

Material world is full of duhkha

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om namo bhagavate vasudevaya

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

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

TRANSLATION :

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

PURPORT:

In this verse the word samsrtih is very important. Sreyah-srti means the prosperous path of advancement towards the Supreme Personality of Godhead, and samsrti means the continued journey on the path of birth and death towards the darkest region of material existence. People who have no knowledge of this material world, God and their actual intimate relationship with Him are actually going to the darkest region of material existence in the name of progress in the material advancement of civilization. To enter the darkest region of material existence means to enter into a species of life other than the human species. Ignorant men do

not know that after this life they are completely under the grip of material nature and will be offered a life which may not be very congenial. How a living entity gets different kinds of bodies will be explained in the next chapter. This continual change of bodies in birth and death is called samsara. Devahuti requests her glorious son, Kapila Muni, to explain about this continued journey to impress upon the conditioned souls that they are undergoing a path of degradation by not understanding the path of bhakti-yoga, devotional service.

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

Mama and jiva-lokasya, something that is good for myself and all the living entities. Samsritih everyone is under going

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

I would like to know how one could develop detachment – virag. Virag from this samsrti detach from this samsrti. yena purusa again for all the purushas, purush here is not Supreme Personality of Godhead. We are human being condition souls, purushah trying to enjoy. Purusha means enjoyer. So human beings are also addressed here as purusha because that's the position they take in this world purusha-enjoyer. They forget that they are prakrities and they take the position of purusha so they are yena purusha, viragah.

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

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

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

Everybody is into what? Into preyas. Just do it, the latest mantra around the world. Meaning don't even think just go for it. You feel good ok if you feel good then just do it. So as soon as you begin thinking like Arjun is thinking he wants to think. He is a member of a civilised society. She wants to think in long terms. Not what I get now and that's all that I care about what I get out of this now. And then what happens later on no one wants to think about it. So these are the two paths. So samsrti has been mentioned in here and Srila Prabhupada is mentioning Sreyah-srti, She would like to know by hearing such calamities that samsrti, we may become detached from this activities of this material world. And then Kapil dev is going to talk of the samsrti, the suffering of birth and death especially the suffering of the condition soul within the womb of the mother it is to follow. Just go on hearing and one day you will get there soon one of these days you will get there its coming. And it's real scary if you really read that chapter you will just be by yourself and read through the explanation what the living entity is going through in the womb of the mother. The hairs would stand on end. Upon the request acaksva-please explain please describe the samsrti.

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

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

iha samsaare khalu dusthare krupayaa pare pahi murare

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

what good is your name Murari. You are known as Murari so please kill.

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

Janani the mother jatare in the womb sayanam sleeping. The germs and worms do they allow you to sleep in there? No. Is there light,? No night lamp there. So only darkness, you can't even stretch your hands and legs like a little rainbow. And so many descriptions are there.

janani jatare sayanam iha samsaare khalu dusthare

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

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

shunyayitam jagat sarvam govinda-virahena me

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

Shunyayitam jagat sarvam govind virahena me

So that is the point of Devahuti. Please explain the samsrtih, drill this get this into our head, we are sick headed please

get this in there. So that we understand once and for all suffering that is there so that we'll develop virag. We will develop detachment and we will go for the devotional service which she has asked for in previous two verses.

Verse number 1 and 2 she is interested in devotional service. So how does one get to the devotional service? First comes the detachment. First thing first and then you go for devotional service. Of course you can start devotional service from day one you come to Hare Krishna, we are full of attachment but we chant

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

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

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

Dvandvatitovimatsarah, that's the goal. Dvandva tito, you go beyond these two things, everything has a counterpart man, and woman, black and? And like this there is a big big list, is entrap has a big big list you think we are exhausted? Nothing

more can be said? And on that list is a happiness and distress. You are locals, foreigner this is a day time and soon there will be night. Theist – atheist like that goes on and on on.

So there is so much duality here. Two things you can't just get one. So just be ready for the other one also. It was Buddha dev Lord Buddha, his father would never let his children or son Siddharth his prior earlier name was Siddharth, he wouldn't let Siddharth the young prince to go away from the palace always within the compound of the palace. He was growing and he was young man already and father would not let him go.

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

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

So why is this person not standing straight was Siddharth's question. Oh he can't he is old man now so he has a third leg.

