

Katha by Gurudev at prem sarovar

15.11.2023

You have all reached Dham. That's why you all welcomed me. You are all residential here and I am just a visitor.

CC Madhya 19.53

namo maha-vadanyaya

krsna-prema-pradaya te

krsnaya krsna-caitanya-

n?mne gaura-tvise namah

Translation

"O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You.

Krsna has brought us here.

Unnat ujwal rasa

The best of all rasas is madhurya rasa. Caitanya mahaprabhu had appeared to relish the madhurya rasa and also spread it.

Srila Prabhupada ki jai!

He established ISKCON to preach and spread the unnat ujwal rasa in nagar adi Gram.

I can see you all have come here from all over the world.

That's all by the mercy of Guru and Gauranga.

Gauranga and Guru is Srila Prabhupada and by their mercy we are here.

I called you all local residents and I am a visitor but we all are actually visitors. We are Sadhaka.

We are coming and going.

And our aim is that one day we come and never go back.

na tad bhasayate suryo
na sasanko na pavakah
yad gatva na nivartante
tad dhama paramam mama (BG 15.6)

Translation

That supreme abode of Mine is not illumined by the sun or moon, nor by fire or electricity. Those who reach it never return to this material world.

Parikrama is sadhana and we become siddha by sadhana.

mora ei abhilasa, vilasa kunje dio vasa
nayana heribo sada yugala-rupa-rasi (Tulasi Kirtan 3)

Translation: My desire is that you will also grant me a residence in the pleasure groves of Sri Vrndavana-dhama. Thus, within my vision I will always behold the beautiful pastimes of Radha and Krsna.

With this desire or becoming a beggar we are pleading for Vilas kunje diyo vasa.

Prem sarovar is also Vilas kunje.

namo namah tulasi krsna-preyasi namo namah
radha-krsna-seva pabo ei abilasi (Tulasi Kirtan 1)

Translation: O Tulasi, beloved of Krsna, I bow before you again and again. My desire is to obtain the service of Sri Sri Radha-Krsna.

We all pray to Tulsi Maharani that you are very dear to Krsna. As Radha is dear to Krsna almost like that Tulsi Maharani is

dear to Krsna.

Krsna plays lila and tulsi does all arrangements for the pastimes.

Vrindaya Radhaya Bhaktanaam Vanam Tatr Vrindavan"

Translation: Vrindavan means the forest of the devotees of Shri Radharani.

Vrinda devi does set the scene of all the pastimes of Krsna and Radharani like Jhulan yatra and Jala krida. She is an event manager or temple commander.

Krsna also married Vrinda devi. We offer obeisances and prayers to such Vrinda devi by understanding her position and also engage others in services.

If you want to serve, go to tulsi Maharani. She will engage you.

ei nivedana dharo, sakhir anugata koro
seva-adhikara diye koro nija dasi (Tulasi Aarti 4)

Translation : I beg you to make me a follower of the cowherd damsels of Vraja. Please give me the privilege of devotional service and make me your own maidservant.

May we be qualified to serve the Lord. May we be anugata of the gopis.

nirodho 'syanusayanam
atmanah saha saktibhih
muktir hitvanyatha rupam
sva-rupena vyavasthitih (SB 2.10.6)

Translation:

The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Maha-Visnu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and

subtle material bodies.

Madhura rasa, Sakhya rasa and Vatsalya rasa. These 3 rasas are prominent in Vrindavan. Forget Sakhya and Dasya bhava.

So we are going towards Nandagaon.

Gokul and Rawal are also nearby. Rawal is the birth place of Radharani and Krsna was born in Mathura, but immediately was transferred to Gokul.

If we think or say that Nandagram is 8 km then it is an aparadha. Whatever we see is not always true.

In Rasa lila how many gopis are there?? Arabudha ..crores of gopis. If so many gopis are there then how much far the Rasa lila place will be, it's beyond kms.

There were 9 lakh cows at Nanda Maharaj's home, so how much place is required its beyond kms.

We think Vraja is 84 Kosa but that's not true. Pastimes have happened here and are still happening here in Dham.

Acaryas have seen and realised the pastimes and they have entered in Bhagavatam, Caitanya Charitamrita, and Gaudiya satras.

Krsna was in Vrindavan for only 11 years but the pastimes are still happening here. So there is an ocean of pastimes.

When this pastime appears from the mouth of Acarya we can take a dip in it.

avat?rne gaura-candre vistirne prema-sagare
suprakasita-ratnaughe yo dino dina eva sah

"The advent of Lord Caitanya Mahaprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor."

Caitanya Mahaprabhu appeared and made a Prema Sagar. And at the bank of such Prem Sagar, we are sitting. We have to take dip in such Kunda

itidrik sva-lilabhir ananda-kunde
sva-ghosham nimajjantam akhyapayantam
tadiyeshita-jneshu bhaktair jitatvam
punah prematas tam satavritti vande (Damodarashtakam 3)

Translation: By such childhood pastimes as this He is drowning the inhabitants of Gokula in pools of ecstasy, and is revealing to those devotees who are absorbed in knowledge of His supreme majesty and opulence that He is only conquered by devotees whose pure love is imbued with intimacy and is free from all conceptions of awe and reverence. With great love I again offer my obeisances to Lord Damodara hundreds and hundreds of times.

Won't you all like to take a dip?? Haribol.

So atleast desire to take a dip.

Today is also the birthday of Brajabhumi prabhu.

In kunda there, Krsna and Gopis do Jal krida. One time this Kunda was not there. After a long long time Radha and Krsna met here.

They meet like they have never met each other. So the joy of meeting is always new.

In material life if we meet someone many times we may not feel like meeting him again. But that's not seen in the spiritual world. It's always new. Meeting is there but there is also fear of losing each other when Radha and Krsna meet.

Yoga and become Viyoga. Yoga means meeting And Viyoga means separation.

This is Vrindavan and its filled with Kalpa Vriksha and Radha

Krsna were sitting on a Ratna throne. So as they were meeting, there came a bumble bee and was making noise. Maharaja made a noise and said I am a nakli bumble bee.

Madhu mangal saw the bumble bee and thought it was bringing an obstacle in the meeting of Radha and Krsna. Madhu mangal is a funny friend of Krsna. So he came with a stick and drew the bumble bee away.

Madhumangal said Oh, I fled away the bumble bees. As Radharani heard this she thought he has drawn away her Madhusudan and the fire of separation started burning her. As Radha Raman Maharaj was saying Prem Vaichitya.

And the love becomes more and more solidified and that prem is Vaichitya. And in this Krsna was sitting right there but Radharani feels that Krsna has left her. With that thought Radharani start crying. And tears are flowing from her eyes and all her clothes have become wet.

As Krsna saw Radharani crying, he said hey why are you crying. What happened I am right here. But Radharani is all absorbed in her Bhava tasta also called Vipralambha Bhava. That also becomes Samadhi.

In spite of all his attempts Krsna can't counsel her. He feels compassionate for her. He is surprised what is happening to her.

And seeing her cry, he also starts crying. They cried for a long time and because of all the tears from both their eyes, the Kunda was filled and it become Prem Sarovar.

Tears of Radha are Radha herself and the tears of Krsna are Krsna himself.

gita su-gita kartavya, kim anyaih shastra-vistaraih
ya svayam padmanabhasya, mukha-padma vinihsrita (Bhagvat Gita Mahatmya 4)

Translation: Because Bhagavad-gita is spoken by the Supreme Personality of Godhead, one need not read any other Vedic literature. One need only attentively and regularly hear and read Bhagavad-gita. In the present age, people are so absorbed in mundane activities that it is not possible for them to read all the Vedic literatures. But this is not necessary. This one book, Bhagavad-gita, will suffice, because it is the essence of all Vedic literatures and especially because it is spoken by the Supreme Personality of Godhead.

Gita is the lord himself.

The words which come from Radha and Krsna's mouth are Krsna and Radha only. They are Sachidananda.

Like that this water is also Sachidanand.

This Kunda reminds us of that pastime which occurred here. This Dhama is filled with wonderful pastimes.

Next we will go to Sanket Dham. Where Radha and Krsna would meet.

When Krsna was a small child that time Vatsalya rasa was predominant. Then on Diwali day, Krsna and his family shifted to Chattikara. That place was filled with Sakhya rasa. Rawal gaon vasis go to Basanti.

Krsna reaches Nandagram and Radharani to Barsana and then begins Madhurya lila.

At Sanket, Krsna and Radha decide by gestures where to meet.

Madhyan lila takes place at Radhakunda. And other lilas take place in forests. There are not only 12 forests but there are forests in forests.

So where to meet is decided at Sanket by gestures.

On the way to Nandagaon is Uddhav kyari. Here Gopis meet Uddhava. There Gopis sang their Bramar geet.

And when Akrur had come to take Krsna and Balaram, Gopis tried

to stop. Gopis shouted as Akrur, who named you Akrur you are very Krur. You are taking away our life, our Prannath. Akrur took away Krsna and Balaram and Gopis just stood there crying and crying and fell down.

Caitanya Mahaprabhu had come to Nandagram and asked, Is there any darsana on the top of the hill. The hill in Nandagaon is Shiva. Hill in Barsana is Brahma.

Govardhan is Krsna or Vishnu. So Brahma, Vishnu and Mahesh are staying in Vraja.

There is pavan sarovar, Krsna Balaram temple in Nandagaon, Krsna stays here and Radharani stays at Barsana.

Krsna has walked in this place where we are. This is all causeless mercy of Caitanya Mahaprabhu and Srila Prabhupada.

It's mercy that we are here in Dham in Kartik Masa and doing Parikrama.

Thank u to the team of Parikrama –

Radharaman Maharaja, Bhadra prabhu, Istadev prabhu, Brajabhumi prabhu.

By their efforts Parikrama is going on smoothly. We should thank them also.

Material world is full of duhkha

Material world is full of duhkha

Venue: Los Angeles, USA

Dated: July 3rd 2004

om namo bhagavate vasudevaya

Reading from Srimad-Bhagavatam canto 3, chapter 29, text number 3.

**virago yena puruso
bhagavan sarvato bhavet
acakṣva jīva-lokasya
vividha mama saṁsṛtiḥ**

TRANSLATION :

Devahuti continued: My dear Lord, please also describe in detail, both for me and for people in general, the continual process of birth and death, for by hearing of such calamities we may become detached from the activities of this material world.

PURPORT:

In this verse the word saṁsṛtiḥ is very important. Sreyah-sṛti means the prosperous path of advancement towards the Supreme Personality of Godhead, and saṁsṛti means the continued journey on the path of birth and death towards the darkest region of material existence. People who have no knowledge of this material world, God and their actual intimate relationship with Him are actually going to the darkest region of material existence in the name of progress in the material advancement of civilization. To enter the darkest region of material existence means to enter into a species of life other than the human species. Ignorant men do not know that after this life they are completely under the grip of material nature and will be offered a life which may not be very congenial. How a living entity gets different kinds of bodies will be explained in the next chapter. This continual change of bodies in birth and death is called saṁsāra. Devahuti requests her glorious son, Kapila Muni, to explain about this continued journey to impress upon the conditioned souls that they are undergoing a path of degradation by not understanding the path of bhakti-

yoga, devotional service.

**virago yena puruso
bhagavan sarvato bhavet
acaksva jiva-lokasya
vividha mama samsrtih**

Translation : Devahuti continued: My dear Lord, please also describe in detail, both for me and for people in general, the continual process of birth and death, for by hearing of such calamities we may become detached from the activities of this material world.

Nice verse, all the verses are nice. Everything nice only is part of Bhagavatam. Devahuti is addressing her son, she doesn't say my dear son tata or, she is addressing Him as Bhagavan, this word Bhagavan is addressed in this statement. Which doesn't come in the beginning of this sentence could be anywhere. It is not Bhagavaan, Bhagavaan is Bhagavan, but when you want to address Bhagavaan you say Bhagavan that's the difference. The bhavaan and bhavan some words like that. So someone said Bhagavaan, she thought it was not written correctly. But it is correct Bhagavan is Oh my dear Lord! She is interested not selfish, you could see she wants to know what is good, not just for herself but also good for everybody.

Mama and jiva-lokasya, something that is good for myself and all the living entities. Samsritih everyone is under going through a repetition of birth and death. So that is mama samsrtih or jiva-lokasya samsrtih, my suffering and suffering of all the living entities this samsrti going round and round and vividha, varieties many form its related birth and death and then related or in between birth and death there are varieties of kinds of sufferings vividha.

I would like to know have one could develop detachment – virag. Virag from this samsrti detach from this samsriti. yena

purusa again r for all the purushas, purush here is not Supreme Personality of Godhead. We are human being condition souls, purushah trying to enjoy. Purusha means enjoyer. So human beings are also addressed here as purusha because that's the position they take in this world purusha-enjoyer. They forget that they are prakrities and they take the position of purusha so they are yena purusha, viragah.

So that all the condition souls develop virag not rag, rag-virag. rag means attachment virag means just opposite of rag is virag. Sarvato bhavet, and this detachment of everybody under all circumstances. Sarvato Sarvatra and sarvato, everywhere and for everyone. So that is the enquiry by Devahuti. Srila Prabhupada is pointing out samsrti. So Srila Prabhupada, Sreyah-srti, Sreya means that is something beneficial for the welfare of the person that is called Sreya, sreyah-srti.

na ca sreya 'nupasyami hatva sva-janam ahave (BG 1.31)

Arjun says that in first chapter of Bhagavat-gita, 'Oh! I don't see any good coming out of this hatva I kill svajanam, my own people ahave in this battle. I don't see any sreyah, sreya na anupasyami, na anupasyami I do not see any good coming out of this. Some preyas may come out of this, sreyas and preyas we talk of this sreyas and preyas. Maybe something sreyas oh Lord maybe I am talking that I will get the kingdom I will get some immediate benefits maybe there some sreyas maybe there but I don't see any sreyas in this.

Everybody is into what? Into preyas. Just do it, the latest mantra around the world. Meaning don't even think just go for it. You feel good ok if you feel good then just do it. So as soon as you begin thinking like Arjun is thinking he wants to think. He is a member of a civilised society. She wants to think in long terms. Not what I get now and that's all that I care about what I get out of this now. And then what happens later on no one wants to think about it. So these are the two

paths. So samsrti has been mentioned in here and Srila Prabhupada is mentioning Sreyah-srti, She would like to know by hearing such calamities that samsrti, we may become detached from this activities of this material world. And then Kapil dev is going to talk of the samsrti, the suffering of birth and death especially the suffering of the condition soul within the womb of the mother it is to follow. Just go on hearing and one day you will get there soon one of these days you will get there its coming. And it's real scary if you really read that chapter you will just be by yourself and read through the explanation what the living entity is going through in the womb of the mother. The hairs would stand on end. Upon the request acaksva-please explain please describe the samsrti.

And Kapil dev is really the naked face of the material existence. No sugaring of the pill, the pill as it is without sugar, the pill as it is present in the next chapter. What living entity has to go through the suffering in the womb of the mother?

**punarapi jananam punarapi maranam punarapi janani jatare
sayanam**

iha samsaare khalu dusthare krupayaa pare pahi murare

This is a prayer Shankaracharya considered it very intelligent prayer. And he is approaching Murari, o Murari oh Lord, you are killer of the Mura demon he was such a powerful demon and you killed him you are known as Murari. What about killing, kill my birth, kill my death, kill my disease otherwise no what good is your name Murari. You are known as Murari so please kill.

**punarapi jananam punarapi maranam punarapi janani jatare
sayanam**

Janani the mother jatare in the womb sayanam sleeping. The germs and worms do they allow you to sleep in there? No. Is

there light,? No night lamp there. So only darkness, you can't even stretch your hands and legs like a little rainbow. And so many descriptions are there.

janani jatara sayanam iha samsaare khalu dusthare

This samsara is very very difficult, oh murari kripaya, kindly do something help me out of this. Very intelligent prayer. We don't even know what to pray for, these acharays are teaching us how to pray and what to pray for.

Devahuti is teaching us what to ask for. So Lord is right there, He could give her the whole universe. Anything you like He is proprietor. But all that she is asking is get me out of here. Don't give me anything from this world; I just want to be out of this world. See the difference.

shunyayitam jagat sarvam govinda-virahena me

Without Govind there is nothing. Shunyayitam shunya means zero. The universe is also round right? Universe is Brahmanda, egg like shape, round. So it is like a shunya. You make a sign of zero and sign of universe they are both round. Caitanya Mahaprabhu said this whole universe is like a big zero. Shunyayitam whole universe is filled with so many many things, it is just shunya. Just zero just empty there is nothing. Where is Govinda?

Shunyayitam jagat sarvam govind virahena me

So that is the point of Devahuti. Please explain the samsrtih, drill this get this into our head, we are sick headed please get this in there. So that we understand once and for all suffering that is there so that we'll develop virag. We will develop detachment and we will go for the devotional service which she has asked for in previous two verses.

Verse number 1 and 2 she is interested in devotional service. So how does one get to the devotional service? First comes the

detachment. First thing first and then you go for devotional service. Of course you can start devotional service from day one you come to Hare Krishna, we are full of attachment but we chant

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

Not that you become completely free and detached and then you touch the bead bag and chant Hare Krishna. This devotional service is so powerful that it is the beginning and the end, whole. The means and the goals same time. Sometimes the detachment is means and then Bhakti is the goal. And jnana is means and bhakti is a goal, bhakti is a complete thing. So this is lesson number one that everyone needs to learn in this material world. This is not a place for enjoyment. This is not a place for enjoyment; ok you could enjoy but be ready to suffer.

You are welcome to the club, you could enjoy but just be ready to suffer. And this is what no one wants to do. Everyone wants to only enjoy and not suffer, and that is just not possible in this world. You always get two things, two sides of a coin, you can't have just one side of a coin, coin means two sides. And this world means dvandva, dvandva – two.

