

Sri Krishna Caitanya Chandra appears to dissipate all darkness of ignorance

Venue: Vrindavan (At Sanskrit School)

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Jai Srila Prabhupada ki...jai

Guar Nitai ki.....jai

Sukhdev Goswami ki...jai

Gopiprandhan Prabhu ki...jai

So As I did not sing “om namo bhagvate vasudevaya” instead I sang what I sang, probably you have realized I am not going to read from Bhagvatam today’s verse, instead we will read from Caitanya Caritamrita is that ok? And just the very beginning of Caitanya Caritamrita, Adi Lila first few sloks they are not in Bengali, probably you are wondering. So you all are Sanskrit scholars, so Bengali also? But you do not teach literature or commentaries in Bengali, Gopiprandhan he knew Bengali, He knew lot of languages, he was Russian and he was learning Chinese also and Bengali. I am a student of Bengali, I am student of Sanskrit only student, only beginner, I wish to learn from one of you student, you teach me. Recently I was reading this beginning part and wonderful verses Caritamrita not only its nectarian but very foundational siddhantic, full of siddhant corner stone very important. Introducing before going for the introduction of the caritra caitanya carita or caritra same thing, **Krishna das Kaviraj Goswami** is introducing that Caitanya Mahaprabhu who is Caitanya Mahaprabhu? Who He is? What is the purpose of His advent? Generally Lord says or routine way Lord appears for “**paritranaya sadhunam vinasaya ca duskrtam dharma samsthapanarthaya sambhavami yuge yuge**” (Bg 4.8) that He does all the time in every Age and why He appears He has declared that in Bhagvat gita but this time as He was

appearing as Sri Krishna Caitanya Mahaprabhu He has some additional reasons, some private personal confidential reason for His advent. So that also has been stated in these beginning verses of Adi Lila of Caitanya Caritamarita. So I thought and here you are, Caitanya Mahaprabhu is a presiding deity of your institution here, your school of thought here Bhagvat School. And I thought I would also do little study of theses verses in company of the scholars in their assembly as Goswamis “nanastra vicarnaik nipuno sad dharma sanssthapako” in order to establish sad dharma they would sit with the big pile of “nanastras” various scriptures and it has been translated then they would scrutinizing study the sastras “nanastra vichar “ vichar- contemplation, churning, Krishna churns butter.

So this is in Bengali Caitanya Caritamrita entire, whole Caitanya Caritamrita and its also complete Bhagvatam only verses, **Srimad Bhagvatam Mahapuran mula matra**. You have Caitanya Caritamrita here? **“Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare”**

Odra desh Udisa is in Sanskrit they call odra desh? Utkal that's one, **“vande gurun isa bhaktan isam isavatarakan tat-prakasams ca tac- chaktih krsna- caitanya – samjnakam” (Adi lila CC 1.1)** is that Sanskrit or Bengali?(Maharaj asking the students). So Krishna Das Kaviraj Goswami the very first word he utters is “vande” aham vande – I offer my obeisance's unto and obeisance's are beginning “gurun” obeisance's unto gurus as also “vande aham sri guroh sri yuta pada kamalam sri gurun” vande sri guroh and then gurun- my initiating spiritual master one and gurun- many siksha gurus many instructing spiritual masters. So here he is not making distinction he says gurun-siksa gurus, diksha gurus. **“rupa raghunatha pade rahu mora asa”** he ends chapter he aspires to stay close to the lotus feet of his spiritual masters, Rupa Raghunath- rupa raghunatha pade, so “vande gurun isa bhaktan” devotees of isa- devotees of the Lord again many of them in 2.3 isa bhaktan ‘sri Krishna