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

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

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

when everyone was fast asleep, he never slept that night. What he had experienced during this samsara darsana tour that was on his mind. Oh! one day I am going to be old, one day I will also be sick not just once but again and again and one day they will be carrying me like that and I will not come back to the palace. So I want some way out of this. I want to end all this. So in the middle of the night he took off. Goes to Gaya sits under a tree and he is meditating. Result was

enlightenment he becomes enlightened he is Buddha. Buddha comes from buddhi the intelligence. So he becomes enlightened because of this virag, virag mentioned here and he saw the suffering all around and he wanted to find solution to this problem. No patch up work some permanent solution. And that has been taught by yet another incarnation of the Lord that's Buddha dev. That part is the virag part.

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

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

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

So Krishna says ady-antavantah na tesu ramate

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

When the sense is coming in contact with sense object that is bhoga. But Krishna of course is the most intelligent personality He says, *duhkha-yonaya eva te* Something that becomes the cause of your enjoyment, that gained you happiness that exact thing will become cause of your *duhkha*. Bhoga that is enjoyment *duhkha* that is suffering. Yoni means source yoni, *yonaya* many causes. But corresponding though something that gave you suffering, this is what Krishna's point is, something that gave you bhoga that will turn into *roga*, disease or suffering.

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

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

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

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

'Hare Krishna Hare Krishna Krishna Krishna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare'

And hands out some invitations and he is conducting his twice a week discourses and he is inviting them please come take part. And he is explaining what Devahuti is interested in and for jiva loka for everyone's benefit. So Srila Prabhupada explained this science of bhakti yoga. And he wanted many more to join him in this endeavour, in India he was attempting to increase expand his numbers. Those who had so many children he would approach, give me one son, no one gave all were attached. Then he comes to the West to America. We also wanted to probably join Prabhupada but our parents wouldn't let us do so, biggest stumbling block in India to join were the parents. When I joined my mother was going to give up her life. I received a telegram.

But as he came over to the West the children here that was culture good luck they didn't had to consult their parents. They were on their own but they had gone, they had come to some extent this virag some detachment. Cause of suffering is people around in this country, hell with this hell with that looking for some alternatives of course they found drug as the alternative. The drugs were bringing them higher and lower and higher and lower. Then Prabhupada said ok I have a drug that only keeps you higher you stay high forever you like that? Again, dvandva is there duality, they wish to stay high but be prepared to go low. You go high you go low you go higher you go lower you go highest and you go lowest and no more going up then you stay there stay low.

Prabhupada said I have a drug you can stay high forever. There are so many joined and then everything started and that was all going on in New York only. Then there were invitations from the West-coast. First flight Prabhupada took was from New York to San Francisco that was first flight of his life flying in an aeroplane he had not flown before. And that's when he was seeing out of his window and all the building looked like

match boxes one on top of the other. When he got down he saw matchbox. Then gradually things expanded so Montreal was the third New York San Francisco Montreal, Montreal was the third. Where does Los Angeles fit in? It was fourth in the row.

Prabhupada makes this as his western headquarters. Los Angeles as his Western headquarter for his international society for Krishna consciousness. Spends months years setting standards training his followers aspiring them to go all over US and starting more centres. And then three grihasthas were chosen to go to Europe, to London.

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

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

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

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

The philosophy of Krishna consciousness is topmost

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Venue: ISKCON Bangladesh

Hare Krsna, say loudly Gauranga! Wake up call! As they say there are two famous mantras in ISKCON, one which puts you to

sleep and one which really wakes you up. Do you know which one is which? Om namo bhagavate..(laughter) and the other one is mahaprasade!. You really jump with that.

aham purvam aham purvam, me first me first with all enthusiasm!

kabe habe sei din amar

When that day will come, when we will hear om namo bhagavate vasudevaya, that will really wake us up? We sit straight, attention! So maintain that posture. One straight line that is yogi posture. Bhogi is (Maharaj is leaning at side). yogi bhava, Krishna's message is that you become yogis. Of course all over the world there is propagation 'bhogi bhava'. What is your choice? Take a pick, yogi bhava, bhogi bhava. How many of you want to be yogi? So we welcome all the yogis here. Bhogis are not allowed here (laughter). Hari Hari Gaur Hari!

I told Bhakti Purushottam Maharaj, that I have come with stick (Maharaj holds danda). When anyone seems sleeping (showing danda). This is to pick you up from the ocean. Yeah sometimes when we travel in the west with this danda on the flight, entering the plane some people are scared. Or some also think this is fishing rod, because lot of time we go in summer time which is there fishing time. And we tell them, yes this is fishing rod. This is ocean of material existence and we are fish enjoying there. When devotees come, they fish them out, out of this world (applaud).

