

PUNE ANNUAL KATHA DAY 4: My Prabhupada

All glories to the assembled devotees.

nama om vishnu-padaya krishna-preshthaya bhu-tale
srimate bhaktivedanta-svamin iti namine
namas te sarasvate deve gaura-vani-pracarine
nirvisesha-sunyavadi-pascatya-desat-tarine

Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama,
Hare Rama, Rama Rama, Hare Hare

The prayers Narottama Das Thakur are one of the most important prayers of Gaudiya parampara. This prayer is a prayer at the lotus feet of Panca Tattva.

sri -krsna-caitanya prabhu doua koro more
toma bina ke doyalu jagat-samsare
patita-pavana-hetu tava avatara
mo sama patita prabhu na paibe ara

I welcome you all again and again to this **Bhagavat Katha Mahotsava** or **Srila Prabhupada Katha Mahotsava**. This is the 4th day today of the glorification of **Srila Prabhupada**. Glorification is a simple word used to describe **Srila Prabhupada**. He is Mahabhagvat. He is full of good qualities – his birth, his youth, how he met his Guru Maharaja and his life time of preparation and then going to New York. I always say that he was a “Devaduta on the Jaladuta”. When he reached there, he had no idea whether to turn to the right or the left.

This was the second part. How he started preaching from the store front and how the American boys and girls took vows to follow the 4 regulative principles. **ISKCON** was established. The preaching spread to London. How Albert Ford also became a

follower of Prabhupada and was duly initiated as **Ambarish Dasa**. All this we heard till yesterday and then Srila Prabhupada slowly went to other continents and finally he went all over the world.

The president of **India Pranab Mukherjee** writes in his glorification of the Golden Jubilee Anniversary that “**ISKCON** is a great society. There is no society like this. I respect the enthusiasm of the devotees of **ISKCON**. I heard there are more than 600 temples and 110 Govindas. “ Actually there are more. I was in Mauritius and in in that small island there are 115 Govindas. “There is the midday meals where prasada is distributed to 12 lakh people. The Gita is available in more than 70 languages, including Chinese. **ISKCON** has spread the knowledge of Lord Krsna all over the world. I wish them all best wishes for their preaching activities. And I wish in the coming years they keep spreading the holy name all over the world.”

We will also hear Prabhupada’s disciples speaking about **Srila Prabhupada**.

Lots of books are written on Prabhupada. I have written a book “My Prabhupada”. You can read it. So today we will discuss My Prabhupada.

Prabhupada captures us. We are sold out to his mission without any other interest in life. We, his disciples, don’t have any other mission. **Prabhupada’s mission** is only our goal of life.

guru mukha padma vakya

Prabhupada was not well. He was in Bombay. One devotee would sit near him on the floor and do kirtana. I was also in the kirtana schedule. Prabhupada felt kirtana is the only medicine. He never wanted to be taken to the hospital.

Towards the end of the kirtana on one particular day, I asked, “**Srila Prabhupada** is there anything we haven’t done yet which

could do to cure you. Please tell us.” Prabhupada said: “Just chanting of Hare Krsna.” He paused for a few minutes and then said – are na koriho mane asa.

It can be translated as – don’t desire anything else. The words that are uttered from the lotus mouth of Srila Prabhupada are embedded in our hearts and we do not desire anything other than what he says.

caksu-dana dila yei, janme janme prabhu sei: the guru gives spiritual insight to the disciple.

We are cent percent yours, **Prabhupada** and he is also cent percent ours. The relationship he has with his disciples is very intimate that every disciple feels he is **My Prabhupada**.

So everybody can say, **HH. Radhanatha Swami Maharaja** can say he is **My Prabhupada**. **HH. Jayapataka Swami Maharaja** can say he is **My Prabhupada**, **Mukunda Dutta Prabhu** can say he is My Prabhupada, but first of all he is My Prabhupada. He was always very busy with so many disciples, but he was concerned about me. He dealt perfectly with the soul.

brahmada bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Krsna. By the mercy of both Krsna and the spiritual master, such a person receives the seed of the creeper of devotional service.

