

Rukmini Dwadashi Class

Rukmini Dwadashi Class

Iskcon Amravati

24th May 2021

aradhyo bhagavan vrajesa tanayas tad dhama vrndavanam
ramya kacid upasana vraja vadhu vargena va kalpita
srimad bhagavatam pramanam amalam prema pum artho mahan
sri caitanya mahaprabhor matam idam tatradarah na parah

Jai sri krsna caitanya prabhu nityananda
sri advaita gadadhara srivasadi gaura bhakta vrnda

hare krsna hare krsna, krsna krsna hare hare
hare rama hare rama, rama rama hare hare.

Om Namo Bhagavate Vasudevaya

Om Namo Bhagavate Vasudevaya

Om Namo Bhagavate Vasudevaya

Our obeisances are not only unto Vasudeva but again and again we offer our obeisances to the lotus feet of Rukmini Devi. If Rukmini is pleased then Lord Dwarkadhish, the Lord of Dwarka will be merciful to us and without Rukmini's mercy we cannot attain Krishna's mercy.

Rukmini is the one who recommends us, 'Prabhu Prabhu look here and look there. Look at that devotee over there and look there! He is certainly worthy of your service, so engage him in your service as well.' This is what we say in Marathi, that recommendations come from Rukmini in Dwarka.

There are other queens and the principal queens also and Rukmini is a principal queen, a Maharani and there are many other queens. There are the palaces of the main eight principal queens and then another sixteen thousand one hundred palaces plus the principal eight.

So of all this and of all the queens, their principal queen is Rukmini and they all got married one after another to the Lord. The first marriage of the Lord is with Rukmini and I will briefly speak to you about how this gathering of sixteen thousand one hundred and eight came about and why is it such a specific number of sixteen thousand one hundred and then eight.

This is not the talk of astotara sata, one hundred and eight, no. The eight principal queens are Rukmini and then Satyabhama, Jambavati, Kalindi, Satya and others. So like this there are eight and the remaining sixteen thousand one hundred princesses were imprisoned by Bhaumasura.

So Lord Krishna went at that time taking Satyabhama with him because he needed to go to the heavenly planets. So first they go to Pragjyotishpura where this Bhaumasura was ruling and so this was his kingdom. He was a demon and was also the son of Bhumi (Earth) therefore his name was Bhaumasura. The Lord has battled there first with the demon Mura who was Bhaumasura's bodyguard or it could be said his defence minister.

The Lord had killed him first, this Mura and so after this the Lord's name became Murari, Ari means enemy and so the enemy of Mura, Murari. After this Bhaumasura was also vanquished, Haribol! Then after this the Lord goes into the dark prison house where the princesses were being held captive. There were sixteen thousand one hundred, that is how many princesses Bhaumasura had captured.

So the Lord freed them from the prison house and not only from the prison did he free them but also from all bondage in this material world by giving them his darsana. At that time all the young princesses pleaded to the Lord, 'Oh Lord please accept us because who else will marry us now that we were held captive in the prison house of that demon? Please accept us.'

So there was no marriage over there but the Lord sent them

away after having them nicely adorned, in palanquins and elephants to Dwarka and then He Himself went from Pragjyotishpura to the heavenly planets and then returned to Dwarka with the Parijata tree. Thereafter the sixteen thousand one hundred marriages took place.

There were also sixteen thousand one hundred palaces and so in those palaces each marriage took place. The eight marriages to the eight principal queens had already happened and now the sixteen thousand one hundred marriages are taking place. In this way those princesses have also become the queens of Lord Dwarkadhish.

So now there are sixteen thousand one hundred and eight queens and out of these the main marriage of the Lord is to Rukmini. This is some bonus katha that I have spoken because today is the appearance day festival of Rukmini. Rukmini Maiya ki jai!

So you must all have reached here to hear Rukmini Katha and you are now thinking 'oh Maharaja what is this you are speaking about? Please speak about Rukmini.'

So welcome to you all again. It is a welcome to you all who were not here yesterday and for those who were here yesterday, welcome to you all again. So yesterday I was speaking to you about the childhood pastimes of Rukmini and how as a small girl she would go to gatherings of Vaisnavas to hear them speaking the of the glories of Lord Krishna. Her father would invite the saints to have sat sanga.

satam prasangan mama virya samvido (SB 03.25.25)

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart.

When there is a gathering of devotees, mama virya, the Lord is saying that 'there is then talk of my activities and my glories.' So Rukmini was listening from childhood to these

types of discussions and by constantly listening to these discussions of the Lord she was doing sravanam kirtanam visnoh. So by remembering Vishnu also, because she was listening to His glories, she gave her heart to the Lord.

Now at the time of her marriage you have all heard how Rukmini had written a letter and so now she has sent out a Brahman with this letter and the homework that was given to you all is to read that letter. She had given a signal as she was very smart and you will understand when reading that letter the strategies and words she has used to prove her intelligence.

‘You are calling me there but when I come to Kaundinyapura and come into the palace to kidnap you at your father’s place, they will then all follow me, Sisupal and company who will have arrived there. Then your home will become a battlefield, just like Kuruksetra and there will be bloodshed, so how will we avoid this?’

This sort of question Krishna could ask her and so she was thinking this question could come in the mind of Dwarkadhish, she was thinking like this in advance – this is called proactive. One is reactivity and other is proactivity. Thinking from the beginning of the answer to this, Rukmini said ‘No no no, do not worry about this’ so in this letter she has spoken about the meeting point as well and where that point will be.

‘The meeting point will not be in the palace but I will go to offer worship to Girija Devi before the marriage takes place and after the worship when I am returning on my way back and going back towards the palace, then you come. There will be a wide space there and you can meet me there.

Whatever you have to do over there you may do.’ So in this way Rukmini was very clever and this is all written in that letter, where to meet when the Lord arrived. Many other things are written in that letter and the godly Brahman has taken

this letter and has reached Dwarka with it. This Brahman has been welcomed graciously and he has read this letter to the Lord.

When the Lord heard this letter He said a few things thereafter. The Lord first of all said 'I agree with all these things spoken in this letter. I too cannot sleep at night and although I am lying on my bed I have sleepless nights. Why is this? Because I am always thinking of Rukmini all the time.'

I was supposed to mention some of these things before but how can I when you do not give me the time to do so? It is one talk after another. Anyway then the Lord got ready to leave and He has readied His chariot and seated the Brahman upon it. In one night only He has reached from Dwarka to Kaundinyapura just like when a storm arises.

He has gone just like a storm. Just a few days ago the cyclone and wind was blowing for so many hours and so like this in one night, from Dwarka to Kaundinyapura which is central India, near Nagpur and Amravati, this must easily be a thousand kilometres which the Lord has passed in one night and reached his destination.

So the next morning when everybody awoke in Dwarka, Balarama especially was thinking 'Where is Dwarkadhish?' He knew immediately, 'Oh I know! He must have gone to Kaundinyapura to kidnap Rukmini as He is going to marry her. But there must be other kings there as well including those lowest of the human beings, Sisupala, Shalva, Jarasandha and others.

There is a great possibility of a great battle occurring.' In this way Lord Balaram was thinking, so he took a small army with him as he had understood 'the Lord has gone but he has gone alone without taking an army or any person with him, not even a bodyguard.' So Lord Balarama has gone as well following the Lord and both Krishna and Balarama have been welcomed in a grand way in Kaundinyapura.

King Bhishmaka has arranged a wonderful welcome for the Lord and for His stay there. The marriage is to be performed that very day or maybe the next day and it is Rukmini's marriage. She is a princess, daughter of a great king and therefore all the citizens of the kingdom of Vidarbha have reached there.

Sukadeva Goswami has spoken of how all the citizens have welcomed Lord Balaram and they have taken His darsana. They are drinking in the beauty of this darsana, all those citizens of Vidarbha. So it has been said that the citizens of Vidhabha had made their eyes into glasses and they were drinking the beauty of Krishna Balarama, filling their cups with their beauty through the eyes.

They were then drinking this beauty from the cups of their eyes and after drinking like this they would again and again fill these cups and drink in the beauty of the Lords. Just like our brahmacaris fill cups of sweet rice and keep eating and drinking it and they shout 'me too me too' to devotee who is serving the sweet rice.

They have just now had one cup of sweet rice and they are shouting for another and so they drink again. So in the same way the thirst of the citizens was not being satisfied even by drinking in the beauty of the Lords again and again.

Sri Krishna Balaram ki jai!

So Rukmini is anxiously waiting for the news from the Brahman and when she cannot see any sign of him arriving she is thinking 'why has he not returned? Will he even come, maybe he will not even return.' So she was going through a very difficult time but at the end when she saw the Brahman from afar she could understand that he had returned. So now was the time that she would go to perform worship of Girija Devi because she had written in the letter where were they to meet.

When she was to go for her worship of Girija Devi, upon her return from there on the way back she had told the Lord to

come and take her. So she is now going, the most chaste Rukmini, varanana Rukmini. She was lovely faced and she was Vaidharbhi, the daughter of the King Vidharba. So youthful Rukmini was walking alongside many girlfriends.

There were many Brahmanas walking alongside her, chanting auspicious hymns for her good fortune and for her well being and this wonderful party was going along on their way towards Girija. A beautiful thing Sukadeva Goswami has said and what is it that he has said?

He says that Rukmini is going towards the feet of the goddess but how is she going? She is going with her feet, walking towards there by foot. So although she is going in this way by foot towards the temple of the goddess, towards the goddess's feet, she is thinking in her mind of the Lord's lotus feet. This is the game of the feet. There are three pairs of feet, Rukmini who is using her feet to walk towards the feet of the goddess and then there is the lotus feet of the Lord, upon which Rukmini is meditating.

This is Krishna consciousness or otherwise this is

**man mana bhava mad bhakto
mad yaji mam namaskuru (BG 18.65)**

Translation

Always think of Me and become My devotee. Worship Me and offer your homage unto Me.

Always remember me.

**smartavyah satatam visnur
vismartavyo na jatucit (CC Madhya 22.113)**

Translation

Krsna is the origin of Lord Vishnu. He should always be remembered and never forgotten at any time.

So the Gopi's are doing just this and they are always

remembering the Lord. They cannot forget him, not even for one moment and one Gopi Chandravali from Vrndavan, she is the very same Rukmini who is always remembering Krishna. Upon reaching the temple, Rukmini performs her worship to the goddess and at the end of the worship there is also a prayer.

The prayer is the same as the prayer the Gopi's made in Vrndavan to the goddess Katyanyani on the banks on the river Yamuna one year. This very same Katyanyani is here in the form of goddess Girija and here is the banks of the river Vardayini where Chandravali is present as Rukmini. The prayer is also not any different.

Nanda gopa sutam devi patim me kuru te namah (SB 10.22.4)

Translation

Please make the son of Nanda Maharaja my husband. I offer my obeisances unto you.

'In the form of my husband may I have Lord Krishna, Dwarkadhish,' this is the prayer of Rukmini as she reaches the temple of the goddess. So those who pray to the demigods

kanksantah karmanam siddhim yajanta iha devatah (BG 4.12)

Translation

Men in this world desire success in fruitive activities, and therefore they worship the demigods.

Here for Rukmini there is no other desire, nothing else to attain, no, zero! She wants Krishna only in the form of her husband and the goddess has heard her prayer and that is the arrangement that will now take place. Now Rukmini is returning back to the palace where she has to go back to but actually she knows that she will not go back to the palace.

On the way back she knows she will meet Dwarkadhish and this will be the first meeting as she has never before met Dwarkadhish or even seen him. She had only heard about Him

again and again and in this way love for Dwarkadhash had awakened in her and now she just wants to attain him only.

Now that moment is not so far away and she knows that just as it was written in the letter about where to meet, Krishna is going to follow the script. When there is a drama performance or a movie in making then first of all there is a script. Rukmini had already sent the script so of course the show will take place according to the script, of this she is confident.

So just as Rukmini is coming back from the trip to the temple, what happens is that the whole party of Sisupala who were coming on behalf of the groom have also arrived and are standing near the temple which Rukmini has just visited. They are all there, all the important kings along with their entourage and they are all standing on both sides of the road.

They are all there and how are they all settled? Some are standing on the ground and some are on horses and some on elephants. Other kings are sitting on palanquins and they are there ready with their weapons at hand because they have a feeling that maybe Krishna may come and give some trouble, put some obstacles their way so they will have to attack if this happens.

This is another reason why they are gathered there in this manner. Now Rukmini is walking along, returning back and there is a wonderful description of her beauty and her beautiful walking, just like a swan she is walking. She is walking in this style and is moving forward and there is further description of her thin waist and lotus like face. There is description of her hair and some of that hair is also covering her face, so how she is removing some of that hair with her hand to be able to look at the kings in sidelong glances.

All these descriptions have been spoken of by Sukadeva Goswami. So when Rukmini is moving ahead from there, she has fascinated everyone and with everyone's focused attention upon

her, this Rukmini is going ahead and all the kings' hearts are enticing. 'Rukmini is so beautiful, can I also get her as my wife? Wow, what beauty!'

Everyone is saying 'wow wow' and it is also written that they are not aware that at the time they are sitting on the back of the horse or riding on an elephant. So the weapons they had in their hands are falling down one by one. They are all falling, dropping from their hands.

And one by one as Rukmini is moving forward, so those kings alongside where she passes, those Maharajas, who are sitting, riding on a horse or on the elephant, they are also falling. And thus she is defeating everyone, all are enchanted and fascinated, as she is attracting everyone's attention to her. What is the purpose behind this?

It is because in this way no one's attention will go towards Krishna and the path easily become clear for Krishna to come without the kings noticing. No one should note that 'Look Krishna has come, Krishna is here, Krishna is here.' So no one will be ready to attack. So wherever the kings were standing, she kept them there and she attracted their attention towards her. The weapons of some of the kings are falling, many are falling, so now Krishna can reach there with great ease.

Then it happened in the same way, that Rukmini suddenly saw the chariot of the Lord with the flag marked with the Garuda and as she saw the flag, she understood that 'this is the chariot with Garuda on the flag, this should be Krishna's chariot, this should be Krishna's.' So now Rukmini is moving forward towards that chariot and Dwarkadhish is also moving swiftly ahead where Rukmini is.

Okay now that hour, that auspicious moment has arrived, now the chariot is moving forward and Rukmini is also moving forward and now Rukmini is right next to the chariot. They have both now seen each other, Rukmini and Dwarkadhish and as

they meet their eyes lock together and meet their hearts. Now Rukmini, she knows what to do next and that she needs to get onto that chariot so she has extended her hands forward and Krishna has extended his helping hand.

So that Rukmini could to climb with great ease, Dwarkadhish has made it easier in this way by helping her on.

Rukmini Dwarkadhish Ki Jai!

So now Rukmini gets seated in that chariot and the next departure is for Dwarka. Dwarka Dham Ki Jai! Dwarka is far away but then in Krishna's chariot.

mahati syandane sthitau (BG 1.14)

Translation

On the other side, both Lord Krsna and Arjuna, stationed on a great chariot drawn by white horses

What a beautiful chariot and who can describe that chariot as well as Dwarkadhish who is standing before it? Only Anantasesa can do it, Nagpur Amravati can't do it, they can also do many things, but only Sahastravadan can describe this chariot and only he can describe Dwarkadhish's name, qualities, pastimes and abode. So such Dwarkadhish, when he started off with Rukmini, as the departure started, all Sisupala and company woke up. Hari Hari!

Then they all started following the Lord and His chariot, but who can catch Krishna? How much effort yogi's make in their meditative state for thousands of years to attain Krishna, to be in association with him or to touch or attain the Lord's lotus feet?

So that, and actually if Krishna wants then only it is possible for him to be caught. All these kings then did not want to receive the Lord or touch him, please him, so then they were just following and futile efforts were being made.

By the way, there is a certain thinking, such a demonic tendency, and all those demons, Asuras Kings who were from this category of demons were thinking, 'where is this fox?'

They were referring to Lord Krishna as a fox, 'where is this fox? Amongst us lions kings of the forest, Kesari Vanraj, how did this fox come and kidnap Rukmini? Who is this fox amongst us great lions? Who is this fox among us lions?' So the matter was just the opposite and things were happening in the right way but by thinking and saying the wrong or opposing thing, these demonic congregations produce vomit from their mouths by such talk.