So we are happy to see many more devotees today. Seeing your happy faces, seeing your prasanna vadan we become prasanna, haribol. There is no power point as I was expecting, nothing worked here so I will just speak. (Maharaj speaks Bengali).

ami bolbar chesta karbo (Haribol)

Gaudiya vaishnavism is most excellent thing in this world, its super excellent, haribol! And that is the gift of Sri Krishna Caitanya Mahaprabhu. And that gift is meant for the whole

world. By receiving that gift the whole world is getting benefited, united and developing their family spirit or friendly spirit. United nation of the spiritual world! That UNO could not do which is based in New York that is accomplished by International Society for Krishna Consciousness.

How many countries are representing here? If you are from out of Bangladesh, raise your hand. I was told that there are devotees on the safari, from 20 or 25 countries. 32 countries! And we just had Mayapur festival and we had devotees from 70 countries. And the last Krishna Janmastami was celebrated in 150 countries. So devotees, souls from all those countries are getting together, family spirit and getting united. What is uniting them is the Krishna Consciousness. That Krishna Consciousness is inherent, it's part of soul. Soul is Krishna conscious. All the souls are basically Krishna conscious souls. Not only Indian souls, there is nothing like Indian soul and American soul and African soul.

Hindi Chini Bhai Bhai!

Long back when I was just a little boy in school in Maharashtra, we were shouting slogans. That was the time when China and India were battling. And India is friendly country wanted to invoke spirit of brotherhood. So all over India the school children were going on the streets shouting Hindi Chini Bhai Bhai. So I was a small boy and coming from Maharastrian village, I could not understand, hindi is language and chini is something that you eat and they are supposed to be bhai, brothers. So when I grew up, I understood, chini is referred to China, people of China are called Chini and people of Hindustan are called as Hindi. So later I understood the meaning that people of China and people of India are brothers.

Now when the two persons are brothers, what does that mean? What does that imply? When there is a common father, the two persons have common father then they are brothers. So people

of China and people of India are brothers, that implies that they have common father. So who is our common father? Could Modi be the common father or president of China could be the common father of all the people of China and India? No way! Ok you got it, thank you!

So when I finally came to Srila Prabhupada, and he taught us Bhagavad Gita and I read Bhagavad Gita As It Is. Where in Krishna has declared, aham bija pradah pita mata dhata pitamah (BG 14.4)

I am the father of all the living entities.

**tvameva mata cha pita tvameva tvameva bandhu cha sakha
tvameva,**

tvameva vidya dravinam tvameva tvameva sarvam mama dev deva

You are all in all. So then I understood, yes, all the people of China, all the people of India are brothers because common father is Sri Krishna, the Supreme Personality of Godhead.

And I also wanted to talk on 'the philosophy of Krishna consciousness is topmost, complete and perfect.' 25 hundred years ago Lord Buddha appeared. And He propagated sunyavada, voidism. He rejected the Vedas.

veda nindakah nastikah,

Definition of who is atheist? One who rejects Vedas is atheist. So as a result he concluded everything is zero, sunyavada. He did it under some circumstances. He wanted to stop animal killing. Animal killing was so much going on that time. And they were pointing out, oh in karma-kanda section of Vedas, animal killing is strongly recommended. So He had to say, no Vedas. If the Vedas are encouraging you and inspiring you, authorizing that killing then no Vedas! Then Shankar appeared as Sankaracarya and he propagated what is called as advaitavada, nirguna, nirakarvada, also known as mayavada.

**mayavadi-bhashya sunile haya sarva-nasa [Cc. Madhya 6.169]
Caitanya Mahaprabhu warned everyone, mayavada bhasya, if you
hear that, your**

devotion would be destroyed. In fact before Sankaracarya appeared, he was still up there, in Kailash, having a talk with Parvati.

**mayavadam asac chastram pracchannam bauddham
uchyate mayaiva kalpitam devi kalau brahmana rupina (Padma
Purana 6.236.7)**

He said, 'I will be making my appearance in the age of kali as a brahmana. And I would propagate mayavada which is asat sastra, false. He himself declared, what I am going to propagate is mayavada, it is going to be false, asat sastra. mayaiva kalpitam, I will be doing some kalpana, and I will propagate that. So that mayavada is also known as nirvisesa vada. There is no variety, no variegatedness in Krishna consciousness. Everything is one. Living entity and the Supreme Lord are one. As soon as there are many that means variety, visesa, vaisistya, many features. He said no everything is one. A-dvaita, not two, a means no and dvaita means two, not two, means everything is one.

