

Siksastakam Seminar-Day 2

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Venue: ISKCON Mayapur

[1:48:54]

Thank you for coming again and again and again and again, four times. Then we don't have to come back again in this material existence. If we could keep coming here and understand this subject matter of Siksastaka. This is ultimate. So we just make the point that how this Siksastaka is ultimate knowledge. There is like a Vedant, end of knowledge. There is nothing beyond this Siksastaka. Everything is in there. All the elements are there.

Yesterday how we were trying to understand with the help of the commentaries of Bhaktivinoda Thakur and Srila Bhaktisiddhanta Sarasvati Thakur, the all aspects of bhakti, sadhana bhakti and bhava bhakti and prema bhakti is included in siksastaka. And sambandha, abhidheya, prayojana, this is there in siksastaka. From shraddha to prema all those different phases and stages the evolution is there as one goal. As one goes from ceto-darpana marjanam to aslisyava pada ratam pinastu mam which is the way of Lord's talking. Caitanya Mahaprabhu is talking. These are His instructions. In just few words, few mantras all that is to be known is there, in condensed form, sutra. If sutras could become unfolded or open up to us, knowledge in there is revealed unto us, then that would be perfection of our lives and in that case apurnarbhava darsanam., apurnarbhava darsanam. There is no more darsana of this world. We don't have to take anymore darsana, no more births, no more darsana of this world in the words of Kunti Maharani.

Now this is a post graduate study. The essence of all essence, sara, guhya, most confidential, at the same time because this has been very confidentially spoken by the Lord to His very pure hearted souls devotees, His close associates Ramananda

Raya, Swarupa Damodar. So we covered kind of the first verse of Siksastaka. We cannot say we have finished, it is never finished. It is just the beginning, never ending. So today we wish to cover three more verses of the siksastaka. Number two, three and four and these, all these verses are part of sadhana bhakti all the way up to the verse number five. Yesterday we were understanding that there is sadhana bhakti and also sambandha, sambandha jnana the relationship so that's our level. Our level we are sadhakas.

Let's see when we go beyond verse five what happens. Now this is our level. We are devotees following rules and regulations. This is sadhana bhakti and trying to establish our relationship with the Lord, sambandha with the Lord. While there are so many sambandha, so many relations in this world, so they all begin ofcourse with this body, thinking I am this body. So when body become the basis, instead the knowledge is the basis or books are the basis, our body becomes the basis, basics. And with that life goes on and with the body we place ourselves in this world and we think this is mine, this is me, these are my people and all these are outside people, these are some other people.

ayam nijah paroveti ganana laghuchetasam

So all the sambandha, we have different kind of sambandha jnana. Not that we don't have sambandha jnana but our sambandha jnana the knowledge of the relationships is all based on this body. So as soon as we make books as the basis or knowledge as the basis then everything changes. Then of course body doesn't exist for us. We are not the body. Body is yantra rudhani mayaya, sitting in the yantra, machine called body. So with the knowledge we understand the position of the body seeing through the eyes of Bhagavad-gita, Bhagavatam, Caitanya Caritamrita. Then we understand. So making soul as the basis, not body as the basis, so soul as the base. Then soul's relationship, that is the kind of sambandha jnana. So relationship not of the body or with the body but the

relationship of the soul with the soul, ultimately soul's relationship with the Supreme soul, so that's the sambandha jnana.

So first five verses are talking of that sambandha jnana, today's three verses also establishing that sambandha jnana and our regulated life of a devotional service. So yesterday the first verse glorified the holy name like anything. param vijayate, what kind of sankirtana?

param vijayate sri krishna sankirtanam

param vijay-Supreme victory. And then seven, seven attributes, seven qualities of that holy name, that nama sankirtan, also we heard about those seven qualities or attributes or virtues are also described as benedictions, seven benedictions.

ceto darpana marjanam bhava-maha-davagni-nirvapanam

You know yesterday we gave you hint where to stop, as am is there you stop. Sarvatma snapanam, anandambudhi vardhanam, begin counting seven and they are also described as benedictions sreya kairava chandrika vitaranam, sreyas all the benefits, short term, long term all benefits are included in this sankirtana. And then entering into the next verse

utila visada, dainya, -pade apana sloka

yahara artha suni saba yaya duhkha-soka [[CC Antya 20.15]

So as we were informing you the context of siksastaka, Caitanya Mahaprabhu personally has recited. He is reciting and also giving commentary on each verse. Mahaprabhu has His own thoughts in Caitanya Caritamrita antya lila chapter 20, the eight verses of siksastaka are not one after the other. One verse Mahaprabhu says and He talks little bit about that verse and then next siksastaka, namnamkari bahudha then He has done little asvadan, He is relishing, He is contemplating on that, that astaka that thought that vers. He is making few comments and then the next and some more comments and the next like

that. So at the end of the first astaka's comments Mahaprabhu's comment Mahaprabhu says this, lamentation and humility awoke within Sri Caitanya Mahaprabhu and He began reciting another of His own verses. By hearing the meaning of that verse one can forget all unhappiness and lamentation.

The next verse,

namnam akari bahudha nija-sarva-saktis

Is being introduced here by Caitanya Mahaprabhu and part of that introduction, Caitanya Mahaprabhu speaking and He says by hearing the meaning of that verse, meaning verse number two which we are now going to study little bit one can forget all unhappiness and lamentation. So that verse is

namnam akari bahudha nija-sarva-saktis

tatrapita niyamitah smaranena kalah

etadrsi tava krpa bhagavanmamapi

durdaivam idrsam ihajani nanuragah [[CC Antya 20.16]

Translation: My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as "Krsna" and "Govinda," by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.'

Lord has names like Krishna and Govinda and so many many unlimited names. There is one list called Vishnusahastra nama, how many names of Vishnu? Thousand names. Then there is Gopal saharsta naam also, Gopal's thousand names and Narsimha He has thousand names and Balarama has thousand names and Gauranga has thousand names, Gauranga sahastra nama and Radharani sahastra nama like that at least thousand and there is no

limit.