Dvandvatitovimatsarah, that's the goal. Dvandva tito, you go beyond these two things, everything has a counterpart man, and woman, black and? And like this there is a big big list, is entrap has a big big list you think we are exhausted? Nothing more can be said? And on that list is a happiness and distress. You are locals, foreigner this is a day time and soon there will be night. Theist – atheist like that goes on and on on.

So there is so much duality here. Two things you can't just get one. So juts be ready for the other one also. It was

Buddha dev Lord Buddha, his father would never let his children or son Siddharth his prior earlier name was Siddharth, he wouldn't let Siddharth the young prince to go away from the palace always within the compound of the palace. He was growing and he was young man already and father would not let him go.

Because father's idea was if my son steps outside the palace compound or takes a little tour and goes around he will come across some of suffering he will see suffering and he did not want his son to know that suffering exist. But the son was very very anxious Siddharth was anxious and then father said ok here is the chariot and charioteer and take a look. Have samsara darshan. So he went on the tour of samsara darshan.

Seeing looking at the world and he comes across, someone is trying to cross the road oh! Help help help help. And he had not only two legs but Siddharth thought he was having third leg, he had a stick, so what you call stick, walking stick, cane. He had a cane bigger one and he was not straight but little bend down, like a rainbow. He was rainbow in the womb and again he is getting ready. He under some rehearsal, before you go into the womb you had to you can't even stand straight or sleep straight you have to be in that form right little bend one. So towards the end of this life again bending is done so that it becomes little easier in the womb yeah so some rehearsal or some practice for previous some experience is there you being bend.

So why is this person not standing straight was Siddharth's question. Oh he can't he is old man now so he has a third leg. Why is he struggling? oh he cannot see he is asking for help. Person falls down he is getting up trying to cross the road such a struggle just to go 15 feet across. He is struggling he is old man the charioteer is explaining that Siddharth had no experience of this before. Oh what do you mean old man? Does everyone become old? Of course. And what about me? No problem surely so journey continues chuk chuk chuk chuk chariot goes.

And then he sees someone on footpath and he has leprosy and the flies all around, he is suffering like anything. Oh what is wrong with this one? He is sick he is diseased. Does everyone gets sick and diseased? Sure and what about me? Sure no problem. And journey continues the horses are going. And then they see a procession there. Everyone is walking but one person is having nice time. He is lying flat on a stretcher kind of situation and four persons are carrying him. They are singing, rama nama sat hai, rama nama sat hai Now they are remembering the name of Lord is reality name of Rama is the truth. Person is at the cremation this person is being taken to the cremation ground. Oh! Why is everyone else walking and why is that person not walking? Enquiry made by Siddharth. He cannot walk he is dead. So where are they taking him? To the cremation ground. And what will they do? They will burn him. Will he come back? No. Does this also happen to everybody? For sure. And to me? No problem. You are one the list.

So that was it the Siddharth said I have seen the world enough. Enough is enough please take my chariot back to the palace. And that night

when everyone was fast asleep, he never slept that night. What he had experienced during this samsara darsana tour that was on his mind. Oh! one day I am going to be old, one day I will also be sick not just once but again and again and one day they will be carrying me like that and I will not come back to the palace. So I want some way out of this. I want to end all this. So in the middle of the night he took off. Goes to Gaya sits under a tree and he is meditating. Result was enlightenment he becomes enlightened he is Buddha. Buddha comes from buddhi the intelligence. So he becomes enlightened because of this virag, virag mentioned here and he saw the suffering all around and he wanted to find solution to this problem. No patch up work some permanent solution. And that has been taught by yet another incarnation of the Lord that's Buddha dev. That part is the virag part.

So Devahuti is interested in knowing please explain for my benefit and for everyone's benefit this samsrtih, so much suffering is here. And by hearing this she is expecting that there will be, yena purusho virago, all the conditioned souls would become t detachment. They will give up this idea of trying to enjoy. So Krishna in Bhagvat- gita also,

**“ye hi samsparsa-ja bhoga dukkha-yonaya eva te
ady-antavantah kaunteya na tesu ramate budhah” (BG 5.22)**

An intelligent person will not indulge in something which has beginning and end. Ady-antavat infact this verse is also defining who is intelligent person? Which country is intelligent country? Or intelligent society. This is how you define, judge and come to conclusion, is this country ? is this individual? is this society intelligent one?

So Krishna says ady-antavantah na tesu ramate

One who doesn't go for this business, adi-anta, beginning and end. Tesuna ramate budhah, budha the intelligent person does not go for something which has beginning and coming to an end. And there is always beginning and end to the 'ye hi samsparsa-ja bhoga'. Materials advancement and civilisation is all about 'ye hi samsparsa-ja bhoga' our senses are brought in contact with sense objects. So samsparsa-ja contact of our senses with sense objects and nice contact samsparsa and Krishna says samsparsa-ja – this contact senses coming in the contact of sense object gives birth to ja means birth janma, samsparsa-ja it gives birth to what? Bhoga, the enjoyment.

When the sense is coming in contact with sense object that is bhoga. But Krishna of course is the most intelligent personality He says, dukkha-yonaya eva te Something that becomes the cause of your enjoyment, that gained you happiness that exact thing will become cause of your dukkha. Bhoga that is enjoyment dukkha that is suffering. Yoni means source yoni, yonaya many causes. But corresponding though something that

gave you suffering, this is what Krishna's point is, something that gave you bhoga that will turn into roga, disease or suffering.

'ye hi samsarsa-ja bhoga duhkha-yanaya eva te'

Then He concludes ady-antavantaḥ this beginning and end, na tesu ramate budhah, the intelligent person will not go for this. So this so called modern civilisation is total failure in understanding this simple point. That something which gives you happiness will give you suffering. Do you want suffering? No. then don't go for bhoga.

Don't want suffering don't go for enjoyment. But if you want to enjoy be prepared to suffer. So Krishna Consciousness bhakti yoga that is what she is interested to know what is bhakti yoga please explain bhakti yoga? So one transcends goes beyond this happiness and distress, birth and death and all that. So this is the Krishna Consciousness those who have not understood this Krishna Conscious principle, God conscious principle they are in ignorance and they will suffer.

And Srila Prabhupada was fully aware of this samsrtiḥ, he had also seen the naked face of this material existence he had full realisation. So being in Vṛndavan he was only thinking, people are suffering people are suffering all over so he couldn't just sit back and relax and enjoy being on the bank of Jamuna. He leaves Vṛndavan goes straight to the capital of this age of Kali the New York. And showers few bombs there of

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

And hands out some invitations and he is conducting his twice a week discourses and he is inviting them please come take part. And he is explaining what Devahuti is interested in and for jiva loka for everyone's benefit. So Srila Prabhupada explained this science of bhakti yoga. And he wanted many more to join him in this endeavour, in India he was attempting to

increase expand his numbers. Those who had so many children he would approach, give me one son, no one gave all were attached. Then he comes to the West to America. We also wanted to probably join Prabhupada but our parents wouldn't let us do so, biggest stumbling block in India to join were the parents. When I joined my mother was going to give up her life. I received a telegram.

But as he came over to the West the children here that was culture good luck they didn't had to consult their parents. They were on their own but they had gone, they had come to some extent this virag some detachment. Cause of suffering is people around in this country, hell with this hell with that looking for some alternatives of course they found drug as the alternative. The drugs were bringing them higher and lower and higher and lower. Then Prabhupada said ok I have a drug that only keeps you higher you stay high forever you like that? Again, dvandva is

there duality, they wish to stay high but be prepared to go low. You go high you go low you go higher you go lower you go highest and you go lowest and no more going up then you stay there stay low.

Prabhupada said I have a drug you can stay high forever. There are so many joined and then everything started and that was all going on in New York only. Then there were invitations from the West-coast. First flight Prabhupada took was from New York to San Francisco that was first flight of his life flying in an aeroplane he had not flown before. And that's when he was seeing out of his window and all the building looked like match boxes one on top of the other. When he got down he saw matchbox. Then gradually things expanded so Montreal was the third New York San Francisco Montreal, Montreal was the third. Where does Los Angeles fit in? It was fourth in the row.

Prabhupada makes this as his western headquarters. Los Angeles as his Western headquarter for his international society for Krishna consciousness. Spends months years setting standards

training his followers aspiring them to go all over US and starting more centres. And then three grihasthas were chosen to go to Europe, to London.

Grihastha Prabhupada says what the gaudiya sanyasis couldn't do my grihastha disciples will do now. He was proud of his grihastha disciples so they did it.

So London, Europe was opened up and then gradually other places and via Japan he had come to Kolkata in late 70's. He had gone one time in middle he was not well and but as soon as he was better he returned but

everyone was thinking this is it Prabhupada won't return. That was his

67 th year, so he went in 67 then he went in 70 end of 70's.

Lord Vishnu Praises Lord Siva

Lord Vishnu Praises Lord Siva

Venue: Mayapur

Dated: April 5, 2018

Sri Suka Uvaca
evam bhagavata rajan
srivatsankena sat-krtah
amantrya tam parikramya
saganah svalayam yayau (SB 8.12.41)

TRANSLATION

Sukadeva Gosvami said: O King, having thus been praised by the Supreme Personality, who bears the mark of Srivatsa on His chest, Lord Siva circumambulated Him. Then, after taking permission from Him, Lord Siva returned to his abode, Kailasa,

along with his associates.

PURPORT

Srila Visvanatha Cakravart? Thakura remarks that when Lord Siva was offering obeisance's unto Lord Vishnu, Lord Vishnu arose and embraced him. Therefore, word srivatsankena is used here. The mark of Srivats adorns the chest of lord Vishnu, and therefore when lord Vishnu embraced lord Siva while being circumambulated, the Srivats mark touched lord Siva's bosom.

Have you seen a photograph, a picture of Vishnu and Siva embracing? Then someone should paint the picture. I am sure it exists somewhere. Lord Shri Ram embracing Hanuman is there. You have seen? When Shri Ram appreciated and was very grateful for what Hanuman had done for him, for Shri Ram. And Ram had given a deep embrace to Hanuman. Well done, well done Hanuman. And lord praised Hanuman. Hari Hari. Hanuman was held in a deep embrace by Shri Ram and here Lord Siva has been held in a deep embrace by Vishnu. This is giving an idea may be Oh! When that day could be mine? It is a very high idea or but that's possible and that happens. Lord does embrace his devotees. He praises them, appreciates them and is grateful also for what they always keep doing for Him. And then occasionally He embraces them. And when that happens, Oh! That's it. Could anyone ask for anything more than that?

tuka mane aadi, na urechi vegadi

Tukaram Maharaj, Saint Tukaram from Maharashtra, he said this. Tuka mane aadi Lord embraces His devotees. na urechi vegadi, then there is nothing remaining to be asked for, to be achieved, to be attained. King Prataprudra also, received such benediction of embrace of Shri Krishna Chaitanya Mahaprabhu. Has Chaitanya Mahaprabhu praised him what for he was?

tava kathamrtam tapta jivanam kavibhiriditam kalmasapaham

He was reciting. He was asked to recite 'Gopi geet' and as

Shri Krishna Caitanya Mahaprabhu kept hearing and hearing, are you hearing? Some of you or one of you was not hearing. Gopis had said then King Prataprudra had recited, repeated,

bhuvi grnanti ye bhuri-da janah

Those who recite this Gopi geet, recite Krishna katha, recite, propagate, and make it available everywhere, bhuri dajanah. They are magnanimous people, most magnanimous. So said King Prataprudra which was said by gopis, when Caitanya Mahaprabhu heard this, oh you are that Bhurida. You are the one giving charity of this kathamrit, gopi geetamrit to me. You are magnanimous. And lord was feeling very grateful for having received this gift, charity of Gopi geet recitation. As he said and Mahaprabhu was lying down and King Prataprudra was also massaging the lotus feet of the Lord. Lord gradually started getting up. While getting up He said to Prataprudra I could have given you a big reward, big gift in return for what you have given to me but you know I am just sannyasi, renounced. I don't have anything, I am empty pocket. I don't have even pocket. I don't have even kurta with a pocket, what could I give you? But if you don't mind, could you please accept my embrace instead of all other kinds of possible rewards? And saying so Mahaprabhu took lead in approaching King Prataprudra and He grabbed him and held him in a deep embrace. That could be the best reward for all that devotee does for Krishna, finally, he could be held in deep embrace of the Lord. So that has happened here, I mean these are rare occurrences.

sa mahatma su-durlabhah (BG 7.19)

He is mahatma, such a vaishnava is very rare. And Lord is happy with, oh he passed the test. Sat-krtah, Lord applauded him, Lord applauded, praised Siva. So what kind of Lord applauded Siva?

bhagavata srivatsankena

That kind of Lord, first of all He is mentioned as a bhagavata, Bhagavan is going to be, He is appreciating. He is praising and He is going to be embracing. Bhagavata, what kind of Bhagavan? Srivatsankena, Srivatsa-one of the opulences mentioned here is vatsanka. On His breast, on His chest, He is eternally holding onto Laxmi. He is Laxmidhar. He is Giridhar, He is Murlidhar. So many kinds of dhar, holders. And He is holding Laxmi on His chest. And He is not a holder of just one Laxmi, laxmi sahasra sata sambhrama sevyamanam Of serving, the millions of, I mean this is Krishna. Here is Visnu dealing with Siva here. But He is also originally Krishna. In Vrindavan, He is Krishna. In Vaikunth, He is Narayan or Visnu. And in Kailash, He is Siva. In Mahesh dhama, He is Sadashiv. Siva is also somebody, not like one amongst us here. We are just tiny living entities, but Siva is not a jiva. Siva is Hari har. He is Hari and also he is har. And he is dealing with Visnu, here Hari har. So bhagavata srivatsankena, Lord has been glorified or described or introduced as Bhagavan with opulence's and one opulence mentioned aisvaryasya samagrasya, this is first one.

aisvaryasya samagrasya viryasya yasasah sriyah (Visnu Purana 6.5.47)

Like that goes on. So, the wealth, how wealthy He is? Samagra, samagra means everything that exists is His. You cannot compare. Could Lord's wealth be compared with yours or with Tata's or Rockefeller, could be compare? No. You cannot compare. Nothing belongs to Tata, Ambani or Rockefeller or George. He was also wealthy. Nothing, they own nothing. So it can't compare. Oh this much is my wealth and. Lord has more, you can't say that. You are zero, you are nothing. And that's the beginning, that's the realization. Lord is to be realized like that.

bhoktaram yajna-tapasam sarva-loka- mahesvaram

Srivatsankena that Lord, sat krtah- is praising. He has

praised Siva and Vishwanath Chakravarty Thakur is a one who is reading in between lines and inside story, is revealed onto him. Sukhdev Goswami is not specifying but Vishwanath Chakravarty Thakur is concluding Srivatsankena, reason by Srivats is mentioned this is they must have embraced and that Srivats touched Lord Siva as they embraced each other. There is a touch. It's kind of complete praise, right? From a distance, oh you are there and one who is praising is here and he is saying something on the microphone. That's nice, that's nice praise but finally shake hand and then finally embrace that praise is complete praise. The whole hearted praise. Samagra-complete praise with no reservation or not holding back. Lord is praising and to the extent of embracing Siva.

amantrya tam parikramya

And then Lord Siva has, lila has come to an end. Pastime is getting over here. He had come all the way, all the way. svalayam yayau- so where he has come from his aalay, from his abode, with some purpose in mind. He wanted to take darshan of, such darshan he never had. Lord as a woman, Lord looking like a woman. And there are womanly forms. Radha, gopis and women are there. Those are shaktis.

In shakti and shaktiman, Lord is shaktiman but here shaktiman has assumed the woman form. There are not shakti's, shaktiman has become woman. And He had bewildered those asuras. He had to deal with asuras. Hari Hari.

So Lord's purpose of becoming woman, taking a form of woman also over once the nectar was handed over to the Demigods. Lord had wound up His pastime and the form. He was a regular Bhagavan again. But then comes the Siva, he was curious. Oh! I missed it. I missed it. My dear Lord, please just once, just once. And okay have it. And then get darshan, Lord has become woman.

So, tam parikramya. So Siva is taking permission to go. Okay

permission given, you may go. So he is before going he is doing parikrama of the Lord.

parikramya saganah svalayam yayau

And along with as a whole entourage they had come with Siva. He is never alone. Uma Parvati is also had come and the bhuta's, the pishacha's and they were all around. They never leave him alone. So saganah-with all of them. Svalayam yayau-He is alay. Siva's alay is mentioned Kailash here.

devi mahesh hari dham suteshu suteshu

This is devi dhama. And above this devi dham, above the brahmanda is Mahesh dhama. And then Hari dhama. Then Sri Ram or Ayodhya dhama. Then Dwarkadhish dhama. Then Mathuradhish dhama. Then Krishna dhama, Golok dhama. Of course, Dwarka and Mathura are the part of Golok.

