

# Nityananda Trayodasi Class

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14th February 2022

om ajnana timirandhasya jnananjana salakaya  
caksur unmilitam yena tasmai sri gurave namah  
sri caitanya mano 'bhistam sthapitam yena bhu tale  
svayam rupah kada mahyam dadati sva padantikam

ajanu lambita bhujau kanakavadhatau  
sankirtanaika pitarau kamalayataksau  
visvambharau dvija varau yuga dharma palau  
vande jagat priyakaro karunavatarau

Translation

I offer my respects unto Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, whose arms extend down to Their knees, who have golden yellow complexions, and who inaugurated the congregational chanting of the Holy Names. Their eyes resemble the petals of a lotus; They are the maintainers of all living entities; They are the best of brahmanas, the protectors of religious principles for this age, the benefactors of the universe, and the most merciful of all incarnations. (Caitanya bhagavata 1.1.1)

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

Gaura prem anande hari haribol. Today is the appearance day of lord Nityananda and on this mahotsava, great festival day of Nityananda Trayodasi Iskcon Noida ki jai!

We will also say Iskcon Aravade and Iskcon Ujjain ki jai, Iskcon Tirupati ki jai and Iskcon Ekachakra Gram ki jai.

I am saying Iskcon ki jai to all these Iskcon centres because today on the day of Nityananda Troyodasi all these temples had their opening festival previously and I have attended all of these festivals. So just like Iskcon Noida temple opening- Sri Radha Govindadev ki jai. Only by the mercy of lord Nityananda have all these temples been opened and that too according to the auspicious times and circumstances.

So I have already said that even in Ekachakra Gram the temple opening was a few years ago. This Ekachakra Gram is the Dham where lord Nityananda appeared and here also Iskcon has opened a temple- Sri Gaura Nitai ki jai! So when the deities over there, Sri Radha Vrindavan Chandra were being installed a few years back then I also stayed back at Ekachakra Gram.

This is a great day and why would it not be because Nityananda Prabhu himself is so great as he is lord Balaram himself and is lord Balaram not great? There is no one greater, or more glorious or magnanimous in this world.

mattah para tram na 'nyat  
Kincaid asti dhananjaya  
mayi sarvam idam protam?sutre manigana iva

Translation

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string.

So the Lord himself is saying here that 'you will not find anybody greater than me.' So there are two of them, there is Krishna and there is Balaram and although they separate they are essentially one so they again become two as Krishna and Balaram. Balaram hoila Nitai. So lord Balaram has become Nityananda Prabhu on this day in 1474.

These are all historical facts, things which have previously

happened and we have the facts here and we have every detail. The year was 1474 in the month of Magh, January to February in the Shukla Paksha – bright fortnight of the moon. Also it was the day of Trayodasi, the thirteenth day and that is today. Lord Nityananda appeared today and also the place of his appearance is there and it is called Nitai badi.

We call this his birth but actually it is not like an ordinary birth which the lord takes like the living entities do. Lord Nityananda is a-janma, birth less because he does not take birth and yet he is still being born and taking birth. That place where he took birth is here even today and I have been there many times and I have seen this birth place. By that place there is a lake which is called Padmavati Kunda and why is it called this?

Lord Nityananda's mother was Padmavati and she gave birth to the lord and his father was Sri Hadai Pandit who cannot be an ordinary personality. The lord does not become the son of any ordinary person. The lord is Nitya which means always, and Ananda is bliss and so the lord is always blissful and also he plunders this bliss from the devotees.

ha ha prabhu nityananda, premananda sukhi  
kripabalokana koro ami boro duhkhi

Translation

My dear Lord Nityananda, You are always joyful in spiritual bliss. Since You always appear very happy, I have come to You because I am most unhappy. If You kindly put Your glance over me, then I may also become happy.

(Savarana sri gaura pada padme, Narottama das)

We were just singing this bhajan. So the lord's father is there and over there the Yamuna also flows. Yamuna Maiya ki jai! So today the lord appeared in this dham, Ekachakra Gram. The people of this material world do not realise or understand the lord's birth and activities. They do not even have any

basic knowledge of the lord so what to say about understanding the lord's birth?

But the demigods know and not only do they know but they are the ones who pray for the lord's appearance and the lord then says 'yes, yes. I am going to take birth in the material world very soon.' The demigods know when the lord will appear and where he will appear. They get this information and they appear where and when the lord takes his birth like Ekachakra Gram.

yambrahma varunendra rudra marutah stunvati divyai stavai

Translation

Prostrations to that Lord Narayana whom the Lord Brahma, Varunadeva, Indra, Lord Rudra and Maruta devas pray with divine hymns

(Gita dhyana sloka 9)

They sing this Stuti and there is pushpavristhi where flowers are showered from the sky upon the lord and so many musical instruments are playing. So amongst all this, a welcome was being made today in the year 1474 in Ekachakra Gram. There are so many things to say and I am a fallen living entity so how much can I say with just one mouth? That too in a limited amount of time.

The pastimes the lord in Dwapara Yuga with lord Krishna which lord Krishna and Balaram played together in Dwapara Yuga in Vrindavan and then later in Mathura, all these pastimes were being played like child's play. These were being performed for the sake of the residents of Vrindavan and later Mathura and the residents were being shown the different pastimes of their lordships.

Who were the lord's playing these pastimes with? Children are always playing with friends of the same age and we know this by observation. So in the same way when Nityananda Prabhu was just a child he would play. His play was a exhibition of his

own pastimes that had already been performed in dwapara yuga and also he would act out the pastimes of lord Rama from treta yuga.

From whenever Vamana lila had taken place, the lord recalled that and played that pastime also as well as the pastimes of Parasuram. All these pastimes were performed with children who were residents of Ekachakra Gram. They were playing as the friends of the lord and they were all the previous cowherd boys of Krishna lila. So alongside them the lord would perform these pastimes of playing based upon the former pastimes that he had performed as the supreme personality of godhead.

They would play and enact these pastimes all day, there was no other play so they would not play cricket or kabaddi (an Indian sport). There was no playing computer games, no. He would play his own pastimes and only Nityananda Prabhu knew the stories of all these pastimes and therefore you can call him the story writer. Just like when there is a drama performance it is called a play or an act. So the writer of these dramas or plays was lord Nityananda Prabhu himself.

The director was also Nityananda Prabhu and he was also the leading actor. For others who may have needed make up, he would be the make up artist putting make up on their face and so like this everyday they would play. This is the description given in Chaitanya Bhagavad and like this Vrindavan Das Thakur is describing the pastimes of Ekachakra Gram.

There are pastimes of lord Krishna and lord Rama. There are pastimes of lord Parasurama and Vamana and all these pastimes and how they were performed is all described in Chaitanya Bhagavad. These are the games the lord played with the boys and his friends were all cowherd boys. They would spend most of their time in the company of lord Nityananda and sometimes they would even have overnight stays with the lord.

The parents of these boys had no problems and no issues about

this. There were never any complaints about the fact that their boys were constantly playing with the lord and actually they were happy that their children were associates of lord Nityananda and were staying with him all the time. In this way the whole of Ekachakra Gram loved Nityananda Prabhu and indeed he was the sweet darling of all the residents of Ekachakra Gram.

He was no doubt a friend of the boys of the same age but even the elder persons loved him so much- everyone loved him so much. We cannot talk about all these pastimes but when they all asked the lord, 'how do you know all these pastimes, who has taught you all the pastimes of lord Krishna and pastimes of lord Rama?'

So the lord replied 'these are all my own pastimes so how can it be that I don't know them?' He would not say it straight forwardly that I am the same Balaram and in treta yuga I was Lakshman but he would answer like this and say that 'these pastimes are my own and I have performed all these previously in the past yugas. That is why I know these pastimes very well.'

When these pastimes were going on one day it so happened that Chaitanya Mahaprabhu, Nimai was born in Mayapur, Navadvipa and lord Nityananda understood this. He therefore immediately started shouting loudly 'Nimai! Nimai!' Also he started shouting

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

His cried penetrated through the whole universe and in this way Nityananda Prabhu welcomed Gauranga Mahaprabhu. 'Welcome, welcome! I have already reached here on this earth planet and now you have come too. Welcome.' So gradually he wanted to

join Gauranga Mahaprabhu and just like it is difficult to separate Krishna and Balaram who are always together, lord Nityananda and Gauranga Mahaprabhu are the same and therefore they appeared in the same place.

Lord Rama and Lakshman were born in the same palace and when they were Krishna Balaram, Balaram was born in Gokul and as soon as Krishna was born he went there within one night because he could not keep away from lord Balaram. 'Take me too, take me also!' 'Where do you want to go?' 'To Gokul where Balaram is.'

So within the very same night of lord Krishna's birth they were together. In this pastime it is a little bit different and also lord Nityananda has been born in another place and that too quite some time before lord Chaitanya. But as soon as he found out that Chaitanya Mahaprabhu had appeared on this earth he wanted to come to him, to meet him and wanted to be with him and play with him.

Together they are going to play some pastimes, some games and those pastimes are of dancing and kirtan.

dharmā samsthāpanārthaya  
sambhavamī yuge yuge

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  
(BG 4.8)

So lord Krishna is saying that he appears to reestablish the principles of religion and lord Balaram is saying this too as he also comes at this time and so in this way we can see that Krishna Balaram are not different from one another. So they will both together reestablish the religious principles in kali yuga.

ajanu lambita bhujau kanakavadhatau  
sankirtanaika pitarau kamalayataksau  
visvambharau dvija varau yuga dharma palau  
vande jagat priyakaro karunavatarau

#### Translation

I offer my respects unto Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, whose arms extend down to Their knees, who have golden yellow complexions, and who inaugurated the congregational chanting of the Holy Names. Their eyes resemble the petals of a lotus; They are the maintainers of all living entities; They are the best of brahmanas, the protectors of religious principles for this age, the benefactors of the universe, and the most merciful of all incarnations. (Caitanya bhagavata 1.1.1)

What has been said here? Karunavatarau. There are two incarnations of mercy. Krishna has become Gauranga and Balaram has become Nityananda and these two lords are the incarnations of mercy, Gauranga and Nityananda. This is the same as saying who is Dauji's brother? Krishna Kahnaiya is Dauji Balaram's brother.

So in kali yuga this Dauji Balaram has appeared as Nityananda Prabhu and the religious principle of this age is the chanting of the lords holy names. So both these lords have come together to propagate the religious principles. So lord Nityananda Prabhu is still in Ekachakra Gram but as soon as he hears that Gauranga has arrived he is getting ready to leave Ekachakra Gram. He has to move on and as he is desiring this, to move on from Ekachakra, what happens?

The lord has many energies and amongst them the energy displayed here is his will. Whatever he desires happens by his own will and that certain energy of his acts accordingly. There is also his lila shakti, his pastime energy which is called yoga maya and she makes all the arrangements according to the lord's desire. So lord Nityananda desired to leave

Ekachakra Gram and gradually approach Mahaprabhu so they could both together propagate the principles of religion further.

So you could say that in the final pastimes of the lord in Ekachakra Gram, one great saintly personality, a sannyasi comes there and he becomes the guest of Hadai Pandit and Padmavati. He is welcomed with much respect and all arrangements are elaborately made for his stay. His meal is ready and they ask him to please (cut).

This is a very difficult situation but Hadai Pandit realises that he has to agree to what the sannyasi has requested from him. 'Yes, this boy is now yours and we give him to you.' They certainly did not have a desire to give their darling son to this travelling sannyasi and also this had happened before in treta yuga. When sage Vishvamitra had arrived, as you all know, he had something he wanted.

What is it he wanted? 'I want Rama and Lakshman.' So Vishvamitra in treta yuga and this travelling sannyasi in kali yuga are asking for the same thing. There, Vishvamitra wanted the sons of king Dashratha and over here this travelling mendicant wants Hadai Pandit's son. At that time he was Lakshman and now he is Nityananda. So at that time king Dashrath with a heavy heart said, 'yes, you can take Rama and Lakshman, do as you desire.'

So the same thing happens here with lord Nityananda and the lord is now leaving but he doesn't want to go straight away to lord Gauranga Mahaprabhu. He first wants to see Gauranga or Nimai become older. 'Let him grow into a young man. At the moment he is just a child or youth and after all he is a scholar. He is known as Nimai Pandit and he teaches sastra but he does not as yet perform bhakti, devotional service.'

Lord Nityananda wanted to see that 'when the lord is a devotee, a preacher of bhakti and his spiritual master Iswara puri will give him the maha mantra

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

Then Gauranga will start his pastimes of kirtan and dancing, at that time I will join him and we will carry forward further this Sankirtan movement.' So the lord has set off away from Navadvipa and lord Chaitanya Mahaprabhu is twenty years old or so at the meeting of both lords. Then at the age of twenty four Chaitanya Mahaprabhu takes sannyasa and so for four years till the lord takes sannyasa he is propagating the Sankirtan movement everywhere along with lord Nityananda.

udilo aruna puraba bhage,  
dwija mani gora amani jage  
bhakata samuha loiya sathe  
gela nagara braje

tathai tathai bajalo khol  
ghana ghana tahe jhajera rol  
preme dhala dhala sonara anga  
carane nupura baje

#### Translation

When the rising sun appeared in the East, the jewel of the twice-born, Lord Gaurasundara, awakened, and, taking His devotees with Him, He went all over the countryside towns and villages

They played the mridanga, and the cymbals chimed in time. Lord Gauranga's shimmering golden features danced, and His footbells jingled  
(Bhajan Bhaktivinode Thakur)

In the kirtan of Chaitanya Mahaprabhu there were devotees who were also dancers and they would dance throughout the whole kirtan. Nityananda Prabhu was also a leading dancer and in this way Gaura and Nityananda stayed together and together

they preached Nama Sankirtan. There were many pastimes performed during this time like when they went to the home of Chand Kazi along with a tumultuous kirtan.

Chand Kazi was against the Sankirtan movement and was trying his best to stop the Sankirtan movement of Chaitanya Mahaprabhu. 'Who is this Chand Kazi to stop our kirtan?! Kirtan will not stop!' So with a great kirtan party and with a maha kirtan, lord Chaitanya and Nityananda went along with Advaita Acharya m and thousands of persons who joined them from who knows where?

There were not so many people in the whole of Bengal or Nawadvipa, that many people had gathered there and not just ordinary people but the demigods in the guise of ordinary people reached this party. Such a wonderful kirtan took place which lord Chaitanya Mahaprabhu and Nityananda prabhu were leading. Whenever there is any trouble or obstacle in preaching the holy names and devotional service of the lord, the lord himself destroys these obstacles.

So Gauranga and Nityananda Prabhu were all destroyers of such obstacles and actually we know that Nityananda Prabhu is Adi Guru, the original spiritual master just as lord Balaram is. He is Guru Tattva and the original adi guru as lord Balaram and lord Nityananda is non different from him. So this guru was given an order by lord Chaitanya which was

suno suno nityananda, suno haridas  
sarvatra amar ajna koro ho prakas prati ghare ghare giya koro  
ei bhiksa  
bolo `krsna', bhajo krsna, koro krsna-siksa iha bai arna  
boliba,  
bolaiba dina-avasane asi' amare kohiba

Translation

Listen, listen, Nityananda! Listen, Haridasa! Make My command known everywhere! Go from house to house and beg from all the

residents, 'Please chant Krsna's name, worship Krsna, and teach others to follow Krsna's instructions.' Do not speak, or cause anyone to speak, anything other than this.

(Caitanya-bhagavata Madhya-Lila 13.8-9)

'Everyone must chant by my order!'

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

Everyone must speak about Krishna and read Bhagavad Gita. So hear the lord is making three points which are worship of Krishna, hearing the message of Bhagavad Gita and Bhagavatam and kirtan of Hare Krishna. 'Go to each and every home and preach this message of Krishna,' lord Chaitanya ordered lord Nityananda. Therefore

nadiya godrume nityananda mahajana  
patiyache nam hatta jivera karata

Translation

In the land of Nadiya, on the island of Godruma, the magnanimous Lord Nityananda has opened up the Marketplace of the Holy Name, meant for the deliverance of all fallen souls  
(Bhaktivinode Thakur Bhajan)

Bhaktivinode Thakur has written here about Nama Hatta Prachar, the marketplace of the holy name and the founder of this marketplace is Nityananda Prabhu who preached devotional service and who maintained this preaching. The pastime of the deliverance of Jagai and Madhai is related to this preaching mission of lord Nityananda.

The lord's preaching partner was Haridas Thakur, and who is this Haridas? He is Brahma Haridas and this implies that lord Brahma from the trinity of Brahma, vishnu and Shiva became Haridas Thakur or Brahma Haridas. He was the preaching partner

of Nityananda Prabhu and so this was a team and hence this preaching was a team effort. So once they both together had set off on their usual preaching mission when they came across Jagai and Madhai.

They tried to preach to them but were not getting any success in doing so but they still were not giving up in their attempts to preach to these two dacoits. 'If we can convert these two then our lord's name will become even more great.' Because of Gauranga Mahaprabhu many unworthy persons were getting liberated and so Nityananda Prabhu was thinking 'if Jagai and Madhai who are so sinful and low, if they can be delivered then our lord's name will become all the more great.'

People will then say 'such low persons are now liberated?! Wow! It will be the talk of the town!' This is exactly what has happened, right? Jagai and Madhai were delivered five hundred years ago and right now we are sitting here meditating upon this pastime and thinking about it and remembering it. Along with this the names of Gauranga Mahaprabhu and Nityananda Prabhu's names are being further glorified.

That day lord Nityananda was indeed successful and Jagai and Madhai made some serious offences as they were drinking wine from a clay pot or container or bottle and then that very thing they threw on lord Nityananda. As soon as they did so, there came blood flowing from the body of lord Nityananda, from his head. When lord Chaitanya Mahaprabhu found out about this he called immediately for his Sudarshan Chakra.

The lord cannot tolerate Vaishnava Aparadha, and this is an offence at the lotus feet of the greatest Vaishnava lord Nityananda. Here lord Nityananda is playing the role of a Vaishnava in these pastimes. 'Who is the offender at the feet of lord Nityananda? Whether it be Jagai or Madhai or both of them, what will I do now? With my Sudarshan Chakra I will finish these two sinful offenders!'

So lord Chaitanya Mahaprabhu himself has reached that place and there lord Nityananda Prabhu stops him from using the Sudarshan Chakra. 'No, no. In this yuga to kill the sinful living entities you will not use any weapons. You will not use bow and arrow or a mace or Sudarshan Chakra.' Lord Parashurama used an axe so like this lord Nityananda is saying 'oh lord, you will not use any weapon.'