So each of these name as we are understanding here is like expansion of the Lord. Lord expands in the form of His holy name. Lord has invested all His potencies in His names and there are no hard and fast rules for remembering them. Caitanya Mahaprabhu is teaching, He is talking about Himself. I am so unfortunate. Lord is taking our position. He is speaking on our behalf as if we are addressing the Supreme Lord, the Lord Himself talking here in Siksastaka that is by putting those words in our mouths. I am so unfortunate that I commit offenses while chanting the holy name and therefore I do not achieve attachment for chanting.

anek-lokera vancha—aneka-prakara

krpate karila aneka-namera pracara [[CC Antya 20.17]

Translation: “Because people vary in their desires, You have distributed various holy names by Your mercy.

Different kinds of personalities, people have their different levels or evolutions of God consciousness Krishna consciousness. Hence, He has many names *anek-lokera vancha—aneka prakara*, so many desires so many people, so many levels hence so many expansions so many different names. Some are personal names, principal names like Krishna, Govinda. Some are secondary names like Ishvara or Parameshvara or Brahma or Paramatma. So all these *anek-namera pracara*, because people vary in their desires You have distributed various names by Your mercy.

khaite suite yatha tatha nama laya

kala-desa-niyama nahi, sarva siddhi haya [CC Antya 20.18]

This is Caitanya Mahaprabhu’s comment on the same verse. *khaite suite*, while you are eating, while you are sleeping, *tatha nama laya*. Chant His name, *kala-desa-niyama nahi*, *kala* the time, *desa*, the country or place, *niyam nahi*, there is no rule, no hard and fast rule *sarva siddhi haya*, just chant,

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

Just chant the holy name sarva-siddhi haya. This all perfection in chanting the holy names. These Siksastaka prayers are glorifying the holy name. And so the chanter keeps chanting the holy names with more faith and more understanding more attachment that's the idea. This is all glories or this is like the mahatmya of the holy name. Like everything has a mahatmya, dhama mahatmya, many mahatmyas. Srimad Bhagavatam mahatmaya. Mahatmya means greatness or significance what is so special about whatever then there is the mahatmya. Like the mahatmya of cocacola is also there I mean what the advertisement that goes on the television. What is it? It is mahatmya. All varieties of products are glorified in kingdom of maya, so that people will be convinced about the product. Then they would like to buy. So these different mahatmyas.

We were in Bombay some time ago and we saw mahatmya of some drink cold drink. We saw a person young man summer season and he had opened his heart, Hanuman opening his heart. What was in the heart of Hanuman when he opened? Jai Shri Ram, Sita Rama. But this young man from Mumbai Bombay as we were driving down town for preaching mission we had to see. What we could do, happened. We saw big hoarding and we saw young man and with close look what he was trying to show in his heart. There was a Limca bottle. So this is mahatmya, mahatmya of Limca bottle. You take anything and everything. They all trying to glorify maya, package maya, glorify maya while this siksastaka is, is glorifying the holy name the greatness of the holy name mahatmya of the holy name, in the words of Mahaprabhu. Anybody could glorify and I mean that glorification of the holy name throughout sastras and acaryas have glorified. But here Sri Krishna Caitanya Mahaprabhu is personally glorifying the holy name in the form of this Siksastaka.

So by hearing these glories of the holynome, param vijayate sri krisna sankirtanam, idea is one who understands the

glories significance of the holy name he would take to the chanting seriously. He would take to the chanting first of all and of course seriously or even more seriously. We may be serious but these glories as we go through they would make us even more serious, chanting, serious chanter, chanting attentively, chanting offenselessly, which is a subject matter of this verse also. Let's finish Mahaprabhu's few more comments about this verse

sarva-sakti name dila kariya vibhaga

amara durdaiva-name nahi anuraga!! [CC Antya 20.19]

Mahaprabhu says sarva-sakti name dila. Lord has invested all His energie, tatrapita, tatra arpita in that holy name. arpita He has invested nija-sarva-saktis. His whole energies He has invested. Sarva-sakti name dila amara durdaiva, but it's my great misfortune, name nahi anuraga, name nahi anuraga. I have no attraction for this nama, this chanting.

ye-rupe la-ile nama prema upajaya

tahar laksana suno svarupa-rama-raye [CC Antya 20.20]

And then now He is going to be introducing following verse. Mahaprabhu is commenting, "Oh, yes but then how could one develop attraction for the chanting? How could one develop attachment, anuraga for the chanting?" And then He would say the third verse, trinadapi sunicena He would say. So before we get to that verse we will talk little more about the second verse, namnamkari bahudha nij-sarva-saktis. So in the commentary He says that sarva-saktis, Lord has so many different saktis, vividhaiva suyate. Lord has so many varieties of saktis. He is saktimana and saktimana has sakti or sakti come from saktimana or one is full of sakti he is saktimana or He is Bhagavana.

Aisvaryasya samagrasya viryasya yasasah sriya? (Vis?u Pursna 6.5.47).

These are the six opulences of the Lord and one of them is His

virya, His prowess, His energies, His strength, He is strong, strength comes from Him.

So all those energies He has invested in the holy name. So in the commentary even the sakti of the dhama, you go to dhama and you benefitted because the sakti in the holy dhama. But the sakti in the holy dhama is also in the nama or you perform some yajnas, Rajasuya yajnas and there is some sakti, some benefit you derive by the performance of the yajna, Rajasuya yajna that sakti, that benediction also included in the holy name. Like this different saktis, the form has the sakti, form of the Lord all those saktis like a all in one, like we say two in one, three in one. Radio and what, what else also TV also, the two in one, three in one but this holy name is all in one. That is why it is said harer namaiva kevalam harer namaiva is enough. Is holy name enough? Of course. There is nothing more. It is complete.

om purnam ada purnam idam [Isopanishad Invocation]

Applying that principle, whatever comes from the Lord it is purnam. The holy name comes from the Lord as Lord's name all energy is in there and it's complete and perfect