Everything that they talk they vomit by speaking the opposite. So all these so-called Kings, Maharaja's had come there from Sisupal's side, these were the actual foxes and Sri Krishna is Vanraj Keshari, the king of the forest, the lion.

Narsimha Bhagwan ki jai!

Narsimha is lion. He is also a lion and when He once showed himself as a lion, it is not that he had become a lion for the first time. He is the one lion and the whole world is full of foxes. If there is a lion, it is Shri Krishna, it is Narsimha. So all of them followed the chariot and then some fighting continued. Rukmi was also following all of them and was also fighting and then Balaram scolded him, shaving his head with a sword and defeating all.

After this Krishna and Balaram along with Rukmini departed to Dwarka Dham. Dwarka Dham ki jai!

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare

Hare Rama Hare Rama

Rama Rama Hare Hare

So 'Shubh Mangal Savdhan.' Shubh Mangal' happens in Dwarka, then there is Rukmini Mangal, which is I think Rukmini Mangal Mangalyakarya or Shubh Mangalya, an auspicious time, it can be

said like that and it happened in Dwarka.

**tada mahotsavo nrnam
yadu puryam grhe grhe
abhud ananya bhavanam
krsne yadu patau nrpa (SB 10.54.54)**

Translation

At that time, O King, there was great rejoicing in all the homes of Yadupur?, whose citizens loved only K???a, chief of the Yadus.

By the way, a festival was being celebrated in every place in every house in the entire city of Dwarka and the people of Vidarbha had reached that festival in Kaudanyapur and the marriage is about to take place. Rukmini is getting married, so let us go. So many people have got dressed and adorned themselves for the marriage and as you know, especially ladies are wearing beautiful saris and make up with beautiful ornaments.

They have embellished themselves and they have reached Vidarbha, have reached Kaudanyapur. But that marriage for which they had originally come did not take place. Krishna spoilt the whole thing or now rather that so called bad thing was being celebrated everywhere in the entire city of Dwarka, in every household. And under at festival, the people of entire Vidarbha had reached Kaundanyapur.

‘Now Rukhmini is getting married so let’s go.’ Innumerable amounts of people had reached Kaundanyapur like a huge marriage party. But then that marriage for which they had arrived did not take place. Krishna spoiled the whole thing. Now talk of that bad thing will be made in Dwarka as the most wonderful thing. So now the preparations for marriage have started in Dwarka and the marriage festival has been announced.

So all the people of that state have reached Dwarka all the

way to clean India, and surely to clean Dwarka and the citizens have made Dwarka clean and green. By the way, Dwarka is already clean. But cleaning should be done thinking like this, even when cleaning is not required, even if there is no garbage, keep cleaning. That is Chintamani Dham, sacred and clean. All the decoration for the marriage is described and what

is called talk of the town has become a topic of discussion.

How Dwarkadhish kidnapped Rukhmini, and how he went overnight, went alone to Kaundinyapura in reply to Rukmini's letter. Whatever sequence of events happened, the news had reached Dwarka of all the happenings. So everyone was discussing haran lila, the pastime of the kidnapping of Rukmini amongst themselves. So because it has been explained by Sukadeva Goswami and written by Srila Vyasadeva, we read and discuss these pastimes regularly.

There is always some discussion going on, but in those days the kidnapping of Rukhmini had just happened, so we can imagine how much they were talking and for many days this went on, the talk of how Krishna had kidnapped and married Rukmini after she had sent him a letter. So all these discussions which were about Krishna's bravery between all the residents of Dwarka, such is written by Sukadeva Goswami.

**Rukminya haranam srutva
giyamanam tatas tatah
rajano raja kanyas ca
babhuvur bhrsa vismitah
(SB 10.54.59)**

Translation

The kings and their daughters were totally astonished to hear the story of Rukmini's abduction, which was being glorified in song everywhere. Here that discussion is happening everywhere.

dvarakayam abhud rajan maha modah puraukasam

**rukminya ramayopetam drstva krsnam sriyah patim
(SB 10.54.59)**

Translation

Dvaraka's citizens were overjoyed to see krsna, the Lord of all opulence, united with Rukmini, the goddess of fortune.

Now what is to be said, that's all, the marriage is done. Shubhmangal Savadhan, chanting of all auspicious mantras and with great joy and glee. First there was kidnapping of Rukmini and later Dwarkadish and Rukmini's marriage took place in Dwarka.

**yam brahma varunendra rudra marutah stuvanti divyaih stavair
vedaih sanga pada kramopanisadair gayanti yam sama gah
dhyanaavasthita tad gatena manasa pasyanti yam yogino
yasyantam na viduh surasura-gana devaya tasmai namah
(SB 12.13.1)**

Translation

Unto that personality whom Brahma, Varuna, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the Vedas with all their corollaries, pada kramas and Upanisads, to whom the chanters of the Sama Veda always sing, whom the perfected yogis see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon – unto that Supreme Personality of Lordhead I offer my humble obeisances.

The scriptures are the words, they sing this story. 'And us Lords – Brahma, Varuna, Indra, Rudra and the Maruts, all thirty three crore Lords, we keep listening, chanting such pastimes, and we do the same thing, we have been doing the same since morning, we are listening and reciting it. It is our religion to do this, our dharma. The Lord did such leela, He manifested these pastimes.

Rukmini was kidnapped just like people take part in sports games. It's all a game and so simple for Krishna to do these things, we say when something is easy that it can be done with the left hand like child's play. So this is how easily Krishna kidnapped Rukmini and then this pastime was narrated in Bhagwat katha.

Sukadeva Goswami spoke this pastime and so many others, so in this way this topic has become a topic of discussion through the whole world, and for this purpose it has been composed. This lila also happened, and was also written so that

**mac chitta mad gata prana
bodhayanta? parasparam
kathayantash cha mam nityam
tushyanti cha ramanti cha
(BG 10.9)**

Translation

With their minds fixed on me and their lives surrendered to me, my devotees remain ever contented in me. They derive great satisfaction and bliss in enlightening one another about me, and conversing about my glories.

On this point Rukmini listened to Dwarkadhish's pastimes from her childhood. She awakened her love for Krishna and established her relationship with Krishna. So it is the same with us if we follow the lotus feet of Rukmini. We will also do the same by listening and by performing kirtan.

**sravanam kirtanam visnoh smaranam pada sevanam
arcanam vandanam dasyam sakhyam atma-nivedanam (SB 7.5.23)**

Translation

Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Vishnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship, offering prayers to the Lord, becoming His servant, considering the Lord one's best

friend and surrendering everything unto Him – these nine processes are accepted as pure devotional service.

This devotion begins with hearing and kirtan. By doing this, our affectionate relationship will also be re-established with the Lord. This is called yoga, Bhakti yoga. Some short circuit has happened in this illusory world. When we come, there is a short circuit and we connect our relationship with the whole material world. And we become the demons of the world.

This idea and illusion keeps us rotating round and round. But when they listen and do kirtan

**Apuliya hita jo ase jagata, dhanya matapita tayachiya
Kuli kanyaputra hoti ji saatvik, tayacha harikh wate deva
Geeta Bhagwat kariti shraavan, akhand chintan Vithobache
Tuka mahne maj ghado tyachi seva, tari mazya daiva paar naahi
(Tukaram Gatha Abhanga 4)**

Translation

Parents of a person, who knows what is in his best interest, are really blessed (by having given birth to him). Even Lord is overjoyed about those persons in whose clan children of pious thoughts are born. Where there is unceasing reading of Bhagavad Gita, Bhagavan and contemplation of Lord Vitthal; If people in such place are served by me, then I will consider my fortune as unparalleled.

So this is the same for whoever listens to Gita, lila, Katha, and especially on this day the story of the kidnapping of Rukmini, the story of Rukhmini Dwarkadhish. So we are also back on the track, we have come on the right track. There is a chapter in the Srimad Bhagavatam, the name of the chapter is the forest of enjoyment. This forest is of enjoyment, of consumption. So this world has also been called wild again.

It is a forest but it is a forest which has caught fire, a wild fire. We could avoid this fire but then the corona virus has increased the fire further.

The fire was
enough or needed a little more fuel to intensify this fire and
so
coronavirus came. Then India variant arrived, South African,
England
variant arrived and now the latest black fungus has arrived.
Enough is enough,
no more, or do you want more of this fire, should we make it
bigger?

So we, who have become so ghostly minded do not improve or
become better by kicks, so we are being kicked again and
again, so who knows when we will become proper. We will be
proper only when we get the grace of Kṛiṣṇa.

**brahmāṇḍa bhramite kona bhāgyavan jīva
guru krāṇa prasāde paya bhakti lata bīja
(C.CMadhya Lila 19.151)**

Translation

According to their karma, all living entities are wandering
throughout the entire universe. Some of them are being
elevated to the upper planetary systems, and some are going
down into the lower planetary systems. Out of many millions of
wandering living entities, one who is very fortunate gets an
opportunity to associate with a bona fide spiritual master by
the grace of Kṛiṣṇa. By the mercy of both Kṛiṣṇa and the
spiritual master, such a person receives the seed of the
creeper of devotional service.

You will come in contact with the devotees and in touch with
Hare Krishna mantra. Then we will chant

**Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare**

We will sing

ekam sastram devakī putra gītām

**eko devo devaki putra eva
eko mantras tasya namani yani
karmapy ekam tasya devasya seva**

Translation

Let there be one scripture only, one common scripture for the whole world – Bhagavad-gita. Let there be one Lord for the whole world – Sri Krsna. Let there be only one hymn, one mantra, one prayer – the chanting of His name

**Hare Krsna Hare Krsna
Krsna Krsna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare.**

Let there be one work only-the service of the Supreme Personality of Godhead.

We will study the scriptures of Gita, there is also continual Bhagavatam service. We will listen to Srimad Bhagavatam Katha. If we do so

**nasta prayesu abhadresu nityam bhagavata sevaya
bhagavaty uttama sloke bhaktir bhavati naisthiki
(SB 1.2.18)**

Translation

By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Lordhead, who is praised with transcendental songs, is established as an irrevocable fact.

bhaktir bhavati, you will get devotion, bhagavaty – to the Lord, not a Goddess. In the Lord only, there will be devotion at the lots feet of the Lord. It became a topic of discussion in Dwarka, kidnapping of Rukmini was being discussed. You also

discuss in your own home, in the locality, in the state, in the country, all over the world. Perform talk of the town, in Mauritius, in Russia, in Bangladesh, everywhere in the World and in India of course.

Only concern of devotee is welfare of others

Only concern of devotee is welfare of others

May 22, 2021

Ujjain

All you devotees of Ujjain are doing the best work for everyone. The representatives of Iskcon Ujjain including Bhakti Prem Swami Maharaja, Prem Avatar Prabhu and Upendra Priya are all belonging to Iskcon Ujjain, isn't it?

So in celebration of Nrsimha Chaturdasi mahotsava there is not just katha for the one day but usually for seven days and here you are all having katha since nine days. So thank you all of you that you are giving me the opportunity to speak some small broken, imperfect words which even I am able to speak. This is for the service of Nrsimhadeva or you could say in the service of Prahlad Maharaja alongside the service of Srila Bhakti Charu Swami and all of you.

I am the servant of everyone and so I am your servant also so again thank you that you gave this servant an opportunity to perform service and also a very big welcome to you all. Some are not yet here so there are still people coming and I have just sung Jaya Radha Madhava and you played that recording. In doing so you have made my work easier.

mahaprabhoh kirtana nritya gitavaditra
madyan-manaso rasena (guru astaka 2)

Translation

Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the sankirtana movement of Lord Chaitanya Mahaprabhu.

In lockdown the kirtana performers cannot meet nor can those who play musical instruments in kirtana meet and so those who were late did not hear but those who were present heard and I also heard the recording of Jaya Radha Madhava. So Nrsimha Chaturdasi is not far away, only two days to go and we are all counting the days or moments.

We are eagerly awaiting that auspicious moment or time and so I was thinking that when the Gopi's sang their geet, their song, the Lord appeared amongst them and in the same way if we sing Nrsimhadeva's bhajan and remember Him then Lord Nrsimha will appear before us.

tatra tisthami narada
yatra gayanti mad bhaktah
(SB 4.21.41)

Translation

I remain where My devotees engage in glorifying My activities.

So we do not in one sense even have to wait because as soon as we start to sing about Lord Nrsimhadeva, tatra tisthami, the Lord says 'I appear there.' So the Lord will certainly keep his word and Lord Nrsimha can appear two days in advance. Before that though we have to bring the Lord into our heart. It is a good thing that the Lord appeared in Ahobilam or somewhere else as well, sambhavami yuge yuge.

But our goal or rather every soul's goal should be what the devotee's desire is, 'That the Lord please appear just for

me.’ So we will glorify the Lord and remember Him and everyone will think of Him and that is the place where the Lord appears, tatra tisthami narada. You are all reading different slokas here and in Srimad Bhagavatam canto seven in many chapters there are the pastimes of Lord Nrsimhadeva.

So Nrsimhadeva is not alone in these pastimes, Prahlad is also present and Nrsimhadeva is the Isa, the Lord of Prahlad. So the Lord’s pastimes came to an end and the demigods appeared along with Lakshmi. This is all described in many of the chapters in the seventh canto. We will read today the ninth chapter verse 43 where we will hear Prahlad Maharaja speak, Sri Prahlad uvaca.

So before we start reading, we offer our pranam to Nrsimhadeva, although we do not know how to offer prayers, the prayers that have been spoken already and are known to us have been taught by Srila Prabhupada.

Also when we go to parikrama and go to Jagannatha Puri, we go behind the temple, where there is a Nrsimhadeva deity. This is where Chaitanya Mahaprabhu offered prayers and it is the same prayer, the Nrsimha prayer we sing daily. So let’s now go to our sloka for today of Srimad Bhagavatam canto seven, ninth chapter Sloka 43.

**naivodviḥṣe para duratyaya vaiṭaranyas
tvad viryam gayana mahamṛta magna cittah
soḥe tato vimukha cetasa indriyārtha
mayavsukhaya bharam udvahato vimudhan**

Translation

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them. (SB

7.9.43)

Okay so you are all looking and reading the sloka as I read it and so we do not need to recite it repeatedly as you have all heard and read it. Let us do the transliteration.

‘I am not disturbed nor afraid.’ Who is saying this? Prahlad Maharaja is saying this. So on the day of Nrsimha Chaturdasi, this is going back to Satya Yuga, Nrsimhadeva has appeared and vinashaya ca duskritam, He has also killed that dustha, demon. All the demigods and goddesses present there are quite somewhat afraid even of the Lord.

The display the Lord has shown of His anger along with the screaming and roaring has scared them. The whole world is afraid of this roaring and so are the demigods. Lakshmi is standing far away and Brahma has prompted Prahlad Maharaja to go forward. ‘Go close to the Lord’ and Prahlad Maharaja has done just this as he was unafraid even then.

Naivodvije, Na means not, ‘I am not afraid.’ Prahlad Maharaja wasn’t afraid at that time and actually he was never afraid. So Prahlad Maharaja has gone close to Nrsimhadeva and is offering his prayers and from these prayers I have recited one sloka to you, this sloka here.

So this is the situation of the Lord appearing and after the appearance there is this prayer of Prahlad Maharaja and we are reading his prayers. So anyway you have been reading Bhagavatam for many days so you must know up till where we have reached. So okay.

Naivodvije para duratyaya means that it is difficult to overcome vaitaranyas, the river of this material world. Tvad virya means by glorifying the activities of the Lord through kirtana or by spreading the Lord’s glories. Maha amrta is the great ocean of nectarean spiritual bliss. Magna cittah whose consciousness is absorbed. I am simply lamenting tatah – from that; vimukha cetasah – the fools and rascals who are bereft

of K???a consciousness; indriya- artha – in sense gratification; maya sukh?ya – for temporary, illusory happiness; bharam the false burden or responsibility (of maintaining one's family, society and nation and elaborate arrangements for that purpose) udvahatah – who are lifting (by making grand plans for this arrangement); vimudhan – although all of them are nothing but fools and rascals (I am thinking of them also).

Please listen with rapt attention. Who is speaking these words? Prahlad Maharaja and so these are his words so we must listen carefully.

Translation

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.

Srila Prabhupada's purport now. Srila Prabhupada ki jai.

Throughout the entire world, everyone is making big, big plans to adjust the miseries of the material world, and this is true at present, in the past and in the future. Nonetheless, although they make elaborate political, social and cultural plans, they have all been described herein as vimudha – fools.

