

Reliving The Hare Krsna Festival at Cross Maidan, Bombay

Reliving The Hare Krsna Festival at Cross Maidan, Bombay

25 March 2021

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

Reliving Hare Krsna Festival

Going back 50 years in the past, on this day. What you just saw on the screen – the festival, the venue, the crowd, Prabhupada, the Deities, Yamuna, Madhudvisa singing, the entrance, balloons – I saw all that exactly at this moment, 50 years ago. It was amazing. Except that I did not look the way I look now and neither I spoke the way I am speaking now. I was not a young, full fledged man. I was just a boy in early 20's, college student, residing in Dadar, Mumbai. Of course, I was born in a remote village in Maharashtra. Who knew? I did not know this was all that was going to happen to me that I was going to become Hare Krsna.

Not that I am regretting, I am very happy. But 50 years ago, I was completely different. I was brought to this Hare Krsna Festival Cross-Maidan day after day or eleven days and I was transformed. There were revelations, eye opening and eye opener was Srila Prabhupada. I was thinking that Hare Krsna Festival at Cross Maidan was like an eye operation camps and all those 20, 30 thousands persons coming, I was just one drop in the ocean of people of Mumbai present there. So we were all getting operated and the operator was His Divine Grace, A.C. Bhaktivedanta Swami Srila Prabhupada assisted by his American and European disciples, American sadhus, European sadhus.

I was a completely changed man. Like what we say “divya gyana hrdaye prokasito.” That is what was happening. Or “om ajnana-timirandhasya jnananjana-salakaya.” Srila Prabhupada was opening eyes and he was putting jnana anjana in our eyes so that we could see. And towards the end of this festival I was as Arjuna says,

“I am ready to, karishye vachanam tava.”

So I was studying in Sangli Willington College. I had this thought, “I should go to Bombay and become a graduate of Bombay university!” This was compelling me or dictating me within. So I came to Bombay. In fact, I did not come, I was brought to Bombay because,

brahmanda bhramite konabhagyavjiva
guru-krsna-prasade paya bhakti-lata-bija

This statement of Gauranga Mahaprabhu to Sanatana Goswami, I realized that in my own life. “Why did I come? Why was I brought to Bombay?” Because Srila Prabhupada was going to arrive there very soon, along with his American and European disciples, sadhus and I had to meet him. Or, Lord Gauranga was going to arrange my meeting with Srila Prabhupada on this day, 50 years ago and that happened. Gauranga! What could I say, I thank, what a little creature could say or thank to the Lord for such a gift of bringing me in contact with Srila Prabhupada on this day of 25th March 1971.”

With that everything changed for better. I had been every day, jumping in the local train from Dadar to Church gate. At first I did not have dhoti-kurta, I wish I had. My father and my brothers always had these robes, dhoti-kurta, but I was becoming or my parents and brothers wanted me to become the modern man and so I was wearing pants and shirt like normal people wear. So, with that attire I had been coming and attended this Hare Krsna Festival.

There was advertisement, I had already said a few times. I

always say this when I remember the Hare Krsna Festival Cross Maidan 1971. I remember the advertisement, "American sadhus are in town." That caught the imagination folks of Bombay, including myself. "What? American sadhus? Forget it. American scientists are okay. But what are you talking about?" So, I ended up there and did realize that yes, they were sadhus. It turned out, as we heard earlier, 10-30 thousands of people and I was just one drop of the ocean. There was a big stage and the deities of Radha and Krsna were on the stage. They had transformed the Cross Maidan into a Hare Krsna temple, with full deity worship. Srila Prabhupada would come, offer pranams, dandavat to the deities. Sometimes he would circumambulate and take his seat on the vyasa asana next to and at the feet of the deities.

I remember taking darsana of Srila Prabhupada 50 years ago and oh the kirtans of these Hare Krsna devotees were out of this world. I am sure no one in India or Bombay had seen such kirtans before. They were really into these kirtans, totally oblivious to their surroundings and totally absorbed and beating drums and kartala and jumping up high in the sky and going round and round. They were really enjoying and I was remembering this is what Bible says,

"Love thy Lord with all thy heart, with all thy strength."

So these Hare Krsna devotees with all their love and strength were into these kirtans and perspiration as they were working very hard performing these kirtans. I would say of all the different things that impressed me was one item – these Hare Krsna kirtan of American and European sadhus. I was convinced, "yes, they must be sadhus, they are sadhus."

Srila Prabhupada was delivering lectures everyday in English. Well, I knew English. I would write my papers in English. I was not able to speak fluently those days, but I understood. I was listening to Srila Prabhupada's lectures day after day and things were getting clearer and clearer as I went on hearing.

But one day, one item helped me the most. From my childhood, this was me those days, I had this intense desire to serve others, serve humanity, serve my countrymen, to become desh bhakta or reformer of some sort, serving people, helping others. This was so much on my mind but I did not know where to start, what to do. I had no resources, I had no direction, I had no tools, no clear vision. But one day, Srila Prabhupada quoting from Srimad Bhagavatam, he said this is what Narada Muni had said to Pracetas. I found that later on:

**yatha taror mula-nisecanena
trpyanti tat-skandha-bhujopasakhah
pranopaharac ca yathendriyanam
tathaiva sarvarhanam acyutejya [SB 4.31.14]**

“As you pour the water on the root of the tree, the whole tree is energised. The trunk, the branches, leaves, flowers, the fruits and everything.”

So the process is to pour water or fertilizer at the root of the tree. Then Prabhupada explained how the whole world is like a tree and we all are like leaves and branches, parts and parcels of the Lord and Lord is the root or the source. If we serve the source or root, the Lord, then everything is nourished, everything is served. That was it. I decided to go for that formula of serving the Lord. Madhava seva manava seva. Not the other way round. Madhava seva manava seva – serving Madhava is serving humanity, serving everyone, your family, your society, the country, humanity.

Well, I was in business as Prabhupada revealed that the truth or reality unto me. Thank you Srila Prabhupada. So, that happened, I do not know which days, but one of those eleven days during the Hare Krsna Festival. There was a book table. I think Giriraja dasa brahmacari, I did not even know their names those days. I found out this later on. He was managing the book table. I managed to get, those days I did not have much money or pocket money, I could not buy much books. But I

did buy Back to Godhead magazine which was very colourful, the four colours.

I had not seen anything like that before in any book or magazine. I think it was printed in Japan and beautiful photographs. I think the Radha Londonisvara was on the back. "Govindam adi purusam" prayer was also printed there and the photographs of Ratha Yatras in different places, London, San Francisco. Then I took also small books Lord in the Heart. Those days the Bhagavatam was not published, they were just published in different chapters. Lord in the Heart, I remember that book. So books are the basis. That also I found out later on – Prabhupada,

"if you want to know me, read my books."

I wanted to know Prabhupada more so I got these books for myself.

There used to be question and answer booths and the American and European sadhus – I used to spend so much time there listening to those American and European sadhus expertly giving answers to all various or series of questions. So not only they looked like sadhus or did kirtan like sadhus but I could see how they were convinced, philosophically sound, not just sentimental but philosophers also, religion and philosophy. I remember an Indian gentleman asking a devotee, "oh, these Hare Krsnas have converted you. You were Christians and now you have become Hindu!" And I remember that devotee, very smartly said, "No, no. To become Krsna conscious, this is above Christianity, above Hinduism, transcendental to all the religions." And he says, "I have become better Christian now. Anyone who takes to Krsna Consciousness, he becomes better Christian or better Hindu or better Jew or better Sikh." I was very much impressed with the devotees replies. Like that, every day there were questions and answers.

Deities on the stage, I mean they were a center of attraction.

Radha Krsna deities and I found out later on that they were having full worship of Radha and Krsna, seven offerings, mangala arati and so many aratis, the whole cooking were happening right there and they were making offerings, dressings. In the venue also the American American sadhus, they were doing aratis, they were doing kirtans, they were learned, they were giving befitting answers to tough questions. There used to be an another kirtan towards the end, arati and kirtan. Everything was out of this world although it was all happening at Cross Maidan. But all activities were transcendental, out of this world or transcendental to Christianity or Hinduism.

The Deities, They were beautifully decorated and those deities, I did further research I found out that Prabhupada had personally carried those deities to Australia, Sydney. Literally, he was carrying Them along with his assistants, servants, secretaries on their lap. And They are there in Sydney, Radha Gopinatha deities. They ended from the Hare Krsna land to Sydney, Australia.

This Hare Krsna Festival made two full time devotees or disciples quite instantly or very soon after this Hare Krsna Festival. Of course, who knows and who could count every single person there was influenced positively, elevated and lifted and greatly benefited. Those two devotees who immediately joined Hare Krsna movement were one American Richard, Bhakta Richard, Radhanath Swami Maharaja and the other one I was Radhanath, I became Lokanath Swami.

I was in the middle of the crowd, I did not get anybody's attention but Radhanath, Richard, American, they pointed out, "Hey, some American there! Call him, call him!" Those days Radhanath Maharaja was Shiva bhakta. He had a little beard and just few little possessions with him and he also had been attending the festival and he also bought books. I think he bought a big Krsna Book. He also had no money. What was he doing? He was begging alms and he had then sufficient money,

funds to buy Krsna Book. He ended up going on the stage and even touching the feet of Srila Prabhupada and sitting amongst those American sadhus. I remember where I was but Maharaja was kind of elevated and he got closer to Srila Prabhupada, instantly. So, those were the two immediate byproducts of the festival. Two of us became Srila Prabhupada's disciples.

What did I walk away with at the end of the festival. But why the end of the festival? I made up my mind and I had chosen Srila Prabhupada as my spiritual master and if I ever get initiated there is going to be "Why Srila Prabhupada?" Earlier, I had gone looking for some spiritual leaders and connect with them. That was what had happened while I was studying at Sangli, I had gone to join Vinobha Bhave, Mahatma Gandhi only genuine or surviving disciples. And he was doing lots of social reform, work and I wanted to join him at one point but I almost went there but Krsna intervened and I turned around, went back to Sangli so that I could end up in Mumbai and end up here at Hare Krsna Festival and have association and darsana of Srila Prabhupada.

I am saying I did not meet Srila Prabhupada face to face but I had his darsana. How does one take darsana? By hearing. By seeing you do not see much. But by hearing you know a lot or everything. So I had that kind of darsana. I was able to see and also, especially, hear Srila Prabhupada. That was one thing I made up my mind Srila Prabhupada as my spiritual guide. Another thing was I wanted to be like these like those American and European sadhus, to be like them. Not just be like them but be with them. This also I made goal of my life. I was aspiring to be like them and to be with them.

Then I, of course, as I said earlier, the chanting of,

Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

really had crooked me. As the festival had come to an end, i

were now walking away, returning, I am carrying the holy name with me and had Srila Prabhupada's small book and a Back to Godhead with me. That is what had kept me going, surviving and, eventually, thriving. I was hidingly reading books of Srila Prabhupada in big, fat Chemistry books. I would keep small books of Srila Prabhupada and read them as I did not want my roommates to know that I am becoming serious about the spiritual life. Because this had happened before that I had left studies. So, they were asked to keep an eye on me. So, I was hidingly doing analytical study as I read Srila Prabhupada's books.

Whenever my roommates were not in the room, I would locked the door and closed curtains and guess what I would do? I would remember those American and European sadhus on the stage dancing. So, remembering them or remembering being in front of them or I am with them, I would jump and dance on my own. But I am sure I was not alone I had association of the Lord and Lord's devotees as I was busy with that.

More things happened. There was an another Hare Krsna Festival following year, 1972, now at Hare Krsna Land. Again there was an advertisement of Hare Krsna Festival is taking place and I got my life back. For an entire year I lost the contacts and I did not know the whereabouts of the Hare Krsnas in big Bombay. As soon as I heard of this Hare Krsna Festival, Juhu, Bombay, I ran rushed and attended the festival. Now I was joining in kirtans with these sadhus. I was not just sitting around and witnessing or watching. But I was participating in kirtans and listening to Prabhupada.

Towards the end of that festivals I wrote an appeal or an application to the president that I wanted to joined. I found out the president and that was Giriraja Dasa Brahmachari. He read my letter on the spot and he said, "Oh, new bhakta here! We have a new bhakta here!" He was delighted and he called all other devotees and they were delighted also and they all embraced me. That was it. My dreams or aspirations were

fulfilled. I ended on becoming the Hare Krsna devotee also.

So things that Srila Prabhupada told and Hare Krsna festival in 1971 and more in 1972, tomara karuna. So, I am just made up of mercy of Srila Prabhupada and he has mercifully kept me around or busy past 50 years. I thank Srila Prabhupada for giving me shelter, for saving me and engaging me in service of Krsna, service of Radha Rasabihari at Hare Krsna Land, beginning there. He has given me a lot of instructions so I am trying to follow those. I am trying to please His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Srila Prabhupada ki, jai!

Nitai Gaura Premanande, Hari Hari Bol!

Krishna's nama, rupa, guna, lila, dham

Krishna's nama, rupa, guna, lila, dham

Radhadesh, Belgium

July 3, 1997

Are you all attracted to Krishna? Basically we are a soul and all the souls are Prakrti, female, women- they're all female in relationship to the only one Purusha. You know that story of Mirabai? She wanted to meet Jiva Goswami and Jiva Goswami said 'Oh I don't meet any women, ladies I don't meet.' So Mirabai's response was 'Oh what is this? I thought there was only one male in Vrndavan and that is Krishna. So this Jiva Goswami is also thinking I'm a Purusha, I'm a man, I'm a male- I don't meet any woman.' So only Krishna is Purusha and everyone else is attracted to him.

He is all worship-able, all opulent and all honourable. He is the Supreme controller. And with this we can try to establish the supremacy of Krishna. Krishna has sixty four qualities. All the Siva-bhaktas you can also tell them. Okay fifty qualities in living entities. Living entities possess them in minute quantities- this is our achintya bheda abheda tattva.

**yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah**

If you are a devotee of Krishna, what kind of devotee?

yasyasti bhaktir bhagavaty akincana

Akinchana, niskinchana- Not attracted by anything or doesn't care for possessions, his only possession is Krishna or Krishna consciousness. Those devotees in them you will find these fifty qualities in minute quantity. Or potentially all these souls have these qualities, we do not go around looking for these qualities. Do we go to buy some of these qualities? No they are in us and by chanting and the whole process of Krishna consciousness we revive these qualities, so as soon as all the dirt is off, cleansing is done then all the fifty qualities are found in living entities.

Brahma and Siva have five more and Narayana is yet higher and also in Vaikuntha even higher and Krishna has additional four qualities which are not even found in Narayana. This is again the difference between Vishnu or Narayana and Krishna, our congregational Hindus, they do not understand this, they try to equalize- well they try to put Siva also on the platform of Krishna and they have no problem of course to put Narayan and Vishnu on the same platform as Krishna but we know the difference.

This difference you know as you learn the science, this is called the science of God- This book is described as the science of bhakti yoga or the science of god so those who are not spiritual scientists they do not know the spiritual

hierarchy that Narayan is superior to Siva and Brahma and Krishna is superior to Narayan. So with this chart of the gunas, if you ever had an opportunity you could use this argument or this explanation to probe Krishna's-

Krishna says mattah parataram nanyat, this is also remaining so I just wanted to briefly highlight these four qualities found only in Krishna and they are Prema Madhurya, these terms are used, these are sanskrit terms from Bhakti Rasamrta Sindhu -this we have an English translation here, but there Rupa Goswami, when he wrote four qualities he said Krishna has,

1. Prema madhurya as the additional quality.
2. Lila madhurya
3. Venu madhurya
4. Rupa madhurya.

No-one comes near Krishna, anywhere near Krishna when you talk of Prema, love if God. No god loves you as much as Krishna does, He has love and affection for His devotees and that Krishna when He appears as Chaitanya Mahaprabhu He even becomes more lovely and sweet. And lila madhurya, of all Krishna's pastimes, it is said here especially childhood pastimes are very sweet. God becoming this little baby, this is not ordinary and of course all His pastimes are so enchanting. Madhurya lila that is also considered to all Gaudiya vaishnavas sugarcane juice that you boil down then it becomes from molasses to sugar to sugar candy and then you add some camphor to that and it becomes extraordinarily sweet.

So these are Madhurya lila pastimes which Chaitanya Mahaprabhu appeared to experience as he was trying to experience Radharani's mood. These pastimes are excellent but there's no parallel, there's so many incarnations but no-one could perform pastimes as Krishna does. Also Krishna's pastimes in Mathura are not as sweet as His Vrndavan pastimes and as soon as Krishna goes to Dwaraka He becomes already less attractive, less appealing and even Krishna is very anxious to back to

Vrindavan in fact.

He's not happy in Mathura, He's not happy in Dwaraka, one time as He was studying with Sandipani Muni in central India, this is where He learnt the sixty four arts, He was with Balaram and Sudama also was there. You know Krishna was remembering Vrindavan all the time and He was remembering all those pastimes He had with His parents, the cowherd boys and especially with the gopis! And every night he used to go out rasa dancing and when that time would come and it was not possible (for him to go) it used to become very difficult for Him to go to sleep.

He was in Brahamacari ashram staying with other Brahmacarīs, Sudama Brahmacari, Balaram Brahmacari like that and when He used to have a hard time sleeping He used to wake up Balaram and tell Balaram and Balaram used to take notice 'look He's not sleeping' and Krishna used to ... 'How could I sleep? I'm thinking of gopis.'

What do you think Balaram's response used to be? 'No, no, no – you are Brahmacari! Thinking of young girls of Vrindavan, how could you do such a thing? You are Brahmacari, you are in ashram now, Brahmacari ashram!' So while He was awake He was attracted to His Vrindavan. Even he's attracted- there's also statement in nectar of devotion that the Lord is attracted to His own form, the rupa that we're talking about, it is so appealing, so beautiful- well that was yesterday's topic but Lord is attracted to His own form.

So that's Krishna in Vrindavan, especially His love for His devotees, His lilas and His flute playing, we talked about this yesterday. The cows and then there are trees called Kadamba trees in Vamsi vata, there's some trees in Vrindavan and Krishna has to climb up these trees to play his flute then all the cows are coming and they all come and sit, listening to Krishna's flute playing and chewing the grass. They only gobble up in the beginning then they listen to some music,

Krishna's playing music and they are chewing the grass.

So this flute playing is enjoyed even by the cows of Vrndavana and also Jamuna gets bewildered as she listens to the flute playing of Krishna. She stops flowing sometimes just to listen to – when she is in rapt attention she's not moving and the otherwise moving Jamuna stops or she goes in ecstasy and whirls round and round. Sometimes she goes reverse and flows in the other direction, all by the flute playing of Krishna.

Finally Rupa madhurya, we talked about that yesterday, it was the whole topic, Krishna's beauty is not skin deep. Our beauty is- how deep is our beauty, what is the depth of our beauty? As deep as the skin. You just scratch this, take the skin off the most beautiful person that you know. You could imagine- you don't have to do real thing, you only have to take the skin off and you'll only be scared to be in presence of that person.

So all this skin disease, attachment to the skin which is a bag containing other nasty things, but Krishna's beauty is not like that- superficial. So that is Rupa madhurya. So by these qualities Vishnu or Narayan become Krishna and then He's Narayan, like that. So this International society for Krishna Consciousness as we say, that means our stress is on this especially. Prema pumartho mahan, Chaitanya Mahaprabhu's followers. Not just Dharma, Artha, Kama, Moksha but Prema- love of godhead. So this quality again kind of stands out, prema, love of God, love for the Lord, love of godhead.

Already lamentation is there like in Vrajamandal when you feel 'oh I wish there was another months parikrama' and only one more day to go and you don't feel very good like when finishing rounds and when you're finishing you wished they never finished. Hare Krishna.

Next day

sri krishna chaitanya?prabhu nityananda?sri advaita,

gadadhara?srivasadi gaura bhakta vrinda

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

So welcome to fourth day of our seminar on the topic of Krishna's lila, pastimes of Krishna. We are making some progress from naam to rupa to guna to lila. These are getting more complex now as we get to lila. Because we will not be dealing with Krishna alone and it cannot be lila if Krishna is just by himself so different personalities will be interacting with Krishna in different varieties of relationships and Krishna will be also- as he grows in age he is interacting with more and more persons and making his lila even more pleasing for himself to begin with and then those who he is dealing with, they also find immense pleasure.

Not only those but those who hear about this like ourselves also would be finding pleasure just by hearing about these pastimes. For all these pastimes a place is required so dham also comes into the picture. This is tomorrow's topic so we can't separate dham from the lila, we cannot separate other persons from the lila or from lila of the Lord and our connection is that we are able to read and hear about these pastimes.

And of course the result is that we become qualified to enter these pastimes one day, one of these days. I'm just making introduction to a little exhibition here and we will talk of the asta kaliya lila of the Lord. The kaliya here has nothing to do with kaliya snake, what this has to do is with kaal. Kaal means time, period and asta means eight. You could see one period here and two, three, four and five, six, seven, eight. So eight periods, the day has been divided into eight, not equal size.

Some parts of the day and the night are larger than the rest so we will talk of asta kaliya lila of the Lord. In other

words scheduling of Lord Krishna's day if you want to find him or where you would find him in the different times or in the nights and those times. Knowing God also means that you can also tell what is your God doing right now or if you want to contact him where would you find him? If it is dusk time where would you find him? Or if it is midday where to go find him? That's knowing god, Prabhupada said that we can give complete address including telephone number of god and also whereabouts of god at all different times, so this is getting to know God more.

Knowing his name is something but you need to know his form – how he looks like and this is knowing him more and to know his qualities, that is getting to know him more and his activities, his friends and parents and the diet, this is getting to know a lot of things but many more things. As we said for the performance of the pastimes you need a dham, we have a Vrajamandal here. Giri Govardhan ki jai! Radha kunda ki jai! This is now.. This is European time (laughter). In Vrindavan it's another time.

And then we have Krishna with the cows and then we have santa rasa. We have Sakhya rasa here and Vatsalya rasa. Santa, Vatsalya, order is- I'm not saying in right order. Sakhya and Madhurya and there's some Dasya, not much in Vraja. In Mathura you will find some servants and lots of servants in Dwaraka. In Vrindavana he is one amongst many, he doesn't become anything distinguished. Everyone is running after him to..

So they all serve him but not as his servants, they serve him as his parents or they serve him as his friends or something like that. So this is a big topic, lila is a big topic and we have forty five minutes more to talk about and let's see after I am finished with the talk you may also feel inspired to talk about Krishna as you did yesterday. Little bit you talked about Krishna's form, name and qualities. So not that much but if we could do a few minutes join in groups of two- not twenty, and say something to your next door neighbour about

Krishna.

We couldn't have a thousand discussions like that going like Sahasra vadan Ananta Sesa, we could have twenty groups- very pleasing, we could take charge of this room with Krishnas pastimes and drive all illusion out of at least this room then we could go out and get rid of illusion out from wherever we go, become capable of doing. All right so, I can stand right? Not for dancing. Can you see this? Before we talk of the pastimes let's make ourselves familiar with- these are the twelve forests of Vrindavan.

Of course he was born with his clothes on, no tailor from Loi Bazaar stitched some clothes. So there are some differences, when he appeared in Mathura he appeared with four hands and by seeing this Vasudeva and Devaki were really scared. 'If Kamsa see's him with four arms he's going to be convinced that god has appeared!' So they requested 'please drop these two hands, there are too many hands.' So Lord obliged and he manifested two hands. So that baby was taken across and so he is in Gokul and that baby was gradually- and of course when he was six days old, who comes first? Putana comes and he was three months old and Shaktasura comes and he was one year old and Trinavarta demon comes.

And like that there's a whole queue all demons and they're all waiting to be killed. But he's spending time predominantly with his parents, so Gokul lila is Vatsalya lila. This is time for Yashoda and Nanda Maharaj to get a lot of association of Krishna. Then as he is crawling and first time he struggled to stand with the help of some chair or some furniture and the first steps, he's falling and then 'okay get my shoes' then Krishna is helping, he's carrying the shoes.

I mean carrying the shoes is a big thing, there's a big load on his head and he's hardly managing carrying the shoes of his

father and then he's managing so he's smiling and enjoying. So now he's a little bigger and he not only walks but can run also. So now he goes door to door and now he meets some friends. Towards the end of the gokul lila from Vatsalya he's entering into the friendship but now he's leaving most of the pastimes in Gokula. They're basically in Nanda Bhavan indoor, in Nanda's palace.

And he has a huge courtyard and this whole set up is in the bank of Jamuna and eating dirt 'open your mouth' and there's Gokula right there and Raman Ghat here and then he's going in Gokul and playing with his friends in the courtyard and stealing butter with the friends, this is one of the favourite pastimes of Krishna. So this goes on and then finally this is damodara lila. You know the whole damodara lila where Yashoda is running after him and then he's tied to a mortar, Krishna and mortar, both are getting punished we mentioned. Because the mortar had helped Krishna to reach the butter which was hanging from the ceiling. So it is the fault also of the mortar so both parties are being punished and that is why both are being tied and then Krishna pulls that mortar outside through the back door and into the courtyard.

The trees are standing and Krishna passes not through but this is too big, this mortar and Krishna is doing this, pulling and pushing trying to get this mortar also to his side but in this process the trees collapse and then a big bang and dust storm and everyone's scared and then they reach the spot and then the conclusion was 'we cant stay any longer here, we must get out of here.'

So Upananda who is the Brother of Nanda Maharaj he proposed as all this time he had been going all over Vrindavana because he was in anxiety and he was trying to identify a safer location and from his homework or inspections of the different regions of the different Vrindavan forests his proposal that 'now we have to get out of here and cross Jamuna' so that is what they do. Anyway, long -so many detailed pastimes are there, so they

cross, everybody -they leave everything behind and they cross Jamuna.

Do you see Chatikara, right here this black spot, this is Chatikara. this is Vrindavan, Krishna Balaram temple and this is Chatikara and in fact they had loaded their belongings into the carts and they had travelled like that and spent the night on the same bank and then they crossed. They had parked their carts – and this is Govardhan. Govardhan and Jamuna, this whole area was filled with the carts so this is Shaktavartha. The other name is Shaktavartha. shakat means cart and in fact the carts were acting as a fence- Shakta means the circle of carts, and all the residents they stayed there for several years.

You see this Basanti, even Radharani's family they stayed here in Basanti, according to Bhaktisiddhanta Saraswati's Vraja Mandal Parikrama diary. Okay so what happens here as Krishna comes- now he has come to Vrindavan, this is Vrindavan-Vrindavan forest and this whole thing is Vrindavan we call. Of the twelve forests one forest is Vrindavan forest so he is anxious to go on some outdoor activities, he doesn't want to just stay in the house all the time and with the mother only all the time.