**nama cintamaniḥ kṛṣṇas caitanya-rasa-vigrahaḥ
purnah suddho nitya-mukto abhinnaṭvan nama-naminoh [CC Madhya 17.133]**

The holy name is caitanya rasa vigraha, rasa- the juice or the mellows. Vigraha personified all the mellows are there, all the rasas are there. Caitanya is full of life. There is ecstatic not static, like this table. Table is static. Matter is static the holy name is Caitanya is full of life, lively in move, like if chanters chants and attains perfection then that caitanya inside the holy name in contact with the Lord begin shaking the body. Now this is not a genuine thing, this is demonstration like those who chant

mahaprabho kirtan-nritya-gita

romanca-kampashru-tarang-bhajo
vande guroh sri-charanaravindam

So the holy name or the soul comes in contact with the holy name and the holy name is caitanya rasa vigrah. As and the soul comes in contact with that caitanya rasa vighraha and becomes more nitya suddha eternal pure and mukta liberated. The holy name is non different from the Lord.

abhinna namo namini

abhinna not bhinna not different from Nami. Nami means whose name, nama is the name and nami is Krishna whose name is Krishna. So not two, they are one. So such holy name as soul comes in contact with such holy name then that soul begins trembling. Romanca and all the symptoms are there they will roll on the ground, laugh or sometimes cry, sometimes like a pillar stop, motionless like a pillar. All these symptoms as soul comes in contact with the Supreme soul in the form of His holy name caitanya rasa vighraha.

So all Lord's energies are in the holy name and nama reveals rupa, form of the Lord and then the relationships of the Lord and the pastimes of the Lord and abode of the Lord. All these things are further unfolded, revealed unto the chanter of the holy name. So chanter of the holy name has access to the Lord in the form of His holy name. So this,

namam akari bahudha nija-sarva-satis tatrapita

So all the energies are there niyamitah smarnena kalah, smaran, nama-smaran, smaran of what? Smaran means remembrance. There is a something called nama-smaran. There is lila smaran. There are different smarans, different things you remember in relationship with the Lord and when relationship with the holy name, it is nama-smaran.

As one does nama-smaran remembers the holy name that holy name is not very far from the holy form of the Lord. Not very far,

even to say not very far, the holy name is the form. The holy name is qualities of the Lord. Holy name is pastimes of the Lord. Holy name is dhama of the Lord. Non different, you cannot draw line, ok this is form and this is the name and this is something else this is qualities, pastime this side and abode that side. No, they are same person has different svarupa, different manifestations. So Nama prabhu, Lord appears as Nama Prabhu.

kali kale nama rupe krsna avatara

Nama is one rupa, nama is one form of the Lord. Radha Madhav that is the form of the Lord but name is form of the Lord. So nama rupe krsna avatara.

Lord appeared in the form of His holy name and He has all the energies and full of potencies, potent form and there are no hard and fast rules for chanting these holy names. Even a dog could take part Prabhupada even dog could take part in the chanting. And five hundred years ago Caitanya Mahaprabhu as He was walking through the forest of Jharkhanda which is North part. After Bengal comes the next state Jharkhanda. This is new state now few years ago one state of Bihar was divided into two. One remained as a Bihar and another state another part of Bihar became Jharkhanda.

In Caitanya Caritamrita, in Caitanya Mahaprabhu's pastime in Jharkhand forest, there was one state, one of the state of India called Jharkhanda not far. So Mahaprabhu there as He was chanting then you know that some dogs were there, tigers were there, the deer were there, the birds were there flying in the sky they all chanting and dancing in ecstasy and they were embracing each other. They gave up all their bodily concept. The deer and the tiger they were embracing each other they were kissing each other, alingan and chumban the words have been used.

So otherwise karma kanda and pancaratrici vidhi, so many rules and regulations but for chanting there is no hard and fast rule. Khaite, while eating, while sleeping. I just heard one

story, one person said, "I have no time and I am so busy so many things to do." Hare Krishna devotee said "You chant. You should chant, there is only way." "I have no time. When could I chant? Only free time I have is when I am in toilet." "Ok, no hard and fast rule, you chant there." So this person, he was chanting Rama's name in toilet and then our Hanuman, he realizes someone in the toilet chanting his Rama's, his Lord's name been chanting in the toilet. So Hanuman became very angry. He manages to slap or kick that person. "Aye! What are you doing here?" "You know what I am doing and also I am chanting." "But not here." He gave a big kick.

So then next Hanuman was massaging the body of Sri Rama and massaging feet and hands. Then he came to the backside of Rama and Hanuman noted, "Hye! What is this mark, who has done this to you, my Lord? No, no, no don't worry, forget it. Just keep massaging". "No, no, no please tell me. One who has done this I will punish him". "No, no, no". "Please tell me, please tell me". Then Rama had to tell, "You know, such and such person in Calcutta, he had no time to chant my name. So he was told there is no hard and fast rule you could chant anywhere and he was chanting. But then someone called Hanuman was not happy with this and then he did, whatever he did and you could see." And then Hanuman felt very very bad, that although Lord was pleased with that person's chanting even in the toilet Hanuman says, "Why is he not following rules and regulations why is he"? A humorous kind of pastime but the point is no hard and fast rule.

hunandhra-pulinda-pulkasa [SB 2.4.18]

From any country, kalua sudra sambhava, that is already there, everyone has gone so low in their consciousness. All become sudras but they could also chant holy name.

stri-sudra-dvijabandhunam trayi na sruti-gocara

The women, the sudras they cannot chant the Vedic mantras. But

they could chant Hare Krishna mahamantra. The holy name is for anybody, from any country, from any age, man, woman, child, rich, poor, day, night, morning, evening, inside, outside, while eating, while sleeping chant the holy name of the Lord. So all this Caitanya Mahaprabhu is talking in this verse. All this kind of discounts or licenses has been given in this age of kali to the chanter made it easy, God realization made easy, just by chanting, no hard and fast rules. But in conclusion Caitanya Mahaprabhu says, “durdaivam, I am so unfortunate that I have no anuraga, I have no attraction, I have no attachment for this chanting.

idrsham iha na jani anuragaha, najani, not taken birth na ajani, ajani na anuragaha. That attraction has not been born, It's not, it's not there for the holy name. Rupa Goswami says,

no jane janito kiyadbhir amrtaih krsneti varna-dvayi

Rupa Goswami said in this Krishna, varna dvayi- two syllables, these Krishna Krishna Krishna Krishna Krishna Krishna Krishna Krishna he there is so much nectar in this holy name, in this krsneti varna dvayi, two syllables just two letters, Krishna. So much nectar, unlimited nectar in this name Krishna. Rupa Goswami says this because his chanting is of different kind of chanting. And the mood that Mahaprabhu is exhibiting here confessing, admitting, “But I have no attraction”. Rupa Goswami has attraction, six Goswamis had attraction, Haridas Thakur had attraction. So many devotees have attraction. That Aindra prabhu has attraction for chanting the holy name. “But I have no attraction.” Durdaivam, this is my misfortune. And although it had not been mentioned in the verse the cause for not having attraction that is not stated in the verse but acaryas could read in between lines or could understand something that had not been stated.