Nityananda Prabhu is reminding lord Chaitanya Mahaprabhu in this way and he says further 'if you want to destroy the sinners then how will you do so?'

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

So the lord saved Jagai and Madhai's life and we could say he gave them a second life. They both came to the lord's shelter and they promised that 'from today we will give up all our sinful activities. No more meat eating or intoxication and no more gambling or illicit connections. We will give up these four great sinful activities of kali yuga. We take this vow and so please give us protection.'

Lord Gauranga and Nityananda Prabhu gave the shelter of the holy name to Jagai and Madhai.

dina hina jata chilo, hari name uddharilo,  
tara sakshi jagai madhai

Translation

The holy name delivered all those souls who were lowly and wretched. The two sinners Jagai and Madhai are evidence of this

(Ishta deve vijnapti, Prarthana Narottama das thakur)

So the greatest of sinners will be delivered and who will deliver them? Hari name uddharilo. The holy name will deliver

them! 'So you may say this but is there any proof of it?' Someone may ask like this. 'Yes, yes we have that proof. The witnesses to this mercy are Jagai and Madhai,' Narottama das thakur is saying this. 'Tara sakshi jagai madhai. When Jagai and Madhai can be delivered by the holy name then is there any doubt which that can be left?'

They were famous as the most sinful men and so sinful they were that even upon seeking for a more wretched sinner, you would not be able to find one. This is how wretched they were and so if the holy names can deliver that Jagai and Madhai then wherever they may be in this material world, the holy name will deliver all other sinful persons.

The lords Gaura and Nityananda and their team proved this statement and along with this a prophecy had been made

p?thivite ache yata nagaradi grama  
sarvatra pracara haibe mora nama

Translation

In every town and village, the chanting of My name will be heard

C.C Antya 1.117)

This Sankirtan movement was started in Navadvipa Mayapur and it will reach every town and village, wherever on this earth any sinful man may be hiding, all these persons will be delivered by the holy names. The founding fathers of this Sankirtan movement are both Gauranga Mahaprabhu and Nityananda Prabhu and this is the religious principle which they have given us.

dharma sansthapanarthaya sambhavami yuge yuge

Translation

To protect the righteous, to annihilate the wicked, and to reestablish the principles of dharma I appear on this earth, age after age

On this day lord Nityananda Prabhu appeared and following him lord Chaitanya Mahaprabhu appeared and together they are the founding fathers, having inaugurated this Hare Krishna or Hari Nama Dharma you could say. They have started the Gaudiya Vaishnava lineage and they have given form to devotional service unto lord Sri Krishna.

This Hare Krishna movement, Iskcon's founder acharya is Srila Prabhupada. So whatever is happening is what was predicted by lord Chaitanya Mahaprabhu and lord Nityananda and just like in the pastime of Jagai and Madhai they were delivered by the mercy of lord Nityananda and the holy name, this is happening everywhere and many sinful people are being delivered like this.

This preaching is happening in Noida as well and we can call it the greatest philanthropic work and we have to take it more further. Along with the temple openings of Iskcon centres and the installation of the deities, lord Nityananda has also come and he has come to Noida. He has in this way become a resident of Noida and with him Chaitanya Mahaprabhu is here also and with them are Sri Sri Radha Govinda Dev.

Both of the lords are devotees because Chaitanya Mahaprabhu has become a devotee and lord Nityananda Prabhu also has become a devotee. Both of them are the supreme lord

Krsnas tu bhagavan svayam

Translation

Krishna is the supreme personality of godhead  
(SB 1.3.28)

And so Gaura Nitai both have become devotees and who do they worship? They worship Radha Govinda and when they were present here on earth they were themselves performing Sankirtan and this is a form of devotional service.

Sravanam kirtanam visnoh

smaranam pada sevanam  
arcanam vandanan dasyam  
sakhyam atma nivedanam

#### Translation

Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Vi??u, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service

(SB 7.5.23)

This sravan and kirtan, hearing and chanting is devotional service and so lord Balaram performed this devotional service and became a devotee and so whose devotee is lord Nityananda? Radha Govinda's devotee and he is the devotee of Jagannatha. Jagannatha Baladev Subhadra Maiya ki jai.

So the lords stayed in Jagannatha Puri as well and there are many pastimes which took place there, pastimes of lord Nityananda and Gauranga Mahaprabhu. There are many kirtan pastimes during Jagannatha Rathayatra of the two lords and along with Radha Govinda and Jagannatha Baladeva and Subhadra Maharani, Sri Sri Gaura Nitai have been installed here in Noida.

On the day of today these deities were installed and how many years ago was this? Okay eight years ago so today is the eighth anniversary. So I am seeing now that there is a big crowd in the darshan tent today and every year I used to be there also and I am there in spirit today also although you are seeing me via zoom and I am seeing you right there. (shouts of Haribol).

So I have become a part of Iskcon Noida at this time of the installation anniversary celebrations by speaking and hearing the pastimes and glories of lord Nityananda. I have become a limb of this temple and this is my service for this festival. So the festival and celebration is throughout the whole day, whether you are in Noida or NCR. If you have not yet reached then do so quickly and loot the Ananda, the joy which lord Nityananda is giving out to one and all.

If you can loot this joy then do so and with all these festivities there is Harinam and the bhajan is that one is throwing jewels and diamonds of the holy name of lord Rama. So during Harinam there will be distribution of the jewels of the name of lord Rama and you know all this anyway. During today's Japa talk there was an interview on television and someone from Benares were being interviewed.

So they were asked 'so what did you see in Noida during all your sightseeing? Did you like Noida, is it nice and clean?' They asked 'is it this or that and what was the best place you saw in Noida that you liked the best?' So the reply of the journalist was 'I liked Iskcon Noida!' This person had gone and seen the whole of Noida and seen everything there but they said that the best place in Noida is Iskcon Noida ki jai!

Well here in Iskcon Noida we have Gaura Nitai and Radha Govinda Deva is here in Noida along with Jagannatha Baladeva and Subhadra Maharani. There are all festivities happening here for Jagannatha and it is so beautiful and well decorated and most importantly, this place will deliver everybody, liberate everybody making everybody a devotee.

Srila Prabhupada ki jai! Gaura prem anande hari haribol.

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# Memories of Srila Prabhupada at Hare Krsna land

**Memories of Srila Prabhupada at Hare Krsna land**

**Occasion: 42 nd anniversary of Sri Sri Radha Rasabihari**

**ISKCON Juhu**

**January 2020 [30:54]**

So, welcome all the assembled devotees, great souls! Prabhupada disciples are also present. We welcome them, haribol. I wasn't sure whether to say Om Namo Bhagavate Vasudevaya, so it's normally sung at katha. I wasn't sure but I thought for sure I will talk about Radha Rasabihari Ki Jai! And we have to talk about Srila Prabhupada and he is a Mahabhagavat. So, it's a katha, Bhagavat katha. So why not sing Om Namo Bhagavate Vasudevaya? That was appropriate? You think also?

Haribol.

So, it is a big occasion today for Radha Rasabihari Temple Juhu Hare Krishna land, Srila Prabhupada's office. As this is the day, forty two years ago when I was there. Some of you anyone else attended? Its 42nd is now and there will be 100 th anniversary and there'll be always a celebration of this occasion, or the anniversary festival of Radha Rasa Bihari Temple opening ki Jai

I did say I was there. Many others were there. Of course, Gopal Krishna Maharaja was there, Giriraj Maharaja more over Sridhar Maharaja was there, Mukunda Maharaja was there. Big international media was invited to cover the event. The Chief Minister of Maharashtra Vasant Dada Patil. He did the opening. And we had some central ministers and it was a big gathering so many were invited. And we were badly missing physical presence of one person. And that was, what do you think that we're missing? Devotees: Srila Prabhupada As yesterday I said

at another gathering I was addressing and I said, we were missing Srila Prabhupada's presence. Srila Prabhupada ki Jai or he was conspicuous by his absence, being conspicuous by someone's presence and being conspicuous by someone's absence so Srila Prabhupada was conspicuous by his absence.

The idea was that temple would be opened by Srila Prabhupada in his presence and Prabhupada had even come to Bombay from London because his health was not good. But instead of going to America, to Gita Nagari, he had to return. Srila Prabhupada attended Janmashtami at Bhaktivedanta manor and next day his Vyas Puja also was celebrated there at London. And then "Bring me back, let's go back, Back home".

Where is Prabhupada's home? Vrindavan. Vrindavan is my home. Mayapur is my place of pilgrimage, place of worship and Bombay is my office. So, he wanted to go to Vrindavan. And month of September 77 Srila Prabhupada was very much here, up there. The fifth floor, which tower is that? Prabhupada tower. Srila Prabhupada ki Jai. This is Prabhupada's tower, whole thing is Prabhupada's of course. Temples also and that tower was one other one also.

One tower is named after Prabhupada. So Prabhupada was at that floor. Prabhupada was not well. During this visit a lot of things that are different for first time kind of we had different experience. There were no more morning walks. So, walking and talking. Japa. Walk Japa talk Japa with Dr. Patel and company, debating and so that was not happening. And 77 September, every morning after walk Srila Prabhupada returned. And we all eagerly awaiting Prabhupada's return, "Prabhupada is coming, Prabhupada is coming." So, always had this spirit, because this was his office.

Doesn't person spend more time in the office than any other place somebody spends time at the home and the other place where he spends a lot of time most of his time is the office. So Srila Prabhupada spent lot of time, lot of time in Bombay,

his office. So many trips. Those days he was spending half time overseas and other half time in India. So he was landing, "Prabhupada is coming, Prabhupada is coming" from Nairobi.

Gopal Krishna Maharaja is coming from Nairobi today I heard. Jayapataka Maharaja is also coming from London today. So, those days, "Prabhupada is coming from his came from yours came from this country, that country that continent, Prabhupada is coming." And then we would be preparing to receive Prabhupada and anticipate to associate with Prabhupada. And morning walks with Srila Prabhupada.

And then Prabhupada returning to the temple after morning was such a great anticipation. So, we were so much conscious of Prabhupada consciousness was very wide spread and very thick in the air, "Prabhupada consciousness." So, as he returned from the morning walk, we used to greet Radha Rasa Bihari and this was all happening during Prabhupada days. Prabhupada tower is underneath. That old temple just cement sheet roof and some poles were supporting and very tiny structure which was even attempted by municipality to demolish, so many things. Memories of Srila Prabhupada! This had become Kurukshetra also. Hare Krishna land was also battlefield land [Laughter] guarding all night long with a gun, literally there were guns.

Prabhupada was in Australia, and he got the news on telephone, Srila Prabhupada was delighted, "Narsimha has killed him." The funeral ceremony they were taking his body to the cremation ground from this road. Ladies satsang was going on in the temple, Mrs. Single had been organizing weekly mahila satsanga, Hare Krishna mahila satsang. So, they were doing kirtana. When they found out who was it, they were all happy.

They were all delighted, there is a celebration. "paritranaya sadhunam vinasaya ca duskrtam Sure, who else Radha Rasa Bihari was behind all this. The battle of Hare Krishna land went on and on and on from 72 onward till literally opening up the

temple. Mr. Shetty was the contractor, he took up the task of building one additional floor to be added. On the top of all the buildings, tenants had occupied, when the construction was going on, one time Prabhupada was doing the inspection, he wanted to check the progress and personally. When he saw Shetty that he was doing this great service, creating accommodations or building accommodations. Then Prabhupada had also declared, "You are building accommodations for devotees and Lord has already made house for you in Vaikuntha." The temple was built and the deities stood mostly all the time till the opening they were they were there. So, Srila Prabhupada would return from morning walks and he greeted Radha Rasa Bihari with folded hands.

He would always bow down, bow down whenever he offered his obeisances to the deities. Even in his old days or ill health Srila Prabhupada he not with folded hands or doing panchang, but every time he did full dandavat. Approved by Srila Prabhupada, we started playing Govindam Adi Purusam recording in the Radha Rasa Bihari temple. Then we would do Guru puja, Srila Prabhupada's guru puja and there were times there was no Guru Puja. Prabhupada founded ISKCON in 66, 67, 68, 69, 70, 71, to all these years there was no guru puja in any Iskcon temple. And one time, as Prabhupada arrived at Santa Cruz Mumbai and Dum, dum Kolkata.

Prabhupada was greeted and worshipped, some puja was offered to him. Aditya mataji something to do, she took some initiative or leadership for this idea and then others joined and we did offer Guru puja short one at the airport and from then we started, we did guru puja at Radha Rasa Bihari temple And the word got out and then whole world started doing guru puja. Others were saying, "Prabhupada accepted Guru puja at Radha Rasa Bihari temple, Bombay, his office" So, a lot of new things were also taking place happening here and there. Bombay's his office some new standards were being followed, whole world was following. Hari, Hari.

And we did kirtans during Guru Puja and very special kirtans, very ecstatic and excited kirtans. And Srila Prabhupada's presence in the presence of course of Radha Rasa Bihari and towards the end of Guru Puja kirtana and Guru puja, Srila Prabhupada used to take lots of flowers and he would throw that at us and then we used to jump to catch those flowers, this side and then that party is jumping and in the middle and that party is jumping to catch some of those flowers on this side. And then adding the further dimension to the excited and ecstatic kirtans. And then Jai Om Vishnu Pada Pramhamsa ki Jai, Ki Jai. And then Srila Prabhupada would begin, "Jaya Radha Madhava Kunja Bihari" Prabhupada playing kartals and Prabhupada, fully absorbed. Occasionally, opening his eyes are some side long, long glance at us sitting at his feet and occasionally we would notice some tears gliding down his cheeks.

As he was with Radha Rasa Bihari while chanting Jaya Radha Madhav. Almost in trance, Prabhupada would sing and then Bhagavatam class.

Then Prabhupada would return to his quarters.

Srila Prabhupada ki jai

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# **Glories of Narottam Das Thakur**

**Glories of Narottam Das Thakur**

**10-10-2017**

**Vrindavan [40:32]**

## Narottam Das Thakur Disappearance day

All those great souls already departed. And he was one of the last ones from the batch left behind and then he wrote this song, feeling very intense separation from all those departed souls.

### **kaha mora swarup rupa kaha sanatan**

He is remembering one by one, this one, that one, that one. Of course, he has mentioned just a few, yet all are on his mind.

### **kaha mora bhatta-juga kaha kaviraj**

Where is that Bhatta juga- Gopal Bhatta and Raghunath Bhatta. Yuga means two, Bhatta juga – where are those two Bhattas? Where is Kaviraj Goswami?

### **eka-kale kotha gela gora nata-raj**

– Where has Nataraj, the best of the dancers, Gauranga, gone?

### **pasane kutibo matha anale pashibo**

– By not getting their association, feeling intense separation, I will rather smash my head against a rock or enter a fire.

What good is this life without the acaryas, my heros.

gauranga gunera nidhi kotha gele pabo – They were all embodiment of the qualities of Gauranga. Where have they gone?

### **se-saba sangira sange je koilo bilas**

### **se-sanga na paiya kande narottama das**

Narottam Das simply weeps. He is ending the song like that because he was not getting their association. We know that he is not only writing like this. I simply weep, but he was weeping all the time, missing them all the time. Anyways, we read, we sing, nothing much happens to us. Today is the

disappearance day of Narottam Das Thakur he left us. We were somewhere at that time but now we know who he was and that he left on this day.

It's a day for lamentation. Disappearance days are lamentation days. Also called shok sabha. The family gathers and that gathering is called shok sabha. Why have we gathered? For lamentation on the departure day, disappearance day. The gathering is called shok sabha.

Krsna comes, Krsna also goes. Prabhupada used to say. We not letting him go. In the month of kartik, forty years ago, we were making a humble appeal to Prabhupada. "Please stay on, please stay on." Then Prabhupada responded. "Krsna also comes and He also goes." Of course, we all cried on the day of departure. Some of us were here. Oh, what a day! Yes, so days like this, departure of previous acaryas are occasions for lamentation and it is also an occasion for harsha shok. Two terms are used. There is shok- lamentation and also harsha.

One thing is there, nithya lila pravishtha jay om Narottam Das Thakur ki.. Jaya!

On this day in the month of Kartik some five hundred years ago. This is Krsna paksha, the first fortnight and Panchami- the fifth day, he departed. Well, he went straight back to join Gauranga.

**Gauranga! ... Gauranga!**

He went back to Gauranga, what is the cause for lamentation? That is also harsha. Lamentation is also there. We are missing him but he went back to the Lord and he is happy. So, we could also be happy. Also, the cause for our happiness or joy is the whole caritra whole life and teaching of these acaryas, what they have left behind.

We could study their life and study their teachings. Anybody interested in self-realization here? Several are. Oh! Big

surprise. Gaur Kishor Das Babaji used to ask, “Are there any person interested in self-realisation?” and as they raised their hands then he used to say: “Do you have five annas?” ‘Anna’ is like thirty paisa. Hundred paisa – one rupee. So, if you have some thirty paisa then you could purchase Narottam Das Thakur’s two poetries. The first one is prarthana and the second is Prem Bhakti Chandrika. You buy these two books with five annas. You read, recite, study and you will realize.

Srila Bhakti Siddanta Sarasvati Thakur also always encouraged his followers to sing and recite the songs of Narottam Das Thakur and Srila Prabhupada ki... Jaya.

Srila Prabhupada gave us in ISKCON, songs mostly of Narottam Das Thakur and Bhakti Vinod Thakur. Most of the songs that we sing globally are songs of,

**sri guru charana padma kevala bhakthi sadma**

Which song is this? In fact, this is the first song in the Prem Bhakti Chandrika, when you open that book and there are many other songs.

**gauranga bolite habe pulaka sarira**

These songs of Narottam Das Thakur are compared to the Vedas. It is Vedavani. He sends us Vedas in the form of a song. Then they become a little easier to understand. The Vedas are in Sanskrit and he complied them in Sanskrit or Bengali. Then it becomes accessible and you could sing also. Songs are easier to recite and also especially to remember. It is called Padya. Vedic literature is divided into two parts. One is Gadya, the other is Padya. Its poetry and prose. Most of Vedic literature is in poetry form. In the fifth Canto of Bhagavtam, Sukdev Goswami has some presented some Gadya there. It is even difficult to read the fifth Canto verse. We struggle to read and recite.

So, it’s also a cause for joy that such a personality has left

wealth behind. Each acarya has contributed. And Narottam, he was 'uttam'. He was the best among the Naras. Amongst the humans, he was the best. He was also very beautiful to look at with his arms reaching his knees. Like Sukdev Goswami or Uddhav, there are some devotees. He was a very handsome person. So, he was born in Khechari gram on the banks of Padmavati, I think it is a branch of Ganga. It gets named Padmavati there. A few years ago, I had an opportunity. Has anyone been to Kheturi gram? I have also been there and visited the birthplace.