So, Mahesh dhama is also abode of Siva and half of Mahesh dhama is Vaikuntha. It is like Vaikuntha. It is part of Vaikuntha. The lower half of Mahesh dhama is part of this devi dham. And Lord Siva is Sadashiv in that Vaikuntha part of Mahesh dham and he is Kalbhairav, and he is Rudra and there is a time for destruction. Siva takes his Rudra form and begins

playing dim dim dim dim dim damroo he plays holding his trishul in other hand and begins his tandav nritya. Agitating, activating the modes of nature. Especially ignorance and this is all doing with empowerment of Lord Anantshesh whom he always worships and then destruction is on. So Siva is Harihar, he is Hari in that half of the Mahesh dham which is part of Vaikuntha. He is Hari and down there is Har. Siva is quiet a mysterious personality of godhead.

ksiram yatha dadhi vikara-visesa- yogat (Brahma-samhita 5.45)

**What is ksiram? Ksira-chor Gopinath, milk. Dadhi is dahi,
mishti dahi.**

So milk becomes dahi, yogurt, and that yogurt is Siva. Ksiram is Hari and dahi, the yogurt is Siva. sanjayate na hi tatah prthag asti hetoh Brahma is giving us this understanding. Siva tattva he is described in Brahma samhita.

sanjayate na hi tatah prthag asti hetoh

So Visnu is the cause and Siva is effect. Now the milk is cause and yogurt is effect. The effect or the yogurt is not different but also not the same. Yogurt is not different from the source or the cause and it is also not similar. So Siva is not different but not same. So that Harihar, Harihar ki jai. So even he was bewildered when Lord is becoming woman, very powerful effect. Most powerful woman and he has not become some living entity woman. Some living entity has accepted woman form. Lord has his Visnu tattva and he has assumed the form of a woman. So I was going to say you could imagine. We can't even imagine the power, how much power of that womanly form.

balam me pasya mayayah stri-mayya jayino disam (SB 3.31.38)

Kapil Muni is talking to His mother. Just see just see, balam me pasya mayaya, just look at the balam, the power of the maya. In what form? stri mayya. In the stri form. In the woman form, just see the balam. The power of Me or the Lord's power has been invested in that form bewildering power. Power to bewilder.

So what to speak about Lord, living entity woman could not exhibit so much power. Jayino disam, some emperor he has just now returned conquering the three worlds. And now he is back home, back in the palace. The Kapil Muni is describing talking to his mother that he is back home.

bhruvi-jrmbhena kevalam

As a woman, what does She do? Moves Her eyebrows. Oh that's

it. What happens next? Immediately he falls, the emperor, the conqueror of all directions. Haribol, king aa rahe hai. Now the king is here, emperor is here. But as soon as he is back in the palace in association of the woman, she moves her eyebrows and he falls at her feet. Begins licking her feet. Just see the power of My maya, but it is My maya that has to be powerful. If it was of your maya, my maya might not be so powerful but it is My maya. Lord's maya has the way powerful.

balam me pasya mayayah

Just see, so, what Kapil Dev said about the power of my maya in the form of a woman? This is the exhibition or illustration. Okay prove it, you just said balam me pasya mayaya, my maya is very powerful in the form of a woman. Is there any example, any illustration? Okay. Here is,

mam maya, duratyaya

My maya is very very difficult, insurmountable to transcend, to get out of the clutches of this maya.

So the demonstration of that power of maya in form of a woman is here. Mohini murti, Lord who is Mohan, Manmohan or Madanmohan. Mohan means the attractor. That Madan has become personified in the form of the Lord as a woman here. Mohini, that Mohan has become Mohini Himself. Mohini murti, that Mohan, the bewildering energy and the power has become murti. Taken a form personified in the form of this Mohini murti. And Lord is trying out; I mean He did not pick one of us to exhibit the extent of His power. He has picked up Siva, yet another powerful personality. For us, not much power you could be just brushed aside and you are gone, finished, lost. But, lord Siva has been picked up. You are going to try My maya, show My maya to you. Lord Siva has, he has some desires. Lord is behind all these. In heart of Siva, there is a desire Oh, I would like to see, I would like to take darshan, some inspiration.

**divya jnana hrīde prakashito
divya jnanaof course there was other kind of jnana.
aham sarvasya prabhavo mattah sarvam pravartate
iti matva bhajante mam budha bhava-samanvitah (BG 10.8)**

I am seated in the heart of everybody and from Me comes knowledge or ignorance also. So Siva has been inspired like that. He comes down. And there is a whole lila, pastime. Like one Lord is dealing with other Lord. There are two Lords. They both are Lords. Well one Lord is incomplete Lord or he is half Lord and half not Lord. He is a Harihar. One is full-fledged Hari, other one is Harihar. And Lord full on exhibition of his power as a woman that bewildering energy and that energy has done its job. And Siva has gone, is bewildered and has lost his intelligence. He could not discriminate any more. And this is what happened. This is a beginning.

**dhyayato visayanpumsah sangastesupajayate
sangat samjayate kamah kamatkrodho bhijayate.
krodhadbhavati sammohah sammohatsmritivibhramah
smritibhramsad buddhinaso buddhi nasat pranasyati (BG 2.62-63)**

So this is one after the other, one after the other, one after the other. If we don't check dhyayato, contemplation. If we don't check their contemplation on the sense objects then sangah, the association to attachment. From attachment comes lust and if lust is not fulfilled then what happens? kamat krodhobhijayate. One becomes angry, krodhadbhavati sammohah. And when person is taken over by anger which comes from passion.

Kama esa krodha esa rajo-guna- samudbhavah (BG 3.37)

From the passion comes kama and krodha. Lust and anger are Prabhupada says as Mr. Anger and Mr. Lust. They are brothers or the followers of each other. kamat krodhobhijayate. So passion, person in full of passion,

kamat krodhobhijayate krodhad bhavati sammohah

When person is krodha, full of anger cannot think straight, is bewildered buddhinaso then one completely loses his intelligence. And when intelligence is lost which is also compared to the driver.

yantra rudhani mayaya

All these connections are there. We are sitting in yantra. The body is yantra and who is a driver in this yantra in this machine? Intelligence. And the horses of the senses the mind is he rein and the soul is a passenger and who is a driver? Intelligence is a driver. And the driver is a drunkard and then what happens? It is going to be off the cliff into the ditch of the bridge, into the gutter. Buddhi nasat, cannot think anymore. Lost the control, when one loses the control over his machine, over his wanderings? When intelligence is lost. Anyway, so that did happen. Siva lost his intelligence. He was bewildered and started running after, after that woman. And Lord is running earlier on. Lord is taking a tour He is going by brahmachari ashrams. Remembered? These ashrams, the sage ashram, the brahmin ashram. Now bringing to their attention, just see, just see, and just see. Just see the power of My maya to begin with and even Siva like personalities could be bewildered then what to speak of you? And

to the extent that Siva passes semen and that he has come to kind of senses pacified.

Prabhupada is commenting in one of the purports when that happens, person begins thinking. And Oh! What happened? Just now what happened? What was happened? So Siva by God's grace, Krishna's grace has quickly come to conclusion. And I was wondering if this pastime had not taken place and Siva had not passed semen then what about the gold and silver? From the semen that Siva passed that created all gold mines everywhere and silver mines. They are caused by the semen of Siva. So who knows so many different things that Lord is accomplishing by performance of this pastime. Also the production of gold and

silver which is caused by this pastime. If that pastime had not taken place, oh! No gold no silver, no valuable elements. But that also bewildering also.

Hiranyakashipu, right? They like Hiranya they like gold and they like kashipu means soft bed. This gold produced from this act, which was a lusty act. Full of lust, gold produced and that gold continuous to bewilder that glitter of that gold. Its origin in this sinful act, sinful thought, ending up passing semen. So as he has come to senses.

**api cet su-duracaro
bhajate mam ananya-bhak
sadhur eva sa mantavyah
samyag vyavasito hi sah**

That also things comes into the picture here. Although the act was abominable, he immediately came to the senses and has situated himself.

swarupen na vyavasthithi,

His swarupa as Siva, sadhur eva sa mantavyah, that person should be accepted as sadhu. And Lord has accepted him as sadhu.

vaishnavanam yatha shambhu,

That leader of vaishnavas is involved with this pastime. Lord has used him. But immediately he has reinstated himself into his position. And he has come to his senses, so Lord is appreciating this. Okay some kind of fall he had or about to happen but he got his act together. Quickly, he got his act together. He was not fallen forever or for a longer time. Also proving that Lord Visnu or Krishna are Achyuta and everyone else is chyuta. Including Siva could be, he could fall. Lord Krishna and all His different incarnations well some of them gunavatar ae there they are not infallible. They are fallible. They could fall. And he is an example.

Now Brahma running after his daughter that's a fall. This never happens to the Lord. Lord never falls down. Maintains His position but others could fall down and here,

yashantam na sura asura saganah, devaya tasmayi namah

I offer my obeisance's unto the Supreme Lord whose end is not understood by sura, suraganaha. Suras, the demigods and asuras, demons they do not understand. So that also we could understand here. How Siva doesn't sometimes understand or he misunderstands or Brahma misunderstands. Indra misunderstands Lord or doesn't completely understand the Lord. Now what does speak about asuras. Asuras, they don't understand extent of the Lord.

And then Lord has, Lord Visnu has praised Siva and also given benediction. Okay, enough is enough. You tried, right? You wanted to see, yes? You wanted to see my woman form. Did you see? How was it? Did you learn some lessons? I think you did. Good boy, now I bless you, Lord has just now said I bless you.

seyam guna-mayi maya na tvam abhibhavisyati (SB 8.12.40)

From hence forward, this will not happen to you again. I bless you. You have learnt your lesson. So, Lord has blessed, empowered Siva, praised and embraced him. Siva is taking permission, does circumambulation and mounts his nandi. I am sure; he is not walking back to his abode. He is riding on the back of nandi, the bull. It was slow, slow but steady. And he has taken everyone along with him. Returned to his abode, leaving his pastime behind as a history. As a major event, universal and important. And lessons to be learned hence it has been included in the Bhagavatam for us to study. Study this case. Different cases to study, this case should be studied by vaishnavas or aspiring vaishnavas, sadhakas and learned something. Come to conclusions, the power of maya never be curious to know about maya. Oh! I would like to see. Could I see? Could I see? Could I see? And insisting and

insisting. Okay, go ahead. Don't touch, don't touch, and don't touch the fire. But child is insisting. Okay, go ahead and he is burnt. Now, okay now you know.
Hari haribol.

Damodhar lila and killing of vatsasura

Damodhar lila and killing of vatsasura

Dated : July 2004 (Bhagvat Saptah-Day one)

Hare Krsna!

Thank you for coming in this endeavor of worshipping Bhagavatam. We took Bhagavatam on the procession today. When we want to glorify someone, the players also do, when someone wins the match, they lift him, really give him lift. So we lifted Bhagavatam to worship Bhagavatam. Of course we were chanting Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare! We glorified that Bhagavatam. Bhagavatam is incarnation of Krsna. There are many forms, that is one form which stands before us. Bhagavatam is also the Lord, Lord's pastimes are also the Lord, non different than Lord. His dham is Bhagavat svaroop, non different. Sva, His own rupa, another form of the Lord.

Everyone runs to see Rukmini Dwarakadhish. I don't want to minimize the importance of running to Rukmini Dvarakadhish, and seeing them, but Prabhupada did emphasize hearing. Unless you hear you will not understand or really see. That's why Bhakti Siddhant Saraswati Thakur one time asked one of his followers, who had left the dharma sabha where Bhagavat

discourse was on and he went away and returned. 'Where did you go?' 'I went for darshan', he thought my spiritual master will be pleased to hear such reply. Instead he asked, 'so how was your eye exercise? You went, you opened your eyes and closed them many times. So how was your eye exercise? I was here teaching technique or science of how to see Krsna, with the help of Bhagavatam, Bhagavad Gita and you ran away in middle to see.' So this way our previous acaryas and certainly Srila Prabhupada has emphasized hearing process.

That's certainly number one business, nitya siddha krsna prema sadhya kabu naya sravanadi suddha citte karah uday We all have love for the Lord. It is not something to be purchased from the market near by. It is in there, it is part of you. So how to get it out? How to manifest it? Sravanadi suddha citte karah uday, sravan, then citta shuddha, consciousness is pure then Krsna prema uday, manifest naturally. So Srila Prabhupada certainly wanted us to distribute his books. He also wanted us to read them, not only read them but study them. Many of us read but not everyone studies Prabhupada's books. Anyway we will attempt to study Bhagavatam, contemplating on Bhagavatam. This is very very favorable time, nice time. Any time is good, shubhasya shighram. If it's a good think. Do it when? Tomorrow? No. this evening? No. Do it now. When there is the best thing to do then you don't have to check our watch, one day, no. but there are certain times certainly beneficial. We get more benefit out of those times. And this is that time. Staring from today is also Caturmasya, right? Today marks beginning of Caturmasya. What is business of Caturmasya? Eat less, circular was distributed, don't eat salt, sweet voice. So minimizing, cutting down eating sleeping etc and maximize certainly hearing and we would like to do that. Today also guru pornima, it's guru day, also Brhaspati var (wednesday).

We don't do this as a money making thing. That is why Prabhupada was against this 'saptah business'. Yeah this has become a business. Contract has to be sign. How many lacks?

They are not shy about this. And some other reasons why Prabhupada was against this reciting for 7 days, but he was not against reciting Bhagavatam. It's popular thing and few extra people do come in the name of Bhagavata katha. So we could take advantage of that trend that tradition. And don't do this this and this while studying Bhagavatam or reciting Bhagavatam.

So last time we did childhood pastimes of Krsna, Krsna in Gokula, circumstances before His birth, Bhumi-devi crying and demigods go to Brahma, and Brahma said, 'let's go to Supreme Personality of Godhead' and Lord heard the prayers. Prabhupada said 'wireless communication', from the beach of Svetadvipa Brahma communicated. He was on the beach and Lord was in Sveta ocean. Sveta means white, why white? Because there is milk all around, Lord in the middle. And He said, 'ok, sure, you go ahead, you Demigods you take birth'.

So they took birth and then Lord also took birth. And then He was taken across through Jamuna to Gokula and baby girl back to Mathura and an attempt to killing and that did not work out and more pastimes. Krsna was 6 days old and what happened? Putana! And she was killed, then name giving ceremony was there, Gargacarya came. Krsna Balarama's names, privately in a goshala, no big affair. He did not want; otherwise news will easily reach Kamsa and then more trouble. Why invite trouble. Then more pastimes and Krsna as child eating dirt; 'open your mouth.' What was inside? Whole universe was inside. 'Oh you heard that I ate dirt. Ok you may see inside. There was so much dirt, whole universe, it is made of dirt. I took few pinches. Please look inside. Not only dirt, there was water, fire, air and ether and earthly planet was there. Bharat varsa, New Delhi Agra highway road and Bhaktivedanta Swami Road and Jamuna and there is Gokula too and as Yasoda looked more closely, there was Yasoda inside chastising Krsna.

Wonderful Krsna! But He was thief also. Nice child but stealing. So, so many complaints; everyday complaint box would

get full. Yasoda said 'you have to prove.' Then attempts were made to catch Krsna, red handed or white handed? Butter in hand then hand becomes white. White handed. Bluish hand covered with white butter. So many attempts were made to catch hold of Krsna. One lady was successful. And her name was Prabhavati. She caught hold. She thought she caught hold of Him and dragged Him. As she got closer, she started yelling, 'Yasoda please come, I caught hold of your son look.' And she enters Nanda bhavan. Yasoda comes running. This lady's face was covered like this.

(Guru maharaj shows with action, Vrajvasi ladies cover their face with sari) Brajavasi ladies! With one hand she was dragging Krsna. She said 'look, here he is.' And Yasoda went close, 'remove your veil please'. And when she really looked there was no Krsna, there was son of Prabhavati. You could imagine the embarrassment of Prabhavati. She was thinking, I am the one, I will get the special reward. I will be in the front pages of Mathura newspaper, 'thief was caught by Prabhavati'. But instead her son was there. Then she rushed out of Nanda bhavan back to her home. On the way to home there was Krsna waiting for her. He said, 'Ok, next time you try this, I will become your husband.'

How could Krsna be a thief? Who is a thief? We are. Everything belongs to Him. So that is just pleasure pastime. Not for His pleasure but everyone was highly pleasing with Krsna's stealing butter. Ladies got up early morning. Why would they get up early morning? If Krsna comes to steal and butter is not ready, He will go disappointed. Keep all ready, just in case thief comes to steal. So there was competition for getting up early in Vrindavan to prepare butter. So many pastimes stealing butter related. And everyone just loved this Krsna, the butter thief.

One day stealing took place in Yasoda's own home. Krsna was hungry and then Yasoda runs to kitchen to take care of milk dropping the hungry child middle of, He was drinking the

breast milk. She just threw Him on floor and ran to the kitchen. Krsna was very angry. He did not like this and He became so angry that His lips were trembling with anger and He broke that pot in which Yasoda was churning butter that morning. And He was hungry so He did stealing. Yasoda came. He was watching. He thought He was smart. He was seeing this way and that way. But Yasoda was smarter. She came from behind. Krsna still noticed and not only she was coming, she had a stick. And He jumped down and ran. And attempts were made to catch hold of Him.

Yasoda is well built and Krsna is little. He is running and she is running behind Him. It took a while to catch hold of Him. Even yogis can not catch, but Yasoda caught and trying to bind Him. Not Him only but also the mortar. Why mortar? Because mortar also has to be punished. What is mortar's fault? Mortar helped Krsna to climb up and reach butter. So one who helps stealing, he also gets punished. So Krsna and the mortar both are getting punished. She trying to tie and 'two inches short' story and finally it worked out.

And He wanted to do some more naughty things. He crawled as mother Yasoda was busy in some other activity. Behind at the backyard two trees were waiting from a long time. Yamalarjuna trees, they were cursed and blessed at the same time. So now was a blessing time. Otherwise also these trees had good time. They were with Krsna, seeing Krsna in court yard of Nanda maharaj. That's not the curse. Would you like to be tree in the court yard of Nanda maharaj, anyone here? Many hands are there. Anything in Vrindavan, anybody. And so Krsna uprooted those two giant trees. They crashed and there was dust storm. Everyone came running. 'What happened?'