It is to be understood, why not attraction? The obvious answer is because of my offenses. I am so unfortunate that I commit offenses while chanting the holy name therefore I did not achieve attachment for chanting. So offenses aparadha sunya

haiya laha krsna nama Bhaktivinod Thakur says, "You chant the holy name, how? aparadha sunya hoiya. You are allowed to commit offenses. How much offense you could commit? Zero. Yes, yes you could commit offenses, go ahead. How much offense? Zero.aparadha sunya, shunyawad,means no offenses. Aparadha sunya haiya laha Krsna nama, this kind of holy name as one chants,

nadiya-godrume nityananda mahajana
patiyache nama-hatta jibera karana
sraddhaban jana he sraddhaban jana he

Nadiya-godrume not far from here is dvip called Godrumdvipa and in there five hundred years ago Nityananda Mahajana, he started nama hatta what is next? Patiyache nama hatta jibera karana. Nityananda Prabhu has opened Nama hatta. What for? patiyache nama hatta jibera karana for the benefit of the people of this age of kali, Lord has opened, started this nama hatta, the market place of the holy name. So sraddhavan jana, faithful, "O!, faithful people come. Come, come chant the holy name, but how? We have to chant aparadha sunya haiya laha Krsna nama. Chant offenselessly. Then anuraga is guaranteed.

So if you have time then, then you could get into the offense topic. There is whole chapter in 'Nectar of devotion', ten offenses against the holy name, nama aparadha. And on the top of that list is vaishnava aparadha vaishnava ninda, offending vaishnavas. They are so very dear to the Lord and you offend them this way and that way. There are so many ways of offending vaishnavas. So study and understand these offenses. There is nama aparadha, there is dhama aparadha and there is seva aparadha, there is arca-vigraha, deity worship aparadha, different kinds of aparadha. And amongst them there is nama aparadha. Bhaktivinoda Thakur's Harinama Chintamani, he had devoted, dedicated one of his writing project, he wrote a scripture Harinama chintamani for understanding these ten offenses, what are the symptoms? How to understand this offense? How do I know which offense I am committing? Is it

vaishnava aparadha or is it first one or tenth one, sixth one which one am I committing and how to avoid?

But at the same time Caitanya Mahaprabhu here He is pointing out that those who wish to derive full benefit of this chanting which is full of all the energies of the Lord and one who wishes to develop anuraga for the holy name what he has to do? How should he chant and then the next verse number three,

**trnad api sunicena taror iva sahisnuna
amanina manadena kirtaniyah sada harih [CC Antya 20.21]**

So one solution that has been stated, "Oh! I am, I am an offender of the holy name". "Oh prabhu why don't you chant?" "You know my chanting is offensive. So I decided to stop chanting." That is easy way right? You know it is better not to accept spiritual master than accept and then disobey his order. "Oh, why you have no guru?" "I thought you know, I may be committing offenses, so just to avoid committing offenses I decided not to accept guru it is easy right? It is easy. Then I will not be committing any offenses. I don't chant because I am offender. No!! Your chanting is offenseless you certainly keep chanting and if your chanting is offensive do not stop chanting. Chanting and chanting the way to become free from offenses. One way is keep chanting the holy name of the Lord, kirtaniya sada hari or if we wish to keep chanting the holy name then how could we achieve that stage of chanting all the time constantly? Chanting kirtaniya sada hari, and Caitanya Mahaprabhu's formula is the four points, four elements are there. One is trinadapi sunicena. We should have read this consequently

**uttama hana apanake mane trnadhama
dui-prakare sahisnuta kare vrksasama [CC Antya 20.22]**

So uttama hana, all the devotees or some devotees may be advanced but even that advanced devotee think they have no attraction. That is also possible. I have no love for the Lord. He may be full of love but that is one kind of nature of

a devotee. Dui-prakare sahisnuta kare vrksasama. So this is understanding. The two kind of understanding that devotee is expected, to be as tolerant as the tree or even what, more tolerant, more tolerant than the tree. eva and api the two ways of this mantra taroreva sahisnuna or tarorapi sahisnuna like, like the tree, tolerant like a tree or more tolerant than a tree. The two ways that verse goes

**vrksa yena katileha kichu na bolaya
sukana maileha kare pani na magaya [CC Antya 20.23]**

So, vrksa if someone cutting the tree, this is Caitanya Mahaprabhu's statement, then it doesn't say anything. If someone is cutting the tree, tree just tolerates and may be drying up because of drought, no water, still doesn't asks for water, just keeps drying up, tolerates the hunger and thirst situation.

**yei ye magaye, tare deya apana-dhana
gharma-vrsti sahe, anera karaye raksana [CC Antya 20.24]**

So in the midst of vrsti, the torrents of rain or it is very hot sun, the tree doesn't, keep standing wherever it is. Tree doesn't ask, "Hye, get me umbrella!" A devotee is walking by the tree and it is raining. Tree doesn't say "Hye, prabhu or you all the prabhus, you stand up and climb up and hold your umbrellas above me." Then twenty devotees on the top of the tree, umbrella for the, no. So whatever situation these tree is tolerating.

uttam hana vaisnava habe nirabhimana

So the devotee may the uttam or first class devotee, situation elevation, but he has no abhimana, he has no false pride

jive sammana dibe jani krsna-adhithana [CC Antya 20.25]

He is respecting everyone and one reason he is respecting everyone, every jiva, because he knows next to each jiva there

is Lord, Lord is there or this jiva is my Lord's jiva, my Lord's atma. In Isopanisada also this is there. Those who understand Lord is in everything and in everyone, this is the way to become free from the hatred. The hate and love are just opposite. So we are expected not only to love the Lord but love the devotees of the Lord and respect them. So this is possible by knowing that Lord is in everyone, feeling. And to Lord jiva, the living entities are so very dear to the Lord so if I offend jiva, jivedaya. This what we expect jive daya name ruchi vaisnava seva. The compassion for the souls that way you respect the soul, you worship the soul, you worship the devotee.