He was a Prince. Krishnananda Datta was the king. His son was the prince of the country.

Kheturi gram is in Bangladesh. On the one bank is Bangladesh and you could swim across and reach India. Other side, there is no immigration, no passport controls. You could just swim across and enter India there.

So, as Sri Krsna Caitanya Mahaprabhu was visiting Ramkeli one time, visiting Rupa, and Sanatana. Caitanya Mahaprabhu had gone to the Padmavati river and He was looking into the crystal clear water and then He just started shouting. Narottam, Narottam, Narottam. All those that were around him were surprised and were wondering what's going on and why is he saying Narottam.

Caitanya Mahaprabhu saw in advance that Narottam would be appearing there in Kheturi gram. Caitanya Mahaprabhu kind of predicted the appearance of Narottam. The year Caitanya Mahaprabhu departed 1534 in the same year maybe within one year of Caitanya Mahaprabhu's departure to His own abode, Narottam appeared.

That time he started addressing the river Padmavati. He said: "I am going to make some deposits of Krsna Prem. I will leave this treasure with you. You hand it to a great personality, a special personality." Padmavati: "Okay, how will I recognize

the great personality that you are talking about?" Mahaprabhu: "As soon as he enters your water, you will get flooded. Water will overflow. There will be no rain or anything of that sort. As soon as this person enters, your water will begin flooding and overflowing, then you will know, this is the person."

So Narottam was growing and growing. Many things were happening. Then when he was a teenager, Nityananda Prabhu appeared in the dream instructing Narottam Das Thakur to go and take a bath in the waters of river Padmavati and as Narottam did that and her water started flooding and Padmavati immediately realized that this is the person. Then she departed all the wealth, Krsna Prema that was left with her. As Narottam Das Thakur emerged from the celestial waters of Padmavati, he was transformed. From that time, he looked even more effulgent and beautiful, and his consciousness was fully aroused. He had practically become a madman. He started crying, feeling separation from the divine couple, Radha and Krsna. He was gone pagal, your son has become a madman.

He has no attraction for wealth or anything material. The parents were worried that he may just take off. So, he was kind of locked up, with guards around. He was under house arrest. His popularity was spreading all around. Even the governor of that state had heard the glories of Narottam. He was just a young man, teenager, yet glorious. He wanted to see, have an audience with the Governor. So, a meeting was set and Narottam took advantage of this and he left home. He went straight to Vrindavan dhama.

**Vrindavan dhama ki.. jaya!**

He wanted to meet Rupa and Sanatana. When he was reaching Mathura then he came to know that Rupa was no more and Sanatana was no more. Right there he was thinking of giving up his body. And then he wrote this song. What good is my life? He was thinking of committing suicide. Such is the affection of Narottam Das Thakur for all the acaryas, associated with

Sri Krsna Caitanya Mahaprabhu and of course they also had so much affection for him. If we could take note of those loving dealings.

In Vrindavan or wherever or Mayapur or Jagannath Puri. Their dealings were priti lakshanam. A lot of priti was being expressed in their dealings, very friendly.

**dadati pratigrhnati**

**guhyam akhyati prcchati**

**bhunkte bhojayate caiva**

**sad-vidham priti-laksanam [N0I verse 4]**

They would do this all the time. Confidentially and sharing their thought and minds. As he was thinking of committing suicide then Rupa Goswami appeared in the dream and pacified him. Rupa Goswami was no more in Vrindavana, so he appeared in the dream.

So, Narottam Das Thakur enters Vrindavan and Srinivas Acarya somehow he was feeling very happy, and was wondering: "What is the cause of my happiness? What is making me so happy today." But in the middle of the night. I think again Rupa Goswami appeared in the dream and said. The cause of your happiness is that Narottam Das Thakur has arrived in Vrindavan, tomorrow you will have the good fortune to meet this soul. Immediately he got up and ran towards Jiva Goswami to share his dream. Jiva Goswami was delighted to know that Narottam Das Thakur is about to arrive.

And finally, Jiva Goswami met Narottam Das Thakur in Vrindavan. Oh! What a glorious day. Jiva Goswami brought Narottam Das Thakur to the Radha Raman temple and introduced Narottam to Gopal Bhatt Goswami. And then he brought him to Madan Mohan temple. He took him to the Samadhi of Sanatana Goswami and then Narottam couldn't stand it. He was dreaming to meet Sanatana, but he is no more. Then he was brought to Lokanath Goswami and introduced to Lokanath Gosswami. And it

was a wish of Narottam Das Thakur to take initiation from him.

### **lokanath lokera jivan**

So that song sri guru caran, so his Guru Maharaja-lokanath lokera jivan. My Lokanath Goswami is life and soul of people. That's how he was glorifying his spiritual master. He had not yet become his spiritual master. We know how Narottam was serving. How he was hiding and serving. When Lokanath would perform his morning duties and then Narottam would arrive and would cleaned the place, then Lokanath would wonder what's happening.

He was very menial servant. Then Caitanya Mahaprabhu had to instruct Lokanath in a dream because he didn't want many disciples, well he didn't want any. He was reluctant to accept anyone. Caitanya Mahaprabhu instructed: "You initiate Narottam!" Finally, initiation took place and of course Jiva Goswami was the instructing spiritual master. He was the teacher of Narottam, Shyamananda Pandit and Srinivas Acarya. Jiva Goswami was the teacher/ Siksha Guru and after Rupa and Sanatana had left, he was care taker or protector of our Gaudiya Vaishnavism. He was a big scholar, author, and teacher.

One day the class was going on and it was the wish of Jiva Goswami that his students would go on a tour in Vrindavan and right in the middle of their lesson, Raghava Goswami was passing by. He is another great personality. He had a cave in Govardhan. He was saying: "I am going to Vraj mandal.

Vraj mandal parikrama ki... Jaya!"

Then Jiva Goswami said to his student: "Please go." Or maybe he requested to Raghava Goswami: "Please bring my students along with you."

Then as Raghava Goswami gave a tour of Vraja Mandal to Narottam Das Thakur, which is described in a whole scripture

which we use as guide book in Vraj Mandal parikrama.

And then three of them were dispatched for Bengal. Narottam, Shyamananda and Srinivas in a bullock cart loaded with the scriptures. Jiva Goswami had asked them to go. Srila Prabhupada also asked us to go from Mayapur to Bengal. So, I thought this was very similar in the parampara.

Then those books were stolen on the way and Srivas acarya stayed behind to look for the books and he sent Shyamanand to Orrisa and Narottam back to his hometown and he was preaching all over, making disciples. Even big Kings were becoming his followers.

The first Gaur Purnima festival was organized by Narottam Das Thakur in his hometown Kheturi. That was a grand festival and all the Gaudiya Vaishnavs were invited. Janava was leading the show those days she was personally there. Six sets of deities were installed during that Gaur Purnima festival. Narottam Das Thakur was the sponsor, organizer and caretaker and fundraiser and what not. So many elaborate arrangements were made.

Then on Gaur Purnima day something happened. Narottam Das Thakur took the microphone, and as he started singing. You could very easily say amongst other songs he was singing,

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare**

I was going to say, he sang like this. No, no. He certainly did not sing like this. Where the glories of the Lord are chanted, the Lord appears there and that's precisely what happened that day.

All the members of Pancha tattva made their appearance. They had already disappeared, returned to their eternal abode. Yet when Narottam sang on that day, by hearing the calling for the Lord. The Lord could not resist the temptation.

And there was Nityananda and Srivas Acarya and Gadadhar Pandit.". Haribol! He sang like that and attracted the members of the Pancha Tattva.

And then finally. When he wanted to leave this planet. He asked his associates to accompany him to the river Padmavati. So, he said. "Would you please pour water on me? Bath me with the water from the Padmavati river." As they poured the water on him, his body started melting and was transforming in milk, and as they kept pouring more and more water, gradually different parts of his body/ personality was melting and turning into milk. Then finally, there was no more form of Narottam. He had disappeared. Then his followers had collected some of that milk and made a Samadhi. That samadhi became Dugda Samadhi.

Which means milk. There was no body to put into Samadi. So that happened on this day.

**Thirobhava titi ki... Jaya**

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## **Shikshashtak and Panca-tattva**

Panca-tattva

28022019 [1.41.03]

Sravan Utsava

Mayapur

Are you ready for the seminar? Your minds are here or going to the prasadam hall? Going to Bombay, Moscow. So tomorrow is, Panca tattva mahabhishek mahotsava ki jay! Abhishek happens every every day but maha maha-abhishek is happening tomorrow. Panchtattva mahabhishek. This is once a five years. We had 15 years ago when Pancatattvas were installed and we

had it 10 years ago and then 5 years ago. Fifteen years ago, 10 years ago. Ok, no need to 15 years ago 10 years ago, am I saying right? Ten years ago, 5 years ago, this is fifteenth right? This is fifteenth annual. So then I thought of talking little bit about this Panca tattva. That is my topic Panca tattva mahabhishek is happening this year. So why not talk about Panca tattva!

Sri Sri Panca-tattva ki jay!!

**panca-tattvatmakam krsnam bhakta-rupa-svarupakam  
bhaktavataram bhaktakhyam namami bhakta-saktikam [CC Adi lila  
1.14]**

This prayer has been offered by Krsnadas Kaviraj unto Panca-tattva, in the first chapter of Adi Lila of Caitanya Caritamrta wherein he says,

**panca-tattvatmakam krsnam**

Krsna has become panca-tattvatmakam, He is full of panca-tattva. Krsna has become those panca-tattvas, five personalities. They are not all personalities of Godhead, they are others also. That's why he says, panca-tattvatmakam krsnam. Krsna is 'panca-tattvatmakam krsnam bhakta-rupa' who is bhakta-rupa? Sri Krsna Caitanya Mahaprabhu ki jay! He is bhakta-rupa, and who is svarupakam? Nityananda Prabhu is bhakta svarupa. Take note of this, Caitanya Mahaprabhu is bhaktarupa and Nityananda Prabhu is bhakta-svarupa. And bhaktavataram, who is bhaktavatar? Advaita Acarya is bhakta avatar. Advaita Acarya is avatar. Then bhaktavataram bhaktakhyam and there is one bhakta and that is Srivas, he is a bhakta and bhakta-saktikam and one is shakti and who is that? Gadadhara Pandit ki jay! So like this, these are Krsna, Krsna has become all these. Full fledge Krsna, svayamrupa Krsna is Caitanya Mahaprabhu. And svayam-prakash, who is Balarama. Krsna is svayam-rupa and svayam-prakash is Balarama. And that is 'balarama hoile nitai'. And Advaita Acarya is

avatar. There are purusha avataras.

Mahavishnu, He is purusha avatar. Mahavishnu has appeared as Advaita Acarya. He is also considered Sadashiva. From Mahavishnu, one expansion is Sadashiva.

### **devimahesa-hari-dhamasu teshu teshu**

There is Mahesh dhama, in Mahesh dhama, Shiva's dhama there is Sadashiv. So that Sadashiv also appeared as Advaita Acarya. And Narada Muni appeared as Srivasa Thakur and at his residence only namasankirtana started. What does Narada muni do? 'Narayan Narayan Narayan'. He is always chanting, badri narayan narayan narayan narayan....

He also chants radha raman's name. So he used to chanting. Narada muni he has his hand cymbals and veena he is always chanting chanting chanting.

### **narada muni bajay veena radhika raman namne**

So that Narada has appeared as Srivasa Thakur and Caitanya Mahaprabhu started His kirtana in Srivasa angan. Where did He start His kirtana? Srivasa angan. Can you say angan? And stop saying angam. Srivasa angam, angam is something else. Angam is body, angam. So lot of devotees say Srivasa angam. No, Srivasa angan, Srivasa angan. Can you say Srivasa angan? Angan, patangan, kridangan like that ranangan, angan. Then Gadadhara is partial manifestation of Radharani. Radharani doesn't get to be with Krsna all the time because She is female part. She is a gopi. In Krsna's pastimes Radha could only be there for some time, not all the time. Krsna cannot even look at Her. So many social restrictions. So while Krsna is playing His flute and He is returning from pasturing grounds into, gopis are there, Radharani is also. She has taken Her position so that She could have good look at Krsna [let the children play outside please] Hari Hari! So while Krsna is playing His flute and moving forward but His eyes are 'nayaner kone'. He is giving impression, I am looking in the front, I am not looking

at Radharani. But He is ,He wants to look, He wants to look. He is looking, so even Krsna, the Supreme Personality of Godhead has to follow these etiquettes, social restrictions.

You are a young man and you cannot look at the gopis. You cannot look at Radharani. So that Radharani, doesn't get to be with Krsna all the time or Krsna is not even allowed to look Radha all the time but She would like to be with Krsna all the time. She loves to be with Krsna all the time. Ok, ok, ok you could, you could do that. Then She appears as Gadadhara and He is with Krsna, Sri Krsna Caitanya all the time. The other members of the Panca-tattva, other devotees they were not with Caitanya Mahaprabhu from early days.

Nityananda Prabhu appeared in Ekachakra gram dhama ki jay! And then he had travelled also all over India. Then he goes to Vrndavana. He is on the banks of Radhakunda and he finds out. Hey! Lord is appeared and He is appeared in Navadvipa Mayapur ki jay! So he stops his travel and runs rushes to Navadvipa. Hye! I am here. I am here. The Balarama, the way he entered Navadvipa gave some indications of his entrance and presence in Navadvipa Mayapur. Caitanya Mahaprabhu says, "Hey! Go go, find out. Go, find out. Nityananda Prabhu is in town." So devotees had gone looking for Nityananda, but no one could find him. They all returned with not, not at all good news. No no, we couldn't find. We couldn't find. And then Caitanya Mahaprabhu, "Ok, I will find him. I will find him. And then Mahaprabhu left Mayapur Yogapitha. He was not very far away and everyone else followed Him and Caitanya Mahaprabhu entered Nandanacarya's bhavan which is not far from our main entrance. We keep going towards the ghat, Jalangi, just 100 meters. Caitanya Mahaprabhu enters the entrance. There he was!

Nityananda Prabhu. What a great meeting! Hari hari!! Between Nityananda Prabhu and Gauranga. Gauranga Nityananda, Gauranga Nityananda, Gauranga Nityananda. There was reunion, family reunion. Two Lords met and embraced and trembling in ecstasy and shading tears. Nityananda Prabhu was doing abhishek of

Gauranga with the tears coming, gliding down or the torrents of rain tears coming from Nityananda's lotus eyes drowning Gauranga 's transcendental form and from Gauranga's eyes tears, those, they were bathing.

Nityananda and they were on the ground, they were rolling on the ground. They were so excited and ecstatic joyful and there was a celebration of the, as they met, they overwhelmed. And that time Caitanya Mahaprabhu was 20 years old and Nityananda prabhu was 32 years old. From that time onwards they have stayed lot of time together. Hari Hari Hari. [children] Also the Advaita Acarya, he was all the way there from Shantipur and he had migrated from somewhere in Bangladesh presently Bangladesh and migrated to Shantipur and so he was in Shantipur. He would of course come and be with Caitanya Mahaprabhu during those all night kirtana. So I am just making the point that Gadadhara pandit was the one from very birth, from childhood days he was with Caitanya Mahaprabhu. Others were born some other places, distant places and they are meeting Gauranga and they are meeting Panca-tattva and they are meeting Gauranga, members meeting is much later.

Hari Hari!

And Caitanya Mahaprabhu had left now the Mayapur and gone to Jagganath Puri. Again Gadadhara pandit was there. I mean, I did not mean to say all this. I had some other thoughts. I want to before time runs out from Caitanya Caritamrta wherein Krsnadas Kaviraj Goswami, he has described Panca-tattva in first seven chapters of Adi Lila. Caitanya Caritamrta is all about Panca-tattva. As he begins compiling Caitanya Caritamrta as with the books as well as we speak, in the beginning comes mangalacharan.

**vandeham sri gurun sriyutah padakamalam**

This is, this is what? This is mangalacharan. Even 'he krsna karunasidhau dibandhu jagatpate', this is a part of

mangalacharan. So Krsnadas Kaviraj also has written mangalacharan, the first 14 verses of the first chapter of Adi Lila of Caitanya Caritamrta is mangalacharan and he ends with this,

**pancatattvatmakam krisnam bhaktarupam svarupakam  
bhaktavataram bhaktakhyam namami bhakshaktikam**

This is the 14th final mangalacharan. And he also includes the prayers unto,

**jayatam suratau pangor mama manda-mater gati  
mat-sarvasva-padambhojau radha-madana-mohanau**

This is the part of the mangalacharan.

Also,

**divyad-vrindaranya-kalpa-drumadhah  
srimad-ratnagara-simhasana-sthau  
srimad-radha-srila-govinda-devau  
preshthalibhih sevyamanau smarami**

I am expecting you to know the meaning of these mantras we have recited and heard this for dozens and hundreds of times from last 5, 10, 20 years have been hearing, reading. It is necessary that we try to understand fully well meanings of yah, some of these, not all the mantras some of the important important mantras. We should not only reciting from our throats but they should come from the heart as we we say them. We should be understanding what we are saying, thinking of what we are saying, so that the appropriate emotions and devotion is aroused as we say them. So these are sambandha vigraha, Radha Madan Mohan. Then Radha Govind dev is our, which vigraha? Abhidheya vigraha. And Radha Gopinath ki jay! Is our prayojan vigraha. So Krsndas Kaviraj Goswami say his part of mangalacharan in beginning of this book, he has prayed for or unto the lotus feet of these three deities and he says these are Gaudiya, Gaudiya Lords or Gaudiya, what is the term

used, Gaudiya vaishnava's worship and again there are not three different Lords. Same Lord, same Lord, Radha Madan Mohan is equal to Radha Govind is equal to Radha Gopinath and Radha Madanmohan is one and Radha Govind is second one, third one is Radha Gopinath. No. it's not like that. They are one. They are different functions. They help us, same same Lord helps us differently in phases and stages of our life. So of these 14 mangalacharan verses, how many? The six verses, first six verses are about Gauranga Gauranga [Gauranga], Lord Caitanya Mahaprabhu. The next five verses are about Nityananda [Nityanand] and next two verses are about Advaitacarya and there is one verse about panchtattva.

'panchtattvatmakam krsnam', and three verses about these three Lords Radha Madan Mohan. So there are how many? Isn't it fourteen? May be these three are not included. These three are not from mangalacharan. Right after mangalacharan. So this is how the very first verse of Caitanya Caritamrta begins like this, which is also about Pancatattva.