So the Lord sends that fortunate Jiva to Guru and then Guru in turn sends him to the Lord. I was studying in Sangli and then I thought, “ Why not go to Bombay for graduation. It was 1971.

After successfully preaching in the West Prabhupada was coming back to India. He came with many of his foreign devotees. There was a pandal program on Azad Maidan grounds. I saw the advertisement which said: 'American sadhus are in town.' That was a surprise for everyone. We have heard about American scientists, but never had we heard of American Sadhus.

So I met **Prabhupada** there. Then I understood that coming to Bombay was not my decision to study there, but it was the Lord's arrangement so that I could meet Prabhupada in Bombay.

So I got Guru Krsna Prasada at that Hare Krsna program. Since childhood my desire was to serve. At that time I wanted to serve society and humanity. When I was hearing Prabhupada's lecture, Prabhupada said one very special thing which I thought was especially for me.

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

By giving water to the root of a tree one satisfies its branches, twigs and leaves, and by supplying food to the stomach one satisfies all the senses of the body. Similarly, by engaging in the transcendental service of the Supreme Lord one automatically satisfies all the demigods and all other living entities." Therefore, after reading Bhagavad-Gita one should promptly come to the conclusion of Bhagavad-Gita: one should give up all other engagements and adopt the service of the **Supreme Lord, Krsna**, the Personality of Godhead. If one is convinced of this philosophy of life, that is faith.

If you serve the Lord, then you serve everyone. When I heard this, I got a clue, as I wanted to serve. He was explaining to everyone, but I was convinced. And I decided that I would serve as Prabhupada wants me to serve. And soon I got converted and became Prabhupada's.

Then again I went to one of the pandal programs in 1972. I

joined **ISKCON** after this program. Then I went to Vrndavana for initiation. There were 15 of us as we went to his room in Radha Damodar temple. That room was full. Have you seen that room?

Then, as we were sitting around, Prabhupada was talking to us and looking at all of us. When he looked at me, he would stop. He was moving his vision like a radar . As he looked at me, he would stop. I was thinking: "Why I am getting his attention." Then he said: "Stop it!" And I stopped it forever. Full stop. I had a bad habit of shaking my right thigh while concentrating. Now I only do it to demonstrate while I tell this incident in class. Prabhupada named me Lokanath. I thought I will get a name like **Radha Raman** starting with R, but Prabhupada just removed Raghu and replaced it with Lok and kept the nath part as it is.

Prabhupada came to Bombay many times as he said, "Bombay is my office". I was a brahmachari at Juhu temple. I was at the right place at right time. And there I got a lot of Prabhupada's association and service to Radha Rasa Bihari as pujari.

Prabhupada had promised Radha Rasa Bihari: 'I will build palace for You' and a promise is a promise. He really liked Radha Rasa Bihari a lot and always carried Their picture with him. I learnt a little Deity worship and did lots of service. His Deity worship standards were very high. Thinking that Lord is there, we are actually worshipping the Lord.

Morning walks meant we could ask questions. One morning I asked: "Should we chant in the mind?" **Prabhupada** said: "No! The tongue should vibrate. In Kaliyuga it's not possible to chant in the mind. It is restless. So to attract the mind, we should chant loudly and hear the mantra."

**bharat bhumi te hoila manushya janma jar janam saarthak kari
kara para upkaar**

Caitanya Mahaprabhu said that those who are born in India should do the welfare work for the whole world. One who has taken birth in India should preach. Prabhupada used to say that to me.