Lord is great, God is great so we like to worship Him but worship devotee, become devotee of devotee. We do not always think like this. We should be thinking I am a devotee. We always I am a devotee of Radha Madhava. O! I am devotee of Radha Shyamsunder. O! I am devotee of Jagganatha. O! I am devotee of Sri Rama. But Lord is pleased when He knows, such and such devotee is devotee of my devotee. O! then he is my devotee. He is my devotee. Another famous this Lord's statement, "One who thinks he is my devotee, he is not my devotee but if he is devotee of my devotee then he is my devotee." So again the devotion for the devotees is not just lip service but practical. That is why then Rupa Goswami is giving sad-vidham priti-laksanam, six ways of expressing your priti, your love, affection for devotees.

**Dadati pratigrhnati, guhyam akhyati prcchati,
bhunkte bhojayate caiva, sad-vidham priti-laksanam [NOI verse 4]**

So this Mayapur festival this year is what, is theme of this year festival, loving exchanges, six loving exchanges, six loving dealings of devotees. This is theme of this Mayapur festival. Opportunity for us to cultivate this priti-laksanam, the symptoms of the devotion for the devotees of the Lord. We should be thinking each day, today I want to serve this

devotee in this way, that way, make some plan, I want to serve feast prasadam, help carrying somebody's baggage or whatever small way big way practical, it's not just a lip service, theoretical. While in theory I accept yes the devotees are my worship able object but beyond the lips talking is also beginning, thinking talking. The Lord will be so pleased and then kirtaniya sada hari is possible.

One thing is being tolerant like a tree and respectful towards other living entities, fellow brothers, sisters and of course at our level according to the advice of the acaryas and Rupa Goswami. We love the Lord and serve Him. We are friendly with the devotees. Friendship amongst the equals. It's not all one again, some levels, we serve senior vaisnavas. And the third thing is jivedaya, the faithful people, we try to help them up, helping hand, help them up, serve them prasada with the helping hand. With the hand you could give prasada. With the hand you could give book. With the hand you could give, the holy name. With the hand you could play drum or kartal, so help them out. But if there are big big demons which you cannot handle, big size demons then you could offer pranama from distance. Bye! We can make safer distance, avoid them, stay away or bring some bigger devotee and then let them face. I cannot manage doesn't means other cannot face with him and defeat him. Maybe we could think. So our side we could manage, we can handle others we can turn them over to some other stronger devotee.

So through this trnadapi sunicena taroriva sahisnuna amanina mana den. Not expecting any respect for oneself ourselves. But it is such a difficult thing. It is other way around. We don't like to respect anybody but we would like everybody to respect us instead. This is conditioning this is kind of training, upbringing and brainwashing that goes in this world. Who talks the language of trnadapi sunicena except Gaudiya vaisnavas or vaisnavas or some religionist. Who is talking like this? Forget it, these are the values. There is no value to this.

You enter the material world and everything is upside down. No one wants to be dasa. Everyone wants to be boss. No dasa, boss and the top, no humility, pride, the first competition. And Caitanya Mahaprabhu in Varanasi as He was invited by Prakasananda Saraswati. He has sixteen thousand followers. So Mahaprabhu arrived and there is big asana, some kind of waiting for Him next to Prakasananda Saraswati.

But Caitanya Mahaprabhu as soon as He arrived He just sat down near the entrance where people washing their hands and leaving their shoes. There is no asana nothing. Mahaprabhu came and just sat down there out of humility. He wasn't expecting any respect big honor big sit. He just sat down but that did big preaching. Prakasannanda Saraswati, "Oh! Look He is sitting there, right there sat on the floor." The half of the preaching success was that humility part. He is humble. These mayavadis are always proud, aham aham, I am somebody. Not just ordinary body but aham brahmasmi. The last layer of maya. No one proud as proud as mayavadis are so proud. The materialists are proud. Impersonalists are proud. Everyone is proud in this world.

janma aishwarya sruta sri

Four Kunti Maharani says, four things, high birth, aishwarya, your wealth, your learning, your beauty these things become stumbling blocks. False pride into these things which is all temporary and then for this expecting all respect, then how could such person chant the holy name? There is no kirtaniya sada hari. kirtaniya sada hari becomes possible as one cultivates these four items mentioned here. Tolerance, humility, respecting others, not expecting respect in return. These four items, the more we study sastras, more association, more hearing, more we realize how, how tiny jiva, how insignificant we are, then we would become humble. We are made humble, we are humble by nature. We are humble. So to know ourselves, we have to know ourselves, then to know the Lord. Who am I? Who the Lord is? and we become humble, humility is

one of the quality of vaisnava, meaning it is the quality of the soul.

Soul is humble by nature vidya vinayen sobhate. So we try to acquire knowledge. vidya dadati vinayam, vinay means humility. So vidya dadati as one acquires vidya, whether someone has acquired vidya or not how could we find out? See how much humble whether he is humble or not humble if he is humble then we can, "Oh! Yes, he is very good student. He has done studies. He has attained perfection. He is humble." This is natural consequence or natural outcome result of doing the studies, studies of the sastras. Gita Bhagavat hearing and we know dasosmi and then we become humble. Then we also respect others. jivedaya vaisnavseva serve others and in that state of mind one can chant holy name of the Lord constantly. The next verse

Caitanya Mahaprabhu forth verse
na dhanam na janam na sundarim
kavitam va jagadisa kamayem
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi [CC Antya 20.29]

So Kirtaniya sada hari, as one chants the holy name, what is the mood of the chanter? What is he asking for chanting? What is one asking for? Ya! please give me service, please engage me, please engage me. I am your servant, please engage me in book distribution. Please engage me. Please engage me. Then whatever humble service I could render. So as one does kirtaniya sada hari, as one chants the holy name then Lord is pleased. How do we know whether Lord is pleased or not pleased? He is engaging us. We have been chanting all morning and then temple president gives, temple commander gives some service. Then we say, "Oh! Lord is pleased with my chanting. Just see Lord has arranged some service for me." The chanting results in getting service of the Lord. Chanting itself is a service but one should not hide behind the chanting. Some devotee says, "Oh Prabhu, I have not finished my rounds." At

eleven o'clock, I have not finished, at 2 o'clock, I am still chanting and even at 8 o'clock at night he is still chanting and he is chanting and chanting. I am busy, so is this serious chanting.