Yamalarjuna trees were liberated. They were sons of Kubera. And they were trying to untie the knots. 'May I help you'? These two demigods asked, seeing Krsna in awkward condition, 'May I help you?' Krsna's response was, 'thank you for the offer but this knot has been tied by my mother. Only someone

with equal amount of affection could untie this knot. This is knot of affection, my mother's affection for me. You won't be able to do untie this.' So they had circumambulated Krsna and went happily. So right in there in the middle of this story, Sukadeva Gosvami describes another pastime just in two verses, beautiful. One lady she comes with big basket of fruits. And 'please buy fruits. I have this fruit, that fruit. Kela lelo, amruda lelo, buy gvava, by chikoo.' And she is going around and around more to Nanda bhavan than any other place. Because this fruit vendors, they come with intension of hoping to get glance of Krsna, to meet Krsna. The selling business is just secondary thing. Primary goal is how to get to meet Him, see Him. So for sure, Krsna heard, 'take fruits, buy fruits' and Krsna, 'oh fruits,' was excited and hurriedly ran out of the door of Nanda bhavan.

Sukadeva Gosvami describes, Krsna who is sarva phal pradah, the Personality Of Godhead who gives fruits to everybody, fruits of their labor to everybody, every time, that Personality is now in need of fruits. He is giving fruit to everybody but now He becomes phalarthi, He likes to get a fruit for Himself. Those were not the time for dollar, rupees and currencies. Those were time of barter system. So Krsna caught hold with both hands, full of grains. Lady is now comfortably sited. Potential buyer is there. Krsna is coming with His small, baby steps, taking longer, and that is fine with her. She wants Krsna as long as possible in her site, vision. So she could take darshan. What fun is it if He ran out and ran in with fruits? No, she wanted it, 'take your time baby'. He is coming and He is trying to hold those grains tight. Tighter as He holds, they are spilling more, they are losing the grip. First of all how small fist, just a little child, how many grains could He hold. And by the time He reached, He had hardly anything there. But she took it and she is returning now.

He has been described as Acyuta, means what? Infalliable, but

the grains are falling from His hands. He is Acyuta but grain is cyuta. He can not even hold dhanya (grains). So He is loosing grains. So she accepted those few left over grains and in exchange she is giving fruits to the beautiful darling of Yasoda, and as she is looking at Him, fully focused on the beauty of the Lord, beautiful moon like face, blooming lotus like face. And while doing so she lost the track, how many fruits she is handing out. She also wanted to stay longer and she knew as soon as she stops He will turn around and go away. What good is that? She is trying to keep Him longer. So in the process she emptied her whole basket.

And He is also looking for more fruits. You have some more you know. We hear sometimes, when you give, He takes note of that and what you haven't given, Krsna notice that. He tries to go deeper into the person. 'Hey that's moha, you know.' So Krsna knows what he has kept. Krsna would like everything. So this is what this lady has done. She has given everything. But is she the loser? Look at her basket. It is getting full of jewels, diamonds and rubies.

Sukadeva gosvami, middle of all this lila, he has talked of this pastimes and then Krsna was rescued, Nanda maharaj came at the site, and picked up baby and was delighted to know if the baby is safe. He started to pray to the Lord for protection of the child.

And following that there was big ista-gosti held in Gokula dham. All the leading citizens gather together. They wanted to review all situations and come to some conclusion. Is there some way out? Elderly persons, in the forest, there are 12 forests in Vrindavan and Gokula is Brihad vana, big vana, Brihad Bhagavatam like that. So in Brhad vana, Gokula, all the elderly persons after experiencing the recent disasters, terrorist attack; Nanda maharaj and others have gathered. And in that assembly there is Upananda, who is eldest brother of Nanda maharaj.

There are five brothers. Nanda maharaj is number three, Upananda is number two. So Upananda is there in the assembly and he is well known for, first of all he is superior, he surpasses everybody in two things. First of all in age he is eldest member present and in jnana, experience also he is most experienced. That's not always the case, right. You may be oldest but you may be.. Hiranyakashipu was very old but so far jnana is concerned he was just a baby. And Prahlad maharaj was older in jnana, and his father was older in age. But Upananda was older in age and in jnana, experience. He was also known for, someone who is always concerned, care for Balarama and Krsna.

So what he had been doing, he had been travelling all over Brajamandal. He had been thinking that we have to leave this Gokula. We have to get out of here to a safer location. No one appointed him but because of his concern for Krsna and Balarama and other residents of Gokula also, he had been doing this research. And travelling and travelling and he had just now returned from his travel, and he is proposing, 'you know we have to leave this place. We care for all residents of Gokula, and for everyone's benefit, especially for the benefit of Krsna and Balarama we have to leave this place. And it is seen that target of these attacks are children and specially Krsna and Balaram.'

And he is reminding everyone 'do you not remember, that Krsna was only 6 days old, Putana appeared. Luckily Krsna managed. Then Krsna was 3 months old, then Sakatasura, he just kicked the cart, flying and broken into pieces, but attempt was there, trying to kill this child. Then he was 100 days old, 3 months old and Trinavarta came, took the baby in sky. Of course baby did not mind. He was enjoying seeing whole Braja, great opportunity to fly in the sky, free. And Krsna became heavier and heavier and He killed the demon. And before us this ghastly disaster you could see, the trees uprooted and Acyuta, Lord Narayan is protecting our children but how long,

you know. One of these days, who knows? So far so good, protected, but we can't take risk. We have to go, take everything with us, all the residents, all the cows, all the basic needs. We have to leave this place.'

'Where to go? What are you talking about? Do you any concrete proposal?' 'Yes yes I have been travelling through out Brajamandal and I have found a place. Place called Vrndavan. Let's go to Vrndavan.' Are you ready? (Hari bol!) Then what about katha? You have taken sankalpa. We are in Vrndavan! As we listen to katha of Krsna and Vrndavan, we are in Vrndavan. We are with Krsna, trying to become part of Krsna's pastimes, witness those pastimes through the eyes of the Bhagavatam.

Bhagavatam has two pages. See through one page with this eye and another page with another eye and there is window through which you could see things, sastra chaksusa.

'And that Vrndavan is very appropriate, suitable place for cows.' Always the concern is cows. 'For the cows very good place and for us also.' And especially he is mentioning, 'there is one mountain called Govardhan. There is lots of grass and creepers and lakes, everything is there. Beautiful place I have come across. And we should go there right away.' Now he made this presentation, proposal in front of residents of Gokula and he says, 'if you like we will go. If you think its good place then we go.' What do you think what was the response of the residents? Jay Jay they said sadhu sadhu, speaking sanskrit now. Forgot english! Yes that's what they said, 'sadhu sadhu, wonderful. Yes let us go to Vrndavan.' And they got ready to go to Vrndavan. They have long way to go. Residents of Vrndavan are also singing on the way.

So everything is ready to go. Everything is getting loaded into bullock carts. Every family has at least one bullock cart or more. So many cows and so many bulls. And that's the mode of transportation. Krsna had never gone, His travels were limited to Brhad vana, more into Gokula, into the town, around

the bank of Jamuna. This was the first time He was going on very long travel. Going to another country. 'Mummy mummy where are we going?' 'We are going to Vrndavan.' 'Vrndavan!! Why Vrndavan?' 'You know there are big big playgrounds, you can play there.' 'Hey!!' Krsna started jumping in the cart. So there are so many carts. Cart after cart after cart. Carts were mainly for elderly folks, old people and children and ladies were in the carts. Everyone else were walking. And Cows were all the way in front. And priests were chanting the prayers. And they also have weapons for protection of cows. Cows have been described repeatedly 'the wealth', go-dhan of Vraja. So they used to protect them. So they are going. They left Gokula. There is no one in Gokula. They all left. Ghost town! And they went in northerly direction.

There mention of this special cart where is Krsna, Balarama and Yasoda and Rohini, four of them in one cart. We also hear that, everyone would like to have his cart next to this cart and Krsna makes them experience. Everyone was thinking, 'my cart is next to Krsna's cart. Everyone else's cart behind or ahead, my cart is just next to Krsna's.' Krsna is expanding, His cart has been expanded, He had expanded. So because it was getting late, sunset time, they camp at the bank of Jamuna. Some distance in north. Whole camping has been described. The next morning as they got up, they wanted to cross. So what they do? They tied carts, one cart to another. What is this going on? Bridge! They are walking, and crossing, many bridges like that. Other cowherd men carrying calves little baby calves on their shoulder and swimming Jamuna, going across. And as they are swimming across with the calves on their backs, who is swimming right behind you think? Mother cow! So many men are carrying the baby calves on their shoulders and they are swimming and the Cows are swimming right behind. Thousands of them are swimming across like that. Go mata ki jay! And now they all have reached Vrndavan. Vrndavan dham ki jay!

We are in Vrndavan now. There are 12 forests. All of them put together is we call Vrndavan but one of those twelve forest is also Vrndavan. Between Jamuna and Govardhana is Vrndavan forest and beyond also. So after entering Vrndavan they parked their carts in semi circular format. And made that as compound and they started residing there. Temporary housing facility and they stayed there for several years. According to Visvanath Chakravarti Thakur, Krsna stays for 3 years and 4 months in Gokula and He stays 3 years and 4 months, where they have just now come, Shakatavarta. Probably you have heard the name Chatikara. You go to Delhi Agra highway; then you take turn to go to Krsna Balaram temple, the Bhaktivedanta Marg. So at that junction, highway, you are turning left to go to Krsna Balarama temple. So that junction, there is village called Chatikara, that's where they parked their carts. Big area! So 3 years and 4 months there and finally from there they go to Nandagrama. Krsna stayed for 3 years

and 4 months in Nandagrama. And then comes Akrura to invite Krsna to Mathura. So just to give idea where is Krsna now? Where is his family? So here at this place, Krsna becomes a calf-herd boy. He was given the task of herding calves. He was little boy and He could only manage herding little calves.

**choti choti gaiya, chote chote gvala,
chotoso mero madan Gopala**

Everything is chota, Krsna chota, cow choti choti everything choto. So Krsna is very anxious to take this assignment. So with this sakhya bhava, in Gokula basically vatsalya bhava; He is spending time with Yasoda and parents and little bit sakhya, few friends. But having come to Vrndavan, now the friendship became more dominant, sakha bhava. So He has to be away from home playing with friends, so this calf herding pastime, more opportunity to be with friends and more play, to give excuse to be away from family but play with friends.

So when Krsna first time proposed, Yasoda said no no you are

going into forest? Forget it. She was not ready. Stay home. You are still tiny baby. You don't have to go to work at this age. But He was insisting and then Nanda maharaja took Krsna's side. Father and mother debating. And Krsna and Nanda maharaj won the debate. And Krsna was allowed to go out, to be cowherd boy. First day Nanda maharaj, he gathered small group of calves and he had friends. They had small group of calves also. And Nanda and Yasoda personally were accompanying Krsna and Balaram, training them, how to control the cows, how to turn them. They gave little ropes in the hands of Krsna and Balarama and little sticks. 'But don't go deep into the forest ok, come back before lunch.' 'Yes yes daddy, yes yes mummy.'

So they were proceeding towards forest and then lots of playing and then they came back. This is going on for some days and one day; once upon a time, at the bank of Jamuna, other side now, everyone is staying at western bank, and now Krsna and Balaram and others are going across Jamuna to eastern bank of Jamuna. They are herding their cows and one demon arrived on the scene. With the aim of killing Krsna and Balarama, he has come. And Krsna noticed. And this demon has come in the shape of calf. Easy right? So many calves there, one more calf. So demon thought it's easy, no one will notice me. But Krsna noticed, not only noticed, He brought in notice, 'hey Balarama, you see? What about him? That's not regular calf, strange kind of.' 'Yes yes, something we had never seen. This is extra one.'

Krsna showed him to Balarama and Krsna is moving forward then closer and closer and closer to that calf. As He got there, He caught hold of that calf's two hind legs and the tail. And then next thing He did, whirling and demon felled on top of a big tree. The demon lost his life in this process. And as he has been thrown, whirl around and thrown, this calf, it was no more calf, it was gigantic demon form. Big from and he was so heavy. That tree fell down with so many other trees. Demigods they were highly pleased, and they started showering flowers.

And all the cowherd boy friends they were kind of hiding. Krsna was handling the demon. They were not sure what could be outcome of this. So they were maintaining safer distance and watching from behind the trees. And once the demon was killed then they came forward and sadhu sadhu, well done.

Next thing they are doing is some special kind of fruit tree. So the tree fell and there are so many fruits and all the cowherd boys are running after the fruits. There is breakfast time. Someone lost life and no big deal. They just wanted to enjoy fruit. Ran for the fruits!

So like that they would have good time, herding calves and playing with friends. And another day they were all thirsty. These are two pastimes. One demon killing which was Vatsasur and there is more. There is news of Vatsa the calf. Some residents of Vrndavan, 'hey Krsna you killed the cow, you have to take bath. You have to take holy deep now for self purification; go take bath in Ganga.' So Krsna was willing but He doesn't leave Vrndavan. How does He manage? He creates Ganga from His mind. That is Manasi Ganga. When you do Brajamandal parikrama, you take darshan of Mansi Ganga. So that comes from mind of Krsna. Krsna takes bath, everyone taking bath now in Mansi Ganga. Some other pastimes also mentioned in connection of this Mansi Ganga. This is one of them.

So another day boys were thirsty. There was another demon coming. He is Bakasur, brother of Putana. Putana has been killed. Now second member of family, he has come as big duck. So they drank water and suddenly they saw big big huge size duck. So Bakasura comes with big pointed beak and catches hold of Krsna and he swallows. Where is Krsna now? He was just playing with the friends and demon came and he just swallowed Him. And cowherd boys were right there. Where is Krsna? Seeing His friends disturbed and Krsna inside the throat is becoming very very hot and very bitter also. Could you swallow something that is so hot and bitter? You will vomit. So this

demon vomits. And what came out? Krsna! Krsna held beak of this demon and Bakasur also was killed.

We are rushing because idea was to kill another demon today. Aghasur! So Putana is sister, and Bakasur and Aghasur are two brothers. So Aghasur's time for killing. Cowherd boys, as the news spread of Krsna killing another demon, residents of Vrndavan, Nanda maharaj reminded of Garga muni's prediction, 'this will happen, that will happen, but Krsna will always come victorious, always depend on Him, He will protect you.' And the way he predicted is exactly happening. They all are talking. So these topics are giving great pleasure to residents, protectors of the town, Nanda maharaj and others. This Rama Krsna katha they are absorbed, this is their life.

**mat cittah mat-gat pranah, bodhayantah parasparam
kathayantas ca mam nityam tusyanti ca ramanti ca**

Krsna says in Bhagavad Gita. Same thing; residents of Vrndavan are busy, absorbed talking about Krsna. We also wish, before we talk what we have to do? You have to hear, you have to read. Otherwise what would you talk about? Whatever you hear about, you talk about. Gramya katha! Simple thing! What goes in, input, is the output. If katha goes in, katha will come out. You will relish. We also wish to how Krsna katha is topic of devotees. Krsna is expecting that we talk about Krsna, hear about Krsna, hear more and more and then do mananam. Krsna is reminding us, 'you hear Me, hear and then come back tomorrow to hear more, but in mean time what happens? Mananam, bring those pastimes back to the mind, contemplate, relish and take them in again. Just like cows or animals they eat twice. First time they gobble up, grazing, and when they sit down, then what do they do? Chewing the chewed. They bring whole thing back into the mouth, then chewing it finer and finer and they assimilate it into the system and they get nourished.

So here we hear, gobble up in couple of hours. Then we have 22 hrs more. To do what? Bringing these pastimes back into the

mind and relish them, then they will become our property. Then we will not forget them. Bring them back again.

So the person who did this katha, I told you in beginning only, he was Gokarna. This is part of Bhagavat Mahatmya and he was reciting this Bhagavat for seven days for the benefit of his brother Dhundhakari. Dhundhakari was kind of not good fellow. His brother Gokarna showed special mercy. This person was turned into ghost in fact. Dhundhakari had no body, just subtle body. So he took shelter in bamboo which had seven knots. Otherwise the wind comes, they he will go away. It 's not heavy 100 kg body, just 50 gm body. So he took shelter of this bamboo of seven knots. So what was happening, at the end of each day, one of the knots was getting opened. And another recitation, another day, by the end of second day, one more knot was opened. Like that the end of the seventh day, that bamboo was no more and there comes out four handed beautiful person.

And mean time there was one aircraft that had come from up above, the trance airline, TWA, and landed and airhosts were signaling please come please come. He was about to got the steps and take his seat, but before they took off, this Gokarna said hey hold on. What's the matter? In audience I have so many listeners, not just one person. I was expecting you would bring big jambo jet and board everyone to take back home. But how come only one person is boarding the plain? Haridas, Visnudas, they were captain, airhosts, they said, the question was raised by Gokarna that the speaker is same, same subject matter was shared by me with everyone and they all were listening. So how come not the same fruit. How come one person become capable of going back to Vaikuntha and everyone else is staying behind? Why there is discrimination? What went wrong?

Several things were pointed out by these Haridasas. One of these is mananam, this contemplation, what had been heard. This person was thinking, contemplating, relishing, bringing

into the mind and others were not doing. This was the reason. Faith of the listener is also other factor. But main thing was pointed out, mananam. So sravanam kirtanam, and the mananam pat. So he said, 'but we have no problem. You can organize another katha and let them follow the guidelines that we have just mentioned and we will have bigger plane next time.' and that is what happened. Another katha was organized, Gokarna spoke. Everyone who was attaining that katha, 'hey mananam, hey mananam. Unless we do mananam, no going. Mananam mananam. And we need to have attention. Turn off mobile phone and children ... ' like that.

And everybody was so alert, so respectful. No offenses, attention and the result was at the end of those seven days of recitation of Bhagavatam, big jambo jet arrived. And this time Lord personally accompanied pilots and the staff. And everyone was shown the door of the aircraft, please get in please and the engine started and everyone went back to the Lord.

