

Pandava Nirjala Ekadasi

Venue: ISKCON Chowpatty Mumbai.

Dated: 1st June, 2012

Occasion: Pandava Nirjala Ekadasi

Hare krishna....(devotees) Hare Krishna, thank you very much **Pandava Nirjala Ekadasi kijai** (On the occasion of Pandava Nirjala Ekadasi 16 hours kirtan was organized in ISKCON Chowpatty Mumbai) when I heard this event is being organized the kirtan is being organized initially I was bit surprised normally we do 64 rounds, 108 rounds this is the first time we are having such event the kirtan on Nirjala Ekadasi. But I am happy I found some quotes from Caitanya Caritamrita in favour of this loud chanting of kirtan.

“japile sri Krishna naam apne se tare uccha sankirtan parupakar kare” this is in Bengali from Caitanya Caritamrita **“japile sri Krishna naam apne se tare”** if we chant japa **“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama, Rama Rama Hare Hare”** of course we don't chant louder like that. So what that does is **apne se tare** the chanter is benefited, the chanter is liberated by the japa, however **tare uccha sankirtan parupakar kare** but if you chant **uccha sankirtan** loud chanting which we do when we chant and dance, play instrument then that delivers others also **parupakar kare** not just selfish your own liberation but liberation of others as one chants loudly.

“ata eva uccha kari kirtan karile sata guna fala haya sarva sastra bale” again uccha hari kirtan those who chant out loud **“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, (Maharaj saying devotees to be louder) Hare Rama Hare Rama, Rama Rama Hare Hare”** **sata guna fala haya** you get the benefit is 100 times **sata guna fala haya sarva sastra bale** and all sastras

are declaring this boldly that chanting louder the benefit is 100 times Haribol.....Haribol.....

“dante trn dhari guara daki se tumar kripa kari eso amar hridaye mandire” and this is a prayer that I chant **dante trn dhari** holding literally we don't have straw here holding the straw in between our teeth we are calling out loudly **0! Guaranga or 0! Holy nama 0! Naam Prabhu kripa kari** please be kind to us and **eso** please come here and reside where **hridaya mandire** – in temple of our hearts. **Srila Prabhupada** quoted from Mahabharata. When I was away from Dropadi this Krishna is quoting while I was away from Dropadi she cried with words **hye! Govinda** (devotee follows) **hye! Govinda**, this call from me has put me in debt and that indebtedness is gradually increasing in my heart this is Krishna speaking these are Krishna's thoughts and feelings as she chanted **Hye! Govinda** I am indebted and that is gradually increasing in my heart **Srila Prabhupada** continues to comment the Mahamantra is also simply an address to the Lord and His energy. So to anyone who is constantly engaged in addressing the Lord and His energy we can imagine how much Supreme Lord is obliged. It's impossible for the Lord to ever forget such a devotees **jai Hari naam prabhu kijai.**

So being Nirjala Ekadasi not even jala today one devotee was carrying water bottle I was wondering (laughter) I was sitting next to him (laughter) at one point he even opened and I thought next he is going to do gobble up, instead of feeding himself he feed water his mridanga (laughter). I was mistaken I thought I will catch him now. So body gets only air today, no food, no water and the soul only gets the nectar **“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama, Rama Rama Hare Hare”**. So as we fast this fasting is called upavasa, upavasa menas fasting but just by fasting you dnt really do the whole sum upasava. We had to understand the deeper meaning of upavasa, **upa**– means near and **vasa**– meaning residence today is the day or upavasa is the day to reside

heard Lord, in close proximity of the lord you reside and then that could be called **upavasa**, near, residing staying near to the Lord.

So that can't be accomplished just by fasting, devoid of no grains, no fruits, not even water, that may be some means or facilitation so that we could reside near the Lord, but residence near the Lord is only possible by communication, union with the Lord or bringing the Lord closer to you, then you reside there, he has come near, then what is the fear (laughter). So the best way to do this upavasa to stay near the Lord is by calling out the Lord and then Lord makes its appearance "**yatra mad bhakta gayanti tatra tistami**" Lord resides there. But today Lords addressing this one whatever this address this Lord is going to reside for 16 hours **Haribol.....Haribol.....**and beyond that as we keep chanting and remembering him remembering him return to our respective temple and homes later tonight.

From Bhagvatam 7th Canto that says "**dhanur hitasya pravanam pathanti sarantu jivam param eva laksham**". As we chant the Holy nama of the Lord this is compared to shooting arrows of course there is arrow then there must be bow otherwise the arrow is not going to work and there is bow and arrow then there has to be target also. So this Bhagvatam verse says "**the mantra is the goal**" the living entity jivam is the arrow. So now you have bow and we ourselves the soul is the arrow then what is the target "**param eva**" that Supreme destination "**param brahma param dhama paramam bhavan**" (B.G 10.12) that Lord, Lords lotus feet, the Lords form is the target and this arrow is not going to hurt the Lord, this arrow is very soft and gentle. So this is like making offering like a flower being offered, ourselves being offered to Lord, living entity being offered "**svaha.....**"

Sankirtan yajna is like offering unto the Lord, soul is being offered to the Lord and the mantra which is and of course the body, the mind, the mantra this is part of that bow when

everything is properly aligned, those who take bow and arrow they are very careful very attentive and their eye sight and the tip of the arrow and the destination is all in one straight line, of course not spaced out, their hands are not trembling like Arjuna said **"I can't even hold my bow"** **"govindam sramsate hastat"** (B.G 1.29) my mouth is drying up, body is trembling. So everything together and focused we push the soul gets the boost from the body, mind and the mantra is the Lord himself, mantra is the Lord, the means is the Lord and the destination is also the Lord in the form of the Holy Nama.

So we are very happy as this event has been organized by ISKCON Chowpatty, so we have all gathered here I noticed as I was looking around most of you are young folks. So 40s and 50s just handful you are all young devotees. Normally youngsters used to say O! When we become old we will take to this process, we will see then. Now things have changed the Hare Krishna movement is changing, Caitanaya Mahaprabhu is changing everyone is welcomed, the youngsters are the first one to come older folks should be joining us as we keep going with the chanting. So everyone is welcomed specially young devotees have come and not just Svarop damodhar Prabhu's kirtan was dedicated to the loving memories of all those lovers of the Holy Nama, lovers of the Lord, those who used to make the dresses of the Lord, I was told. So they are certainly close very dear to the Lord, they were tailors of the Lord, made clothes for the Lord. So that atrocity took place and then they were taken away from amongst us so we pray so that they continue to serve their Lordships where ever Lord brings Lords keeps them engaged in the service so we pray.