So one could be busy with chanting also. I was reminded when I was just a new bhakta, long time ago in Mumbai it was morning time and our temple president Giriraja, he was not swami that time he was just a brahmacari and he was chanting his rounds and one life member he had come and I happened to, he was looking for the president of the temple and I happened to meet this gentleman. He said, "Who is president here? I would like to see him. Could you please bring me to your president?" So I went to temple and Giriraja was chanting, chanting nicely seriously. Then I told, "One life member is here and he would like to see you." And but he said, "No go and tell that life member that I am busy." So my first thought was, what? you are not busy. You are just sitting around, just sitting and chanting. Because you don't want to see him you are just giving some excuse that you are busy. So this were my kind of neophyte's thoughts or offensive thoughts that time.

Later on I realized that one could be also busy. But chanting is a serious business in fact, the best business. So if someone is chanting seriously then if service comes to him, he would jump and do that service or he would also plan some service or there may be some instructions, do this, some direct service or general instruction and direct personal instructions of the spiritual master. Two kinds of instructions, you do this, disciple you do this, direct. Chant Hare Krishna, follow four regulative principles, read Prabhupada's books general instructions. So to follow that, so kirtanitya sada hari and then this devotee he says, "O Lord! please engage me. Ahaituki, I want service causeless or unmotivated service. He begs for unmotivated service.

na dhanam na janam na sundarim kavitam va

All these things, it's a part of this material world. We ask for give me this, give me that, house by the beach. Badrinarayana Prabhu was saying that give me this kind of car or that kind of car, jai Jagadisa Hare swami Jai Jagadisa Hare and house by the beach and this color television jai Jagadisa Hare. So that was another business. This is a different. Caitanya Mahaprabhu says, na dhanam na janam, no wealth, not for me, not for my gratification of. So there are some of them they even don't want to touch. No, no, no brahma satya jagat mithya, only jagat is jagat is false. Only reality is brahman.

So vaisnavas are not like that. So this na dhanam, but it was centennial time, 100th birth anniversary. As a minister of centennial, global minister of centennial I had my time to offer report and prayers to Radha Madhav, as GBC few days ago also. So my prayer was, "My dear Lord, please give dhanam. We did big glorification of Srila Prabhupada doing the 100th birth anniversary, funds required. So dhanam and also some janam, lots of people lot of devotee power. So we can't reverse that prayer but because it was for the Lord, Lord's pure devotee's service then dhanam, yes please, dhanam please. Again like in some temple early morning prayer, I think in Los Angeles, also in Delhi, few temples, 'Please send, o Lord, please send some devotees, sankirtana devotees. We want to increase book distribution, o Lord, please send us some devotees, some man power, so janam. Janam is people. But not into this kavita. 'Name, fame, glory same old story' [laughter].

So we should leave that story behind as we enter. There are some easy things to give up. One way is give up this dhanam janam sundarim, but then this 'puja labha pratistha' these are even harder things to give up. Following four regulative principles this is damn easy. Any talk we can carry to do this; I mean kind of following four regulative principles is not such a big big thing. Bigger obstacle on the path, puja desire for being worshipped, some profit, some honoration,

worship and glorify. And these things harder, these anarthas very very subtle. So many sadhakas, religionist they may give up their life, may be sinless, they are not committing any sin, following regulative principle but stuck with this puja labha pratistha.

Narsimha dev said," Prahlad ask for some benediction." Prahlad says, "No, no, please don't encourage me to do so Lord." No no my dear Lord, what are you talking? I don't want to be like a merchant dealing.

yas ta asisa asaste na sa bhrtyah sa vai vanik (SB 7.10.4)

One who has desires one who comes to you and asks for this boon, that benediction, he is not your devotee. He is just a merchant. ya asisa, give me this baksisa, asisa, this benediction, this boon this, that na sa bhrtyah. He is not your servant. He is not pure unmotivated devotee. He is just a businessman. Prahlad Maharaja said this in Bhagavatam.

So none of this dhanam janam sundarim, this is for us to work on this. This is not just some story about someone else somewhere, no, it applies to us. Each one of us. So we may have learnt this verse by heart. It may be at our tip of tongue, say, what is the forth verse? dhanam janam sundarim kavitam, we say. We also say the mantra and translation word meaning everything. But then we were talking, yesterday, there is accumulation but there should be assimilation. Mahaprabhu is commenting just finish this na dhanam na janam na sundarim. So that's like a big obstacle on the path of devotional service, "jnana-karmadyanavrtam ". So this dhanam janam sundarim, this is all karma and karmi affairs and the bhakti has to be transcendental to karma and jnana. So this dhanam janam sundarim, this is karma items, karmic and what is jnana part, janmani janmani isvare, those who are jnanis, impersonalists they are hankering for liberation.

Chatanya Mahaprabhu says , mama janmani janmanisvare birth

after birth after birth. I am not against taking birth. I don't mind to be born again. So not caring for liberation, not caring for liberation, so this is transcending this Brahma realization or Brahman, karma jnana.

anyabhilasita-sunyam jnana-karmadyanavrtam

anukulyena krsnanusilanam bhaktir-uttama [Sri Bhakti-rasamrta-sindhu (1.1.11)].

