember only some. When I hear him, he remembers so many, so

many verses.

At the time of appearance day of Srila Bhakti Siddhant Saraswati Thakur in Mayapur if Mangala Charan has to be spoken then Bhakti Charu Maharaja only manages it, all Acharyas pranam mantra Srila Bhakti Siddhant, Bhaktivinoda, Jagannath babaji. If I have to say, then first I have to keep a book in front, see and read, see and read but for Maharaja it's very simple, he just remembers. So many bhajans, so many ashtakam Maharaja knows by heart, Radhika ashtak, very big and difficult verses and sanskrit is also very difficult and so its pronunciation. I remember during old Mayapur festivals, Maharaja used to sing new ashtaks, Maharaja used to sing them very simply and successfully. After hearing it, i also know some pronunciation but Maharaja's pronunciation and remembrance.

Maharaja is a big scholar and he travels and preaches in the whole world for the whole year. In advanced age, I think Maharaja is 76, he is much more advanced than me and not only advanced by age (Vayo Vridhdha) but also advanced in knowledge (Jnana Vridhdha). After hearing the knowledgeable talks of Maharaja I am amazed, I am just surprised and impressed. Then I get inspiration, I can also do something like this, sing like this, say like this, slokas, mantras. Maharaja is Vayo Vridhdha and also Jnana Vridhdha, which is much more important. For being Vayo Vridhdha you have not to do anything, just don't die, you will become Vayo Vridhdha. But for being Jnana Vridhdha you need endeavour and effort, you need not do anything for being Vayo Vridhdha, just don't die.

Maharaja travels around and gives seminars on so many topics. He also takes good care of his disciples. So whichever country he goes to, he organises a three days seminar on a topic for his disciples and also for other devotees. If he goes to Mauritius then one topic, South Africa another topic, America this topic, England that topic. So Maharaja has disciples all over the planet, globe and to nourish them, to cater to their

needs Maharaja goes to so and so country to give them his association and keep giving seminars.

Whole ISKCON is hearing his teachings, seminars, and kirtans. His bengali bhajan are very famous, nowadays Maharaja is singing hindi bhajan also, from the day he reached Ujjain, it's a hindi belt. So Maharaja is speaking in hindi and singing hindi bhajans but his bangla bhajans are very famous because bangla is his, 'Amar sonar bangla', this language is very sweet. A survey was conducted some years ago and there was a declaration that the sweetest language amongst the whole world is bengali, bangla. It was the mother tongue of Srila Prabhupada, Chaitanya Mahaprabhu, Sachi mata. Sachi mata used to speak not in english, not in hindi but in mother tongue, bangla. The mother tongue of Gauranga is bengali, Srila Prabhupad had the same language and also Bhakti Charu Maharaja's language was bengali. This is a special benefit, it's very beneficial to have bangla language as your mother tongue especially if you are Gaudiya vaishnava because most of our Gaudiya literatures are in bangla, tikas of our acharyas. So Maharaja is very fortunate, because of having bangla language as his mother tongue he has access to all this treasure of jnana. He also sings in bangla, his sweet songs, there are so many CDs. Srila Prabhupada's Gitar Gan, do you know what Gitar Gan is? Prabhupada wrote bhagavad gita in bengali, Sanskrit sloka to bengali, called payaar and this was named Gitar Gan, it was very famous. He wrote Bhagavad gita as it is later, whole translation, but every sanskrit sloka Dharmakshetre kurukshetre we wrote in bagla in a poetic way, whole bhagavad gita and it's name is Gitar Gan. Bhakti Charu Maharj arranged a best bengali singer, so with music he sang it, Sangeetmaya Gitar Gan, it's very famous in bengal. So the seva of making Prabhupada's Gitar gan to Sangeetmaya Gitar Gan was done by Maharaja.