If we can call someone Bharatratna, then it can only be Prabhupada. He is "Bharat Ratna". He understood the real India and he spread the culture of India all over the world. When people go to the West, they beg for something like a job or money. India was not known as a good country. In 1978 when I went to the West, people would ask where I have come from? And when I replied that I had come from India, the reaction would be "Oh! That poor country of beggars." But Prabhupada went to give them the ultimate wealth – the holy name and sastras. Once Prabhupada was asked by a reporter why he had come to their country? This could be one answer, "Oh! You had also come to my country." I don't know whether **Prabhupada** answered like this. But he did say, "Your viceroys came to our country and they took all that was the wealth of India like the Kohinoor. It is in the London museum, but they forgot the important wealth. I have come here to do a hand delivery." What's that wealth? It's the culture of India. So the real wealth is that which makes us happy. Harinama can only make our soul happy. The Lord is our wealth. Lord is Laxmipati and has hundreds and thousands of Laxmis serving Him. If we get Krsna then nothing is left to achieve. So Prabhupada distributed this wealth of harinam ke hire moti (the diamonds and pearls of Harinama) all over the world.

In Delhi at the Ram Lila pandal program, I was given the opportunity to introduce **Prabhupada**. I said that Prabhupada exported Bhagavad-Gita and harinama and imported American and African sadhus. **Prabhupada** appreciated and liked this introduction.

In the courtyard of the **Krishna-Balarama Mandir Prabhupada** would sit near the Tamal tree. We sat around him. Prabhupada encouraged each one of us to say something. Locals called the

Vrndavana temple angreji mandir and Mayapur temple sahiber mandir. It's one and the same thing. So I said, "You call it angrej ka mandir. But there is no Deity of an angrezi there in the temple. There is the Deity of Krsna Balaram." I told them that they see only foreigners here, but if more Indians joined then maybe that name will not be used.

Then once our German travelling bus party's visa expired. In 1976, at **Radha Parthasarthi Mandir Prabhupada** ordered me to preach using a bullock cart. I was preaching in the German buses with all the comforts and Prabhupada ordered me : "You preach in bullock cart."

Initially it was known as the Bullock Cart Sankirtana Party and later it was called the "All India Padayatra". That name still stands today. Prabhupada knew that I came from a village. So once the Bullock Cart Sankirtana Party reached Aravade – my village.

My family had a dream that I will come back to the village with a fatfati (bullet bike). I returned with a bullock cart and it broke their dream. This was Prabhupada's krpa (mercy).

Now the padayatris have travelled 250,000 kms and this year is the 40th anniversary of "All India Padayatra".

'We can introduce millions of such carts all over the world'. On the 6 March 1977, Srila Prabhupada wrote a letter to Nityanada Dasa, the head of the New Talavan farm community in the US. While talking about self-sufficiency, he brought up the topic of oxen and Padayatra, "And oxen can be used for driving carts and preaching village to village."

In 1977, **Prabhupada** was not well. This was just 7 days before Prabhupada left this planet. We had come to **Vrndavana from Badrinatha** to see **Srila Prabhupada**. He had asked which book is being distributed the most? He liked book distribution. "Till my books are being distributed, I will never die. As I had come from Badrinatha I said to Prabhupada 'I showed your Gita

to Vyasadev'. We had gone to Vyaasdev's cave. We could not see Vyasadev but Vyasdev must certainly have seen us and Prabhupada's books. So Prabhupada was very happy to hear this and he laughed.

Prabhupada also wanted to go for Govardhan Parikrama from the temple in the bullock cart. I was sent to prepare for this Parikrama. The bullock cart was ready and it was parked in front of the Krishna-Balaram temple. It's a very long story. I am just showering few drops.

Now you will hear from different **Srila Prabhupada Disciples** sharing their experiences with their own "My Prabhupada."

Gaura Katha – Day 3 Pune

Mahaprabhu returns to Jagannatha Puri

Tukaram Maharaja was also a follower of Mahaprabhu. As Gaudiya Vaisnava's we also say that he received diksa from Caitanya Mahaprabhu.

Let's sing his abhanga

avade he rupa, gojire saguna
pahata lochana sukhavale
ata drustipude ayasachi tu rahe
jo me tuza pahe vedo veda
lacavale mana lagali se godi
tejivan sodi ayase zale
tuka mane aamhi kaliye ladiwali
puravavi aali mai bape

jaya sri-krishna-Caitanya prabhu nityananda sri-adwaita
gadadhara shrivasadi-gaura-bhakta-vrinda

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

I welcome you all Gaurbhakta vrindas. You are also devotees of Srila Prabhupada. We are always devotees of Prabhupada and Gauranga. There is no shifting. In the morning we are bhaktas of Gauranga and in the evening, Prabhupada. We are dasanudas.