Bhakti is uttama bhakti, tama means ignorance. utta means above, above ignorance, transcendental to ignorance. In karma, certainly this is all full of darkness. But even brahman there is darkness in brahman there is some ignorance, ignorance of Paramatma, ignorance of Bhagavan, the realization of brahman is there. But ignorance of Paramatma, an ignorance of Bhagavan because they know only one aspect, two more aspects are not part of their realization. So there is darkness there is ignorance. So one who has transcended this, there is uttama bhakta or there is uttama bhakti. So in this verse this sikshashtaka, free from karmatendencies that kind of mentality and free from jnanaa. So karma, jnanaa and yoga these are the three kind of main paths. Bhagvada gita also taught karma, jnanaa, yogabut then not again ordinary kind of yoga but bhaktiyoga.

yoginam api sarvesam mad-gatenantar-atmana

sraddhavan bhajate yo mam sa me yuktatamo matah [BG 6.47]

So topmost thing is bhakti yoga. So give me bhakti my dear Lord and bhakti has to be or when it is free from jnana and karma then it is bhakti otherwise this some kind of bhukti is there. Some kind of motivation is there, gratification is there. So praying for pure devotional service because I am servant, that would be said in the next verse, why you should, why I am asking for service, because I am servant that would be said in next verse. What is servant expected to do? Servant if not serving then he is not servant. So ayi nanda tanuja kinkaram that comes the next, before that's for tomorrow, so

before we end we will read just few comments by Caitanya Mahaprabhu on this verse,

**dhana, jana nahi magon, kavita sundari
suddha-bhakti' deha more, krsna krpa kari [CC Antya 20.30]**

So Mahaprabhu says, He said the verse na dhanam na janam. Then He said, "na dhana na jana magi, I am not asking for dhan, jana, wealth followers kavita or sundari, suddha bhakti deha more, give me bhakti, suddha bhakti, pure devotional service, Krsna krpa kari. O Lord, please be kind to me, krpa kari give me."

**ati-dainye punah mage dasya-bhakti-dana
apanare kare samsara jiva-abhimana [CC Antya 20.31]**

ati dainya punaha mage, so Lord is asking Caitanya Mahaprabhu in that mood that's says in translation that Sri Caitanya Mahaprabhu again expressed His desire to be endowed with service to the Lord. He beg for service to the Lord and how He is going to be begging that service, in what words that is the subject matter of the next verse.

**ayinanda-tanuja kinkaram
patitam mam visame bhavambudhau
krpaya tava pada-pankaja-
sthita-dhuli-sadrsam vicintaya [CC Antya 20.32]**

So that verse we will discuss tomorrow. You could see how this continuity going from one verse to another, giving some kind of link. There is a relationship, one verse to the other one, there is revolution getting it condensed more and more. One thought leads to the other and other and so we are half way through, we completed four verses and there four more in next few days. So a task ahead of us. Did anyone do homework? Yesterday we gave you homework to do. Who remembers yesterday's homework? Remembering slokas was a homework. At least you remember what the homework was. Good! At least someone remembers and mananam, meditation, contemplation,

that's important. So don't leave this subject matter just in pandal as you walk out, leave this behind and then take it up again the next day as you enter. No, carry this with you even in the bathroom, even there you could think. Then Hanumana may come or he may not come. And discuss amongst each other. Keep this subject matter alive and fresh. This is very important, listening is most important thing to do and then keep thinking of that subject matter is even more important or most important. So who did someone memorize any of the verses? Eight verses yesterday? Did anyone learn? No? May be already knew these verses. Yes, that's why. One mataji said, "Ya, we already knew." Yes, stand up. Say the verse, which one did you memorize which verse did you remember. Give her microphone. (One mataji recited verse, haribol!! Nice!

So let's go little deeper, also good to be by yourself always surrounded by devotees just good. So as we come in contact with the devotee when time you should be churning that subject. Think more so that it becomes our, it is also said that when you hear with the idea of sharing that subject matter with someone then what happens? While hearing you are thinking. "O, today I am going to share this with somebody or when I go back to France or whatever I am going to share this with my family members or my temple devotees." With this aim in mind if you hear then what happens you will have to remember, you will remember, you will have to remember. Otherwise how could you share that with others. In order not to forget you will have to keep fresh. In the evening I am going to meet someone also so all day you will be from time to time at least you will be thinking, "I have to say this, I have to share this after few weeks I have to share this." Like this we remain fresh. So good to note down things. That's another way of remembering things or even if you forget sometimes you can look at, open and look. So please stay in this mood.

Question: I am doing sixteen rounds daily I feel formalities just doing sixteen rounds in Krishna conscious how can I

improve?

Answer: I think this is a good question. Is that? Although one person has asked this question. This is good chance that this is not only his question but question of many of us. Yes, you are not the only one. You feel bit relieved now for you are thinking I am the only one in this situation. So I think this the main solution to this is getting up early and chant your rounds before your business hours or before the phones begin ringing phones, before people begin knocking at your door, before your office hours, before people get up and begin making noise pee...pee...bho...bho...honking horns. So once, if you have finished only half of the rounds then during the day the mind is already invested, distracted this way, that way thinking and then bringing it back and focusing on hearing with attention and concentration that it becomes more tough job.

Not that one couldn't do it but the most favorable circumstances for chanting the holy name are the morning, morning hours. So those who face this difficulty, I think for the round chanted in the morning I think are, but then one may try to I have only so much time now before I leave so and rushing through the rounds because we have to do the quantity, sixteen quantity then quality drops. You are sacrificing the quality but if you have sufficient time it takes about two hours, little more little less. So of course with two hours so if those two hours could be the morning hours or it is also advised that if you are not able to finish in the morning then some time of the day again when you have no business you are free or you designate such and such time, this is my chanting time.

Like we were talking of that example of my temple president and he was so busy when chanting that he did say to me go tell that life member I am busy. I am busy fixed up I can't move now I could not I am busy committed to the chanting. Not that as soon as phone rings and we run and we are chanting and with

left hand we are doing this that or looking here looking there finding that's, we are, that's a halfhearted job. You are not there in that chanting you are not investing yourself fully because you are not hearing it or not hearing with the with the proper mood. ayi nand tanuja kinkaram, I am your servant, please, please engage me. I am yours, Lord. That mood like a crying like a baby. Prabhupada says chanting crying like a baby. So if you do not cry please remember you are expected that kind of mood. So early to bed early to rise. Person has difficulty getting up early morning. Actually difficulty more difficult thing is to go to bed on time. Getting up early is not difficult, going to bed is difficult. People just don't go to bed early. They stay busy with different affairs and then goes to bed late and then body requires so many hours of rest in order for you to get relief from fatigue and mind is fresh. Then you wake up and when you again chant after body has sufficient rest and mind rested then you chant and also you can absorb that chanting you are tired and you are yawning and sleeping still chanting struggling because you have to do your quota that's a subject matter. I don't have attraction ajani, ajani not taken birth. What has not taken birth? Raga attachment because that verse says my offenses. So there are ten offenses, yes but then not chanting attentively or inattentive chanting is source or cause of those ten offenses. Bhaktivinoda Thakur's analysis, so if your chanting is inattentive you do not become free from these ten offenses all the ten or five or few or one offense will be committed by you if that inattention inattentive chanting is there.