caitanya prabhu nityananda srivas adi guar bhakta vrinda' not just one guar bhakta but guar bhakta vrinda, vrinda- samudaya- assembly lots of them – guar bhakta vrinda. So isa bhaktan headed by Srivas adi- Srivas and etc beginning with Srivas, headed by Srivas. Basically this verse is similar to that **“pancha tattvatakam Krishna bhakta rupa savarupakam bhatavatra bhaktakyam namai bhakta saktikam”** it is just said differently here but this is a similar prayer, prayer to the panchatattvas. So who they are? One is already covered 'isa bhaktan' and 'isavatarakan'- the avatars of isa –Lords incarnations again headed by Advaitacarya he is avatar of Maha Visnu. So my obeisances unto all the avataras, they advented with Caitany Mahaprabhu along with Caitanya Mahaprabhu. I was just reading few days ago that in Dwaraka where Lord is Dwarakadhish or Vasudev and some gandharvas were there, they only sing right? They were dancing its said, may be they were also dancing and its said gandharvas and they were dancing and Lord Vasudev was pleased and attracted to their dance and then He had desired also to dance.

So when Caitanya Mahaprabhu was about to appear that Vasudev enters the body of Caitanya Mahaprabhu, so that He gets to dance to take the dancing experience. And it's well known fact that when Krishna appears all incarnations even Ram all those from Vaikuntha planet they all head towards Golok and they enter into the body of the Lord. And when Sri Krishna is playing pastimes this killing demon business this is not Krishna's business there are other avataras in Him and they do this killing and Krishna does His Vrindavan pastimes sweet pastime. And all those residents these incarnations they identify look look our Lord our Lord, our Ram, our Narsimha....so Krishna is playing His pastimes other Lords are also part of Sri Krishna. So they are very happy He is our Lord, so Caitanya Mahaprabhu non different from Sri Krishna is coming up. So when He appears many incarnations also appear with Him or within Him, so these are 'isavatarakan'.

'tat-prakasams ca' and who is prakash of Lord Balaram 'Balaram hoila nitai' so Nityananda prabhu – this is my obeisances to Nityananda prabhu and 'tac-chaktih' its each time 'tac-chaktih tat prakasams' everything is His, everything is Lords. Incarnations of the Lord, the energies the shaktis of the Lord or energy takes form energy personified energy becomes person personification of energy. And this is Gadadhara, Gadadhara is shakti – Alahadini shakti of Lord, so Radharni appears in Krishna or within Sri Krishna, in Caitanya Mahaprabhu there is Radharani 'sri krishna caitanya radha Krishna nahi anya'. And as well as alhadini shakti appears as Gadadhar pandit 'krishna caitanya' so is everyone covered here? (Maharaj asking) "pancha tattvatakam Krishnam" Krishna is appearing in 5 tattvas – bhakta rupa that is Himself – bhakta rupa then bhakta avatar, bhakta svarupa is Balaram, bhakta rupa is Himself, bhakta avatar is Advaitacharya and then bhakta shaktikam that is Gadadhar and bhaktakhyam that's Narada Muni, **Narada Muni appearing as Srivas known as Bhakta**. So vande aham – I offer my obeisances unto all these pancha tattvas Krishna das Kaviraj says. And now he turns or he is focusing on Guar Nityananda they are present here.

'vande sri-krishna-caitanya- nityanandau sahoditau gaudodaye pushpavantau, citrau san-dau tamo-nudau' (Chaitanya Charitamrita Adi-1.2) it has rhythm-citrau sandau tamo-nudau its aao..aao..you know why its aao? Why it's ending with aao? (Maharaj is asking somebody answers) two – dvitiya vachan it refers to two or its two two. So vande again my obeisance's unto Sri Krishna Caitanya and Nityanada-nityanando sahoditau or Sri Krishna Caitanya Mahaprabhu saha along with Nityananda prabhu He appeared, His appearance is sahoditau arisen the sun rises in the east eastern horizon and these two Lords also have appeared on eastern part of India Bengal is that part of world they both have appeared Caitanya Mahaprabhu appeared along with Nityananda Mahaprabhu. And the name of the country the horizon has been mentioned **Gaudodaye- gauda udaya they appeared in Gauda desh**, pancha gauda- north India these