So Buddha had come to conclusion that everything is zero, what did he say? Everything is zero. And then Sankaracarya made some progress, he said, no no not zero, everything is one. So one was sunyavada and one was nirvisesa vada, advaita-vada. Then comes Sri Krishna Mahaprabhu. Someone else is also coming in between, but ok Caitanya Mahaprabhu comes. And His vani is Gaurvani, Krishna consciousness.

**namaste sarasvate deve gauravani pracarine
nirvisesa shunyavadi paschatya desa tarine**

So that Srila Prabhupada, we offer our obeisance's unto lotus feet of Srila Prabhupada. Keep eye on your neighbors, what

they are doing (sleeping). This is additional duty. Help your neighbors. Love thy neighbors as thyself. So Srila Prabhupada protected. When this pranam mantra was compiled and devotee started saying this pranam mantra, Srila Prabhupada was preaching in West that time. That is why it is said, paschatya desa tarine, people of western world were saved protected from this voidism and impersonalism.

So after Sankaracarya the four sampradaya acaryas appeared. They all appeared in south India and they propagated, they wrote their commentaries on Vedanta sutra. They concluded the philosophy as two, davitavada. Not zero not one but two! Especially Madhvacarya really stressed on this two. So this living entity and the Lord being two was stressed so much, this became like a pendulum effect. Living entity and Lord is one, this nirvisesa-vada was stressed so much. In order to talk against or do khandan of this mayavada, these four acaryas they stressed on two, daivta too much stress. Living entity and Lord they are kind of distant from each other. So this was also not fair, they are also very close and similarities are there, they are ghanista.

mamaivamso jivaloke jivabhuta sanatana

So this stressing two too much was unfair. Similarities were not stressed only dissimilarities were stressed.

Then Gaudiya vaishnava acaryas made their presentation. And that was Baladeva Vidyabhusana ki Jay! He wrote commentary on Vedantasutra. One time we Gaudiya vaishnavas did not have our own bhasya. As a result we were not getting rights of worshipping Radha Govinda, Rupa Gosvami's deity in Jaipur. 'You are not authorized. Where is your commentary on Vedantasutra?' Then Baladeva Vidyabhusana was sent by Visvanatha Cakravarti Thakur to Jaipur. There was big sastrartha and debate and Baladeva Vidyabhusana won, he became victorious.

He wrote a commentary but he gives credit to Govinda to write commentary. It is like Srila Vyasadeva is speaking and Ganesh his secretary is writing. So Baladeva Vidyabhusana took pen and paper and Govinda was doing dictation. Bhasya was completed. Baladeva Vidyabhusana named that bhasya, Govinda bhasya. This is commentary compiled by Govinda. Govinda! Govinda! That bhasya, that philosophy of Gaudiya vaishnavas became known as 'acintya bheda bheda tattva'. So it has taken 2000 years from Buddha to Caitanya Mahaprabhu's time. From zero to one to two to one and two, acintya bheda bheda!

Then something more happens. As a result our gaudiya vaishnavism became enriched. Before appearance of Caitanya Mahaprabhu all these four acaryas they had come to Mayapur, Navadvipa and Caitanya Mahaprabhu revealed Himself unto those acaryas and had blessed them also.

So one time Nimbarkacarya was touring Navadvipa and he was in Rudradvipa. He was also blessed by four Kumaras there and they had recommended worship of Radha and Krishna and he was worshipping Radha Krishna in Rudradvipa. And as he was worshipping Radha and Krishna, something amazing happened. Soon there was no Radha and Krishna, there was Caitanya at the place of Radha and Krishna.

sri krishna caitanya radha krsihna nahi anya

In the age of Kali and especially in Navadvip I appear in combined form.

**ekatmanav api deha-bhedam gatau tau caitanyakhyam
prakatam adhuna tad-dvayam caikyam aptam**

Original Radha and Krishna are ekatma, one spirit, one entity. For sake of pastime they become two, deha bhedo gatau tau. But now in age of Kali, the form of Caitanya Mahaprabhu, tad dvayam caikyam aptam, those two Radha and Krishna became one.