The material world has been described in Bhagavad-gita as duhkhalayam asasvatam -temporary and miserable – but these fools are trying to turn the material world into sukhalayam, a place of happiness, not knowing how everything acts by the arrangement of material nature, which works in her own way.

**prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate**

Translation

The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities that are in actuality carried out by nature. (Bg. 3.27)

There is a plan for material nature, personally known as Durga, to punish the demons. Although the asuras, the godless demons, struggle for existence, they are directly attacked by the goddess Durga, who is well equipped with ten hands with different types of weapons to punish them. She is carried by her lion carrier, or the modes of passion and ignorance.

Everyone struggles very hard to fight through the modes of passion and ignorance and conquer material nature, but at the end everyone is vanquished by nature's laws. There is a river known as Vaitarani between the material and spiritual worlds, and one must cross this river to reach the other side, or the spiritual world. This is an extremely difficult task. As the Lord says in Bhagavad gita

daivi hy esa gunamayī mama māya duratyaya (B.G 7.14)

Translation

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome.

The same word duratyaya, meaning "very difficult," is used here. Therefore one cannot surpass the stringent laws of material nature except by the mercy of the Supreme Lord. Nonetheless, although all materialists are baffled in their plans, they try again and again to become happy in this material world. Therefore they have been described as vimudha – first class fools.

As for Prahlada Maharaja, he was not at all unhappy, for although he was in the material world, he was full of Krsna consciousness. Those who are Krsna conscious, trying to serve the Lord, are not unhappy, whereas one who has no assets in

Krsna consciousness and is struggling for existence is not only foolish but extremely unhappy also.

Prahlada Maharaja was happy and unhappy simultaneously. He felt happiness and transcendental bliss because of his being Krsna conscious, yet he felt great unhappiness for the fools and rascals who make elaborate plans to be happy in this material world. So these are very important words of praise by Prahlad Maharaja and Srila Prabhupada again and again would quote these prayers of Prahlad Maharaja and he has said 'vimudhan' (fools and rascals). He has also said 'naivodvije, I have no fear nor any worry and that too under any situation, Prahlad Maharaja is saying.

So someone may ask 'why do you not get afraid, unhappy or worried?' So Prahlad Maharaja answers that 'actually no sorrow or problem or situation in this world can disturb me.' He says 'duratyaya vaitaranyas.' So the river known as Vaitarani which Srila Prabhupada has described in his purport is very difficult to cross.

In the same way this world is duhkhalayam asasvatam, full of miseries (B.G 8.15) and also mama maya duratyaya, 'my material energy is so difficult to overcome' (B.G 7.14). So Prahlad Maharaja is also using the world duratyaya here in his prayer. He is saying that to overcome the Lord's material energy and this material world and also the river Vaitarani is duratyaya, so very difficult.

Mama maya duratyaya. 'But these very difficult things are actually very easy for me. Without difficulty I overcome these obstacles and am above the difficulties and dualities of these things.' How is this? Tvad virya gayana mahamrta magna cittah. So this is Prahlad Maharaja. How is Prahlad Maharaja? He is he who promises 'yes, naivodvije para duratyaya vaitaranyas.'

'So how is this possible that you are never worried or sorrowful or troubled? What is the secret to this and how is

it possible?’ Tvad virya, Tvad virya. Tvad means you, so this is where Prahlad is talking to the Lord and the Lord is not far from Prahlad Maharaja at this point but is standing by his side. He is there and is sitting there, he has appeared. Nrsimhadeva Bhagavan ki jai!

So therefore whilst addressing the Lord, Prahlad Maharaja is saying ‘Tvad virya, your glories and activities.’ Mama virya samvido. When there is glorification of the Lord amongst devotees, Lord Kaplia is saying that ‘the devotees sing of my glories and activities.’ So Prahlad Maharaja is this kind of saint, a Mahatma and he is also a Maha Bhagavad, one of the twelve Mahajanas, great personalities. Prahlad Maharaja ki jai!

**prahlado janako bhismo
balir vaiyasakir vayam**

tvad virya gayana mahamrta magna cittah (SB 7.9.43)

Translation

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities.

So Prahlad Maharaja’s thoughts are always absorbed in the Lord. Lord Krishna says in the Bhagavad Gita that the devotee’s thoughts are always in him.

**mac citta mad gata prana
bodhayantah parasparam
kathayantas ca mam nityam
tusyanti ca ramanti ca
(B.G 10.9)**

Translation

The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

So the Lord is saying that this is an introduction to my devotee. 'So where do my devotees' thoughts stay? Mat cittah, in me. Kathayantas ca mam nityam tusyanti, they are always conversing about me. This is where they derive great satisfaction.' This is exactly the same thing as what Prahlad Maharaja is saying.

Tvad virya gayana mahamrta. When the glorification of the Lord is there, there is an ocean of nectar and bliss of the Katha. 'So this is the ocean of bliss in which I keep diving into and there I taste the nectar of that bliss.'

Radha krishna padaravinda bhajananandena mattalikau (Sad goswami 2)

The six Goswamis are absorbed in the mood of the gopis and are engaged in the transcendental loving service of Radha and Krishna. This Sloka is in reference to the six goswamis of Vrindavana so Ananda matta, magna. In the same way Prahlad is saying 'my consciousness is always absorbed in you, my Lord and that is why for myself I have no problems or concerns. For me I don't care for myself. I am happy and satisfied.'

I am not afraid at any time. So the Lord may say 'okay so you do not have any concerns for yourself nor any fear or worry. So is that all you have to say?'

'No, no! I want to say further that not for myself but I keep thinking and I am always worried for them. What will become of them?' So who are these people? Vimukha cetasa. 'Those who are fools and rascals. Because I myself am Shanmukha.' These two words have an opposite meaning to each other.

They are facing face to face, these two words. 'I am Shanmukha because your devotees are Shanmukh but few others are Vimukha,' which means their back is towards the Lord. They are going away from the Lord and so vimukha cetasa means the devotee's contemplation and thoughts, feelings and meditation is towards the Lord, Vimukha.

They do not do this by facing away from the Lord but by facing towards the Lord and why do they do this? The answer is not in this specific Sloka but Srila Prabhupada writes in the purport that people make elaborate political, social and cultural plans, they have all been described herein as Vimukha fools. Therefore their feelings and thoughts and intelligence is also foolish.

Indriyārtha is mentioned in this verse because for the satisfaction of their senses they keep trying different things and then maya sukhaya, they look for happiness in Maya and in this way they are carrying a great burden upon their selves, the burden of Maya in the guise of duties and responsibilities, 'saying this is mine and this I must do.'

That is why bharam udvahato, those who are not facing the Lord and are Vimukha are lifting the false burden of responsibility. Bhaar means a heavy load, a burden which they keep carrying just like an Ass does. An Ass carries tons of the washerman's clothes and in the same way those who are indifferent, not facing the Lord are carrying so much other burden.

Those who are facing the Lord as devotees, those who are faithful and righteous, are free from burden, Saragahi. So one is Bharavahi who carries a burdensome load by not surrendering to the Lord and the other is Saragahi who doesn't accrue burden.

So a devotee like Prahlad Maharaja or devotees who follow Prahlad Maharaja, these are all Saragrahi. One poet has written, saar saar ko gahi rahe totha de udai. So the people of the material world keep trying to wash away what they feel is a burden of work in devotional service and true devotees like Prahlad Maharaja keep washing the burden of maya sukhaya bharam and so they wash the burden of false responsibility.

Udvahatah is a reference to those who are lifting by making

grand plans for their arrangements. These plans can be called Ugra Karma, what kind of work? Ugra Karma, unpleasant work and so the whole world is busy performing unpleasant work. Prahlad Maharaja says 'Vimudhan.'

He says that these people are nothing but fools and rascals, vimukha cetasa, because they are bereft of Krishna consciousness. They are always endeavouring to gratify the senses and attain material happiness by performing Ugra Karma, unpleasant works and therefore they have been called Vimudhan.

Ahankara vimudhatma. Prabhupada is giving meaning to all these terms in his translations and so

ahankara vimudhatma
kartaham iti manyate (BG 3.27)

Translation

The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.

They believe themselves to be the doers, they are not just Vimudha, fools but are first class fools. So Prahlad Maharaja was speaking his prayers and feelings to Nrsimhadeva and in this way he was revealing his own feelings and thoughts. This is Prahlad Maharaja's high thinking and his own life was simple living but the thinking was high thinking.

But still he has great concerns for those low thinkers, those who are slowly thinking or lowly thinking.

mandah sumanda matayo
manda bhagya hy upadrutah (SB 1.1.10)

Translation

O learned one, in this iron age of Kali are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.

These things have been noted in regards to the age of Kali and

so how will the people of Kali Yuga be? Manda, slow. Like if they should go to temple or a gathering of devotees then they become so slow in thinking and in willing to go. So Prahlad Maharaja is worried and so he is telling the Lord of his high thinking.

So although his thinking is high thinking and his living is simple living his concern is for those who are high living in these modern times. This modernisation which started in the western countries and has reached India long ago already, this is what Prahlad Maharaja is describing.

Imitation is happening in India as well and so what kind of lifestyle do Indians now have? High living and low thinking. Their high thinking is that 'even if we die we will die in style.' This style and that style and so many styles people take on in their lifetime. 'We will die in a five star hospital and we will have a high lifestyle in a five star hotel whilst living and we will enjoy.

So we will have a high living in a five star hotel.' The thinking remains low thinking and what do they say? 'just do it!' Many walk around in a t-shirt which has this slogan and there is a thumbs up sign and it is written 'just do it!' This means do not even think about what you are doing, but just do it.

So this is not even low thinking because low thinking means that at least there is some thinking, but here 'just do it' means there is no thinking at all. Not low thinking but no thinking at all and so these are Vimudhan, fools and rascals.

This is the problem and now the whole world is suffering in this coronavirus. Greediness leads to misery and disease and these fools and rascals become greedy, indriyārtha. The Lord says in the Gita 'yogi bhava, become a yogi' but the preaching is 'become greedy, become Bhogi!'

Okay that's fine, be a Bhogi, become greedy but what will be

the result of this? One shall become sick and diseased. If you become greedy then you have no choice but to suffer with disease.

**ye hi samsparsa-ja bhoga
duhkha-yonaya eva te (BG 5.22)**

Translation

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses.

Krishna has said this and we will say a little quickly as we won't be able to elaborate too much. The Lord has also said, Ye hi samsparsa ja bhoga (BG 5.22). 'If you become greedy by wanting entertainment for the senses then okay.' First the Lord warns 'don't do it don't do. It!' But when they don't listen, 'okay, go ahead. What is the result of this? Dukha yonaya eva te. It is also here in this verse 'maya sukhaya. So whatever situation or person gives you happiness is going to also be the reason for your misery, oh fool!' So prevention is better than cure and therefore some people listen to what the Lord is saying and to what Prahlad Maharaja is saying. In this way they bring the true art of living into their lifestyles.

In this way some people make improvements and adopt a new lifestyle in Krishna consciousness and this misery is then avoided. Prevention is better than cure so then you will not have to become diseased. So devotees like Prahlad Maharaja make this kind of endeavour for themselves and preach to others to do this and remind people of these things. They continue to be concerned for fools and I was just thinking that when the prayers of Prahlad Maharaja will end in a while the Lord will then say

**prahrada bhadra bhadram te
prito 'ham te 'surottama
varam vrnisvabhimatam
kama puro 'smy aham nrnam (SB 7.9.52)**

Translation

The Supreme Personality of Godhead said: My dear Prahlada, most gentle one, best of the family of the asuras, all good fortune unto you. I am very much pleased with you. It is My pastime to fulfill the desires of all living beings, and therefore you may ask from Me any benediction that you desire to be fulfilled.

There are some other things but we will get to the point and so the Lord says to Prahlad, 'ask for a benediction! Ask, ask!' The words Prahlad has offered in prayer to the Lord has pleased the Lord very much. So the Lord asked Prahlad to ask for a benediction and what did Prahlad say? He has said in the tenth chapter

**nanyatha te 'khila guro
ghateta karunatmana?
yas ta asisa asaste
na sa bhrtyah sa vai vani (SB 7.10.4)**

Translation

Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.

'Hey no no no no! I am not performing devotional service unto you with some desire to get something back. I never had done so and so even if you give me some benediction or blessing being pleased with me, I will never perform devotional service thinking that this pleasure of yours in my performing devotional service will grant me any benediction from you.

Those who do so are sa vai vanik, merchants doing business in wanting something in exchange for their devotional service. So

one who does this – na sa bhrtyah, he can not be (na sa) your servant.’ After speaking thus Prahlada Maharaja said ‘if you really want to give me something then

varam varaya etat te yad anindat pita me (SB 7.10.15)

Translation

Prahlada Maharaja said: O Supreme Lord, because You are so merciful to the fallen souls, I ask You for only one benediction.

So this is Prahlada Maharaja and there is a description here where Prahlada Maharaja says that he is not worried for himself but for those fools, ‘I want something for their well being.’ So that father who had become Prahlada’s enemy kept going against Prahlada Maharaja. He was also against Lord Vishnu and the Vaishnavas, this Hiranyakashipu.

What can be said more? So much trouble and pain he had caused to Prahlada Maharaja. ‘Throw him off the top of the mountain!’ That is exactly what happened and he ordered to have his son thrown into the boiling oil. Wherever there are snakes and poisonous things, lock him up amongst these in a cave!’

In so many ways he gave so much pain to hurt him and so when the Lord is asking Prahlada for a benediction then this very father is the one who Prahlada asks benediction for. He said ‘not for me but if you want to give something then please give for my father.’ So he isn’t calling him Vimudha a fool but actually he is meaning to say ‘my father is a Vimudha, a fool. So I am worried for him.’

So this is Prahlada Maharaja. So once a scorpion fell into a pond or lake and as it was drowning it was lamenting as it could not reach back to the safety of the lakeside. So some saintly people had reached there to have a bath and they wanted to help the scorpion. But as they held the scorpion the scorpion kept on striking to bite them.

So one person was walking past as this was going on and he said 'oh saintly persons! Let this scorpion die because you want to help it by saving it but it is trying to constantly strike you!' So in answer to this the saintly persons replied, 'oh friend, the nature of the scorpion is to bite and it is therefore performing it's natural duty in trying to bite us. In the same way our duty is to be merciful.'

titiksavah karunikah

suhrdah sarva dehinam (SB 3.25.21)

Translation

The symptoms of a sadhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

So the saintly persons continued 'how can we give up our duty?' If even the scorpion does not give up his natural duty then why should we give up ours?' So this is what saintly persons are like, the Mahatma's, and this is what a devotee should be like and then only can he be called a devotee. This is what Maha Bhagavad's like Prahlad Maharaja are like.

I also have one more sloka that I am remembering here. In the discussion between Vidhura and Maitreya which happened in Haridwar, as soon as the discussion started Vidhura spoke

janasya krsnad vimukhasya daivad

adharma silasya sudukhitasya (SB 3.5.3)

Translation

O my Lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.

I didn't recite the full sloka as it is pointless to do so but here Vidhura is talking about those fallen souls and we were

also talking about those who are Vimukha. Those who are Krishna Vimukha, those who are facing away from the Lord, Krishna or Lord Nrsimha, what happens to them?

Suduhkhitasya. Those who are Vimukha, fallen souls they are Suduhkhitasya, they are definitely going to be miserable. So here it is not said Duhkhitasya but it is Suduhkhitasya which means they will nicely suffer. So Suduhkhitasya, note this what Vidhura is saying, those who are facing away from the Lord, Vimukha's, they will be very miserable.

Why is the whole world miserable? Do you have an answer? It is because the world is Vimudha, godless. Then it is said in the next part of the same Sloka

anugrahayeha caranti nunam

bhutani bhavyani janardanasya (SB 3.5.3)

O my Lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.

The people are Vimukha and for that reason they are in distress but those who are devotees of Lord Janardana or Lord Rama or Lord Krishna or Lord Nrsimha, it has been said about them, 'bhutani bhavyani janardanasya.' They are divine beings, being devotees of the Lord.

Bhutani bhavyani janardanasya. So what are these devotees always doing? Caranti, they are wandering about to preach the glories of the Lord. So wherever there are people in difficulty and misery, that is where the devotees go just like the Parivrajakacharya's who are preachers.