different 5 provinces called pancha gaudas, south India pancha dravida, so pancha gauda- Gauda desh Bengal part of Gauda there they appeared and as there is talk of udya, “udilo arun? a puraba-bhage” puraba purva eastern side. Sun rises in the east Caitanya Mahaprabhu gathers associates and goes on kirtan “puraba-bhage- udilo arun? a”. So Srila Prabhupada also gave name to Mayapur temple is called “Mayapur Chandrodaya Mandir” Mayapur Chandrodaya..Caitanya Chandra udaya..Caitanya Chandra appeared. The place of Caitanya Chandra’s appearance but here Krishna Das Kaviraj is talking of not only Chandra but also Surya, Sun and Moon appeared “puspa vantau”. (Maharaj says I don’t how this connects with Chandra and surya (and asking devotees) do you know? It’s translated as sun and moon but I wonder).

He says “puspa vantau citrau” sun and moon, so Caitanya Mahaprabhu is moon and Nityananda Mahaprabhu is sun “nitai-pada-kamala, koti-candra-sushitala” there also he is mentioned as moon – millions of moons cooling effect, this is what you get from Nityananda Mahaprabhu and “citrau san-dau” chitra-vichitra, what is Rupa Goswami’s? (Maharaj asking devotees) chitra kavita wonderful or variegated “citrau” – wonderful amazing, citrau- they are both amazing wonderful. “san-dau” sam – da, sama dama tapa- that sama dhatu sam from sam also comes shanti. Shasan or shisya, shas dhatu Prabhupada says disciple means discipline shas, so shas and shanti has different origin, (Maharaj asking you know which one?) sam.

So this is kalyan sense “sandau” the giver of the benedictions, auspiciousness, ‘sandau tamo-nudau’ nuda is another dhatu, so tamo-nudau what is tam? What is tam? Tam is ignorance, tamoguna – tamo-nudau. So this age of Kali is full of ignorance full of sudras “kalu sudra sambhava”. Then Lord appears and He does tamo-nudau- frees them from darkness of ignorance. What is that in 10th chapter Lord says “aham ajnana jam tamah” (B.G 10.11) how does it begin? “tesam evanukampartham” tesam eva anukam partham- that’s the purpose

when Lord heart goes towards the suffering entities then Lord has anukampa – His heart is trembling because of His compassion and runs after or towards them “tesam evanukam partham aham” that is Lord says aham- I do “aham ajnana jam tamah nasayamy” aham nasayamy- I destroy what do I destroy? aham ajnana jam tamaha. Tama – ignorance produced by ajnana jam, ajnana gives rise to tama – darkness, ajnana jam tamah, so tama here is darkness Lord is talking. When person is full of ignorance then what happens to him he is full of darkness and that’s when we say “caksurunmilitam yena tasmai sri gurave namah” and the beginning is “om ajnana – timirandasya jnananjana –salakaya caksurunmilitam” unmilitam – operation is done. So Lord says I destroy the darkness and how does He do that “jnana dipena bhasvata” – He lights the lamp of knowledge with the torch light of knowledge “tama soma jyotir gamaya” tama soma- don’t remain in darkness “tama soma jyotir gamaya” go to the light not to the light Brahman, go to the light of knowledge.

So Guar Nityananda they appeared they have appeared, when he is compiling this Lords were still on the planet? It’s after ya, yes must be after because Lord departed in Jagganath Puri then Raghunath Das Goswami he left Jagganath Puri for Vrindavan and what is good is now life without Caitanya Mahaprabhu I am going to climb over Govardhan hill and give up my life. Then he was dissuaded from doing so by the Goswamis then he settles on the banks of Radhakunda that is where Krishna Das Kaviraj gets association of Raghunath Goswami and Raghunath had been keeping dairy with the pastimes of Lord in Jagganath Puri the latter pastimes and off course there was dairy of Murari Gupta with childhood pastimes of Mayapur. And then Krishna Das Kaviraj had never ever met Caitanya Mahaprabhu but vaishnavas had appealed you are one most qualified you write you write. So Raghunath Das Goswami was neighbor of Krishna Das Kaviraj, so must be after Caitanya Mahaprabhu’s departure Caitanya caritamrita was compiled. So here is past tense “sandua tamo nudua” so Lord has already

done His pastimes of removing the darkness of ignorance.