In his Vyasa Puja also, he is Prabhupad's man so it is given the name 'Prabhupada Memorial Festival'. It is not promoted as

Vyasa Puja Memorial Festival but as Prabhupada's Memorial Festival. And also his birth is around that time when Prabhupada reached America. So I was given an opportunity, I was in Surat for one year and Durban, South Africa one year with him, may be somewhere else also but these two places I remember, I attended those memorial festivals and got his association on his birthday.

I pay obeisance to the lotus feet of Bhakti Charu Maharaja,

**vancha-kalpatarubhyash cha
kripa-sindhubhya eva cha
patitanam pavanebhyo
vaishnavebhyo namo namaha**

at Radha madhav pancha tatva and Lord Narsingh Bhagwan lotus feet we pray that such Bhakti Caru Maharajaa whom I tried to glorify in some broken words. I tried to sing his glories just for my own purification. so Bhakti Caru Maharajaa is everyone's. I spoke in relation to my Bhakti Caru Swami Maharaja. I am sure if a microphone is given to you you will definitely be able to speak something about your Bhakti Caru Maharaja. So whoever you are wherever you are. If you are a disciple of course you are very special. you have special relation with Bhakti Caru Maharajaa. we have to keep Maharajaa in our prayers. Remember the global kirtana festival is going on 24 hours it's going on. on behalf of yourself or your temple or your bhakti vrusha or Namah ata or on behalf of different groups of disciples can perform kirtana. iskcon harinama ministry which is established it's also called kirtana ministry it coordinates global kirtana festival as a prayer to the Lord of course so that Bhakti Caru Maharajaa recovers fast. so get well soon. with these thoughts you can take part in the kirtana festival. and otherwise also keep praying that what we can do rest is the will of the Lord. we can at least appeal to the Lord we can pray to Him. So let us continue our prayers.

His holiness Bhakti Caru Maharaja ki ..jai

Srila Prabhupada ki..Jai
Narsingh Bhagwan ki..jai

PADAYATRA ITALY

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19051993

Venue: Italy

vijaya-ratha-kutumba atta-totre
dhrta-haya-rasmini tac-chriyeksaniye
bhagavati ratir astu me mumursor
yam iha niriksyā hata gatah sva-rupam [SB 1.9.39]

Translation: At the moment of death, let my ultimate attraction be to Sri Kṛṣṇa, the Personality of Godhead. I concentrated my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna's chariot by all means. Those who saw Him on the Battlefield of Kurukshetra attained their original forms after death.

In the beginning of the first canto we know king Parikshit inquired, inquiry is as following,

**atah prcchami samsiddhim
yoginam paramam gurum
purusasyeha yat karyam
mriyamanasya sarvatha [SB 1.19.37]**

You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. You understand about the inquires? Yes? because king Parikshit is

about to die and now he has met the authorities Srila Sukhdev Gowsami and he says please now I am begging let me know the way of perfection, specially for one who is about to die, please, so he continue the next verse i.e, 37 or 38. Please let me know what a man should hear, chant, remember and worship and what should he not do. Please explain all this to me. So on behalf of the entire Human race, this inquiry has been made and in fact the whole Srimalad Bhagavatam is the answer to this question or this inquiry.

And today's verse has connection with this inquiry. Grandfather Bhishma's death is near, of course no one can force death on grandfather Bhishma. You know he had a benediction that only when he wanted to die he could die, not against his will death would not come and take him away. That is the case with all of us in the world, in fact we are never ready whenever we say now is the time, okay take me. We always have something more to do. We are not finished without assignments or the mission. So he was gonna die whenever he wanted to die. But it is very obvious from this statement of grandfather Bhisma that he knows how to attain perfection in life, he knows what to do at the time of death. So what does he want to do? Let's understand one more time, at the moment of death let my ultimate attraction be to Sri Krishna, the supreme personality of godhead.