**vande gurun isa-bhaktan isam isavatarakan  
tat-prakasams ca tac-chaktih krsna-caitanya-samjnakam [CC Adi 1.1]**

This is Bengali so I am struggling. So Caitanya Caritamrta begins, or this mangalacharan begins with vande, vande is what? vande, vande means, aham vande, I offer my obeisances unto, 'vande guru sri charanar vindam'. So aham is missing. Aham not included so, aham vande, I offer. Sri Krsnadas Kaviraj Goswami is offering his obeisances unto gurun. He is offering his obeisances unto gurus. He doesn't say guru, he says gurun, means more than one and as it is explained the reason he says gurun in plural sense is shiksha guru and diksha gurus. My obeisances unto diksha gurus, diksha gurus and shiksha gurus as in vande gurun.

So the six parties are offered obeisances into these six verses. 'ishabhaktan'- so this is Shrivasa adi gaur bhakta

vrnda. Gaura bhaktas headed by Srivas. They are getting obeisances. Isham, this is Sri Krsna Caitanya Mahaprabhu Himself, isham. Who is Sri Krsna Caitanya sangyakam, His name now is Sri Krsna Caitanya, isham, my obeisances unto Him. Ishavtarakan and avatar, this is Advaitacarya and other avatars, I offer obeisances unto, tat-prakams ca, this is Balarama, is Krsna Prakash. Tat Shakti and my obeisances unto His, Krsna's Shakti and that is Gadadhar, he is Shakti of. Ok, let's see this is relaxed time and relaxed mind and goes slowly like this, step by step, do the spoon feeding.

**vande sri-krsna-caitanya- nityanandau sahoditau**

He continues to offer his obeisances unto

**vande sri-krsna-caitanya- nityanandau sahoditau**

**gaudodaye puspavantaucitrau san-dau tamo-nudau [CC Adi 1.2]**

So then Krsnadas Kaviraj Goswami says I offer my obeisances, now he is offering his obeisances unto two personalities, vande Sri Krsna Caitanya and Nityanandau, gaur nityananda sahoditau, they have appeared together, someone after the other, same period on the horizon of this world and pushpavantau, they have appeared as sun appears, moon appears on the horizon, so they appeared.

'gaudodaye pushpavantau citrau', they are wonderful, they are wonderful. 'citrau san-dau' and they they are two, that is why san-dau, otherwise word is sham da. So they have appeared to give. What? 'Sham'. Om shanti, 'sham, shamaha, damaha'. You know this, Krsna talks, 'brahma karma svabhavajam'. These are the symptoms of the Brahmin. Beginning with shamaha, damaha, shama refers to the mind, mind control. If mind is controlled then mind is peaceful. So they have come to give shanti, peace to the mind, peace to the world. By destroying the darkness of ignorance and enlightening the world as sun and moon. They are, they have spread shanti, spread Krsna consciousness. The next verse Krsndas Kaviraj Goswami and this is called, 'vastu

nirdesh'. This is a main topic of Caitanya Caritamrita and this is, yad advaitam brahmopanisadi tad apy asya tanu-bha [CC Adi 1.3]

In Upanishad there is talk of brahma, brahma, brahma. Oh, that brahma, that brahmajyoti that effulgence talked about in Upanisadas, those are the rays emanating from the Lord's body. 'tanu-bha', tanu is body, bha is light. So that brahmajyoti is none, it is nothing but, it is just an effulgence from the body of the Lord.

**ya atmantar-yami purusa iti so 'syamsa-vibhavah**

And that paramatma, He is just ansha of the Lord. Lord is anshi means complete, anshi and this

paramatma is ansha is a part of the whole anshi.

**sad-aisvaryaih purno ya iha bhagavan sa svayam ayam**

This is the one and who this that one, he will be talking at the end. He is about to say that, who is that one, but that one who is 'sad-aisvarya purna', full of six opulence's. In other words this similar verse appeared in the Bhagavatam, beginning of the Bhagavatam :

**vadanti tat tattva-vidas tattvam yaj jnanam advayam  
brahmeti paramatmeti bhagavan iti sadyate [SB 1.2.11]**

Are you familiar? This is the very beginning, first canto. I don't know which chapter. First, second, third chapter like that. And second chapter, so same verse is said here differently, there talked about. These are all three different features of the personality of godhead, Krsna, svayam bhagavan and here Krsnadas Kaviraj says, 'this Brahma, Paramatma and Bhagavan,

**na caitanyat krsnaj jagati para-tattvam param iha**

There is no superior truth in existence, better superior,

better than or superior to. Very interesting it is. 'na caitanyat krsnat'. Two words 'na caitanyat krsnat'. He is equalizing. They are two, they are one, two are same, so no one is superior to Caitanya, no one is superior to Krsna. No one is equal to Caitanya, no one is equal to Krsna. And then he goes on anarpita-carim carat, Now some of these, all of the verses which are in the beginning of Caitanya Caritamrita first chapter, this is how the Panca-tattva or Caitanya tattva then Nityananda tattva and then Advaita tattva and then Gadadhar tattva, Srivasa tattva is described here beginning with caitanya tattva. And another thing, as I have no time and you started looking at your watches already. These fourteen verses I have mentioned to you. What are those 14 verses are called? What are they? Mangalacharan. Mangala prayers, invocations. Those fourteen verses are further commented upon by Krsnadas Kaviraj in following 7 chapters. First he had said these like a sutra form, these mangalacharan verses and several chapters is Chaitanya tattva, he talks about. Then he talks about Nityananda tattva in the fifth chapter. In the fifth chapter of Adi-lila he talks about Nityananda and the sixth chapter he talks about Advaitacarya and in seventh chapter he talks about Panca-tattva. So these 14 verses they go on and on, spread over seven chapters of Caitanya Caritamrta. So in the beginning he is talking what Caitanya tattva and you know tattva. We have to understand Lord. How? 'janma karma cha me diyam evam yo vetti'. How? tattvataha evam yah vetti tattvataha. One who vetti, knows Krsna or Krsna janma karma or Krsna tattvataha, then what is the outcome? What is the 'shrutiphala' also what is the 'phala' the fruit of such hearing? 'tyaktva deham punarjanma naiti'. For such person no more birth no more death. Are you interested in such things? No? Haribol! Yes no yes no. And Lord says,

**'punarjanma na eti mam eti'**

He doesn't attain another birth. 'punarjanma na eti', eti means to go, go towards another birth. He doesn't have to go

for another birth. 'mameti', instead he comes to me. Who comes to me? 'evam yo vetti tattvataha'. One who knows Lord tattvataha. This tattva business is very very of prime importance. Lord has to be known by tattvataha. That is why again Lord says,

**' manushynam sahostreshu kaschit yatati siddhaye  
yatatamapi siddhanam kaschin mam vetti tattvataha'**

So there are thousands and thousands. Out of thousands someone is coming to God consciousness, endeavoring to know God. But out of those who are endeavoring 'yatatam' 'yatatamapi siddhanam kaschin mameti'. Someone out of those thousands who are religious or endeavoring to become religionist rarely some one knows me 'tattvataha', 'kaschin mamveti tattvataha'. So this is, so Prabhupada has emphasized, ya shastras have emphasized understanding Lord tattvataha. So Panca-tattva ki jay! So this is panchtattva. It is tattva, five personalities, tattva what? Five personalities.

'panchtattva'. So you will hear more? Little more. I was just saying that these verses we are residing here, Prabhupada quotes them over again and again and again, throughout his purports and talks and lectures and morning walks and room conversations. So we the followers of Shrila Prabhupada ki jay! We have to also know these things. This is foundation of knowledge. So

**anarpita-carim cirat karunayavatirnah kalau [CC Adi 1.4]**

And it goes on that Krsndas Kaviraj Goswami is writing, something that Lord have not given for long long long time that something, that he did not give since long time, he came to give, deliver. 'karunya avatirna kalau'. Out of His own kindness, that is His nature. 'namo mahavadanyay'. He is magnanimous.

He is known for his 'audarya'. 'Udar', from 'udar' comes 'audarya'. Udar means magnanimous and one who is udar he is

also that is called 'audarya' and then Mayapur is that 'audarya dham'.

**Audarya dham Mayapur ki jay!**

**Vrndavan is 'madhurya dham'**

Vaikunth is 'aishwarya dham', you know this. Vaikunth is 'aishwarya dham', full of aishwarya, full of opulence's and Vrndavana is full of madhurya, sweetness and Mayapur is audarya, magnanimous. Lord shared the nector of Vrndavana, that is what it says,

**samarpayitum unnatojjvala-rasam**

Lord appeared, Sri Krsna Caitanya Mahaprabhu appeared to samarpiytum in order to give, deliver, what, 'unnat ujjwal rasa', that 'madhurya rasa', the sweetness of Vrndavan. There is madhurya rasa, there is also vatsalya rasa, there is also sakhya rasa, so there is not so much dasya rasa in Vrndavan. And there is vishrambha sakhya, sakhya rasa also could be aishwarya mishrit, mixed. That is another topic.

Vishrambha, vishrambha madhurya, vishrambha vatsalya, vishrambh sakhya bhav of Vrndavan. And the rasa of the Vrndavan, those mellows of Vrndavan, Caitanya Mahaprabhu appeared to deliver those mellows, those rasas.

**samarpayitum unnatojjvala-rasam sva-bhakti-sriyam**

**harih pura?a-sundara-dyuti-kadamba-sandipitah**

And He has assumed the golden form and it is explained. One what have just now presiding, this is the external reason for Lord's advent, to deliver, 'paritranaya sadhunam'. To protect the sadhus, to nourish the sadhus Lord appears, so this he does. And every time He appears. So this is the common reason or external reason and to be followed by confidential reason. It is about to come. So this is, sachinandanaha' and this is, this is the benediction. In mangalacharan, there is vastunirdesh, there is ashirvada and there is namaskar. This

is ashirvada here. Krsndas Kaviraj explains, mangalacharan constitutes of, the three different aspects of mangalacharan. Vastunirdesh, there is ashirvada and there is namaskar. So this is ashirvada for the listeners, readers of the Caitanya Caritamrta. This line here is ashirvada. What does and what verse is giving benediction or blessings to the readers or listeners of the Caitanya Caritamrta.

**sada hrdaya-kandare sphuratu vah saci-nandanah**

Let that Sachinandan, jay Sacinandan jay Sacinandan jay Sacinandan Gaurhari!!! So let that jay Sacinandanaha, Sacinandan inspire the readers, listeners within the core of their hearts that Gauranga's mercy manifest. And then he says, we will take one or two more and then we have another, one more session. Right? On the third of march. Same time 7 to 8:30. So we will continue on seminar topic, same topic. So do little more. Now these two verses which are now coming up here. This is the confidential reason why, why Caitanya Mahaprabhu appears. This is the whole chapter, chapter third or fourth chapter of the Adil ila, the whole chapter talks about probably at least you remember the title, 'the confidential reason for Lord's advent'. Is that familiar? Are you? 'The confidential reason for Lord's advent'. So here he just making an indication and he gives whole elaboration on this topic, the confidentiality behind Lord's advent and here are those couple of statements:

**radha krsna-pranaya-vikrtir hladini saktir asmad [CC Adi lila 1.5]**

I will go line by line here. Affairs between Radha and Krsna, affairs between Radha Krsna pranaya-vikrti, these dealings between Radha and Krsna. This is alhadini Shakti. Aalhad, this is a play of, both are playing with each other. Radha and Krsna. And there is pranaya which is much superior than prem. When prem becomes condensed is called sneha and then it becomes more condensed it becomes pranaya. It becomes more

condensed it becomes maan and then raga, anuraga, bhava and mahabhava.

Beyond what we talk normally from Shraddha to prem. But beyond prem there are more more steps, that prem becoming more and more condensed, more solid. So this is one of those features of prem, that is called pranaya. So this is Radha and Krsna, an alhadini shakti Radharani, there is pranaya. That they deal with each other.

### **ekatmanav api bhuvi pura deha-bhedam gatau tau**

Krsnadas Kaviraj Goswami says, 'ekatmana', Radha and Krsna are what? Ek atma. They are ek. They are one. 'ekatmanv api'. Although or inspite of their being one atma bhuvi pura in this world. Long long time ago, this is the style describe. [children play outside] Hare Krsna. So they are one, but they become, deha-bhedam gatau tau, deha bheda, there is Radha, there is Krsna, gatau, this happened long long time ago. For sake of pastimes, performance of pastimes, although they are one 'ekatmanav api deha bhedo', they became two. And then what happened? Adhuna, now, now means five hundred years ago, 'caitanya akhyam'. He became known as caitanyakhyam praka'am adhuna tad-dvayam caikyam aptam.

One, that was one, which had become two, now it has become one again and now his name is Caitanya. They were two. They have become one and that is Caitanya Mahaprabhu and that Caitanya Mahaprabhu who is now,

### **radha-bhava-dyuti-suvalitam naumi krsna-svarupam**

I offer my obeisances unto that svarupa of the Lord who is now known as Caitanya Mahaprabhu and he has bhava of Radharani Radhabhava dyuti and complexion of Radharani, emotions of Radharani, radha bhava radhakanti and unto that svarupa. I offer my obeisances. And then this is last one we will talk about which is the reason why Lord why Lord Sri Krsna in Golok, he is thinking and then appearing as Caitanya

Mahaprabhu. So what are the thoughts of the Lord? What transpired which resulted in him taking that form called Caitanya form? Not Caitanya, Sri Krsna Caitanya, Radha Krsna nahi anya. And Caitanya Mahaprabhu, no Krsna. Krsna is thinking. Krsna is thinking. Krsna can think. Right? He is a person. He has feelings. He thinks. Thinking, feeling, willing.

**sri-radhayah pranaya-mahima kidrso vanayaiva [CC Adi lila 1.6]**

So he is thinking of three things. He is very curious, very anxious to know three things. The first of those three things is: 'sri radhayah pranaya mahima kidrso'. Radha's love, what kind of love is that? Radha loves, Radha loves. Who? Krsna. So Radha prem. In other words Krsna has become anxious to know Radha prem. What kind of love she has? What kind of, how much, like that. Love Radha. Radha prem, Radha's prem, that's one question.

**svadyo yenadbhuta-madhurima kidrso va madiyah**

When that Radha with her love for Me, she loves Me and as a result she is relishing something, something happens to her, her emotions are stirred up, and her heart's condition is of certain kind and so I would like to know 'madhurima kidrso. Of course I am 'madhura',

**madhuradhipate akhilam madhuram**

I am 'madhura', I am sweet, I am sweet, I am madhura and she is relishing my 'madhurya', my sweetness. So it's like Krsna is interested to know His own 'madhurya' but He doesn't know how much sweet He is. Like sugar doesn't know how much sweet sugar is. Who knows? Who knows? An ant knows.

When an ant is eating sugar, an ant knows. Sugar doesn't know. So Krsna wants to know how much sweet am I. Only Radha could tell because she is relishing, 'asavad'. My 'madhurima', she

is doing 'asavad', my sweetness, she is relishing. So I want to know. And finally saukhyam casya mad-anubhavatah kidrsam veti lobhat And what kind of experience of Radharani? What is her experience? Ok, I am so much sweet, ok, this way how I am sweet, when she is relishing that sweetness what is her experience, what is her 'anubhav', what is her 'sakshatkar', what are her realizations, when she is experiencing my sweetness? So Krsna becomes, here it says 'veti-lobhat', Lord becomes very very greedy. He is very very curious and anxious to know answers to these questions which you have heard. So how could I find out answers to all these questions? It is only possible, it is only possible, if I become Radha. I take Radha's position, I take Radha along with me, I do develop emotions of Radha, Radha 'bhava', Radha consciousness. If I become Radha conscious, if I become conscious of Radharani,

### **tad-bhavadhyah samajani saci-garbha-sindhau harinduh**

Then he wants to, then he says, then he 'ajanihi', he took birth. These thoughts on His mind. Very greedy and anxious to know answers to these questions he took birth. Where? 'sacigarbha sindhu'. He took birth in Saci's garbha, Saci's womb, which compared here with Sindhu, like an ocean. Saci's womb is like an ocean. Because Lord is going to appear as a Chandra, so Chandra appears, where does Chandra appear? On the horizon. If you are on the banks of some ocean, you experience like the moon is kind of rising, right out of the ocean, the ocean is giving the birth to that moon. So Saci mata's womb is Sachi garbha Sindhu. Harinduh, Lord appeared as hari indu, indu is what? Indu is moon. He appeared as Indu.

Hari indu or Harischandra. Hari appeared as Chandra. Hari indu. Caitanya Chandra ki jay! He appeared as Chandra. He appeared as Chaitanya Chandra. And now after Adi-lila and Madhya lila when he goes to Jagganathpuri He is going to for the reason, confidential private reason for which He had appeared and He had all these questions on his mind, so He is going to have that whole experience being Radha, Radha bhava

and this is what is happening in Jagganath puri ,specially this is happening in Gambhira. He is in this mood now and this Shikshastak and all this is, which ends with 'ashlishya va padaratam pinashtu mam', this is all Radha bhava. Sri Krsna Caitanya Mahaprabhu ki jay!

Sri Sri Panca-tattva ki jay!! Ok, so like that there is more, this is just the beginning, I would like you to read, study this. It is a part of your study material and then about Panca-tattva, so to be continued next session.

Thank you!! Gaur premanande haribol!!

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## Sign Says Matchless Gift

**Sign says matchless gift**

**Venue: Den Haag, Netherland**

**Dated: April 26, 2016**

You all are welcome. I see some old faces, lot of new faces also. And some faces I don't see them here, maybe they are on their way. It's a very special year, this year. You know what is so special about this year? There will be a Bhumi Puja. **ISKCON** Den Haag will have their own Vedic style designed temple. Of course it will not be completed this year. It has been announced that the bhumi puja is next month. Please be there. I was in Germany and there is a big **Radha Madanmohan** temple and **Radhadesh** has a landmark, some historic location. I was traveling around and every other place has their own big temple, except Den Haag. This year you will have your own temple.

There are so many temples so what is the need of yet another temple? Someone asked **Srila Prabhupada** that question "Swami,

there are so many temples in India. Why are you building some new temples"? **Prabhupada** asked that gentleman who was there with his good wife. "Is that sitting next to you your wife?"

"Yes, yes she is my wife."

"And that boy is that your son?"

"Yes, he is my son."

**Prabhupada** said, "There are so many children already what was the need of one more?"

"No, but this is my son. There might be other children but this is my son.?"

**Prabhupada** said, " There are so any temples but this will be my temple, my **Krishna's** temple." So that's one reason why this is a special year.