Anugrahayeha caranti nunam. To make those fallen souls, those foolish people who are always unhappy, to make them happy the devotees put their merciful glance upon them. Caranti nunam, the devotees will certainly wander here and there and continue

to do so. So they are Para dukha dukhi, unhappy to see others unhappy. So Srila Prabhupada was happy in his meditation upon Radha Damodar.

**Radha krishna padaravinda bhajananandena mattalikau
vande rupa sanatana raghu yugau sri-l jiva gopalakau**

Translation

I offer my respectful obeisances unto the six Gosvamis, namely Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami, and Sri Gopala Bhatta Gosvami, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds and they are worth taking shelter of because they are absorbed in the mood of the gopis and are engaged in the transcendental loving service of Radha and Krishna.

**sri radhika madhavayor apara
madhurya lila guna rupa namnam
prati-ksanasvadana lolupasya
vande guroh sri caranaravindam
(Guru Astaka 5)**

Translation

The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Radhika and Madhava, and Their qualities, names, and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

So Srila Prabhupada was very happy and satisfied in Vrindavana but still he left to go overseas and went to New York, why? Same thing as Prahlad Maharaja said. 'If I am concerned then it is for the sake of these fools and rascals, Vimudha.' So soce, they do not think about themselves or only of themselves.

‘Naivodviḥ, for myself I have no worry but soce, I am thinking and am worried for them.’ Para dukha dukhi. So Srila Prabhupada went overseas with this same feeling, this same concern and so meditating on the lotus feet of Prahlaḍa Maharaja, Prabhupada went overseas.

And we can say that our Sri Srimad Bhakti Charu Swami was also happy. He was with you all here in Ujjain and there was so much Katha and Kirtan happening on a daily basis and you were all tasting this nectar and were also making others drink this nectar. Still Maharaja went overseas to America and he sacrificed his life. What was the feeling, the thought? The same.

**soce tato vimukha cetasa indriyārtha
maya sukhaya bharam udvahato Vimudhan
(SB 7.9.43)**

Translation

My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.

He went for these foreigners or countrymen and their betterment. Our, or my Bhakti Charu Swami also set out for America in the same way and so we must always remember him along with remembering Prahlaḍa Maharaja because Bhakti Charu Maharaja has come in the disciplic succession of Prahlaḍa Maharaja and Srila Prabhupada.

Bhakti Charu Maharaja was also a great devotee of Lord Nṛsiṃhadeva and we can see that Ujjain has a deity of Lord Nṛsiṃhadeva, right? Yes there is and so it is Bhakti Charu Maharaja who has installed the Nṛsiṃhadeva deity. When we used to go to the Mayapur festival during the GBC meeting, Bhakti Charu Maharaja would always be there to do Nṛsiṃhadeva's Arati.

Sometimes there would be a competition where others would try and get there first or I would try to be the first to open the doors to reach first. Whenever I got there, sometimes very early, I would see that 'oh, Bhakti Charu Maharaja is already there and is doing Achamana and is getting ready to offer Arati.'

There is the rule of first come first served over there so whoever reaches first will do the Arati. Bhakti Charu Maharaja would be there before everyone including myself and then he would perform the Arati and so I would help him in opening the doors and closing the doors and Bhakti Charu Maharaja would be standing right there offering Arati.

I would take this opportunity to take darshan of the Lord with Prahlad Maharaja and I would take darshan of Bhakti Charu Maharaja as well. The view would be of Bhakti Charu Maharaja performing Arati for the Lord and Prahlad Maharaja. So I have seen this and have kept this image in my mind forever. These are deep impressions you could say of that scene.

Nrsimha Chaturdasi Mahotsava ki jai.

Prahlad Nrsimhadeva ki jai.

Srila Prabhupada ki jai.

Srila Bhakti Charu Maharaja ki jai.

Iskcon Ujjain Bhakta Vrindo ki jai.

Gaura Prem Ananda Hari Haribol.

Lord Krsna's birth and His transfer to Gokul

Lord Krsna's birth and His transfer to Gokul

Boston

June 8 2010

Who is Vasudev? Is there anyone Vasudev in Washington I mean Boston. Vaasudev is son of Vasudev. Just the meaning of Vaasudev is son of Vasudev. There may be somebody who is Vasudev then his son is Vaasudev. Since sometimes people do have names Vaasudev.

But this Vaasudev is

Om namo bhagavate vasudevaya.

Bhagavan Vaasudev Bhagavate into Bhagvan. Not only the son of Vasudev hence He is Vaasudev. But He is also Bhagavate the Supreme Personality of Godhead who has now become the son of Vasudev and Lord got this title as He took birth in the prison house of Kamsa then He can be celebrated as Vaasudev.

Jai Vaasudev

Then there was darsana and dialogue between Vasudev and Vaasudev. Vasudev and Vaasudev had dialogue and prayers and with Devaki. Devaki also offered prayers. In conclusion Devaki also asked is it possible to have only two hands. God appears as four handed then we can hide You. Then it has nothing to do with God He is just a child with only two hands but four hands is difficult idea of hiding this Personality.

The Lord obliged and He became two handed baby. He already had clothes on. First of all smiling it is another exception. When children take birth do they smile. Do they Do you remember what you did mother's know. First thing child does is cries and there is a good news also when child cries he is alive. He does not even cry forget the smile part of the baby forget the cry part. Babies cry babies cry because they just were in big trouble packed up.

Punarapi jananam punarapi maranam,

Punarapi janani jatare sayanam

Iha samsaare khalu dusthare,

Krupayaa pare pahi murare.,

If someone walks out of the doors crying you could imagine what he was what he went through inside where ever he was. Anyway in case of Lord He was smiling. He is not even supposed to take birth.

He has nothing to do with birth. He is Ajanma Unborn. This is His first time He is appearing He likes to have His own He would to He is waiting for Vatsalya Rasa. He becomes a baby He has a mother He has father and otherwise all.

Om Jai Jagdish Hare

All prayers and reverences and all that too much. Every time someone approached Him

So, Lord wants to experience something different So He is appearing as a baby son of Vasudev and Devaki and He is smiling and He has all His clothes in. He already has clothes not that Vasudev and Devaki had to order or go to Loi Bazar. He has His clothes on and ornaments on.

Room is filled with, otherwise dimly lit prison house. Lord appeared even in prior to Lord appearance, there was brilliant light like sunlight not just one sun, koti surya sama prabha, millions of sun's light. Then Lord had this idea that He should be taken out of there.

Get Me out of here!

Oh. Where would You like to go!

Please bring Me to Gokul!

What?

Who will bring You to Gokul?

Ofcourse you!

But I am shackled

Now just lift Me just see what happens

Thus, Vasudev was willing to bring Lord to Gokul and he just attempted means he lifted. Immediately all bonds all shackles

were into pieces. And this is what happens, anyone who accepts Lord with in his life he becomes free from all the bonds not that only Vasudev not that only he exception. Anyone who accepts Lord he will become free from all bonds all these strings attached will

Khat khatkhat

And then he begins walking towards the doors there are many doors to go through. He already has a full plate he has a whole baby he has only two hands they are busy. How is he going to open the doors, unlock the doors but not necessary he does not have to do anything.

He just he wants to bring Lord to Gokul that is that he knows and he is ordered to do so and he is on the job and moving on and as he comes to the door what happens. Automatically lock is unlocked door is opened. How automatically? So, this automatic business is not new thing it existed even 5000 years ago.

First time I went to airport with my luggage and trolley and I came to the door the door was closed on top it said entrance enter here but the door was closed. I parked I was parking my cart at the side to go forward so that I could open I did not have to open the door the door had opened automatically. But then this is old fashioned nothing new it existed we are just imitating, imitation.

So, through many doors Vasudev and Vaasudev. Vasudev is carrying Vaasudev. They are both moving together and of course there are wonderful details, for the guards were fast asleep. There was extra additional security measures were taken. One of these days child eighth child; 1, 2, 3, 6 well they were taken away and killed; what happened to the seventh one was a mystery; mysterious may be miscarriage and that was Balarama and He was transferred from womb to womb; such a technology exists; transplantation of heart to heart and womb to womb transfer the child, something to work on. This already has

happened and Balarama birth place becomes Gokul.

So, as the guards were fast asleep and this was Yogamaya of the Lord on the job and the doors are opening and no one there to stop and they come out of the prison and the first person to greet the Lord was Anantsesa . Balarama has come in the form of Sesa to greet the Lord and also be of some practical assistance help service to Krishna.

There is no one else to hold an umbrella on the baby Krishna that was a day walking with Vasudev and right behind or right along goes the Anantasesa, serving His Adi Guru. He serves setting example before everybody. Anantsesa is not just any kind of snake, because of any season; sometimes people say there is a rainy season so lots of snakes come out of their holes, their residences when it is full with water then nowhere to go so they just keep crawling going here, they have no place to go and lots of snakes out so this was not one of those ones. Don't misunderstand this. This is Lord Sesa in the form of Balarama has appeared.

Vasudev is now carrying Vaasudeva through Mathura Town. What time is it? It is midnight; not exactly midnight; after midnight; some time as dialogue and the prayers and coming to the doors and so from 1 o'clock Vasudev is walking to Mathura. What has happened to the moon? for the moon this time of the night is astami; well, what time is a moonrises on the astami of the Krishna paksha or waning moon?

What time moon rises-at midnight?

Infact two moons appeared that night, one was Krishna Chandra and then the Chandra Chandra; the regular Chandra appeared and because Krishna Chandra is appearing in Chandra vansha and moon dynasty; He wanted to appear same time or may be just few moments after moon has risen so that He could, not before so He is calculating and His appearing at midnight because that is the moon rise time.

There is something very special feature of moonrise that night, the timing is business as usual; every ashtami midnight moon rise time but that night, okay, so, ashtami is eight days after poornima, it is eight days after full moon.

Normally, on the astami night, midnight, half-moon rises but this night full moon appeared only that night because the moon became so happy, so delighted that, "In my dynasty Lord is appearing, in my dynasty, haribol!" He became so jubilant that here a big face. He became full moon that night. So, there was, as a result there was some light as that was helping, that helped Vasudev to go through the town of Mathura.

And it is quiet, complete silence. Even the dogs were sleeping, that's why it was more quiet. All dogs were meant to sleep as the guards in the prison house and so the dogs were also meant to sleep. If the dogs would not be sleeping, what would they normally do? bark! And then what happens? One person is enough to stop Vasudev, so the dogs were meant to sleep, purposely.

The Lord not by Himself but with the help of the His father Vasudev get out of the Mathura town now on the banks of Jamuna "Jamuna maiya ki jai"

To go to Gokul , Jamuna is to be crossed. Did some of you go or all of you go, how many of you end up going to Vrndavan, Gokul ? 30% of you. Please go.

So as the Lord was on the banks of jamuna, Vaasudev in his hands. It is as a rainy season Jamuna is all flooded how to cross . But Vasudev is wanting to carry on move on, water seemed to be rising , water level is going higher and higher as he moves forward but he's also getting deeper into the water that's one reason but the rivers, the water, the waves of it is going higher also for some other reason . Jamuna wanting to touch, a little touch of the transcendental form of the Lord or just touching the lotus feet or even just the toe nail of the Lord is sufficient, she is trying to touch.

Jamuna is thinking what does that mean Jamuna is thinking, does water think? In your water bottle is water in the bottle is thinking "hey I maybe this person would not drink me It is going my death is coming or be finished l." Water does not think but this water is person personality or coming from personality.

Jamuna is a person as is Ganga also and Godavari, Kaveri, Narmada and Sindhu and like that so Jamuna is thinking she has immediately recognized who this person is the personality of Godhead as she's thinking of her future and her is as she would be wife, one of the queens one of the eighth principle queens of this Lord. So she's thinking I better help out cooperate otherwise at the time of marriage proposal I will be remembered for not very cooperative this is one thought of Jamuna.

Other thought also she's remembering when this Lord appeared as Sri Rama and then He also wanted to cross Indian ocean to go to Sri Lanka and He wanted cooperation of the ocean god Samudra devta but he was taking little time he was not coming quickly and Rama had become furious He took bow and arrow and as it is a whole ocean there is a big agitation turbulence all the creatures were struggling for their life, get choked up so Jamuna was thinking I better behave if I do not quickly help out or clear the path He may take some action like that He had taken in previous age.

So thinking this she clears the path and Vasudev did not walk on water He could have, Vaasudev wanted him to do so but he is walking in the riverbed and there is water 50 meters this way 50 meters that way that way and he is walking in the middle of the water body to the riverbed gradually on the other side of Jamuna hit the path now he's on eastern bank of Jamuna and the destination is Gokul which is some distance and Vasudev, it was 2 'o clock by now he wants to get there quickly not only get in there he has to also return back and back in his chamber and shackle back and everything normal so he's trying

to hurry! hurry up speed up to go to Gokul but he thinks if I go with this speed I will be there very soon then had to leave his baby there and I will be deprived of his association I better slow down and he was slow down go slow go slow motion because then I will be with this boy longer time he's trying to buy some time or gain some time by going slower but he would think but if I go slow takes extra time and meantime Kamsa comes to know and he is catching up with me I better run, thinking like this he's begin running, but no I will be there quickly so fast go quickly , I better slow down so that I could have more association he's going through this.

“druta vilambita gati”

Sometimes going faster sometimes slows down going through different emotions and then finally he has reached Gokul and soon entered Nanda Bhavan and identifies that chamber those corners where Yashoda same night has given birth to another baby and this baby is to be exchanged with the baby born to Yashoda so it does all that. He takes the daughter that was born to Yashoda and of course there is another story a confidential subject matter that Yashoda has given birth not to one child but two children.

A boy and a girl also, so two boys, a boy from Mathura born boy Devakinandan merges with Yashoda Nandan and end of the day just one boy or middle of the night is one boy and he takes the daughter and with great reluctance, he returns.

Gokul Dham Ki Jaya

So, this way we have Yashodanandan in Vrindavan, in GokulHis name is Krishna.

krishn jinka naam hai,gokuljinka dham hai,
aise shri bhagwan ko,barambar pranam hai

All that we need to know about the Lord, Srila Prabhupada said, this is, all that you would like to know but the Lord is known including His name is known His name is Krishna. God has

a name those who are very close to God, they know His name also other call Him God, call Him sir or Mr. Brother called me John they are very close for some know His name. Everyone does not know His address but those who are very close they know His address also. Some know His name address but not everyone knows the telephone number but those who are very close they know the name, address and telephone number. So God has telephone number, it is also available. The telephone number is

Hare Krishna Hara Krishna
Krishna Krishna Hare Hare
Hare Ram Hare Ram
Ram Ram Hare Hare

When you come to the temple, Gokul Dham and you call that, call becomes local call. This line is very clear. You don't have to do hello hello. You spend five minutes just doing hello hello forget dialogue part or once you are at dham then line is clear and also a local costs are cheap right.

So that Lord yashoda jinki maiya hai, nandji bapaiya hai, aise shri gopal ko, barambar pranam hai. Maya is powerful maya is also there and that is Ghanshyam Loot-loot Dadhi Makhan Khayo and He has His activities what does God do He's a thief. God is thief. Go next door and tell the neighbour God is a thief, who will understand. But in fact we are the thieves. Is He a thief, He is the owner sarva-loka-mahe?varam. If He owns everything He butter also so if He takes some butter so that is fault, plus He works for it loot-loot dadhi makhan khayoy, gwal-bal sang dhenu charayo, all day long works very hard taking care of the cows. Mother Yashoda say please take shoes please take shoes He doesn't even wear shoes I can't take shoes, cow don't have shoes But they are cows but if you insist then get shoes for all the cows and I'll take one pair how many cows quite a few 9 lakh cows so how many shoes are required 4 per cow, which Tata company or Bata company provide so Yashoda gave up on shoe part says take umbrella take

umbrella, very hot chandan yatra , smearing chandan, take umbrella but get umbrella for the cows. The trouble is the cows have legs but no hand to hold umbrella then you need another 9 lakh people walking next to each cow holding umbrella or them so this way Yashoda should gives up and Krishna continues to walk all day through the forest in the heat and He ditches thrones rocks without shoes without umbrella so for all this Labour that He does if He gets little butter is that too much to ask for so butter is for working hard all day.

Disappearance of Srila Isvara Puri

Disappearance of Srila Isvara Puri

2009

Mayapur

je anilo prem dhan karuna prachura
hena prabhu kothagelaacarya thakur.