So this is where Krishna's pastime of herding the calves- you know, little cows, calves, and Krishna becomes Vatsapal. Because he is small size only four years old so he cannot handle big cows so he is given calves to handle. And he is told 'dont go far with the calves, go some nearby forests and also come back early- dont stay out there till late in the evening.'

Like this instructions and Nanda Maharaj and Yashoda they even walk with Krishna and Balaram and their friends through the village and they are trying how to train how to tend to the calves and they are carrying the ropes and little stick also. So they go on taking care of the calves, this happens for

several years and in meantime there's some trouble.

You see the cows are not happy, the little calves are happy but the cows are not happy because they are not getting association of Krishna and Krishna has also grown up so then in Kartik every year there's a festival called 'gopastami' on that day Krishna is promoted, he is no more Vatsapal but he is promoted as Gopal. He is now taking care of the cows, he is now cowherd boy full fledged. So during all this time he is still with, well in the morning he is still with his parents, his friends, boyfriends but as he is growing he is going to be coming across another party and that is the cowherd girls.

Okay so from Gokul they had gone to this region and Krishna was going first with the little calves some distance and with the cows he was going all over herding the cows so Krishna is here three years four months and then they shift to Nandagram and this is where Krishna and the whole family shift, this was just a temporary situation and once this part was located they all shift there and Varsana, this is where Vrishabhanu and Radharani reside here.

You see the place called Sanket? Can you see? So this is a meeting place, this is one of the first meeting places of Radha and Krishna. Krishna is in Vrindavana and Radharani is staying here in Varsana and they meet here and gradually they keep meeting and then they keep meeting in different forests of Vrindavan and whole Madhurya lila is into place. So like this as Krishna goes from Bala and then Pauganda then Kishore. He's going through first Vatsalya then Sakhya, the cows are there, Santa rasa is on going and then this is the whole Madhurya lila so this is one presentation.

So talking in the context of the Asta Kaliya little more detailed and systematic description of how when Krishna is – now he is in Nandagram. We are talking about how he is Nandagram, Radharani is in Varsana and he is – according to Vishvanath Chakravarti, Krishna was ten years when he comes

back to Mathura with Akrura. From Nandagram Akrura brings Krishna and Balaram back to Mathura. So that means three years four months in Gokul, three years four months in this Shaktavārtha and three years four months in Nandagram.

So when Krishna is here this is when we could talk of Asta kaliya lila because now Krishna he has Santa, Dasya, Vatsalya, Sakhya, Madhurya – all lilas. He is in full bloom, he's not just a kid on the lap of mother or he's not just playing with some cowherd boys. He's matured now and he's got some girlfriends and he's full, complete person and that's when we could talk of his Asta Kaliya. Because while here at midnight, Krishna is doing his rasa dance so this is not there while Krishna is a minor, just a little boy a baby, he's not rasa dancing and like that so..

As Madhurya lila is in place then all his twenty four hours are full. Okay so let us see where to start this – Pastimes at the end of the night. Well part of this is the day and some part of the night is also there but most of this is the day. This part is not night, it's leading to the night, preparing for night here, so what is happening, how are they preparing let's go briefly. Somewhere Krishna is getting ready to return. He is with the cowherd boys all day and they are looking at their watches or seeing the movement of the sun and it is going down so they are having pastime in the forest, gathering all the cows.

Krishna is playing on his flute and also gathering different cows, Krishna knows each cow has a name, not impersonal. 'Oh you all cows' no- he knows the name and characteristics of each cow, the likes and dislikes of each cow, he knows their moods. So cows also- so Krishna is associating here with the cowherd boys and the cows. The cows are not only enjoying the grazing of the grass but they are enjoying Krishna's association. This is what they enjoy more than anything else.

So they are all coming back now, they are all returning to Nandagram okay? So Nanda and Yashoda receive them and they are all anxious 'oh when are Krishna and Balaram going to come?' They just see – there's a cloud of dust and when they see the cloud of dust what does that mean? Dust because of what? The cows- as the cows walk you know the Braja Raj, the dust in Vrindavana is very very fine particle, as soon as you put foot there's a whole thing that rises and covers your body and face and makes you look more beautiful.

So here Krishna is returning with how many cowherd boys and how many cows? Unlimited. And they're all walking and as they walk there's a whole- from the hooves of the cows and as the boys walk there's a white dust that is forming a cloud and from a distance, long distance that could be seen. So this is how Nanda and Yashoda know, 'yes, yes, yes he's here! He's getting very close.' And as mother Yashoda is measuring 'oh now he only must be four miles and now only two miles!'

And she begins giving orders to – 'is hot water ready? What about the clothes, are they pressed?' She's kind of like the temple commander, making sure that when he comes there's a garland and the whole thing has to be- there's a whole grand reception as Krishna is returning. Nanda and Yashoda and they all drop all their assignments and in mean time while gopis had also spent some time with Krishna, they also return and they are also standing on the rooftops and the balconies.

They know which way Krishna is going to be returning, just to have a glance, a little glance at him. And if you could also have little side glances going – Nayanera kone.' There's Nayan and there's kone, so they could see. They are very anxious to get some glances. So here he comes and you see the dust and so you could read the timings, six to eight twenty four- this is Sandhya Kaal, dusk. As Krishna returns, whole bathing, shower, change of clothes, all this takes place including taking the dinner all that happens during this period and then late in

the evening when things are more relaxed, this is entertainment time.

There's a whole auditorium and every night there are different performances -some musical performances, dancing, some jokes and whatever would be pleasing to Krishna according to his mood, Nanda Maharaj brings him holding his little finger, 'yes come come.' He's made to sit and everyone else also has come, more to see Krishna than to see the performance and so Nanda Maharaj brings him back and mother Yashoda takes charge of Krishna and now's the time to sleep.

So his bed is ready and before he sleeps, is put to rest, what does he have to do? Drink some hot milk and then mother Yashoda has to spend a lot of time in fact, he doesn't just drink, he takes a little and then he's refusing, 'no no I am full, I don't want' and mother Yashoda is concerned and is trying to persuade him, 'okay I can tell you a story.'

'Okay then I can drink.' And then she begins telling a story. 'Once upon a time there was a king called Rama! And he had a consort called Sita and one time what happened? One demon came as they were residing in the forest and he stole Sita.' And as Krishna heard this he jumped out of his bed as he was lying on his bed trying to drink the milk and he was furious screaming 'yes! Where is Ravana?!' And he wants to find him and wants to kill him.

As he hears his pastimes while he was Rama, he's into the mood of Rama and he's- 'wheres that Ravana?!' Okay finally she manages- glass of milk is finished, he's finally asleep, he's put to rest and then she- lights are off and she goes also to go take rest. So as everyone else is now fast asleep then making sure that everyone is sleeping, only few dogs are barking somewhere and he closes door from behind or he's out from window or somewhere.

And then he's playing his flute and in one of these forests

whenever he wishes to have his pastimes that night there are very famous spots, very famous rasa dance pastimes places of Krishna all over Vraja so he chooses to be in Bhandirvan here or even Manasarovar, this is one of the very large rasa dance area. Also here is Varsana, between Varsana and Kamavana- even in Kamavana there are many rasa dance places. Famous one is here also, Unchagaon, the other side of Unchagaon, so Krishna goes here and he plays his flute.

They are hearing his playing flute all over, wherever the gopis are, they are hearing his flute. He is playing flute here and then they all rush, everyone is rushing to that spot. So then they are there with Krishna for a long period of time you could see this is the longest period, almost twice as long. So this is where Radha Madhava kunja bihari, gopi jana vallabha girivara dhari (maharaj sings). So kunja bihari, all these kunjias, these are kunjias all the forested gardens and radha madhava, various pastimes, just taking a stroll, taking a walk around and enjoying the beauty of the forests.

The forests which have been maintained by Vrinda devi herself, this is the service of Vrinda devi, she has a big chunk of service. Preparing for Krishna's pastimes and preparing scenes and sets and platforms and including making sure that all these nice trees are planted and making sure different kinds of birds are there at different times singing different kinds of songs. cuckoo is there, peacock is there. She also has her messenger birds, they bring messages and some spying also goes on. The highlight of these midnight pastimes is of course, what? Rasa dance! There's nothing as divine, as exalted as rasa dance pastimes and when they dance, gopis dance, they also make Krishna dance.

One gopi one Krishna going in one circle, that happens or sometimes all the gopis just make a circle and say 'Krishna you now, it's your turn.' Like in our kirtans, okay now you Sacinandan Maharaj and he's going round and round – who's doing like that? Prahladananda Maharaj and Trivrikram Maharaj,

so we do the swami step. So we – gopis do these simple steps and gopis dance and when Krishna dances he is a Natavara. And when the dancing goes on it is all accompanied by the music which is best, excellent music.

All the gopis, many gopis on the side there playing vinas and mrdangas and kartals and all sorts of instruments and all different tunes and all different songs and glories of Krishna they're singing and while all this is happening in the middle of the night there's a moon. Although there is a – it is said that every night is a full moon night because even when he's a half moon he becomes a full moon just by seeing the ecstatic things happening he just begins smiling and he becomes regular moon.

Okay so this happens and they just begin dancing, they're tired and they enter Jamuna and this gives relief because the dancing is causing fatigue and dust all over their bodies so middle of the night they enter the river and are bathing and then they come back. By this time the gopis prepare some fruits for the divine couple to eat and then it's time for a nap. This is towards the end of the midnight pastimes so around here say they are going to take a nap and the bed is prepared, a flower bed and there some tree will grow.

The divine couple is lying there but they have to get up before this time is up, after midnight is what? Okay end of the night so this is night there so before this period is over- okay this is wake up so where should Krishna be? He shouldn't be lying in the bed, he should be in Nandagram and Radharani should be where? In Varsana. So some rest and some naps, they don't sleep for ten hours there.

So Vrinda devi, Vrinda devi is making arrangements so Krishna and Radha they wake up, there's no alarm clock they use or they don't throw a bucket of water. What arrangements she makes is she gets birds to come and then they're all on the trees and the branches and they begin singing and chirping and so

when Radha and Krishna they hear the sweet songs, the sounds of singing birds they get up (Maharaj clicks fingers).

And then they realise 'hey we are still here' (laughter). And then one monkey also comes, old monkey and that monkey also has some role, some message and then quickly they get out of their beds and they are here and this is all waking up and all that – it takes place here, bathing, new dresses are prepared and then sunrise is there and by that time the cowherd boys are very, very anxious.

They have been missing Krishna and when they returned in the afternoon they were with Krishna after that time- maybe some had association, a little bit. They might have even also come for the evening program. But most of them – well they also come from different villages so all of them were not with Krishna all this time. All this time- a lot of time so during this period they're all arriving and they are knocking on the door and through the holes of the door they are seeing 'what is he doing? Hey look through the door.' They are showing all the boys also.

So they spend some time here milking of the cows also, Krishna does some milking of the cows and they all sit down and take breakfast and then its time to go. They go into the forest herding cows and playing, they play so many games and demons come and few demons are killed and then Krishna realises 'oh no, no, no this is – Radharani must be waiting for me.' While he's playing with the boys he remembers so somehow he's so expert so he disappears from the scene, expertly sneaks out.

So midday, especially he spends his time at Radha kunda, midday pastimes you'll find Krishna meetings at Kusum Sarovar which is near Radha kunda and this is where gopis are also picking up flowers and garland making, all these preparations are going on. We are talking of Krishna whole amount but Radharani movements are also there – she's at different places at different times and sometimes she is with Krishna, here

also with Krishna, midnight also with Krishna and midday also with Krishna. And she also comes early morning hours to prepare a breakfast for Krishna and she also comes late afternoon, towards evening here to Nandagram to prepare dinner for Krishna.

She doesn't stay very far from m Nandagram, Nandagram is here- are you seeing these points, the ones I point out, yes? This is Yavat, so she was married to Abhimanya and Jatila and Kutila the mother-in-law and sister-in-law, so very close and especially Yashoda makes sure that Radharani does come and cook for Krishna. Because Radharani had a special benediction that anyone who eats her cooking, he will never get sick, and of course such delicious cooking.

So Yashoda would always insist that Radharani comes and cook for Krishna so Radharani's also here cooking so cooking going on here and then all these midday pastimes, different kunjās are there of all the asta- sakhis and they could have the experience of all the six seasons, every two months there's different season. Different gardens are with different seasons, as Krishna walks from one grove of one sakhi, as he goes from Lalita's to Vishakha's garden, there's summer there. From Vishakha he goes to Champakalata's place there's rainy season and then he goes to Indulekha's place and there is autumn there.

So Krishna within this period he could enjoy periods but the seasons are again different environments for different pastimes. In rainy season you could have one kind of pastime in summer you could have another one and like that. So it is not all stereotyped, everyday doing the same thing, it is ever changing, everyday becomes a different pastime, a different set up. And then Radharani she returns, she also goes on the surya puja- Radharani is doing surya puja, this is just giving them opportunity to meet and for Puja you need a priest and then there comes a priest and who is that priest? Krishna.

And then Jatila and Kutila they come looking for – ‘let’s see, where is our daughter-in-law today?’ And so like this briefly this asta kaliya lila explains and you could see what Braja vasi’s are going through and they are going through basically two types of emotions. There’s a union and separation, separation and union all the time. Mother Yashoda, when Krishna is ready to go into the forest with the cowherd boys, she is anxious to let Krishna go, she is always finding some excuse or another to keep Krishna a little longer, ‘hey hey lunch packet just now coming, few minutes only.’ And ‘come here, come here, this is not fixed, oh your hair. Come here, come here.’ He’s ready and he’s trying to go out and ‘come here come here.’

She’s trying to keep him as long as he could stay at home, she would rather not let him go into the forest at all but the cowherd boys – ‘hey come on! Let’s go, we are here for so many hours, you are in maya, you’re attached to your mother, let’s go!’ And they’re trying to drag him out so the cowherd boys are trying to drag him out and mother Yashoda is trying to keep him at home and the same thing again. The cowherd boys want him to stay with them longer but he’s thinking of other pastimes and then they want to keep him.

As Krishna is with the gopis and Radharani they want to keep him there and they wish that midday would never end, ‘why is this midday pastime coming to an end? Why should there be afternoon, why not just midday all the time?’ And they are suffering.

The idea of a Krsna Conscious society

The idea of a Krsna Conscious society

July 12th, 1997

Radhadesh, Belgium

tvam hi brahma-vidamsresthah
samskaran kartum arhasi
balayor anayor nrnam
janmana brahmano guruh [SB 10.8.6]

Translation:

My Lord, you are the best of the brahmanas, especially because you are fully aware of the jyotih-sastra, the astrological science. Therefore you are naturally the spiritual master of every human being. This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons.

Purport: The Supreme Personality of Godhead, Krsna, says in Bhagavad-gita (4.13),
catur-varnyam mayasrstamguna-karma-vibhagasah

The four varnas – brahmana, ksatriya, vaisya and sudra – must be present in society. The brahmanas are required for the guidance of the whole society. If there is no such institution as varnasrama-dharma and if human society has no such guide as the brahmana, human society will be hellish. In Kali-yuga, especially at the present moment, there is no such thing as a real brahmana, and therefore society is in a chaotic condition. Formerly there were qualified brahmanas, but at present, although there are certainly persons who think themselves brahmanas, they actually have no ability to guide society. The Krsna consciousness movement is therefore very much eager to reintroduce the varnasrama system into human

society so that those who are bewildered or less intelligent will be able to take guidance from qualified brahmanas.

Brahmana means Vaisnava. After one becomes a brahmana, the next stage of development in human society is to become a Vaisnava. People in general must be guided to the destination or goal of life, and therefore they must understand Visnu, the Supreme Personality of Godhead. The whole system of Vedic knowledge is based on this principle, but people have lost the clue (nate viduh svartha-gatim hi visnum), and they are simply pursuing sense gratification, with the risk of gliding down to a lower grade of life (mrtyu-samsara-vartmani). It doesn't matter whether one is born a brahmana or not. No one is born a brahmana; everyone is born a sudra. But by the guidance of a brahmana and by samskara, one can become dvija, twice-born, and then gradually become a brahmana. Brahmanism is not a system meant to create a monopoly for a particular class of men. Everyone should be educated so as to become a brahmana. At least there must be an opportunity to allow everyone to attain the destination of life. Regardless of whether one is born in a brahmana family, a ksatriya family or a sudra family, one may be guided by a proper brahmana and be promoted to the highest platform of being a Vaisnava. Thus the Krsna consciousness movement affords an opportunity to develop the right destiny for human society. Nanda Maharaja took advantage of the opportunity of Garga Muni's presence by requesting him to perform the necessary reformatory activities for his sons to guide Them toward the destination of life

This topic or this discussion should bring us to Gokula, again and again, every morning we will go to Gokula and then come back to Radhadesh. Then back to book distribution during the day. This is Garga Muni Maharaja visiting Gokula. Soon, I think by tomorrow we will find out that he was sent there by Vasudeva. So, as he is there now, Nanda maharaja is very much interested in taking full advantage of his presence. First of all, Nanda maharaja is honoring Garga muni maharaja. They both

are maharajas. So, he is addressed as brahmavidam.

tvam hi brahma vidam sresthah

Srestha means you are very much superior, the best. Kanistha means the lowest, like kanistha adhikari, the lowest and srestha means topmost. So tvam hi, you certainly are brahmavidam. Vid means to know and from vid comes vidvan, one who knows. So Garga muni is addressed here as brahmavidam. You know Brahman, brahma janati iti brahmanah, you know Brahman and you are topmost person, the best person around here. Samskaran kartum arhasi, please do something, kartum arhasi, could you kindly do something. He is requesting Garga muni to please perform samskaras, reformatory process. For who? Balayor anayor nrrnam, for these two children. Do you see these little boys here? Krsna and Balarama! Balayor, two, bala means child, balayor means two children.

nrrnam janmana brahmano guruh

You are guru of the whole human society. You are such a qualified person. So please do this favor for me and for my family by performing samskaras for these two children, Krsna and Balarama.

And again, it is not directly mentioned in this text, but in previous text, jyotisam. In the translation Prabhupada has included this, especially because you are fully aware of jyotisha sastra. Amongst us we have someone who has more knowledge of jyotisha sastra than most of us. One meaning of jyoti is light. I was in Kuruksetra just three weeks ago and the place Krsna spoke Bhagavad Gita is known as Jyotisar, means source of light, the place where Bhagavad Gita was spoken. Krsna and Arjuna stood there in the chariot and the dialogue took place. That very spot is there. You could go to that very spot. So that is known as Jyotisar. I want to go to Jyotisar. Which way is Jyotisar? Place of light or source of light!

So this jyotisha sastra, people are ignorant, they are in darkness. They do not know which way to go or which activity at what time they should perform? Which one should be done first and all the priority and all this, the good times and bad times, auspicious, inauspicious time. So one who knows jyotisha sastra, he can avoid inauspicious times. He can lead you to light, lead you to right path, so that final destination is achieved. As yesterday and today this Jyotisa sastra topic is on the floor, I was trying to make connection.

I will be 48 years in two days, but I never went to jyotish satri, not yet. Although I did not go, my parents went to a sasrti who knew jyotish, in connection with myself. I will just tell you briefly, because I have the floors, I can talk about myself. Some of my disciples know this. This was the time I had joined ISKCON in 72 and then my brother had come to get me. He had come with the news that if you will not come then mother would not survive, she may be no more. If you really care, then please come. So I had so much respect for my elder brother, this was how we were trained. So I wanted to honor him also and survival of the mother was the concern, so I went back to village. And they had promised that you just go to see the family and mother and you could come back. That was the promise. So I went to see my family, my mother.

So while I was there, they went to see a jyotishasatri. And could you imagine what they wanted to know? He used to be such a nice boy. I had some kind of reputation of being nice boy, nice student etc. But as I took Krsna consciousness, they took that, this is not nice. He used to be nice but not now. So when he will be nice again, to make this inquiry they went. I think only in the age of Kali such enquiries, on the contrary they should have gone to enquire, when will he become mahatma? When that day will come? He was may be nice but when will he be better, when he will be transcendentalist? So this is the abuse for jyotishasastra, for these kind of reasons they go to jyotishasatri these days.

I remember, that jyotishsatri gave some assurance 'soon'. They want to make money. You know even if they found out that never ever he will come back, even if that showed the report, because they want to please the customer, so they say something half truth and make the money and this kind of sastris they are, brahmins they are. They are into making money which is completely contrary to the consciousness or the way of dealings of brahmanas. As soon as a person takes money, he is finished, he is not a brahmin. Brahmin never works for anybody's money. That is sudra's job. Hence Prabhupada is talking kalau sudra sambhavah and he says, formerly there were qualified brahmanas but at present although there are certainly persons who think themselves brahmanas, they actually have no ability to guide society. So this is the trouble. So that's one point.

As there is the talk of this balayor, these two boys, nice boys, Krsna and Balarama. Sounds nice hmm, Krsna and Balarama? Whenever you say or hear these two names, Krsna and Balarama, you feel good. This Krsna and Balarama, they are always together. This is good team. They are always together. Although Balarama took birth first, They both end in Gokula and They grow together in Gokula and They are playing together in Gokula. From Gokula They went to Vrndavan, everybody went to Vrndavan, all the residents. Krsna and Balarama also went. When the time was there for Krsna and Balarama for herding the calves, Krsna and Balarama, They were sent together. Many pastimes took place. Everyday Krsna and Balarama They go together out into the forest for herding the calves.

One day Balarama stayed behind. There was His birthday or something and that is the day Brahma had come and he stole all the friends of Krsna and all the calves also. And for one year no one knew. Even Balarama did not know what was going on and the reason given in the Bhagavatam is, that day, the day Krsna lost His friends and the calves were stolen, Balarama was not with Krsna. From this statement also we understand that every

other day He was there. He was always there but one day He was not there. When Akrura came from Mathura to Vrndavan, that means Mathura to Nandagrama, he brought both brothers Krsna and Balarama to Mathura. They both took part in wrestling match. Krsna killed Kamsa and Balarama killed all the brothers of Kamsa. He had 7 more brothers. So They both took part in this killing. They together meet Vasudeva and Devaki. They are Vasudeva and Devaki's children originally. Well They spent some time with the parents. Then the sacred thread ceremony, the Gayatri, second initiation They received from Garga muni. Both of these Krsna and Balarama, They had not gone to any school, not yet because They were just herding cows all this time. So there was time to go to school, so They both together, walking and walking, They both went to Sandipani muni's asrama. They both stayed together for 64 days, at least those many days. Krsna was learning one art in one day.

They both came back and by this time Jarasandha was ready for a battle. Krsna and Balarama arranged all the residents of Mathura transferred to Dvaraka. Two of them stayed behind to fight with Jarasandha. They put their heads together and they had a strategy. They decided that we will not kill Jarasandha. We will kill his army. So Krsna and Balarama They killed the entire army of Jarasandha and Jarasandha looked around. He was the only one around. And he was scared and he rushed back to his capital. Then he gathered more of his friends. He must have telephoned them and send messages, 'please come'. And then he rushed again to Mathura, second time. Then again same strategy, both together they killed entire army sparing Jarasandha. And this happened 17 times. 18th time he came also. Every time he was bringing his big army. And Jarasanda's friends, birds of the same feather flock together. As the saying goes, they were of the similar nature. So he was bringing all the demons from all over the planet and making Krsna and Balarama's job easy, because the purpose of Their advent was, vinasayaca duskritam, to annihilate the demons. If Krsna and Balarama had to go door to door and kill, like door

to door book distribution, but someone gives whole set also. So, they wanted to do wholesell killing, not retail job, one at a time. So Jarasandha was helping by bringing all demons from all over and Krsna and Balarama were just cleaning up. So 18th time They had no interest, They showed total disinterest in the battling and They started running. And Jarasandha said, "Hey, look cowherd. They are running now. Oh, go get them." He was running after them with whole army and Krsna and Balarama, They were only walking, others were running. Krsna and Balarama can walk so swiftly and then climbed on one mountain. Jarasanda looked for Krsna and Balarama, but he couldn't find, so he put whole forest on fire, the mountain on fire. Krsna and Balarama both together jumped from 88 miles tall, from top of the mountain into the valley. They were enjoying. They were not scared. They were only enjoying the clouds and scenes. You may think, they are jumping, so They must be scared and holding each other, no. They were also holding each other, but in full bliss and with full speed They came down. So, they landed and walked to Dvaraka. So, you could see they are together, all the time They were together.

In Dvaraka also They were together. One time Krsna went alone to Vidarbha to kidnap Rukmini. When Balarama realized that Krsna has gone alone, he rushed, with the army He went. So again They were together. They fought together They were fighting Rukmi and company. They returned and They stayed in Dvaraka together for long long time and They were getting news and messages of sufferings of all the Brajavasis, who were feeling separation from Krsna and Balarama. So They both wanted to go, but the residents of Dvaraka let only Balarama go, because they thought that if Krsna and Balarama, They both go then They will not return. So they kept Krsna and Balarama went. They also knew that if Krsna is here, Balarama will not stay in Vrindavan, He will come back wherever Krsna is. So that is what happened. Balarama went for 2 months, gave some association, relief to Brajavasis and to parents and then He returned.

Then at the time of sun eclipse, Krsna and Balarama together went to Kuruksetra. Subhadra was also there and lots of residents of Vrndavan were also there together. Well They went and also came back together to Dvaraka. Sometimes there is disagreement between Krsna and Balarama. Although They are together, They always do not agree with everything, for something They disagree. At the time of marriage of Subhadra, who was in favor? Krsna was in favor of the marriage and Balarama was against. So, Arjuna had come as a sannyasi. First he became sannyasi and then grihastha. Something like that we also follow. So that's the beginning of Kaliyuga, that end of Dvapara. Anyway he was just disguised. Not undergone any ceremony. That was whole trick. Krsna must have given all the tricks to him, come as a sannyasi. So that was one time. Then time of battlefield of Kuruksetra also. Krsna was in favor, Balarama against. Krsna took part, He stayed on there. Balarama went on pilgrimage during that period. When the battle was ending then Balarama had come.

So like this, I was thinking how Krsna and Balarama, these nice two boys, beautiful boys, how They are always together. They are always together. Few times They were not together, on few occasions They not agree with each other, but rest of the time They are always together. And of course we understand that Balarama's mood is that of servitor of Krsna all the time. He wants to serve Krsna all the times. He is also Anantasesa. When Krsna was brought to Gokula in the middle of the night then Anantasesa, who is that? That is Balarama, that's His expansion. So He was there also. And there are many other things, garments Krsnawears, that is Balarama. Very difficult to understand, but that's what He is. The shoes Krsna wears, this is Balarama. The land where Krsna performs His lilas, this is Balarama. Whenever Krsna is lying down or Visnu is lying down, that bed and there is transcendental snake; that is Balarama, expansion of Balarama. Anantasesa or Sahasravadan, thousand hooded, this transcendental serpent and He is chanting glories of Krsna. So like this is Krsna and

Balarama.