Yet there is another reason why 2016 is very important year for the **International Society for Krishna Consciousness**. You can say this is fiftieth birth anniversary of **ISKCON**. **ISKCON** was founded in 1966 when **Prabhupada** went to the West. Last year was **Jaladuta 50**. **Prabhupada** was a devaduta, messenger of **Krishna**. He sat in the **Jaladuta** and went to the West as instructed by his spiritual master to fulfil the wishes of his spiritual master. This **Krishna** consciousness is so essential for everybody. Every soul in the world, especially in the Western world. They know very little about how God is great. Yes, they know 'God is great', but they don't know how God is great. "Love thy Lord with all thy heart and all thy strength" says the bible. But not knowing who the Lord is? And not knowing who you actually are? It is very difficult to love the Lord with all thy heart and all thy strength. One **ISKCON** devotee had come to India and one Indian Hindu gentleman had asked why he had become Hindu? "You gave up your Christianity, and have you become Hindu?" He said, " No, no no now I have become a better Christian. Before all I was told "Thou shall not kill". This is also one of the 10 commandments "Thou shall not kill." But that is what we did all day. Well, we did not kill personally. Someone else slaughtered the animals and then

we ate for breakfast for lunch, dinner but “Thou shall not kill.”

But now no more killing for me. My menu is menu that is given by God.

**patram pushpam phalam toyam yo me bhaktya prayacchati**

No more **muttonam chikanam biryanim fisham**. So before I had heard some priests were talking “Thou shall not kill” but they killed. Someone killed animals for us and then we ate them. We gobbled them up, but now I don’t do that anymore. So I am a better Christian, now I am practising Christianity. **Srila Prabhupada** was asked by his spiritual master go to the West and propagate this **Krishna consciousness** in the Western world in English. That’s why we are speaking in English here. Not that we don’t speak in local or regional languages, but **Prabhupada** was asked to preach in the English language.

So that was in 1965 when **Prabhupada** reached America under so many unfavourable conditions. **Prabhupada** had to go through so much struggle. Then he managed to get. I am saying all this in this hall here and in New York 26 Second avenue that was the address where **ISKCON** started. It was a store front. What **Prabhupada** managed to rent out was the store front a store. That store was shifted elsewhere and then **Prabhupada** took over and at some point **Prabhupada’s** followers found out there was a sign at the top. Should we take that down **Swamiji**? **Prabhupada** wanted to know what the sign said? Sign says matchless gift. **Prabhupada** said, “Don’t take it down. It’s a good sign. What I am distributing here is a matchless gift. **Krishna consciousness** is a matchless gift. Krishna is matchless and everything about Krishna is a matchless. The message of **Bhagavat Gita** is matchless. The philosophy is matchless. The culture is matchless. The holy name is matchless, matchless prasada. Is there anything like Krishna prasada in this world?”

So that matchless gift is where Krishna consciousness started.

So '65 was arrival and '66 Prabhupada started **International Society for Krishna Consciousness** with the help of a bunch of American boys and girls. **Prabhupada** was trying to start this movement in India and he was trying to get some followers, some youths to join. He was asking Indians how many children they had? "5, good give me 1." We picked up the right one the other day. I asked how many children he has? He said I have none. In those days they were having 5 children or ashtaputra saubhagyavati. These were the blessings – I bless you . May you have 8 children. Sages or brahmins would bless like that. But now that is a thing of the past.

In **Prabhupada's** days having half a dozen children was common. **Prabhupada** would appeal to "please give me one son. I will train him, I will send him all over the world or make him a preacher in Krishna consciousness", but no one was coming forward. One gentleman was traveling in the same train as **Srila Prabhupada**. He was traveling with his son and he kept appealing, begging and bugging **Srila Prabhupada**, "**Swamiji Swamiji**, bless my son, bless my son." He was not leaving **Prabhupada** alone every now and then, "please bless my son, bless my son." So **Prabhupada** said 'Give me your son'. After hearing that this gentleman left the compartment and went far away where **Swamiji** would never find this person and person's son.

But as he reached America then some American boys and girls were ready. They were already kind of loitering on the streets. They were disgusted, frustrated with so much to enjoy and they were looking for some alternatives. That materialism had not satisfied them and it's not possible, materialism cannot satisfy us to satisfy our senses, satisfy our mind. There is some entertainment, some body satisfaction, mind satisfaction but soul satisfaction is not possible. Deep within us is our soul. We see something and then there is some happiness. Something we hear, some music, touch, smell gives some temporary pleasure, but that is flickering and just

disappears like bubbles. How long do bubbles last? They don't last very long. That's why the acaryas have said,

**kamala dala jala jivana tala mala**

Like having a drop of water on kamala dal, lotus petal. With a little wind **tala mala, tala mala kamala dala jala jivana tala mala** is finished. Hence the advice is,

**bhajahu hari pada niti re**

Hari pada – lotus Feet of Hari should be worshiped and that is permanent.

**bhajahu re mana sri-nanda-nandana abhaya-caran?aravinda re**

When **Srila Prabhupada** was in that store front he started holding programs twice a week. On the street in the park he would hand out some visiting cards, invitation cards to come to the store front, the matchless gift place. He was getting good numbers and this matchless gift place was becoming packed. One of the special attractions was the prasada which Swamiji would cook before the arrival of his guests. 100 to 150 would fit into the hall which was a little bigger than this.

So he would cook and come down and give **pravachan**. Everything was brand new to these American folks. They had not even heard of all this. Hare Krishna what? Krishna Krishna Hare Hare, and **Prabhupada** would sometimes show Radha Krishna photographs. This is the flute player. This is **Krishna, the Supreme Personality of Godhead**. And they would ask what is that girl doing there? Next to God, who is that girl. So much ignorance. **Prabhupada** had to start from scratch. He did not mind. He knew this is what he had to do. He would deliver his talk. They did not know even how to sit down. Like most of you are sitting, this is called **sukhasan** if not **padmasan**. Different lotus position is **padmasan**. But cross-legged is called **sukhasan, sukh-asan** comfortable sitting. They did not know.

They did not know how to sit and **Prabhupada** taught them how to sit. Then he would get them to stand up and he was teaching them the dance. He was chanting and dancing. Not only chanting. Chanting has to be accompanied with dancing. So would get them to stand up and raise their hands and it became universal known as the swami step. That dance became popular as the swami step.

**Prabhupada** taught that. Talk and then **kirtana** and getting them to sit down for prasada. They would all sit down and who would serve? Swamiji had to serve all of them and he did not mind. He was happy. He was 70 years old. He was raising some funds to maintain this establishment, sponsor the prasada. After prasada they would all leave and Swamiji had to clean not only the hall, but the plates and the pots. This is just a little sampling of what **Prabhupada** was going through. You should study the life or teachings of **Bhaktivedanta Swami Srila Prabhupada**. **Prabhupada lilamrita** is available in Dutch? English ,of course yes and maybe some 100 languages is available. Even Chinese are printing. You should all study the life of **Srila Prabhupada**. It is some additional chapters of **Bhagavatam**. **Prabhupada** was Bhagavat,

**person-bhagavat, maha bhagavat.**

**svayambhur narada? sambhuh kumarah kapilo manuh?prahlado janako bhisma balir vaiyasakir vayam**

Twelve original 12 bhagavats are mentioned in **Srimad-Bhagavatam** and in that parampara, disciplic succession, **Prabhupada** was a living Bhagavat. Studying his life is studying Bhagavatam.

**nityam bhagavata sevaya**

This is the statement from **Bhagavatam** and **Prabhupada** translates that as Studying **Bhagavatam** or serving person bhagavat, reading book bhagavat or serving person bhagavat. That is the meaning of **nityam bhagavata sevaya**.

Knowing **Srila Prabhupada maha bhagavat** and then taking

inspiration from his life and then you try to follow the footsteps of **Srila Prabhupada**. Some of those followers were now becoming serious students, serious practitioners. They started chanting,

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

Prabhupada gathered that serious group together and asked them if they could assist him in the propagation of Krishna consciousness, but they had to follow the four regulative principles to become his associate members or initiated disciples. For the first time Prabhupada split out in a formal way he spelled out the four regulative principles.

No meat, fish or eggs, no intoxication including tea and coffee, no illicit sex and no gambling. "So are you ready?" You are still thinking but those who were present before **Prabhupada** did not take much time. They said, "Yes Swamiji, we are ready." Everybody present there was ready to follow these four regulative principals. Then with the help of those handful American youths **Srila Prabhupada** found this Hare Krishna movement in 1966 and then **ISKCON's** first temple **Radha Govinda Mandir** in New York opened. After 50 years you are opening here in Den Haag, but the first Radha Govinda temple was opened in New York. Now **ISKCON** has 650 temples around the world in a short span of 50 years. And millions of books have been distributed in over 100 languages. There are over 100 **Govinda's** restaurants around the world. Farm communities around the world. Prasada distribution is big. In India we have something called midday meal served to the school going children at midday. Every day **ISKCON** distributes 1.2 million plates of prasada. Did you hear that? 1.2 million plates daily served at this midday meal scheme.

**ISKCON** holds 10 000 festivals every year. **Janmastami**, **Gaur Purnima**, **Ratha yatra**, and many more. The Grand total is over 10 000 festivals. All this in a short span of 50 years, and this is just a beginning. This is **Caitanya Mahaprabhu's**

movement. **ISKCON** is **Caitanya Mahaprabhu's** program as per **Caitanya Mahaprabhu's** vision. Krishna's of course **Ramacandra**, **Krishnacandra**, but specially **Caitanyacandra**, **Caitanya Mahaprabhu**. Rama appeared in **Treta-yuga** Krishna appeared in **Dvapara yuga** but we are in **Kali-yuga** so,

**dharma-samsthapanarthaya sambhavami sambhavami yuge yuge**

The latest advent of the Lord was 520 years ago in the form of **Sri Krishna Caitanya Mahaprabhu**. He has given to this world this yuga dharma which is the chanting the holy names of the Lord. Tulasi Das also says,

**kali yuga kevala nama adhara**

Nama is the only adhar, only shelter, only base, only protection in this age of kali. Every time Kali-yuga comes there is the same dharma. How many times does Kali-yuga come? So many times. In Brahma's one day, Brahma Vishnu Mahesh, In Brahma's one day **1000 Kali-yugas** come. **1000 Satya yugas**, **1000 Treta yugas**, **1000 Dvapara yugas** and **1000 Kali-yugas**. Every time, so this is not the first time **Kali-yuga** has appeared. So now what to do? Nothing to worry. Checkout what was done in the previous **Kali-yuga**. What was the process? Same process that would work out this time also.

Every time there is a winter – is this is winter or summer? Climatic changes occur because of our misbehaviour. The way we are treating mother earth, cutting the trees and deforestation. So many factories and chimneys, who's smoke expel CO2 and what not, animal killing. As a result we have increased the temperature of mother earth. Temperature is rising 4 degrees than normal. As a result of all this everything is topsy-turvy. This could be just the beginning of what is in store for us. Man is so greedy wanting to enjoy and exploit mother earth – deforestation, cutting the trees. The nice trees and greenery and flowers everywhere. This is like a sari worn by mother earth. She wears green sari and flowers

are like embroidery. But you know what happened when Dushasan attempted to disrobe mother Draupadi. Result was the war and killing because of the way Dushasan dealt with mother Draupadi. He was trying to disrobe her.

This forest and the trees and greenery, this is a sari. This is the clothing of mother earth and we are just chopping, cutting and we are getting reactions. So much enjoying spirit. The survey conducted recently on the consumption of consumers goods said that if the whole world consumed as much as whatever they consume then for the waste we would require five earths. One would not be sufficient. You want go by the American land of enjoyment, land of opportunities. The land the whole world would like to imitate. All Indians like to. So many attempts to exploit the resources where there is gold deep in the body of mother earth and the small city towns inside the earth. The railway tracks go miles in the depth of the earth. I have seen a gold mine in South Africa. By a lift they took us way down. I don't know how many stories down and we were walking and we had helmets and a guided tour.

There so many are there. Now the scientists were hoping that the they would make this world enjoyable. They did lots of industrial economy and what now? Now the scientists say that this planet is not liveable anymore and that we better look for another planet. Their hands are up, " Sorry folks. We can't deliver our promises."

The sea levels are rising. I don't know what would happen to Mauritius, a small Island in the middle of Indian Ocean. And right on the banks of the ocean and there is no high altitude. There is just a few meters height and all will be drowned in the water.

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

So every time Kali-yuga comes you have to chant Hare Krishna.

**harer nama harer nama harer namaiva kevalam?kalau nasty eva  
nasty eva nasty eva gatih anyatha**

Kalau means the age of kali. There is no other way, there is no other way, there is no other way. Only the chanting of the holy names of the Lord. This is the truth . This is the arrangement of the Lord. It may not be known so much in the West because they follow this culture ,that culture and some new religions, some religion 1500 year old religion or maybe 2500 year old religion. But religion has to be eternal. Religions are not created or born. Anything and everything that has a beginning has and end also. This is a simple law rule here. This religion that religion started on such and such date will also have a beginning and an end.

We are talking of jivas, the living entity dharma has to be eternal. If you want to give a name to dharma then Sanatana dharma is one name. Sanatana means no beginning no end, eternal. And that is the dharma of every living entity regardless of whether they may say, "I am Christian, I am Hindu, I am Muslim". This is the faith, but religion, dharma ,the characteristic of the living entity does not change.

Electricity must give a shock or sugar is always sweet, salt is always salty. Being salty is the dharma of salt, being sweet is a dharma of sugar. So every living entity has a dharma and the dharma for all living entities is the same. Brahmas one day has 1000 cycles of this four **yugas Satya-Treta-Dvapara-Kali** put together is **Maha yuga** and 1000 times. Once again to become universal applicable everywhere. **Caitanya Mahaprabhu appearing 500 years ago** established this chanting as a yuga dharma for this age of kali and he predicted that this would spread all over the world. As per His visions and predictions now you see it is spreading all over the world. Chanting is spreading all over the world. Practically every country in the world has the presence of the Hare Krishna movement. In this **Kali-yuga** there is a golden period of **10,000 years**, out of those **10,000 years Caitanya Mahaprabhu** appeared

500 years ago. So 500 years and then 50 years. **ISKCON** is 50 years old. We have **9500 years** to go. This Krishna consciousness movement has already spread in 50 years. We will be spreading Krishna consciousness movement for another almost **9-10000 years in global** phenomena universal.

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

God has a name, form, qualities and pastimes. **Prabhupada** always appealed to the audience, Indians to understand this movement. Then he would also repeat what **Caitanya Mahaprabhu** had said or expected specially those who have some Bharat connection, some Indian origin.

**bharata-bhumite haila manusya janma yara?janma sarthaka kari**  
**kara para-upakara**

These are words of **Caitanya Mahaprabhu**. You are born in India. Of course at one time India was not limited to the present map of India. India was all over the planet. It was Bharat Varsha. We find remnants of India's presence and culture in all the continents. If you have taken birth on this planet in Bharat Varsha then you would like to make your life perfect. How to do this?

**janma sarthaka kari kara para-upakara**

To make your life perfect do **para-upakar**. **Srila Prabhupada** has set that example the world is in need of Krishna. Krishna consciousness is lacking. Everything else is there and what this world is lacking, is Krishna consciousness. The soul needs Krishna. The soul could only be happy when it attains Krishna or Rama He has many names, many forms. He appears again and again in different forms. You accept Krishna consciousness and you practice Krishna consciousness and you propagate. Share this Krishna consciousness with as many people- your family members, your neighbours, your circle of friends. As much bigger circle you could make spread,

propagate this. Let the word of God spread.

And it says as **paropkaraya**, '**paropkaraya vahanti nadya**' that comes at the end. For the benefit of others rivers flow and distribute water.

**paropkaraya vahanthi nadhyaha**  
**paropkaraya dhuhanthi gavaha**

The cows give milk for others, **paropkaraya phalanthi vrkshaha** – for the benefit of others trees give fruits. **paropakartham idham shariram** – specially this human form of life is for paropkaraya. This **Krishna consciousness** is the topmost welfare programme for humanity at large. Debt, disease and fire must be dealt with urgently, you hear that. Something is on fire, "Oh! I will take my breakfast". No! The world is on fire, davagni.

**samsara-davanala-lidha-loka**

What could extinguish the fire? Mercy clouds. when the forest is on fire you cannot throw a few buckets of water. When the forest is on fire you cannot go there with a spoon and sprinkle some water. That would not do. No other attempts would work. You need some mercy from above. That mercy is the mercy of the Lord which also comes down through His devotees, sadhus , mahatmas.

Hari Hari!

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# Jagganath Puri

**Venue: Jagganath Puri**

**Dated: December 26, 2018**

**Occasion: Annual yatra, day two**

Today is disappearance day of Srila Bhakti Siddhanta Saraswati Thakur. We mostly sing a bhajan by Narottam Das Thakur.

**Je anilo Prem dhana karuna prachura...**

This is his own experience. He wanted to meet the associates of Caitanya Mahaprabhu; who had entered the nityalila of the Lord. Now I can't meet them. This was thought of Narottam Das Thakur and he wrote this bhajan. Those acaryas have brought prema dhana and they distributed the prema dhana but they have left this world. So remembering Narrotam Das Thakur and Bhakti Siddhant Sarasvati Thakur we will sing.

**je anilo prema dhana.**

Bhakti Siddhanat Saraswati Thakur is my Param Guru. Srila Prabhupada is my Guru. Bhakti Siddhant Saraswati Thakur was born in Jagannath Puri. His house is on the Grant road. His father Bhakti Vinoda Thakur was district magistrate that time. When Bhakti Siddhanta Sarasvati Thakur was born, Bhakti Vinoda Thakur said, "its mercy of Vimaladevi so he was named as Vimalaprasad. He was also called as Ray of Vishnu. Filled with power of bhakti- Bhakti Siddhanta. He established Gaudiya Matha. He had 1000s of disciples. He wrote many books and commentaries. Abhaya Caran when he met Bhakti Siddhanta Sarasvati Thakur in Calcutta in 1922 in a dharma sabha, Bhakti Siddhanta Sarasvati Thakur said to him, "You look very intelligent; you must preach the message of the Lord in the West in English language."

Srila Prabhupada used to live at Prayag Raj. He was a grahasta and had his Dye pharmacy. Bhakti Siddhanta Sarasvati Thakur was in Vraja mandal parikrama in 1922. One day there was an announcement that there are two options, those who want to go for parikrama can go for parikrama, and those who want to stay back, Bhakti Siddhant Sarasvati Thakur will have katha. Prabhupada waited that time to hear katha from Bhakti Siddhanta Sarasvati Thakur.

Abhay Babu was getting initiated in 1933, Bhakti Siddhanta Sarasvati Thakur said, "I know him. He hears katha with all attention."