This is song of Narottam Dasa Thakur. Everyone has departed one by one and Narottam Dasa Thakur is the last one to be around, feeling separation from all those devotees. I wish I could meet that vaisnava and have association of that vaisnava what about that vaisnava living there left including Srila Isvara Puri.

je anilo premadhana karuna prachura

So those acaryas they brought the prema dhana and they had come to deliver love of Godhead, so where is the love of Godhead and where they have gone? They all have gone, amongst

those acaryas who brought the love of Godhead and distributed profusely amongst them was Srila Isvara Puri.

Caitanya Mahaprabhu appeared,

anarpita-carim cirat karunayavatirnah kalau
samarpayitum unnatojjvala-rasam

After long long time Lord appeared and He delivered something anarpita something that He had not delivered before now He is delivering. Karunaya, out of His own causeless mercy kalau, in this age of Kali He is distributing. What is He distributing? What did He distribute? Unnat ujjaval rasam, unnat the topmost brilliant rasa effulgence, effulgent rasa juice, mellow of madhurya rasa. Caitanya Mahaprabhu has delivered. Caitanya Mahaprabhu is known for this kind of deliverance. But before He delivered this love of Godhead He received the love of Godhead from His spiritual master.

Madhavendra Puri and Srila Isvara Puri getting their love of Godhead, that is Caitanya Mahaprabhu who invests love of Godhead in their heart and when he manifest there He goes and grabs gets it from their hearts. Madhavendra Puri was that exalted very very special vaisnava appeared in Madhava sampradaya. From that the branching of the Brahma sampradaya and then that become Brahma Madhava Gaudiya sampradaya. That Madhavendra Puri was full of love of Godhead,

ayi dina dayadra natha he
mathura natha kadavalokyase
hrdayam tvad aloka kataram
dayita bhramyati kim karoty aham

Translation: "O compassionate Lord of the poor and humble! O Lord of Mathura! When shall I see You again? Without seeing You, My heart has become very much afflicted. Oh My beloved, I am overwhelmed. What shall I do now?" (Caitanya-caritamrta Madhya 4.197)

He would chant prayers like this,

That was the mood of Madhavendra Puri.

he radhe vraj devikech lalite he nanda sunokutaha

As was the mood of six goswamis. But prior to six goswamis, MadhavendraPuri first one to get this mood. Srila Isvara Puri was very dear disciple of Madhavendra Puri. Isvara Puri, also had opportunity to serve Madhavendra Puri during his last days when Madhavendra Puri was very old, not able to move or take care of himself, his body.

Srila Isvara Puri took keen interest in serving his spiritual master he also had the spirit and mood of his spiritual master in this mood he would also chant the glories of Krsna and while chanting he would serve his guru maharaja Madhavendra Puri. He would even clean the stool and urine of the spiritual master in great ecstasy while an other disciple Ramchandra Puri was a different kind. When he would see his spiritual master calling out for Krsna,

O Krsna he din dayardra natha he Mathura nath

This disciple would come, stop, stop it, stop it. He would not appreciate or understand the devotion, the mood of his spiritual master. Why are you crying? Why are you calling out like this? What did you do? While Srila Isvara Puri was blessed as he understood the mood and would also serve with all service mood. So this is Srila Isvara Puri.

One time not revealing who he was, he comes to Advaitacarya's house. Advaitacarya recognized effulgent vaisnava Srila Isvara Puri. So the great assembly of vaisnavas they are chanting singing and it was Mukunda who begin singing radha krsna prana mora. I don't know what song he was singing, song like that and it was Srila Isvara Puri started trembling as he was listening to the song sung by Mukunda, all the emotions revived and it was visible in the personality of Srila Isvara Puri. They could read all the emotions of ecstasy in personality visible. The body trembling and tears sliding down

his cheeks, sometimes stunned, sometimes laughing, sometimes rolling on the ground.

So that was Srila Isvara Puri. He would not introduce himself. He would just hidingly enter into the assembly of vaisnavas and if there was some singing of song of Radha Krsna he would immediately try to conceal his ecstasy but his ecstasy would leak out. And then they would, "Oh, that's Srila Isvara Puri. We have heard about him. That's Srila Isvara Puri." Like that he was known for his highest devotion, transcendental devotion for Radha and Krsna, all the humility not introducing himself but everyone soon came to know that is Srila Isvara Puri, o that is him.

One day Srila Isvara Puri was now in Navadvipa, Nimai Pandit came and they crossed each others . Nimai Pandit immediately offered his obeisances Srila Isvara Puri noticed "O, who are you?" Nimai introduced himself. "Would you like to come to my home"? Nimai brings Srila Isvara Puri to his home yogapitha. Saci mata cooks nice meal for Srila Isvara Puri he relishes the prasada cooked by Sachi mata and they begin talking about Krsna. They went on talking and talking who knows how long they talked. Those days Srila Isvara Puri was staying at home of Gopinatha acarya and Caitanya Mahaprabhu would often go to Gopinatha acaryas house and spent time with Srila Isvara Puri and always the topic was Krsna. Every time they talk about Krsna, kirtaniya sadahari.

macicitta mad-gata-prana bodhayantahparasparam
kathayantas ca mam nityamtusyanti ca ramanti ca [BG 10.9]

So they were totally absorbed in talking about Krsna, tusyanti ca ramanti ca. Srila Isvara Puri had compiled a book called Sri Krsna Lilamrita and Srila Isvara Puri wanted Nimai because he was a pandit very big scholar. "Take this book. I would like you to write a review. Please find some flaws or faults. I am sure there are many in my compilation". Nimai did go through the book, no fault or he would not want to found the

fault. And the literature compiled by Krsna, and krsna krsna krsna krsna krsna krsna everywhere, may be some grammatical mistakes. Srila Isvara Puri said, "Please, please tell me one fault". But Nimai never found one fault in Srila Isvara Puri's writings and Srila Isvara Puri continued on his pilgrimage and Nimai continued to stay in Navadvipa.

And with observation of Caitanya Mahaprabhu in Navadvipa even to hear a word like bhakti yoga was very rare thing. karma kanda jnana kanda all those brahma all those things Durga puja, Kali all those things were very much.

Caitanya Mahaprabhu wanted to give something and thinking, "where could I get this madhurya rasa or bhakti yoga rasa? And he is making, he is planning that lila, made all arrangements, no one in the world knows what is on the mind of Caitanya Mahaprabhu and what is he going to do and where he would go and to whom he is going to meet. So he is planning, I want to go to Gaya.

So he expressed, I would like to go to Gaya, I would like to see Gaya.

Caitanya Mahaprabhu was Nimai pandit, he was a teacher, he has lots of followers. He took them with him and he started his journey towards Gaya. He took permission from Sachimata, "Could I go mata? Could I go?" "Tathastu. Please go, Nimai."

And Mahaprabhu started his journey towards Gaya. He was on the half way, on the way to Gaya and He developed fever. "I have fever, I have fever." "Yes, yes what is the cure? What could be done? I have tried many many things but nothing has worked out." There is similar pastime where Krsna had headache. What could be done? What could be done? "Oh only one thing: the dust on my devotees feet." Narada muni going everywhere, trying to find, to get the dust. So Mahaprabhu, He had fever, "oh how could you be cure?" He said,

Only one thing water that has washed the feet of Brahmana.

Water washed from his feet is the cure. Hard to find finally they have managed to getting some brahman's, exalted brahman's feet's water.

And immediately he was, He is free from fever

Gaya is also known for it's a place of pilgrimage for the followers of Buddha It is also famous there is pilgrimage for the Hindus there are lotus feet of Visnu there is Visnupada footprints of Visnu there and CaitanyaMahaprabhu is very very eager to go see the lotus feet footprints of the Lord

Even Kasinatha, that is Siva he holds his feet in his heart, those lotus feet they are the life and soul of the Laxmi. And those lotus feet had touched the head of Bali Maharaja. Those who see those lotus feet of Visnu here they are very very fortunate. These are the glories of the footprints of the Lord in Gaya. From those lotus feet Bhagorathi Ganga emanates. In fact, as CaitanyaMahaprabhu arrived he was hearing the glories of the lotus feet from the brahmanas of Gaya. And Caitanya Mahprabhu with great rapt attention was listening to the glories of the lotus feet, footprints of the Lord. Asrudhara, he was full of tears. His lotus eyes, padmnayane from His lotus eyes the tears were gliding down.

And finally, when Sri Krsna Caitanya, saw the footprints of Lord, his body started trembling. And Ganga was flowing and Ganga bahe, earlier it said tears were gliding, now not tears Ganga was flowing out of eyes lotus eyes of the Lord.

At this place daivayoge, by arrangement of providence, supreme will, Srila Isvara Puri arrived there. Of course it is Lord's own will. He is one. He is svayam Bhagavan, sarvakaran karanam and vaikuntha nayaka. So He has arranged his meeting, his own meeting with Srila Isvara Puri, daivayoga here nothing to do with the arrangement.

When He saw Srila Isvara Puri, Caitanya Mahaprabhu immediately offered His obeisances. Caitanya Mahaprabhu, he is taking shelter of Srila Isvara Puri, begging, "Please accept me,

please make me free from all the bonds, from all the attachments.” CaitanyaMahaprabhu has come here after the departure of his father Jagganatha Misra. He has come to fulfill some obligation, oblations pindadana. He thinks, “I am entangled to the family, I want freedom, you could make me free, Srila Isvara Puri, please accept me.” Then Srila Isvara Puri kindly accepted CaitanyaMahaprabhu, Caitanya, Nimai Pandita and given him mantra. Caitanya Mahaprabhu immediately begin chanting the mantra and very soon all the feelings are there, mantrasiddhi, perfection of the chanting of the mantra and he has gone mad. He is rolling on the ground and crying and laughing and he had not experienced anything like this before. He goes back to His spiritual master Srila Isvara Puri and He is enquiring, My dear spiritual master,

kiba mantra dila gosai kibatara bala

japite japite mantra karila pagal

What kind of mantra you have given to me?

kiba mantra dila gosa ikiba tara bala

There is so much power, so much bala in this mantra. From the time you gave this mantra to me, I immediately started chanting. See what has happened to me. I have gone pagal. I become pagala baba. What kind of mantra is this? Is something wrong with me? What is the power of mantra! Is this right thing what is happening to me? And Isvara Puri, “Well done disciple! Well done! Congratulation!!You have attained the perfection.” Saying he embraced his disciple.

Caitanya Mahaprabhu went to Srila Isvara Puri’s birthplace which is between here and Kolakata not on the main road but interior. Caitanya Mahaprabhu took the dust of that place on His head and He also ate the dust of his Guru maharaja’s birthplace and He also took some dust with him which he kept eating everyday as his foodstuff. When devotees came to know what Caitanya Mahaprabhu had done that became a tradition. Whenever devotees would go to Isvara Puri’s birthplace, they would take dust from the same place where Caitanya Mahaprabhu

had taken the dust. More devotees coming and more devotees coming and more devotees coming, became a big hole there, a big pond which is now known as a Caitanya Doba.

When Srila Isvara Puri was no more on this day he departed, prior to his departure he instructed Govinda and Kasisvara to go to Jagannatha puri and serve Caitanya Mahaprabhu. So Kasisvara he went on pilgrimage and later on he arrives in Jagannatha puri but Govinda, he go straight to Jagannatha puri, "I have been instructed, I have been instructed to serve you, please accept me, please accept my services." And that's how Govinda became the servant of Gauranga, Caitanya Mahaprabhu. Jagannatha puri when Govinda had introduced himself, "o, I am a disciple of Srila Isvara Puri and I am asked to serve you," Sarvabhauma Bhattacarya also was there. Sarvabhauma Bhattacarya knew the background of Govind. Govind was born in sudra family and Sarvabhauma Bhattacarya said, "O, how come Srila Isvara Puri, your spiritual master accepted disciple from low class background? He was himself a brahmin, not allowed according to smriti sastra, acceptance of disciples of lower classes.

Govind was sudra. How did your spiritual master accepted him as a disciple?" And Caitanya Mahaprabhu said, "My spiritual master, he glorified My spiritual master saksaddha ritvena samasta sastraira. My spiritual master as good as God. He is not bound by any rules and regulations of smriti sastra. Don't you know that Lord accepted the food at Vidura's home? With great relish he ate the peels of banana thinking that was food stuff to eat. Do you not know who Vidura was? Vidura was born also as sudra sudrani's son. Lord took great pleasure associating with him and eating food at his plate. There is nothing wrong my spiritual master accepting Govinda who earlier belong to sudra family. So like this Caitanya Mahaprabhu always glorified his spiritual master. And this was the spiritual master, Srila Isvara Puri. From him Caitanya Mahaprabhu is showing by his example received or acceptance of

spiritual master is essential. This is taught by Caitanya Mahaprabhu and from Srila Isvara Puri receiving all prem dhana.

je anilo prem dhana koruna pracura
hena prabhu kothagelaacarya thakur

So Caitanya Mahaprabhu gets this prema dhana received this prema dhana from Srila Isvara Puri. Its Srila Isvara Puri's disappearance day today just keep remembering his glories.

Isvara Puri tirobhava tithi mahamahotasav ki jay!!
Caitanya Mahaprabhuki jay!!
Nitai Gaur premanande Hari Haribol!!!

Europe Visit Realization

Europe Visit Realization
ISKCON Noida
26th June 2018

Sri Sri Radha Govinda dev ki jai
Srila Prabhupada ki jai

Whenever Srila Prabhupada would return back to India from overseas he would stay a lot of the time in Bombay and in those days I was a brahmacari there. I would have the good fortune to be in the association of Srila Prabhupada and we would go to the airport to see him leave for Hawaii.

Hari Hari, Gauranga. Srila Prabhupada ki jai!

Whenever Prabhupada would leave to go overseas we would also go to the airport to see him off and then we would eagerly wait for his return. Then we would then go back to the airport

to receive him. I heard that you all also came yesterday to the airport, I didn't see this but that much I heard. Sometimes back then the flight information would be wrong and so we wouldn't go to receive Prabhupada and he would have to come by himself by taxi to Hare Krishna land.

This happened a few times. So in 1965 Prabhupada was alone and now how many members are there in Iskcon? When I saw at London ratha yatra there were 15,000 devotees. Prabhupada in 1966 started the first ratha yatra and then after a few years in London, I don't know, there may have been another one before this in maybe Montreal or another city in America and then there was the London ratha yatra.

1969 was the first London ratha yatra and the day before yesterday London had it's fiftieth ratha yatra (shouts of Haribol). So London ratha yatra was the last part of my yatra, my trip.

Jagannatha ratha yatra mahotsava ki jai!

So Jagannatha stays with Radha Londonisvara who are the first deities in Iskcon. He is the Lord, the Isvara of London, just like in Paris the deities are Radha Parisisvara.

So Prabhupada gave these names to the deities and so Radha Londonisvara are in the city of London and in Bhaktivedanta Manor – have you heard of this name? There are deities of Radha Gokulananda. George Harrison, have you heard his name? Prabhupada used to say Harrison and so they used to ask 'Prabhupada you have not given him a name?' So Prabhupada used to say that he already had a spiritual name 'Hari's son.'

So Bhaktivedanta Manor is a special, important dham in England and it is a great place of pilgrimage where Iskcon has seventy acres of property. Did you hear that or not? Seventy acres in London where Radha Gokulananda are very big landLords with seventy acres of land. There big, big festivals take place and there is a Haveli project which they have begun.

There will be a multipurpose hall and this that, and just like there are many auditoriums here, they didn't have one and so they are now making that in a big Haveli. The Prime Minister of England went there last year and there was bhumi puja, a ground breaking ceremony. So a Haveli is being made for the Lord. So the biggest Janmastami in Europe is celebrated at Bhaktivedanta Manor and many years ago, more than ten years have passed, I attended one Janmastami over there.

There were seventy thousand visitors there on Janmashtami and you may say that 'we have three million over here in India' but you are all in India, bharat. In England seventy thousand visitors is a big thing. So after Janmastami celebrations the volunteers who overlooked the arrangements of the festival, for them there was a program to thank them and to glorify their service.

I was invited and Radhanath Swami was also there and we thought there would be a few people there but there were eight hundred people who were Janmastami festival coordinators of so many departments. So there were eight hundred organisers and staff for Janmastami festival, Sri Krishna Chaitanya!