Now on the way to **Jagannatha Puri Mahaprabhu** had gone to Remuna and He also took darsana of “Sakshi Gopal”. Then He reached Jagannatha Puri. His first darsana of **Jagannatha Swami** was wonderful. It is in such a state of mind that the Gopis take darsana of Krsna. They drink the beauty of Krsna, take that darsana to their heart and close the window. Then there is only Krsna and the Gopi. There they can meet him constantly with no fear of anybody.

Like that premanjana-churita-bhakti-vilocanena santah sadaiva hridayeshu vilokayanti: [Bs. 5.38]

The devotees whose eyes are anointed with the love of God, ointment see God, Krsna, within their hearts twenty-four hours a day.

Gopis are sadhavis. This was also the condition of **Caitanya Mahaprabhu**. When He took darsana of **Jagannatha Swami**, He wanted to embrace the Lord. But He could not as He would fall unconscious. Hence His associates prevented Him from going near the Lord. They let Him stand near the Garuda stambha, so that He had its support while taking darsana of the Lord.

Last month I had gone to **Jagannatha Puri**. My state of mind can never be like **Caitanya Mahaprabhu**, but a panda there took me near the Garuda stambha.

**pashu-pakhi jhure, pashana vidore
shuni yar guna gantha**

By Caitanya Mahaprabhu's touch the stambha melted. His bhava

was mahabhava. The Panda showed me Caitanya Mahaprabhu's finger prints. He made me touch the finger prints. For sometime I had a little romancha, thinking how Caitanya Mahaprabhu took darsana.

Caitanya Mahaprabhu was also in Pandharpur once. It is a special dhama for Gaudiya Vaisnavas because some incidents took place there which connects Pandharpur to Gaudiya Vaisnavasim.

Visvarupa had come here. Nityananda Prabhu had also visited Pandharpur. Visvarupa was the 9th son of Saci mata and **Caitanya Mahaprabhu** the 10th. Visvarupa was Balaram in ansarupa. He was not fully Balaram. Like Radha Rani is fully Radha and Gadadhar Pandit was Radha in ansarupa.

Caitanya Mahaprabhu wanted to go on a **South Indian** yatra, but His associates wanted to know why. He said: "I want to search for my brother, Visvarupa." That was just an excuse because He knew that his brother had gone back to Godhead. How did He know this? He is sarvagya. He knows everything. His goal was dharma-samsthapanarthaya. He had also appeared to establish dharma. He will go for yatra doing sankirtana and establish sankirtana dharma.

kali kaler dharma nama sankirtana

Caitanya Mahaprabhu was on the South India yatra for 6 years. He met Srirangapuri, a disciple of Madhavendra Puri. This is also one more Gaudiya Vaisnava connection. Srirangapuri must have stayed in Pandharpur. What was the connection between them? Srirangapuri was God uncle of Caitanya Mahaprabhu, God brother of His guru, Isvarpuri. They both gave Krsna Katha for 7 days. At the end of the katha Srirangapuri said : "I had gone to **Navadvipa with Madhavendra Puri**. When we were there, we received an invitation from Jagannath Misra. He offered us prasada. His wife Saci mata made a dish called mocha-khanda. We got the news that their elder son Visvarupa had gone on a

yatra and reached Pandharpur. From there He went back to Godhead. This was not news for **Caitanya Mahaprabhu**, but He displayed a look of ignorance. When **Caitanya Mahaprabhu** heard this from **Srirangapuri**, He realised that they had gone to his house.

Here I want to say that Visvarupa could have selected any place to leave the planet. There are so many places, but He selected Pandharpur. There is a description of this in the Madhya Lila. He would have bathed in the Chandrabhaga River and taken darsana of Lord Panduranga. Normally He would just stay at one place for a day or even half a day and walk away in the middle of the night to avoid the crowd of people intent on following Him in morning. In Srirangam He stayed for four months in Caturmasa.