“yad advaitam brahmopanisadi tad apy asya tanu bha” (Chaitanya Charitamrita Adi-1.3) now last line of this verse “na caityayat krsnaj jagati para-tattvam param iha” there is no superior truth, superior to two name are said together “na caityayat krsnaj” Caitanya Mahaprabhu is Krishna only difference is difference of the name “namo mahavadanyaya Krishna prema pradaya te krishnaya Krishna caitanya namne” I offer my obeisance’s unto krishnaya to which Krishna, Krishnaya Krishna caitanya namne, now His name is Krishna Caitnaya I offer my obescianges unto Krishna who is now known as Krishna Caitanya namne. So Krishna Caitanya same, so “na caityayat krsnaj jagati para-tattvam param iha” “krishnat paratattvam aham na jane’ one devotee has complied this Madhusudana Saraswati “vamsi vibhushita karan navaniradabath pitambarath bimba adharoshtath purendu sundara mukath aravindanetrath krishnat paratattvam kimapi aham na jane’ I do not know and it doesn’t exist, so there is no question of knowing any superior truth “krishnat paratattvam aham na jane’. So similar emotions have been expressed and Krishna personally has also said “mattah parataram nanyat kincid asti dhananjaya” (BG 7.7) so that Krishna Caitanya Mahaprabhu, Krishna Das Kaviraj he is writing you know that the brahma brahmasmi the talk about the advait that they talk about in Upanisad “tat api asya tanubha” there is nothing but the bha- the effulgence of tanu- the body of the Lord that effulgence that they realize and they say ‘I have realized God’ what do you have realized? I have seen light. Well that is just.. That is just.. have patience you not realized everything, you have only realized tanu bha that is only the light effulgence coming from the form of the Lord. “hiranmayenaa patrena satyasyapihitam mukham tat tvam pusann apavrnusatya dharmaya drstaye” (Isopanishad slok 15) please remove please remove this glaring effulgence and show me your lotus feet or lotus face “satya dharmaya drstaye” I am your devotee please remove this glaring effulgence I want to keep going get closer to you

I want to see your form I want to see origin of this effulgence.

So the effulgence they talk about is nothing but just the rays coming from the form of the Lord His Personality of the Lord. "vadanti tat tattva-vidas tattvam yaj jnanam vidam advayam brahmeti paramatmeti bhagvan iti sabdyate" (S.B 1.2.11). So Brahman realization is just one of the aspects of the Lord that's not everything that's just beginning and then he says "ya atmantar yami purusa iti so syamsa vibhavah" and that antaryami Krishna paramatma that purusa He is but ansha of the Lord, Lord is anshi- means complete and He expands and there He goes paramatma He is just ansha of the Lord expansion of the Lord non different from the Lord, Lord's paramatma. So he talked about Brahma, Paramatma and then he is talking about Bhagavan now and then Bhagavan is Krishna that Bhagavan is Sri Caitanya Mahaprabhu. **"sad aisvaryaih purno ya iha bhagavan sa svayam ayam"** **"krishnas tu bhagvan svayam"** etc camsa kalah pumsah krishnas tu bhagavan svayam" etc camsa- even paramatma is ansha or other incarnation "amsa amsa". And He is full of six opulence's sad aisvarya purna "aishvarya samagrasya viryasya yasaha jnana varagya" so He is full of all these 6 opulence's and that is Bhagavan and that svayam Bhagvan is Caitanya Mahaprabhu "caitanyat krishnaj jagati para – tattvam param iha" there is no other truth, superior truth to Caitanya Krishna Caitanya. In other word Krishna Caitanya- no superior truth.