So most important thing to do, doing chanting with attention and morning hours are favorable and when we are not deep needed or no demands we are just committed this is my time for chanting when you just do that you can try to improve, following this guideline, how to chant in the morning, quite peaceful hours, mode of goodness time. Mornings are in mode of goodness, day is full of passion and the night is ignorance. Of course one could transcend these three modes. Haridasa

Thakur is chanting in the middle of night but he is not influenced by ignorance of the night. He is chanting during the day he is not influenced by passion. But that not the case with us. So we cannot imitate. So we could take the advantage of the best time, the favorable time season. A businessman always knows; o this is a good season for making this money or selling this part of the good season. So good season for chanting is morning. Yes you have to say in the microphone.

Question: Srila Prabhupada said that we have to chant at least sixteen rounds Bhaktisiddhanta Saraswati Maharaja said if you don't chant one lakh you are fallen. So how to consider this?

Answer: Prabhupada is merciful. But he said minimum sixteen, minimum sixteen. So you could chant more. Prabhupada also gave us lots of service, more than Gaudiya Matha, Bhaktisiddhant Gaudiya Matha. Ya, so many missionary activities, distribute books and food for life and build the temples centers of Krishna Consciousness, Farm projects and Harinama parties and padayatras and festivals. So this would not happen if we keep chanting all day but one could of course Bhaktivinod Thakur also says, namasraya kari jatane tumi takah apan kaje

That while you are working, you are chanting. You chant while working. hath me kama mukha me nama. Service in the hand and holy name in the mouth. You can keep your hands and mouth busy in the same time. So while service the chanting doesn't stop. So we may not be chanting on the beads as such but there is chanting and when there is param vijayate sri Krsna sankirtanam. So the definition of sankirtan is not limited. It's kirti, it's glories. Chanting the holy name in sankirtan or that is the whole sankirtan moment to be expanded and that is sankirtan. Building temple in Juhu Mumbai and Prabhupada was staying next door and construction site, so much khat khat, all those sounds were going on, hammer, so devotees were proposing, "Prabhupada, this must be bothering you. We will shift you to another location. You could stay peacefully." Prabhupada did not agree he was saying these, these sounds

were like a music to his ears. these sounds khat khat phat phat, whatever this was service of Radha Rasabihari as temple of Radha Rasabihari was under construction. Even those sounds was kirtan, sankirtan. So you could chant, you could distribute books, you are also chanting, the book you are bringing to other

Question [not clear]

Answer: Prabhupada introduced chanting in the west or in New York. The rules and regulations they came much later. In the beginning he was just encouraging everyone to chant. That 26 second Avenue storefront 'Matchless Gift' anybody everybody, they were coming with their girlfriend boyfriend, with the boots, long hair, smelly bodies, he was there, take bath. If you go to South Indian temple you have to wash your hands and feet, you go to Jaggannatha puri at the entrance you have to wash feet and mouth. But Prabhupada no restrictions, everyone was welcome whether they are clean or not clean. Most important is ya smaret pundarikaksam sa bahyabhyantar suchi. If one could remember the Lord, lotus eyed Lord, sa bahyabhyantar suchi he would become clean bahya externally internally. So keep chanting and that leads to the remembrance, chanting results in remembrance, sarvanam kirtanam visnoux smaranam that is perfection. This is side issue. So we said if someone is committing offenses, the main solution that rectification of solution is chanting. Chanting itself is a means and the goal. So on the side there are few rules, main rule is chant. kirtaniya sada hari is the main rule. You don't follow that rule and you follow so many other, you have learnt namapradha and this and that, you became learned pandit and you know all yama-niyama, do's and don'ts and vidhi and nisedha and but not chanting then you would nowhere. But in the midst of some of the offenses of being committed, if you continue chanting then you will take care. So more emphasis is on chanting and not on the offense part, that is real, the main rule is chant. Then you take care of other things. And the spiritual master is giving us some

guidance, his examples, he is giving, giving us Krsna in the form of, at the initiation time Guru is giving us Krsna or he has already given some siksaguru has given already us Krsna in the form of the holy name and the formality of diksa. He gives knowledge, he gives holy name and as one accepts this, then ksa, kshay he becomes free from the reactions of the sins committed in the past. So the word diksa is explained like that. Guru gives the holy name, the holy scriptures, holy dhama. We were talking yesterday how Srila Prabhupada revealed this dhama unto us or revealed pastimes of Caitanya Mahaprabhu unto us. Lord made him nimittmatram and then by coming in contact with these gifts in the form of holy name and holy scriptures and holy prasada then our connection is made with the Lord and we become free from reactions also. So this is Lord's arrangements this is how Lord works.

Question [Not clear]

Answer: We became qualified to chant other mantras by chanting first mahamantra. You chant the holy name and you are no more sudra. Your sudra business finished, smashed. You are more than a Brahmin. You go ahead, chant different mantras, so with the help of shelter of the holy name mahamantra you can, you became qualified, you became eligible, in every possible way. Prabhavisnave namaha, Lord is powerful. His name is powerful. So all those punindra pulkasa, all those castes and countries mentioned in Bhagavatam. One who takes shelter, he may be from Magnolia from Afghan, from Andhra, from Pulinda one time these were countries now there are different names so you don't know which one is which. There is some, Prabhupada is pointing out in the purports, this country was Kasya, this country was Pulinda, this is Pulkasa so these were, people were low born low qualities. Even people of those countries taking shelter of the holy name they transcend because of the power of the mantra, the holy name.

Question: Is chanting of mahamantra sufficient?

Answer: Mahamantra is sufficient. Mahamantra includes all the

mantras all the prayers. So whether you could stick to chanting,

**“Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare”**

Then you have chanted all the mantras, all the prayers. So when we chant mahamantra it is sufficient. Ok we will stop here.