Bhakti Siddhanta Sarasvati Thakur once met Abhay baba at bank of Radhakunda and said, "Print and distribute books."

Bhakti Siddhanta Sarasvati Thakur has his bhajan kutir in Jagannath Puri on the way to Tota Gopinath. Today also it's there. There is chatak parvat. Caitanya Mahaprabhu saw it and thought its Govardhana and ran towards it.

A.C. does not mean air conditioner, but it means Abhaya Caranaravinda Bhakti Vedanta Swami Prabhupada. Bhakti Siddhanta Sarasvati Thakur said to Prabhupada in 1936, "If you ever get money, print books."

Bhakti Siddhanta Sarasvati Thakur's samadhi is in Mayapur in Caitanya Guadiya Matha. If Bhakti Siddhanta Sarasvati Thakur was not there then there would be no **ISKCON**. And even we would not have been there. Bhakti Siddhanta Sarasvati Thakur established 64 gaudiya Matha. Out of them 60 matha are in India and 4 are out of India. There was a prediction that devotees from all over the world will come to Mayapur and sing.

**Jaya Sachinandan Gaura Hari.**

Did you take darsana of Jagannath?? Hari Bol. Did you hear ?? Hari Bol. Did you think ?

When today we had gone for darsana to Jagannath temple, we saw Vatavruksha. Did you also see? Hari Bol. There was special darsana there.

vatsa patrasya puteshayami balam mukundam mansa smarami. U must have seen... bala Mukunda. Mukunda means one who gives mukti. He is sucking His own great toe. The Lord thinks all my devotees serve my feet, my feet must be very sweet. So the Lord Himself is sucking His own feet. I want to meditate on that form. This was the prayer of Maitreya Muni.

He had benediction that he will live for 7 kalpa. The Lord is called vithala tu veda kumbhar. One poet has sung this oh vitthal kumbhar meaning Potter. U make pots and you break your own pots. You are a mad potter. We all are his pots. Some small and some big.

So Maitreya Muni was given benediction but that became curse for him. He was alone floating on water of annihilation. The water was not silent but full of big waves and currents, he was being thrown all over. He saw one tree in that water. He came near that vat vruksha. There he saw a small baby.. kara ravinde padaravinde..

He was having darsana. I want to say that same tree is there in the court yard of jagannath temple. Meaning this dhama is eternal.

Even during annihilation, dhama is as it is, eternal. There is no bhutva bhutva praliyate... There is no creation or destruction of dhama.. it's eternal.

We will go tomorrow to Tota Gopinath. He is very attractive and attracts our hearts. So He is called Mana Mohana. Kamadev attracts everyone but Krsna attracts him also..so Lord is called cupid of the cupid.

Kandarba koti kamaniya vishsesa Shobha.. Kamadev had arrow of flowers in his hand. He attacks the youth. You must have seen the sign, a heart and within there is a arrow. so that arrow is of Kamdev. Then gaye kama se...!!  
But the Lord attracts such cupid.

Tota Gopinath Temple, Radha Rani is there playing veena also Lalita is there. Baladev is having white complexion and to his sides are Revati and Varuni. Pancha tattva.. Gadadhara is ansa of Radharani. So together Caitanya Mahaprabhu and Gadadhar are called Gaura Gadadhara. Like Radha krsna.

There are many Gaura Gadadhar temples. So that Gadadhara. Oh I

m Radha Rani as i am female, but I can't stay with Krsna all the time, so she appears as Gadadhar.

Then they spent lot of time together. They both were friends and stated at Mayapur. Fulflged radha rani is in cmp. And in ansa form she comes as Gadadhar.

Balarama hoile Nitai...

**Vishvarupa is also Balarama.**

**\*Dauji ka bhaiya Krsna kanaya..\***

Dauji means elder brother. Visvarupa was elder brother of Caitanya Mahaprabhu. So Radha Rani has two forms and also Balarama also has two forms.

**\*Caitanya Mahaprabhu was travelling and preaching for 6 years.\***

Same time he was doing  
dharma sansthapanarthaya...

**Hare Krsna name Gaura karila prachar**

After His yatra, He stayed for 18 years in Jagannath puri. But Gadadhar Pundit never left Puri. He stayed at Tota Gopinath temple. He used to recite Bhagavatam Katha and to hear cmp used to go from Gambhira to Totagopinath.

Caitanya Mahaprabhu was a good listener and he used to hear with all attention. When Gadadhar would recite Katha, He would have astavikar and His Bhagavatam would become wet with His tears.

There are so many acharyas, pure devotees of the Lord in the world. Jesus, the son of God.. Some people take him as God. Good, it's a good sign, we are happy. But in Gaudiya sampradaya there are so many sons also daughters of God. Hari Bol.

They have one Jesus and we have 1000s of Jesus. Gaudiya sampradaya is enriched with so many acaryas. They are not just saddhan siddha but they are nitya Siddha.

Prabhupada says when king comes his body guards and his whole entourage also comes.

So out of those acaryas one is Gadadhar and few of them are very special. They are not jivatma. Caitanya Mahaprabhu and Nityananda are God. Advaita Acharya is Sasha Shiva. Gadadhar is Radha rani. Srivas is Narada muni... Shaktyavesha avatar.

So we learn from their teachings and instructions. And we all are getting Benefitted with **ISKCON** establishment. All the acaryas came with prema dhana. Caitanya Mahaprabhu said, "I can't distribute so many fruits of Krsna prema. Help me in distributing Krsna prema." The acaryas are distributors of Krsna prema. Now the responsibility of distributing Krsna prema lies on all of you. So only you are called for yatras.

**Amar agya guru haiya tara yei desh  
jare dakho tare kaho Krsna upadesh.**

At another time Caitanya Mahaprabhu said...  
bharat bumite janma jara..  
kari kara paropkar...

**'Paropakaram Vahanti Nadya, Paropakaram Duhanti Gaaya,  
Paropakaram Phalanti Vriksha, Paropakaram Idam Shareeram'**

Meaning 'Rivers flow for Paropkar, Cows give milk for Paropkar, Trees bear fruits for Paropkar, similarly this body is also meant for Paropkar'. Paropkar –welfare of others without expecting anything in return by them. "

**Ami to kangal Krsna Krsna Bali....**

People will come to you please give us Krsna. So those who have Krsna should give Krsna to those who don't have.

Srila Prabhupada used to play with Saraswati small daughter of

Malati mataji. She had a doll. Prabhupada used to hide that Krsna doll and Prabhupada used to ask her where is Krsna?? Saraswati used to say...

Prabhupada you have Krsna, please give me Krsna. So those who have Krsna can give Krsna to others.

Caitanya Mahaprabhu entered in the deity of Tota Gopinath and stopped His lilas.

**Eka kale kotha gela gora nataraj...**

Narottam Thakur writes. Where Caitanya Mahaprabhu has gone??

Caitanyaa Mahaprabhu used to hear Bhagvat katha from Gadadhar. Like that Srivas Thakur wanted to hear Bhagvat from Gadadhar. But Gadadhar said, "I want to read for you, but my Bhagavat is torn and not in good condition. So please get one copy for me."

Caitanya Mahaprabhu got Bramha Samhita in South India and Krsna Karnamrita in Satara. Srivas thakur brought a copy but as he returned Gadadhar was no more. Caitanya Mahaprabhu used to hear Dhruva caritra.

**Hye Radhe Braja Devakicha Lalite...**

Hye Radhe where are you..? With this bhava Sad Goswami used to move in Vrndavan. Caitanya Mahaprabhu was also in same bhava, Oh! Krsna where r you? He started digging sand.... He got the mukut of Krsna. He again started digging and found face of Krsna. He called gadai gadai come here and both of them pulled the deity out. And Caitanya Mahaprabhu gifted that deity to Gadadhar. And named him Tota Gopinath. Tota means garden as He was found in garden.

So Gadadhar was pujari of Tota Gopinath. And Caitanya Mahaprabhu one day entered Tota Gopinath.

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# Instilling spiritual values in the Indians

Instilling spiritual values in the Indians

Dated: 14 October 2018

Venue: Delhi

Occasion: UDGAAR Youth festival

*om ajnana timirandhasya jnananjana salakaya  
caksur unmilitam yena tasmai sri gurave namah*

This is a festival of goodness and joy! I was thinking about the mantra, which **Bhaktivedanta Swami Srila Prabhupada** gave to the entire world. **Prabhupada** would say, 'Chant Hare Krishna and be happy! Chant Hare Krishna and be happy!' I want all of you to repeat after me the names of the Lord. Everyone will say! Relax and say out loud, 'Hare Krishna Hare Krishna Krishna Krishna, Hare Hare Hare Rama Hare Rama Rama Hare Hare!' Thank you!

Well, India's youth, the NCR's youth have assembled here in big numbers. I am very pleased to see this. Today **Srila Prabhupada** must be so happy to see you all here! **Bhaktivedanta Swami Srila Prabhupada ki Jai!**

As far as values are concerned, this Hare Krishna maha-mantra is the most valuable. It is not only a thing, but it is a Personality. **Hare Krishna maha-mantra is the Lord.**

**Bhaktivedanta Swami Srila Prabhupada** also called himself an exporter and importer. **Srila Prabhupada** exported India's export quality product or Personality. At one time when **Srila Prabhupada** was in London, reporters asked him, 'Swamiji, why have you come to our country?' **Prabhupada** said, 'Well, you

also came to our country. Now it's my turn, so I have come. But your viceroys came and they robbed our country's valuable objects and took it all to their country. The Kohinoor Diamond or silk or this and that! But your viceroys left behind the most valuable assets of our country.' When it was asked which valuable object or personality their viceroys could not recognise, **Prabhupada** had said, 'I have brought with me the values of India for which India is famous all around the world. I have brought that culture of India. I have brought the message of the ***Bhagavad-Gita*** and ***Bhagavatam***. And I have come to make a hand delivery.'

You are youths, so I will say that when **Bhaktivedanta Swami Srila Prabhupada** was exporting the most valuable items of our country, the very first to be benefitted were the youths all around the world. I was also one of those youths. At one time I was also a college student and today I am standing in front of you.

This is by the grace of **Bhaktivedanta Swami Srila Prabhupada**. **Prabhupada** has spread the values, culture of India to every nook and corner of the world. Unfortunately today's education is not man making, but a money making, machine making system. While dealing and working with machines, we are becoming machines. This is very unfortunate! We have to become humans, but we are becoming demons as we are not realizing the values.

One day I was going to Noida from Delhi. There was one huge billboard which read: 'Live life king size.' What should you do to live life king size? Smoke cigarettes of our brand. (Please excuse me. I am not advertising.) When you use cigarettes of our brand, then you will have a 'life king size'. After this advertisement, we went a little ahead and there was another sign board which read : 'Cancer Hospital! This way'

We are becoming demons. Today's education system emphasises

technology and science. I agree that we need this technology and science, but it is making us blind. If we want to gain eyes then we need to turn towards the Lord. We need to see and evaluate the world with 'sastra-caksusa', get spectacles to see the message given by the Lord.

**Srila Prabhupada** always said that technology and science is fine, but it is blind. Our spirituality of India, of the East is a little lame. **Prabhupada** would say, '*andha pangu nyaya*'; one is *andha* (blind) and the other is *pangu* (lame). Science is blind and spirituality can be a little lame. They can both help each other. When the blind and the lame come together, they can help each other. What will the blind do? The blind will walk and the lame will sit on his shoulders. They can both reach their destination by helping each other.

By looking at the presentation here, I am feeling some pride of '*Bharatiyata*' (Indian). So let's be *Bharatiyas*. There was one person who would introduce himself by saying, 'I am not Indian. *Mai Bharatiya hun!* I am not Indian. I am *Bharatiya*.' So become *Bharatiya*, remain *Bharatiya* with its values. Don't copy the Western countries.

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare!**

Thank you!

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# Be absorbed in chanting the holy names

Be absorbed in chanting the holy names

Venue: Bhakti Vedanta Manor

**Dated: May 3, 2016**

**Brahmacari class**

**nama cintamani krishnas caitanya-rasa-vigraha  
purnah suddho nitya-mukto abhinnavan nama-namino**

Have you heard that before? Nama is cintamani like dham cintamani. Nama cintamani meaning sat-cit-ananda and caitanya, full of chetana, full of, consciousness full, filled that's called caitanya. Name Caitanya has origin in cit, chetana, consciousness; you have heard 'ceto darpana marjanam' that same chetana. Caitanya, the Holy name is full of caitanya, it is living force and rasa vigraha, it is full of rasa. Vigraha means form. When rasa becomes personified and that is of course Krsna.

Nitya, suddha, mukta, these are all adjectives or descriptions of the name, beginning with caitanya also and nama cintamani that is also the description of the name. Nama cintamani that is Holy name is full of caitanya, chetana. Rasa vigraha, Holy name is also rasa-vigraha. And Holy name is nitya-eternal; mukta- fully liberated; suddha-pure, pavitra.

Nitya, suddha, mukta and the end part is or even more significant is abhinnavan nama namino. Abhinna, a means no, bhinna means different, not different. Nama and Nami are not different. Name of the Lord and name are not different. Name is, whose name is Krsna? Krsna's name is Krsna or God's name is Krsna. So name and person are same. These are some of the glories of the holy name. When you said kirtanaa I am saying holy name. Kirtanaa means glorification.

**kirtaniya sada hari**

So when there is kirtanaa or chanting of the holy names, soul is the chanter or soul should become the chanter of the holy name. And the holy name is,

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare,**

**Hare Rama Hare Rama Rama Rama Hare Hare!**

This is Supreme Personality of Godhead. The holy name is Krsna, the Supreme Personality of Godhead and of course Radha is also Supreme Personality of Godhead or part of God. Krsna and Radha together are Supreme Personality of Godhead. That's why we chant Hare Krsna. We chant Radha's names and Krsna's names. Rest of the mantra is we keep chanting Radha Krsna Radha Krsna's names. Even Rama is Krsna. Hare Rama Hare Rama Rama Rama Hare Hare. That is also Krsna.

**ramati ramayati ca iti ramah**

One who does raman that is Krsna. Radharaman, one who gives joy, rama, joy to others and derives joy for Himself also from that dealing or some particular activity, dealing with some devotee, that is Rama and that Rama is Krsna. So the 16 names which are basically eight names of Krsna and eight names of Radharani.

**Iti sodasakam namnam kali kalmasa nasanam (Kalisantaran upanisad)**

So holy name is, it's not only Krsna but its Radha and Krsna. So together, the holy name is Bhagavan and the chanter, the soul is bhakta. And when the soul chants with devotion then he is performing bhakti. In this way the bhakta that is soul and Bhagavan that is Radha Krsna, through bhakti, devotion they are linked. Bhakta bhakti Bhagavan these are eternal interrelated, not only principals but personalities also. Soul is person and Supreme souls Radha Krsna are personalities, person. And there is yoga, the link through bhakti, devotion. So when we say,

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

We are saying the names but we are saying everything in fact; all the glories of the Lord, wherever you find them in Gita,

Bhagavat, Caitanya Caritamrita and other sources. We all utter, we say all those glories or we indicate all those glories just by saying Hare Krsna. When we say Krsna, nothing more in fact remains to be said. Although it sounds like oh you just said Krsna, but Krsna is everything. That Krsna has connection, relationship with all that is there in Gita and Bhagavatam.

So by chanting just this one mantra, we chant all the mantras in existence. By chanting these 16 names Maha Maha mantra, you have chanted all the mantras. Or essence of all the mantras, condensed in, packed in one mantra the Hare Krsna Maha mantra.

**natah parataro upaya sarva vedesu drsyate**

Brahma said, I do not see anything better. I have studied all the Vedas. Sarva vedesu drsyate, drsyate means see, I don't see anything more better to have than this sodasakam namnam, sixteen names or he was referring to OM.

**hare krishna hare krishna krishna krishna hare hare  
hare rama hare rama rama rama hare hare**

**iti sodasakam namnam kali-kalmasa-nasanam  
natah parataropayah sarva-vedesu drsyate**

So this becomes kirtana, just by chanting of Hare Krsna you are glorifying. Kirtana means kirti. Kirti means glory. And as we do kirtana we glorify the Lord and understanding is that the holy name includes, or from the name comes the form. From name comes the form. By chanting the Holy names, as one attains perfection in chanting the holy names, then the Holy name reveal the form of the Lord, meaning own form. And the qualities of the Lord are included in the Holy name, they are revealed, the pastimes are revealed unto the chanter of the Holy name. So within holy name everything, nama, rupa, guna, lila, dhama, within the Holy name.

So the soul chanting, soul hearing; not body chanting or

throat chanting or tongue chanting. They seem to be involved, acting during chanting but soul is using, as we have this body, this existence. Soul is moving force behind the body. Body appears living because of the presence of the soul in the body. Get the soul out of the body, Prabhuada used to say, what is difference between living body and dead body? Soul! Body minus soul is the dead body. Body plus soul is living body.

When doing chanting or kirtana, soul should be chanting and soul should be praying and soul should be crying. Soul is making the goal. Soul's goal is Krsna, he wants Krsna. Body doesn't want Krsna, the throat doesn't or tongue doesn't want Krsna. The tongue doesn't think, body does not think. Body even does not know Krsna exists. Body doesn't even know that soul exists. Body knows nothing. So get the body out, separate the body and I am not this body, what remains is the soul. So the soul is chanting, get the soul to chant and soul to hear and soul to remember. Who is going to remember? Not the brain tissues are remembering or our fertile body is remembering. It appears that body's different parts are doing different functions, but it is soul. For the sake of soul or because of the soul is all this chanting, hearing, remembrance. So we should be hearing, or soul has to hear.

When you sleep, then there is short circuit! Hearing stops, we are disconnected from the Lord. Mind comes in the middle or ignorance takes over.

So chanting or kirtana is a prayer, its meditation, mantra meditation. Yeah the process was meditation in Satya yuga. In kali yuga with Hare Krsna maha-mantra we meditate, mantra meditation. And Prabhupada says, before you go for meditation, you need to decide the object of the meditation, what is the object of meditation before you begin meditation, object of meditation. Otherwise you cannot meditate. It's not impersonal meditation. There is nothing to meditate upon, just the light. There is nothing much to meditate, how could you meditate on

the light? There is nothing to think about or meditate, contemplate, reflect, you can't do these faculties, not possible. So meditate, chanting of Hare Krsna is also meditation. So meditate on Krsna.