Ok now further glories of Sri Krishna Caitanya Mahaprabhu "anarpita-carim cirat karunayavatirnah kalau" (Chaitanya Charitamrita Adi-1.4) now that Caitanya Mahaprabhu very kindly 'karunaya avatirnah kalau' kalau – in the age of kali He has appeared. What caused His appearance 'karunaya' He could not resist or with His mood 'karuna sindhu dina bandhu jagat pate'. Lord is not only karuna sindhu oh! Just being karuna sindhu is no big deal if He was karuna sindhu but what is more important is He is dina bandhu. He is dina bandhu the friend

of the fallen and that is how we are benefited by that karunasindhutva His being karuna full of karuna what good is that karuna, He is a ocean, mercy He has big stock of mercy but He was not going to be dina bandhu friend of the fallen if His heart was not going to go 'anukampartham' then He could have just remained whatever He is but what good is He for us for the world, for the souls. But He is not only karuna sindhu but more importantly He is dina bandhua so 'karunaya avatirnah kalau' Lord appeared because of His karuna and He has appeared after a long time or the way He is appearing things which He is going to do as Caitanya Mahaprabhu no one else has done this before "anarpita"- not offered not delivered, carim cirat- since long long time carim having been formerly not offered, cirat – for a long time. So He is going to offer something that no one no other incarnation that's why Rupa goswami said "namo maha vadanyaya krsna prema pradayate krsnaya Krishna caitanya namne gaura-tvise namah" no one is as magnanimous as Caitanya Mahaprabhu most magnanimous – mahavadanyaya. And then ok He is appearing after long time and He is going to offer something that was not offered delivered by anyone any other form incarnation of the Lord, what is that?

"samarpayitum unnatojjvala- rasam sva bhakti- sriyam" He is offering this 'samarpayitum' – samarpan, first word 'unarpita' arpan now samarpan 'samarpayitum' in order to samarpan – in order to deliver to hand out what? samarpayitum unnata unnata unnata nata unnata utunga, tungavidya also means the topmost, Mount Everest that is utunga shikhar that peak is utunga – the tallest top most. So unnata nata means bowing down bow down nata mastak and then unnata nata unnata 'unnata ujjvala rasam' – the topmost mellow top most rasa 'unnata ujjvala rasa' brilliant rasa the top most rasa most condensed rasa that is madhurya rasa – Shringar rasa. He is offering that He is going to share that but He is going to relish that Himself that is coming up soon and He is going to relish himself and share that with His devotees also **"unnatojjvala rasam sva bhakti**

sriyam". And His bhakti His own service unto Him will also be offered chanting of "Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Ram Hare Ram Ram Ram Hare Hare".

Sriyam is translated here as treasure the treasure house; He is going to be cutting canals He is going to spread all over **"avatirne guar chandre vistirne prema sagare yena majyanti majyanti te maha anartha sagare"** sounds nice again this is from Caitanya Chandramrita 'avatirne guar chandre' Lord Guar Chandra appeared 'vistirne' He expanded 'vistirne prema sagare'. 'yena majyanti majyanti' those who do not throw themselves into and then drown 'ye na majyanti majyanti te' **those who do not throw themselves in this prema sagar then there is 'emaha anartha sagare'** (Maharaj laughs...Laughtr). The other sagar is waiting for them there are only but **two sagar two oceans – 'prema sagar' and 'maha anartha sagar'**. So Lord appeared to expand this prema sagar **those who do not dive deeper into that they will have to drown and die in that maha anartha sagar.**