Prabhupada invited Krsna and Balarama in Vrindavan when he established the temple. He named it KrsnaBalarama temple, although there is Radha Shyamasundar also, but he put Krsna and Balarama in center. Normally Radha Krsna, They go in the middle, but Prabhupada put Krsna Balarama in the center, Radha Syamasundar on one side and Gaur Nitai on other side. Other day Jayadvait maharaja was talking after Deities were installed, Krsna Balarama Deities. And next day on morning walk Prabhupada was talking, now that we have installed the Deities, you could approach Them and pray to Them. He said in nice words. He said, 'You go to Krsna Balarama and say, 'sir, Krsna Balarama sir, this is my problem'. Prabhupada said, you approach Them like that.

So these are two nice sirs, Krsna and Balarama. And somehow They are being treated here as children, like other children, other families, they have children. And There samskaras are performed for purification, reformation processes. So these things are being applied to Krsna and Balarama also, which is not really necessary. Janma karma ca me divyam, Krsna says, My birth, My activities, everything about Me is divyam. It is transcendental. There is no contamination, so there is no need. Really there is no need of any purification. Krsna and Balarama do not have to undergo any reformatory process, or process of purification. But the example is being set, They are setting the example before the whole world and of course They are also giving opportunity to Nanda maharaja, Yashoda to become Their parents. You know, what if Krsna and Balarama tell them after hearing Nanda Maharaja saying,

tvam hi brahma vidamsresthah samskaram kartum arhasi balayor

Look Gargamuniji, these sons, they have to undergo some process of purification, reformation. Krsna and Balaram, They are listening all this and what if Krsna and Balarama say, 'hey come on, We are God. We don't need any purification

process. Samskaras are not for Us. We have created all the samskaras. We have created these brahmanas and We are the source of all that is pure. Stop this!’ that would have been a heart breaking experience for Nanda Maharaja and Yashoda. Krsna and Balarama could have easily said this. Knowing Their position as Supreme Personalities of Godheads They could have said so. But They are keeping quiet, completely quiet. Samskaras? Yes, yes, please do. We are ready. They are submitting Themselves. They are hearing, yes, these two boys, they need samskaras and They did not say a word about, kept complete silence. So this is how Yogamaya works, so that the vatsalyabhava, from vatsa, vatsa means calf. So the cow’s affection for the calf, that is a symbol of motherly affection. The dealings of cow with the calf, that is the personification of the affection. So much affection! We have seen sometimes, the calf is drinking the milk, then the cow turn around and lick the body of a calf. That is affection. She is totally relaxed and letting all the milk flow. Almost effortlessly milk is going right into the mouth of the calf. Doesn’t have to do too much pressing. But when you are trying to milk a cow, then she is trying to withdraw, because she is not happy. But when the calf is there, wanting to drink milk, she is just letting it flow. And when she licks the calf, the calf lifts his tail in the back. So this is vatsalya. So vatsalyabhava is Krsna is drinking mother Yashoda’s breast milk and she is caressing His body. So this is same as cow deals with calf.

So these pastimes are very sweet and Krsna and Balarama, They are simply enjoying dealings of Nanda and Yashoda. They are acting as ignorant, helpless kids and They are letting whatever Their parents wish to do with Them. No protest nothing, They are just fully surrendered.

This topic of astrology and jyotishasastra and samskara, specially the word samskara is very significant in this text. Prabhupada has taken the opportunity to talk about the state

of affairs of the present day society and how present day society needs samskara, reformatory activities. And he is pointing out the varnasrama institution as the need for the human society and brahmanas as the guide in that varnasrama dharma, varnasrama society and pointing out how unfortunately, there is a need of brahmanas but what is available is sudras. Tones of sudras are around, not abrahmin around. Sudras are no good. Also sudras are required and they always will be there. And as soon as they get connected with and render service, paricharyatmakam, they always render service, serving the brahmanas, serving the ksatriyas, serving the vaisyas, immediately their life is perfect. They are purified, spiritualized and they can go back to Godhead. Although technically they are known as sudras, they end up becoming vaisnavas. The chariot drivers were sudras and they were assisting in dharma yuddha, religious battle, they also attained the final destination. Or they assist the vaisyasto take care of the cows. They are serving mother cows. Cow is so very dear to Krsna. They serve king in so many ways. They serve brahmanas in so many ways. And like that, vaisyas are serving ksatriyas, bringing the taxes. And lots of vegetables, grains they produce which are used for fire sacrifice or cooking for Radha Gopinath. So they all work together. This is a team, team effort. Brahmin, ksatriya, vaisya and sudra, this is a great team. As is the natural cooperation between the head and feet and the belly, they all work together. As soon as they don't work together or don't want to work for feeding the belly, then what happens? They dry up.

Once there was a strike and all the senses, all different limbs of the body, they decided to go on strike. They said, why should we feed this belly? She is just sitting there and eating and we are working hard to feed this belly. From today we are not going to do this. So they stopped feeding the belly and soon as this stomach was taking in, but was also supplying, giving, nourishment to all the parts. They, the other parts were not realizing this. So as they went on strike

and the belly was not getting food and in turn not able to supply energy, all the limbs of the body became crippled, they werenot able to move. Soon they realize that we can't survive. We must feed the belly. And then everything was healthy again.

So with the advent of this age of Kali, the people in general are not following the guidance of a Brahmin. As a result they are not serving Visnu, who is the root, source, stomach and as a result the whole society is drying up. So Prabhupada's scheme is, he is very clearly pointing out, reintroduced, the Krsna consciousness movement is therefore very much eager to reintroduce the varnasrama system in the human society, so that those who are bewildered or less intelligent will be able to take guidance from the qualified brahmanas. So you could see as you read this purport, you feel Prabhupada's great concern. This is not just scholarly statement or he just preferring some scripture and then he is quoting that. Just lip service, nothing is happening inside. They just big sages doing so many things, they just doing full on exhibition of his knowledge, No!

Prabhupada is so much concerned. His heart is bleeding by seeing the state of affairs of the whole world, Prabhupada is suffering. And Prabhupada has a great urge. He has a realization. Hence he has urge to speak, to share this realization with the rest of the human society. So these words as you read, Prabhupada is talking with great concern and 'I mean it', sometimes we say. They say something but people may not take it seriously. Then they add 'I really mean this. I stand by these words. I am serious. I just don't say this, but I am serious.' So when we read this purport we get that feeling that Prabhupada is serious, dead serious about the subject matter that he is sharing with us. So this varnasrama dharma, he always said, he wanted to produce Brahmins again. He did not see qualified brahmanas in the world. This is something the world was lacking. So he established this international society for Krsna consciousness with the aim of

having some Brahmins around. Once that guidance is there from the genuine Brahmins then other things could follow. The varnasrama could be established. Prabhupada wanted to see not just some Brahmins but society. So organization he established, he named that as society of international society for Krsna consciousness. Not just some kind of institution, some kind of rganization, some kind of spiritual group. He used the word society. You understand society means the complete society with everybody is in there, not just brahmacharies, sannyasis. That does not become a society. Not only brahmacharies and sannyasis in the temple or organization, could we call that as society? No! So just from the word society, we understand that Prabhupada was thinking of everybody, brahmacharies, sannyasis, grihasthas, vanaprasthas, Brahmins, ksatriyas, vaisyas and sudras and all activities and all dealings, complete whole.

So this is a challenge for us to establish the international society for Krsna consciousness. To establish church is easy. Monastery they call, church building and few priests are there. Every Sunday there is mass of people. They chant few prayer, play and sing some songs with the organs and bye. That's not Prabhupada's idea. He is talking about society. So whether we start some core group which is also may be small but complete society and then we grow and spiritualize the outside world and then whole world becomes international society for Krsna consciousness. Or whether we have a church where priests, they are sannyasis or brahmacharies and then they go out to congregation, to public and they preach and they spiritualize. Everything around them gets spiritualized also and the church and the whole thing become society. These are two kinds of approaches I am talking about. There may be many more, but these are two models they get talked about these days as varnasrama has become a topic. You will hear more, ISKCON social development, we talk about. Anyway this is big big topic. Unfortunately the world is full of sudras and everything is getting spoiled. Sudras don't care for others.

Sudra means mentality. Sudra means consciousness. They do not undergo any samskaras. Samskarat bhavet dvijah, as you undergo samskaras, you become twice born. Veda pathat bhaved viprah, as you scrutinizingly study the Vedas, you become vipra, learned. And finally, brahma janati itibrahmanah, by realizing Brahman you become a Brahmin, but even going beyond that, realizing Visnu, you become vaishnava. This is what Prabhupada is talking. Goal is not to become Brahmin, undergo some process of purification and study Vedas and realize Brahman. You have to go still higher and realize Personality of Godhead, Visnu. Then there is vaishnava.

Question- Varnasramadharma, in Bhagavad Gita Krsna I think, explains the principles of Varnasrama dharma as karma-yoga?

Answer- Well, I do not agree with the karma yoga part. As very beginning, if you go by Bhagavad Gita, that's very beginning stage; then the goal of the varnasrama is,

varnasramacar-vata

purusena parah puman

Visnur aradhyate pantha

nanyat tat-tosa-karanam (CCM 8.58)

Translation: "‘The Supreme Personality of Godhead, Lord Visnu, is worshiped by the proper execution of prescribed duties in the system of varna and asrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varnas and asramas.’?"

Satisfying Personality of Godhead that is the goal. Prabhupada did start some farm communities. Everyone doesn't have to go to the farm, but some of us could go. Specially, as now the finding of job in the city is tough, you can go, work in the field, serve mother earth and mother cow; lots of fresh air out there and lots of peace, and no air pollution. So that could be taken more seriously. So although we are born sudras but again we don't want to do that dirty work. That's low

class, that's primitive. This is how we look at going to the field and working in the field. Because of the sudra mentality, we only know to drink blood and not milk and we have dealt with the machines only in the factories and skyscraper buildings. It is a sudra's job to build big big buildings. The Brahmins will just build the hut. He will cut few trees and he has 4 pillars and get some leaves and thatched roof and he will light some lamp. Someone will crush oil for him and he will lit the oil lamps and he opens not Times of India or New York Times, but he is reading 'om namo bhagavate vasudevaya!' So that's Brahmin. He will keep a cow and milk the cow and clean the cow. People would rather clean the car. As soon as they get up they would love to clean their car not a cow. The sudras deal with the matter. This is their field. Sudras are good at dealing with the matter and machines. Broadly speaking, sudras are expert in dealing with the matter. Vaisya is better. He can deal with animals also, matter and animals. Ksatriya can deal with people and Brahmin can deal with the God. These are the 4 varnas, this is their inclination. And this is totally governed by the three modes, ignorance, passion and goodness. So what the world has succeeded doing is dealing with matter. We don't know how to deal with the people as human beings. We have no time. We don't take time to deal with people. I was just reading statistics in Peter Purves, one of our friends has written a book on leadership. He is some kind of ISKCON's and Prabhupada's follower. So he writes that some kind of survey conducted in America and he says that in one week, because people are dealing with machines and matter and car and lot of time with the television; the family members, the total time they spend talking with each other is 25 minutes. In a week they have about 25 minutes to talk to each other. Although they spent hours in listening the talk of somebody, in the talk show on the television, they all sit there and they have more relationship with television than each other. So this is the state of affairs. This is bringing everyone down to very lower level, dealing with the machines. They would rather have

tractor than the ox power because they have no affection for the ox. Anyway they like the tractor. So in one word I was just trying to understand reductionists and scientists, they try to reduce everything back to matter. Scientist's effort is that they try to get rid of God and all the Godly things and feelings and whole thing is just the matter. You are simply lump of matter. You are reduced to the matter. So by following faithfully the scientist, they have reduced the world into a lump of matter means sudra, very successfully. Many parties are working together. There are labor parties. Labor is glorified to be a labor, sometimes. Dignity of labor, they use such terms. You have to honor labor. The communists when they are attempting making the society classless, which class they are trying to establish? Classless society means everyone is sudra. Classless, means one class and that is sudra class. So many attempts have been made and lot of success has been achieved and the goal is kalau sudra sambhavah, the world has become sudra. They have no affection for animals, specially animal like cows, most useful animal, most gentle animal. They have no affection for fellow human beings. They are selfish like anything. As we talk of Brahmin or a vaishnava, sarvabhuta hite ratah, they care for all the living entities, Sarve sukhina bhavantu. The genuine vaishnava, brahman, he thinks for welfare of everybody. He is the well-wisher of everybody. And not just thinking or talking but practically he would like to do something to show his love and affection. So what is required is a big turning point. The whole situation, the world's situation needs to reverse. Entire human race, the way in which it is being trained and acting with no feelings, no traces of pure consciousness, needs to take u-turn. They are going to hellish regions. They have to be turned around, which in these days is parodying. So from sudra class which exists in abundance, Prabhupada is talking about the brahmanical class. He is talking about the other extreme. So ISKCON has lot of challenge but Krsna is with us. Prabhupada is that first Brahmin founder of that society, which world will see in next 9/10 thousand years, it will be very special

time. The world will see better days. Lord Caitanya Mahaprabhu has revealed this. The Holy name will be in every town, every village,

Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

This will be chanted in every town and every village. This will happen. This is already happening and this will happen more. There will be talk of one varna. Everyone will be of one varna and that varna will be Haribhakta. They will be all Haribhaktas, all vaishnavas. So this is talking of astrology or talking of the future of the world. This is the future of the world. And we are kind of first batches.

Question 2: In the 10th canto of Srimad Bhagavatam, Prabhupada is talking about different types of duties of human beings. He is talking about garbhadhan samskaras and there are mixed marriages, like ksatriyas marry with brahmans or vaisyas with ksatriyas. Then the offspring will be of mixed varna. So I was wondering, in India still one can practice that, but in west it does not exist?

Answer: Even in India to some extent it exists, but in west it does not exist. So your point is it is tougher challenge in west than in India because our cultural or no-cultural upbringing. Well it could be also understood depending on which mode of material nature is controlling you. This is how you are, either Brahmin or in goodness. As soon as some passion is added to that goodness, then you are ksatriya. Or if you have passion and some ignorance is added then it is lower mode, you are vaisya. And devoid of goodness and passion and you are sudra. So this is how we are trying to divide our society as much as we could. But the perfection is not to become Brahmin or ksatriya or vaisya. Perfection is to become vaishnava. So if there is some discrepancy we are not able to do the right matching, brahmin boy, brahmin lady or ksatriya boy and ksatriya lady, or a Brahmin boy and ksatriya woman,

then they marry. That is also proper. There is anuloma and pratiloma, anu means follow. The husband belongs to higher class and woman belongs to same caste or she may be belonging to lower varna. This is called anuloma. Prati means opposite. The bride belongs to higher caste and the bridegroom belongs to lower class. So anuloma and pratiloma; certainly they have difficulties even in India, what to speak about this part of the world. But the relief part is that we try to do as much but we don't have to attempt perfection in this area. Because perfection is to become transcendental ultimately from all these varnas and asrams and come to the level of spirit soul and become Krsna conscious. That verse says, vaisnavo jati buddhi, to think that vaishnava belongs to some jati, caste, this is not right thinking. Visnusiladhir, the Deity is just statue, guru sunaramati, the spiritual master is just another ordinary human being and vaisnave jati buddhi, vaisnava belongs to some caste, this is all wrong. So finally the ultimate goal is to go beyond this.

Question-You say that everybody who is engaged in Krsna consciousness is a vaisnava so is there need of Varnasram?

Answer- Although goal is to become vaishnava or Krsna conscious, this varnaasrama, this is the means to achieve that goal. Of course that's not the only means, chanting of Hare Krsna is the principle mean, real mean to achieve that goal. But varnasrama also is another path to get there. So vaisnava means or Krsna conscious person means he has transcended all the modes, but the reality is we haven't. So because we are still in to the modes, we need to follow varnasrama system to some extent, although it is very tough in this age of Kali and that is why the path is harer nama evakevalam, chant Hare Krsna. Nothing works, chant Hare Krsna. But we could at least give a try. As we said earlier that Prabhupadanamed this organization as International Society for Krsna Consciousness. And this implies that Prabhupada's intention was to, he started the farm communities; that certainly showed clearly that he was trying to accommodate some of us who would be fit

to do those jobs, working in the fields, working with the cows, producing grains. Not wanting to do that is a diseased condition, because lot of brain washing has been done. And we look down upon those prabhus who are working humbly in the fields. Someone else is so much glorified, Brahmin is glorified, book distributor is glorified, but the humble worker, the Hare Krsna devotee, also initiated disciple, no one pays really attention to him. So seems some imbalance. Prabhupada said or we also say that for survival we need to eat food, fruits, vegetables, grains. We can't eat nuts and bolts. We can't deep fry nuts and bolts in petrol and eat them for breakfast. You may go, sell paintings and bring some money, but then you go and do some shopping, buy some vegetables. Not that, I have some extra paintings, I will eat them for breakfast. You may do other things to make money somehow, but when it comes to eating, what do you eat? Something that is produced in the fields. So, the very basic necessity is food. We can't survive with nuts and bolts and cars. You can't survive by just driving. For survival you have to eat. Even if you don't have car but you eat then you can survive. But you have car but you don't eat, you can't survive. So life is so much depending on nature and what is produced in the fields, cows to have milk, depend so much on the trees. So sudras have very little concern for all this. They are ready to chop trees, cut throats of animals, no feelings. You have devoid of feelings. This topic we need to discuss further and understand within Hare Krsna movement. Prabhupada also said towards the end of his stay with us on this planet, 'I have done 50 % work and 50% yet to be done.' And he refers that to developing varnasrama, the social development and lot of things, establishing grihasthasrama within ISKCON. Or establishing brahmachariasrama and all the asramas and varnas and then cooperate with each other and be honest and accept who you are and act accordingly. Don't be artificial.

Question-Brahmanas are not supposed to work to gain money?

Answer- Brahmins get daksina. When you teach, those who have learnt from brahmin teacher they feel grateful for what you have done to him and he wants to express that gratitude by supplying some of the needs. You don't have to give cash, you can give cows, you could even give some land. So this is also has to be revived. The gurus are getting some dakshina, they are brahminas. But there are other brahmins also. They could also get something. They have Rasamandal Prabhu in charge of VTE, Vaisnava Training and Education. Even I gave him dakshina. Of course somehow, without that they are not going to teach us. Dakshina should have come toward the end, but somehow they take dakshina in the beginning. They say, unless you give dakshina, we are not going to teach you. Don't come to our class, give some dakshina first. So what needs to be changed is first education and then dakshina comes and you feel grateful. And you don't have to fix dakshina. 150 dollars dakshina! Someone may give 1000 dollars, someone may give 15 dollars. So like that, according to his means, something like this also and then the brahmin doesn't have to worry. You can go study more deep deeper into the scriptures and go higher in the consciousness and that highly qualified realized Brahmin as he then goes around the society. Society gets benefited by his association. He can give so much. He has high potentials as electricity also flows from high voltage point to the low voltage point; Brahmin is also surcharges with spiritual energy and realization to everyone else; can be benefitted. So like that Brahmin is maintained, so that he doesn't have to worry. Vaisyas, they are bringing taxes to the king. These are extra grains. We made so much money, you take this. This is for the state, for the welfare of the state. This rest is for our family. Then king is spending money, 'organize rathayatra'. He is spending money. 'Build temples. Open gurukuls. And this fund is reserved for maintenance of the brahmanas. They can do research and spend money from this account.' So like that, no one is keeping for himself. Everyone is into giving. Sudras are giving their labor. The vaisyas are giving their extra grains, extra money they have.

The king is distributing, making sure there is no injustice. All the parts of the society, sections of the society are benefitted. The brahmins are looked after. Whole cooperation among all different sections, varnas and asramas and whole thing becomes very very healthy. And as soon as you become sudra, you don't want to give, you don't want to share. Others' welfare is not your business. Mind your own business, everyone says, right? Don't poke your nose into this. Get lost. Go away. All the time we split and go away, then you are left alone. And what is introduced -individualism. Each individual for himself or herself! One time the whole world was one family. This was ancient culture. Everybody on this planet is part of one family; that was the understanding. Vasudaive kutumbakam.

**ayam nijah paroveti ganana laghu cetasam
udarcharitanam tu vasudaivakutumbakam**

Everybody on this planet, this vasudha, earth planet, is part of my family. I am part of that family. From that ideal, now it is reduced to individualism. I don't care about anybody. I care for myself.

A Tour of Lords Abode

**A Tour of Lords Abode
Radhadesh, Belgium
July 4, 1997**

I think we have come a long way starting with the holy name and contemplating, meditating on the rupa, form of the Lord, going over the list of the qualities of Krishna and then having some glimpses of the pastimes, lila of the Lord. Having done this much I'm sure you have some desire now to do

something, go somewhere. In the last four days of our presentation we were trying to use few techniques which we also had learned in our teachers training course which had taken place a week ago to get an audience involved by forming groups and then group responses.

They did that and then some question answer on going thing and we also had yesterday just grouping into pairs and then hearing realizations of those discussions. So from what we had learnt in teachers training, I thought of using those techniques. One technique was to take the students on a tour-field trip, they say something like that? 'Take them on a field, some experiments.'

Some lecturing and some interaction and then some experiential learning. So first two things we have done, lecturing we have done and lots of interactions have taken place and now is the time for the experiential learning. So after hearing about the name and form and the qualities and then the pastimes where would you like to go on a tour, to Hawaii? Someone was saying, I didn't hear you, yes, to Vrindavan! Anyone else has some of course we would be going to Paris as that is dham also. Radha Paris-Iswara and Jagannath will appear there so it's also appropriate to do that.

Nothing else comes to mind right, any other places you would like to go? Mayapur-In other words you would like to go to dham- Mayapur dham. To go to Vrindavan you have to go through Mayapur, to reach Krishna you go through Chaitanya Mahaprabhu. Prabhupada also planned that way, Mayapur festival then Vrindavan festival.

So these places- Mayapur and Vrindavan are on this planet and in that way the Lord has made His dham accessible to us, however finally after visiting those dhams one finally goes- this Mayapur, Vrindavana is non-different from Mayapur Vrindavan In the spiritual sky, in Goloka. In that sense we could say we just go to Mayapur, we don't know which- same

Mayapur or we go to Vrindavan and is it this Vrindavan or up there Vrindavana?

We think there are two, this is Gokul Vrindavan there is Goloka Vrindavan but we also hear that they are the same, there is no difference. So we will be going on a tour of Krishna's dham today, are you ready? You are still thinking, everyone else said yes but your lips are still tight so I was wondering. Ready? So as I'm talking, wishing to say something about Krishna's dham, I can take you on a tour to show you Krishna's dham.

I'm just thinking about the very first thing I ever heard from Srila Prabhupada about the description of Vaikuntha in '71. In Bombay Prabhupada was lecturing and the first thing on the first day I had seen and heard Prabhupada, what I remember from that first hearing is Prabhupada was talking about the Vaikuntha planets, spiritual world. Yet there's another world, so that was the introduction, not more. We have heard and read since then and as Ravindra Svarup was talking this morning, sharing his realizations, I also have a similar realization or in few days I was thinking something similar.

In the last few days, I was talking about the form of Krishna and all the- this part of Krishna is the lotus and the navel is deep and He has so many marks and He plays flute, not guitar- He plays flute only. And then you are talking about His relatives and He has father and mother and these are the names and all. So I was thinking in the last few days that although I can say that I haven't seen Krishna face to face and yet I am describing His form and likewise His pastimes and His relatives and His neighbours and friends and cows and His abode.

And I was thinking that although myself, it is also a realization of you all or many of you, that for sure there's a full conviction that Krishna plays flute. There's no 'I won't accept that He plays any..' I mean he could play some other,

He could also play vina and He could also play mridanga but for sure He plays flute. Or the colour of His dhoti for sure is yellow, and all other facts.

Yes, these are His relatives and this is where He stays and even if someone is going to beat me to death I would not say that He doesn't play flute or if someone going to bribe me 'take a million dollars but say something other than what you have been talking here' what to speak of God doesn't exist or He has no form or He has different kind of- He is green in colour. Rama had some greenish complexion. Someone says 'I will bribe you, I will give you million dollars or I will beat you!' Could you say something differently?'

I thought I would not say anything from what has been said by Prabhupada and what Srila Vyasadeva has written or what Krishna has said in Bhagavad Gita. So I wanted to say this in Ravindra Svarup's class this morning of my realization and I am saying this to you now. So how many of you also have similar realization as I or that kind of conviction? So most of you- we are together. So the same thing again of touring the dham, while most of the world doesn't even know what we're talking about. Here we are, even if we are beaten to death we are not going to give up these thoughts and these ideas and these words and we are only over our dead bodies we could be separated from this information and all these realizations- more than information.

Information is knowledge but when it begins to do something within you then it is more than just information. So well Ravindra Svarup said this had something to do with the Supersoul who is in action. So having said that much this idea of the tour is there still. Once upon a time when mother earth was overburdened by the load of the – especially ksatriyas who were not doing their duties properly and Mother Earth was in total distress, in tears and was in shape of a cow and she is crying and then she approaches demigods for help and they told her that they couldn't do anything and they said 'let's go to

Brahma.'

Even Brahma says 'okay we better go to someone even higher than myself' and they end up in Svetadvipa where Ksirodaksayi Vishnu resides and communication was made and Vishnu is ready to help. You are familiar with what I've just said but what I'm going to say hereafter is not something that you're familiar with. It is simply because what I say did not happen five thousand years ago because that was not the only time that Krishna had appeared in this world.

Krishna appears once in day of Brahma so many, many times Krishna has made His appearance so one of those times- and these different times are called kalpas. This was the time of Varaha kalpa and what I am going to be describing to you in this touring dham- this description is found in Garga Samhita. Gargacharya- you know Gargamuni from Gokul to Vrindavan, a very prominent figure, spiritual master and like that.

He wrote the whole description of the pastimes of the Lord in Garga Samhita so what I'm going to narrate to you is from Garga Samhita. It's just the touring concept, everything else I think you will have no difficulty to accept. And this tour was taken by the demigods- the demigods are going on a tour and they come to this time at the end of the kalpa to Vishnu. This time he says that even I am not Supreme, I am just expansion or plenary portion.

ete camsa kalah pumsah krsnas tu bhagavan svayam

So I would like to bring you to svayam Bhagavan and then He says 'please follow me.' So the tour guide is- who is guiding the tour here? Ksirodaksayi Vishnu. You are familiar here? So Rupa Manjari is one of the tour guides here and there are others. So here Vishnu is personally guiding all the demigods and He says 'please come along.' And they are all now following, so they are all within the universe. We had one painting showing the spiritual sky and material sky.