We also have to prepare for death so let see how grandfather Bhisma is preparing for that last moment. So what does he wanna do, he wants to concentrate on the supreme personality of godhead. He says specially that lord who is driving the chariot of Arjuna with a wip in his right. Krishna had wip in his hand and bridal rope in his left, in another hand he had ropes.

Lord Krishna was driving the chariot of Arjuna and that chariot had white horses, first chapter of bhagavad-gita it says:

tatah svetair hayair yukte

**mahati syandane sthitau
madhavah pandavas caiva
divyau sankhau pradadhmatuh [BG 1.14]**

Arjuna and Krishna blew their transcendental conch shells as they were situated on a very magnificent chariot which was drawn by white horses. How many horses were there? Because five senses that's why you think, usually there are either 2 or 4 or 6. There were four horses. If you meditated on 5 horses then it is some other chariot, it's not Krishna's chariot. If you want to meditate on Krishna's chariot you also have to know how many horses, what kind of colour of the horses otherwise it's wrong meditation. You need to know a lot of things before you go for meditation. First of all you have to fix the object of meditation, you cannot just sit down and okay it is time for meditation. But you don't know what to meditate upon. So that is the trouble with most of the meditators all over the world.

Now grandfather Bhisma wants to meditate on Krishna as he is driving the chariot of Arjuna and he also wants to take note of how Krishna was driving the chariot with all care and attention in order to give all protection to Arjuna. So that is his worshipable deity, everyone has his worshipable deity. Or one may also like to meditate on a particular pastime of that deity of that lord. Someone may like to meditate on Damodar, childhood pastimes of Krishna. Someone meditating on Krishna standing on the bank of Yamuna at Keshi ghat with his flute and his bending in three places, tribhanga lalitam. So everyone meditates differently on some particular form, particular pastimes of the lord. Specially at the time of death one is going to choose the most favourite form and most favourite pastime of that lord. One also naturally chooses the form or the pastime according to his relationship with Krishna. Devotees having dasya rasa, servitorship, they are going to remember Krishna as a master. His friends are going to remember him as a cowherd boy. The parents as their child.

And Gopis as their beloved Krishna and some madhurya Lila pastimes.

So the type of meditation that grandfather Bhisma has chosen makes it obvious what is his relationship with Krishna. His relationship is that of Vaikuntha not from Goloka, because Krishna in Kurukshetra is Vasudeva Krishna, he is not related with Vraj Mandal Krishna, Vrindavan Krishna. But he is fortunate, of course very intelligent that he does want to remember Krishna.

Now we have heard so many classes and we have read so many descriptions of how different devotees prepare for the final moment. This is all meant to remind us what we should be doing at the time of death. We know from the 6th canto of Srimad bhagavatam, when it was the turn of Ajamila to die. In the first set of persons he had to see where the yamadutas, the first set of persons. The scene was not very pleasing, he was scared to death just by seeing them. They were very fearful, fearsome and he was alone and they were four of them. He was invalid, old and had almost no physical strength and these persons were gigantic and their eyes were very reddish and their teeth were sticking out and long hairy bodies. Any person will get scared just by seeing the sight of these four of them, they come and surround you. They say, "okay hurry up now, out", and you say, "where, where, where are you taking us!!". "There is no time for inquiry, out, we say out". Then he is trying to look at his wife and children. "What about this and what about that. No no I am not ready come back next week."

When hare Krishnas call you and invite you to temple you could say, "I am very busy, next week I could come". But when yamadutas come can you tell yamadutas, "no I am very busy yamadutas. May next week, and you better call me before you come. If I give you an appointment then you can come". It doesn't work like that yamadutas just come and when they come they come to get you. They don't give you any time to prepare,

could you imagine.