So now **Caitanya Mahaprabhu is in Jagannatha Puri**.

Balaram did yatra of the whole Bharatvarsa, He did not want to fight in the battle of Kuruksetra.

brajendra-nandana jei, saci-suta hoilo sei, balarama hoilo nitai

The very same Balaram appeared as Nityananda Prabhu. He went on a yatra that lasted 20 years. He started His yatra when **Caitanya Mahaprabhu** was 12 years old and came back when Mahaprabhu was 32. Once Nityananda Prabhu met Madhavendra Puri who went from **Vrindavana to Shantipur**. He gave diksha to **Advaita Acarya** and then he went to Remuna. He stayed there and served Ksira chor Gopinatha. His samadhi is also there.

Nityananda Prabhu had gone to setubandha with Madhavendra Puri. It is said that Nityananda Prabhu took diksha from Madhavendra Puri, but in Caitanya Bhagavat Vrindavan Das Thakur says Nityananda Prabhu took diksha from **Laxmipati Tirtha**. **Laxmipati Tirtha** had come to Pandarpur and at time and he took dikaha from him.

So **Nityananda Prabhu's diksha stali was Pandarpur dhama**. This is also another Gaudiya Vaisava connection.

Way back in 1986 we were searching for the samadhi of Visvarupa. We saw many samadhis on the bank of the Chandrabhaga. We searched for a long time, but we did not find **Visvarupa's samadhi**. Then we came to the realisation that there is no samadhi of Lord Ram or Balaram? So the Lord does not have a Samadhi. We established foot prints of **Nityananda Prabhu** and Visvarupa in Pandharpur.

ISKCON Aravade is also going to establish foot prints of **Caitanya Mahaprabhu**. The inauguration will be on 26 January 2017 inauguration. **Caitanya Mahaprabhu** had gone to my village Aravade. I don't know whether He stayed there. He had visited Aravade, and the proof is village named Gaurgaon near Aravade.

Pandharpur has strong connections with Gaudiya Vaisnavism. Lord did shravan kirtan lila, snana lila there in Pandharpur.

**purve yabe mahaprabhu calila daksine
prataparudra raja tabe bolaila sarvabhaume (CC Madhya Lila 10.3)**

When Mahaprabhu departed for South India, King Prataparudra called Sarvabhauma Bhattacharya to his palace and asked about Mahaprabhu.

**sunilana tomara ghare eka mahasaya
gauda ha-ite aila, te'ho maha-krpamaya (CC Madhya Lila 10.5)**

The King said to the Bhattacharya, "I have heard that a great personality has come from Bengal and is staying at your home. I have also heard that He is very, very merciful.

**tomare bahu krpa kaila, kahe sarva-jana
krpa kari' karaha more tanhara darsana (CC Madhya Lila 10.6)**

"I have also heard that this great personality has shown you great favor. At any rate, this is what I hear from many

different people. Now, being merciful upon me, you should do me the favor of arranging an interview.”

**bhatta kahe, – ye sunila saba satya haya
tanra darsana tomara ghatana na haya (CC Madhya Lila 10.7)**

The Bhattacharya replied, “All that you have heard is true, but as far as an interview is concerned, it is very difficult to arrange.

**virakta sannyasi tenho rahena nirjane
svapneha na karena tenho raja-darasane (CC Madhya Lila 10.8)**

“Sri Mahaprabhu is in the renounced order and is very much detached from worldly affairs. He stays in solitary places, and even in dreams He does not grant interviews to a king.

**tathapi prakare toma karaitama darasana
samprati karila tenho daksina gamana (CC Madhya Lila 10.9)**

“Still, I would have tried to arrange your interview, but He has recently left to tour South India.”

**raja kahe, – jagannatha chaadi’ kene gela
bhatta kahe, – mahantera ei eka lila (CC Madhya Lila 10.10)**

The King asked, “Why has He left Jagannatha Puri?”