So "harih purata sundara dyuti kadamba- sandipitah" so that Hari is 'purata sundara duyuti' radha dyuti they call radha dyuti, there is one devotees name Radha dyuti. Radha rani is also very effulgent so that effulgence that radiance radiates permeates that effulgence from Radha it's not just a flat dry form, from that form comes Hari purata sundara dyuti. So Caitanya Mahaprabhu has golden effulgence now golden effulgence what is the origin of that? Radha rani is origin; originally Radha rani is "tapta kanchana guarangi". So that Hari Hari also has 'purata sundara dyuti kadamba sandipitah' lighted up – sandipitah. The multitude 'purata sundara' multitude and more beautiful 'dyuti' – that effulgence splendor. Ok so then He says 'sada hrdaya kandare sphuratu vah saci-nandanah' so all this description is of Sri Krishna Caitanya Mahaprabhu or His glories these adjectives this description is of Sacinandan and let that Sacinandan 'sada

hrdaya kandare' hrdaya kandara- the cave- gupha – kandara. "paniya suyavasa kandara kanda mulaih" (SB 10.21.18) Gopis said that this Griraj supplies lots of water nice green grass caves- kandara the kanda mulaih also – fruits and roots to eat, kandara 'sada hrdaya kandare sphurtu' let Him appear manifest reveal Himself 'vah'- that is you Sacinandanah. This prayer that let Caitanya Mahaprabhu make His appearance in your heart.

'radha krsna pranaya vikrtir hladani saktir asmad' –'radha krsna pranaya vikrtir hladani saktir asmad' ok so vikrti it is translated as transformation vikrti, kruti – vikrti, vikrti also takes place in this material existence and in prakriti there is vikrti then there is akriti. Prakriti –pancha maha butas that's prakriti then some different things happen combination permutation action reaction that is vikrti and then takes akriti- the form. So some transformation takes place, so 'radha Krishna pranaya vikrtir hladani saktir asmad' this Radha Krishna pranaya – the loving dealings between Radha and Krishna and this is all the display of hladani sakti. Hladani sakti is in action hladani sakti pleasure potency pleasure giving potency of the Lord then all those 'radha Krishna pranaya'- Radha Krishna dealings take place this exercise it's a display its transformation of hladini sakti then all the Lilas Radha Krishna dealings- lilas take place.

"ekatmanav api bhuvi pura deha bheda gatau tau" (Chaitanya Charitamrita Adi-1.5) and he says 'ekatmanav api' –infact Radha and Krishna are ekatma they are just one soul 'ekatmanav' although they are 'ekatmanav api' then what happen? 'bhuvi' somewhere in this world 'pura'- long longtime ago, don't ask when (Maharaj laughs), 'bhuvi pura' – long long time ago in the world what happen, this 'ekatmanav- deha bheda gatau tau' they were one but they became 'deha bheda' deha bheda here is Krishna now here is Radha that wasn't the case originally they are ekatmanav- one person. But then once upon a time 'deha bheda gatau tau' from one there were two

and then something else happened. **‘caitanyakhyam prakatam adhuna tad-dvayam caikyam’** – so they were one from one became two and now means 500 years ago ‘caitanyakhyam prakatam adhuana’ now He has appeared as Sri Krishna Caitanya Mahaprabhu meaning what has happened tad dvayam from one they had become dvaya- two ‘caikyam aptam’ – again they have become one. Aptam- they became one, they were one they became two they became one again ‘caikyam aptam’.