So the quality of hearing, contemplation, attentions, etc. kind of few things mentioned there in Srimad Bhagavat mahatmya. These things mentioned by four Kumaras, also how fund should be raised. Just like at the time of marriage you raise funds somehow. First thing mentioned by four Kumaras is fund raising and invitaion. And they have given little draft, how to invite, and what should be location, where should be katha to be conducted and which part of the year. What kind of speaker has to be vaisnava, Hari bhakta and like that it goes. The main thing is hear about subject matter. So we are trying to stick to what Sukadeva Gosvami speaks and how Prabhupada has explained that in purports, something from purports and something from previous acaryas. We are going to try to share this with you. Hare Krishna

By serving cow we will become protected

By serving cow we will become protected

Dated: 20th March 2018

One devotee walked with umbrella and was trying to hold it over me, immediately I was reminded of a tough time. When first time Krishna had to leave for cow herding then mother Yashoda approached Krishna, please take a pair of shoes. Krishna refused. No no I can't wear shoes; cows don't not have shoes, but if you insist that I should wear the shoes then bring shoes for all the cows first. Nanda Maharaj had 900 thousand cows, each cow has 4 feet, and then how many shoes are required, 36 lakh. Which Bata, Tata company will provide shoes? Mother Yashoda gave up the idea of insisting to wear the shoes. Instead atleast you take the umbrella, it is very hot out there, and again Krishna's condition was to first bring umbrella for all the cows. How many umbrellas are required? 9 lakh umbrellas are required. Krishna said cows have feet, but they don't have hand so we require someone to carry the umbrella. So 9 lakh people also walking next to the cow holding umbrella.

Mother Yashod gave up the idea, she couldn't manage 9 lakh people. During all the cow herding past times of Shri Krishna in Vrndavan He always walks bare feet behind the cows. So don't think you are the only ones going on Brajmandal parikarma without shoes, Krishna has also gone around without shoes, around Vrndavan. He has gone around without shoes without umbrella, then He did little preaching to mother Yashoda.

He said mother "dharmo rakshati rakshata" if you protect dharma then dharma will protect us. Krishna said serving cow, taking care of cow, this is our dharma. Then our own

protection is guaranteed if we take care of the cow, protect the cow so the cow. Lord Krishna not only has delivered talk discourse of this topic He has practically demonstrated throughout His lilas importance of cow and importance of serving the cow. The Cow is centre of our culture and religion. Krishna's one of principal past time is gocharan lila Cow herding, calf herding pastimes.

What does God do this question came this morning in question answer session? What does God do every day that priest the minister was not able give the answer but we know the answer is very simple. I know you also know the answer you already have the clue. So what does Krishna do every day, He is a cow herd boy He is herding cows. The Supreme personality of Godhead is master or controller of all the universe all what He does in Vrndavan is herding cows, taking care of the cows.

**namo brahmanya-devaya go-brahmana- hitaya ca
jagad-dhitaya krishnaya govindaya namo namah**

This way Krishna has established the importance of cows and brahmanas in Krishna Consciousness. We are doing puja of cows today as it was instructed by Krishna to Nanda Maharaj. Krishna said worship cows, brahmanas and Giriraj. We have done some puja of cows. Go Mata ki Jai. We should serve vaishnavas, brahmanas.

**vancha-kalpatarubhyas ca kripa-sindhubhya eva ca
patitanam pavanebhyo vaishnavebhyo namo namah.**

And then soon we will worshiping Giriraj this way Krishna's instruction is followed.
Giriraj Govardhan ki Jai.

The cows and Govardhan are very closely connected closely related. We could hear if you hear the name Go-varadhan, there is cow connection right there in the name Go-vardah. The cow become healthy because of the grass available at the Govardhan, the water, shades of the trees available at

Govardhan. The cows enjoy being around Govardhan. The cow herd boy also very happy being around cow and Govardhan. They can contemplate, meditate upon Govardhan and Krishna, cow herd boys, so that one day we also be promoted to get an assignment as cow herd boys.

Don't think I am engineer, doctor I cannot be a cow herd boy but Krishna is a cow herd boy. If you want to be doctor, engineer then continue in this world, but if you want to come back home be prepared to become a cow herd boy, herding cows taking care of cows. Anyone interested in going back home, going to Krishna going to vrndavan , then pray to this dham, pray to cow, Giriraj and you will become eligible and have adhikar of entering Krishna's past time and being a cow herd boy. Go mata ki jai.

Before you leave pay your obeisance to the cow

Yearning to hear Krishna Katha

Yearning to hear Krishna Katha

SB 11.6.48-49 at

Venue: ISKCON Chowpatty

Dated: 17 Jan 2018.

Hare Krsna! Thank you for inviting us, it's a great opportunity for us to be here at Radha Gopinath mandir ki ... Jay! Whichgot realized as per the wishes of Srila Prabhupada or we were remembering while Prabhupada was here at Bharatiya Vidyabhavan, that time he pointed out, I don't know which way, 'there should be one temple here or there will be one temple here in future'. And eventually that has happened. He wanted

one temple in Juhu, that happened and Radha Gopinatha temple is also here. World famous temple, Radha Gopianath or ISKCON Chowpatty is world famous!

Udupi Krsna temple is famous because of Srila Madhvacarya and this temple is also famous for Radhanath maharaj. He is like mathadhisha, mandiradhisha. There are unlimited glories of Radha Gopinath temple and Radhanath maharaj and all the servants of Radha Gopinath here. So to have opportunity to be here at such a world famous temple is honor. So thank you for the opportunity to be amongst you all here this morning.

This morning we did, I also was part of Srila Prabhupada's Guru puja and we had kirtan together. So we continue being together this morning as we recite Srimad Bhagavatam canto 11, chapter 6, text number 48 and 49. Only one text is on the board there. So please repeat.

**vayam tv iha maha-yoginbhramantah karma-vartmasu
tvad-vartaya tarisyamas tavakair dustaram tamah(S.B 11.6.48)**

**smarantah kirtayantas tekrtani gaditani ca
gaty-utsmiteksana-ksveliyam nr-loka-vidambanam (S.B 11.6.49)**

Translation: O greatest of mystics, although we are conditioned souls wandering on the path of fruitive work, we will certainly cross beyond the darkness of this material world simply by hearing about Your Lordship in the association of Your devotees. Thus we are always remembering and glorifying the wonderful things You do and the wonderful things You say. We ecstatically recall Your amorous pastimes with Your confidential conjugal devotees and how You boldly smile and move about while engaged in such youthful pastimes. My dear Lord, Your loving pastimes are bewilderingly similar to the activities of ordinary people within this material world.

Purport- 'In this verse Uddhava, by stating bhramantah karma-vartmasu, humbly presents himself as one of the conditioned

souls entangled in fruitive activities. Still, Uddhava is confident that he will certainly cross over the illusory energy because he is addicted to chanting and remembering the glorious activities and words of Lord Kṛṣṇa.

Similarly, Rupa Gosvami has stated:

**iha yasya harer dasyekarmana manasa gira
nikhilasv apy avasthasujivan-muktah sa ucyate**

Although one may outwardly appear to be involved in this material world, if one is always engaged, twenty-four hours a day, in the service of Lord Kṛṣṇa, then one is considered to be a liberated soul. Uddhava states here that hearing and chanting the holy name and pastimes of Kṛṣṇa is infinitely more effective than becoming a naked yogi in the forest and running the constant risk of becoming, due to lusty desires and sex indulgence, and risk of becoming naked monkey in the forest. Uddhava is begging the Lord for the mercy of His Sudarsana cakra, whose effulgence is represented by the process of remembering and chanting the pastimes of the Lord. One who absorbs himself in the incomparable bliss of thinking of the Lord's abode easily becomes free from all lamentation, illusion and fear. That is the recommendation of Sri Uddhava.'

Hari Hari!

The chapter is entitled- 'The Yadu Dynasty Retires to Prabhāsa', which is not far from Dvaraka. Uddhava is speaking; he has been speaking from some days now. As you have been doing your Nityam Bhagavata sevaya, you have been hearing Uddhava speaking. He was speaking and speaking and he has spoken this, as we have just now heard. And he is compelled to speak this particular way because he has got a clue, more than a clue that Lord would be leaving, winding up His pastimes and returning to His own abode.

Demigods initially had appealed for Lord's advent. Lord responded to their appeal and had advented and was on the

planet for past 125 years. And Lord has accomplished His purpose of the advent, 'paritranaya sadhunam' has happened, 'vinasay ca' demons have been killed. There was a big hit list that He had been working on. 'Dharma samstharpanarthaya' that also had happened. And then demigods, they were thanking the Lord for His advent and for all that He has done for the world and for the earth and they have said earlier that, You may leave my Lord now.

And then, so Uddhava has found out. He had more than a clue that Lord is leaving and he doesn't want him to be left behind. Then first thing he had said,

'sva-dhama naya mam api'

Oh! My dear Lord, please take me along with You, me too me too.

'naham tavanghri-kamalam ksanardham api kesava' (SB11.6.43)

He addressing Kesava, I cannot be away from you not even for ksanardha. For a fraction of second or a moment; I cannot be away from Your lotus feet - 'tava anghri-kamalam'. He could have said that I cannot be away from Your feet, but he also has said I cannot be away from Your lotus feet, glorified lotus feet of the Lord.

'tyaktum samutsahe natha'- I cannot tolerate that separation, being away from You. 'svadhama naya'- please bring me to Your own abode.

So this is his appeal, he has begun his appeal with that statement and he had been talking and talking and finally he has said, again he is addressing Lord as Maha-yogin. He has addressed as Kesava and now as Maha-yogin.

'vayam tvihamaha-yogin bhramantah karma-vartmasu'

In the purport it has been pointed out, clarification is needed. You interpret only when some clarification is

necessary, otherwise things are clear, then no need for interpretation. I was just hearing Prabhupada's lecture and he was making that point.

So at this point, one may wonder why Uddhava said vayam. It's not just me but vayam, but many of us or all of us, bhramantah, we are wandering or going round and round and up and down. How does that sound? And we had been wandering all over, because of karma vartmasu. We have taken the path of the karma, karma kanda. Karma kanda, jnana kanda, keval visera bhandha, big pot of poison we had been drinking.

Anyways, it is pointed out in the purport. This is humility of Uddhava. He is humbly making this statement. Or it also could be said, he is representing all of us, the people of this world.

bhramantah karma-vartmasu

So we had been wandering but there is hope for us also. Krpanah phala-hetavah, Lord is saying, they are the misers, one is krpana and other is brahmana, the miserly and the other one broad minded, refined Brahmin. They are misers, who go for phala-hetavah, and they are karmis-they perform karma and they want to enjoy fruit of their karma, fruitive workers are phala-hetavah.

karmany evadhikaras te ma phalesu

Krsna expects this to happen. Karmanyevadhikarah- yes you have right to perform karma, activity; but ma phalesu, don't touch the fruit.

**yatkarosi yad asnasi yaj juhosi dadasi yat
yat tapasyasi kaunteya tat kurusva madarpanam (BG 9.27)**

But the karmis, karma-vartmasu their hetu their intension is to enjoy the fruit. So they are described as krpanas. So those who had been wandering with this phala-hetavah,

karma-vartmasu, vartma means path, for them also there is hope. Dustaram tamah, those who are caught in the grip of the darkness, ignorance, dustaram-insurmountable, mama maya duratyaya, Lord says, Maya causes tama the darkness. So they could also be saved, those who are karma-vartmasu, following path of fruitive activities, how they could be freed from the clutches or freed from the darkness or ignorance?

tvad-vartaya tarisyamah

Tarisyamah, we could cross over this insurmountable darkness of ignorance by tvad-vartaya. Varta is news. What is the news? Ka varta? That dialogue between Yudhistira maharaj and Yaksha, many many questions were asked and Yudhistira maharaj had answered all of those questions.

atha kim ascaryam param

So what is the news? Breaking the news, lots of news of this world, which bind and throws you in the ocean of darkness. But that varta is of two kinds, maya varta and Krsna varta or Krsna katha and grama katha. Tvad-vartaya, Your varta, news about You which could be heard and relish in association of devotees, like you are doing this. Let's see how long it goes on.

tvad-varta tarisyamah tavakair

In association of pure devotes, if Your varta is heard and relished, then dustaraih tamah, we could be liberated from the darkness of ignorance.

Anyways there is more in next verse. Smarantah kirtayantah krtani gaditanica, so that varta is further unpacked or unfolded and explained, smarantah, kirtayantah te, about You. First he said tvad-varta and now he said te, about You. smarantah kirtanyantah te, it's like sravanam kirtanam vishnoh, same thing. So kirtan has happened. Kirtayantah te, smarantah te, so first we have to do kirtan,

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

You also have to hear that kirtan and who hears? Who is the hearer? Ear hears? Body is dead, ear is there, but does ear hear or someone hears? So hearer is no more there. Hearer has gone. So who is the hearer? Us! Who are we? We are spirit souls. We have to hear.

So first we say kirtan then there is sravanam and that results in smarantah. Kirtayantah te, smarantah te, and then Uddhava goes on. So hear and remember what? Krtani gaditani ca, it's ca there. Ca means and, this and that, yes this could also be applied, ca is at the end. So smarantah kirtayantah te, remembering You, hearing You, krtani gaditani ca, so hearing and remembering what? Krtani, Your activities, Your krtiya, and ca gaditani, Your words. Thus we are always remembering and glorifying the wonderful things You do, krtani and the wonderful things You say gaditani, ca.

And towards the end, well he is giving little hint about the activities- krtani, the gati- the movement of smita. He just said few words but that is the idea, Uddhava said few words, now we are focusing on just few words or we are trying to hear those few words. But what do we hear? What sense we get out of what we hear or what Uddhava says? He said something. We kind of all the way heard but what did we hear? What kind of emotions or thoughts arouses?

Krtani, the activities of the Lord, and it says, gati the movement of smita, smita is what? The smile, but he says utsmita, that we should not be missing. What kind of smita? Widely, boldly, utsmita is broadly smiling.

utsmitekasana ksveli, He is not only smiling but it's said, when Lord chews His tambulamasala, tambula pan, His lips are already reddish they become more reddish, they are reddened. And when Lord after eating His tambula, then He smiles, that

is very special smile. His beauty really comes across as He smiles.

Normally also whenever photograph has to be taken what do they say? Smile, so that they could capture real you. As soon as we smiles beauty 10 fold, 100 fold, I don't know how much when we smile our beauty, 2 fold or 3 fold 5 fold.... Lord smiles and what to speak of utsmita then His beauty is further enhanced. And that beautiful Lord eksana, that becomes His pastime in itself. Just looking at His devotee with the smile on His face, utsmita eksanaksveli, that kind of loving pastime, loving dealing.ksveli is translated as loving dealing, loving pastime. So pastime immediately becomes lovely as Lord puts on little smile, little smile on His face and glances at His devotees.

So Uddhava is talking all this. He hasn't talked much. But he has talked everything also. So that kind of Lord I am going to be missing as You leave to Your own aboard.

The day Lord left this planet, that was the beginning, tad dina, from that day onwards, kali's advent, took place. What kind of kali? Sarva sadhana badhakah. Introduction to the kali. You want to know who is Kali?Sarva sadhana badhakah, all your sadhana, badha- obstacles all the time, at every step, every day, every week, sarva sadhana badhakah, so that is dustaram tamah.

So Uddhava is already feeling separation from Lord. No no Lord I cannot be away from You. Please bring me with You. Otherwise I would miss my Lord. Utsmiteksanaksveli, the Lord who smiles among many many things, unlimited things You do. One of those good thingsYou do is also Your smile, Your smiling glance falls upon us, and that is perfection of our life. But You would be leaving. Please do not do so. You may leave but bring me with You.

So in response to this, Lord is going to say, 'well I had come

so I also have to go. One who comes, goes.' Then Lord said, ok I will stay behind, I will go and I will stay in the form of Srimad Bhagavatam. All My kathas, all My pastimes will stay behind. I appeared and performed the pastimes and those who were contemporary human beings; they are benefited by My pastimes, My presence and My pastimes. But as I leave, then what would happen that is also concern of Uddhava what about me? No no I will stay behind in the form of Bhagavatam. And then Uddhava said, Ok then I don't mind, if You stay behind in the form of Bhagavatam then I will also stay. He agreed to stay.

Like this also was said earlier, towards the end of 9th canto.

**Kalau janisyamananam duhkha shoka tamo nudam
anugrahaya bhaktanam supunyam vyatanod yasah (SB 9.24.61)**

For the benefit of the unfortunate folks of this age of kali, anugrahaya bhaktanam, Lord is going to stay behind in the form of Bhagavatam.

**yasminsat-karna piyuseyasas-tirtha-vare-sakrta
srotrsnjalir upasprsyadhunute karma-vasanam(SB 9.24.62)**

Simply by receiving the glories of the Lord through purified transcendental ears, the devotees of the Lord are immediately freed from strong material desires and engagement in fruitive activities. And people of this age of Kali would drink this piyusa, this nectar of Krsna's pastimes, dhunute, there will be cleansing done, of what? Karma-vasanam.

Uddhava had said karma vartmasu, same thing had said earlier.

karma vasanam dhunute

As one hears Srimad-bhagavatam, the pastimes of the Lord, karma vasanam, cleansing of karma vasana. As we perform the karma, some activity, activity is over but what remains behind is vasana.

‘papachi vasana nako dau dola tyahuni andhala barach mi’

Tuka mane, Tukarama maharaj said, ‘better to be blind Oh! Lord, papachi vasana, do not give me that kind of vasana, desire, the seeds, some thoughts, ideas, some concepts about seeing some sinful forms or seeing some forms which will invoke some vasana desire. Better make me blind.’

So how to become free from karma vasana, those desires, thoughts, the seeds? karna piyusa, by hearing Srimad-bhagavatam.

Jnanagni sarva karmani bhasmasat kurute tatha

Krsna also said that, jnana agni or bhakti agni, the fire could do what? This karma vartmasu or karma vasana, bhasmasat-burn to ashes.