So in this way this movement is spreading in Europe and all over the world just like a forest fire. So when we go on yatra just like I had gone, we experience just where and how this movement is spreading. Before going to England I went to Hungary, have you heard of Hungary? Where Sivaram Maharaja has a farm project and it is a big place. The project of the farm is being made on around two to three hundred acres of land.

When I went there this year, they were celebrating the twentieth anniversary of Iskcon there. Radha Shyamsundara are beautiful deities there and the name of the place is new Vraja Dham – ki jai! So I was called there for Vraja Parikrama and Sivaram Swami has made a replica of Radha Kunda, Shyam Kunda, Vishram ghat, Nandagram and so many places like this there.

There is also a river flowing through and they have called this the Yamuna river and so on the banks of the river Yamuna are all the seventy full-time devotees in which the grhasta's are included because there is a varnasrama community there. Even in the village close by to the temple there are devotees living there, so including all these vaisnavas, some two hundred and fifty to three hundred devotees are involved in this project over there.

There is a big goshala in a beautiful setting and it is not just a hut-like structure but rather the goshala is like a palace in the service of the cows. There are also so many artists there who paint beautiful paintings and our temple here is like a mosque in comparison. The variety that is there in this world, Muslims do not believe in that wonderful variegatedness.

But over there the temple devotees, the artists had painted in such a way that wherever you look, there were paintings and it was beautiful. There were Krishna lila paintings and Chaitanya lila ones, and you may have seen some of these paintings in Sivaram Maharaja's books, have you see Maharaja's books?

Sivaram Maharaja has written many books, he is a big writer. Na paraye 'ham is one and he has written many other books and in those books there are many paintings because there is a big arts and painting department there in the Hungary temple. So everywhere there are paintings, all so beautiful. There are other painters who paint the face of Lord Krishna or the Gopi's or some other personality but they do not know how to do it properly.

They paint a Chinese nose or something similar and they just whimsically make it up. The features are not like the Indian paintings that good artists in India are able to paint. Even so, nowadays the artists in India cannot paint as well as what I saw in Hungary, the most wonderful painters. They also get bus loads of visitors to see the temple grounds and we are

talking about local people here.

There are no Indians in Hungary, if there are then there are a very few so the visitors who come are local Hungarians or else devotees who have come on yatra to New Vraj Dham. You are going to Kuruksetra on yatra and they go to Vraj Dham yatra. I saw when I was there that there are many bus loads of visitors coming everyday.

They show them the whole place and take them to have darshan and see the paintings. I also saw that they would put the visitors on a bullock cart and show them the whole farm there. They have a bullock cart where twenty people can sit together and then in the bullock cart they give a guided tour of Vraj Dham or Krishna valley, as it is called. It is organic farming and are you listening? That means no chemicals and no chemical fertilisers.

Our Iskcon devotees, our god brothers and sisters and my god nephews and nieces you could say, they are understanding that chemical fertilisers have a soil which is spoilt. Nowadays in India the prime minister keeps speaking about the 'health of the soil.' So we have spoilt the earth by using chemical fertilisers and in doing so, we also intake these fertilisers. Whatever grains and fruits and vegetables there are, they all have these chemicals in them.

This is the outcome of most of the illnesses and so the devotees in Hungary have taken serious note of this matter and they have organic farming in which they use cow dung as the compost. This is what is used in the farming over there. So all Iskcon centres which have a farm will in the future, at least for the coming ten thousand years, they will continue to preach Krishna consciousness in this way.

So Krishna consciousness and the temples are not there for just a visit, in the sense that they will disappear or be renovated into something else after a while. No, these places

are being made where the roots are going deeper and so they will have to stay, they will stay. So this kind of solid foundation is being made for Krishna consciousness. By going there one can see and experience the deepness of Krishna bhakti, Lord Krishna's personal beauty and strength.

So before going to Hungary I was in Germany where there are many projects in the major cities mainly but also in small places all over the country. One of these is 'Goloka Dham' where Sacinandana Swami Maharaja has a base there. There is also a forest there where a river flows through and on the banks of this river is where the arrangements are being made for this Goloka Dham.

Radha Madana Mohan are the worship-able deities there and they are very beautiful. They capture the mind (mohan) and so this place is known for its deity worship and I also once worshiped the deities there. In other places too I have done this and also here I have done alter service. So then Kirtan took place because also Sacinandana Maharaja has Kirtan Melas over there quite often.

So all the devotees from all over Europe gathered there for kirtan mela and in this way kirtan mela mahotsava began and many singers and Kirtan leaders from Russia and here and there and from India all reached there for this occasion on Kirtan Mela Mahotsava. Just like you all arranged over here kirtan mahotsava half and hour ago. So these kirtans are spreading everywhere and in this way Chaitanya Mahaprabhu's prediction is becoming true.

They say that seeing is believing, so our faith is strengthened when we see something. So when we go on yatra we get to see that Kirtan is spreading everywhere and so we can imagine how

Prithivi te ache joto nagar adi gram
sarvatra prachar hoibe mora naam (Chaitanya bhagavata, Antya

4.126)

Translation

All over the world, as many towns and villages are there, this Krsna consciousness movement should be preached.

So this Goloka is in the middle of nowhere and there are no towns or cities. Nagar adi gram, no? So these Hare Krishna people have initiated this farm project not in any town or city, but in the middle of these in villages or remote places and there Harinam preaching is happening. When I was in Hungary I met some padayatris and in Europe, Croatia is one of the places where padayatra takes place.

England is another place as is Czech Republic and Hungary. In these countries every year they go on padayatra for two weeks or a month. Just like you all devotees go from here to Vrndavan on yatra they do the same and as you know, padayatra is a wonderful way of performing Harinama. So twenty years ago we went from Glasgow to Moscow through these European countries.

Do you know where Glasgow is, who knows general knowledge? Yes in Scotland very good. Near England there is another small country, Scotland wherein there is a city called Glasgow. And so where is Moscow? Yes, in Russia. So for five years the devotees were walking from Glasgow to Moscow and yes, it took them five years to reach.

So they were continuing forward in each day and month of these five years. We visited many countries, twenty or thirty as there are many countries in Europe. We were walking so this was not an air yatra. Once I remember we were performing padayatra in India and I read one sign which said 'air yatra of the four places of pilgrimage.'

So we Indians have become spoilt and we are imitating the westerners even in this sort of thing with four dham air

yatra. So in padayatra we were walking and chanting at every step from Glasgow to Moscow. Harinama preaching has reached far away places and remote villages.

What to speak of India which is the mother of all padayatras, but the Iskcon padayatris have performed all together two hundred and fifty thousand kilometres of padayatra. Two hundred and fifty thousand kilometres. Somewhere or another some devotees are performing padayatra. There is ratha yatra and padayatra and in Germany there was kirtan mela.

So before forty years there was a thousand year old building which Iskcon bought. It is one of the famous buildings or monuments of Belgium and they made that monument Radha Gopinath temple. Over there they run the Bhaktivedanta college which you must have heard of as it is world famous.

There is a guest house there as well and they hold seminars frequently and when I visited, the devotees from Birmingham and London were there also and I gave seminars for them there for two days. There was katha and kirtan and there was kirtan lila, kirtan with lilas where katha was what they wanted to hear with kirtan in between and in this way we had special kirtans.

There is a goshala there as well and I had a disciple's meeting there and there was also a disciple's meeting in London. Then in Goloka Dham there was a disciple's meeting and in Holland when I went there were disciple gatherings. I was meeting my disciples wherever they were and I was going and in Radhadesh there was again a disciple's gathering.

You may have heard the name of Hridaya Chaitanya Prabhu, he is the in-charge of that project and he has been in Radhadesh for around forty years. He is also giving his time and work to Mayapur at the moment and he is GBC and travels to France and other places although his base remains in Radhadesh. I met Anuttama when there was an AGM, annual general meeting.

The trustees had come, Yadunandan Maharaja and many other were there and in this way many such meetings and gatherings take place over there. So when I was there we had one ratha yatra which was near Amsterdam. So it wasn't in Amsterdam but near Amsterdam and it went through the market place with a small cart.

We had kirtan and I became a driver of Jagannatha's cart. Actually I was assisting the driver and the mayor of the town was the chief guest and he had come with his wife, the lady mayor. So they very much liked the festival and the procession and they were saying very favourable things about Iskcon. Ratha yatra mahotsava ki jai!

And so like this I also went to Czech Republic where two countries were divided from the original Czechoslovakia, one is Slovakia and the other Czech Republic, so two countries. In both these countries our Iskcon has a project and one city is Prague which is a famous city just like Rome and Paris.

So Prague is also very popular and famous and people come to see this city from all over. We also went as they took me to see but we went along with kirtan and there were thousands of tourists from all over Europe and so we had nagar kirtan in Prague as we took the kirtan party there. There were around a hundred devotees with mrdangas and kartals.

At some places we stopped to preach and make people aware of who we were and what Hare Krishna is and they were also distributing books. So like this for the first time they saw the Hare Krishna's and heard Hare Krishna and they must have gotten some ideas and they must have had thoughts. In this way they slowly come and become affiliated with Hare Krishna, they come in contact with Iskcon.

I wanted to know, in London when they had their fiftieth ratha yatra I was wondering if there was anyone present there who may have been at the first London ratha yatra. So I was

searching for some people who may have been there at the first ratha yatra and who were present at the fiftieth ratha yatra.

So I wasn't asking everyone but I asked a few people and one of them told me that 'I did not attend the first ratha yatra but I saw the whole event on television at home.' He said that when he saw it he was thinking in his mind that 'I wish that I can one day see and join such a procession.'

A few years later he became a devotee in Iskcon and he became the temple president of Bhaktivedanta Manor (shouts of Haribol). So we can see how it can begin. He just saw this on television and he had a thought and he was attracted so that was the beginning, the Lord stole his mind, chita chor. So then we had another kirtan in a quite famous place in Czech Republic, it's called 'down town.'

Do you understand 'down town?' It's a business area where business happens, like in a central place in the city. So every Saturday there is kirtan there and since I have been going on overseas yatra, it has been happening. Also for your information, this yatra I have just come back from is the fortieth anniversary of my overseas travels (shouts of Haribol).

In 1978 I went overseas to New York for the first time, my temple president had taken me, Giriraj Prabhu. So that was in 1978 and now it is 2018 and so it is the fortieth anniversary of my overseas yatra. So since I have been going, just like in London every Saturday I definitely go to the harinam kirtan. They have also in London, a down town kirtan in Piccadilly Circus which is the special area over there.

When I was there Saturday approached and we went out for kirtan in London and they had a very nice sound system with a band playing along with us with other instruments as well. So the Soho Street temple of Sri Sri Radha Londonisvara is where the kirtan starts. Downstairs they have a Govinda's restaurant

that used to be called 'healthy wealthy and wise.'

Early to bed and early to rise makes a man healthy, wealthy and wise. Have you heard this? Those who go to sleep early and then wake up early, what will happen to them? They will become healthy, wealthy and wise. So there is a Govinda's restaurant there and that is where the kirtan starts and then it returns and finishes at the same place outside the restaurant.

There are three hundred customers coming daily to Govinda's restaurant and they have a thali option as well. So there is a farm community and goshala at the Czech Republic temple which means they do farming and the production of wheat is then milled. There is a grinding mill and after grinding the devotees sell that wheat in five kilogram packets.

We sometimes see beehives hanging from the trees and so over there is tons of honey from these hives that they fill into jars and then they sell that. It's the real thing, natural and all pure and organic honey. In Prague there are two Govinda's restaurants and by the farm there is one restaurant as well. I saw that it is always overcrowded, this Govinda's restaurant.

And one of those restaurants does home delivery and in this way they provide a healthy and hearty meal to people who cannot come for some reason to the restaurant. So this revolution of Krishna consciousness is spreading and will continue to do so. In 1965 this movement started with one personality, Srila Prabhupada and now there are innumerable devotees on this earth.

They are all our family members, gaudiya vaishnavas who follow the regulative principles of no meat eating, no fish and eggs and no illicit sex and chanting of Hare Krishna. They read Srila Prabhupada's books and they also distribute these books. I also met the brahmachari's of Bhaktivedanta Manor and there are thirty of them there and many of them are book distributors.

Gaura prem anande hari haribol
Srila Prabhupada ki jai

Padayatra glories –Part 1

Padayatra glories –Part 1
19 June 2016, Salem
Tamil Nadu.

How many devotees are from padayatra here? We could welcome all padayatra devotees. They are the guests here today and you are the hosts. So the host has to welcome the guest. So we have Salem devotees, congregation devotees from Salem, raise your hands. Oh, it's a good gathering.

Salem devotees ki jay!

Salem temple devotees also here? I see some brahmacharis. Okay, about ten, very good. Rest of you must be from this village. There is also another, some 5 kms there is a congregation, what is the name of that village? How many are from there you can ask. Not Mecheri, outside. Okay, quite a good number. How many are from this village, small town or village? Okay, there are some. Anyone from vaikuntha? Only one. We all are originally from Vaikuntha. How many of you would like to return to Vaikuntha? Everyone, almost everyone. Once more, he is taking photographs of those who want to go to Vaikuntha. We will send this photograph to the Lord. Let the Lord know so many are interested.

We are very very happy to be with you this evening. Infact, Chaitanya Mahaprabhu and Nityananda Prabhu, they had come to this village a few days ago and they are here. So we all are here because of them or because they are here. Have you taken darsana of Gaura Nitai? We call them Nitai Gaura sundar. There

on the chariot, it's a mobile temple. Moving temple. And Gaura Nitai are travelling everyday to newer and newer towns and villages.

Sri Krishna Chaitanya Mahaprabhu ki jay!

Nityananda Prabhu ki jay!

So they are very kind. First of all they came down to this material existence. Some 500 years ago, the Lord appeared, sambhavami yuge yuge [Bg 4.8] as we hear from Bhagavad Gita.

keho bole purabete ravana badhila

goloker vaibhava lila prakasa korila

[Vasudev Ghosh's bhajan "Jaya Jagannatha Sacira-nandana", text 3]

Translation:

"Some wise souls say that in ancient times He killed Ravana. Some say in Gokola He enjoys glorious pastimes."

Lord Rama appeared in treta yuga and he killed Ravana, among so many other things he did. Then in dvapar yuga, Lord Krsna appeared and he manifested lilas. Goloka lila manifested in Gokul, Vrindavan, 5000 yeras ago. Then comes the Kaliyuga, the present, the current yuga.

sri-radhar bhabe ebe gora avatar

hare krishna nam gaura korila pracar"

[Vasudev Ghosh's bhajan "Jaya Jagannatha Sacira-nandana text 4]

Translation:

"To taste the ecstasy that Radha feels in Her love for Him, He has now incarnated here in the form of Lord Gaura. As Lord Gaura He preaches the chanting of the holy names of the Hare Krsna mantra."

Then that Lord who had appeared, He always appears in every age. He had appeared as Rama in Treta yuga, he had appeared as Sri Krishna in Dvapar yuga, He appeared as Sri Krishna

Chaitanya Mahaprabhu in Kaliyuga. So when He appeared as Chaitanya Mahaprabhu says sri-radhar bhava ebe gora avatar. He appeared in the mood of or with the emotions of Radharani. Gaura avtar, and He became also idanim krishnatam gatah. Krishna appears as a Ghanashyama but Chaitanya Mahaprabhu appeared as Gauranga. Shyamsundar appeared as Gaurasundar. So that is Chaitanya Mahaprabhu and also Nityananda Prabhu is here. "Hare Krishna nama Gaura karila prachar" and then Sri Krishna Chaitanya Mahaprabhu propagated chanting of Hare Krsna mahaamantra. Like sambhavami yuge yuge [Bg 4.8], why does Lord appear in every age?

"paritranaya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge" [Bg 4.8]

Translation:

"In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium."

Dharma-samsthapanarthaya, to establish the religion of that age. So this Kaliyuga's dharma is harinamA sankirtan.

Every time Kali Yuga comes, Harinam Sankirtan is the dharma, probably you're surprised what is this every time Kali Yuga comes, we don't hear this, we don't know what is this every time? How many times is that Kali Yuga comes and gone, probably that could be a question. Have you heard about Brahma, Brahma Visnu Mahesh? In Brahma's one day, Kali yuga comes thousand times, you know so Dvapara Yuga thousand times, Tetra Yuga thousand times, Satya Yuga thousand times and this is just one day of Brahma.