And if we are going out of station how many preparation we make. We are attached to so many household paraphernalia, dogs, cars, property. Going away sometime feels like we are not ready to go away from all these near and dear ones and all possessions. You know, all life long you have working for accumulating so many things and there is a home there, nice car has been parked at the front, nice lawns are also there. And then you are told, hands up!! don't touch anything now!! don't extend your hand to grab this or grab that, thinking that at least you could bring this or maybe that, what about that. Could my girlfriend come with me. You are told is don't touch now hands up or hands off and you have no time you have to get out. You know if anyone describe how could be described in further details how we have worked on all these properties and relations and you have to give that up. All this 100% accumulation from there you have to go down to not even 50 but zero! It's not gonna be easy job. So one side all this property and relations are attracting you and on another side there is a rope dragging you out of that body, how tortuous that experience must be.

We have seen, those who work in hospitals see people dying, no one just die joyfully. People pass stool and urine and that is nothing there must be much more that they go through. So if we don't want to go through that then there is a way to prepare in order to avoid this kind of torture and breaking of heart kind of experience if you don't wanna go through then there is another path. That you are just ready, there is no problem. Krishna says *tatha dehantara-praptir, dhira tatra na muhyati*.

That come with a nice plane, flight, very pleasing to look at and nice crowns, four hands, effulgent bodies, ornaments. You would like to look at. They're more beautiful than any person that you have seen in your life, that wasn't the case of other set of fellows. You also have seen someone scary like these yamadutas. But if you are preparing all life long and thinking

of Krishna and wanting to go back home then there are another set of people very beautiful to look at. And you precisely know what is going on. You know where they are taking you, otherwise people they are not preparing for death, they are not prepared to die. Death is the last thing they would like to think about. Talk of death is considered very inauspicious. When we were Children at home our parents, our elders they used to say, don't talk! don't talk! They like to change topic, so ignore or think there is no death. So when such people die they don't know what is next what is all this going on. They don't know whether after getting out of the body they have to turn left or right, no idea. But devotees of Krishna, they know what their destination is and where they are going. So that is why Krishna says *dhiras tatra na muhyati*, the realised person, he is not bewildered by such a change, no big change. You know Krishna is there, that much confidence is there, you are Krishna's and these personalities have come from Krishna then what is there, there is no problem. And in fact the problem is resolved now, the perfection has been attained, time to go back home. This is all auspicious time. *Nitya Lila pravisht*, time for entering eternal pastimes of Radha and Krishna, time for jubilation and celebration, no lamentation.

So that is the difference between dying and dying, again the choice is of the individual, it is individual's choice. Soul is marginal in nature, soul could be controlled by the external energy of the lord or the internal energy of the lord. *Yamadutas* is the arrangement of the external energy of the lord and *Vishnu Dutas* is the arrangement of the internal energy of the lord. The feeling is like a cat holding a rat in the mouth. How does the rat feel in the mouth of a cat, and feel at home? That same cat holds it's kitten, a little cat, how does that little kitten feel? It's relaxing, keep holding me as long as you like.

We all need something to shake us up, wake us up. These

frightening descriptions of death and hell they are meant to wake us up. But a lot of times we have no faith, we say, "who has seen, who will see". So this kind of attitude that we have as a result we never prepare. Or we hear Ajamila only at the time of death he chanted Narayana Narayana, "O now I know the trick. I will certainly have at least one son if not ten sons". Ajamila had 10 sons, he was 88 year old when he had ten children and fortunately he named him Narayana. And then he called him Narayana, called helplessly Narayana when he saw these scary yamadutas. So after hearing this narration some people think yes I know, but it doesn't work like that.

Prabhupada is also pointing out in the purport that even in case of different kinds of yogis their meditation or thinking is just mechanical whereas that of a pure devotee it is natural in pure love and affection, spontaneous affection. It may start as an official devotion or mechanical devotion but it has to make progress and has to become spontaneous devotion. Only one should expect Vishnudutas to come, going back to Godhead. Same thing is when we are out of the body at the time of death one should not feel lonely, that is what one feels, feels separated from all these family members and neighbours and friends. They are all staying behind and I am taken away from the midst of them. So that is the kind of feeling one gets, why me, I want to be with them. One needs to prepare, mentally prepare. You entangle yourself so much, that to disentangle is going to be a tough job.