So that experience was given, offered by Caitanya Mahaprabhu

to Nimbarkacarya. So during that darshan, there was dialogue between two of them and Caitanya Mahaprabhu said, I will be accepting two best qualities from each of those four sampradayas. From Sri sampradaya I will accept ananya bhakti and bhaktajan seva, unalloyed devotion unto the Lord and serving the vaishnavas. Then He said, 'from Rudra sampradaya I will accept their two best qualities. This is based on Bhaktivinod Thakur's Navadvipa Mahatmya.

So from Rudra sampradaya, sarvasva tadiya, everything is yours, that kind of spirit and then raga marga. From Madhvacarya I will accept advait khandan or defeating mayavada and nitya krishna murti seva. Madhvacarya and their sampradaya is known for deity worship, taking care of Krishna, Udupi Krishna.

And from Kumar sampradaya I will accept ekanta radhika asraya, exclusive surrender unto Radharani and also Gopi bhava. So this way Sri Krishna Caitanya Mahaprabhu made His disciplic succession, His parampara, Gaudiya vaishnavism, complete and perfect. So there was

shunyavada-zero then there was one then two then two and one-bhedabheda tattva and further Caitanya Mahaprabhu accepted these two qualities from each sampradaya. This way our Gaudiya vaishnava sampradaya, the Krishna consciousness has become super excellent, Haribol!

So the evolution is complete now. There is no further progress or evolution or adjustment has to be made. It is complete and perfect. And this school of thoughts, this Gaudiya vaishnavism, Gaudiya vaishnava philosophy would be propagated for next ten thousand years all over the world.

sankirtanaika pitarau

500 years ago we had founding fathers of this Hare Krishna movement or two, sankirtanaika pitarau.

**ajanu-lambita- bhujau kanakavadhatau
sankirtanaika-pitarau kamalayataksau
visvambharau dvijavarau yuga-dharma- palau
vande jagat priyakarau karuna-avatarau**

Two of them, that is why au au au, sankirtanaika pitarau, kamalayataksau, visvambharau, dvijavarau, yuga dharma palau, you see au au? Dvivachan, like Ramau, ramah ramau.

So these two are Gaur and Nityananda, they have given this super excellent Krishna consciousness. They both came down with this gift of Holy name,

golokera premadhana harinam sankirtana

Both of them were also relishing and propagating Krishna consciousness everywhere. Then Mahaprabhu predicted that His name will be chanted in every town, every village of this world, Hari Bol!

So Srila Prabhupada in order to make this prediction true and to propagate Krishna consciousness all over the world, spread Krishna conscious culture all over the world, spread Krishna conscious festivals all over the world, spread Mahaprasade Govinde all over the world, and spread the Bhagavat dharma and Bhagavat all over the world.

That instruction, Srila Prabhupada received from Bhakti Siddhanta Sarasvati Thakur in 1922. 'You seem to be very intelligent young man.' Do you think this was some kind of accident or was it arrangement? Caitanya Mahaprabhu was behind this. He made Bhakti Siddhanta instrument to say this, 'you propagate in english language, all over the world, western world.'

And Srila Prabhupada took it so seriously. What was said may be just within couple of minutes became the whole foundational thoughts and planning and preparation so that Krishna consciousness will spread all over the world based on that

dialogue which lasted for just couple of minutes. And Prabhupada was preparing all life long, life time preparation. So many hardships! You should study the life and teachings of Srila Prabhupada ki Jay!

Then he established Krishna consciousness movement in America and 14 times around the world he went and wherever he went Krishna consciousness was in big demand. And soon the Holy name reached so many towns and villages all over the planet. All the temples go out on the streets for nagar sankirtans in surrounding areas. Prabhupada asked us to do padayatras which is a medium, forum for propagation of the Holy name of the Lord. And we did padayatras in more than 100 countries. And ISKCON padayatris from 100 countries, they have walked 250 thousand kilometers, Hari Bol!

And padayatris do not take one foot out, in front without chanting Hare Krishna mantra. One of our teams started walking from Glasgow in Ireland, Glasgow to Moscow, 5 years every day, devotees were walking and walking, chanting and dancing and in other continents also, so many places. Padayatris not only chant in towns and villages but in between the towns and in between the villages also. So Caitanya Mahaprabhu's prediction is being made true, more than true. So this Krishna consciousness movement, holy name and holy books and holy Prasad and holy men, this is the gift of Gauranga to this whole world. As

devotees receive Holy name, wherever living entities, Australia, America, Canada, here there everywhere, they receive Holy name of the Lord. In the beginning they receive holy name then they receive so many other things. They get to know so many many things. They begin reading or sometimes they read first then they chant Hare Krishna. Then from Nama to Dhama, nama the noly name brings you to holy dhama. Everyone who begins chanting the Holy name of the Lord, they come to know about Mayapur dhama ki Jay! Right? And immediately as they chant the holy name of the Lord, they keep thinking, I

wish I would like to go to Mayapur one of these days. I want to go to Mayapur.