In fact, just 12 hours of Brahma and another thousand cycles. So, every time Kali yuga comes,

harer nama harer nama harer namaeva kevalam

kalounasty evanasty eva gatiranjā ta

The people of this age of Kali are every time reminded, now we are reminding you, you are also reminding others. Caitanya Mahāprabhu reminded and established this Hare Krishna Mantra in this age of Kali. So Caitanya Mahāprabhu appeared in Navadvīpa Bengal, 500 years ago, Caitanya Mahāprabhu took sannyasa.

So, He is full of six opulences: Renunciation (vairagya) is one of them, so in that sense we could say He renounced everything. And He started propagation of this chanting of Hare Krishna mahamantra. Lord Krishna was chanting and dancing, chanting this,

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare,
Hare Rama Hare Rama
RamaRama Hare Hare,

Krishna who danced with the gopis in Vrndavan in the banks of Yamuna, now He was dancing with this devotees everywhere.
sundara lāla śacīrīdūlāla nācātā śrī harikīrtana me

This whole song says, Sundar lāl is the same to who was Nanda Dūlāl now became Sundar Lāl, Śachī Dūlāl, Krishna Caitanya, His name is now Krishna Caitanya, Krishnaya Krishna Caitanya namne, Krishna, now His name is Krishna Caitanya and is dancing in kīrtana.

nācātā śrī harikīrtana me
thātāi thātāi bhajāla kōl
gāna gāna tāhe jānjararol

The devotees would play the mrdangas and Caitanya Mahāprabhu dancing,

Preme dāla dāla sunārāṅga carāṇe nupurabhaje
Gaurāṅga Mahāprabhu with His golden complexions Lord and His

long arms,
ajanulambhita bhujou kana kava dato sankirtaneika pitarou,

His long arms and His blooming lotus eyes reaching His ears (karuna parijantam) His broad forehead, was a huge bodied personality, deep naval, raised nose, deep voice, deep intelligence also, long arms, golden form and ankle bells tied around His ankles and immerse of hundreds and thousands of devotees He would dance, as you know Krishna dancing with gopis, you know how many gopis? Crowds of gopis, crowds of gopis, millions of gopis would assemble and dance with Krishna or Krishna dancing with them, the same Krishna is dancing with the devotees in Kirtan and He was propagating chanting of the Holy name which is the best thing to be had in this world or in 14 planet systems, so the Lord travelled all over India, all over south India, He had come to Bangalore, many places.

You know Srirangam? Chaitanya Mahaprabhu came to Srirangam.
Hari Bol!!!

And He had come during the rainy season and stayed there for four months. He was performing kirtan everyday there. In fact, there is a house Vyankata Bhatta was Chaitanya Mahaprabhu's host and Mahaprabhu stayed with Vyankata Bhatta for four months. When you go to Srirangam next time you could visit that Vyankata Bhatta residence where Mahaprabhu stayed for four months. They also have the footprints of Chaitanya Mahaprabhu's lotus feet installed in front of Srirangam mandir. So like that, I think that is the closest point to this village or to Sailam, Srirangam was the closest. God walked the earth, God was here, and Chaitanya Mahaprabhu was here .Well he is here also in the form of deity but he was here.

You could take photographs of him. Any photograph, any video, that time there were no videos. But he could read Chaitanya Mahaprabhu's pastimes in Chaitanya Charitamrita. He could read Chaitanya Bhagavata, Chaitanya mangal, Chaitanya Charit. There are so many scriptures. Reading those pastimes is like looking

at the video.

‘Shastra chakshusha’ – Seeing through the eyes of the scriptures.

By reading those pastimes by hearing those pastimes you could paint a picture of how Caitanya Mahaprabhu looked like. And what did he do and where he went? You could know everything about Chaitanya Mahaprabhu. This is also called the ‘shruti praman’. we understand by hearing. Lord has a form, lord has a name, lord has qualities, and lord performs pastimes. Just this mantra. Caitanya Mahaprabhu is being made known to the world by this Hare Krishna movement.

Srila Prabhupada ki jay!!

Srila Prabhupada the founder acarya of this international society for Krishna consciousness. He is revealing Chaitanya Mahaprabhu to the whole world. People used to only maybe hear about Chaitanya Mahaprabhu in the past, something something. And whatever they were hearing was not always perfect, concoctions. Chaitanya Mahaprabhu as the supreme personality of godhead, that Chaitanya Mahaprabhu is being presented by this Hare Krishna movement.

Srila Prabhupada, he translated Chaitanya Charitamrita in English and now you could also read that in Kannada, and Marathi, and Chinese, and Japanese, and Dutch and Czechoslovakian and so many languages. And now you could see Caitanya Mahaprabhu has come to your village.

Hari Bol!!

I am here, look at me, this is how I look like, raise your hands, say Hari bol.

‘Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

Caitanya Mahaprabhu is here and his mantra, God gave the mantra to the world.

‘Krishnam Vande Jagadgurum’- He is the original guru.

And he inaugurated this Hare Krishna chanting and propagation of Hare Krishna chanting, he is the inaugurator. So that mantra is now being chanted everywhere. Mantra that was given by God. The best mantra, the appropriate mantra, the right mantra for this age of Kali.

And it's now going all over the world. This mantra is a global mantra not just a local mantra. Caitanya Mahaprabhu, he did not appear for the benefit of Indians only. God doesn't think Indian are his people and American are some other people and Japanese Pakistanis are some foreigners.

Why would God think like this?

So Gods Mantra is for everybody on this planet. Every Human Being on this Planet. And Lord, he wanted to see the world united under the banner of this one Mantra “Hare Krishna Mahamantra”. Those to chant Hare Krishna, they forget “I'm Indian, I'm Japanese, I'm American, I'm...”, we forget.

Srila Prabhupadji used to say, I heard from him so many times, during public functions that “This devotee is from America, this is from Japan, This is from India, This is from Sri Lanka”, but we all chant Hare Krishna, we don't fight. Yeah one time the Russia and America, the two superpowers battling, fighting. But devotee from Russia or devotee from America, they don't fight. Pakistan and Hindustan fighting, but if there's Hare Krishnas devotee, they don't fight.

All this thought, low class thought, that this are outsiders, this are my people, this are other people, this is low class thinking. So, Chaitanya Mahaprabhu predicted that this “Hare Krishna Mahamantra” chanting will go everywhere, every town, every village of this World. And this is what the International Society for Krishna Conciousness had been doing for past 50 years. A propogation of chanting of Hare Krishna.

Hari Hari Krishna ||

Sri Chaitanya Mahaprabhu ki Jay !!!

So this is the Solution to all the problems, chanting Hare Krishna !! As soon as you chant Hare Krishna, you get connected with Lord. So we would like you to chant. This is on behalf of sri Chaitanya Mahaprabhu, we like to appeal to you all that you please take to this chanting of Hare Krishna Maha-mantra seriously. There are so many difficulties in this world, so many problems. Yes or No? The Solution is chanting Hare Krishna. Then you'll become Good. Then we become Good People, we become better people, better Human Beings.

Hari Hari !!

Like the Jaghai and Madhai, at sri Chaitanya Mahaprabhus time there were Jagai and Madhai. They were very mad people, very sinful, the troublemakers, there were drunkards, meat eaters, Gamblers, but, luckily or by the grace of the Lord, they came in contact with Sri Chaitanya Mahaprabhu and they accepted chanting of Hare Krishna Mahamantra. And as they started chanting Hare Krishna, they became Gentlemen, they became very refined Human Beings, very simple Hearted People, pure hearted, very kind, friendly, helpful, like that.

Sage Valmiki you know, right? What kind of robber he was before he met Narad Muni. But then Naradmuni had nothing. The robbers Is trying to take something, but Narada only had vina with him. And Narad Muni gave him Ram Mantra saying you chant "RAM RAM RAM".

And because he was so sinful, he couldn't even chant "RAM", but he was chanting "MARAMARAMARA". He became pure heart and his consciousness, he became Pure. He became God realized, he became Ram realized. He had never seen RAM. But he started seeing past times of Sri Ram. Not just Ram, but his acting, moving, doing this, that. And then he would look at Ram in his meditation, and he would write about Ram. Write past times of Ram. He would look at Ram because he has chanted RAM, Sri Ram appeared before him. And he was looking at Ram, seeing,

realizing and compiling Ramayan.

The Mrigari (one who kills animals) was a hunter. That Mrigari, the hunter, you know, there's a mrigari, an enemy of the animals, a hunter. Again, Narada Muni encountered him also and he was not willing to stop killing animals. But finally he agreed, "Okay. Okay. And what should I do?" "Chant Hare Krsna", he was told and when he started chanting Hare Krsna, his consciousness changed, his thoughts changed, his attitude changed. Then after a long time, he had been chanting and practicing, Narada Muni came again. Then, you know, he should've ran to reach his Guru-Maharaj and offer him dandavats, but he was taking extra time. He was bowing down, going this way, jigs-jack, a lot of things he was doing, he was not going fast, straight. So finally, when he reached Guru-Maharaj, Narada Muni said, "hey! what happened, this is not proper. When you heard or saw me, you should have run and come quickly, but you're just going this way or that way, bowing down, clearing something. What is this? This is not proper."

So, this mrighari, one time the hunter, the killer of birds and animals, who would kill them mercilessly and when they were being killed, he would enjoy, he would be having a festival, he would dance. But you know, this time, this mrigari, said," I'm very sorry guru maharaj, I could've come running for sure, but in this process I could have killed hundreds and thousands of ants, they were all over. I did not want to hurt them, I was clearing the path, I was removing them, putting them on the side."

When guru maharaj, Narada muni heard this, he gave a deep embrace to his disciple, Mrighari, "well done, well done." The point is this is, this is what happens when you chant hare krishna, You become a different kind of person, you become a good person, a friendly person, you develop 26 qualities of vaisnava as they say. Of course you don't become God by chanting hare Krishna but you become godly. You develop qualities of God in you, good quality, the best qualities,

spiritual qualities. So, this is the need of the hour.

We need good people, we want kind people, we want magnanimous people, we want friendly people, we want all these kinds of people or neighbors or family members or citizens or fellow human beings. So we have seen Ramayana time this happened and 500 years ago Jagai Madai happened and then mrigari sometime in the past that happened, that's nice, that's fine. But, is it happening now? What do you think? Those who are chanting Hare Krishna or who have experience of hare krishna or devotees or the movement? Are people improving? Becoming gentle? Are the danavas becoming manavas? You understand danava and manava? I think they should know danavas and manavas? What do you have to say?

Here is Akhildhar prabhu all the way from America, New York. We have someone from New York here. Narak? Prabhupada started preaching from New York or narak. The devotees as they chant hare Krishna, they study Bhagvat Gita, Chaitanya Charitamrit, honor Krishna prashad, they become different people, different kind of citizen. They don't kill, they are only vegetarians. No more muttonam chikanam. They're happy with patram, palam and pushpam. No drinking, no smoking. Big, big problems are by drinking and smoking, it's a huge problem. Big problem. What are you getting? If you chant hare Krishna, you don't care for this drinking, smoking, you could kick and throw that away and the devotees always think,

sarve sukhina bhavantu,
sarvani bhadrani pashyantu

Let everyone be happy, let everyone be free from all difficulties, diseases, let them all live auspicious mangalmay life. So all padayatris, padayatra devotees have been, they are travelling for past 40 years they are on the road travelling and going from village to village. This is the 40th anniversary. And they have, there's a record they have just found, we did some calculations and padayatris have walked 250

thousand kilometers in India and around the world, 250 thousand kilometers. Haribol. And these are Padayatra India, this is our 6th round around India. Pradakshina of Bharatvarsha. Like you do pradakshina one temple, the Padayatra is doing entire continent. Going with Chaitanya Mahaprabhu's deities, chanting everywhere Hare Krishna Mahamantra, distributing Bhagavad Gita, other scriptures and interacting with people like we are doing tonight. Every night there is, all day, but in the evening also they gather, they go into the village doing. We do shobha yatra, nagar sankirtan. And evening we have aarti, kirtan, talk, movie, we show. Yes!

We could have shown, we have that movie? We have? We can show? We have one movie also. New ISKCON movie. That can be shown. Hare Krishna.

Once again thank you for coming, some of you have travelled some long distances. Thankyou for coming all the way, 100's of kilometers you have travelled. So understand this Hare Krishna Movement. Our Guru Maharaj used to appeal, "Please understand this movement, very spiritual movement, Chaitanya Mahaprabhu's Movement". And join this movement, follow the teachings of this movement, and propagate teachings of this movement. This is Chaitanya Mahaprabhu's, Krishna's movement, God's movement, God's organisation. Non-political, non-sectarian and what not. Our only motivation is, that we all take to Krishna Conscious, we surrender unto Krishna.

mam ekam saranam-vraja

I am not god, you are not god, we all are servants of God. Prabhupada used to say this. So Krishna prem is being propagated, distributed in the form of this Holy name. This is not a Karma-kanda dharma or jnana-kand dharma. This is not karma kanda, jnana kanda dharma that goes on.

"bhukti-mukti-siddhi-k?m?-sakali 'a??nta'"

This is a prem dharma, devotional service dharma. Chaitanya Mahaprabhu propagated or distributed. So we are all souls. And soul is servant of Krishna, devotee of Krishna. In the world we have forgotten all this. So this Hare Krishna Movement on behalf of the lord is reminding everyone all over the world, who we are. Anyway there is so much to say. And it can't be said in one sitting, one evening. But we also have said, kind of everything in nutshell. Ya main thing is chanting Hare Krishna Mahamantra. So all our new guests first time in contact with Hare Krishna Movement, you also.

We don't want anything else. We want only Krishna and you also need Krishna. This is the only way to be happy. Without Krishna forget it, there's no happiness. In the world there is only Krishna and Maya, two things. Third thing is us, the soul, tathasta shakti, we are third party. You should understand Krishna, understand Maya also and take a pick. You choose yourself. You choose, Krishna or Maya. maya had been already giving kicks.

“ Punarapi jananam punarapi maranam,
Punarapi janani jatara sayanam
Iha samsaare khalu dusthare,
Krupayaa pare pahi murare.”

Translation:

Again and again one is born,
And again and again one dies,
And again and again one sleeps in the mother's womb,
Help me to cross,
This limitless sea of life,
Which is uncrossable, my Lord.

I'm sure we had enough kicks of maya, birth death this that, are you not tired? Or you want to try more? So Maya or Krishna. How many of you would go for Krishna? Vote for Krishna. Vote for Krishna.

“krishna-surya sama;maya haya andhakara
yahan krishna tahan nahi mayara adhikara”

Translation:

“Krishna is compared to sunshine and maya is compared to darkness. Whatever there is sunshine, there can not be darkness. As soon as one takes to Krishna consciousness, the darkness of illusion will immediately vanish.” [C.C Madhya 22.31]

Book -Padayatra Worldwide, on the road with Lord Chaitanya

Book -Padayatra Worldwide, on the road with Lord Chaitanya
When I look back to those days of padayatra it seems that the Lord had been guiding and protecting us throughout. We have seen those days when we didn't have our own bullock cart and no funds, just meagre facilities. However, this did not deter us, nor dampen our spirit. Till Bullock Cart Padayatra was the most effective medium through which we could connect with hundreds and thousands of people and engage them in Krishna consciousness.

Srila Prabhupada always said “Depend on Krishna”, not on outside help, that is what has kept us going till this day. During Srila Prabhupada's 100th birth Anniversary Centennial Celebrations, his followers organized padayatra in over 100 countries, walking a monumental 2,50,000 km. More than half of that was covered by Padayatra India alone. When we walk on padayatra it is not the kind of a business as usual walk. Padayatra is something where your heart and soul walks towards its ultimate destination, Krishna Prem!

Padayatra Worldwide, on the road with Lord Chaitanya is not only a book, it is the history of our organization's development and insights of how it has emerged as a leading preaching strategy. It gives you the power for seeking your inner journey home.

Temple of Vedic planetarium Mayapur

Temple of Vedic planetarium Mayapur

7 May 2017

Hare Krishna Dear devotees and Jaya Srila Prabhupada, Jaya TOVP ki jaya!

Well I'm here standing before you to make an announcement. TOVP is planning to, well they are doing advanced planning for next year's Mayapur Festival and as you know how TOVP works. They had installed chakra on the top of the monument one year ago, and they opened last year the pujari floors and next year 2021 there's a plan of installing Srila Prabhupada murti. And as Prabhupada said, "Mayapur is my place of worship", so a murti that is worshipable will be carved by the original artist Locan Prabhu in America and have Prabhupada sitting in his asan in TOVP. What is GBC doing and what are you all doing to complete the TOVP? TOVP is committed and determined to open the temple in 2022 Mayapur Festival Time.