So there in the universe now what our idea is that as the demigods go on the tour guided by Vishnu, we want to follow that path. Imagine that you are also in that crowd with the demigods and so you are benefitted and so when you have to go in the future then you would know. But who knows you may not want to come back once you are there.

**yad gatva na nivartante
tad dhama paramam mama**

At least in consciousness you will be fixed in, our bodies may be still walking and talking and wondering here. That's also one way of saying we did not come back from the dham, so that's the idea. So those who want to stay can stay but the demigods did come back but you don't come back. The demigods had some duties to perform- for preaching you also could come.

Everybody is within the universe now, how to get out of the universe? So Vishnu knew how to get out and he knew that the Lord had appeared or He had appeared as Vamandeva and He had taken one step and second step and while taking the second step Lord's foot had touched the universe from inside and that had made a little hole, puncture. A little cracking took place although the layers- layer after layer are very, very thick.

But here is the Lord, as you go you also make some dent right in the ground, right? So the Lord, powerful Lord as He touched He made a crack and then what happens? Water that is outside starts dripping and so there's a hole. There's a hole in the layer of the universe so Vishnu enters that tunnel and all the demigods are walking right behind. Are you with us?

So now you are walking through that tunnel and on the side, where is that little stick? And on the side they're noticing that water is flowing. They're going in another direction, going out and water is flowing and this water turns into – what happens to this water? It's Ganga, mother Ganga, we see her in Mayapur and she goes all the way through the universe-

up and through the middle and she even goes down. So they're travelling a long, long time- a long distance because layer after layer of different elements.

They come out of the universe, so there are all the universes, so which one is our universe? Okay that one, so they came out, they're out now. So as they come out of one universe, what are they seeing? They're seeing all the universes but this they had never seen ever before. They come out, universes like a watermelon or like a football and all the time we are inside and now we are out and as we look around there are watermelon type objects or footballs all over, unlimited, as far as you could see and beyond that in all directions there is this big, big gigantic bodied thing floated.

What to speak of the tiny creatures even demigods were simply – they had never imagined anything like this. So this happens as they simply come out of this universe, and there is water everywhere. Where is this water coming from? Maha Vishnu. Now you could see these little ones -they have just come out of the bodily pores, the universes and the water also.

This is the causal ocean and this is all the perspiration from the body of Maha Vishnu and as they come out they travel, their goal is to of course go touring to see Krishna. Krsnas tu bhagavan svayam, so somewhere between the border of the material existence and the spiritual sky, there's a river there called the Viraja river who is supposed to be one of the consorts and she is liquid form in one of the pastimes, we also read that.

And then they cross across that and the first thing that they experience is that there is a brilliant, brilliant effulgence and their eyes – what happens when there's a big torchlight right in front of your face? You could hardly you know, there's a lot of light so you should be able to see but you stop seeing when there's too much light. This is what happens with the mayavadis, there's too much light, too much

effulgence so they stop seeing the form. So as the demigods crossed the river the first thing they saw was this bright light and they had to close their eyes as they were almost becoming blind.

So Vishnu gave instruction to them 'bow down, bow down, bow down' so they all bowed down and as they then raised, they got up and they were able to see. Also they were able to enter that effulgence. Are you with us? So in the beginning we were – these are all Vaikuntha planets and according to Brahma:

goloka namni nija dhamni tale ca tasya (B.S 5.43)

devi mahesa hari dhamasu tesu tesu

Brahma says, goloka namni nija dhamni. Lord Krishna's own abode is Goloka and tale ca tasya, underneath the Lord's dham there's Devi dham and that is material existence and then Mahesh dham somewhere, I can't show it to you here. Then comes Hari dham- Hari dham is all the Vaikuntha planets, Vishnulokas and.. Then at the top is Lord Krishna's own abode. So Vishnu's original proposal was that 'I will bring you to the Supreme Personality of Godhead, Krsnas to bhagavan svayam.'

They're not stopping anywhere and they are going through this effulgence and they're seeing all the different planets of all the different incarnations and finally there is also Ayodhya dham and finally up there is Krishna's own abode Goloka which they finally enter. Before entering in fact there's a huge gate, there's a description that there's a big big huge gate and it is guarded by some sakhis and they have a stick in hand and they are guarding like a guard. So one of them approached and they saw two big large groups coming 'Hey where are you from and who are you?

Are you from the universe where Brahma has four heads? Okay okay I heard so wait, wait don't come in.' So she goes all the way to give the report to Krishna that there's a large crowd – 'Three hundred and thirty million persons have come my Lord.'

So the Lord was very kind and He said 'Let them in' so this sakhi called Chandranana- a sakhi who is anana, who's face is like a chandra- moon-like faced, bright faced sakhi.

So she said 'okay, come on in' and so Krishna is not right there at the gate entrance, He is all the way in the inner chambers like when you go into a palace there are so many other things before you can get to see, you pass by this that door or that corridor or that. So like that this is where the demigods get to see very closely the abode of Lord Krishna first time ever.

As they are going to see Krishna they are seeing what is there and they are all trying to hear and smell and touch as they are really overwhelmed with the whole experience and they see Jamuna there, there's a Jamuna and this scene is there. Jamuna is very much there in the spiritual sky so they see crystal clear water and many blooming lotuses and there is a description that lotuses in the Jamuna mean that Jamuna is trying to hand out, 'oh Krishna please take. This flower is for you.'

She's trying to offer these flowers to Krishna, ' please take these flowers. This is our offering unto you.' And swans are all swimming, the demigods are all seeing this and there are palaces on either side of Jamuna and there are steps leading to the waters and all those steps are studded with very valuable gems and sapphires.

Then they walk through the fields and they see cows everywhere- this is Goloka. Even this loka, planet is named after the cows. Also the Gokula, the whole dynasty that takes care of the cows, Goloka and Gokula – this Go is cow. So there are cows in abundance everywhere of all different complexions, sizes and there are calves which are running with their tails upraised and everyone is all jubilant and there are so many cowherd men, boys and they are singing songs.

There is no air pollution and the whole thing is crystal clear and there is no sound pollution, you say something and it could be heard at some distance away and the air would like to bring that vibration so that others hear and so like this all the demigods had never experienced such a clear, clean, spotless, beautiful, dazzling, brilliant place.

Then they also go this side here and there's also a huge tall mountain with so many trees and there are rasa mandals, big, big arenas for rasa dancing and they see caves and then they happen to go this side which is like the mouth of Govardhan and there is Radha Kunda, Shyam Kunda, this is the mouth side. So of course all these forests are very glorious because Krishna performs varieties of pastimes. And superior to these twelve forests is what? Giri Govardhan, why? Because Krishna is lifting that personally. And superior to Giri Govardhan is Radha Kunda. Is there anything superior to Radha Kunda? There is nothing superior to Radha Kunda because it is as good as Radharani and there is nothing more better or superior than Radharani. So they have experience of that and they are just taking a little tour around and just enjoying and relishing the beauty.

So making tour, they finally, it must be Radha Kunda-like place, it says in Garga Samhita, they finally come to the place which is the centre of dham, there is a nikunja- nija, nikunja's. Nija means His own kunjās which are thirty two in number according to Garga Samhita. So they are going through these nija nikunjas of the Lord and finally they come to the centre of these kunjās and there they see a lotus petal, a lotus flower that has thousand petals.

You could see a thousand petals going round and then there must be another layer and another on and another- a thousand petalled lotus. Then they see another lotus higher, which has sixteen petals and even higher yet another lotus with eight petals and there's a big throne there, so they're getting there. There's a big throne bedecked with jewels and most

opulent.

And there He is,

Govindam adi purusham tam aham bhajami

Govindam adi purusham tam aham bhajami

venum kvanantam aravinda-dalayataksam
barhavatam samasitambuda sundarangam

kandarpa koti kamaniya vishesha shobham
govindam adi-purusham tam aham bhajami

govindam adi-purusham tam aham bhajami
govindam adi-purusham tam aham bhajami

So curtains have been already opened, the curtain of illusion is removed. The curtain is made thinner and thinner and thinner and then finished. You are there face to face with Krishna so here is the divine couple on that throne being served by:

lakshmi sahasra shata sambhrama sevyamanam

Millions of gopis are serving Radha and Krishna, it is all the description we heard of His form just like that- Krishna is just like that with His complexion resembling the monsoon cloud and He has a turban, peacock feather and He has that four piece suit on. His upper garment, tight belt and dhoti, all this is also described as the complexion reminds us of the monsoon clouds and the peacock is like a rainbow, when there's clouds and raining the rainbow is there.

The garland of pearls, they are white in colour, sometimes He wears and they are compared to like a swan. Imagine the clouds in colour and white swans are going across, flying across and here is dhoti which is a brilliant yellowish colour, what is that? At the time of rain sometimes there is lightning, His dhoti is like a lightning and the Lord's voice is compared to thunder or rumbling. The Lord has deep voice, right? His voice

is deep and as He would say just one word it would just..

It could also be heard at long distances so that Shyamsundar is there, of course His flute is ever ready and to His left side Radharani is sitting with blessing mudra, to bless you all. Her beautiful clothes, colour of her sari is what? Bluish – because Krishna's colour is bluish her sari is bluish. And because Radharani's colour is golden so Krishna's dhoti is that colour. They wear these clothes so just by seeing her own sari she remembers Krishna and by seeing His own dhoti He remembers Radharani.

And both of them with their lotus eyes and their merciful glances, now here they look at thirty three million demigods and you are also part of that crowd, they are looking at you mercifully. They have higher throne so that they could see everyone. There is one advantage why not that the speaker is proud that is why his seat is higher, but there's a practical reason so that he could see or even speak to them and have eye contact, some relationship with the audience.

So Krishna used to meet so many of them and as his elevated throne was an elevated position, from there he's seeing and then Vishnu gives an introduction and the reason why they were there. So Krishna says 'okay, fine with me if you cannot handle. The demigods and Shiva and Brahma and even you Vishnu. Okay so you all go and I am just now coming.' So they were all asked to go and then they appeared in this Gokula and later on Krishna comes and then makes His appearance.

So this happened in Varaha Kalpa and so this is a tour of the dham and so the demigods had to come back because they had lots of assignments. You can decide now if you want to hang around for longer up there or do you have some meeting tomorrow? Okay so that will bring description of the dham – Krishna's dham is supreme abode, topmost abode, the spiritual planets and all other dhams they bow down in fact to the dham of Krishna.

One time there was a conference of all these dhams in Prayag in Allahbad and all the dhams were invited to attend one meeting and they all came- dhams are also made of personifications, so they all came many of them and everyone was there and they looked around and they said 'where is Vrindavan dham?' And then they had a little discussion, they were all furious, they were all very angry, 'why is this Vrindavan not here?! Who does he think he is?!' And they all thought 'we should personally go and chastise this Vrindavan dham so he doesn't miss any future meeting.'

So they started their journey and they're going towards Vrindavan but as they came closer to Vrindavan and saw the beauty and the grandeur, the opulence- the whole position of Vrindavan was entirely a different one and they all realised their foolishness and they all bowed down to Vrindavan dham – bow down Mr! And they also decided to reside there in Vrindavan. So as you go to Vrindavan you will see all different dhams as part of Vrindavan dham, they are in there.

In other words also, Vrindavan dham is the source of all other dhams, like Krishna is the source of all other incarnations similarly Krishna expands in different incarnations and Krishna's abode expands in different dhams for other incarnations. The origin of all dhams is Vrindavan dham and touring Vrindavan dham is just enough- Vrindavan Mayapur is sufficient and this is the ultimate pilgrimage and so at this point we could also do a little advertising, commercials as Shaunaka is expert in doing these things but he's not here.

Yes we would like to invite you to the next Vrajamandal Parikrama which starts this year, so it's 15th October for one month so that is till 15th of November and we'll bring you to all these places and we'll start there in Mathura and go like that and come back so it is thirty days camping at different places of Krishna's pastimes including the foothills of Govardhan and the banks of Jamuna.

We take our breakfast and lunches at the same places where Krishna used to sit down and take his lunch with his cowherd boyfriends, what more do you want? The same dust is still there, there are three things still there- the dust of Vrindavan, Giri Govardhan and Jamuna, they are still there. Other things are- some externally, transformations, different looking. So this is the eleventh annual Vraja Mandal Parikrama.

Every year we have been organizing and devotees come, this is not a large group Parikrama like in Navadvipa we have a thousand devotees in Navadvipa Mayapur Parikrama, here we get hundred or hundred and fifty. Between hundred and two hundred devotees come from worldwide and it becomes more personal and we always have a few Swamis, talkers- Dina Bandhu prabhu joins us and also we are taking bath in Jamuna and one day we will go ahead and do it.

At midnight on the appearance day of Radha Kunda, imagine at midnight we will take bath in Radha Kunda. Unforgettable experience of your life, something that you'll treasure. How many of you have gone through this experience, Vraja mandal parikrama? You could see one, two, three, four, five, six, seven, eight, nine- how many times Maharaj you have been? Sacinananda Swami has done for many times.

So I think we will stop here for our fifth and final topic of our seminar in Radhadesh Iskcon european convention. We could always do a little question answer.

1. Question: Krishna was a cowherd boy, He had many cows so I wondered what is the importance of cow protection or maintaining cows?

Answer: They cannot be separated from Krishna consciousness. If you realize how dear is the cow to Krishna-it's not just some artist's imagination here, just painted a cow next to god or next to Krishna. In fact His deep affection for the cow-

love my dog. Before you love me love my dog philosophy is there so if you want to love Krishna you have to love His cows. So this Prabhupada taught us how to serve and love cows so he gave us some cows and some farms.

New Vrindavan cows, Prabhupada would talk that the cows and Krishna you cannot separate- 'They know, that is why they're happy' Prabhupada said. It's a part of our culture, cow and Krishna and so they cannot separate. Prabhupada talked about ox and bullock cart sankirtan in India was successful and Prabhupada said we should have millions of carts all over the world, millions of bullock carts and ox carts all over the world so that seems to be the future. Whatever Prabhupada said has come true or it will come true sooner or later so so much could be said on this topic, thank you for reminding us.

And for economic reasons, I mean we're taking ample developing the economy of Iskcon, Prabhupada did say 'You need the land and the cow, so chant Hare Krishna and be happy.'

2. Question: Maharaja, I was wondering that Krishna says in the Bhagavad Gita in several places that one should get to Krishna's abode and never leave it for the material world, so I was wondering if the demigods again left to go back?

Answer: They did yes, they were not really qualified- it was the special mercy of Vishnu so they were taken in and out. Their consciousness was not- they were not thoroughly purified, it was an emergency time so they- Vishnu took them to the big boss to see how to resolve this calamity now- so yes they came back.

3. Question: They say that you can't buy a train ticket to go to the dham and that when you're in the dham, Krishna is covering the dham so it's protected. So is there any benefit in going there or could it be penetrated, that layer?

Answer: Well it could be penetrated by cultivating the mood exhibited by Narottam das Thakur who sings:

visaya chadiya kabe suddha ha'be mana
kabe hama heraba sri vrndavana

He's talking 'oh Lord, when will I give up this idea of gratifying the senses?

visaya chadiya kabe suddha ha'be mana. Once I give up this idea of gratifying the sense my mind will become purified and then I will be able to see Vrindavan and reside in Vrindavan.'

So he has told us how to do it. Yes? Well one thing we hear is that the dham is revealed unto you by your spiritual master so this is one of the dhams. As there are ten offences against the holy name there are ten offences against the dham and one of them is to blaspheme or disrespect the spiritual master who reveals dham unto you. And for us Prabhupada has revealed dham unto us and the present spiritual masters or his disciples by the help of Prabhupada are revealing the dham unto their followers further.

This is done by all spiritual masters, so by the grace of Srila Prabhupada, easy answer- no, standard answer is how to do. By also chanting Hare Krishna which the spiritual master has given you instructions to chant Hare Krishna but we went over that on the first day, not to chant attentively and the result of that attentive chanting is that the Lord would reveal His form unto you. Then His qualities will be revealed and His pastimes and where do the pastimes take place? In the dham.

So like that it starts with the chanting, chant Hare Krishna and be happy and also follow these regulative principles and control yourself, free yourself from this sinful life and do your chanting and associate and take Krishna prasad. So doing these things is all mercy, this is mercy and this is how to become qualified. Okay so this is time up for questions and answers for today's presentation.

Thank you for encouraging me and giving me many topics. I also think you're a very wonderful audience which I've had in last

five days, it was very relaxed time which we don't get in our busy life of spreading Krishna- expanding. I was hankering to do this for a long time, I was ending up making some centennial sessions but I was not able to talk directly in Bhagavatam classes yes but seminars of this kind is- this has not happened.

So this was new teacher and new students practicing this so like that you can all pray so that I can do this more in the future. Alright so, maybe one more comment on this topic highlighting the points to improvement? Maharaja already gave me some few hints possibly using some slight presentation and more audio visual which even I was thinking in last few days but it never happened so any other things we could do to improve?

Thank you. I highly appreciate those listening with attention.

Unity is possible in Krishna consciousness only

Unity is possible in Krishna consciousness only

26-05-2017

ISKCON Vrindavan

So we thank you, all of you for joining us this morning for the study of Bhagavatam – Nityam bhagavata-sevaya. In the Middle East I was there, one programme called Nityam bhagavata-sevaya and devotees assemble, recite Bhagavatam every day. Nityam bhagavata-sevaya. So this morning, seventh Canto chapter fifth, text number twelfth, please repeat.

**sa yadanuvratah pumsam
pasu-buddhir vibhidyate
anya esa tathanyo ham
iti bheda-gatasati [SB 7.5.12]**

sah—that Supreme Personality of Godhead; yada—when;
anuvratah—favorable or pleased; pumsam—of the conditioned
souls; pasu-buddhih—the animalistic conception of life
vibhidyate—is destroyed; anyah—another; esah—this; tatha—as
well as; anyah—another; aham—I; iti—thus; bheda—distinction;
gata—having; asati—which is disastrous.

When the Supreme Personality of Godhead is pleased with the
living entity because of his devotional service, one becomes a
pa??ita and
does not make distinctions between enemies, friends and
himself. Intelligently, he then thinks, "Every one of us is an
eternal servant of
God, and therefore we are not different from one another. This
is how he thinks"

Purport

When Prahlada Maharaja's teachers and demoniac father asked
him how his intelligence had been polluted, Prahlada Maharaja
said, "As far as I am concerned, my intelligence has not been
polluted. Rather, by the grace of my spiritual master and by
the grace of my Lord, Krsna, I have now learned that no one is
my enemy and no one is my friend.

We should also be thinking like this and talking like this.
After having received the blessings of our spiritual masters
and the blessings of
Lord Sri Krishna Balaram ki jai!

‘This mistaken idea has now been corrected and therefore
unlike ordinary human beings, I no longer think that I am God
and that

others are my friends and enemies.'

Isvaro aham -I am Isvara. Aham bhogi aham this aham that. A long list, the demoniac nature.

'This mistaken idea has now been corrected and therefore unlike ordinary human beings I no longer think that I am God and that others are my friends and enemies.' You want to be God? No? Or do you want to serve God? A question asked to a person who was showing some tendency or some inclination towards becoming God. This was in America in early days.

One Bhakta was around Prabhupada – Bhakta Tyton or Teeton. So Prabhupada – 'You want to serve God or you want to be God?' So this person 'I want to be God' {Laughter}. Because he wanted to be God he was looking for someone who could make him God. So when he met Prabhupada and Prabhupada asked 'you want to be God?' This person thought 'finally I have met someone who could make me God. If he is making this offer I am sure he can make me God

otherwise why would he enquire?' Then Prabhupada made further enquiries and he said 'do you want to be God?' 'Yes yes.' 'That means now you are not God. You want to be God? That meant you are not God now.' Then Prabhupada said 'one who is not God cannot be God.' God did not become God, God is always God. And one who is not God could never be God.' Finished, all his aspirations were destroyed and then he decided to be servant of God. Then he became very good servant of God –Giriraj Swami Maharaj. { Haribol}.

My mistaken idea has now been corrected. Now I am rightly thinking that everyone is eternal servant of God and that our duty is to serve the supreme master for then we shall stand on the platform of oneness as servants. Oneness as servant servants – all servants, everybody is servant so that is the oneness how we are all one. In a different sense, not mayavada sense.

'Demons think of everyone as a friend or enemy, but Vaisnavas say that since everyone is a servant of the Lord, everyone is on the same platform. Krishna Balaram ki Jai. Therefore a Vaisnava treats other living entities neither as friends nor as enemies, but instead tries to spread Krsna consciousness, teaching everyone that we are all one as servants of the Supreme Lord but are uselessly wasting our valuable lives by creating nations, communities and other groups of friends and enemies. In this list, very easily could be added as different religions.

And then one religion becomes an enemy of another religion and then they have battles. And then there are Shia Muslims and I am Sunni Muslims and I will get you, kill you. We've all become enemies like that.

We just had a nice kirtana, nagar sankirtana on Young Street in Toronto and then we were returning to the temple so we took our seats in the car, in the vehicle and then one person he approached me. I was in the front seat and he asked me 'where are you going?' I said to the temple, Hare Krishna. He said 'no no, you are not going to the temple. And I said 'please tell me where I am going' and he said 'you are going to hell.' We just had nice kirtana and this person was ready to send me to hell. Then he pulled a Bible and was reading 'One who does not accept Jesus in the heart, they will end up in hell.'

So this is the friend and enemy. Even religionists could think and do things in these terms. So they are not serving God and are not favoured by God as Prahlad Maharaja mentioned he was favoured by God. 'You are not serving God, you are serving death!' Even our Trump, the President of America he was in America and he said 'These terrorists they are not serving God, they are serving death.

They are worshipping death, killing everybody.' Everyone should come to the platform of Krsna consciousness and thus feel oneness as a servant of the Lord. In India in general

there is some broad thinking, friendly thinking. India is normally friendly country. There was a war between China and India a long time ago, in early 60's 1960's so India was spreading the awareness s of friendship, giving that message 'Hindi Chini Bhai Bhai.'

Hindi Chini Bhai Bhai. I was just a little boy at that time, and small village but we were also going around in the Gullies, 'Hindi Chini Bhai

Bhai, Hindi Chini Bhai Bhai.' I had no idea what we were talking about. Hindi – Hindi is a language and Chini is a sugar {laughter}.

They're supposed to be Bhai Bhai – this is how I was thinking. Not even understanding what is this Hindi and what is this Chini. So later on I realised Hindi means people of Hindustan and Chini means the people of China- Chinese and they are supposed to be brothers. I understood the meaning when I grew up and understood the Hindi language also, but then only when I met Srila Prabhupada and studied the Bhagavad Gita as his feet, then this mistaken idea or I had no idea that bhai bhai that there are two persons who are bhai bhai, brothers.

What does that mean? It must mean common father otherwise what kind of bhai bhai- brothers are they? Aham bija pradah pita – I am the seed giving father of all the living entities, Krishna says. That's it, so it was all clear. Hindi Chini Bhai Bhai, and then we could then expand – why Hindi Chini? All Stans – Khalistan, not only Pakistan but this Stan that Stan. All Stanas, people all over the world are brothers.

The brotherhood, the brotherhood that they talk about – universal brotherhood, so how is that possible? So we realise that we all have common father and that is the Supreme Personality of Godhead. Some call him Jehovah, some call him Allah – Allah the Great, some call him Krishna, the Supreme Personality of Godhead, Hari Hari. Although there are 8,400,000 species of life, a Vaisnava feels this oneness. In Italy there was a Saint – Saint Francis? He used to address

Sister Bird and Brother tree and he was known for that. When he went around he would say Brother went around Brother Bird or Sister Tree he used to talk like this. So brotherhood not limited to human species but there are 8,400,000 varieties.

Aam Admi Party they say. Our Party is Aam Admi – for all the human beings our party. But our party is Aam Atma Party, for all of atmas. Not making any distinction, protection for all atma's protection. So Prabhupada was not thinking of only human beings or only Gentlemen –Gentlemen only! No, Ladies also. Otherwise there's a bheda in there, buddhi bheda.

Intelligence becomes prostitute and runs away giving up the devotional master Sri Krishna and goes here there and makes distinction ours and there's. Men, woman makes distinctions human beings and animals the cows. Prabhupada cared for cow protection Go Mata Ki Jai! Also trees – tree should not be unnecessarily cut, Prabhupada writes in one of the purport.

So much deforestation also, to serve mother earth trees are essential and trees are even essential for our survival. They serve us we serve them, Hari Hari. So Prabhupada writes in purport that the government should not allow the cutting of the trees in the forest unless those trees or paper made from those trees are going to be used for BBT publications. Then the Government should allow the cutting of the trees, not otherwise.

Prabhupada was seeing the animals, the cows, the trees and not only big nations; he used to say big nations. He went to the tiniest country In the world, Mauritius. Just a little spot, a little dot. He went to America and to Mauritius also – he did not make that bheda, that distinction and favouring one, friendly to some big nation and inimical towards others. And then he said 'this is the United Nations of the spiritual world!'

Devotees on the dais, he used to introduce devotees from

China, maybe not China in those days. From America, from Africa, from here and there – and this is United Nations, otherwise why call it UNO? It is not United nations it is disunited. And he used to say, every time he drove by that UN building in New York. He used to say 'yet another additional flag. Yet another additional – after few months another...another.

What kind of United – This is disunited, they are breaking into pieces, this is disunited.' So unity is possible in Krishna consciousness only. The Isopanisad advise why lament, why be in illusion? Ekatvam anupasyatah. Oneness, yes Prabhupada also has said 'one becomes Pandit. When the Supreme Personality Godhead becomes pleased with a living entity because of his devotional service, one becomes a Pandit. Right there in translation Prabhupada has put in this thought. Pandit – he becomes Pandit, and does not make distinction between enemies and friends. Pandit – Panditah what? Sama darsinah.

panditah sama-darsinah [BG 5.18]

nanusocanti panditah is also there, no lamentation. panditah sama-darsinah panditah sama darsinah. He is looking at what? He sees with equal

vision a learned and gentle brahmana, a cow, an elephant like that. The longer list and at the end says- panditah sama darsinah sama drishte is possible for pandit, for one who has also vision like this, he is pandit. He is learned. ya pashyati sah panditah. Who was it? Chanakya.

matravat para daresu – all the Daras, all the women are matravat, the property, the sampati of others. It is theirs, I will not touch – it is

their's. And in this context what we are reading, what Prahlada Maharaja is thinking atmavat sarva bhuteshu- He is thinking all the bhutas, all the living entities are what? Atmavat, nicely said.

Atmavat- just like myself, others are just like myself as if they are me, myself. So how could I hurt others? Hurting others is like hurting me.