**Srinvatam sva-kathah krsnah punya-sravana-kirtanah,
hrdyantah stho hy abhadrani vidhunoti suhrt satam (SB1.2.17)**

Bhagavatam says as soon as you hear Bhagavatam, Lord makes space, room for Him in your heart. He gets situated. Getting rid of all the dirt, everything else is out.

As we say Krsna surya sum, all those connections are there,

**Krsna surya sama, maya haya andhakara,
yahan Krsna tahan nahi mayar adhikara**

So as soon as Krsna makes His appearance in the form of His pastimes, He is there and as mentioned by Uddhava, dustaram tamah, the darkness is gone.

om ajnana timiranadhasya, jnananjana salakaya caksur unmilitam

You are blind and here comes Srila Prabhupada. Srila Prabhupada comes and he is giving all the dictation, translation and purport and as we hear, as we read what happens? jnananjan shalakaya, caksur unmilitam, our eyes are

open, jnananjan, which is expected to result in premanjan.

And once that is there then, santah sadaiva hrdayesu vilokayani, and such person will see, as he has been hearing and hearing and hearing and well lot of this. From the sound comes the form. We hear the sound and it takes shape. We hear the pastimes, and they take the shape. Krsna takes His shape and He never performs pastimes alone. Pastime means Lord and the devotees. So as we hear Krsna and the whole pastime appears before or within us. So santah sadaiva hrdayesu vilokayanti. They see the Lord within the heart.

caksudana dila yei janme janme prabhu sei

Our eyes are opened byacaryas ,of course sastras are opening, Bhagavatam is opening our eyes. Trying to open some of your eyes. They have great determination, not opening eyes. Or maybe you are seeing pastimes of the Lord in the heart, which I am not seeing. (Laughter)

nityam bhagavata sevaya bhagavati uttam sloke bhaktir bhavati naistiki

As we hear and go on hearing, nityam all the time constantly, this talk of 24 hours, purport says 24 hours we stay busy busy busy then bhaktir bhavati. In that, Prabhupada comments that way, nityam bhagavat sevaya.

‘Ok Bhagavatam, two kinds of Bhagavatam, book Bhagavat and the person Bhagavat.’ Srila Prabhupada ki Jay! You serve Bhagavatam, book Bhagavatam, hear, remember Krsna, you are reminded of Krsna and you also serve pure devotees, person Bhagavat. Prabhupada has given us lot to do. There is so much to do. There is so much to do.

So Lord did not leave, Lord stayed behind. People of age of Kali would say, Oh! what about us? We the unfortunate folks, it’s too late, Lord was here, He has gone now.’ But Lord has kindly stayed behind in the form of Bhagavatam, in the form of

His pastimes and that is also one of His forms. The lilas of the Lord is also one of the svarupa of the Lord. There are many svarupas.

kali kale nama rupe krsna avatar

But kali kale also this lila rupe krsna avatar and our acharyas have stayed busy with nama and rupa.

sri radhika madhavayorpara madhurya lila guna rupa namnam, pratiksana

As Uddhava says ksna ardham, even fraction of second I cannot stay away.

pratiksana asvadana lolupyasya vande guroh sri caranara vindam

So our acaryas representing the Lord and continue to establish dharma in this world. Yeah they stayed busy.

nana sastra vicaranaika nipunau saddharma samsthapakau,

nana sastra- big pile of sasras in the middle and they are nana sastra vicaranaika, they are discussing, debating.

radha krsna padarvinda bhajananden mattalikau

Radha Krsna bhajan ananda matta, what are you hearing? Our acaryas are busy, Radha Krsna bhajan ananda, that bhajan must be giving them ananda immediately.

‘anandi ananda gade ekade tikade chohikade, anandi ananda gade’

As soon as there is ananda, anand mattalikau, they were intoxicated, addicted to hearing and chanting and remembering.

And that is why Krsna said, My devotees, mat-cittah, their citta is in me. Tvad-vartaya, Your pastimes, mat cittah, their consciousness is glued down. Do you know glue? They can't separate it, it's glued. So mat cittah, mad-gata-pranah, and

what they did they do? Their citta, consciousness is glued to Krsna, at His lotus feet.

mat-citta mad-gata-pranah bodhayantah parasparam

They are busy, bodhayantah parasparam, each other, they are conversing, they are talking, reminding, about Me.

kathayantasca mam nityam tusyanti ca ramanti ca

Ramanti, ramaman, they are happy, happily they are wandering, residing, eating, acting. So they are hearing, chanting, happily doing all this.

This is Lord's expectation as He spoke to Arjuna, Bhagavad Gita, and this is the standard and this is standard practice on daily basis, and very spontaneously in spiritual sky. In Goloka what the devotees do? This is what they do.

bodhayantah parasparam kathayantas ca mam nityam tusyanti ca

All the residents of Goloka that's all that they do. They are always busy, talking about Krsna, lot of talk goes on. Even when they are acting,

hatha may kama and mukha mai nama, nama ya lila

All that they do is accompanied by hearing and chanting. That is why also harer namaiv kevalam, Jiva Gosvami Prabhupada says, everything that they do, Yea heaven smaranam padasevanam arcanam vandanam dasyam and sakhyam atmanivedanam. All these activities should be accompanied by or with what? sravanam kirtanam. Sravanam kirtanam has to be there. It's constant factor, with all that you do, padasevanam, and arcanam is incomplete without sravanam, cintanam.

There is no kirtan singing during arati, that is mode of ignorance. Kirtan has to be, the glories of the Lord has to be chanted. So harer namaiva kevalam. So whether Harer namaiva or Harer lila eva kevalam. Nama and Lila is there. In name it is

expected that you are remembering whole Krsna. Say Krsna, Krsna, Krsna, is anything more need to say? Having said Krsna, we have said everything that could be said. As we say Krsna, we glorify the pastimes of Lord.

Mamacittam akarsaya, our acaryas comment, when we say Hare, as we say each word, Hare, that Hare is getting our attention, some way, some special way. We say Krsna, yah karsati sa Krsna ,mama cittam akarsaya.

sva madhuryena mama cittam akarsaya

This is what we are saying also. Gopal Bhatta Gosvami maharaj, contemporary personality, contemporary of Caitanya Mahaprabhu; he is commenting on this Mahamantra and he is giving comment on each name. There are 16 names. As we say Krsna, sa madhuryena mama citta akarsaya. So when we say Krsna, we want to be attracted by madhurya of Krsna. We said Krsna, we just said, but we are wanting all madhurya, manifest in our heart, in our consciousness. We only said Krsna. Sva madhurya, there is so much madhurya, madhurya lila is there, venu madhurya is there, prema madhurya is there, rupa madhurya is there. We just said Krsna but with that saying Krsna, all these things are said or we get connected or we would like all that make appearance in our hearts, mama cittam akarsaya.

mama seva योगyam kuru

We said Krsna, another Krsna, there are 8 Krsnas, and 8 Radhas. 8 times we say Radha, 8 times we say Krsna. So mama seva योगyam kuru, Oh Krsna Oh Krsna, you are trying to get His attention, Oh Krsna. And each one of the 16 names is address. Uddhava is addressing Lord directly, they are face to face. Oh Kesava, Oh this that. So we are also addressing as we say Hare, Hare is address. We are addressing Radharani. Is She there? She must be. We are addressing so She must be existing. Hara her name, from Hara comes Hare. Hara exists otherwise where did the name Hara come from? If the God did not exist,

tarka vitarka, if God did not exist, where the name God come from? First He exists then the word God exist. God exist and then word God exists. So first Krsna exists and then His name also exists. Radha is there and then we say Hare, so that Hare and that Krsna, we are addressing. We are addressing Radha 8 times and Krsna 8 times. We are addressing, sambodhana. There is no visarga after Krsna, two dots after Krsna, because it is sambodhana. So we are addressing, so when we are addressing, are you saying something? So when we are saying Krsna, we are saying something to the Lord, we are appealing to the Lord, seva yogyam kuru, please make me eligible, competent to serve You my dear Lord. And the prayer also is that, let there be reciprocation between You and me my dear Lord. That is trying to get attention of the Lord.

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

Srimad-bhagavatam is heard then Krsna makes His appearance because He is non-different from His pastimes. So Uddhava had stayed behind, Lord had left. Then all the queens of the Lord, Lord instructed to Arjuna, you protect them you take care of them, you bring them to Hastinapur. They would be under your care. So these queens had ended up in Vrndavan. Krsna is no more on the planet, His manifest lila is no more, so while all the queens were in Vraja, they were missing Krsna. Where is Krsna? They are expecting Krsna but He is no more. His prakatalila is unmanifested. He has wound up. Prakat lila is now aprakat lila. So the queens were part of prakat lila, manifested pastimes. So they were not seeing prakat lila and they were missing Lord like anything.

To cut the long story short, it was strongly recommended that all these queens go to the banks of Kusum sarovar and perform sankirtana. To play their vinas and mrdangas and sing melodies, sankirtana, and they were told by Sandilya Rsi, that Uddhava will make his appearance and he will take care of the rest. 'You are missing right? You are wondering where is your

Lord. You want to see Him, you want to meet Him, you want to enter in His pastimes?' 'Yes yes we want to do.' 'Ok then do this.' So they all went. King Pariksit was also there. Vajranabh, king Pariksit and all the queens they go perform kirtana and in the middle of kirtan Uddhava appears. Jay Uddhava!

Where there is utsava there is Uddhava. Utsavas are represented by Uddhava. There was kirtan mahotsava. As soon as kirtan mahotsava was performed, Uddhava appeared. Then Uddhava was talking Bhagavatam, all the pastimes. He was witness; he was with the Lord all the time, so he was sharing all the pastimes with the queens and some Vrndavan pastimes. And as the queens were hearing the Bhagavatam, hearing the pastimes and this recitation of Bhagavatam went on for one month. For 30 days and 30 nights they were hearing this Bhagavat katha from Uddhava. Uddhava was the speaker. Bhagavatam is again going to make appearance through the lotus mouth of Uddhava.

Bhagavatam has stayed behind and he is going to make appearance as Uddhava speaks. As he was talking and talking the pastimes of the Lord and queens were hearing and hearing with attention and devotion and what else? They were also contemplating as they were hearing, mananam was also going on. Contemplation was going on. And that resulted in, all these queens seeing Krsna, performing all the pastimes right in front of them. And then like the first batch or some queens they got up and they started entering the respective pastimes, whichever pastime they belonged to as per their sambandha and lila and vesa and rupa. And then more and more queens were getting up and they were disappearing, they were all becoming nitya lila pravista. Jay om, this queen ki jay, and that queen ki jay!

And soon there was just Uddhava and Vajranabh, the king. And all the queens entered in the abode of the Lord, they entered in the pastimes of the Lord. They were back with the Lord through the medium. What was the medium? Bhagavatam. Recitation of Bhagavatam, hearing Bhagavatam did all the job,

nasta prayesu abhadresu. Of course we can't apply that really to the queens. But it could happen to others also if they are not siddha or liberated.

Ceto darpana marjanam or nasta prayesu abhadresu or hradyantastho hy abhadrani vidhunoti, the cleansing.

**iha yasya harer dasye karmana manasa gira
nikhilasv apy avasthasu jivanmuktah sa ucyate(NOD 1.2.187).**

In the purport of that, Rupa Gosvami has quoted, first thing become jivan mukta, you are free and you could take off anytime and you are back with the Lord. So that status, that eligibility could be attained. So that kind of visa of Goloka you could get stamped on your passport. This person will be allowed entry in Goloka. By hearing and hearing.

So sabda, anavrtti sabdat, with that ana avrutti, avrtti means repetition, ana means no, no repetition of birth and death, no more. Anavrtti sabdat, this is vedant sutra, one sutra. Repetition of birth and death is no more, ana- avrtti is possible by sabdat. sabda para brahma, sabda, words of Bhagavatam, words also the Holy name, all sabdas, all transcendental sabdas, anavrtti, they have potency. These sabdas could neutralize the bondage caused by the grama katha, varta of this world, sabda of this world, mundane sounds have bound us. The cause of bondage is this sabda, mundane words. So the way to neutralize, rectify, or get rid of bondage caused by the worldly words with the transcendental words and that is krtani, pastimes of the Lord, gaditani, the words of the Lord, that is Bhagavatam, Bhagavad Gita. And this is done and anavrtti sabdat, one could be completely freed from the bonds and becoming free from bonds is not the only goal. That could be just attaining mukti. Ok you are mukta, but not bhaktah as of yet. So one could become mukta and bhakta by nityam bhagavat sevaya, by this recitation of Bhagavatam.

So kindly Lord has stayed behind in the form of Bhagavatam and

kindly Srila Prabhupada has translated and written purports based also on the commentaries of our previous acaryas. And when Srila Prabhupada went to west, what did he carry with him? He carried sabda with him. We say that he was friendless, his friend was there, Krsna was with him. And we say oh he was penniless or he had only 40 not dollars, 40 rupees. It was equal to 8 dollars or something in those days. But he had so much wealth, that he was carried. But one sense he had only 40 rupees, but was that all he had with him? He had what? He was carrying the Holy name with him. He went to deliver the Holy name.

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare,
Hare Rama Hare Rama Rama Rama Hare Hare!**

And what else amongst many other things? He had delivered Bhagvatam which he had translated back there in Radha Damodar temple, the first canto. So the sound of Holy name, the wealth of Holy name, sound of Bhagvatam he took with him. And again we have to try to understand, Holy name is Krsna and Bhagvatam, the pastimes is Krsna Himself.

Abhinnavam, this could take life time to realize, the Holy name is Krsna. As you chant Hare Krsna Hare Krsna, we are trying to realize that this is Krsna. What I am hearing? This is Krsna. The Bhagvatama recitation, pastime, this is Krsna. And when that realization would take place that yoga has happened, yoga means link between the soul and the Supreme soul. Bhagvatam is that Supreme soul. Holy name is Super soul or Supreme soul, Lord Himself and there is a link.

We are linked, Sambanda has happened, then Abhidheya-we remain busy busy, and then there is Prayojana, Radha Gopinatha ki Jay, Prayojana, vigraha, attainment of Krsna prema, loving emotions and devotions for the Lord and not just emotion and devotion but devotional service in fact. Bhakti is not translated by Prabhupada as just devotion. Mayavadis the peace lovers only. They may translate bhakti as devotion. But

Prabhupada said, devotional service. We attain finally devotional service of Radha Gopinath, then we are fully situated.

hitva anyatha rupam svarupena vyavasthitiḥ (CCM 24.135).

Krsna has His svarupa and we also, Krsna has given us also little little rupas, svarupas. We have svarupa, so we are situated, svarupena vyavasthiti. In relationship with Bhagvatam, pastimes, relationships with Holy name, all this nama rupa guna lila dhama, they help us to revive our dormant love, loving service with the Lord and finally situate ourselves into our own svarupas.

And Krsna says,

**man-mana bhava mad bhakto madyaji mam namaskuru,
mamevaiyasi satyam te pratijane priyosi me (Bg 18.65)**

If you have done this and that, man-mana, have become My devotee, mad bhakto, and remembering Me, worshiping Me, offering obeisance's unto Me then you come back to Me. Where is that back? Back home, back to Godhead. So that person goes back to home, back to Krsna. So that is the program, the mission, the vision of this Hare Krsna movement. On behalf of Sri Krsna Caitanya Mahaprabhu, Srila Prabhupada established, founded this International Society for Krsna Consciousness. Ultimately with the aim of bringing souls back to Krsna, back to Godhead.

And Prabhupada emphasized going back to home, back to Godhead, so much so much, all the time. It was therebut others we don't hear them talking so much about it. Either they become Svarga-vasis or Brahma lean. Two popular destinations are there, they want to go to Svarga or 'jyota me jyota milado', merging into Brahman. But there is very little talk of going back to Krsna. Srila Prabhupada emphasized, popularized, insisted upon this going back. Svarga and other destinations are even far distance away, but our so called leaders, political leaders,

destination is chalo Delhi, not beyond, chalo Delhi. If you are in Gali, chalo Delhi. That is their campaign. But Prabhupada's campaign is going back to Godhead.

ami jato amachya gava, amcha rama rama gyava

Tukaram maharaj went and Prabhupada has given us everything on behalf of Caitanya Mahaprabhu . So that people of this world; again it is not, how it could be limited to Hindus only or Indians only. It couldn't be like that. The message of Gita, gaditani and krtani, the Bhagvatam ,it is for all the souls. Why would God, this is for Hindus only or Indians only. This is for all the souls, they are His souls. Wherever they are mamaivamso jiva, mama eva, not only He said mama amsa, mama eva, Mine only. Eva means He is insisting, emphasizing or eva also means full stop. There is nothing more to be said. Mama eva amsah, wherever they are, sarvasya ca aham, hrdis sannivistah, I am in the heart of all the living entities.

So this program of Hare Krsna movement is Caitanya Mahaprabhu's program, Krsna's program, Krsna's movement in fact. And now it is available, Prabhupada has kindly made it available all over, everywhere. And it is meant to reach every town and every village and sometimes in between the villages also. When we go on padayatra, sometimes devotees remember, 'hey My name would be chanted in every town, and in every village,' Caitanya Mahaprabhu predicted. But we, padayatris chant in between the villages also. So prediction is being made true by Prabhupada's strategic planning, more than true. Beyond the villages and town, in between the villages and towns, in the galis of villages.