Life of Krishna consciousness, Krishna conscious lifestyle is favorable for preparing for the last moment of death, like we are here in Krishna consciousness movement or padyatra. I am not supposed to be having a lot of things that we are attached to. We don't have much property. Sometimes our devotees have and we say bring all that you have in the world, bring it here. Then bring one metal trunk, suitcase and sometimes the suitcase is half empty and there are some old dhoties, toothbrushes, Bhagavatam, Tilak. So these things are, so he

says all that I have in the world is right here. Then his father is no more there is only mother, she is also a devotee chanting Hare Krishna, brother is off he is not doing well, sister is married and all settled and there is no boss, there is no job, what about bank balance? No bank balance. All money is spent before joining Krishna consciousness movement, so there is nothing much to get attracted and attached to. Leading a nice brahmachari life or grihastha life, wife is also a nice devotee. So these things aren't much entangling, so to disentangle from few of these relations and few of these possessions is not a big job. It's good, you may not be happy with these possessions. Why only this much and then you will get into acquiring things and accumulating things, you could get in trouble.

Like the story of that yogi and the mouse, not becoming mouse again that is another story. Yogi was staying on the bank of the river and he was wearing just a Brahmin underwear, but in the kuti he was staying there was a rat, a rat also stayed there. So the rat used to eat the coupon, make holes in the coupon. So he thought what should he do now I want to get rid of this, don't want to get my coupon all holed. He said I should get a cat, rat will stay in the hole and my coupon will be safe. So he managed getting the cat and the cat has to drink something, cat loves milk, so he was wondering where should I get a cow. He had some followers, they said no problem I have a cow, an extra cow. So the cow was giving milk, the cat was drinking milk and he was fat and happy, doing meow meow, just by hearing this sound the rat was scared to death and staying in the hole and his coupon was safe, all this just for saving the coupon. So the cow was there but someone had to look after the cow, so another follower of this yogi said I have a young daughter not married yet so she could take care of the cow. So this young daughter of some follower also was in the seen taking care of cow, the milk was there and cat was drinking the milk, meow meow and his coupon was safe. Some lesson to learn not only entertainment here. He

have to deal with young daughter of his follower and this yogi himself was not very old and not fully realised. So as he was dealing with her in a close contact, he couldn't avoid getting into a relationship and then soon there were Children and one kuti was not big enough, he tried expanding it. Eventually family was good size family, they could not maintain in on the bank of the river, so then they made arrangements sent a fax to some transport company and everything was transported to Rome. He started making money, double shift, working day and night making money. And that was the end of his peaceful life, yogi life. So it could start with what about this more, what about that more or this is required that is required and then there is no end to it, you could build a whole empire around you.

So relatively speaking compared with the rest of the people in the world around us our possessions are very few or almost nothing, but we have to be happy with what we have. If we think no this is nothing I could use ten times as many things then you may make some other arrangements all together. You may end up leaving the devotee association, finding jobs and what not, competing with the rest of the world and you have to be back in the rat race. So somehow we are put in circumstances, we almost own nothing. In Fact there is a possibility to live happily with having almost nothing if we are happy with Krishna, if we are gaining something from Krishna. How nicely we are linked with Krishna, joy that we get from chanting Hare Krishna, hearing Srimad Bhagavatam and performing devotional service, worshipping the deities and performing sankirtan. If this is giving us pleasure then we won't require much, the material things or possessions. Or if we are not getting nicely linked and not getting a nectar then we may look for poison, drink it and spoil our life, then that would go against our goal of life or the kind of meditation that we would like to maintain at the time of death.