If I beat myself, hitting others, beating others and killing others is like killing myself.

atmavat sarva bhuteshu – They are like me or they are like me or they are Krishna's. They belong to my Krishna, or they belong to my father supreme father. We are brothers, sisters. So this is Krishna consciousness. There is a relationship of master and servant, both master and servant are one because of their spiritual identity. This is also ekatvam. Spiritual Master is also servant of the Lord.

kintu prabhorya priya evatasya vande guroh sri-cara?aravindam

One line says saksad-dharitvena that's fine. That's fine welcome. At the same time the saksadhari is kintu prabhor yah priya eva tasya. He is very dear, he is a very dear servant a very dear devotee of Supreme Personality of Godhead. For that reason also vande guroh sri-caranaravindam. And Prabhupada is talking 'ekatvam. The spiritual master, my master is also servant and servant is also servant, or servant may also take the position of spiritual master. Or superior, father is superior – like that. Ultimately everyone is a servant of Lord so Ekatvam, oneness. Although there is- this is Ekatvam. Thus the conception of ekatvam for the Vaisnavais different from that of the mayavadi. So as you can imagine, you can think now or later what Prabhupada is pointing at.

na tasya karyam karanam ca vidyate

na tat-samas cabhyadhikas ca drsyate

parasya saktir vividhaiva sruyate

sva-bhaviki jnana-bala-kriya ca (Svetasvatara Upanisad 6-8)

The Lord has mayavadis. The trouble with mayavadi's is their misconception in that they don't accept this Shakti of the Lord. Shakti and Shaktiman there are two. Energy and the

energetic, they think only the energy exists, this exists. And the living entities are aham brahmasmi. So temporarily they have come under the illusion, Brahma has come under the illusion – this is their Brahma.

This is what this Brahma is, they think that this living entity who is Brahma has now come under illusion and as soon as you come out of this illusion, immediately you're back with unachieved they call it. The living entity now separated under illusion is amsa and as soon as he realises brahma satya jagat mithya – This Jagad is mithya, Brahma is satya. Then he is back with Brahman – aham brahmasmi. But what does the Lord say in the Bhagavad Gita about this living entity?

mamaivamso jiva-loke jiva-bhutah sanatanah [BG 15.7]

Lord is amsi and the living entity his amsa, part and parcel of Supreme personality of Godhead, for how long? Sanatanah—forever-parts and parcels forever so that's a good news! We are parts and parcels of the Lord – not Lord, but parts and parcels. Tiny, tiny Lords, separated. This energy of the Lord, and then again although we're all living entitles, although we're all servants – oneness is there. At the same time, we are not one. Each energy is meant to serve the energetic differently; each one is eternally living as energy, entity serving the Lord. Hari Hari. We are different, simultaneously one and different.

One with the Lord and different from the Lord, but those who are different from the Lord – the living entities, each one is also different from each other. They are not all, they are all living entities as one –no! Each one is different, each one is different. There's a beauty of the creator. Amazing each one looks different, talks different, thinks differently -all spiritual and eternal and different.

So we are all one and not one and we are different from each other and not also. This is the correct understanding. When a

family member is killed by an enemy, all the members of the family would naturally be inimical to the murderer, but Hiranyakasipu saw that Prahlada had become friendly with the murderer. Who is the family member here? Hiranyaksh. Hiranyaksh is a family member. 'My brother, my brother was killed by our enemy, that Vishnu is murderer! Look, this child of mine, my son, my son, my son. What have you learnt?'

Nice dialogue that is going on between Prahlad Maharaja and his father, wonderful dialogue. Which goes on in fact, which goes on and on and on forever between father and son – demon father, demon father, demon father and devotee son. When this kind of dialogue goes on 'what has happened to you?' Just see! Our children have been brain washed! This Swamiji, Bhaktivedanta Swami has brain washed our children.' Sometimes- well I say this, there was car wash centres in America.

Car wash, now it is coming in India also but first time I saw this car wash centre. Then I would think that Hare Krishna centres are brain washing centres, brain washing centres. And so many parents took note of children have been brain washed and then they dragged ISKCON, Prabhupada to the court 'who has brainwashed our children?' Why has this happened?' So we are talking about Buddhi here, Lord giving us intelligence. Lord favours and then gives intelligence to his devotees so he becomes Pandit.

So when I was a little boy I used to accompany my mother to the temple as a little boy and my mother used to get me to fold my hands, 'okay fold your hands' and so I did. What next? 'Pray.' 'What prayer?' 'Oh God give me intelligence,' So finally Lord given me intelligence, favouring me. I joined Hare Krishna movement. But Mother is thinking 'Hey! What kind of intelligence God has given you? I didn't want you to pray so that you would end up getting Krishna, ending up becoming a Hare Krishna.' So she was not happy.

So this goes on between parents and children of different

parties, who is crazy? Materialists say Hare Krishnas are crazy and Hare Krishnas say 'they are crazy.' This goes on. Therefore he asked, "Who has created this kind of intelligence in you? Have you developed this consciousness by yourself? Since you are a small boy, someone must have induced you to think this way." Hiranyakashipu enquired 'since you are a small boy, someone must have induced you.' Hiranyakashipu smiles when he hears the first reply. Hiranyakashipu was amused, a little amazed and amused 'okay, this is a child. He is a little immature, he is thinking like this, talking like this. Then he is asking 'is it yourself or someone else has worked on you?

jahasa buddhir balanam bhidyate para-buddhibhih [SB 7.5.6]

Para-buddhibhih – by someone else buddhibhih, brainwashing – he is talking like this, childish talk jahasa. Then Hiranyakashipu wanted to know 'who is it? Who is it? Tell me.' And then he said 'Yan Mayaya' Who's Maya – because of who's Maya. These people are ours, they are there and these are outsiders. This kind of distinction, bheda buddhi this is done by who's Maya? Illusory Maya, mama maya duratyaya. mama maya, who's maya? mama maya- my maya, duratyaya – very difficult to overcome, and what does- one of the functions of this maya is? She makes you think this dvandva – ours and theirs and this and that, so many things. Enemy and friends and on and on and on this fight goes on.

He said that Bhagavan he has taught me this. Or Narada Muni on behalf of Bhagavan has taught me this. pasu buddhi vidyate, Lord gives buddhi and to some he gives pasu buddhi. Animal-like buddhi, animal intelligence.

Now as I read this Buddhi – the very last think that Sukadeva Goswami said to King Pariksit – one of the last items in the twelfth canto on the seventh day of the recitation of the Srimad Bhagavatam, 'very soon the snake is on the way and is going to be reaching on time.' So just prior to that, Sukadev

Goswami's final instruction to King Pariksit, 'pasu buddhim jahi imam rajan.

So this thought, thinking what? This pasu buddhi, this kind of animalistic thinking kill this, you kill this thought. pasu buddhi, this animal like thought, that I will die. You have nothing to do with the death. bheda-abheda, janma-mrtyu, this bheda. So don't think in terms of death, abandon this thought that you will die.

na jayate mriyate va kadacin, no death no birth for the soul, there is no birth or death. And like that there is another page to go, time is flying when you have fun, what happens? Time flies. They also say time stands still. Only in the present when there's a Bhagavatam class everything stops, standstill. We are in present only.

There are some managers, time keepers sitting around looking at the watch and keeping track. And of course there's a biological clock also, biological clock. Around nine o'clock there is an alarm. They have an amusing way of speaking; ringing and we are waiting to hear a very favourite prayer {laughter}. Maha prasade..When will that day come, time come?

om namo bhagavate vasudevaya-to wake up, maha prasade – then one jumps. Hari hari, so maybe I'll just quickly read and finish. Or tomorrow's speaker will read the purport?

Prahlada Maharaja wanted to reply that an attitude favourable toward Visnu can develop only when the Lord is favourable. As stated in Bhagavad-gita, Kṛṣṇa is the friend of everyone.

suhrdam sarva-bhutanam

jnatva mam santim rcchati [BG 5.29]

The Lord is never an enemy to any of the millions of living entities, but is always a friend to everyone. What about devotees? Devotees are also, Lord is suhrdam sarva-bhutanam and devotee is suhrdam sarva-dehinam. sadhava sadhu bhusana.

Remember that verse from Srimad Bhagavatam? Lord is suhrdam sarva-bhutanam and devotee is suhrdam sarva-dehinam.

This is the same, this is also oneness between Lord and the Lord's devotees, so they're thinking alike. They are thinking alike. Devotees think like God. Not everything they could think, different things. But they think like God. That is how like father, like son. Children are God's so they think like father, think like father. And when they think like this, that becomes high thinking.

Simple living and high thinking, high thinking is thinking like God, thinking like Krishna. That is high thinking. So Lord is always friend of everyone and devotees are also friend of everyone. They also pray,

**sarve sukhinah bhavantu Sarve santu niramayah
sarve bhadraṇi paśhyantu ma kashcid-duhkha-bhag-bhavet**

This is also high thinking, God thinks like this and devotees also think like this sarve sukhinah, sarve sukhinah.

**ma kashcid-duhkha-bhag-bhavet
sarve bhadraṇi sarve santu niramayah**

Let everyone become free from diseased condition, disease. I was invited for hospital opening and then I chanted this prayer, part of that is let everyone become free from disease.

sarve santu niramayah

The owner of the hospital said 'Maharaja! You have prayed that let everyone become free from disease. I have just now opened my hospital. How could my business run if everyone. So this is happening. Broad thinking, high thinking. Wishing well and if there's something you could do for their welfare.

If one thinks that the Lord is an enemy, his intelligence is

pasu-buddhi, the intelligence of an animal. He falsely thinks, "I am different from my enemy, and my enemy is different from me. The enemy has done this, and therefore my duty is to kill him." This is seen all over the world, this philosophy, this tendency is all pervading. What you read in the pages of Bhagavatam here. This misconception is described in this verse as bheda-gatasati. The actual fact is that everyone is a servant of the Lord, as confirmed in **Caitanya-caritamrta** by **Sri Caitanya Mahaprabhu**

jivera svarupa haya-krsneranitya-dasa

Bhakti Vinod Thakur says,

jiva krishna das ei vishvas karle tara dukha nahi.

'Just by knowing this, thin much 'ei jiva krishna das.' This living entity is servant of Krishna. karle tara dukha nahi there is no suffering. So

this is the propagation, how important this propagation of Krishna consciousness so that people could be happy.

As servants of the Lord, we are one, and there can be no questions of enmity or friendship. If one actually understands that every one of us is a servant of the Lord, where is the question of enemy or friend? Any question? No question, if we understand. For those who think in terms – they have not understood, so we have to understand.

Everyone should be friendly for the service of the Lord. Each statement here is like a vedavakya. That's why we are also stopping every now and then, because there is so much has been said. Like the sutras. Each sentence becomes like a sutra, Vedanta sutra. We have to unpack, unpacking – analyse and then we have to contemplate. Everyone should praise another's service to the Lord, yes? If we have heard this then what we have to do? What do you think? We have to praise service of others and not be proud of his own service. Hanuman was a little proud one time after building the

bridge, when a little squirrel had come. She was picking up some particle, dust particles and climbing up the big boulders and those rocks, and then shaking her body and dumping all fifty gram of sand.

So Hanuman saw 'Hey, get out of..' So she was putting some cement in those rocks but Hanuman thought 'what is this? We are building big mountains and she's bringing five grams, fifty grams of sand. Get out.' Did Hanuman appreciate that? No. Rama was observing 'come, come here.' Then when he was called he was looking behind. We always do that, huh? When you are sleeping, and the person who is sleeping and he wakes up and begins looking behind. Just to give impression 'no, not me no! Maharaja is pointing out someone behind me, not me' 'No you Hanuman, you.' Then Lord gave this lecture. 'What do you think who you are?' A trina dapi suni chena lecture, amanina manadena lecture. So this is a way of Vaishnava thinking, just see. This is a way of Vaishnava thinking, Vaikuntha thinking, they think in Vaikuntha like this. And if we wish to back back to Vaikuntha, which we call going back to Godhead, unless we are trained and become perfect in thinking the way- not thinking the way. There's no question of going back to Vaikuntha.

We are not fit for going back to Vaikuntha, we are not fit for going back to home, unless we begin thinking the way Vaikunthavasis, Golokavasis think. There may be rivalries and apparent competition between servants in performing service, but in the Vaikuntha planets the service of another servant is appreciated, not condemned. This is Vaikuntha competition. There is no question of enmity between servants.

Everyone should be allowed to render service to the Lord to the best of his ability, and everyone should appreciate the service of others. If we could learn one of these things mentioned, that's good enough for us to go back home, back to Krishna. Since everyone is a servant, everyone is on the same

platform and is allowed to serve the Lord according to his ability. As confirmed in Bhagavad-gita 15.15. What are 15.15?

Sarvasya caham hrdi sannivisto mattah smṛtir jñanam apohanam ca

The Lord is situated in everyone's heart, giving dictation according to the attitude of the servant. However, the Lord gives different

dictation to the nondevotees and devotees. Two kinds of dictations, devotees one dictation, nondevotees another dictation. Just like this is what mattah smṛtir jñanam apohanam. Jñanam for somebody, smṛtir jñanam for somebody, apohanam for another – the nondevotee. So one who says 'God exists, God exists' that dictation is coming from God and for one who says 'God doesn't exist! Show me God!' That kind of dictation is also

coming from God. That kind of dictation is also coming from God also.

'Is your father in?' 'Let me find out, check.' And the little boy had gone looking for his father and when his father found out that such and such gentleman 'I don't want to see him. Tell him that I am not here.' So child goes back to the door and he said 'my father said..' 'What did your father say?' 'He is not here. My father said he is not here.'

So God does not exist, who said? God says. If you want to hear it like that, if you deserve that kind of sravanam, okay so it's available. Logic is there and arguments are there and reasoning – all, everything is all there eternally from beginning of creation. Such forgetfulness also existing and source is the Lord so Prabhupada said, dictations, two kinds of dictations. So devotee gets one kind nondevotee get yet another kind.

The nondevotees challenge the authority of the Supreme Lord, and therefore the Lord dictates in such a way that the

nondevotees forget the Lord's service, life after life, and are punished by the laws of nature. But when a devotee very sincerely wants to render service to the Lord, the Lord dictates in a different way. As the Lord says in Bhagavad-gita 10.10. What is 10.10?

**tesam satata-yuktanam bhajatam priti-purvakam
dadami buddhi-yogam tam yena mam upayanti te**

Very important. "To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." Everyone is actually a servant, not an enemy or friend, and everyone is working under different directions from the Lord, who directs each living entity according to his mentality.

End of the purport.

Srila Prabhupada ki... jai.

Krsna exists and He is the one behind this Base program

Krsna exists, God exists and He is the one behind this Base program that we have here, the get together with some of His devotees, some of the devotees of God. Those who do not know much more about God, they just say God God, but we call Him Krsna, because we know that God has name, many names. The principle name is Krsna. And that Krsna is cause of all causes.

sarvakaranakaranam

Including this morning's program, this happening here, the

event certainly. How could God not be the cause of this program, this get together also?

Krsna exists then you also exist. Again He is the cause of your, our existence. He must be, who else? And then you exist in the form, in the shape which is kind of mysterious. Your form is very mystical, confidential, the secret that even you don't know your own IDs, identities. And that ID is you are spirit souls. You are atma.

mamaivamsojivalokejivabhutahsanatanah[BG 15.7]

That is your real identification and that ID has a form. If you had a spiritual camera, you could take photographs of atma and that ID that personality, that form is very closely connected with Supreme Personality of Godhead. You are very dear to Him, Krsna. That is Krsna, you are very dear to Him or to Him all the living entities are very dear. All the living entities are very dear to Him. And because He is very kind, He has arranged this program, series of programs. This is one of those series of get togethers and encounters with some other devotees of Krsna, 'Hare Krsna's, Krsna devotees.

Lord is kind and He knows that you are not and cannot be happy. You are not happy and you cannot be happy in this existence. Krsna knows that, because He is the creator of this existence. Then He is the cause of this existence and He has already declared that this existence is dukhalayamasasvatam. This existence is dukhalaya and very much temporary. God knows everything, including the nature of His creation. And He knows that we all are not happy. We cannot be happy in this existence which is full of sufferings. So He comes, He also comes here, in this material world. And He doesn't become material. He doesn't become mundane. He remains what He is. He remains transcendental to this world. In this world but not of this world! Lord comes and He comes in this world, but He is not of this world, you understand this? He belongs to another world. He comes in here, but He always belongs to another

world. Although this world belongs to Him, but He doesn't take much interest in matter of making His residence here in this world. He always remains eternally in His own abode.

And then He sends Nidradevi [Laughter] forget Him, ignore Him. When we ignore. He is such an ignorant person. Ultimately ignorant of what? Ignorant of Krsna, ignorant of God! He is ignoring. Sometimes we say 'I was right there but he just ignored me. He just ignores me everytime I am around. I was in that party. I was right there but he just ignored me'. Trying to make you understand the meaning of ignorance, he is ignorant. He ignores me. So what are we ignorant of in this world is, ignorance of the Lord. And we are ignoring Him all the time. All the times He is around, He visits, He is around. Although His own abode is eternally in the spiritual kingdom, He also stations Himself in this world. But the purpose was basically to reclaim, reclamation the souls His parts and parcels, His devotees. The sole purpose of God's coming into this world, God's residing in this world, or God's residing in our hearts or God's residing in different forms in this world, the sole purpose is to rectify our mentality. The sole purpose is to, He like to expose Himself to those who are ignoring Him. Or He is around here to remind us, 'Oh! I exist, I exist do you remember Me? I am your very dear friend. Don't you remember Me?' So to remind us that He exists, to remind us that we all belong to Him, to remind us that we are spirit souls, parts and parcels of Him, to remind that you cannot be happy here.

He comes to give lessons. Happy happy we shall be when we learn our ABC! So sometimes the teachings of Krsna in the form of Bhagavad-gita, this is like a foundational knowledge. This ABC's of the spiritual subject matters. So ABC doesn't mean not very important. ABC is always important, whether it is a student doing just his KG. Before there was no KG. Now there is KG and this and that, all this going on. During our days, at least, I was part of village, there was not KG and LKG and

this and that and so many things. In my village the parents would bring their children to the school and the teacher would ask, 'how old is he?' 'He is six years old'. 'No, too early! [Laughter] Come next year'. At the age of seven they would admit children into the school. But now they are starting this education, so called education that teaches you the ways and means to ignore God, forget God. We don't care for Him. You are God. Not exactly in those terms, we are the controllers of the environment. They don't say we are God, but we are controller, that's God. We are the enjoyers, that's God. We are the exploiters, we are God. We are knowledgeable, we are God. This is God, controller, knowledgeable this and that. So this education, forget the God, compete with God. So this is ignorance.

So in this way on the name of knowledge what is taught is ignorance. Ignorance is cultivated. Everyday, we go to school, higher school and then overseas education also and layer upon layer upon layer, you are being distant from God, away from God. Closer to Maya that is away from God. Every step taken closer to Maya, that is another step away from God. Going in the midst of Maya so that Krsna cannot even access you. You are so absorbed and captured and bound by Maya that you don't remember Krsna. You think you don't need Krsna. 'Oh who has seen Krsna, God?'

So this is education which is described in the Upanisada as 'atmah', the killer of the soul. The present education is killer of the soul. It kills soul, the spirit soul. The soul cannot be cut and killed, that is also our understanding. But atleast they try to cover, put cover on the soul, another layer, another package, another package with all the glitter of this existence, all the dazzling nature of the creation, and they want to be get attracted to that, like a moth, moth you know? Little creature called moth, he is attracted by the fire. And what happens? Svaha! He kills himself, commits suicide that way, his existence, the end of his existence as he is attracted by that glitter, dazzling. 'The kingdom of

God, without God', this is Prabhupada's statement, very famous statement. Everybody is busy creating kingdom of God without God. Why do we need God, what for? I am God. So kingdom of God without God!

So Krsna is kind. And He comes and He returns. He also stays here in the form of the Deities. Radha Govindadevaki Jai! Comes in the form of Radha Govindadeva, takes avatar, comes to stay in Noida. Lord makes His residence in Noida. Resident of Noida! He comes to Vrindavan, He is always there. That is another something to understand that in Vrindavan Lord resides eternally, even now. And that Vrindavan is not different from GolokaVrindavan. So He is residing and He comes and speaks, opens His heart, confidentially He speaks to Arjuna. But that speech was meant for everyone in this material world. He is addressing one person, but infactLord is thinking, every single, at least He is thinking of human, the souls in the human bodies, embodied. The soul is embodied by 8 million and four hundred thousandvarieties of bodies, embodied. Then the human body, embodied. Lord is thinking, at least, the humans are only party that is capable of understanding Krsna, understanding His message. So He spoke to Arjuna, but He meant to speak to each one of us. So then that speech is also made available to read everyday by newer and newer generation after generation after generation, they could read and hear and understand the message of the Lord.

So that kind Lord makes all these arrangements. Kind Lord also appears in the form of His Holy name. This is incarnation of the Lord.

**Hare Krsna Hare Krsna KrsnaKrsna Hare Hare
Hare Rama Hare Rama RamaRama Hare Hare!**

This is Lord's incarnation, avatar. He descends in this existence especially in this age of Kali in the form of Holy Name. What for? To communicate with us, to contact with us, to touch us, Lord wants to touch us. We could touch Him through the medium of this Holy name of the Lord. The soul could touch

the Supreme soul. Supreme soul is Holy name. Supreme Soul, Supreme Personality of Godhead is- the Holy Name is Supreme Personality of Godhead. This Holy name is Bhagavan and the living entity is bhakta. Living entity, the spirit soul within this body is a bhakta and then bhakta and Bhagavan are connected. There is communication through bhakti, through devotion. As one chant with attention and with devotion, chants and hears, that is communication. That is yoga that is link, established.

So we are not behind the cause of this program. Don't blame us. The parents were blaming, this Hare Krsna's are the cause of distracting our children. No, this is Gods, Krsna's. This is His arrangement amongst all those different arrangements we mentioned. He is advent to this world, and He is speaking Bhagavad Gita or He is appearing in the form of Deities, in the form of Holy Name. He also sends His devotees or He revives Krsna consciousness of spirit souls and they become devotees. When they become devotees, they understand, they further empowered by the Lord to convert others also to take this path, to others also become Krsna Conscious. Lord gives this inspiration. This is Lord's arrangement. This is Lord's mission. Not accident, but arrangement! This get together here is not accident. This is whole arrangement. Krsna is behind this. So Krsna is making the arrangements. He has also founded this Hare Krsna movement, International Society for Krsna Consciousness. It's foundation, it's existence, it's propagation which is taking place all over the world, this is all Krsna's, Caitanya Mahaprabhu's kind arrangement. Hare Krsna!

So we should not be held responsible. It is Krsna who is responsible. It is His arrangement.

Sankirtanaikpitarau

He is the founding father of the Hare Krsna movement, inspiring empowering, directing the devotees, the leaders of Hare Krsna movement to contact or directing them to other

souls. For especially to those souls whose time has come. This Hare Krsna idea's time has come. The Hare Krsna movement in this form or other form always existent and it is existing now. Not that everybody could come this way or towards Hare Krsna way. Only some are going to come.

manusyanamsahasresukascidyatatisiddhaye[BG 7.3]

Out of thousands and thousands only handful are going to come in the direction of this Hare Krsna's or Radha Krsna's.

The reason being why only those, because their time has come or they have gone through.

**bahunamjanmanam ante gyanavan mam prapadyate
vasudevamsarvavitisa mahatma sudurlabhah [BG 7.19]**

Krsna says. So those who are coming to Krsna now, they had been coming from previous many lives, they had been coming and coming closer closer closer and now closest, right there. So there are the paths. This is revolution of consciousness. This is revolution, elevation in Krsna Consciousness also. So those who are elevated their time has come and they are going to take this Krsna Consciousness.

So Srila Prabhupada, Srila Prabhupadaki jai! He started this, Founder Acarya of International Society for Krsna Consciousness, does preaching in India also. And he was appealing to the parents, 'Oh how many children you have?' 'I have five children'. 'Give me one' [Laughter]. Those days five or even dozens they were allowed. Having dozens children, normal thing! Now 'ham do hamareek (one)', Oh! Not even do(two)! They used to write behind the scooter 'ham do hamare do'. But there was time 'astaputrasaubhagyavati', may you have eight children. So during Prabhupada time, there 100 or 150 years ago, there was no limit and there was no need of limit. There was lot of supply. Krsna or Krsna's earth, Bhumi was providing, Vasundhara, means the holder or bearer of the wealth, vasu means wealth, Vasundhara. Earth is still holding

but not releasing that wealth in different forms. She is not happy with her offspring's. We are children of earth, Dharati Mata, mother earth is not happy with us, so she is not releasing or hiding the wealth, holding on.

Like cow, sometimes there is milk in the udder of the cow, but specially there is no calf. Calf is taken away. They don't let calf to drink the milk, enjoy the milk. The human beings instead of feeding the calf, the calf not getting the due share, quota, they banned the calf from drinking. They want to drink, they want to exploit. Cow is not very happy with this strategy, so that time although there is milk, she doesn't let it go. She holds on to the milk. This is example. Likewise the earth has all the riches, all the wealth, but not happy with the quality of her children or their consciousness, their attitude is not very good. They are trying to exploit her. Anyways that is another topic, I don't want to open up.

Cutting the forest, as like making the earth naked. This forests are like, sometimes poet describes, it is like a sari, mother earth is wearing sari. Look at the embroidery, nice beautiful, varieties of flowers, and this that. This cutting trees, deforestation, this is very similar to attempt of Dushasan to disrobe Draupadi. And the outcome off course was Dushasan lost his life for that attempt trying to disrobe Draupadi, intention of enjoying, exploiting. So that is also happening with mother earth, because our attitude towards mother earth is not right. Trying to exploit, enjoy, spoil, and as a result earth is developing some temperature, global warming. 4 degrees increased. So she has developed fever and not happy with her children, that's why she is not supplying. Otherwise there is no shortage. She has all the riches in the stock.

So Srila Prabhupada, the founder of this Hare Krsna movement, he was approaching parents, oh! you have five children. Give me one! But no one even gave one son in India. He approached so many ladies and gentlemen. No one responded. Then He was

also advertising when he was in Jhansi, the advertisement in newspapers, 'Students wanted! Young man wanted! I will train them. I will make them brahmanas, the men of better qualities.'