Anyway I will quickly try to say that one of our acarya, we could say Acarya Gopal Guru Goswami, I was talking this one day, trying to repeat this quickly. So Gopal Guru Goswami was disciple of Vakresvar Pandit. Do you know Vakresvar Pandit? The great dancer, he could dance for 72 hours nonstop. So his disciple Gopal Guru Goswami, contemporary of Caitanya Mahaprabhu. Caitanya Mahaprabhu was very fond of him. 'Call him guru!' Caitanya Mahaprabhu said, 'call him guru, not just Gopal Goswami'. So they started calling him Gopal Guru Goswami.

So he wrote a commentary, there is 'Bhajana paddhati', book by him. Part of that or part of his writing, there is commentary on the holy name, Hare Krsna maha-mantra commentary, bhasya, Gita commentary, Bhagavat commentary, this commentary, that commentary, maha-mantra commentary. Jiva Goswami another acarya has also written commentary on Hare Krsna maha-mantra. So Gopal Guru Goswami wrote his commentary.

So in the essence he said that when you chant the sixteen names and chanting is prayer, that when you say Hare then you Krsna then you say Hare, Krsna Krsna Hare Hare, each time you utter these names one after the other, we pray to that name because the name is the person. So who is offering prayer? We! Who are we? Soul, so soul offers, no body, no tongue, no tongue is offering, they have no business. They know nothing of this prayer, they are just dead matter, so is the tongue, so is the throat. So while chanting the soul is offering a prayer. And then as we say Hare, the name Hare is non-different from the personality Hare.

Hara, Radha also called as Hara because of Her nature,

**harer harati ya manah**

One who steals, even steals the mind of the Lord, attracts the attention of the Lord, Madan Mohan Mohini. Krsna is Madan Mohan and She is Madan Mohan Mohini so Hara. So when we chant Hare Krsna Hare Krsna, we don't say Hara Krsna Hara Krsna; 'Hare', this is address. All sixteen names are address. Do you know address? I am addressing you, 'Oh Brahmacharies', I am addressing you, I am trying to get someone's attention. Prabhu sit properly or addressing, sambodhana. So all these sixteen names are address. You dress before you address, you dress properly before you get on the mike and address. So the soul is addressing the sixteen names.

So Krsna, Hare Krsna, Krsna is also address. What is spelling of Krsna in the folio? Krsna, only that much? Also the 'h' h with dot, then you also get Krsnah, have you have seen like that? Yes, do you remember? You can see this outside maha-mantra, when Krsna is mentioned in sanskrit mantras. Where they address, the Hare Krsna maha-mantra is address form, therefore the 'h' is dropped. This is little grammar, vyakaran part. So it's called nominative, Krsna goes to the forest, Krsnah vanam gacchati. So there you find 'h'.

So Gopal Guru Goswami, going back to that commentary, he says, that when we say Hare, we are saying or we are supposed to be saying, we may not be saying but we should with understanding. This is one guideline he is giving, what you should be thinking about, how you should address the Lord, when you are chanting, meditating, addressing. He says,

**mat-cittam hrtva bhava-bandhanan mocaya**

You only said Hare but you are saying Oh Radhe! Mat-cittam hrtva, steal my mind, attract my mind and bhava-bandhanan mocaya, make me free from the bonds of material existence. This is a thought, food for thought. While chanting, you said, Hare, you thought, Oh Radhe, Oh Hare, please make me free from all the strings attached.

So after Hare we say Krsna. We always say Hare Krsna. So we said Krsna with love and devotion and Krsna has appeared because He is non-different from His name. We said His name and He appeared, ok what you want? Then we offer prayer to that Krsna, saying mam cittam akarsaya, please You are known for akarsan,

### **ya karsati sa Krsna**

In Sanskrit Krsna is defined as ya karsati sa krsna, the person who attracts all the living entities towards Him, that Personality is Krsna. So mat cittam akarsaya, citta means chetana, consciousness, as Krsna in 10th chapter of Bhagavad Gita says, mat cittah remember that?

### **mat cittah matgat pranah bodhayantah parasparam (BG 10.9)**

mat cittah, My devotee is that person mat cittah, his consciousness is glued down to My feet, glued down to Me. mat cittah mat gat pranah. So when we say Hare Krsna, the prayer the thought should be according to Gopal Guru Goswami, mat cittam akarsaya, please attract also me to You.

And then we go to next, Hare Krsna, then Hare third name, and the thought is,

### **sva-madhuryena mac-cittah hara**

Oh Radha You are full of madhurya, madhur, You are sweet, let Your sweetness attract me to You. And then Hare Krsna Hare Krsna, so the fourth name which is Krsna, when you say that then the guideline is you pray to that Krsna,

### **sva-bhakta-dvara bhajana-jnana-danena mac-cittam sodhaya**

Please let me have devotee association, sadhu-sanga, or let my diksa guru, siksa guru, acarya, founder acarya, please give me association, bhakta dvara, with the help of bhakta, devotee, sadhu association, let him give me bhajan jnana dana. Bhajan you understand jnana you understand? The knowledge, knowledge

of bhajan, how to perform bhajan, bhajan jnana dana, let them give me some charity, dana of how to perform bhajan. Let me have sadhu-sanga, association of devotees, so that they will explain how to perform bhajan, how to perform kirtana. Inquiry was made, Maharaja could you possibly tell us about kirtana, bhajan?

So bhajan jnana dana, you could become familiar with these terms, so that you could understand, no need to translate. Bhajan you understand, jnana you understand, dana you understand, sastra dana, during marathon you do sastra dana, giving sponsorship, giving 100 Gitas or Gita dana. So when I will have association and then that devotee gives me bhajan jnana dana, then mam cittam sodhaya, let my consciousness be purified.

So these are only four, out of sixteen four names we explained according to Gopal Guru Goswami, what should be the thought associated with those names, Hare Krsna Hare Krsna. Should we do the rest or next time we will do rest? Ok I will try to go faster.

Then there is Krsna Krsna Hare Hare part. So when we say Krsna which is fifth name in the series, the soul is praying that,

**ruchir bhavatu me**

Let me have liking for Your name, ruchi you understand? Sraddha to prema as you go on that ladder higher you go, there is ruchi.

Name ruchi, jiva daya, vaisnava seva, this is desired goal. Name ruchi I will like to taste and get some nectar as I chant. So we are praying to that name Krsna, ruchir bhavatu me, let me have some ruchi towards You, towards Your Holy name.

Then as we say next Krsna, which is sixth name in that order, the prayer is,

## **nama-rupa-guna-liladisu man-nistham kuru**

From the name comes rupa, comes quality, so let me have nistha or let me be fixed or steady in my understanding of nama, rupa, guna, lila of You Oh Lord.

## **nityam bhagavata-sevaya**

## **bhagavaty uttama-sloke**

## **bhaktir bhavati naisthiki**

As one regularly recites Bhagavatam, then outcome is we come to the level of bhakti called nistha. Bhaktir bhavati, let my bhakti, bhavati become, which kind of bhakti? Naisthiki, nistha. adho sraddha sadhu sang bhajan kriya anartha nivrtti then nistha ruchi asakti bhava prem. So we are praying to that Holy name, that name Krsna that let me have nistha for not only for Your name, but for Your form, Deity form of the Lord, Your qualities, Your pastimes.

And now the half of the mantra,

Hare Krsna Hare Krsna Krsna Krsna Hare Hare, now seventh and eighth name and then half mantra is completed. So that last Hare Hare, the soul is praying, the chanter is praying, crying Hare Hare, we say Hare Hare! Ok what do you want? I am here; I appear as you have been calling. So the prayer, appeal to the Holy name or appeal to Hare Hare is,

## **nija-seva-yogyam mam kuru**

Please make me eligible to serve You, serve Krsna, seva yogyam mam kuru.

Srila Prabhupada would briefly, he would talk of, same thing we are talking, little expanded version, Gopal Guru Goswami's commentary, Prabhupada would stress this, when we chant, he would stress this, we are praying, chanting is a prayer, Oh Lord, Oh energy of the Lord, please engage me in Your service. I am Your servant. Please engage me. So that's the prayer.

And the eighth name which is Hare and the prayer should be,

**sva-sevam adisaya**

Please reveal that service unto me. First we are begging for the service, please engage me, no no, please make me eligible to serve. Ok now I am eligible for the service, eligibility is there, so which service I should do? Please reveal that service unto me.

And then moving on, this is half. Then going to Hare Rama Hare Rama Rama Rama Hare Hare part.

As we say Hare, then the prayer is that, Hey Hare Hey Radhe,

**sva-presthena saha svabhista-lilam sravaya**

Oh Radhe Your most cherished pastimes with Krsna, please share that with me. And then Hare Rama, Rama this is Krsna, and the prayer to Him is,

**presthaya saha svabhista-lilam mam sravaya**

Your most cherished pastime with Radha, sravaya, please make me hear, let someone read that to me or say that to me. Let me have opportunity to read such pastimes, Your pastimes with, Oh Radhe Your pastimes with Krsna, Oh Krsna Your pastimes with Radha, sravaya.

And then Hare Rama and then Hare, first was sravaya, please let me hear, let me read Your most cherished pastimes. And the next prayer is darsaya,

**sva-presthena saha svabhista-lilam darsaya**

Please show me. I want to take darsana of those lilas. I want to see those lilas. Soul can see, without body soul can see. Eyes are closed and still soul is seeing. There is no need, eyes are not required for seeing. Soul has eyes, so when soul is chanting, chanting purifies, his eyes are spiritualized, open up and then the prayer darsaya, please could I have Your

darshan.

So this is going even higher and higher and coming to the level of the darsana of the Lord and even level of svarupa siddhi, perfection stage and evolution in Krsna consciousness and ultimately, eventually going back to Lord's abode, entering in Lord's pastime. So what would be my service in eternal pastimes of the Lord? That is also part of the prayer.

So Hare Rama Hare Rama, and then Rama Rama, so there the prayer is that,

**nama-rupa-guna-lila-smaranadisu mam yojaya**

Please engage me in remembering Your nama rupa guna lila. I would like to remember, please engage me in remembrance. Remembering the form, remembering the pastimes, remembering Your qualities. So this is Rama.

Next Rama ,

**tatra mam nija-seva-yogyam kuru**

O Rama! As I enter into those pastimes by the path of meditation, make me worthy to engage in your service.

Final two Hare Hare,

**mam svangikrtya ramasva**

Please make me part of You, part of Your entourage, part of Your team, deal with me, don't discard me, accept me, engage me in Your service or engage me in service of Your Lord, Sri Krsna.

And the final one is again same appeal,

**maya saha ramasva**

Please considering me of Your own, please engage me in the service of the Lord. seva adhikara diye kara nija dasi

As we everyday pray to Tulasi Maharani, seva adhikara diye kara nija dasi, please make me eligible, give me seva

adhikara, make me eligible to serve. Similar, that's Tulasi Maharani and this is Radharani, we pray that please engage me in service of the Lord.

Anyway this is food for thought for you. The performance of kirtana and performance of chanting the holy names of the Lord. This gives us guideline to what to think of as we say 'Hare Krsna Hare Krsna' like that. That way we could meditate on this prayer. Prayer is meditation and be absorbed in chanting Holy names.

Question 1- When one finally comes to prema, what happens to one's sexual desire? Are they still there? Sometimes you heard quotes by great acaryas saying, Oh you know make sure that doesn't come... So what happens, are they still there or they disappear?

Answer- yeah they are gone long back, way behind, when you are climbing up that ladder, half way through you have done with it. Anartha nivrtti, unless anartha nivrtti is there, there isn't nistha. Nistha means fixed up for, no more u-turns, no irreversible, that nistha. So becoming free from anarthas which includes all these desires.

(Question- even if forced for?) No, there is no time. No way, the prema replaces kama. Lust and love don't go hand in hand. The brahmacaries, this is their program, trying to become free from all sorts of desires, especially they focus is on lust related with lust, opposite sex. This is sole focus of brahmacaries. So yeah as you substitute all these lusty thoughts, lusty desires, there are eight of them, eight ways one could exhibit the lust. Have you gone through this? Which is even darsana, stri darshan, stri sparsa, all the way to sambhoga, which is eighth and most gross way of expression of that lust.

So they don't go hand in hand. To the degree that you are free from lust to that degree you are full of prema. I was just

hearing of Prabhupada's talk and he was saying, unless you give up sex desire, you don't get the Krsna prema.

Sanatana Goswami, long story, but touch stone, he had a touchstone. (One person gets that touchstone from Sanatana Goswami and goes to his wife.) Where did you find it? Oh it was in dustbin. Oh you fool, you are cheated. Go back and ask for something more valuable. So this gentleman went with the touchstone back to Sanatana Goswami and then, you must have something more valuable, which you must have hidden in the treasury house. Otherwise why would you, this can't be most valuable. This was thrown in dust bin where I found it. You must have something more valuable. No no I don't have more valuable than this touchstone. No no there must be, you have you have. Then Sanatana Goswami said, ok first throw this away and then I will give you more valuable. And then this gentleman was thinking if I will give up this and if I would not get more valuable than I would be really cheated, more cheated. Anyway he was finally prepared to give up that touch stone and that touchstone which was going to be source of everything into gold then all gratification and happiness. So when he threw that Sanatana Goswami said, yes,

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare**

**Hare Rama Hare Rama Rama Rama Hare Hare**, this is the most valuable.

So there was some meaning of remembering, gopis are, they only remember Krsna. They don't know anything more than that.

**satatam smartavyah krsnah vismartavya na jatucit**

They never forget Krsna. So where is the time, is there time in between- always remembering and never forgetting? Where is the time for nonsense, where is the time for gratification? And same thing, six Goswamis of Vrndavan and pure devotees, they are constantly absorbed in the nectar.

So Yamunacarya was spitting at, when he just remembered some

past, then his tongue curled and oh, tuccam, this is so insignificant. Once Srila Prabhupada in Kolkata was giving Bhagavatam class,

**yan maithunadi grhamedhi sukham hi tuccham**

That statement of Prahlad Maharaja from 7th Canto, Prabhupada was commenting on that, the grhamedhi, yan maithun, the intercourse, man woman illicit intercourse, that pleasure is called tuccham, thu thu. When you spit at something, such insignificant, thu, thu. So Prabhupada he was spitting at it, he literally spat. So thought is there, but you could see that how the thought is. There is no liking anymore, disgust, if there is any thought, disgust, or I am happy, I am done with this. I don't have to.. Just be absorbed in Radha Krsna. Otherwise there is no going back, going back to Godhead also.

Question 2-Can you explain how to be fully engaged in Krsna's service and not get in mode of passion and do only that which is beneficial for Krishna consciousness. Is there any line, how do we know that we are fully engaged or we are in mode of passion?

Answer- When we want to fully engage, what we would like to see? Who is engaged? Who is fully engaged? Soul! The soul is fully engaged, that's our goal. And then these three modes of material nature are there, ignorance is there, passion is there, goodness is there.

**mam ca yo avyabhicarena bhaktiyogen sevate  
sa gunan samatityaitan brahma bhuyaya kalpate**

By transcending these three modes of material nature, devotees absorb themselves in Krsna consciousness, brahma bhuyaya kalpate. So we have to watch out, see the soul always engaged but the mind is governed by ignorance or mind is governed by passion, and from that passion come fashion or mind is controlled, governed by goodness then there is interruption, between you and the Lord, these three modes of material nature

are acting. And three modes of material nature are making mind work this way, that way, they influence your mind and then ignorant mind is, passionate mind is in goodness and the link between you and Lord, soul and Supreme soul, you are separated, or your service is diluted. It is alloyed and not unalloyed. Unalloyed means there is no mixture.

So that's why Prabhupada said, boiling down the milk, not watering down the milk, but boiling down the milk. May be one time devotees were so much active, too much active, trying to preach and expand the movement, passion for that. Prabhupada had to, this was way back in 72, Prabhupada wrote letter to Rupanuga, that's where this, our leader's first priority is to preach to our own devotees those who are already being made devotees, preach to them. We are trying to expand or passion, expansion another name competition; but then if we are neglecting our already made devotees or may be you are neglecting your own nourishment, feeding yourself or chanting with attention or your hearing and chanting is minimized on the name of preaching or expansion, so that could become passionate activity and then less remembrance, less spiritual content in that activity. So we have to see where our soul is engaged or mind is engaged or soul is not engaged, soul is separated or intelligence is working too much. So there should be reviews from time to time, you have some istagosti to see how you as individual, you as group are performing, this is pure devotional service or passionate devotional service. Are you just working hard or working smart also, smart in Krsna consciousness.

Question 3— Maharaja your experience of seeing brahmacaries from so many years; give me specific advice or guidance on how to remain strong in brahmacari asrama?

Answer- One thought just came to my mind, realize that you are not this body but you are spirit soul. Work on this project, work on this program. I am not this body, I am spirit soul, I am not this body. Chant this mantra. I am not this body, I am

spirit soul, I am spirit soul. And for that we have whole process. Chanting of Hare Krsna is there, chanting properly, hearing, chanting or services. So by realizing I am a spirit soul, and not this body; the spirit soul's need is another spirit, specially the Supreme spirit. Vice versa, your body's need is another material body, specially the body of opposite sex. So emphasis is on I am the soul, I am a servant soul of the Supreme master or could be friend. And then reciprocation is on and we cultivate that and we make advancement in Krsna consciousness. But if we maintain or remain on bodily concept then, man's body needs woman body, woman's body needs, this is so called natural in this world. So we want to go against that nature and so called natural, so more natural is spirit soul's nature, and going for the Supreme soul. And of course if you don't fully succeed then change of asrama and then there are also lots of rules and guidelines to follow. And get rid of this idea and thought and desire; get rid of this all together within this very lifetime, or within some span, certain period or phase of your life. Again coming out clean and proceeding the remaining part of this life, just dedicate fully in the service of the Supreme soul and no bodies.

Question 4- If we feel that we need to go through grhastha asrama to purify our desires, because we have experienced so many times in previous lives most probably, is it possible that Krsna we reveal this as a realization?

Answer- certainly this is not that this is first life, first time we are in this body, but we had been practicing this from some time, life after life after life and getting purified enough and that is how, some persons are ready for life of naishtiki brahmachari. There are two types of Brahmachari: Naishtika and Upakurvana.

Upakurvana means at the age 25 or certain time of his brahmachari life he thinks he has to change asrama to grhastha asrama. Other one carries forward same asrama for rest of his life. He may stay as brahmachari, naishtiki brahmachari or he

may accept sannyasa, not much difference in their consciousness. So those who are able to manage that come to level to stay single, but if that is not the case, if there is still desires, then there is way out, other asrama is there. Did I say enough, was that your question? I was not very focused.

Question – I have question about bhajan, importance of bhajans, whether we should sing them or when and where we should sing them and importance of Maha-mantra?