**tirtha pavitra karite kare tirtha-bhramana
sei chale nistaraye samsarika jana (CC Madhya Lila 10.11)**

“Great saints go to holy places of pilgrimage in order to purify them. For that reason Mahaprabhu is visiting many tirthas and delivering many, many conditioned souls.

**bhavad-vidha bhagavatas
tirthi-bhutah svayam vibho
tirthi-kurvanti tirthani
svanta?-sthena gada-bhrta (CC Madhya Lila 10.12)**

“Saints of your caliber are themselves places of pilgrimage.

Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

tirthi-kurvanti tirthani (SB 1.13.10)

Devotees are holy places personified. Because they carry the Personality of Godhead within their heart, they turn all the places into places of pilgrimages. And Mahaprabhu is Lord Himself. This was the realization of King Prataprudra.

**raja kahe, – tanre tumi yaite kene dile
paya padi' yatna kari' kene na rakhile (CC Madhya Lila 10.14)**

Upon hearing this, the King replied, "Why did you allow Him to leave? Why didn't you fall at His lotus feet and keep Him here?"

Sarvabhauma Bhattacarya replied, "**Sri Mahaprabhu** is the Supreme Personality of Godhead Himself and is completely independent. Being Lord Krsna Himself, He is not dependent on anyone. "Still, I endeavored very hard to keep Him here, but because He is the Supreme Personality of Godhead and completely independent, I was not successful." The King said, "Bhattacarya, you are the most learned and experienced person I know. Therefore when you address Sri Mahaprabhu as Lord Krsna, I accept this as the truth.

When Sri Mahaprabhu returns, I wish to see Him just once in order to make my eyes perfect."

**bha??acarya kahe, – tenho asibe alpa-kale
rahite tanre eka sthana cahiye virale (CC Madhya Lila 10.19)**

Sarvabhauma Bhattacarya a replied, "His Holiness Lord Sri Mahaprabhu will return very soon. I wish to have a nice place ready for Him, a place solitary and peaceful. "Lord's residence should be very secluded and also near the temple of Jagannatha. Please consider this proposal and give me a nice

place for Him.” The King replied, “Kasi Misra’s house is exactly what you require. It is near the temple and is very secluded, calm and quiet.”

When Kasi Misra heard the proposal, he said, “I am very fortunate that Sri Mahaprabhu, the Lord of all prabhus, will stay at my home.”

All the residents of Jagannatha Puri were early waiting for Mahaprabhu and when the eagerness reached its height Mahaprabhu came to Puri

**ara dina mahaprabhu bhattacharyera sange
jagannatha darasana kaila maha-range (CC Madhya Lila 10.29)**

The next day **Sri Mahaprabhu** arrived and went with **Sarvabhauma Bhattacharya** with great enthusiasm, to see the temple of Lord Jagannatha. After seeing Lord **Jagannatha**, **Sri Mahaprabhu** left the temple. The Bhattacharya then took Him to the house of Kasi Misra. When **Sri Mahaprabhu** arrived at his house, Kasi Misra immediately fell down at His lotus feet and surrendered himself and all his possessions. This is how Kasi Misra was fully surrendered to the Lord.

**manasa, deho, geho, jo kichu mor
arpilu tuwa pade, nanda-kisor!**

Bhaktivinod Thakur says Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful son of Nanda!

Sri Mahaprabhu then showed Kasi Misra His four-armed form. Then, accepting him for His service, the Lord embraced him.

Mahaprabhu was very pleased to see the house of Kasi Misra. Do you know that place? Have you seen it? Yes, the Gambhira. It’s a very serious place. Here Mahaprabhu will stay here now and meet many devotees which we will hear about tomorrow.

Thank You.