So, next year on 25th of February there is Nityananda Trayodasi, three days festivities are planned, beginning with Nityananda Trayodasi. TOVP is like Lord Nityananda's dream project, He predicted and he would like to see that it's completed of course. Next day 26th will be the official

opening of Bhakti Charu Swami Maharaja's samadhi. Sri Srimad Bhakti Charu Swami Maharaja was a great supporter of TOVP, so his samadhi opening will be on 26th. And then on 27th the installation ceremony of Srila Prabhupada's murti in TOVP at the final destination where Srila Prabhupada is supposed to be.

The next year 2021 is the 125th anniversary of Srila Prabhupada's appearance. There is a very important landmark or event, eventful year. So TOVP is installing Srila Prabhupada's murti during that year, this is very appropriate. There will be a Maha maha abhishek. Abhishek meaning different kalashes, copper kalash, silver kalash, golden kalash, platinum kalash. And this is where you come into the picture, would you like you to sponsor these different kalashes? Be there to perform abhishek of Srila Prabhupada's murti. If you cannot be present it can be done on your behalf on that day. We had done this some 24 or 25 years ago. During 1996, I remember how I could forget, I was a centennial minister and we did abhishek, of course that year Srila Prabhupada abhisek was conducted in all the temples around the world with sahasra tirth jal. The idea was also to raise funds, so we did that, this is 1996 story and lots of funds were raised.

Because of this pandemic situation, construction has been kind of slowed or even stopped, so we need some urgent need of funds to get started and that we also have a very short time before the opening of the TOVP. So, we appeal to you all that please step forward and book your kalash. This is 27th february 2021 and the mood is going to be from now on in fact "Prabhupada is coming, Prabhupada is coming". And in order to accomplish this we need you, we need help, help, serve, serve. So, this is a service opportunity and I'm confident you will go for it.

TOVP ki Jaya!

Nityananda Prabhu ki Jaya!

Srila Bhakti Caru Maharaja ki jaya!

Krishna consciousness is meant to spread all over the planet

Krishna consciousness is meant to spread all over the planet.

Vilnius

24th April 2016

hare krsna hare krsna, krsna krsna hare hare
hare rama hare rama, rama rama hare hare.

In the country of a population of only three million people in this country, there are so many devotees here in a country of not many people.

manushyanam sahasreshu kashchid yatati siddhaye (BG 7.3)

Translation

Amongst thousands of persons, hardly one strives for perfection

Krishna says in the Bhagavad gita that one out of a thousand would be interested in Him. They will endeavor for some spiritual perfection. So you are those rare, one out of a thousand thousands who are present here. So that Krishna conscious time has come for you or in your place. I was just thinking that fifty years ago it was just the one Srila Prabhupada in New York.

During kirtan there was no big hall like this with hundreds in the audience and the microphone system and the guitar also and the deities. None of this was there and it started with one person on the footpath. You understand footpath? I mean I am

sitting on a big cushion here and there was someone to invite me and offering me a seat but in New York no-one was offering Prabhupada. And with one pair of kartals he would do kirtan.

hare krsna hare krsna,
krsna krsna hare hare
hare rama hare rama
rama rama hare hare

So that was fifty years ago and there was but one person, the founder acarya of the international society of Krishna consciousness. There was but just one temple in New York where Prabhupada gave the name 'International society' to this society. This is a local society in one of the states, New York which is one state in America.

So he was thinking that in the future this society is going to be international society for Krishna consciousness. Even one day in Lithuania, Krishna's name will be chanted. Srila Prabhupada had that confidence; he had full faith in the prediction of Sri Krishna Chaitanya Mahaprabhu who predicted

prthivite ache yata nagaradi grama
sarvatra pracara haibe mora nama

Translation

"In every town and village, the chanting of My name will be heard." (Caitanya-bhagavata, Antya 4.126)

'My name will be chanted in every town and every village of this planet.' So Chaitanya Mahaprabhu appeared and then He disappeared after the forty eight years that He was on this planet. God was on this planet, Haribol! God is not some light or some concept but he is a personality, solid, spiritual, eternal.

He had a name, and you could put the name and the face together and that is Chaitanya Mahaprabhu. And His activities

and His associates and His abode and we all, His parts and parcels. It doesn't matter where you are from or where I am from, it doesn't really matter. So the Lord said

mamaivamso jiva loke

jiva bhutah sanatanah (B G 15.7)

Translation

The living entities in this conditioned world are My eternal, fragmental parts.

'All the living entities are my parts and parcels.' Okay fine you are born in Lithuania now, but fifty years ago you were not Lithuanians and in the next life what would be your nationality? This keeps changing all the time. There is not much dust here but it's like dust particles which keep floating, coming in and going out.

Sometimes the window is open and you see some dust particles just moving around and going in and coming out. Like that all of us living entities are moving round and round and down. Two thousand years ago Christianity existed since two, three thousand years only. But what about before that?

It was Vedic culture, Krishna consciousness that pervaded the planet. Christianity is two, three's thousand years and Islam is fourteen hundred years, Sikhism is five hundred years and like that. Before that there was just one family all over the planet, Bharat Varsha. And that's why there is a concept, a thought in Vedic literature that says

ayam nijah paroveti ganana laghu chetasam

udaracharita vasudhaiva vutumbakam

(Sanskrit subhashita)

Those who think 'oh, these people are my people but these are some outsiders, some others' those who think like this are counted as laghu chetasam.

Their chetana, their thoughts are narrow. Small minded think like this. Narrow minded people think in terms of 'ours and theirs and my country and their country. Those who are kind hearted think in terms of the whole world being one family

Those who are udaracharita, who have chetana or broad minded consciousness, they are big hearted. So if the Lord is in the heart then the heart becomes big hearted. They think that everybody on this planet is part of my family. So these are all man-made countries and also they divide. This country, that country and this religion, that religion, but the soul is transcendental to all these designations and boundaries and divisions and fragmentations.

So, Sri Krishna Chaitanya Mahaprabhu ki jai!

He is the Lord, He is the Lord. Jesus is the son of the Lord and a good son of the Lord. A good son, a very good son but how could god have only one son and how could we limit god? How many sons do you have, you sir?

One, two? Okay. So this gentleman could have two children, is there someone with three or four children here? Yes so here we are, here they go, so many of them. Someone has half a dozen? So human beings have two, three or four. In India to have or in Mauritius to have one dozen children is not a big thing (laughter).

We know even Bhakti Vinod Thakur had a close to a dozen children. So how could god have just one son? God must have unlimited sons and we can see that we are all sons and daughters of the Lord. Maybe we were all bad sons but now it is the time to become good sons and good daughters of the Lord.

And the Lord is Lord, He is everybody's Lord like the sun is everybody's sun, it's the same sun in the sky. It doesn't become Lithuanian sun and 'oh no it's the Japanese sun and oh no now it's the Russian sun or now it is the American sun.'

The sun is sun of all of us and this is a common thing that everyone understands that the Lord is but one for all of us, one god.

One only difference is that the Vedic literature or Krishna consciousness or sanatan dharma or Bhagavad dharma has so much detailed information about god. Srila Prabhupada used to say that we even know the phone number of god. What is that number, he would say

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare

So if you are in difficulty don't call the police but call out for mercy and chant the holy names of the Lord and He will respond. So Krishna consciousness is something that's meant to spread and spread till it reaches every town and every village of this planet. How will this happen?

Some impossible thoughts like that may come, but if this much could happen, if someone was told in India or even here in your country say even fifty years ago, that in 2016 in the month of April on the 24th in this hall there is going to be a house full and all of them would be waiting to have the holy name, who could have believed this fifty years ago? Who could even have believed that?

What is this Hare Krishna? Fifty years ago nobody would have believed such a thing, this is impossible. So if this much is possible then the rest of whatever is also possible. So many in the last fifty years- this is the fiftieth year of the ISKCON golden jubilee celebration of Iskcon which is at the moment celebrating just like a victory celebration.

Param vijayate sri Krishna sankirtan, this is the victory. In '66 we had one temple and now in 2016 we have seven hundred temples (shouts of Haribol)! There are now a countless number

of followers, chanters of the holy name. Many now study the Bhagavad Gita and millions of copies of Bhagavad Gita have been distributed in the last fifty years.

I was in Czech Republic where the population is ten million but you would be amazed to hear that the devotees there have distributed two million copies of Srila Prabhupada's books. In a population of ten million, two million books have been distributed in just the last twenty years or so. So in another twenty years or in another fifty years or in another hundred years you can imagine how it is going to spread.

There was also a report in a magazine called news week, the cover story that said 'the fastest growing religion in the former Soviet Union is the Hare Krishna religion.' Haribol! They also said, I don't know where they got that number from but they said that there were seven hundred thousand followers of Hare Krishna in the former Soviet Union.

So spreading of Krishna consciousness and spreading of the holy name all over the world is just a vision of the Lord, a plan of the Lord and a prediction of the Lord. There is no power on the earth that can stop this from happening and it doesn't matter how super that power may be. Super duper, they say 'super duper' power and so it doesn't matter how much it is.

If the Lord wants this to happen then this must happen and we are seeing it happen. There are so many good results and the Hare Krishna's are good people, good human beings. They are well behaved and very pious and they love their neighbours. Just like the bible says 'love thy neighbour as thy self and thou shall not kill' the bible says.

We are the ones following that and so our devotee, he was asked that question in India 'why did you give up your religion? You were Christian and now you have become a Hare Krishna, Hindu.' He said 'no no no I have not become a Hindu!

I have become a better Christian. Before this I had heard that thou shall not kill but I was killing or someone else was killing for me.

Turkey on thanks giving, but I don't do that anymore. Our bible says 'love thy Lord with all thy heart and all thy soul and all thy strength. And now I know the Lord and I am loving the Lord and serving the Lord with all my heart and all my strength. So I was Christian in name only but now I have become a better Christian.'

In the Quran you will find ninety nine names of god, Allah. So their rosary, so their japa beads has ninety nine beads to chant the names of Allah. Hallelujah, no? So this Hallelujah has made their name be hallowed or glorified, so like that. So all religions talk of chanting the holy names of the Lord. Allah Akbar, you have heard this?

In the mosque they pray five times a day and they say 'Allah Akbar, god is great.' Allah means god who is great. So that is fine that the Lord is great. Prabhupada said that 'yes they say that god is great but how is he great? What makes him great? They cannot say so much.' A Muslim also means one who is surrendered unto god and if that is the understanding then we are Muslims also as we are surrendered unto God.

Hari Hari

Nitai Gaura Prem Anande Hari Haribol.

Life time achievement award

Life time achievement award

Pune

10 February 2020

Prabhupada used to say, 'Even Hippies have become Happies. Once, those who were Hippies, became HAPPIES.' So, there is much to say. Talks related to Lord Ananta are Ananta, unlimited.

Thanks to all for your presence and for accepting me as one of you and for this honor and award etc. In fact this is the honor of the Lord or the honor of India. Or this honor is of our, we can say Bharat-ratna (the jewel of India), Bhakti Vedanta Swami Srila Prabhupada, he was the gem. He understood India, the wealth of India. Therefore Prabhupada used to, 'I haven't come here in your country to take something.' So far whoever came, the politicians, scientists, etc, they came to take something. 'Give to us, give to us!'

Therefore our country at one time, now gradually the situation or their thinking or acceptance is changing. But, they used to ask me also, 'From where you have come?' 'Oh! India!' 'Oh! That beggar's country? You came from that beggar's country?' Such is the publicity, image, because whenever we went, we went to take something. Give us loan, give us computer, and this and that. 'That beggar's country?' But Prabhupada used to say, 'I have not come here to take anything. I have come to GIVE you. Take this wealth of our country.' He, the Bharat-ratna Bhaktivedant Srila Prabhupada, understood the glories of this country, the real wealth of this country.

It is very necessary, technological point of view, the west countries are advanced. Prabhupada used to say, 'But they are blind. Indians are having eyes, little eyesight, but they are lame.' Prabhupada used to talk about 'Andha-pangu-nyaya', the logic of blind and lame. One is blind and another one is lame. They both want to go to one place, so what they can do? One who is lame can sit on the shoulder (of the blind). This lame man will show the way and the blind will walk. In this way they both could help each other. Technology, science and this and that of the West and the culture and religion of the East, or India, combination of these two, friendship of these two,

they could help each other. And they should do so.

Bharata bhumite manunya-janma haila yara
janma sarthaka kari' kara para-upakara [Cc. Adi 9.41]

Si Krsna Caitanya Mahaprabhu said, 'if we have taken birth in India and want to make our life successful, then what we have to do? Kari' kara para-upakara, do para upakara, do well to others. Don't only take but also give. So, that which we have with us to give, give Krsna, give Bhagavad Gita.

Here also we have our ISKCON's temple. We have thousand temples all over the world. It is here in Puna also. Today only discussion was going on. Our Puna temple, in the month of December, that month in which comes appearance day of Bhagavad Gita, that month in which Lord gave the instructions of Bhagavad Gita,

dharma-ksetre kuru-ksetre

In that month our temple devotees as well as congregation devotees, many of them are present here, all together they distributed 3,14,000 Bhagavad Gitas in one month. This is the score of one temple. Of course, this year ISKCON Pune is number one in the world. We have inter-temple competition. In this competition, through all over the world, in book distribution, our ISKCON Puna temple won. Here, Radhesyama Prabhu is the temple president. He is M Tech and what not. He is highly educated youth.

Our international society for Krsna consciousness is doing the work of character development of the highly educated youths. Quality of the person, qualified person is required. There is no need of reducing the quantity. It is the misconception that we will become more prosperous, everyone will get more food and home and more clothes and roads and more water if the quantity will be less. This is misconception. Un till we are selfish, till then, if we will keep reducing the quantity more and more and when by the end there be only two persons left on

the earth, then also what they both will say? Two is too many. How many should be there? Only one, and that one is me. This aham, selfishness, is the enemy.

So the character development work, developing qualities, this work is being done by the International Society for Krsna Consciousness. And their news, news of their work and news of truth, news of Gita, Bhagavat, Prabhupada Ghat which is established in Pandharpur, or there are goshalas and Harinama Sankirtana is going on and this and that, so many news. Our great grandfather, Bhakti Siddhant Saraswati Thakur, used to say, 'there are so many spiritual news that we can publish newspapers at every minute.' There are so many good news; the best news!

So, let all of us together serve the Lord, let us serve the souls of the Lord; not only service to the bodies of the living entities, not the senses but the souls. Then that soul will become happy, will become happy, will become devotee and then ultimately by attaining the Lord, amhi jato amuchya hava, I am going back to Godhead, this will also take place. And then after reaching there, deva deyila visava, we will live peacefully. So our home is like this, where the Lord lives and we are His children, Vithu maza lekurwala.

So, we are trying to do such kind of guidance and preaching; let us do this work together, work of dharma, religion, establishment of religion. When there will be establishment of religion then,

dharmo raksati raksitah (Manu Smrti)

If the religion is saved then only that religion will save us. Otherwise the world is facing very difficult situations and they have no solutions. There is solution, solution is Gita; solution is in Bhagavatam. You have no solution, actors and politicians of now a day they have no clue. God knows, His devotees know. They are scientists. One who understands

Bhagavad Gita is scientist in real sense. Gita Bhagavatam is sastra, idam sastram. Not only chemistry is sastra, and not only bhugol (Geology) and khagol (cosmology), but it is a big gol, zero. There should be one. And in front of 'one' when one zero comes then it becomes ten and with two zeros it becomes hundred. But if there is no 'one' then these zeros together will become a BIG ZERO. Then how come we are hero, Zero!

So, this is the honor of all of you, honor of all living beings, it is the part of Lord's glorifications. Otherwise everything is opulence of Maya. How can the living being be saved from the clutches of Maya? This is the question. And there are answers to this question. So the International Society for Krsna Consciousness is letting everyone know all these answers to all over the world,

sarvatra pracar hoibe mora nama

Lord caitanya said, 'My Holy Name will be heard in every town and village of the world.') [CB Antya-khanda 4.126]

Okay thank you. Let one time say everyone together, raise your hands and say loudly,

'Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare'!