Gehe gehe jane jane , that also was the vision of Narada muni. 'I will spread you Bhakti devi, I will propagate you in foreign lands also and jane jane, in every society, gehe gehe, in every home, I will make sure you reach every home.' So Narada muni and company, there is whole parampara. So every soul is in fact a target, every soul. Without discrimination,

Lord cannot. This is Lord's vision, Lord's thought. His heart goes to everybody and He kindly made this arrangement through International Society for Krsna Consciousness. Lord could reach far and wide through His holy name, through His books, Bhagvatam and Maha prasade Govinde, prasadam also. What not, there are so many other aspects, festivals.

sarva dharman tirskrtya puraskrtya mahotsavan

Narada muni was talking. How would you propagate bhakti everywhere, jane jane, gehe, gehe? He said sarva anya dharman tirskrtya, other dharmas, other strategies, I will kind of put them on a back burner or on the side, tiraskrtya, sarva dharman tirskrtya. Tiraskrtya, I will hate, put them aside, on back burner. Puraskrtya, I will fore front mahotsavan, through the mahotsav, utsava, Uddhava, utsava. Through the ustava, through the festivities, I will propagate you Oh Bhakti, everywhere. This is Padma Purana. Narada muni directly talking to Bhakti devi and he is talking this. Yes through the utsavas I will propagate you everywhere.

So that also we see, Prabhupada representing Narada muni. Prabhupada gave us utsavas, festivals of so many kinds, Sunday festivals and Jagannath Rathayatra mahotsav ki Jay! Yatra festivals, Janmastami festival, Gaur pornima festival, Mayapur Vrndavan festival. What other festivals? Pushya abhishek festival, this festival that festival. And the morning program, temple program is festival in itself, chanting and dancing. What is festival? If there is music dance and something feast, festival is complete. Kirtan mela like that. So through the festivals, ISKCON is full of festivals and through the festivals bhakti spreads. Krsna makes Himself available. Festival also is kirtan festival, Sravanotsav, Mayapur they have Sravanotsav, new name of none other than Sravanotsav, Kirtanotsav, kirtan mela utsav, and everyone likes utsavas. Utsav priya manavah, manavas are utsav priya. They all like utsav and we have lots of utsavas. Hari Hari!

Question by a devotee.

I have taste for hearing, but no taste for other limbs of devotional service. No taste for chanting and service. Can I be hopeful that it will develop in due course?

Answer by Maharaj- There is hope, that's what Uddhava is talking about. Vartaya tarisyamah, we will all become free from tamah, dustaram tamah. By this tvada vartaya tarisyamah, varta, the pastimes or as you say like hearing Bhagvatam, that's good fortune. Something you like and soon it is expected that you will like other things also. By hearing and hearing, you should be understanding not only lila, the pastime is Krsna, but the Holy name is also Krsna. Of course prasadam is Krsna. No one takes any lesson to realize that. As soon as you eat, any Tom Dick and Harry realizes, it's so sweet or there is sweetness. What is that due to? That is because of Krsna.

Yeah so you say you like lila but may be not other aspects. That is because your liking is still incomplete. As your liking and love would arise or increase more and more and more in other aspects of Krsna, Krsna related items, including devotional service unto Krsna would also happen. There is something shortage. Karoti nischidram anusankirtanam tava (SB 8.23.16)

Yajna is being performed, then karma and mantra tantra. And if there is some defect in mantra chanting or tantra performance of yajna or applying mantra , execution, execute that which is said in mantra or vastu, samagri , ingredients that you use in a yajna; if there is some defect in mantra or tantra or vastu, samagri , sarvam karoti nischidram. Nischidram means whatever faults, flaws or loopholes were there, karoti nishcidram. Some sanskrit word for you, chidra you know, hole. Nischidra, some flaws, some defects in mantra, recitation or this or that, all that is taken care of. You are forgiven or rectified by tava anukirtanam, by performance of kirtan, gradually all other defects or imperfections are taken care of.

And when we say kirtan, well you said you like Bhagvatam but not kirtan, something like that you said. But Bhagvatam is also kirtan and kirtan is of course kirtan. There is nama kirtan, guna kirtan, lila kirtan, like that goes on. They are all kirtan. Kirtan is kirtan, nama kirtan, rupa kirtan, lila kirtan, kirtan means kirti, His glories and in fact they cannot say, ok I like only kirtan but I don't like pastimes. What you are not realizing is the name is not different from the form, not different from pastimes, not different from qualities. They all are related, same person, if you are liking kirtan, you are also liking lilas, you are also liking guna. So whichever part or whichever door that you are entering through, keep going, you will realize as you make the progress. So at the center there is Krsna.

The unseen merciful hand of Lord Krsna

Dated: 19th June 2016

Venue: Nagpur

I was born in Aravade, a small village in the Indian state of Maharashtra that differs little from more than seven hundred thousand others in India. After I graduated from high school, my family sent me to Bombay to study chemistry in college. But my college career was not to be.

For the first time, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada was touring India with his foreign disciples. They had arrived in Bombay just before I had, and now they were going to have a pandal program (a spiritual festival) at Cross Maidan. The devotees publicized the pandal program very widely, in newspapers and on billboards. In the

advertisements, **Srila Prabhupada's disciples were described as American, Canadian, European, African, and Japanese sadhus (saintly devotees).** This was unprecedented. Previously, whenever the word sadhu had been applied to someone, it was understood that the person was Indian. There could be no other consideration. But these advertisements were talking about sadhus from all over the world. This was indeed a novelty for everyone and it especially fascinated me.

With the inquisitiveness in mind, I went to the Hare Krsna Festival, which was quite well organized. The Hare Krsna sadhus were the biggest attraction for me. I appreciated their singing, dancing, walking, and talking. In fact, I liked everything about them, and I attended the function practically every evening. I would simply watch and listen. Though I knew English, I wasn't fluent, and speaking with foreigners was too difficult for me. I purchased a few magazines and a few booklets with the little money I had.

Srila Prabhupada spoke every evening. He discussed many issues relating to Krsna consciousness and made many points. But the point that had the greatest impact on me, and which attracted me to him and his society more than anything else, was the simple point that if you serve Krsna, the Supreme Personality of Godhead, you simultaneously serve everyone and everything else. Srila Prabhupada gave the analogy of what happens when one waters a tree. Just by pouring water on the root of a tree, one automatically waters all the leaves, branches, fruits, and flowers on the tree.

Srila Prabhupada had simplified my job. "Here is my chance," I thought. I had always wanted to serve others, and thus at different stages in my life I had contemplated becoming an engineer or a doctor or a lawyer. Whenever I thought of my future, I would think of how I could serve others. Yet although throughout all these years I had mainly thought of service, I didn't know where to begin, and I had practically no resources in my possession. But now Srila Prabhupada had

cleared my path by showing the easy way of serving the whole creation through the simple medium of serving the Lord, the source of all that be. This idea greatly appealed to me.

As scheduled, the Hare Krsna Festival ended after eleven days, and everything went back to normal. I continued going to college in Bombay. I shared a room with some people from my village, whom my family had asked to keep an eye on me. Once, several years before, I had left my studies and gone to join an ashram in a town nearby my village. I had almost made it to the ashram, but **the unseen merciful hand of the Lord brought me back, so that later I could join Srila Prabhupada instead.**

After this incident, my family had anticipated my going away somewhere, sometime, and that is why they asked the villagers to watch over me. But how much could they watch me? I had gone to the Hare Krsna function practically every evening, and no one had noticed that. I would keep Hare Krsna magazines and booklets inside my big fat chemistry books and read them for hours. My roommates would marvel at how seriously I was studying chemistry. They couldn't detect that instead of absorbing myself in analyzing chemical solutions, **I was probing into the ultimate solution to the problems of life.**

Whenever my roommates went out, I would bolt the door and, with my arms raised, chant Hare Krsna and dance to my full satisfaction. Having seen the devotees chanting and dancing on stage at the festival, I was trying to imitate them. Thus, in hiding, I was following the process of Krsna consciousness: chanting, dancing, and reading over and over again the few pieces of literature I had.

I knew that the Hare Krishna devotees were living somewhere in Bombay, but after the function their small group had merged into the big city, and I was deprived of their association. One year passed. **Then, in March 1972, ISKCON organized another festival, this time at Juhu Beach.** During the course of the year, the devotees had purchased some land at Juhu, and the

function was going to be held right on their premises. Once again, advertisements appeared in the newspapers and in other media, and news of the festival reached me by the causeless mercy of the Lord. I had been waiting for this news, and I was extremely happy to receive it.

Naturally, I attended the programs. I would go long before they began, borrow books, and read them. During the chanting I would join in wholeheartedly. The foreign devotees, in Indian dhotis and kurtis, and the Indian student, in imported trousers and shirt, would dance together. Occasionally, during prasadam time, when I happened to be near the gate, the devotees would invite me to come and take prasadam with them. I was eager to observe their life closely, so I would take advantage of the opportunity and join them. They were all nice devotees. On top of that, they were all foreigners, and I was duly impressed.

A few days after the festival at Juhu ended, I sat down and composed an application for membership in ISKCON (the International Society for Krsna Consciousness). I had decided to join the devotees, and to join any organization. I addressed my application to the president of ISKCON, Bombay. I wrote that I agreed to follow the four regulative principles—no meat-eating, no intoxication, no illicit sex, and no gambling. I also stated that I liked their dazzling dratis, ecstatic kirtanas, and sumptuous prasadam. (I had picked up all these terms from their publicity handouts.) I went to a typing institute and had the application typed out. **ISKCON was an international society, so I thought everything had to be formalized and just right.**

Then I went to the Hare Krsna ashram at Juhu and asked who the president was. It wasn't difficult to get to see him. His name was Giriraja dasa. He went through my letter-application, and on the spot he accepted me and embraced me. Not only that, he welcomed me in and immediately introduced me to all the ashram inmates as a new devotee.

I quickly adjusted to my new lifestyle. I had a new home, a new uniform, new associates, a new program- almost everything was new to me. Nonetheless, I immediately embraced all of it and liked it. Although the devotees were mostly foreigners, I felt completely at home. I **was determined to make this my life's commitment.**

One week passed quickly. Then my elder brother arrived at the temple with one of my old roommates. Among the things I had left in my room was a handbill with the Hare Krsna address at Juhu on it. That's how they'd found me. It was no big surprise to them that I'd joined the devotees. They had been expecting something like this for some time, and now all they had feared had come to pass.

My brother wanted me to visit my family, especially for the sake of my mother. If I wouldn't go she might die, he said. But he assured me my family had no objection to my returning after the visit. I had always respected my brother, and here he was practically begging me to return home, saying that it was a matter of life and death for my affectionate mother and that I could return soon. Finally, I asked permission from Giriraja and left, wearing my new uniform of dhoti and kurta.

After I arrived in my village, people began saying that though I used to be such a nice boy, now something had gone wrong with me. The difference was that I was wearing a dhoti and kurta, chanting Hare Krsna, and avoiding the association of non devotees. The village people considered all these things strange and abnormal.

My father requested me not to wear my new clothes and not to put on tilaka, even though he wore clothes similar to mine and occasionally wore tilaka himself. He was a devotee of Lord Vitthala, a form of Lord Visnu, or Krsna, and devotees of Lord Vittala apply tilaka in a way similar to that of the Hare Krsna devotees. On special occasions my father would put on his tilaka, but he didn't want me to imitate him, because he

was worried about what people would think. (If such is the reaction of Indian parents, I can hardly imagine the reaction of parents of devotees in other lands).

Thus my parents tried everything in their power to dissuade me from returning to the Hare Krsna devotees. They even went to astrologers to learn some way to “cure” me or to find out how long I would continue living this “strange type of life.” They were really concerned.

More than a week passed, yet no plans were made for my return to the devotees, as per the original agreement between my brother and me. My parents kept telling me that some relative or other still had to come see me and that it wouldn't be proper for me to leave without meeting him. My family planned to enlist the relatives as agents to somehow or other take me out of this sadhu business. My parents tried everything on me, but my mind was fixed on going back to the Hare Krsna devotees.

One day I saw my sister shedding tears. When someone asked her what was wrong, she replied, “Just see how in our house all the other boys are nicely engaged in playing cards, but my brother Raghunatha isn't sitting with them.” This is the cause of her tears. She was feeling sorry that I wasn't playing cards with the other boys but was instead busy chanting the holy names of God on my beads.

When my family all realized I wouldn't give up the life I had embraced, they came up with the proposal that I could continue the life of a sadhu but that I should do it in our village. They promised to build a small temple so I could do my devotional practices there. I rejected this idea, too, however, because I wanted to associate with the devotees. There is no question of leading a spiritual life without proper association, without the association of devotees who are practicing Krsna consciousness full time. I didn't want to be just another bogus sadhu. India was already over crowded

and overburdened with them. I wanted to engage in the service of Krsna in the Hare Krsna movement. Srila Prabhupada had already cleared my path. He had given me my life's mission, and I was fully satisfied once and for all with that.

I had sold my heart to Srila Prabhupada and Lord Krsna. So, finally, my family accepted the inevitable. I returned to Bombay after about a month. Since I had stayed in my village quite a long time, I wasn't sure how Giriraja and the other devotees would react to my return. When they saw me, however, I was surprised to find myself most welcome, just as before and they were surprised to see me back in their midst. Their experience had been that many Indian devotees had come and gone, promising to return soon, but hardly any had actually returned. Thus they were surprised and pleased to see me. By the causeless mercy of my spiritual master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, and Lord Sri Krsna, the Supreme Personality of Godhead, my return to the devotees became possible.

Although it may appear that my joining ISKCON disrupted my family's life and caused a disturbance in my small village, these negative effects were only temporary. In the years since I joined ISKCON, I and many other devotees have often visited Aravade and taught the principles of Krsna consciousness, and now my family and my whole village has embraced ISKCON as a genuine religious movement. There are seven fulltime devotees from there. Also, my family and many other families in Aravade regularly chant Hare Krsna on beads. **All in all, my whole village loves the Hare Krsna movement, and there is no disruption of any kind.**

Haribol.

Today you will get Harinam which Lord brought from His dhama

Dated: 9 May 2016

Venue: Ujjain (Kumbha mela)

Occasion: Gurudev at diksha ceremony

I welcome you all to this initiation ceremony and special welcome to those who are getting initiated and rest of you can say Haribol and express your happiness. I had got message of the kumbha coordinators that more and more devotees should get initiated, so we both me and HH Bhakti Caru Maharaj thought of giving diksha here. The venue is also very special we are at bank of Sipra. This is siksha and diksha bhumi of Krsna and Balaram. But what they will achieve by taking diksha, but....

“yad yad acarati sresthas tat tad evetaro janah” (BG 3.21)

All the rishis of the world are present here today, there is also possibility that Demigod must also have come for nectar here today. On such special day diksha ceremony is taking place. You all are taking a great step today that means you want to be free from this world, you want to go back home. If you want then for you diksha will be there. So this special mercy of Lord on you.

**“Bramanada bramite koni bhagyavan jiva, guru Krishna prasad
pai bhaktilata bija”**

By Lords mercy such fortunate souls get Guru, in gita Arjuna takes shelter of Krishna and says Lord please protect me. With this bhava if a jiva goes to Guru,

“krsna se tomara krsna dite para tomara sakati achhe

ami ta' kangala 'krsna krsna' bali dhai tava pachhe pachhe"

'ami ta' kangala' – I am kangala- I am poor and you have Krishna so I am running after you. You give us Krishna the real wealth Krsna is yours. You can give Krishna. You have that power. Don't just say we need to realize it.

When the jiva goes with this bhava to Guru, Guru takes us to Lord. Lord says,

"Sarva-dharman parityajya"

Guru also says the same, surrender unto Lord whatever rules and regulations are given by Lord should be followed. Prabhupada presented to the whole world the message of Lord, so it's called *as it is*

Let the Lord say you don't say.

"sampradaya-vihina ye mantras te nisphala matah"

We can get Krsna only by getting connecting to bonafide sampradaya, so that's how the thoughts of Lord will reach us. Today some are getting harinam diksha and some Brahman diksha. We are from Brahma Madhva Gaudiya Sampradaya, so we get initiated with Hare Krsna mantra. So today officially you all are getting Harinam. You have to avoid 10 offences against holy name and follow 4 regulative principles.

After diksha you will become dharmik and you will also contribute in establishment of dharma.

The foundation of dharma are: mercy, truthfulness, austerity and cleanliness.

"daya dharma ka mula hai"

The foundation of dharma should be strong; we need to make these foundations very strong. Prabhupada also told us to follow four regulative principles. ISKCON is now 50 years old, haribol and when ISKCON was just half a year old since that time Prabhupada is telling the disciples to follow four

regulative principles.

He told this in America, where people used to eat flesh in breakfast lunch dinner Prabhupad was telling them “patram puspam phalam toyam” from today now no muttanam chikanam biryanim.

You know Jagai Madhai incident, Haridas Thakur and Nityananda Prabhu told them to take Harinam and but they were not ready. To such Jagai Madhai like people Prabhupada was training and they agreed to follow the four regulative principles.

During Nashik kumbha nectar was flowing in Godavari and there was a tea stall named chai-amrita pijiye, people were busy drinking tea. In Badrinath also there a tea stall and a board “chai ka akhari Dukan”. In Mumbai airport yesterday they offered us tea; I said no, they said atleast take coffee. They thought tea is for poor persons. So tea is also addiction.

So you all will take sankalpa to follow 4 regulative principles and chant 16 rounds. When Lord came He brought harinam for all of us and today you will get this mantra which Lord brought from His dhama.

Haribol

Let the soul sing and dance on the Supreme song, Hare Krishna...

Dated: 29th Sept 2015

Venue: Rajapur (Mayapur)

Occasion: World Holy Name Week

Mayapur dham ki jai!