Gaura Katha – Day 2 Pune

Caitanya Mahaprabhu glorifies Madhavendra Puri.

anarpita-carim cirat karunayavatirna kale
samarpayitum unnatojjvala-rasam sva-bhakti-sriyam
hari purata-sundara-dyuti-kadamba-sandipita
sada hrdaya-kandare sphuratu va saci-nandanah (CC Adi Lila,
3.4)

May the Supreme Lord who is known as the son of ?r?mat? ?ac?-dev? be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.

vande sri krsna Caitanya gaudo citro sando tamonudo
ajanu-lambita-bhujau kanakavadhatau
sankirtanaika-pitarau kamalayataksau
visvambharau dvija-varau yuga-dharma palau
vande jagat-priyakaro karunavatarau (Nityananda Caritamrita
Mangalacharana)

I offer my respectful obeisances unto **Shri Gauranga Mahaprabhu** and **Shri Nityananda Prabhu**, whose long arms extend to Their knees. They have splendid golden complexions, and They inaugurated the congregational chanting of the holy names of the Lord. Their eyes resemble the petals of lotus flowers. They are the maintainers of all the worlds, the best of the brahmanas, the protectors of the religious principles for this age. They bring happiness to the people of the world and are the most merciful of all incarnations.

**yasmai datum corayan ksira-bhandam
gopinathah ksira-corabhidho 'bhut
sri-gopalah pradurasid vassal san
yat-premna tam madhavendram nato 'smi (CC Madhya Lila 4.1)**

I offer my respectful obeisances unto **Madhavendra Puri**, who was given a pot of sweet rice stolen by **Sri Gopinatha**, celebrated thereafter as Ksira-cora. Being pleased by **Madhavendra Puri's** love, Sri Gopala, the Deity at Govardhana, appeared to the public vision.

Remembering the Lord becomes easier when the Lord performs His wonderful Lila. Then comes the Lord's rupa. Is there any Lila in Brahmajyoti? So if Lord does Lila then that means that He has rupa. He also has His associates. He reciprocates with them. Then it becomes easier to remember Him. If there is Lila then there must be Lilastali. We get a place to remember Him by. Remembering the Lord becomes easy as He is full of all mellows. He is rasakhan and remembering Him is our life.

ramya kacid-upasana vrajavadhu-vargena ya kalpita

Caitanya Mahaprabhu says if you want to worship the Lord you should worship Him like the vrajavadhus, the gopis. The process of worshiping that the gopis follow is the highest and most pleasing type of worship of Krsna. Caitanya Mahaprabhu says you should follow them. The gopis did not know much. They just knew how to remember Krsna.

smartavyah satatam visnur vismartavyo na jatucit

O! Visnu, here Visnu means Krsna. Just yesterday we heard of Vaikuntha that meant Goloka. Remembering the Lord was their only work. We should never forget Krsna, which means always remember the Lord, His name and His lila.

Caitanya Mahaprabhu went with some of His associates to **Jagannatha Puri**. Now he would stay in Jagannatha Puri and going to become **Nilachala nivasi**. All the devotees agreed to

this proposal, except Haridas Thakur. He thought that he was from a low family and would not be allowed to take darsana there. Thinking like this, he was sad. But **Caitanya Mahaprabhu** told him not to worry, “I will take you to Puri. You may not be allowed to go to take darsana of Jagannatha, but Jagannatha will come to give you darsana.” What Caitanya Mahaprabhu actually meant was that He would go for darsana of Jagannatha and then give that darsana to Haridas Thakur.

So **Caitanya Mahaprabhu** and His group were singing kirtana and dancing, making their way to Puri. Caitanya Mahaprabhu never walks. He only dances and sings. In this way He reached the celebrated village of Remuna, where there is a Deity of Gopinatha. Then the group went to the **Radha Gopinath temple** and stayed there. There He narrated the story of Madhavendra Puri, as He had heard it from His spiritual master, Isvara Puri.

yat-premna tam madhavendram nato 'smi

I offer my respectful obeisances unto Madhavendra Puri for whom Sri Gopinatha, stole pot of ksira and since then Gopinath is known as Ksira-cora Gopinath. He is **Vrndavana's Makhanchor** and here He became Ksira-cora. Pleased or influenced by the love of Madhavendra Puri, Gopal gave him darsana

**atha kena prayukto 'yam papam carati purusah
anicchann api varsneya balad iva niyojita (BG 3.36)**

Arjuna says, what's that power that engages us in sinful activities? Does it happen like this? Arjuna is saying on our behalf that means it must be happening. And Krsna answers Arjuna's question.