[Coughing sound] You cannot do anything about what I am going through. Just bare with me. So he wanted some youngsters to step forward, join him and he also wanted them to send all over the world to propagate the truth, preach the culture of Bharat varsa and Krsna consciousness, Bhagavat dharma, you could give different names. He wanted to propagate this Holy name, but there was no response. And then of course he was asked or ordered by his spiritual master, go to the west and preach Krsna consciousness in English language there. That is what he ultimately did. He was preparing, lifetime in preparation. Almost 80% of his life he prepared and then he went to the west and he propagated Krsna consciousness there. And there was very good response there. There was no need to approach the parents, please give me your son or give me your daughter. Because so many sons and daughters of American soil, they had abandoned their parents. They had left their parents [laughter]. They were wandering aimlessly, looking for alternative. They had everything at their disposal to enjoy. They had the kingdom of God, residential palaces. They were residing in palaces, gardens, cars and what not. You could dream and that was there. But none of it satisfied them. Matter cannot satisfy the soul, the spirit. Spirit cannot be satisfied with the matter. You cannot feed the matter to the soul. The souls were starving. Souls are souls, whether the souls are in Indian body or American body or whoever body. Souls are souls. You could only feed spirit to the spirit. You cannot feed matter to the spirit.

So they were looking out. 'Is there any way out? Is this the way life is?' And they were all frustrated, looking beyond that kingdom of God. 'Is there any other kingdom? Is this the only kingdom? Is there something beyond, something better, some

alternative?’ and then around the time, when they were looking, the time had come for so many souls. Souls in American bodies, their time had come to find the Supreme Spirit, to find the God, meet God, to get connected with the God. Their time had come. Nothing mundane was making them happy. Srila Prabhupada presented Krsna consciousness. And then as a result they all became happy. Even hippies became happies. Some of you don’t know what is hippy. Which I will not explain, but the other day, on morning walk, one of you, I don’t know who, when I mentioned, ‘These hippies became happies’. The bhakta said, ‘what is hippy? What do you mean by hippy?’ Travelling, that is from another generation. Good that you don’t know. You don’t have to know. Not of good thing to know, what is hippy. But hippies became happies, and that much you could know.

Then so many American boys and girls were joining Srila Prabhupada, then their parents were not happy with what was happening to their children. And there was a court case in New York, big case against Hare Krsna movement, against this Swami, Indian Swami. He has brainwashed our children. Brain washing charges against Bhaktivedanta Swami Srila Prabhupada! He has brain washed. Anyway Prabhupada’s one response was, ‘well you made their brains dirty, and I did the washing. What is a charge? Why are you penalizing me? You should be rewarding me for this brain washing that I did. I did cleansing job.’

Of course those parents were not the first ones to accuse Mahatma or a devotee. Daksha had done the same thing, long long time ago. When Narada Muni had done the preaching, Narada Muni preached to ten thousand sons of Daksha. Daksha means expert and he was expert in producing children. He was Prajapati. That was his duty to produce lots of children. So when Narada Muni did the talking preaching program and Narada Muni also was accused by Daksha. He was calling all ill names, bad names. This is in Bhagavatam, description you can read.

And ultimately Daksha also cursed Narada Muni, 'I curse you.' And what is the curse? Daksha said, 'I curse you, so that you cannot stay at one place more than three days.' And when Narada Muni heard this, he said, 'this is not a curse. This is blessing. I am very happy. Thank you! Thank You! Now I could go to more places. From place to place to place I could go chanting the glories of the Lord. I thank you for such a curse.'

So Srila Prabhupada also used to say that, everytime Srila Prabhupada went to stay in temples, there were nice arrangement for Prabhupada's stay, nice quarters for Prabhupada. And then he used to say, 'because your parents have cursed me I also cannot stay in one place more than few days, although nice arrangements. I could have stayed longer but your parents have cursed me like Daksha had cursed, 'only three days''. And then Srila Prabhupada wanted to stay in one place and write his books but he used to say to his disciples or senior disciples, 'now I want to transfer that curse unto you. That curse you may also travel more and more so that I could stay. I transfer the curse so that I could stay at one place and can write books'. This was his vision.

Anyway this, I was remembering another gentleman, one time Prabhupada was travelling on a train and one gentleman he was traveling with his son and he was approaching Srila Prabhupada, 'Swamiji, please bless my son?' Every now and then he would come with the son, 'please bless my son, please bless my son'. And Prabhupada decided to bless his son. He said 'give your son to me'. Then this gentleman took his son away, to some other compartment or at the end of train, in the last coach. And he never again approached Srila Prabhupada, otherwise he was just bothering, please bless my son. Please bless my son.

So parents also don't know what is a blessing? Anyway it is good to know that the alternative is there. The whole world is busy, the government is busy, the education system is busy

just presenting one alternative, mundane, materialistic approach, mundane kind of kingdom of God. So one should know that there are some other alternative? Something else also exists. Does another kingdom exist? This is only life style or there is alternative? Are there only cinema songs or there other kind of, Hare Krsna songs, some other kind songs also exists? Does only illusion exists or does truth also exists? So good to know preferably at the beginning of our life to know this. Then there is alternative, this alternative. Then you take a pick. Then you have a choice. Right now, the material world is not offering you any, materialistic leaders or parents and educational ministers, they are not offering any alternative. 'This is it. This is it'.

But then Krsna very kindly is making offer of this other alternative. 'Hey I exist. Not only Maya exists, I exist. I am here. Haribol! Look at me'. Not at me, look at Krsna! Sleeping souls wake up. Is sleeping only is alternative? Waking up! Alternative is there. So on the behalf of Krsna, there are some other parties also, but Hare Krsna party, Hare Krsna movement is adding this dimension, making this other alternative available. You should be very much exposed to this. You are made aware of this alternative, the reality, the truth, spiritual life, the Supreme spirit or the connection with Him. So that is what basically this Hare Krsna movement is doing with all the age groups. Especially our ISKCON youth forum is catering to the young generation. So the other party, the government or parents all of them together are making one presentation, one offer, one alternative. And here is another alternative on behalf of Krsna, God, devotees, acaryas, Bhagavad-gita is also there. Vrindavanis also there. There is also Krsna Prasad, not just muttonamchickenam. You try this out. Try this food, food for soul. Here is a food for soul. Your soul is starving. Your soul is thirsty. Your soul is hungry and then angry also when frustration comes. And then Hare Krsna's come, Krsna Prasad, try this out. This satisfies the soul. Person becomes satisfied, person becomes peaceful by

Krsna Prasad and chanting Hare Krsna. You should also feel Krsna Consciousness.

So once you have both alternatives, both options then you could choose. Take a pick, as they say. Then you could make decision. You are well informed. Not kept in darkness about other alternative. And you could take decision. Chose and it is not again about joining full time. That's if they are willing, welcome. Krsna welcomes them. But the others could live whole life, but Krsna conscious life, which is good for them, good for their wife, good for their children, good for the family, the society, the country, humanity at large, that kind of life style. You continue your job. Get married, become family man. So that is also there. You know what is what. Keeping Krsna in the center, Krsna in or on the mind, you live life. Brahmachariasram is there, also there is Grihasthaasram.

Brahmacariasram is in the temple. We also have grihasthas in temple. They are full time, married men, but they are full time, or they continue their jobs, continue their family life near the temple, but lead a Krsna conscious family life and support or participate Krsna consciousness or propagate Krsna consciousness with their own capacity.

So is there any question or comment, otherwise we are happy. So far we had only one Base. Someone was calling it student hostel, 'Hare Krsna student hostel'. We had one of them for all these years and expansion is signed of progress. So we are multiplying from one to two student hostels, bases or voices. There are different names. We had NityanandaKutir and now we have Caitanya Kutir, Haribol! So more the merry! We are happy that things are expanding, progressing. Numbers are multiplying. So we welcome this Base, called Caitanya kutir. Who is going to stay here? Only four, or they are busy else where? One has gone to office already. Okay, so you have enough numbers, eight! So you have lot of space here. Anything upstairs? Just this floor! Lot of space here and no one around [laughter]But they are not very far. They are behind you, in

front of you. Don't create kind of agitation or disturbance to neighbors. Bible says, 'Love thy neighbor as thyself.' Don't hate them.

Any question, comment, any reporting, anything else?

Question:-Is the number of souls constant?

Answer: Number of souls, should be. Parts and parcels of the Lord are sanatan means eternal. They existed in the past. They are existing now and they will continue to exist. From this word meaning we could assume that number is constant. They come from spiritual sky, from spiritual world to material world some come, they get lost. They get illusioned, they come here. And some of the souls from here, they are going back to Krsna, Krsnaloka. So that two way traffic is there. Then from one universe they could also go to the next universe, near by neighboring universe. There are innumerable universes. There suppose to be 4,00,000 varieties of human species. Where are they? Some we are. They could also be in higher planets in same universe, some Yakshas and gandharvas, different devatas and vanaras. Vanara, is this nara, is he human, that is vanara meaning. Kimpurusa, there is kimpurusa, are they purusas? So other universes, so it seems the numbers are fluctuating, changing.

Question – How can we enter in Vrindavan as we know that we cannot enter in GolokaVrindavan in spiritual body?

Answer:- Krsna is kind. Krsna appears in the form of Deity. Otherwise we could not see, with our eyes we do not see the form of the Lord. What to do? Lord appears in the form of archavighraha that we could see. So likewise Krsna allows us to enter in this Vrindavan. But again just physically bringing your body to Vrindavan, is not the way to enter in Vrindavan. May be you not enter in Vrindavan, you think you have entered in Vrindavan. But there is a big question, whether you have reached Vrindavan, entered in Vrindavan. Prabhupada used to say, 'we cannot travel to or enter into Vrindavan by car or by train or by plane. You should enter Vrindavan in the way, who

was it?- the way Akrura entered Vrindavan'. Of course he was in Mathura. From Mathura he went to Vrindavan. The kind of consciousness he had, the way he was thinking of Krsna, of Vrindavan, his devotion, he was very very eager to meet Krsna. This is whole attitude, this whole consciousness, so that's the way to enter in Vrindavan.

There are ten offenses against Holy Dham, as there are ten offenses against Holy Name, 'dasanamaaparadha, dasadhamaaparadha'. So there is a list. So if you are offending dhama then you cannot enter, so avoid dhamaaparadha then you can enter. The first dhamaaparadha- those who reveal dhama unto you, those who introduce dhama unto you, if you offend them then you have offended dhama also. Like that, although you may be thinking that you are in there, but you are out of there. You are not in there. So like that, different things to do and not to do, to become adhikari to become eligible, eligibility to enter Vrindavan.

Question:-Earlier you were saying that Krsna is the cause of all causes. Means that everything is done by Krsna only. Should we blame Krsna for the thing happened in our life? Should we blame Krsna as Krsna is the cause of all causes?

Answer: – Those things that happened, those things are reminder that Krsna exists, but this is not the place for us to be. This is not the place to be enjoyed. To get those reminders, when some people say why do the bad things happen to good person like me? Why bad things happen? But sometimes, or lot of time, those bad things are good. If bad things would not happen, if everything good would happen to you in this world, you will never think of going, leaving this world.

KuntiMaharani she prays, Kunti, mother of Pandavas

vipadahsantutahsasvattatratatrajagad-guro

bhavatodarsanamyatsyadapunarbhava-darsanam [SB 1.8.25]

Please send me calamities, send me bad things. As if they had

not enough, Pandavas were already, so many happenings to them, so many troubles. Send more, send more! Send more difficulties, more troubles, because then we will remember You. We will come to You, please help, help, protect, protect, Krsna protect. And the result of this is apunarbhavadarsanam, then we do not have to take darsana of this world again, we don't have to enter in this world again. Send difficulties; send difficulties and when there are difficulties, we run to You. We will come to You. We will have Your darsana, then we will not have to take darsana of this world again. This is the strategy of Kunti Maharani. Krsna is all good. He never does anything bad to us. He is our well wisher. He is loving father and friend.

One king while he was doing hunting, he lost his finger and he was blaming, why God did this to me? He was blaming God for losing the forest. And then in the same forest, the Kali temple, and they were looking for human to be sacrificed, slaughtered for the pleasure of this Durga. So they were going around, searching and they found this king. And they dragged him to this Kali temple, and the priests before making offering to Kali, they were checking up the body of this person. Is he wholesome or some defects, something missing? And while searching, they found one finger is missing. He said, 'No, this is not fit offering, send him away'. You get the point? So first time when he lost the finger, he did not understand, why did the God did this to me? But then he realized, 'Thank you God, thank you. I just lost my finger. They would have cut my throat. Thank you'. So like that also those connections are there.

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-Bhagvatam** 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 bhagvata 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.

paropakaraya vahanthi nadhyaha
paropakaraya dhuhanthi gavaha

The cows give milk for others, **paropakaraya 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!

Practice and Propagate Krishna Consciousness

Practice and propagate Krishna consciousness

Venue: Germany

Dated: 25 th April 2016

As I entered this temple this morning I had this realization that this place is out of this world. Or it is explained, in this world but not of this world! Do you get that? In this world but not of this world. It doesn't belong to this world. How peaceful and hopefully blissful also this place is! This is all because of Radha Madan Mohan's presence here. Of course devotees are here, kirtana is here, prasadam is here. There are cows? No? Goloka without cows! Go- Loka, its loka where the cows reside. So whether Gokula or Goloka, cow centered! It's too cold or why no cows? Hungary is cold country but they have palace for the cows. The building where cows stay is very opulent, palatial. Czech Republic, we were there few days ago

there is farm and cows.

So devotees and kirtana, festival, prasad, but this is all Radha Madan Mohan centered or Radha Madan Mohan related. If no Radha Madan Mohan then no devotees of Radha Madan Mohan, no kirtana of Radha Madan Mohan, no festivities. He is the origin.

Madan Mohan is the deity, is Lord in our disciplic succession. He is sambandha vigraha. Sambandha- abhidheya -prayojana, I am sure you have heard these terms. So everything begins with sambandha, relationship. So Lord in the form of Radha Madan Mohan, from Him begins everything. Our relationship begins with Madan Mohan or Krishna as Madan Mohan. Radha Madan Mohan kI Jai!

We will talk little more about Madan Mohan. And that, lot of places there is Madan Mohan temples. Washington DC also has Radha Madan Mohan. Where else? Of course Vrindavan you would say, Karauli you would say. Any other Radha Madan Mohan? Italy has, Silicon Valley has Madan Mohan.

Srila Sanatan Goswami ki Jai! Sanatan Prana dhan hai! So we are in Goloka. There is Radha Golokananda deity in, this prabhuji is sitting here is from Mauritius. He now travels everywhere, Sundaralal Gopal. They also have deity of Radha Golokananda.

Jai Radhe Jai Krishna Jai Vrindavan..... (kirtana) We have relationship. First He exists, Lord exists and then everything else comes from Him, emanates from Him and then exists or continues to exist. Not that once upon a time there were just devotees but not Lord. Is that possible? There was just existence; there was just world, there was creation but no creator. This is not possible. From whom everything emanates? That is aham sarvasya prabhavah.

Lord says,

**aham sarvasya prabhavah mattah sarvam pravartate
iti matva bhajante mam budha bhava-samanvitah**

With this understanding that aham, aham means I, that I is not I or you 'I', there are so many I here. But the original I, speaker who is original speaker here? Of course, you could close your eyes and say that aham refers to Krishna and Krishna is speaking aham sarvasya prabhavah, I am the source of everything. This is supposed to be the ABC of the spiritual life. You are advanced devotees. You don't need to hear this. Or if you hear, this solidifies your understanding. We need to repeat the truth and let it get solidly established.

As we hear more, more convinced we become. So as we are sitting here at Radha Madan Mohan temple, we are also compiled to talk like this, opening topic. He exists, Madan Mohan sambandha jnana and everything else, devotees exist, prasadam exists, cows exist or whatever that exists has origin in Him. And He is the person of course. Supreme Personality of Godhead! He is Supreme Personality.

Although that is not a new thing, but Srila Prabhupada presented 'the eternal thing', Personality of Godhead, Supreme Personality of Godhead! He would say, Krishna, the Supreme Personality of Godhead. Because this Personality was ignored in the world wide, so much stress on impersonality of God. That is why we,

**namas te sarasvate deve gaura-vani-pracarine
nirvisesa sunyavadi pascatya desa tarine**

Srila Prabhupada did prachar. Do you understand prachar? Preaching! Gaur vani, the message, shabda, vani, Gaurang Mahaprabhus vani's prachar. Pascatya desa tarine, he did that in pascatya desa, western countries. Tarine, he saved people, rescued them from this onslaught, this attack of nirvisesa sunyavadi. Nirvisesa-vad means, nir means no, visesa mean nothing special, no features, no details, no form, no

qualities, no activities, no abode nothing. This is called as nirvisesa. This is same as nirakar, nirguna. Have you heard these terms? Guna means qualities. Nirguna, lot of propagation! Not only in western world, in India, lot of Mayavad. So this preaching of nirakar, akar means form, nirakar means God has no form, and nirguna means He has no qualities. And this put together, no form, no qualities, no name, no devotees, no prasada, no abode, no Goloka dhama, just merge in Brahman, Brahmajyoti, that's the prayojana, final achievement.

So Prabhupada was preaching the teachings of Gauranga Mahaprabhu. He began with western world. That is why his pranama mantra, Srila Prabhupada's pranama mantra,

nama om vishnu-padaya krishna-preshthaya

This pranama mantra was compiled or composed while Srila Prabhupada has just started preaching in the west. And he was still preaching in the west. He had not gone to the east or to India side. So this pranama mantra says, he saved people of western world from nirvisesa, impersonalism and voidism, sunyavad. Sunya means zero. Buddha had preached sunyavad, voidism. Then later on Sankaracharya was ordered, he said I was ordered to do this preaching of impersonalism. 'So I preached mayavadam asat sastra, the false scripture mayavad I propagated.

kalau brahmana-murtina

In kaliyuga in the family of brahmana I would be appearing,' he was talking with Parvati at one place. I will appear in kaliyuga as son of a Brahmin and I will propagate impersonalism.

Caitanya Mahaprabhu kijai

The message of Caitanya Mahaprabhu and everything of Mahaprabhu, Srila Prabhupada propagated. Beginning with the

western world and then he went to the eastern world and India also. In 1971 he came to India. He had gone there once before, I think 68, 69, when he was ill. He had gone back to Radha Damodar temple and he was staying there with only one American disciple. But then when he got better then he went back to the west, continued and then came back in 71. And then he was spending 6 months in west and 6 months in India, like that was the formula. And he saved us, saved me from this sunyavada and nirvisesavad, voidism.

There are so many different vad. Vad means ism, communism, capitalist, all these isms. Latest is individualism, did you hear that? Individual, each one of us, we have our own ism, our own philosophy or our own way of thinking, individualism. So many kinds of isms or materialism which is rampant all over the world. So, many isms were around there, predominant is voidism, impersonalism. Sri Krishna Caitanya Mahaprabhu appeared, Lord personally, that Madan Mohan personally appeared. This makes the connection with Madan Mohan. So Madan Mohan personally appeared. Or Govinda personally appeared; Gopinath personally appeared in the form of Sri Krishna Caitanya Mahaprabhu 528 years ago! We just had Gaur pornima 528 th . And Caitanya Mahaprabhu, dharma samsthapanarthaya, sri radhar bhave ebe gaura avatar, He appeared in Radha bhava. Radha bhava dyuti suvalitam naumi krsna svarupam Taking the mood of Radharani and complexion of Radharani, He appeared.

hare krishna nam gaur karila pracar

And He propagate Hare Krishna nama all over India.

And then Prabhupada says, the propagation of Krishna consciousness, propagation of Hare Krishna Mahamantra, He left that up to ISKCON. He wanted ISKCON to do propagation outside of India. Overseas propagation, He left that up to International Society for Krishna Consciousness. Did you get that point? He could have propagated. But He did not propagate. Mahaprabhu did not cross the boundary of India. Six years He was travelling vigorously preaching but just within

India. And He also predicted that the Holy Name, My name will be chanted in every town, every village of this planet. But nothing much was happening, 400 years, 450 years passed and Holy name was just being chanted in Mayapur and Jagannath Puri, some places in Bengal, some places in Orissa, Radhakunda and that's all. So people were wondering, what does this mean? Caitanya Mahaprabhu's prediction is it going to come true or just a false prediction, false promise? Never to be realized? There were debates between scholars and what about this prediction, what about this?

And then our paramapara was observing Krishna consciousness, protecting, practicing, realizing and keeping it alive. But then Bhakti Vinoda Thakur and Bhakti Siddhanta Sarasvati Thakur, they took some leading roles, setting the scene so that Krishna consciousness would spread all over, Mahamantra would spread all over. So Bhakti Vinoda Thakur's contribution in mission is very significant. And so Bhakti Siddhanta Sarasvati Thakur and he was the one who asked Prabhupada, 'You! You seem to be very intelligent.' God knows how he found out. He said, 'you seem to be intelligent young man.' Prabhupada had come and he just had offered his obeisances and he had not yet sat properly on his seat or on floor and there comes, 'you preach in English language, Krishna consciousness.' Then Prabhupada was doing life time preparation. Instruction came in 1922 and 1932-33 he took initiation. And in 1944 he started publication of Back to Godhead. Eleven years later in 1955 he became vanaprastha, left the family. After 11 years, 55 plus 11, 66 he became founder acharya of International Society for Krishna Consciousness. And he had only eleven years, in 77 he departed. In every 11 years significant was happening in Prabhupada's life time. And leaving the

responsibility unto his followers to propagate, practice and propagate Krishna consciousness. So this year, and that's the point I am leading up to, this year is 'Golden jubilee year of

ISKCON' 50 years completed. 50 years of victorious preaching all over the planet. So the world is getting ready. World got ready in fact on the 1 st Jan. 1 st Jan 2016 was the first day of celebration. Celebration is not just for one day or one week or one month, but for the entire year. From day one till 31 st Dec 2016 through out the year there will be celebration. And ISKCON temples around the world are encouraged to celebrate. Everything you do this year has to be done on grander scale. Janmastami celebration or Ratha Yatra festival you do or what else you do? Book distribution that you do, Harinam, world holy name week, have you heard world holy name week is going on from Prabhupada's centennial days.

From 1996 we started 'world Holy name day' and then it became 'world Holy name week'. The whole world gets in chanting, propagation of Hare Krishna. Every single devotee has to distribute 50 books this year. Whether they are cook or manager or pujari or whatever is your position or post, your quota is 50 books to distribute this year. You get that announcement before or I am breaking that here? Some temples I was travelling to, I was in Radhadesh. There is big sign in there reminding 50 books to be distributed by every single devotee. This is kind of GBC resolution or GBC encouraging also. And some temples decided, we will make five more full time devotees this year, Jai! What Jai, I am not going to do it? I know some temples where I was there and there they were saying, five more full time devotees will move to brahmachari ashram this year.

Some place they did youth festival. There target was 5 or 10000. But in Pune last month, there were 15,000 youth coming to 'Hare Krishna youth festival', Golden jubilee celebration youth festival. Kanpur arranged Kanpur is another city in Uttar Pradesh; just two weeks ago they had 6000 youth coming to youth festival. And some temples decided we organize one ratha yatra, but this year we will have five ratha yatras in our town. And some temples will distribute 50,000 books this

year. Like that five, five hundred, five thousand, five hundred thousand, five million, these are the numbers. Some temples will collect five crore rupees this year and will put them in fix deposit.

And some temple's projects are incomplete. They want to complete projects this year. In Pandharpur, we are building Prabhupada ghat, big big memorial ghat on banks of Chandrabhaga river, sacred river in Maharashtra. There Lord is worshiped as Vitthala Panduranga. That is very major ghat. That is dedicated as Prabhupada memorial, the Prabhupada ghat in Pandharpur. So every temple is taking some pledges. They get together and encouraging. In India temples are doing and in the West also. So they could decide what they would like to do this year to have a celebration. Not just festivity but some activity, some expansion program, some revival, not just survival. And not just revive but thrive how could we thrive, not just revive and survive. No! Thriving, there is thriving community, like that.

So see what you could do this year its special year, for the pleasure of Radha Madan Mohan, for the pleasure of Srila Prabhupada do something wonderful. I used to say to American devotees, 'Oh, You are American. You have to do something wonderful. Otherwise what is the good of being American if you don't do something wonderful?' So what good is being Germans if you don't do something extraordinary this year?

Madan Mohan, this deity was installed by great grandson of Sri Krishna. Krishna is person. He was there and we cannot say just in past. 'He was', could imply He isn't there now. The prakat lila, manifest lila, 5000 years before He was there. If you had a camera and you would there, you could have taken picture. He is standing, in 3 dimensional, playing His flute. So His great grandson, Pradyumna is Lord's son, Pradyumna's son is Aniruddha, Aniruddha's son is Vajranabha. When Sri Krishna sva dhamopagate, when He returned to His own abode then Vrindavan was kind of became deserted. That was

experience of Vajranabh. He was king of Mathura. While Parikshit maharaj was emperor of the world, he was stationed at Hastinapur, Hastinapur was capital of Parikshit maharaj. When Krishna departed then Pandavas get the news and they retired timely. And then they had enthroned king Parikshit as the successor in Hastinapur. And then Vajranabh was handling Mathura kingdom. And then it becomes long. How to make a long story short is always hard.

The 16,000 queens of the Lord were now under the care of Vajranabha. Arjuna had taken their charge. Krishna wanted Arjuna to take care and protect them and he was bringing them to Hastinapur and they end up in Mathura and they were under the care of Vajranabha and they were feeling lonely and Vrindavan was not thriving any more, not surviving. Now where is everything? We heard so much, this pastime and that pastime happening in Vrindavan. But we don't see nothing, nothing is happening here. So that time, one time king Parikshit had travelled to Mathura and then Vajranabha and king Parikshit were having little talk, ista-gosti. How is everything? Oh everything is fine but my mothers, grand mothers they are feeling vacant, there is nothing here. How to pacify them?

So they consulted Shandilya Rsi, like Garga Rsi, another is Shandilya Rsi. He was family priest of Nanda maharaj. Nanda maharaj was not there but he was there and he advised, 'you install deities of Krishna all over Braja mandal. You name different villages, town corresponding to Krishna's pastimes in that area. And let people from near by towns come and reside there or travel and do parikramas in Braja mandal. Wherever Lord Krishna had Julan yatra, swing festival, you could build the swings.' We have seen some places in Braja Mandal, you see this swing. Here also outside, hanging from the tree. Where there is Radha Kunda or some kunda I saw a swing. 'So you build swings. Wherever He performed rasa dance, you build round places and throne for Radha Krishna to sit. Reminding everyone of this pastime, that pastime, install

deities. So that time some dozen deities were installed by Vajranabha. This is 5000 years ago, soon after the Lord's departure. And Radha Madan Mohan was one of the first deities installed by Vajranabha. Uttara the mother of Parikshit maharaj, she was consulted while making the deities. How the deity should look like? Deity should look just like Krishna. And she had seen Krishna. Everyone else from Krishna's time they all had returned or entered in Lord's pastime or returned with the Lord, returned to His abode, but there were few folks still around. Uttara was one of them. So from her memory, she was giving guidance, how the face should look like and how hands and fingers and feet and waist and chest and the carving was being done accordingly. But it was observed that Radha Madan Mohan from waist down to feet, He resembled Krishna. The deity of Radha Gopinath resembled Krishna from waist up to the chest. And Radha Govinda's face resembled Krishna's face. Between these 3 deities Radha Govinda, Radha Madan Mohan and Radha Gopinath, the full form of the Lord was carved resembling the original form of the Lord. So all that Govind dev in Vrindavan, the famous deity in Vrindavan called Govinda dev, Haridev, Baladev, who else? Keshav dev, these deities, Keshav dev in Mathura, Baladev in Dauji, Haridev in Govardhan, Govinda dev in Vrindavan, they all are installed by Vajranabha.