So this is where all the gang of this sankirtan,

**“sankirtanaika-pitarau kamalaya-thaksau visvambharo dvija
varau**

yuga-dharma phalau vande jagat priya karo karuna avatarau”

Karuna avatara-Guar Nityananda, the founding Supreme fathers of this Hare Krishna movement, Hare Krishna sankirtan movement are Gaur Nityananda and not far from here is Srivan angan and not angam. Many of devotees say angam, angam means body. Angan means courtyard angan not anganam so Srivas angan. SriKrishna Chaitanya Mahaprabhu would chant

**“Hare krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare
Rama Rama Rama Hare Hare”**

All night long kirtan and Caitanya Mahaprabhu He would go mad, roar like a mad man also and chant and dance doing His uddanda kirtan, uddanda nrutya.

**“dhule dhule gaurachanda hari guna gai
asiya vrindavane nache gaura rai”**

He was dancing like that in Vrindavan 500 hundred year ago, Caitanya Mahaprabhu travelled to Vrindavan and he danced there also so that is ‘dhule dhule’ one kind of dance and he would do uddand nritya, He would jump high in sky and floating, trying to reach out his Lord where are you O! Lord? And he would be seeking for his Lord, he would jump. When Sachi mata had observed that kind of uddanda nritya of her Nimai dancing in Shantipur, he would jump high and fall flat on the ground so that was heart breaking experience for Sachi mata, considering that her Nimai getting hurt as he lands on the ground. She was praying to mother bhumi, mother earth that whenever my darling when he falls down in your lap. Please make sure that he was not hurt, let him experience like he is falling on bed of roses or something soft ground. So this was

going on every night, all night long chanting and dancing on and on and on for weeks and for months. Advaitacharya was not very happy that Lord was dancing with “pure” devotees, what about the others? So he was the one, Advaitacharya was the one who had prayed for the merciful descend of the Lord.

“dharmasya glanir bhavati bharata”

“There is so much decline of the religious principles my Lord this is the time you did promise or made that statement whenever there is decline in religious or of the religious principles

“sambhavami yuge yuge” – you would appear”. So advaitacharya had come some 50 years prior to advent of Gauranga as if he had come as a advance party to do all evaluation of the situation and he had come to the conclusion now only Lord can rectify the situation so he prayed and Lord had responded and Gauranga appeared. But then he was chanting and dancing with some selected few and what about the rest of world then Advaitacharya, he falls at the feet of Gauranga and says oh! Lord be merciful

“Patitpavan hetu tav avatar”

The purpose of your avatar is patit pavan, to uplift the fallen souls so please do so these are pure devotees, its fine that you chant and dance with them but what about rest? So then Gauranga Mahaprabhu continued his kirtans all over Mayapur, Navadwip. Bhaktivinod Thakur explains in his famous kirtan.

“udilo aruna puraba bhage dwija mani gora amani jage Bhakta samuha loiya sathe gela nagara braje”

So early morning the sun rose in the east. (Bell rings in the temple of Rajapur Jaggnath) O! Something is appearing Jagannath is rising appearing here Jai Jagannath Swami ki jai! Jai Jagannath! Jai Jagannath! Jai Jagannath ! Jagganath Baladev Subhadra Ki ..Jai

So gathering all his followers, devotees, Mahaprabhu was dancing all over, throughout Navadvip Mandal.

“tathai tathai bajalo khol”

“dhik tam dhik tam dhig etan kathayati satatam kirtana-stho mrdangah”

Mrdanga uvacha, mrdanga says all the time what does mrdanga says? Dhik- I condemn those folks, kirtan is going on here where I am being played, mridanga is being played and what you are doing over there? You are condemned dhik dhik, I condemn you, I condemn you, ‘etan dhigetan’- all these people are condemned because you are not present in the kirtan, mrdanga speaks like this during Chaitanya Mahaprabhu’s kirtan.

“mukunda madhava yadava hari bolena bolo re vadan bhoṛi”

So they are chanting,

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

And they are also chanting Mukunda say Mukunda Mukunda Mukunda. “bolena bolo re vadan bhoṛi” using all their strength, love their Lord with all thy strength, with all thy heart, the bible also says “love thy Lord with all thy heart, with all thy strength”. So this song of Bhaktivinod also says “bolena bolo re vadan bhoṛi” So some devotees along with their kirtan they are also doing preaching to those who were witnessing the kirtan running out of their homes to observe the kirtan. So devotees were preaching to them you also chant full hearted, full throated, heart full, throat full.. “balena bolo re vadan bhoṛi”. And what is the next part ?

“preme dhala dhala sonara anga carane nupura baje”– again dhule dhule

That golden complexion Lord, “Preme dhala dhala”- full of prem, ecstatic feeling, emotions. He is dancing with ankle

bells tinkling jingling around His ankles. Devotees must be playing mridanga very expertly, they also loving the sound of tinkling and jingling the bells also do come across. Mridanga playing was not drowning the sound of the nupur. The tinkling and jingling of the bells also were audible. Mridanga being played and those kartal and bits of all that there was also sound of jingling bells from ankles of Gauranga!

“kiba mantra dila gosai kiba tara bala japite japite mantra karila pagal”

This is another time as Sri Krishna Chaitnaya Mahaprabhu, he was maddened as he chanted rolling on the ground and this was very common thing shading tears. He would do kirtna in Jagannath Puri Jagannath puri dham ki jai !!! In front of Jagannath's cart and when He would go round and round all people all devotees are all around Him and making three circles. Nityananda Prabhu was in the first circle around Gauranga and then Srivas and then Kashishwar and others would make the second circle. King Prataparudra and others would make the third circle and he would be in the middle protected from the public or He could have His own space. Gauranga would have His own space for chanting and dancing and not getting distracted, so they would form circles. He is everywhere simultaneously he is everywhere. Not that he is here and then after some time going round and round and that time shading tears. From the Lotus eyes of Gauranga tears would flow drowning not just making people little bit wet. They would drowning in those tears, becoming all soaked in tears of Gauranga.

“Nayanam galad ashru dharya” -dhara- flow. It was coming out, the flow coming out forcefully, so it was not just dropping down but going, spreading all around and it was coming out so forcefully reaching out going for long distance so all around the tears of Gauranga!! So one time He had again approached his Guru Maharaj Ishvarpuri and he was wondering Oh! What kind of mantra “Kiba mantra dila gosai”- what kind of mantra you

have given to me? “japite japite mantra karil pagal”- by chanting or while chanting I just go mad, my body begins trembling, rolling on the ground, I become stunt ,this happens that happens, sometimes my complexion changes, Gauranga’s body changes complexion. The Golden body would turn pinkish while He was in Vrindavan golden body turned bluish black!

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

He was doing His japa, japa yoga underneath of Imali tala, Tamarind tree all from Krishna’s time, there was a tamarind tree 500 years ago and still there is tamarind tree. And after while at bank of Yamuna underneath the tree chanting His japa and while chanting He became so much Krishna conscious that He was no more Gauranga, He was not Gaursundar! But he became Shyamsundar! Body was shyamavarna.

So that also was result of His madness, ecstatic feelings. So He had inquired what kind of mantra? So much power, so much strength has invested in this mantra. This mantra just taken charge of me and makes me dance, make me mad. What kind of mantra have you given oh! Spiritual master?

“hari hari viphale janama gonainu”

And kirtan parties Chaitanya Mahaprabhu’s kirtan party, Chaitanya mahaprabhu already in Jagannath Puri and parties would go from different towns and villages to Jagannath Puri to participate in Rathayatra festival. During one such time, as devotees were arriving in Jagannath Puri and they were performing kirtan or while performing kirtan they are entering Jagannath Puri and King Prataprudra, was enquiring “who is that devotee?” Oh! That is Advaitacharya ,“ who is that one in bluish?” Oh! That is Nityananda and who is that he was enquiring and he said I have heard kirtans before, same mantra same mridanga, kartala also, but this is something different. I have never experienced this kind of kirtan, these prabhu’s

are chanting, singing, dancing what is this Kirtan? Then he was told, this is “Prem Kirtan”. So Mahaprabhu and His associates, followers they would perform **Prem Kirtan**, shuddha Naam.

Every day we chant keep doing this. This Hare Krishna Mahamantra is the Prem, the Love of God or in this name, the form of the Holy name. Sri Krishna Chaitanya Mahaprabhu delivered Krishna Prem to this world. “Krishna Prem Pradayte” He appeared to deliver Krishna prem and what is that prem?

Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare. Keep chanting!!!

So let’s chant, utter not just by the tongue, but by the soul. Let the soul sing this supreme song. We always hear encouragement chant from the heart. Because within the heart there is soul, Let the soul chant, so that kirtan was brought by Gauranga from His own abode and chanted here in Navadwip.

Going back to Godhead is the Privilege for Mankind

Hare Krishna, quite a good gathering here like **Naimisharanya**. I am seeing ocean of devotees here, I am floating in the middle of the devotees, souls all over I won’t call them bodies, all devotees all over.

Radha Vrindavan Chandra ki...Jai

My family was sad when I became bramachari, they used to make remark saying “he was a good boy now he has gone mad”. When my friend’s used to play cards I used to chant, then my sister

used to cry saying why my brother has become mad? Why he is not playing like others? Then things changed for betterment. My parents used to think I will become a modern man and I would come on motor bike and one day I arrived with bullock and padayatra and all their dreams were scattered.

By now all my three brothers and friends and villagers are getting ready to go back to God head. That was the theme I was going to speak today as its Sunday, I don't have slok today. Prabhupada wrote 8000 letters, we not even write 8 letters. One letter was written on 21st Nov 1956 New Delhi to Rajendra Prasad our President that time. And wrote many letters to other politicians. One day Prabhupada was walking doing morning walk near India gate and one disciple said to him "Prabhupada you should be president of India". And he said "I am not interested, rather I would like to become guru of president of India".

Prabhupada is writing to president of India "I have realized thoroughly that going back to God head is the privilege for mankind. He thought president would do some arrangement. The aim of life should be to make sincere efforts to go back to Godhead. Go back to God and He is calling, going back to Godhead is going back to Krsna- Rama. But human beings should make sincere efforts to back to God head but on the contrary the tendency is to go back to hell. They are sincerely preparing to go to hell. Instead arrangements should be make to send them to Godhead.

Please note this, please therefore save the citizens of India from this great fall down to hell. Believe me or not but I have got the clue of going back to Godhead after leaving this body I will be going back to God head as I leave my present material body. In order to take all my contemporary men and women back to Godhead, I have started paper back to Godhead. Please don't be amazed, what a wonderful thought this man has. Don't think I am mad man, when I say I will go back to Godhead it's quite possible for everyone and for all us. To teach us

Prabhupada writes, it's quite possible for everyone to go back. So everyone includes each one of us and all of us to go back to Godhead.

I attended the first Hare Krishna festival at Chowpatty beach. A function was held there and procession would go to cross maidan and they had advertised 'European sadhus are in town'. I was amazed, American scientists are ok, but sadhus I was amazed. So it was catching attention so I went, I heard Prabhupada talking about going back to Godhead.

In the first meeting I was introduced to this idea of going back to Godhead. And he always talked about going back to Godhead. Politicians talk about, "chalo Delhi" you are from galli they take you to Delhi that's all. When somebody dies they write svargavasi, who knows he is savrgavasi or narkavasi. I also have heard this prayer 'Mora ei abhilsa" o! tulsidev america desi dibo vasa.

Braham linatva is also goal for some. But Prabhupada is a vaisnava he wants all of us to go back to Godhead to Krishna..."golok namni nija dhamani".

Two types of kingdoms, material existence we are already here but we don't belong to this world. This is a wrong place for us.

**'Krishna bhuliya jiva bhoga vancha kare
nikata aste maya taare jhapatiya dhare'**

Bhoga vancha and immediately we are caught in that species and this species up and down and round and round. And then we become human being and that's a privilege. If you know Krishna, you get to know everything about his kingdom and the suffering you go through "padam padam yat vipadam ne tesam" this is real, no exaggeration.

**"punarapi jananam punarapi maranam punarapi jananii jathare
shayanam
iha samsaare bahudustaare kripayaa apaare paahi muraare"**

This is Sankaracharya he wrote this prayer, but "Mayavadam asatsastram" he messed with Mayavad also.

"I have gone through so much suffering so please Lord get me out of this"

Buddhadev also he wanted to have Bharat darshan, his father never wanted to let him go out he knew he will come across so many sufferings. No daddy I want to go, ok he saw a dead man, oh! What happen all are walking and one person is lying and all are carrying him? He is gone he is dead, Oh! Does everyone die? Ya!! You will also die for sure. Then he saw a man suffering from leprosy and pus oozing all over. Oh! Does everyone get sick? Will I also get sick? Yes of course you will have your turn and he saw a old man, does everyone become old? Yes and will I also become old? Yes of course. Siddhartha came back to palace and said I have seen much bring my chariot and I want to find solution to all these problems. And in middle of night he left the palace and young beautiful wife, he went to Gaya and became enlightened Buddha and that enlightenment was his way of getting solution.

Prabhupada knew who we are and where we have to finally go, Back to God head. Well I will go but I want to bring many men with me. So Prabhupada started in 1944 Back to Godhead magazine, he started many things, festivals, feasts, youth preaching. In jhasi there was advertisement in paper "youth wanted", Prabhuapda said "I will train them to propagate Krishna consciousness all over, introduce dhama all over. So Prabhupada gave us dhama and festivals. Whole world is advertising- go to tajamahal, go to Hawaii and other places and they are trying to popularise those places and bring them to those places. But Krishna bhaktas they popularise dhama, vrindavan .Krishna is wonderful, his devotees are wonderful, sweets are wonderful. Everything is wonderful. So this wonderful Krishna, wonderful devotes of Krishna, wonderful dhama and its always welcoming us to return go back there . So one who is knowledgeable will go back to Godhead.

The scientist also are coming to this conclusion “if there is matter then there must antimatter also” so what’s that antimatter, that’s spirit soul. What matters is- we are spirit souls we are not matter. Those who come to this conclusion- the most confidential matter explained in Gita – “are you here Arjuna come here, come near, oh! Dear do not fear I am here”.

**“man-mana bhava mad-bhakto mad-yaji mam namaskuru
mam evaisyasi satyam te pratijane priyo ‘si me”**

Prabhupada also said this when we went to see Prabhupada after are sanyasa ceremony, four of us sitting Prabhupada said ‘you just do these things – Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. So Lord is swearing here “satyam te” we also promise but we don’t follow...”zhoot ke alava kucha nahi kahunga”

So Arjuna says -I will follow as you say, Krishna promises you will come to me “pratijane priyo si me”

Promise is a promise gentleman’s promise and why I m doing this because you are very dear to me O! Arjuna . Why does Krishna come to this world? To bring the forgotten souls back to Godhead.

**“maya-mugdha jivera nahi svatah krishna-jnana
jivere kripaya kaila krishna veda-purana”**

So that the souls return back to him, Krishna comes here. I am fine and the world is fine I am ok but Srila Prabhupada always emphasized on going back to Godhead. What’s the purpose behind all this – Krishna wants to go back to Godhead. One Mataji was saying “I am old maharaj I want to make sure that I will go back to God head” so she also had got clue.

It’s not that only Indians are allowed to go back to Godhead- no, all are allowed . There was a time when not even a single muslim, single christian, single hindu existed there was no

discrimination there was only sanatana dharma. They were all souls this designations were not there. Kali is making this all very complex and entangling. So for all the souls globally Prabhupada made that arrangement that all go back. So Prabhupada went to New York in Jaladuta. So ISKCON is also boat collecting devotees and taking them back to Godhead. Once you see the beauty of Radha Vrindavan candra, you won't go back ...hye! Don't go to keshi ghata and if you go don't look at that blue boy and if you see that blue boy you will be mad man you will never come back...he was a good boy (laughter)

"Kamaladala jala jivan talamala" whole existence is like this hence the advice is **"bhajahu hari-pada niti re"** -be engaged in devotional service.

"samasrita ye pada-pallava-plavam mahat-padam pu?ya-yaso murare?"

bhavambudhir vatsa-padam param padam padam padam yad vipadam na tesam"

The lotus feet of the Lord are like boat and If you board the boat the material ocean will become equal to hoof print of calf then its dam easy to cross over, this was said by Brahma Ji.

Lotus feet are boat you get into the boat and reach the shore of material existence and you reach Krishna's kingdom. ISKCON temple is also boat – prasadam, kirtan, sravanam and Prabhupad is the captain of that boat, **Prabhupada ki ..jai.**

Foreign devotees sing with guitar **"we are going back to Godhead join us Prabhupada is are captain"** that was Prabhupada's mission ultimately Krishna's mission -taking all back to God head. Seeing all of you I can say Prabhupada's mission is getting accomplished. All our Aharyas are pleased seeing this and you are all linked to Paramapara family and there are 602 temples all over and then there are centres and Namahatas. So stepping In the ISKCON boat and going back to

Godhead is pleasing to Prabhupada Krishna and for all of us. So all of you spread the words around- “youth wanted” – It’s not only for old ladies but it’s for all .As souls we are all young, Prabhupada said once in a lecture there is no question of young or old, we are same age. As soul there is no old or young it’s never too late, grab the opportunity.

I asked a man what’s your name? He said I am Mr karmarkar ...kar ...mar...kar, , kar ..mar then kar. So I thought we are all kar..mar..kar. Life is tough then you die then you again take birth, life is tough and then you die..kar...mar ..kar..We have to stop this kar...mar ..kar..business. So Krishna has made that arrangement and we are on our way, forget the rest it’s all illusion. The world has created this illusion. Stop all this get out, if someone says God is not there, I don’t have to go back to Godhead, God has created such philosophy. God created such illusion.

**“avatirne guar chandre vistirne prema sagare
yena majyanti majyanti te maha anartha sagare”**

Caitanya Mahaprabhu has expanded this Krsna prema. ISKCON is also doing the same thing and “Those who do not throw themselves in this prema sagar then they will drown in mahaanartha sagare. If you try to enjoy here you will end up in sufferings. There are two sagars – Prema Sagar and Mahaanartha sagar and **those who are intelligent will always go for Gauranga...Gauranga ..Gauranga.**