“radha bhava dyuti suvalitam naumi Krishna svarupam” now unto that Krishna svarupa which is Sri Krishna Caitanyakhyam- I offer my obeisance’s ‘naumi Krishna svarupam’ ‘radha bhava dyuti suvalitam’ and what kind of form that is? ‘radha bhava and dyuti’ two things are in that form radha bhava -bhava is inside emotions feelings – the mellow , radha bhava and dyuti – the effulgence. So he has taken two items from Radha rani He has taken emotions Caitanya Mahaprabhus emotions are Radha rani’s emotions, feelings thoughts like Radha rani and His look His appearance His effulgence is like Radha rani radha dyuti, radha bhava radha dyuti. And finally now in this verse he talks of the reasons why Caitanya Mahaprabhu or His confidential His personal reasons for Him to appear. As He appeared as Caitanya Mahaprabhu **‘radha bhava dyuti suvalitam naumi Krishna svarupam’** that svarupa why did He go for that svarupa? And He has given three reasons ‘kidrsam kidrsam kidrsam’ one line is kidriso ‘sri radhayah pranaya mahima kidrsam’ he is curious to know like “athato brahma jigyaasa” (Maharaj laughs) he is very curious to know what does he want to know? ‘radhayah pranaya mahima kidrsam’ this is straight forward radhas pranaya mahima –the greatness of love, Radha’s greatness of love Radha’s great love it is of what kind? I want to know! I want to know that Radha rani’s love, greatness of radha rani’s love.

“vanayaiva svadyo yenadbhuta -madhurima kidraso” and then She does ‘asvadya’ asvadan she relishes me, She enjoys me and then that is Her love that is Her mood as She does asvadan of

myself. So 'madhuradi pate akhila madhura' I am supposed to be 'madhuradi pati' 'madhu adhipati' master of all the sweetness, everything about me is sweet they say but I don't know? Or I must be sweet, see what happens to Radha rani when She enjoys my company or my beauty my this my that she knows but I don't know? Like the sugar does not know that sugar is sweet who knows? The ant knows ant knows (Maharaj laughs) that sugar is sweet the sugar does not know. So Krishna is saying I must be sweet because look what happens when She enjoys me, but then I want to experience that, I want to know her experience.

"va madiyah saukhyam casya mad anubhavatah kidrsam" there is little subtle difference here as She 'saukhya' She enjoys me and then She has kind of experience. So what kind of experience is that, what kind of person I am? What are these different attributes of myself the varieties of sweetness of myself. First of all what is the sweetness that's one? And then as one enjoys that sweetness of myself what is that experience of experiencing that sweetness? Me being sweet is one thing and then experience of that which only Radha rani experiences that. So 'kidrsam veti lobhat' now Krishna becomes curious He becomes kind of greedy He is very anxious now to know this 'kidrso kidrso kidrsam'. So now He has this desire developed within Him very strong desire – will, thinking-feeling –wiling. He was thinking then some feeling and then strong will within Him, so what is He is going to do now that 'tad bhavadhyah samajani saci garbha sindhau' **'tad tad bhavadhyah' premadhya – full of enriched with Her bhava –** bhavadhyah. 'tat' that is Radha rani radhayah bhavadhyah samajani.

So ok Lord has already made up His mind that He appeared Krishna Das Kaviraj says He appeared samajani –ajani nanuragah, ajani – not born ajani, namnam akari bahudha- all that and what is the last line? Durdaivam – and unfortunate as I am 'idrisham ihajani nanuragaha' 'anurag utpana nahi huva' anurag ajani but here it is samajani – samyak prakare jani

Lord appeared so Lord appeared with enriched with the emotions 'radha bhava dyuti' also samajani. Where and how? Well who appeared? Harinduh – Hari indu, indu is moon Hari indu appeared Caitanya Candra appeared. So usually we see the moon rising, when in Jaganath Puri you see as if the ocean is giving birth to full moon coming from we don't see anything else but the ocean. And as if ocean is giving birth to the moon so Hari indu is appearing so where is the ocean? What is the ocean? Saci-garbha sindhau – saci garbha the womb of Saci that is Saci garbha sindhu it's like a ocean. From Saci mata's Saci garbha sindhu in the ocean of the womb of Saci devi Lord made His appearance.