So that's 5000 years ago and these deities had gone through this origin and that kingdom and that attack, some favorable, some anti Krishna consciousness and deities were hidden and then discovered and installed again. Then some Muslim attack, Aurangzeb, in Agra, deities were thrown in kundas and here there. So Radha Madan Mohan also like other deities, they go through all this ups and down but although lot is not known, we know more, kind of beginning from Caitanya Mahaprabhu's days.

Advaita Acharya also visited Vrindavan and he discovered Madan Mohan from where He was hidden. This place is called Advaita

vat in Vrindavan where he found Madan Mohan and then the worship of Madan Mohan was again started, inaugurated. At that time Sanatan Goswami, different Goswamis were arriving in Vrindavan. And Sanatan Goswami arrived. The deity of Madan Mohan was in Mahavan or in Gokula, present day Gokula and Madan Mohan was worshiped by Sanatan Goswami there. And the name Madan Gopal that time. Madan Mohan that name became more popular little later. He was known as Madan Gopal. In Gokula, Sanatan Goswami he found a boy who looked just like Krishna. He was playing at the banks of Jamuna in that sand there. As he goes near, the boy starts running and Sanatan Goswami was going after him and running and running the boy entered the temple and Sanatan follows him there, but once in the temple, he could not find him any more because that deity was playing. That deity of that temple had come out and was playing at the banks of Jamuna. Sanatan Goswami noticed and He was following and there was just deity, no Gopal or Krishna.

Later on deity was shifted to where the present day Madan Mohan temple is there. And Sanatan Goswami was just residing in Bhajan kutir. That is big enough place for one person to reside. May be little place for japa mala, he could keep japa mala and few scriptures and the whole kutir is full. Only that size kutir. Then he got indication that the deity wanted to stay in kutir with him. So Sanatan Goswami moved deity right inside the kutir and there was deity and himself residing in the small kutir at where present day there is Radha Madan Mohan. Condition was very austere. Sanatan Goswami was very elderly. Although one time he was big minister at Husain Shah's kingdom, but this Goswami,

**tyaktva turnam asesha-mandala-pati-srenim sada tuccha-vat
bhutva dina-ganesakau karunaya kaupina-kanthasritau (Shad
Goswami Astakam)**

He had given up everything, all the opulence. Kaupina-kanthasritau, just wearing a loin cloth and some blanket kind of thing to down or sleep at night. So what he was offering?

Some type of dry chapattis and Madan Mohan- 'You know I am Nanda maharaj's son. Don't you know my father? Nine hundred thousand cows, so much milk and milk products and sandesh and this and that. What are you offering me? Just dry chapati? Not even salt. Forget the ghee.' And Sanatan Goswami would say, 'hey shut up.' No, I am sorry. 'This is what I can offer. Please understand.' Different relationship, more than awe and reverence. So he would be very frank with the deity and he would say 'don't you understand my Lord my condition? I am old also. So whatever best possible, making the arrangements.' There, where Radha Madan Mohan temple is, there is place called Dvadash Tila.

Tila means hill and Dvadash means 12, dvadash surya or dvadash aditya, aditya means sun. So one time Madan Mohan deity in winter season was feeling very cold. So the sun appeared, or came closer, came at the top of the hill there, heating, like we have heaters here all over the building. So the sun was personally heating that whole region, so that Lord would feel at home, or feel comfortable.

So at that place where Sanatan Goswami's Radha Madan Mohan temple is, there is this Dvadash Aditya Tila. One day one merchant who dealt in salt business, his business was selling salt, he would boat loads of salt. He would bring from one place and bring to another town and sell for higher price and make a profit. But as this boat was passing through Jamuna, passing by Radha Madan Mohan temple, the boat got stuck and could possibly be drowning or sinking. And boat filled with what? Salt! Water gets in, end of the business! So this business man was really worried, now how I am going to protect my salt? He saw Madan Mohan temple. He came running. Help help help! Sanatan Goswami immediately realized what is going on. He said, 'go to the Lord, pray to Him.' His name was Krishna das Kapoor. He offered his prayers. 'Please Lord please, if my salt is protected and the money that I will make, I will offer to you' He made some transaction, business with the Lord. And

soon after the prayers was offered and heard by Madan Mohan, the boat started floating again. It was stuck and sinking, but was now floating on the water, normal situation. So he was very happy. He sold the salt and made lot of money and he came to Sanatan Goswami and offered all that wealth, lot of money. And with that money the present day temple of Madan Mohan was built from that profit of salt sold by Krishna Das Kapoor.

So that time when Sanatan Goswami worshipped Madan Gopal, and gradually He was known as Madan Mohan, there was only Madan Mohan and no Radha. So this news reached Jagannath Puri and the son of Pratap Rudra, you know who is Pratap Rudra, king Pratap Rudra, the great devotee of Caitanya Mahaprabhu, contemporary of Caitanya Mahaprabhu also. His son, Pratap Rudra's son Purushottam, he was king, ruler of Orissa. So he got the news, several deities, Madan Mohan, Govinda, they are by themselves. Their Radharani, their consort is not with them. So he sent two deities. Or he arranged to get two deities to be sent or dispatch to Vrindavan.

When those deities reached Vrindavan, something was not normal as expected or as arranged. Radha Madan Mohan appeared in the dream of the priest, saying, 'no no these two deities they are not both Radha, one is Radha and one is Lalita. The smaller one is Radha and the bigger one is Lalita.' And in the dream the priest was told, 'you install Radha to my left side and Lalita to my right side.' So from that time onwards Madan Mohan had company of Radharani and Lalita also. And they were there for quiet some time in Vrindavan and then there was Muslim attack.

The deities were shifted from Vrindavan to Radha kunda, attacks continued. From there they were shifted to Kamavan which is in Vrindavan and finally they were shifted to Jaipur. And they went on installing, there is Radha Madan Mohan in Vrindavan, there is Radha Madan Mohan in Radha kunda, there is Radha Madan Mohan in Kamavan and Radha Govinda and Radha

Gopinath, all these three sets are in all these three places. So those deities are called pratibhu vigraha. The original deity was newly installed by these deities called pratibhu vigraha. So Madan Mohan was under the protection of the pious kings of Rajasthan. Raja means king, sthan means place. Whole state was ruled by pious king, Rajarsi, the saintly king and deity was protected. All Vrindavan deities were protected. Jaipur is like new Vrindavan. All original deities of Vrindavan you will find in Jaipur, except few deities are in other places now. But Madan Mohan was in Jaipur when the princess, king's daughter was to be married to the prince of Nimakaroli.

Nimakaroli is another place. So the son of another king and daughter of another king in Jaipur, she was to be married to Nimakaroli prince. Now some dowry has to be given, dowry, some wealth, some form. So the demand was that we would like Madan Mohan deity that was dowry. And the princess was also a great devotee of Madan Mohan. She was also thinking after marriage I will be no more in Jaipur, I will be in another town Nimakaroli. I cannot survive without Madan Mohan. So she also wanted to bring Madan Mohan to Nimakaroli. But then the king of Jaipur and his family was also, 'no no no, how is that possible? We can not give deities like that. We are serving, worshipping deity from such a long time and we can not allow you to take that away.' But the prince and family of Nimakaroli and the daughter also was very much interested in bringing the deity to Nimakaroli with her.

So the family of Jaipur king came up with one condition. They said, yes our daughter could bring Radha Madan Mohan with her or we could give finally that as a dowry on one condition. What is that condition? Condition would be that we will have some dozen deities looking exactly like Madan Mohan. And 'the Madan Mohan deity' will be placed somewhere in the middle of all these deities and if she could select the Madan Mohan, well good luck, but if she fails in the selection then we will

have Madan Mohan. Understood what is the condition? Very tough!

So the princess was really worried. Now what will happen? There will be dozen deities all looking like Madan Mohan and I have to select my 'the Madan Mohan'. How I will manage this? She was totally in anxiety and worry. She did not know. Big dilemma, how to, but because she was great devotee of Madan Mohan, Madan Mohan in the dream appeared to her. 'No worries, tomorrow when I will be placed in the midst of all so called Madan Mohans or other deities looking like Me, when you will look at all of them, I will be the only one smiling. And that smile would be seen only by you.' So this was the deal struck between the princess and Madan Mohan.

So next day, Jaipur is the place where they make the deities. They took some time carve more and more Radha Madan Mohan looking like deities and all the deities including Madan Mohan were placed there. And everybody was there. Whole family, the king and the queen and ministers and the princess was brought on the scene and was asked to take your pick. You choose now. And she was going from one deity to another to another, taking darsana, specially the face and one of them smiled. The Madan Mohan smiled. She said, this one, I want this one. And that was the victory of the king and prince of Nimakaroli, another town. And the Jaipur king, queen and the family lost 'the Madan Mohan'. So princess goes there, marriage and the Madan Mohan ends up in Nimakaroli. And that is where the Madan Mohan that was installed by Vajranabha, great grandson of Krishna, having gone through so many hidden and discovered and shifted from here and there and all over and that Madan Mohan is in Nimakaroli.

Radha Madan Mohan Ki Jay!

The philosophy of Krishna consciousness is topmost

The philosophy of Krishna consciousness is topmost

Venue: ISKCON Bangladesh

Hare Krsna, say loudly Gauranga! Wake up call! As they say there are two famous mantras in ISKCON, one which puts you to sleep and one which really wakes you up. Do you know which one is which? Om namo bhagavate..(laughter) and the other one is mahaprasade!. You really jump with that.

aham purvam aham purvam, me first me first with all enthusiasm!

kabe habe sei din amar

When that day will come, when we will hear om namo bhagavate vasudevaya, that will really wake us up? We sit straight, attention! So maintain that posture. One straight line that is yogi posture. Bhogi is (Maharaj is leaning at side). yogi bhava, Krishna's message is that you become yogis. Of course all over the world there is propagation 'bhogi bhava'. What is your choice? Take a pick, yogi bhava, bhogi bhava. How many of you want to be yogi? So we welcome all the yogis here. Bhogis are not allowed here (laughter). Hari Hari Gaur Hari!

I told Bhakti Purushottam Maharaj, that I have come with stick (Maharaj holds danda). When anyone seems sleeping (showing danda). This is to pick you up from the ocean. Yeah sometimes when we travel in the west with this danda on the flight, entering the plane some people are scared. Or some also think this is fishing rod, because lot of time we go in summer time which is there fishing time. And we tell them, yes this is fishing rod. This is ocean of material existence and we are fish enjoying there. When devotees come, they fish them out, out of this world (applaud).

So we are happy to see many more devotees today. Seeing your happy faces, seeing your prasanna vadan we become prasanna, haribol. There is no power point as I was expecting, nothing worked here so I will just speak. (Maharaj speaks Bengali).

ami bolbar chesta karbo (Haribol)

Gaudiya vaishnavism is most excellent thing in this world, its super excellent, haribol! And that is the gift of Sri Krishna Caitanya Mahaprabhu. And that gift is meant for the whole world. By receiving that gift the whole world is getting benefited, united and developing their family spirit or friendly spirit. United nation of the spiritual world! That UNO could not do which is based in New York that is accomplished by International Society for Krishna Consciousness.

How many countries are representing here? If you are from out of Bangladesh, raise your hand. I was told that there are devotees on the safari, from 20 or 25 countries. 32 countries! And we just had Mayapur festival and we had devotees from 70 countries. And the last Krishna Janmastami was celebrated in 150 countries. So devotees, souls from all those countries are getting together, family spirit and getting united. What is uniting them is the Krishna Consciousness. That Krishna Consciousness is inherent, it's part of soul. Soul is Krishna conscious. All the souls are basically Krishna conscious souls. Not only Indian souls, there is nothing like Indian soul and American soul and African soul.

Hindi Chini Bhai Bhai!

Long back when I was just a little boy in school in Maharashtra, we were shouting slogans. That was the time when China and India were battling. And India is friendly country wanted to invoke spirit of brotherhood. So all over India the school children were going on the streets shouting Hindi Chini Bhai Bhai. So I was a small boy and coming from Maharastrian

village, I could not understand, hindi is language and chini is something that you eat and they are supposed to be bhai, brothers. So when I grew up, I understood, chini is referred to China, people of China are called Chini and people of Hindustan are called as Hindi. So later I understood the meaning that people of China and people of India are brothers.

Now when the two persons are brothers, what does that mean? What does that imply? When there is a common father, the two persons have common father then they are brothers. So people of China and people of India are brothers, that implies that they have common father. So who is our common father? Could Modi be the common father or president of China could be the common father of all the people of China and India? No way! Ok you got it, thank you!

So when I finally came to Srila Prabhupada, and he taught us Bhagavad Gita and I read Bhagavad Gita As It Is. Where in Krishna has declared, aham bija pradah pita mata dhata pitamah (BG 14.4)

I am the father of all the living entities.

**tvameva mata cha pita tvameva tvameva bandhu cha sakha
tvameva,**

tvameva vidya dravinam tvameva tvameva sarvam mama dev deva

You are all in all. So then I understood, yes, all the people of China, all the people of India are brothers because common father is Sri Krishna, the Supreme Personality of Godhead.

And I also wanted to talk on 'the philosophy of Krishna consciousness is topmost, complete and perfect.' 25 hundred years ago Lord Buddha appeared. And He propagated sunyavada, voidism. He rejected the Vedas.

veda nindakah nastikah,

Definition of who is atheist? One who rejects Vedas is

atheist. So as a result he concluded everything is zero, sunyavada. He did it under some circumstances. He wanted to stop animal killing. Animal killing was so much going on that time. And they were pointing out, oh in karma-kanda section of Vedas, animal killing is strongly recommended. So He had to say, no Vedas. If the Vedas are encouraging you and inspiring you, authorizing that killing then no Vedas! Then Shankar appeared as Sankaracarya and he propagated what is called as advaitavada, nirguna, nirakarvada, also known as mayavada.

**mayavadi-bhashya sunile haya sarva-nasa [Cc. Madhya 6.169]
Caitanya Mahaprabhu warned everyone, mayavada bhasya, if you
hear that, your**

devotion would be destroyed. In fact before Sankaracarya appeared, he was still up there, in Kailash, having a talk with Parvati.

**mayavadam asac chastram pracchannam baudham
uchyate mayaiva kalpitam devi kalau brahmana rupina (Padma
Purana 6.236.7)**

He said, 'I will be making my appearance in the age of kali as a brahmana. And I would propagate mayavada which is asat sastra, false. He himself declared, what I am going to propagate is mayavada, it is going to be false, asat sastra. mayaiva kalpitam, I will be doing some kalpana, and I will propagate that. So that mayavada is also known as nirvisesa vada. There is no variety, no variegatedness in Krishna consciousness. Everything is one. Living entity and the Supreme Lord are one. As soon as there are many that means variety, visesa, vaisistya, many features. He said no everything is one. A-dvaita, not two, a means no and dvaita means two, not two, means everything is one.

So Buddha had come to conclusion that everything is zero, what did he say? Everything is zero. And then Sankaracarya made

some progress, he said, no no not zero, everything is one. So one was sunyavada and one was nirvisesa vada, advaita-vada. Then comes Sri Krishna Mahaprabhu. Someone else is also coming in between, but ok Caitanya Mahaprabhu comes. And His vani is Gaurvani, Krishna consciousness.

**namaste sarasvate deve gauravani pracarine
nirvisesa shunyavadi paschatya desa tarine**

So that Srila Prabhupada, we offer our obeisance's unto lotus feet of Srila Prabhupada. Keep eye on your neighbors, what they are doing (sleeping). This is additional duty. Help your neighbors. Love thy neighbors as thyself. So Srila Prabhupada protected. When this pranam mantra was compiled and devotee started saying this pranam mantra, Srila Prabhupada was preaching in West that time. That is why it is said, paschatya desa tarine, people of western world were saved protected from this voidism and impersonalism.

So after Sankaracarya the four sampradaya acaryas appeared. They all appeared in south India and they propagated, they wrote their commentaries on Vedanta sutra. They concluded the philosophy as two, davitavada. Not zero not one but two! Especially Madhvacarya really stressed on this two. So this living entity and the Lord being two was stressed so much, this became like a pendulum effect. Living entity and Lord is one, this nirvisesa-vada was stressed so much. In order to talk against or do khandan of this mayavada, these four acaryas they stressed on two, daivta too much stress. Living entity and Lord they are kind of distant from each other. So this was also not fair, they are also very close and similarities are there, they are ghanista.

mamaivamso jivaloke jivabhuta sanatana

So this stressing two too much was unfair. Similarities were not stressed only dissimilarities were stressed.

Then Gaudiya vaishnava acaryas made their presentation. And that was Baladeva Vidyabhusana ki Jay! He wrote commentary on Vedantasutra. One time we Gaudiya vaishnavas did not have our own bhasya. As a result we were not getting rights of worshipping Radha Govinda, Rupa Gosvami's deity in Jaipur. 'You are not authorized. Where is your commentary on Vedantasutra?' Then Baladeva Vidyabhusana was sent by Visvanatha Cakravarti Thakur to Jaipur. There was big sastrartha and debate and Baladeva Vidyabhusana won, he became victorious.

He wrote a commentary but he gives credit to Govinda to write commentary. It is like Srila Vyasadeva is speaking and Ganesh his secretary is writing. So Baladeva Vidyabhusana took pen and paper and Govinda was doing dictation. Bhasya was completed. Baladeva Vidyabhusana named that bhasya, Govinda bhasya. This is commentary compiled by Govinda. Govinda! Govinda! That bhasya, that philosophy of Gaudiya vaishnavas became known as 'acintya bhedabheda tattva'. So it has taken 2000 years from Buddha to Caitanya Mahaprabhu's time. From zero to one to two to one and two, acintya bhedabheda!

Then something more happens. As a result our gaudiya vashnavism became enriched. Before appearance of Caitanya Mahaprabhu all these four acaryas they had come to Mayapur, Navadvipa and Caitanya Mahaprabhu revealed Himself unto those acaryas and had blessed them also.

So one time Nimbarkacarya was touring Navadvipa and he was in Rudradvipa. He was also blessed by four Kumaras there and they had recommended worship of Radha and Krishna and he was worshipping Radha Krishna in Rudradvipa. And as he was worshipping Radha and Krishna, something amazing happened. Soon there was no Radha and Krishna, there was Caitanya at the place of Radha and Krishna.

sri krishna caitanya radha krsihna nahi anya

In the age of Kali and especially in Navadvip I appear in combined form.

**ekatmanav api deha-bhedam gatau tau caitanyakhyam
prakatam adhuna tad-dvayam caikyam aptam**

Original Radha and Krishna are ekatma, one spirit, one entity. For sake of pastime they become two, deha bhedo gatau tau. But now in age of Kali, the form of Caitanya Mahaprabhu, tad dvayam caikyam aptam, those two Radha and Krishna became one.

So that experience was given, offered by Caitanya Mahaprabhu to Nimbarkacharya. So during that darshan, there was dialogue between two of them and Caitanya Mahaprabhu said, I will be accepting two best qualities from each of those four sampradayas. From Sri sampradaya I will accept ananya bhakti and bhaktajan seva, unalloyed devotion unto the Lord and serving the vaishnavas. Then He said, 'from Rudra sampradaya I will accept their two best qualities. This is based on Bhaktivinod Thakur's Navadvipa Mahatmya.

So from Rudra sampradaya, sarvasva tadiya, everything is yours, that kind of spirit and then raga marga. From Madhvacarya I will accept advait khandan or defeating mayavada and nitya krishna murti seva. Madhvacarya and their sampradaya is known for deity worship, taking care of Krishna, Udupi Krishna.

And from Kumar sampraday I will accept ekanta radhika asraya, exclusive surrender unto Radharani and also Gopi bhava. So this way Sri Krishna Caitanya Mahaprabhu made His disciplic succession, His parampara, Gaudiya vaishnavism, complete and perfect. So there was

shunyavada-zero then there was one then two then two and one-bhedabheda tattva and further Caitanya Mahaprabhu accepted these two qualities from each sampradaya. This way our Gaudiya vaishnava sampradaya, the Krishna consciousness has become super excellent, Haribol!

So the evolution is complete now. There is no further progress or evolution or adjustment has to be made. It is complete and perfect. And this school of thoughts, this Gaudiya vaishnavism, Gaudiya vaishnava philosophy would be propagated for next ten thousand years all over the world.

sankirtanaika pitarau

500 years ago we had founding fathers of this Hare Krishna movement or two, sankirtanaika pitarau.

**ajanu-lambita- bhujau kanakavadhatau
sankirtanaika-pitarau kamalayataksau
visvambharau dvijavarau yuga-dharma- palau
vande jagat priyakarau karuna-avatarau**

Two of them, that is why au au au, sankirtanaika pitarau, kamalayataksau, visvambharau, dvijavarau, yuga dharma palau, you see au au? Dvivachan, like Ramau, ramah ramau.

So these two are Gaur and Nityananda, they have given this super excellent Krishna consciousness. They both came down with this gift of Holy name,

golokera premadhana harinam sankirtana

Both of them were also relishing and propagating Krishna consciousness everywhere. Then Mahaprabhu predicted that His name will be chanted in every town, every village of this world, Hari Bol!

So Srila Prabhupada in order to make this prediction true and to propagate Krishna consciousness all over the world, spread Krishna conscious culture all over the world, spread Krishna conscious festivals all over the world, spread Mahaprasade Govinde all over the world, and spread the Bhagavat dharma and Bhagavat all over the world.

That instruction, Srila Prabhupada received from Bhakti Siddhanta Sarasvati Thakur in 1922. 'You seem to be very

intelligent young man.' Do you think this was some kind of accident or was it arrangement? Caitanya Mahaprabhu was behind this. He made Bhakti Siddhanta instrument to say this, 'you propagate in english language, all over the world, western world.'

And Srila Prabhupada took it so seriously. What was said may be just within couple of minutes became the whole foundational thoughts and planning and preparation so that Krishna consciousness will spread all over the world based on that dialogue which lasted for just couple of minutes. And Prabhupada was preparing all life long, life time preparation. So many hardships! You should study the life and teachings of Srila Prabhupada ki Jay!

Then he established Krishna consciousness movement in America and 14 times around the world he went and wherever he went Krishna consciousness was in big demand. And soon the Holy name reached so many towns and villages all over the planet. All the temples go out on the streets for nagar sankirtans in surrounding areas. Prabhupada asked us to do padayatras which is a medium, forum for propagation of the Holy name of the Lord. And we did padayatras in more than 100 countries. And ISKCON padayatris from 100 countries, they have walked 250 thousand kilometers, Hari Bol!

And padayatris do not take one foot out, in front without chanting Hare Krishna mantra. One of our teams started walking from Glasgow in Ireland, Glasgow to Moscow, 5 years every day, devotees were walking and walking, chanting and dancing and in other continents also, so many places. Padayatris not only chant in towns and villages but in between the towns and in between the villages also. So Caitanya Mahaprabhu's prediction is being made true, more than true. So this Krishna consciousness movement, holy name and holy books and holy Prasad and holy men, this is the gift of Gauranga to this whole world. As

devotees receive Holy name, wherever living entities, Australia, America, Canada, here there everywhere, they receive Holy name of the Lord. In the beginning they receive holy name then they receive so many other things. They get to know so many many things. They begin reading or sometimes they read first then they chant Hare Krishna. Then from Nama to Dhama, nama the holy name brings you to holy dhama. Everyone who begins chanting the Holy name of the Lord, they come to know about Mayapur dhama ki Jay! Right? And immediately as they chant the holy name of the Lord, they keep thinking, I wish I would like to go to Mayapur one of these days. I want to go to Mayapur.

Mayapur Dhama ki Jay! I want to go to Vrndavan. Yes or no? Then Mayapur becomes our Makka, more than Makka. Hari Bol!

Srila Prabhupada established headquarters of Krishna consciousness movement in Mayapur, the birth place of Sri Krishna Caitanya Mahaprabhu. We would also want to say that Caitanya Mahaprabhu's prediction of spreading the holy name to every town and village was fulfilled by Srila Prabhupada. Gauranga Mahaprabhu's prediction was made true by Srila Prabhupada. Nityananda Prabhu also made one prediction. What was that?

**adbhuta mandir hoibe prakasa gaurangera -nityaseva hoibe
vikasa**

'There will be astounding temple', as Nityananda prabhu was taking Jiva Gosvami around Navadvipa, he pointed out, 'there will be astounding temple, adbhuta mandir hoibe prakasa.'

So that adbhuta mandir prediction also made true by Srila Prabhupada. TOVP ki Jay! Temple Of Vedic Planetarium! It's almost ready. This year last month we had Sudarshan chakra installation. When that temple will open, ten thousand, how many devotees are here right now? (1,200 something!) So ten times as many devotees, could sit or whatever, not sleep, stand

at a time in TOVP. It is that much huge. And that temple will be finally open in four years' time. 2022! Make note in your diaries. So be there.

That will be 50 th anniversary of ISKCON Mayapur festivals. And that would also be the 100 th anniversary of instructions; Prabhupada received instruction from Bhakti

Siddhanta Sarasvati Thakur in 1922. Add 100 year, it becomes 2022. Instruction received and instruction fulfilled in 2022. And that is going to be your temple. That is the temple of the whole world, all the devotees from every town, every village, that is their mother temple. Temple of temples! Which will further unite the world; plans made to propagate Krishna consciousness to different frontiers. 'How to flood the whole world with Holy name and Krishna consciousness', this is always plan in Mayapur's GBC meetings. So the way Krishna consciousness is uniting people, uniting all the countries, all the races, economic backgrounds and genders and colors; there is no other institution, no other organization, no other religious institutions or any other body is accomplishing this task as ISKCON is doing or Caitanya Mahaprabhu's Hare Krishna movement is doing. So world needs Krishna consciousness movement, world needs

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

World needs Bhagavatam. So what you have accepted and relishing this Krishna consciousness, you should always think how you could care that with others, propagate it far and wide. This is the topmost welfare program on the planet. Very unique and matchless!

**bharat bhumite manusya haila janma jara
janma sarthaka kari karo para upakara**

Do this para upakar, propagation of Krishna consciousness.