So if you want to succeed with the final exam of our life then

you have to follow the example of so many, this world has seen an unlimited number of great souls, great devotees, countless number of devotees have led very Krishna conscious perfect lives. They have attained perfection of yoga, they have gone home, home back to Godhead, and all their experiences and lifestyles and processes they adopted have been included in the scriptures. Srila Vyasdeva is sharing that with us, we just have to employ that, utilize that.

This way we could see that International Society for Krishna consciousness is meant to help humans, humanity at large in order to attain perfection in their life and go back to home, back to Godhead. So we are part of that international society for Krishna consciousness, the whole process is at our disposal, so we should take full advantage of it and attain perfection in this life.

Srimad bhagavatam ki jai!

Any questions?

Question: You were talking about Yamadutas or Vishnu Dutas. What happens if the devotee has not completed the process, has not reached perfection, not reached the spiritual world?

Answer: Everyone does if you are not going only two places you can go either you go back to Vaikuntha, spiritual world or you go to abode of Yamraj after death. Yamdutas take you to the court of Yamraj and there the decision is made what is to be done with you next.

I can't give any scriptural reference but you know ordinary criminals are arrested and they are taken in front of the judge and then sometimes big big leaders are also for some reason taken in custody, they are arrested but treatment is not the same. The criminal is beaten up but the other leader who might get arrested some time is not treated like that. Also Prabhupada talks about first class prison and second class prison and third class prison because that comes after

the judgment where you will be sent to. So depending upon how sinful you are Yamadutas deal with you accordingly. So Yamdutas come, messenger of Yamduta will come but then if you are almost devotee, not fit to go back to Godhead but almost devotee and you are taken to court of Yamraj and then you are given another human birth, okay you take birth in this family.

As we know from Krishna's statement that,

sv-alpam apy asya dharmasya, trayate mahato bhayat

Whatever little progress one makes in spiritual life if he had made the progress then he is saved from going to hell or from taking birth in lower species.

So depending upon how sinful you are and how offensive you are are gonna be treated differently by the Yamdutas. Now police may come, they also deal with Hare Krishnas but there dealings are, they are same police but their dealings are sometimes very pleasing. The same police is dealing with a drunkard then they deal differently.

We know something, but to know everything how it works as, almost inconsiderable to us. Chanting once also, chanting once purely, once you chant purely then you are pure devotee then Yamadutas has no jurisdiction over you. Say not again you can't trick Yamraj or Yamadutas. Yamraj has a good understanding, he is a judge, he is the best judge. Even acharyas say you may put paint on the face, Tilak, it's called paint, neck beads if your consciousness is something else then you can't even cheat your Bhakta leader, temple authority, you cannot claim I am a devotee just because I am shaved up I am this, I am that. Then what to speak of Yamraj as we said earlier, yes now we know, all that I have to do it is call out my son's name, he named Narayana, I will keep my son name Giridhari, Giridhari, O Giridhari and I will be saved because that is mechanical and that is kind of trick that is not going to work. But we do understand as we are doing chanting Hare

Krishna and performing devotional service, our records in Yamraj's court are always changing, ever changing. All the time difference witnesses there are always going back and forth, they are going to Yamraj and giving report to Yamraj, witnesses ,sakshi.

How many 13? There is mention how many there are, sun, moon, directions, the air, the night. Like they are all considered witnesses, what they are doing is witness then immediately going to give report. So all record is there, there is one record in your name also and it gets recorded all the time but if you chant Hare Krishna and do nice sankirtan, you got up and worship the deities then so many things are also getting erased, wiped out, "okay wipe this out and this one also, you just chanted hare Krishna more, he chanted 64 rounds, okay this also or he was doing Vraj mandal parikrama so get some more". Like that with additional devotional service and credits and deposits in that account all his previous sinful record are all getting cleared. This neutralizes this also and at the end of the record now, "there is no more, it's all a clean record, okay his name is off the list now".

So when all accounts of the sinful record are all neutralized then his name is transferred to Vaikuntha. Now your name will be recorded in Vaikuntha and at the time of death messengers will also come from Vaikuntha.