**kama esa krodha esa rajo-guna-samudbhavah
mahasano maha-papma viddhy enam iha vairinam (BG 3.37)**

It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath,

and which is the all-devouring, sinful enemy of this world. So this is becoming vasibhuta (influenced). There are 6 anarthas (ripu) which trap or influence us.

But here in **Caitanya Caritamrita** it is all premavas. Pleased by the love of **Madhavendra Puri**, Gopal gave him darsana. He came to his dream and told him where He was and gave Him darsana. Lord is smarniya. He must always be remembered.

Caitanya Mahaprabhu started singing the glories of **Madhavendra Puri**. We are trying to sing the glories of Srila Prabhupada in the evening. Lord describes the glories of His devotees. He spoke about all the Lilas that happened at that temple – how Gopal came into Madhavendra Puri's dream, how He demanded chandan. So when **Madhavendra Puri** reached Gopinath temple, ksira bhoga was offered to Gopinath. The aroma spread all over and a thought arose in Madhavendra Puri's mind, "I will also make such ksira for my Gopal." Ksira is made of milk. So after the bhoga was offered, he thought, "I should get that prasada. Then I will make for my Gopal." But he did not get any prasada. Chanting the holy name, Madhavendra Puri left the temple. The Lord had kept a pot of ksira for Madhavendra Puri. Nobody knew Madhavendra Puri's thoughts, but the Lord is in the heart and He knows everything.

vedaham samatitani vartamanani carjuna bhavisyani ca bhutani
(BG 7.26)

O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come.

Lord is sarvagya, so the Lord knew what was going in **Madhavendra Puri's** heart. Lord said to the pujari, "Go and give this pot of ksira to Madhavendra Puri." **Caitanya Mahaprabhu** is narrating this pastime to His associates. Madhavendra Puri was found and the pot of ksira was given to him. He was overwhelmed with love for the Lord. Madhavendra

Puri is adiguru in our parampara. He was the disciple of Srila Laxmipati.

**thakura more ksira dila – loka saba suni
dine loka-bhida habe mora pratistha jani (CC Madhya Lila 4.141)**

Then after honouring the ksira prasada, he broke the pot and bound the pieces in his cloth, **Madhavendra Puri** began to think, “The Lord has given me a pot of sweet rice, and tomorrow morning when the people hear of this, there will be great crowds and the news of the chori of ksira will spread. I should avoid it.” He left that temple because he was amanina manadena. Devotees do not accept any respect. Such was **Madhavendra Puri’s** mood.

**cali’ cali’ aila puri sri-nilacala
jagannatha dekhi’ haila premete vihvala (CC Madhya Lila 4.143)**

Walking and walking, **Madhavendra Puri** finally reached **Jagannatha Pura**, which is also known as Nilacala. There he saw Lord **Jagannatha** and was overwhelmed with loving ecstasy.

There was the danda bhanga Lila. Caitanya Mahaprabhu was very angry. There is Atharanala. In ecstasy, **Sri Caitanya Mahaprabhu** went from Atharanala to **Jagannatha** temple. He entered from simha dwara. After seeing Lord **Jagannatha**, He became very restless due to love of Godhead.

**jagannatha alingite calila dhana
mandire padila preme avista hana (CC Madhya Lila 6.4)**

Lord **Sri Caitanya Mahaprabhu** swiftly went to embrace Lord Jagannatha, but when He entered the temple, He was so overwhelmed with love of Godhead that He fainted. Here Krsna has become a devotee and goes for darsana of Jagannatha. In so doing He becomes the best devotee.

Caitanaya Mahaprabhu has reached Jagannatha Puri. He would

stay at Sarvabhauma Bhattacarya's house for two months and gave him sadbhujā darsana. After 2 months Caitanya Mahāprabhu went on his South India yatra.