**sarve sukhina bhavantu sarve santu niramayah
sarvani bhadrani pasyantu na kvacit dukhabhabhavet**

This is one of the prayers. Let every one be happy. Do you wish this? Is this your prayer? Sarve sukhina bhavantu, sarvani bhadrani pasyantu, let everyone experience auspiciousness. Sarve santu niramayah, let everyone be free from disease.

I remember, there was hospital opening and I was invited to be guest speaker. And I was praying, sarve santu niramayah, let everyone be free from disease. Owner of the hospital said, 'maharaj! What will happen to my hospital? If everyone will be free from disease, I better then close'. So certainly that doctor or owner of the hospital, he was not thinking

sarve sukhina bhavantu, sarve santu niramayah

Let everyone be diseased, let my hospital be full, all the indoor beds of indoor patients. Par dukhe sukhi! That is avaisnava. Vaishnavas are par dukhe dukhi. That is why Srila Prabhupada left Vrndavan. He was sukhi in Vrndavan but he left Vrndavan because he saw the whole world is suffering. So take to this Krishna consciousness seriously. Understand this Krishna consciousness movement and Krishna consciousness. Relish Krishna consciousness and share this Krishna consciousness; like the ants as soon as they come across a grain of sugar, before they doing mahaprasade govinde and eating, they invite all the ants to come.

Then they are all around there and then mahaprasade govinde.

Krsna's Madhur lila in Vrndavan

Krsna's Madhur lila in Vrndavan

Date: 19 Jan 2017

Venue: Pandharpur

“pasya pasya vayasyams te matr-mrstan svalankrtan
tvam ca snatah krtaharo viharasva svalankrtah” (S.B. 10.11.19)

pasya pasya- just see, just see; vayasyan-boys of Your age;
te- Your; matr-mrstan-cleansed by their mothers; su-alankrtan-
decorated with nice ornaments; tvam ca – You also; snatah-
after taking a bath; krtah- and eating Your lunch;
viharasva- enjoy with them; su-alankrtah- fully decorated like
them.

Translation and short purport by Srila Prabhupada ki jai!!

Translation:

Just see how all Your playmates of Your own age have been
cleansed and decorated with beautiful ornaments by their
mothers. You should come here, and after You have taken your
bath, eaten Your lunch and been decorated with ornaments, You
may play with Your friends again.

Purport:

Generally young boys are competitive. If one friend has done
something, another friend also wants to do something.
Therefore mother Yashoda pointed out how Krsna's playmates
were decorated, so that Krsna might be induced to decorate
Himself like them.

“pasya pasya vayasyams te matr-mrstan svalankrtan
tvam ca snatah krtaharo viharasva svalankrtah”

There is no objection for your playing but not now. Now is the time for eating. Nanda baba is waiting for You. Look! Look!', this is mother Yashoda addressing her child. She is bringing to her child's attention. He is not God for her, He is just a child for her.

The way other mothers also would deal with their children, Yashoda also deals with her two sons. Two Lords, they have become two sons. One is of course her own son, Sri Krsna. And son of Rohini, Rohinandana Balaram. It is something that we, I also experienced this, going through this (laughs). My mother also coming with a stick. And as the rule goes, children must play.

'bala avasta krida sakta'

All children all over the world wherever they are, children must play. And here, God, the Lord who has become a child, what is He most interested in? Playing! And they would like to play and play and go on with their play. If they are not stopped, interrupted, they would go on. If demon would not come, they would just keep playing even forget the lunch. That is why demon has to come and interrupt His play. And then, time for lunch, we have to take our lunch.

So that is in the forest. When Krsna grows up here, He is still in Gokula. He is not cowherd boy yet. He is spending time playing with His friends.

So we also did the same thing. We used to play and play and play. Then our mothers would come. My mother would also come and call, 'Hey Raghu! Or Ragya! (Laughter), Ramya, this goes on in Maharashtra. Nice name, Rama becomes Ramya, Raghu becomes Ragya. And if we did not respond to that call, mothers would come closer, hold our ears and, 'You had been playing!' and exact same thing what Yashoda is saying here. The way she is dealing, our mothers also dealt like that. I don't know the West? Your mothers also? You used to play? How come? You are

not Hindu. You would play football?! (Laughter) We were playing chini dandu (sport played in the rural areas).

When I went to America, Europe first time, I used to think that American children must not be playing. They must be scientist from the childhood days, serious and looking through their microscopes and telescopes. But that was not the case. I landed at JFK and driving to the temple in New York. On the way, there was a school and school ground. And I saw children. What were they doing? They were playing! I was surprised. American children and playing!! This is the arrangement. This also proves that there is but one creator. And there is but one governing rule. If you are a child, you play. Sankaracharya, in fact, he made these observations.

‘bala avasta krida sakta yuva avasta taruni raktah vrudha avasta chinta magnah’

‘avasta’ means your age or stage in your life. If you are ‘bala avasta’, if you are child, you play. Yuva avasta, you are grown up then ‘taruni raktah’, you are attracted by opposite sex. Man looking at woman. Woman looking at man. This also happens in America? All the time!! So same rule, the same Lord.

‘mayadhyaksena prakriti suyate sa-caracaram’ (B.G 9.10)

This is, I am the superintendent and I make all the rules. And when you are old, you are full of anxiety, ‘chinta magnah’. And that must also be happening in Japan or China or Canada or Brazil. The age of Kali is in your country also? They may say, ‘No, no, no! We are not Hindus. Kali is for you not us. But Kali is everywhere. The age of kali is for the whole world. One who takes birth, he must die, Krsna says in Bhagavad Gita. So Westerners may think, ‘This is your God’s statement. This is from Bhagavad Gita. But we are not Hindus. We don’t have to follow this. We don’t agree with this.’ But they are forced to agree. They all must die and they all do die. So this is

universal principle, it is not India limited or Hindus only.

‘catur varnyam maya srstam’ (B.G 4.13)

The four varnas, there is observation. It doesn't take much to come to this conclusion. In every country, every nation, you'll find the brahminical. They may not be studying Bhagavatam but studying Bible. Every country has some kings and administrators, that is ksatriya. And the whole world is busy with the businesses. So that's vaisya or they are dealing with the cows. Unfortunately, they are dealing with the cows, instead of drinking cow's milk, they drink cow's blood, in a negative way. And the sudras are everywhere. Russia is full of sudras. So is of course India and the whole world.

‘kalau sudra sambhava’

Kalau means the age of kali. ‘Sudra sambhava’ means there would be sudras everywhere in the age of Kali. So, Kali is everywhere. Kali was asked, ‘you stay, you reside where there is meat eating.’ So they may not know this Kali, name term. But kali is doing its business. He is in business everywhere. So where there is meat eating that means kali is there. Intoxication, kali is there. Illicit sex, that's kali's residence, domain. And then gambling. Right there in the church they play bingo. ‘Thou shall not kill’, Bible says. But they are all killing that's kali. Kali gets you to kill. And then they do not follow bible as it is. There is interpretation. ‘Oh killing, Thou shall not murder. Now the New Testament, the interpretation, ‘Thou shall not kill’ is to be replaced with “Thou shall not murder.”

‘Thou shall not murder’ means you should not kill human beings but you could kill everyone else, animals included. But ‘Thou shall not kill’ is replaced by ‘Thou shall not murder’ getting their license to kill animals. Human beings are human beings everywhere. All the laws made by the Lord are also everywhere.

When I was just a child I knew, it's not only India exist but

there are other countries which also have human beings. But I did not know what they look like. What they do or are they similar to us or they are very much different. Then for the first time, I saw some documentary, some Western countries and Western people. And I was surprised! They look just like me! Two hands and they had head also (Laughter). In that documentary, I saw and I heard a lady crying. I knew ladies cry. But I was thinking only Indian ladies must be crying. Why women overseas, rich countries, modern people, educated, they must not be crying. In the documentary I saw and heard women crying. And everything was confirmed. We all people wherever we are, we are very much alike.

So talking of children, when Krsna has become child, He is also acting as a child. Children they love to play. That's what Krsna is doing here. The mothers are always concern about their children. They must eat. Look at your cloths, all dirty.

'dhuli-dhusaritangas tvam putra majjanam avaha'

That was yesterday, look your cloths are all dirty and my mother used to slap. 'Look! I just washed these cloths yesterday. You were given these clean and washed cloths but just look!' She would dragged me to home and dumped me in well, washed me. Or get some bucket, pull water from the well and pour on my head.

So when great God, God is great- we hear; proprietor of everything and full of six opulences. When He plays these human like pastimes, they become very very interesting. So childhood pastimes of all the pastimes, they are very very attractive, very appealing. As we hear, the greatness of God becomes even greater as that 'mahan' Bhagavan becomes 'lahan'. The great becomes small and begins playing. Lord cannot enjoy these kinds of pastimes in Vaikuntha. He does not even take birth in Vaikuntha. There is no mother for Him in Vaikuntha. You will find only Lakshmi Narayana. Visnus and the Lakshmis are massaging the feet of the Lord. So Lord is missing this.

He likes to have some mother, 'me too, me too, I want, mother I want, I want father, I want friends, I want some lovers.' And to experience all this, for His experience becomes complete, wholesome, Lord descends. 'sambhavami yuge yuge'

He descends and He takes birth, Lord takes birth and He has father and mother. Then He has friends, children in the neighbourhood become His friends. And as He grows up, there are gopis, yet another relationships, another kind of life.

So all these dimensions are added in Krsna's pastimes in Vrndavana. In Vaikuntha only dasya bhava- only servants. There are no friends, no parents. And He is there only with Lakshmi, that's all, He is married. But Lord is great and unlimited also. How could He just have only one wife?

So in Vrndavan,

'laksmi-sahasra-sata-sambhrama-sevyamanam'

In Vaikuntha, there is only one Lakshmi. One Lord, one Lakshmi, one Narsimha, one Lakshmi. And one Varaha, one Lakshmi. One Narayana, one Lakshmi. One Sri Rama, one Sita. Sita is also like Lakshmi. But in Vrndavana, how many Lakshmis?

'laksmi-sahasra-sata-sambhrama-sevyamanam'

Hundred multiplied by thousands multiplied by like that, those many Lakshmis. There is one Lakshmi in Vaikuntha, so much opulence. But then Vrndavana has thousands of Lakshmis.

And then He also has thousands of parents. Officially just one father, one mother. There are two sets. One father and mother in Mathura, Vasudev and Devaki. Father and mother Vrndavana side. But in Vrndavana, all the ladies, elderly ladies, there are two kinds of ladies. Young ladies, young girls, cowherd girls and then elderly already married elderly ladies. So young girls are His beloved gopis. They are Lakshmis. And all

elderly ladies are mothers. They would like to have Krsna as their son. They were always praying,' I wished I had son like Krsna.' And He has so many friends also, so many parents, so many beloved gopis, lakshmis. God is great. Right there! He must be God. He has so many many many friends. Unlimited number of friends Lord has. He comes down and He has experienced of so many friends. 'So many friends I have. So many parents I have.'

Because all those ladies were wishing, 'I wish I had Krsna like son.' And Lord reads their mind. 'I know I know you mother, I know what are you thinking. You like to have son like me. I know I know.' And then Krsna arranges that also. 'Okay you could have Me.' He gets Brahma to come down. All the friends are stolen. And Krsna becomes all the friends. All the friends as many friends there were and they were stolen. Those many friends Krsna becomes. And when they return to their respective homes and everyone loves Krsna including cows. Whole Vraja loves and serves Krsna. The water is also Krsna conscious. The milk is Krsna conscious as you know. And that milk which was being boiled on the oven and Krsna was drinking the breast milk of Yashoda.

'yasoda ca maha-bhaga papau yasyah stanam harih' (S.B 10.8.46)

What a great good fortune of Yashoda this is. And as that was going on, Krsna was drinking breast milk of Yashoda, then that milk which was being boiled in the kitchen, that milk was thinking, "Oh! He is going to fill up His belly with the breast milk. And He is not going to drink us today. What good is life? What good is our existence, my existence?! Milk is thinking, 'If Krsna doesn't drink me, I don't get opportunity to serve Krsna so I better give up my life. I'll commit suicide.' And how I would do that? Fire is right there. So I'll jump out of the pot and burn myself in the fire. And milk was about to do that, all flooding and some suicide was beginning. And Yashoda had taken note, she just threw Krsna on the floor and ran into the kitchen to save the life of that

milk. So the milk is Krsna conscious. The clouds are Krsna conscious.

Yashoda would like Krsna to take umbrella. Krsna says, "no no, umbrella for me? No! Cows don't have umbrella. How could I carry umbrella?" "No, no, no they are cows. You take one." But Krsna insist, 'First you get umbrella for cows. Every cow must have an umbrella. Then I'll take one Myself also. But the difficulty is, the cows have only legs, no hands to hold an umbrella.' Then Krsna says, ' you also need one person next to the cows holding an umbrella over the cows.' So where would Yashoda get so many umbrellas and so many men to hold that umbrellas. So she gave up that idea. But as Krsna goes into the forest, the clouds are in the sky. And they wanted to serve Krsna. How does cloud serve? He spreads. The cloud becomes an umbrella. Wherever Krsna is going herding His cows or playing, he is up there in the sky also watching the pastimes of Krsna and serving also at the same time. So whole Vraja is serving.

So here when Brahma had stolen friends of Krsna. Krsna becomes all those friends. And they are all returning to respective homes. Brahma not only stole Krsna's friends but Brahma also had stolen all the calves. Krsna also becomes all those calves. So Krsna has become friends. Krsna also becomes calves. So they all returned. The friends go to their homes. The calves go into the goshalas. And now those calves are drinking their mother cow's milk. Now who is drinking the milk? These cows are also thinking, 'would Krsna ever come to milk us'. Normally the milk is in the buckets, pots and then it's boiled, later on He drinks. But it would be best if Krsna would personally come to goshala and drink our milk directly like our calves drink. Would He ever do that? Oh! when would that day be mine? When would that day come? The cows are also thinking. Cows are like mothers. Cows have affection for the calves. That is called vatsalya bhava. 'vatsa' means calf and the cows affection for or towards the calf, that whole

dealing, reciprocation, that bhava, cow's bhava, cows' thoughts and feelings, that is called vatsalya. Vatsalya bhava, cow's feelings for the calf.

That is how the mothers, ladies thought for their children. This is also termed as vatsalya bhava. But the original vatsalya is cow's feelings for the calf. So here for entire one year, everyday the calf of each cow was drinking milk. And that was none other than Krsna. For whole year He was drinking. And cows were enjoying. They were happy, more happy than ever before. This was very special time. And the mothers in each home, they had Krsna as their son. And their affection for those sons during that one year was on rise, was increasing day by day, everyday more.

They had more affection for their own children. They were thinking their own children but we know. They didn't know. We know more than they did (Laughter) that was Krsna. Our acharyas explain this in the commentaries that this one year was special. Before the commencement of that one year, the ladies of course made distinction, 'This is my son. This is that gopi's son. And that one is the other lady's son. And this is Yashoda's son, Krsna.' They were making these distinctions, my son, their son. But during that one year period as days and months were passing by, there was a time in their life, they were not able to make any more distinction. This is my son, this is that lady's son. This is Yashoda's son. They were experiencing, this is the same person. My son is equal to that lady's son is equal to that other lady's son is equal to even including Yashoda's son. There is no difference. So indirectly they were given that understanding, this is Krsna. So they were aspiring to have Krsna as their son or Krsna like son. But who is Krsna like? Only Krsna is Krsna like. There is one like Krsna. So Krsna had to become their son. So Krsna fulfilled the desire of the cows, fulfilled the desire of all those elderly ladies.

Also, we hear ladies and gentlemen with their young daughters

now of their marriageable age, they were also thinking, 'We wish we would get Krsna like husband for our daughters.' All the parents were thinking, 'Oh! I wish I wish my daughter would get married to Krsna. So during this one year, they were making announcements, " If you have daughters who should be married by now, go ahead marry them. Shubh muhurta, it is very auspicious time, auspicious moments. Go for it, marry your daughters. This is marriage season. Marry your daughters. So they are getting married to who? All those young boys in Vrndavana, They were Krsnas. So all the girls also got Krsna as their husband. Cows had Krsna as their calves. And the ladies had Krsna as their sons. Everyone had a good time during that one year. Krsna fulfilled everyone's desire.

The Yamala-Arjuna trees had just now being uprooted. And as they collapsed, there was a big bang, big sound, dust storm causing darkness everywhere. Everyone was scared, 'Where is Krsna? Is He still alive?' They were worried about everybody in general but especially Krsna. Vraja vasis, Gokula vasis, they are all Krsna conscious.

So Sukadeva Goswami had not even completed, he was in the middle of that pastime. And they would be finding out that Krsna is safe and they are going to call emergency meeting, all the vraja vasis. That was going to happen next, one after the other. Yamala Arjuna trees fall and dust storm and then, 'We have to find some solution to these terrorist attacks.' Putana came, there was Trnavarta and Shaktavarta. And this happened. There is no end to this, we have to do something. So with that aim in mind, they are going to get together. But before that get together, Sukadava Goswami just in the middle squeezed in some childhood pastimes. They are quiet irrelevant here. They should not be fitting here. He should just have continued. There is emergency and then ishtagoshti. Nanda baba, Upananda and Abhinanda and Nandananda. They are five bothers. Nanda Maharaj had four brothers including Nanda. That is five children of Parjanya Maharaj. Parjanya Maharaj is the

father of Nanda and others.

So in between Sukadeva Goswami has some nectarean childhood pastimes. Just little sampling of dealings with Krsna and Balaram. How would Gopis deal and tease Krsna. 'You want butter?'' They are tall ladies. They are holding butter. If you jump reach the butter, then you could have it.' Then Krsna has to jump. They make their hands go higher and higher and He has to jump higher and higher and His mouth is watering.

The Supreme Personality of Godhead, this is what He has to go through. He is supposed to be controller of anything and everything. Not even a blade of grass moves without His sanction. But in order to get some butter in some gopi's hand, He has to jump and cry. So that makes the relationships so sweet, sweet dealings. So that supremacy of Vaikuntha, isvara bhava, aishvarya of Vaikuntha is not there in Vrndavana. There is Madhurya in Vrndavana and audarya in Mayapur, Aishvarya in Vaikuntha.

So all the pastimes in Vrndavana are madhur lila,

'adharam madhura madhura dipati akhila madura'

All the things are so sweet in Vrndavana. So those sweet things, the lilas of Krsna are madhur in Vrndavana- lila madhurya. Lord Sri Krsna in Vrndavana is known for four kinds of madhurya which is not found anywhere else outside Vrndavana, not even in Mathura, not even in Dwarka, forget in Vaikuntha. It is found only in Vrndavana. And lila madhurya is one of them. Then venu madhurya is whole venu geet. What is the third one? Rupa madhurya-His beauty. And then prema madhurya- His loving dealings.

Shiva has 55 qualities, add five more and that becomes Visnu. Visnu has 60 qualities. But Krsna has 64. So additional 4 qualities not found in any Personality of Godhead, not even in Sri Rama.

‘nanavataram akarod bhuvanesu kintu’

So many avatars, expansions, plenary portions, portions of the plenary portions.

‘advaitam acyutam anadim ananta rupam’

Ananta forms are there but only Sri Krsna amongst all of them has these 4 additional features, full of madhurya, full of sweetness. As the result, because Sri Krsna resides in Vrndavana,

‘goloka namni nija dhamni tale ca tasya’

In Gokula, Vrndavana Krsna resides so this dham becomes very special dham. So no Personality of Godhead is equal to.

‘mattah parataram nanyat kincid asti dhananjaya’ (B.G 7.7)

He already said that. So as no one is equal to Sri Krsna, no dham is equal to Vrndavana dham.

The greatness of dham depends of dhami- the Lord of that dham. As great is the Lord of that dham, that great is dham. So Krsna is the greatest, so dham is also the greatest means madhurya dham. That sweetness of Vrndavana is shared and distributed in Mayapur by same Krsna. He becomes Sri Krsna Caitanya and then,

“ krsna prema pradayate, krsnaya krsna caitanya namne gaura tvise namah”

Lord becomes magnanimous. Audarya means the magnanimity. Lord becomes most magnanimous and shares the most nectarean pastimes. And He shares Radha Krsna also. He shares Vrndavana. All that is revealed, something that is most confidential in Vrndavana and it is concealed in Vrndavana, it is revealed in Mayapur by Mahaprabhu, by Krsna Himself.

So dham becomes audarya dham, the magnanimous dham. And Pancha

Tattvas, they are sharing, plundering and taking, giving out Krsna prema. Do not fear, take this.

I had gone to Bankura to get the deities of Caitanya Mahaprabhu. One hand up and one hand in the front. And I asked the carver what's the meaning of one hand up and one hand in the front? He explained and his explanation made sense to me. He said, Lord says, 'Do not fear and come here, come near, oh dear and take this.' One hand in front, take this Krsna prema pradayate. Come here and take this nectar.' He is giving and handing out Krsna. Krsna is giving Krsna in the form of the holy name also.

Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare.

Krsna is transformed into holy name and making Lord into holy name and He is distributed, take this. There is no difference between the form and the name.

So the form is transformed into the name, mantra murti- murti means form, mantra form. In the form of Hare Krsna, Lord is shared by Sri Krsna Caitanya Mahaprabhu.

There is so much to say, thinking of something else and that never happens. We got distracted-transcendental distraction. And we took another path. We are governed like that. We just surrender and flow wherever it takes us, we just follow.

Any question,

Question (1) : It is also described some of the devotees, they take the form of demons in the spiritual sky. They are not demons but they take the form.

Answer: Yes. Some devotees, they become demons in spiritual sky. Then there is something like killing, like a drama. Here also Jaya and Vijaya. Because Lord also likes wrestling, battling. So He wants to enjoy, relish that spirit, that rasa.

So who He will be battled with? So He makes His Jaya Vijaya, His doorkeepers become demons. They play the role of powerful demons. Lord would not battle with small tiny demon. They have to be very very powerful. So He transforms His own devotees, the gate keeper devotees into demon and then He is battling, fighting with them. He appears three times. Varaha Narsingha that is one, to battle one time. Then He appears as Sri Rama and Lakshman. Kumbhakaran and Ravan are killed. Then He appears as Sri Krsna and He killed Sishupal and Dhantavakra. They should have gone by that time. They had to appear only three times. But as they got the news that Caitanya Mahaprabhu, Lord is going to appear as Sri Krsna Caitanya Mahaprabhu and exhibit very sweet pastimes, so those Jaya Vijaya, they extended their visa (Laughter). And they stayed on till the beginning of the age of Kali. Let the Lord appear. We don't want to miss this nectar. Just being at the gate with the stick and gun, that's boring. Let us enjoy. So they stayed on. So Jagai and Madhai. Lord Nityananda, they also battled with Him. Kali yuga style battle. Of course Lord had come with the sudarshana but then Nityananda, 'No, no. this is the age of Kali.' Then the sudarshana was made to disappear. And then he used the Holy Name weapon, the humility weapon, the kindness weapon. Killing with love as they say. Sometimes you kill somebody with love.

Question (2): When the real boys came back after one year from the cave, the gopis were married. So how do they explain that?

Answer: They were not married, Krsna was married. Boys in the cave, they remain brahmacari. Only those who were in the field and those boys were Krsna. The marriage has taken place with Krsna. In each home there is Krsna. So all these young daughters were married with Krsna. You could ask so many related questions.

When Krsna had to return from Dwarka because He had promise to Nanda Maharaj. Then the parents were thinking, 'We wished we had married our daughters with Krsna. He was in Mathura for

long time. Instead of returning from Mathura. He went to Dwarka for long long time. We were compelled to marry our daughters. And we have married our daughters not with Krsna but with some other gopas, some other young men. But we wished we had married our daughters with Krsna. If He had come back and stayed on in Vrndavana or returned to Vrndavana earlier, we could have married. But He took long long time and then we were forced to get our daughters married. And thinking this way, all the residents and the elderly ladies and gentlemen, they were full of lamentation.

And this time Purnamasi, Yoga maya, she gathered all the residence of Vrndavana together. And there is a special demonstration. She wants to prove that, 'No, no your daughters are not married. There is confusion. They think they are married. Yoga maya said, 'No, no. They are not married.' So she invites Durvasa Muni and she asks durvasa Muni to undergo severe austerity quickly, very intense fast one. Crash course kind of austerity. That would create an intense fire, fiery tapasya, austerity. That happens and then Yoga maya also says, 'Look look at your daughters.' As they all look at their daughters, they see two daughters looking alike. One real one, one shadow one. One real daughter gopi and one shadow. This is something similar with Sita.

Sita stolen by Ravana was chaya –shadow Sita. Real Sita was protected by fire God, rescued and preserved.

So like that. Now Yoga maya says, 'You'll see if your original daughters are pure, untouched, chaste, not married. I want them to prove that they are eternal pure, spiritual chaste. So, they were asked to pass through that fire caused by the austerity of Durvasa Muni. And that is what happens. All these gopis walked through the fire. And fire didn't touch them, not even one hair.

What is the first thing that is burned? The hair. All these beautiful hairs are gone. When there is cremation, first thing

that is burned is the beautiful hair, finished in fraction of second. But here, nothing of that sort happened. They walked on, they walked through and they walked out clean. Sari is intact, hair everything. And then Purnamasi says, 'See! They are not married. Krsna is here. Go ahead.'

Radha also is not married with Abhimanyu. This marriage business is not there in Goloka. It is happening here. Some false husbands are created. Who could marry Radharani? Who could claim Radharani as his wife? Only claim over Radha and only claim over the gopis, is that of Krsna. But the situation was created and gopis are married.

'parakiya bhava jaha vrajete pracara'

Not His own wives but wives of others. That kind of relationships which is even more sweeter.

And then Krsna goes away to Dwarka. He had already gone. Then He is married there with 16,108 queens. Who are they? Like in Vrndavana there are eight sakhis, asthasakhis and Dwarka has eight principle queens; so when Krsna goes Dwarka side, all these gopis are feeling separation from the Lord. They cannot survive without the Lord. So they are the ones. They expand and have become queens of Krsna in Dwarka. They are princesses of different kings and they are imprisoned by Bhaumasura.

Bhaumasura had kidnapped them and they are in his custody. 16,100 of them and they had sent the message, 'Krsna! Krsna! Protect us please. Help! Help!' Then Krsna had gone and battled with Mura demon. Mura was the assistant of this Bhaumasura. So Mura was killed. The enemy of Mura is Murari. Bhaumasura is son of Bhumi, earth. So Bhaumasura is also killed. And all these queens, no one would accept them. So what would happen to us? So Krsna accepts them. They were sent to Dwarka and then they were married. And eight principle queens were married. Each one, there is a pastime how He managed to get them and married them.