So He has appeared He is here Sri Krishna Caitanya Mahaprabhu ki.....jai. And it was also full moon night – purnima, two candras Caitanya candra and Chandra Chandra appeared at the same time. Chandra Chandra he covered his face how he could show his face “bahu koti chandra jini vadan ujjaaval” spot less effulgence, so other Chandra hide himself behind the curtain. Jai Sacinandan Jai Sacinandan Jai SacinandanGuar Hari. Ok

Questions from audience

'Sampradaya vihina ye mantras vipphala matah'

Lord is compared to vaidurya mani there is a mani – jewel – diamond like stone called vaidurya mani and this vaidurya mani the characteristic of this vaidurya mani is from different angles you see there is different kind of darshan. Different beauty is exhibited differently from which ever angle you look at this vaidurya mani. So all beauty it's wonderful, one kind of beauty from this side another side. So Lord is like that vaidurya mani, some are seeing Radha Krishna- Golok dham; some are seeing in some sampradaya Sita –Ram of Saket dham, some are seeing vaikuntha – Lord of Vaikuntha vaikunthanayak and “nanavatar makarodha bhuvaneshu kintu”. If they follow their sampradaya strictly of course in future there will be one sampradaya (Laughter) gradually things are going to be diminishing the other sampradayas. **“prithivite ache yata nagar**

adi gram sarvatra prachar haibe mora nama" those days are also ahead and "radhe shyam radhe shyam shyam shyam radhe radhe" instead they also will be chanting "Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Ram Hare Ram Ram Ram Hare Hare".

Question

Prabhupada said that every year Mayapur flood, flood causing trouble water going higher and higher. He said this is the place from here flood of the Holy name, waves of the Holy name ocean, floods origin from there from Mayapur starting from Mayapur going all over this country that country here there unless there is tide and waves rising to unreach.

Question

Caitanya Mahaprabhu is most magnanimous what is lacking in us?

Giver is there where is the taker (laughs) in hindi Bhagvatam yesterday Prabhupada said the Vedic mantras are there but where are the chanters? Or where are the qualified chanters, so mantras are there but where are the chanters. Well offences we don't have to be part of another sampradaya to offend Caitanya Mahaprabhu, or offend vaishnavas you could be part of Caitanya Mahaprabhus sampradaya and continue your offending business and then you lose the taste so that could be a cause. That happened to that muni he was in kaliya daha in the water saubari muni right in Vrindavan also most on the stage of trance and you know meditation and peaceful and everything was going fine but then he offended Garud Vaishnav, he offend garud. As he a result he lost all his trance focus the meditation and he was getting agitated by he and she fish seeing their acts that was causing agitation. So much so that he had to leave kaliya daha leave Vrindavan, he goes to the kingdom of King Mandhata – "give me wife give me wife I want to enjoy". Here is daughter of mine; no one is not sufficient, ok fifty of my daughters, all fifty daughters of king Mandhata this Saubari muni married. So that could be possibility, and different kinds of offences are there vaishnav aparadha is one

this aparadha that aparadha, this anartha that anartha anartha nivruti syat then what happens then nistha “nityam bhagvat sevaya bhagvati uttam sloke bhaktir bhavati naistiki”. So nistha we have to be fixed up attached to the holy name but keep chanting. Prabhupada talks of jaundice we are all diseased, so what’s the cure for jaundice? Sugar candy which taste so bitter- give me something sweet and condensed sugar is given sugar candy nothing can be more sweet then that but it taste very bitter because of the jaundice. So he may ask any other cure? No only cure only cure is keep eating sugar candy. And he keeps eating so what happens? He is cured and then he say bring me more sugar candy. Oh it’s finished no go get more, so holy name is sweet Lord has kindly delivered the Holy name. There is nothing wrong with the Holy Name something wrong with us so each individual case something wrong with this persons chanting, something else another kind of wrong this anartha that anartha. So do introspection and analyze conclude and you improve good chanting “aparadha sunya haiya lahu Krishna name” Bhaktivinod Thakur says **“aparadha sunya haiya lahu Krishna nam”**, anything else alright Haribol.

Guar Nitai ki....jai

Sri Krishna Caitanya Mahaprabhu ki.....jai