Answer- Jagannath Dasa Babaji Maharaja he asked his audience, are you interested in self-realization? Not you audience, his audience. Then if he said, yes I am. Then he said, you purchase or it won't cost much, something like that he had said, just eight paisa or something, you could buy Narottam Dasa Thakur's, one particular song book he mentioned, just buy Narottam Dasa Thakur's this bhajan sangraha, song book and you study and sing and read and you could be self-realized. Yeah the bhajans are very powerful, pure. They are considered as good as Vedas, songs of Bhaktivinoda Thakur, Narottam Dasa Thakur. So the Vedic essence of Vedas and Vedas are in Sanskrit, and in this age of kali Sanskrit language is considered difficult, difficult by some, not easy. So Acaryas compiled songs in regional languages. But the potency vice Vedas and these songs are of same values. So the bhajans are the talk of the name of Krsna or qualities of Krsna or pastimes of Krsna.

**yasomati nandan brajajan ranjan  
gokul ranjan kanha...**

Like that whole song is like each name is like each pastime,

**amal harinam amiya vilasa  
vipin purandar navin nagarvar**

Each word, each name is so much reminder, so much has been said about the beauty of Krsna, the qualities of Krsna,

pastimes of Krsna. So is there, maha-mantra includes all these bhajans as we say, we could chant maha-mantra only. Harer namaiv kevalam, that way we also chant Hare Krsna maha-mantra as well as we chant the bhajans, greeting of the Deity and there is Brahma's song, Brahma samhita which we chant,

**Govindam adipurusam tamaham bhajami,**

Srila Prabhupada liked that when Jamuna came up with that song. Was Harrison involved which is part of Jai Radha Madhava, is he playing some music? All right! So Prabhupada chose that Jai radha madhava kunjabihari in the beginning of the bhajan. There is noon time and rajabhoga, when rajabhoga is offered to the Lord, and while Lord is relishing His lunch, there is bhoga arati song composed by Bhaktivinoda Thakur.

So many details of different preparations have been cooked and offered to the Lord. And how Lord is with His side glances looking at Radharani while eating. Now Their eating is over and They are drinking different drinks and ok now Their hands are washed and now They go to take rest, then Dhanista gopi comes, takes all maha-prasad and is distributing.

There is whole pastime, devotees sing every day in Mayapur and some other places also bhoga arati song. And sandhya arati, kibo jai jai gauracandera, and for protection of, protecting our movement and protecting our spiritual leaders, gurus, Namaste narasimhaya, we chant that. And like that there are so many different folks different slokas, as they say, so different songs are for different occasions. And Janmastami, Ramanavami we have some Krsna bhajans, and then Gaura purnimna and Gauranga Mahaprabhu's bhajans.

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# Caitanya Appearance

# Mahaprabhu's

**Caitanya Mahaprabhu's appearance**

**Venue : ISKCON Bangladesh**

**Dated : 8th March 2018**

**Hare Krsna,**

This is a Bangladesh and technology doesn't work here. We are still in 500 years old Bangladesh here, 'prachin Bangladesh.' So we have little presentation here. We want to project that on the screen, so you could also see. Now you will not see only I will see. So I will see and I will show you and talk to you about what I see.

**Sri Krsna Caitanya Mahaprbhu ki Jay!**

We have just celebrated Caitanya Mahaprabhu's 532nd birth anniversary. Nice thing to see but you cannot see. I'm seeing the beautiful form of Gaura sundar here. And basically we would like to remember the Lord Gauranga.

**Or who is Gauranga ?**

**Gauranga ke?**

**Keaami?**

**Gauranga ke? Nice.**

And we have a limited time, i will go faster. And half of the time prabhu is going to talking and I will talk half of the time, so that reduce time on further. Then we would like to do another kirtan towards the end.

Kirtan mela ki Jay! You like kirtan? Haribol

Sri Krsna Caitanya Mahaprbhu or Sri Krsna appeared as Sri Krsna Caitanya Mahaprabhu. He appeared to relish the Prem Rasa or Radha bhava, He assumed Radha bhava.

## **radha-bhava-dyuti suvalitam navami krsna svarupam**

The complexion of Radha rani and the emotions of Radha rani to relish prem rasa And His purpose also was to share and propagate love of Godhead.

He appeared as we said earlier, appeared in Bengal. Bengal is called Gaudadesh.

And from Gauda desh comes Gaudiya Vaisnava "Gaudiya Vaisnava Sampradaya" Haribol!

Sravanam then Kirtanam! You hear and then talk. Lord appeared as Caitanya Candra on falgun Purnima. As if the moon wants some excuse so that he doesn't have to show his face to the world. Chandra was thinking my face has so many black spots. But, Caitanya Mahaprabhu's face is "bahu-koti candra jini vadana ujjala" So let the world see Caitanya Candra. So he hid his face 'candragrahan'. He appeared in 'Navadvipa Mayapur'. Appeared under a neem tree, he gets the name "Nimai"

Sacimata called him all the time Nimai, Nimai Nimai..nice name. Do you like this name? So sweet. Nimai, Nimai.

Nilambar Cakraborty had come and he gave official name 'Vishvambhar' His name would be 'Vishwambhar'. At the time of appearance of Vishvambhar or Gauranga or Krsna Caitanya or Nimai, so many names. He also has a sahasranam, Gaura sahasranam. As there is Vishnu sahasranam, there is also Gaura sahasranam. He has thousands of thousands of names.

So at the time of appearance of Gauranga the Demigods had appeared in the sky.

### **"sacigarbha sindho"**

The garbha the womb of Sacimata is compared to the 'ocean'.

### **'saci garbha sindhau harindu'**

Indu means candra, a moon. So Haricandra or Caitanyacandra appeared from the womb of Sacimata which was like ocean.

**saci kahe – muñi dekhon akasa-upare  
divya-murti loka saba yena stuti kare (CC Adi 13.83)**

She was wondering who is up there in the sky? As she was hearing 'stuti' praise.

**jagat bhariy? loka bale – 'hari' 'hari'  
sei-k?a?e gaurak???a bh?me avatari (CC Adi 13.94)**

On the bangs of Ganga that day being moon eclipse thousands of people were chanting HariHari!HaribolHaribolHaribol. So that time Gaurkrishnabhumeavatari.

**hari bali narigana dei hulahuli  
svarge vadya-nrtya kare deva kutuhali (CC Adi 13.96)**

All the ladies were doing hula huli, huludwani. So men were doing HariHari and ladies were doing hula huli. Haribol!

**savitri gauri sarasvati saci rambha arundhati  
ara yata devanari gana nan-dravye patra bhari  
brahmanira vesa dhari asi sabe kare darasana (CC Adi 13.105)**

All these ladies Sarasvati and Arundhati and Savitri and Gauri and Saci, wife of Indrathey all appeared there dressed like some local brahminis.

**namo maha vadanyaya krsna-prem- pradaya te  
krsnay krsna caitanya namne gauratvise namah**

Rupagoswamicompiledthis prayers and offerd at the Lotus feet of Caitanya Mahaprbhu at Prayagraj. He is offering his obeisance's. That is why this prayers begins with 'namaha'. It begins with 'nama and ends also with 'namah' meaning obeisance's. He is offering obeisance's unto the Lord whose name is krsnaykrsnacaitanyanamne. He says I am offering my obeisance's to Krishna. Which Krsna?His name is Krsna Caitanya. He was Krsna now He has become Krsna Caitanya. I offer my obeisance unto him. So His name is Krsna Caitanya.

**Nama : Krsna Caitanya**

**Rupa : Gauratvise namah**

**Quality : namo mahavadanyaya.**

I offer my obeisance's unto that Sri Krsna Caitanya who is Gaur kanti. Gauranga, His complexion is Gaur Varna. So in this prayer he is talking or mentioning the name as Sri Krsna Caitanya, form as Gauranga or Gaursundar. And the quality is namomahavadanyaya, He is magnanimous, most Magnanimous.

**sri-krishna- caitanya prabhu doya koro more  
toma bina ke doyalu jagat-samsare**

No one is as magnanimous as you are. So this is quality of Sri Krsna Caitanya Mahaprabhu, and remaining is 'lila'. What is his 'lila'? What are His past times?

**"krsna-prem-pradaya te"**

You are the giver of Krsna prem. Pradaya, da' means giver and "pra" means giving so much, to everyone to everywhere profusely giving. So that's prada- 'pradayte'. So like this in this small sweet compact prayer Rupa Goswami has mentioned nama, rupa, guna, lila of Sri Krsna Caitanya Mahaprabhu.

**asan varnas trayo hy asya g?hnato nuyugam tanuh  
suklo raktas tatha pita idanim krsnatam gatah (SB 10.8.13)**

When Garga muni was in Gokul giving name to Krsna and Balarama, name giving ceremony. That time he said, this child now has appeared as "krsnatamgatah". He is Krsna and also looks Krsna, blackish complexion.

In Dvaparyuga He appeared Krsna in blackish complexion. However in other edges He appears in " sukla, rakta, pita varna". In satyugs He appeared in suklavarna white complex and tretayuga He appeared in reddish raktavarna and in kaliyuga He appeared in pita varna, golden.

**krsna-varnam tvisakrsnam sangopangastra-parsadam**

**yajnaih sankirtana-prayair yajanti hi su-medhasah (SB 11.5.32)**

Bhagvatam also says He will appear as Caitanya Mahaprabhu and He will do,

Krsna, Krsna, Krsna, Krsna, Krsna, Krsna he!

He will do varna, He will describe Krsna. He will also chant 'Hare Krsna'.

'tvisakrsnam' but His complexion will be 'akrsna' He will not be black. "akrsna" –a means no and Krsna means black. He will not be black. He will be white, whitish which is closer to the golden complexion.

**sangopangastra-parsadam**

He will appear with, sangopangastraparsada so many associates. They will appear all over Bengal. Haribol! In your country 'amar Bangladesh, sonar Bangladesh'. Because Caitanya Mahaprabhu appeared in Bengal so this called 'sonar Bangla'. HariHari!

**gaurangera sangi-gane nitya-siddha kari mane**

All the associates of Gauranga, they were 'nitya – siddha'. They were not sadhana –siddha, like we are trying to become sadhana – siddha. But they were siddha up there with the Lord, they came down and appeared to the Lord.

**golokam ca parityajya lokanamtrana-karanat**

In 'MarkandeyaPuran' it is mentioned that " Lord will abundant or will leave behind Goloka and come down here, appear in Navadvip. To give us relief from so much suffering here.

**kalau gauranga-rupena lila-lavanya- vigraha**

Hence mentioned in the age of Kali-Yuga', gauranga-rupena lila-lavanya-vigraha, beauty of vigraha form of "Gauranga.

In another VisvasaraTantraShastra, there is mention of Gauranga's the prediction appearance of Caitanya Mahaprabhu.

**gangayah dakshine bhage, navadvipe manorame**

On the banks of Ganga in Navadvip Lord will make His appearance.

Why would He appear? What would He do as He appears?

**kali-papa- vinasaya, saci-garbhe sanatani**

To destroy the sin or even the papvasanathe thoughts of sin would be destroyed by Him. He will appear as darling of Sacimata.

**janishyati priye misra-purandara- grihe svayam**

His father would be purandara means the best of the bramhanas. This was mentioned long long long time ago, prior to the appearance of Caitanya Mahaprabhu. It's written down and it says,

**phalgune purnamasyam ca, nisayam gaura-vigraha**

Which day? Which time of the day?

Phalgun purnima at the time of moon rise, He will make His appearance".

Meerabaiki Jay! She was the great devotee of 'GirdharGopal'. She was on the planet around the same time as sixgoswamis of Vrindavan. Caitanya Mahaprabhu was also there, at the same time in Rajasthan, in Vrindavan. She was also there in Rajasthan, Vrindavan. She had realization that 'Gauranga' is 'Krsna'.

**saba jaga ko yaha maakhan chora,**

**naam dharyo vairaagee!**

**kita chodi vohu mohan murali?**

**kita chodi saba gopi? (Meera bai)**

What happened to your butter stealing past time? You don't do that anymore? You have become renounced vairagi'?

**maata yasomati maakhan kaaran**

**baandhi jaaki paav,  
shyaama kishore bhayo nava goraa,  
caitanya jaako naam !**

He is son of Yadhoda, sometimes He used to tie Krsna because He steals butter. Now that Shyamkishor has become Navagaura and His name is now 'Caitanya Mahaprabhu'.

**gora krishna ki daasi meeraa,  
rasanaa krishna base !**

She said I'm Gaurkrsna dasi, Meera.

So Gauranga appeared in Navadvipa Mayapur and His main lila was 'Krsna kirtana'. Of course He was Nimaipandit one time a Scholar. Then His father departed He had gone to Gaya for shraddhaseremony. There He received the Holy name of Lord from IshvarPuri and from that time onwards Nimai changed. That serious scholar, had become pagal-madman'. By the time He returned Navadvipa from Gaya He was gone madman. Even He goes back to His Guru maharaj and enquired from him.

**'kiba mantra dila gosani kiba tara bala  
japite japite mantra karila pagala' (C.C 1.7.81)**

What kind of mantra have you given to me? So much power in this mantra its shaking me up, waking me up, sometimes I dance, sometimes I tremble, sometimes I shed tears, roll on the ground and I have gone mad. Oh! What kind of mantra have you given to me?

So that Mantra is

**"HARE KRSNA HARE KRSNA, KRSNA KRSNA HARE HARE  
HARE RAMA HARE RAMA, RAMA RAMA HARE HARE."**

Of course His chanting was offence less, power chanting.

**nitya-siddhakrsna-prema 'sadhya' kabhunaya  
sravanadi-suddha-cittekara yudaya.**

By hearing the love in the heart is awoken. And that time onwards He was into kirtana.

**‘kirtaniya sadahari’  
udilo aruna puraba-bhage, dwija-mani gora amani jage,  
bhakata-samuha loiya sathe, gela nagara-braje**

He was taking thousands of devotees along with Him chanting and dancing all over Navadvip.

**tathai tathai bajalo khol, ghana ghana tahe jhajera rol,**

The mrdangas (khol) resounded “tathai, tathai,” and the jhanjha [large metal karatalas that look like small cymbals] in that kirtana played in time.

**preme dhala ddhala sonara anga, caranne nupura baje**

Golden Gauranga is dancing in the middle of kirtana and around the ankles, the anklets are tinkling ring bells.

**nama bina kichu nahiko aro, caudda-bhuvana- majhe**

And this is Bhakti Vinod Thakur’s realization that there is nothing better to be had in this 14 world planet system better than the Holy name is, nothing!

**Nama Sankirtan ki Jay!**

**Sri Krsna Caitanya Mahaprabhu ki Jay!**

**Gauranga Mahaprabhu appeared to give this Gift to the whole world, the gift of holy name.**

**“HARE KRSNA HARE KRSNA, KRSNA KRSNA HARE HARE**

**HARE RAMA HARE RAMA, RAMA RAMA HARE HARE”!!!**

**Haribol!!!**

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# Now it's time to talk less and work more

Now it's time to talk less and work more

Venue: Nagpur

Dated: 18 th April 2018

Occasion: Ground breaking ceremony

Today's day was reserved, the moment for which we were waiting since long time has come and the work is going on. Today is also auspicious muhurta of akshya tritiya. Our temples are not just temples. They are vidyamandirs also. So just now we were hearing Srila Prabhupada. Once he said in Chandigarh at new temple construction. He was inspiring people to take up Krsna consciousness seriously. It's for all even the illiterate they can also chant Hare Krsna maha-mantra. And for the intelligent people there are so many books available. Read those books and try to understand Krsna consciousness. There is lack of Krsna consciousness in the world. Lack of bhakti bhava.

We are all Lord's children. He knows what do we need but we are greedy. Let us understand our need rather running after greed. For that we need to understand who we are? And then what is our need? There is also lack of knowledge. We are after khagol and bhugol and the knowledge of who we are, is gol means zero. To fulfill the needs of the jivas , Nagpur devotees are working hard. They are coming up with IVCC- International Vedic Cultural Center. Its other name is glory of India. Some call it as ISKCON lotus temple. It's also Radha Gopinath temple. It's also vidyamandir. Jiva only needs the Lord.

Like a bird in cage, we are after the decoration of the cage forgetting the parrot. But what is important the parrot or the cage? So to fulfill the need of the soul we are coming up with this temple and the preparations have started from today,

Haribol.

So you have heard many devotees speaking about the temple and they have inspired all of you. So are you all ready? Haribol. Talk less work more or walk the talk. Now its time to work.

Just yesterday I was searching researching the ISKCON BBT folio, so I got a letter of Prabhupada that I want to share with all of you. Do you want to hear what Prabhupada wrote in that letter?

8 April 1975 from Mayapur (He wrote it from Mayapur)

To Ashis Roy, B.A.  
c/o Artists Academy  
85, Vasant Nagar, Nagpur-10

That person said to Prabupada, you are opening so many temples and centers all over the world, please open one temple in are city Nagpur .In reply Prabhupada wrote a letter to him.

My dear Mr. Roy,

Please accept my greetings. I am in due receipt of your kind letter dated 27th march, 1975 and have noted the contents carefully. The process of opening a center somewhere is that we go there and hold classes for one week on the teachings of Bhagavad-gita and if the people like, then we'll open a center. Actually, the teachings of Sri Caitanya Mahaprabhu that in every town and village there will be a center of Krishna Consciousness, is essential. People must co-operate. If not, then they will have to suffer. So, I am very glad that you have come forward, being one of the leaders of the cultural community. I am very much enthused by this. Our ideology is standard. It is not anything new, but it is very old. It is not anything concocted.

ajo nityah sasvato yam purano na hanyate hanyamane sarire  
[Bg. 2.20]

The living entity is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.

I would like to take this opportunity to invite you to our Vrndavana festival which will be held on the 20th of April up to the 27th of April. We will be opening our temple there. If you can come, then we can talk in detail about a center at Nagpur.

I was thinking Prabhupada wrote letter to one person. Like Lord gave message of Gita to Arjun but that message was not only for Arjuna but it was for all of us. So the message Prabhupada gave in the letter is for all of us. Through this letter Prabhupada is giving his message to all the Nagpur devotees Haribol. Also Prabhupada said if you are interested then come, let's talk. So all of you have come and we will talk now. So today bhumi pooja is done, now there is no way we turn back. From here we just have to march forward and climb high.

na hati hai na ghoda hai, sajan re zoot mat bolo...whatever sankalpa you have taken.

So the work has begun and it's going on, it's not any private personal business its Lords work. Its service of the Lord and we all are servants of the Lord. So we all together should take up the construction of the temple seriously. And please the Lord. Temple means place where Lord stays and where His glories are sang and propagated. So we should work more talk less.

Srila Prabhupada ki..jai  
Radha Gopinath ki...jai