Mayapur Dhama ki Jay! I want to go to Vrndavan. Yes or no? Then Mayapur becomes our Makka, more than Makka. Hari Bol!

Srila Prabhupada established headquarters of Krishna consciousness movement in Mayapur, the birth place of Sri Krishna Caitanya Mahaprabhu. We would also want to say that Caitanya Mahaprabhu's prediction of spreading the holy name to every town and village was fulfilled by Srila Prabhupada. Gauranga Mahaprabhu's prediction was made true by Srila Prabhupada. Nityananda Prabhu also made one prediction. What was that?

adbhuta mandir hoibe prakasa gaurangera -nityaseva hoibe vikasa

'There will be astounding temple', as Nityananda prabhu was taking Jiva Gosvami around Navadvipa, he pointed out, 'there will be astounding temple, adbhuta mandir hoibe prakasa.'

So that adbhuta mandir prediction also made true by Srila Prabhupada. TOVP ki Jay! Temple Of Vedic Planetarium! It's almost ready. This year last month we had Sudarshan chakra installation. When that temple will open, ten thousand, how many devotees are here right now? (1,200 something!) So ten times as many devotes, could sit or whatever, not sleep, stand at a time in TOVP. It is that much huge. And that temple will be finally open in four years' time. 2022! Make note in your diaries. So be there.

That will be 50 th anniversary of ISKCON Mayapur festivals. And that would also be the 100 th anniversary of instructions; Prabhupada received instruction from Bhakti

Siddhanta Sarasvati Thakur in 1922. Add 100 year, it becomes 2022. Instruction received and instruction fulfilled in 2022. And that is going to be your temple. That is the temple of the

whole world, all the devotees from every town, every village, that is their mother temple. Temple of temples! Which will further unite the world; plans made to propagate Krishna consciousness to different frontiers. 'How to flood the whole world with Holy name and Krishna consciousness', this is always plan in Mayapur's GBC meetings. So the way Krishna consciousness is uniting people, uniting all the countries, all the races, economic backgrounds and genders and colors; there is no other institution, no other organization, no other religious institutions or any other body is accomplishing this task as ISKCON is doing or Caitanya Mahaprabhu's Hare Krishna movement is doing. So world needs Krishna consciousness movement, world needs

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare!**

World needs Bhagavatam. So what you have accepted and relishing this Krishna consciousness, you should always think how you could care that with others, propagate it far and wide. This is the topmost welfare program on the planet. Very unique and matchless!

**bharat bhumite manusya haila janma jara
janma sarthaka kari karo para upakara**

Do this para upakar, propagation of Krishna consciousness.

**sarve sukhina bhavantu sarve santu niramayah
sarvani bhadrani pasyantu na kvacit dukhabhahavet**

This is one of the prayers. Let every one be happy. Do you wish this? Is this your prayer? Sarve sukhina bhavantu, sarvani bhadrani pasyantu, let everyone experience auspiciousness. Sarve santu niramayah, let everyone be free from disease.

I remember, there was hospital opening and I was invited to be

guest speaker. And I was praying, sarve santu niramayah, let everyone be free from disease. Owner of the hospital said, 'maharaj! What will happen to my hospital? If everyone will be free from disease, I better then close'. So certainly that doctor or owner of the hospital, he was not thinking

sarve sukhina bhavantu, sarve santu niramayah

Let everyone be diseased, let my hospital be full, all the indoor beds of indoor patients. Par dukhe sukhi! That is avaisnava. Vaishnavas are par dukhe dukhi. That is why Srila Prabhupada left Vrndavan. He was sukhi in Vrndavan but he left Vrndavan because he saw the whole world is suffering. So take to this Krishna consciousness seriously. Understand this Krishna consciousness movement and Krishna consciousness. Relish Krishna consciousness and share this Krishna consciousness; like the ants as soon as they come across a grain of sugar, before they doing mahaprasade govinde and eating, they invite all the ants to come.

Then they are all around there and then mahaprasade govinde.