

Disappearance day of Sri Ramananda Raya

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29052013 Vrndavan

svabhavika prema donhara udaya karila

dunha alingiya dunhe bhumite padila [CC Madhya Lila 8.23]

So translation and purport by Srila Prabhupada ki ...jai.

Translation: Their natural love for each other was awakened in them both and they embraced and fell to the ground.

So these two are Ramananda Raya and Sri Caitanya Mahaprabhu.

Purport : Srila Ramananda Raya was an incarnation of the gopi Visakha. Since Sri Caitanya Mahaprabhu was Lord Krishna Himself, there was naturally an awakening of love between Visakha and Krishna. Sri Krishna Caitanya Mahaprabhu is the combination of Srimati Radharani and Krishna. The gopi Visakha is a principal gopi assisting Srimati Radharani. Thus the natural love between Ramananda Raya and Sri Caitanya Mahaprabhu awakened as they embraced.

This happened on the banks of Godavari at a place called Kovvur. We had an opportunity; Srila Prabhupada also went there in '72. There's a Gaudiya Math temple at this place and they also claim that this is the Vrndavan of the South.

As Krishna and Radha appeared here in North India and Vrndavan and there is another place, that is on the bank of the Godavari also Radha and Krishna appeared. You will be hearing or you have heard, you will be reminded of Radha Krishna's appearance at that particular place.

So Sri Krishna Caitanya Mahaprabhu is starting His travels of South India and prior to His departure from Jagannath Puri, Sarvabhauma Bhattacharya says "My dear Lord, when you are in

Andhra Pradesh you please meet this Ramananda Raya. Don't miss him, my humble appeal that you kindly meet him."

Although born in a sudra family and now as a governor or Kshatriya, do not neglect him. Don't stay away from him. Please see him because anyone who knows the mellows, the rasas. He is a great rasik and he is a rasagya – he is a knower of the rasas. He is distinguished amongst the rasagyas – he's the topmost, so please see him.

So Sri Krishna Caitanya Mahaprabhu travelling and travelling, He has come to the banks of the Godavari and of course Sri Krishna Caitanya Mahaprabhu considered that Godavari to be..

Sri Yamuna maiya ki... Jai!

That is our Sri Krishna Caitanya Mahaprabhu. For Him every river is Yamuna. And there was a little forest also, around where he was. 'Oh this is Vrndavan! If this is Yamuna then this is Vrndavan. So Sri Krishna Caitanya Mahaprabhu danced and danced in ecstasy and then after quite sometime He crossed Godavari and now He's,

**gha?a chadi' kata-dure jala-sannidhane
vasi' prabhu kare krsna-nama-sankirtane [CC Madhya Lila 8.13]**

For a long time he did his Krishna nama sankirtana.

**hena-kale dolaya cadi' ramananda raya
snana karibare aila, bajana bajaya [CC Madhya Lila 8.14]**

And there comes Ramananda Raya. He is in a palanquin. He is not an ordinary person he is a governor. He doesn't walk like ordinary creatures. He is being carried in a palanquin and there is also bajana bajaya – the musical instruments are also being played and mantras are also chanted.

**tanra sange bahu aila vaidika brahmana
vidhi-mate kaila tenho snanadi-tarpana [CC Madhya Lila 8.15]**

He is accompanied by learned Brahmanas, pandits, purohitas are there and they are chanting mantras and the snana- the bathing of governor is done with all the Vedic rituals, all the mantras everything is done perfectly.

**prabhu tanre dekhi' janila-ei rama-raya
tanhare milite prabhura mana u?hi' dhaya [CC Madhya Lila 8.16]**

Caitanya Mahaprabhu looked at the person in the palanquin and he thought 'he is the one.
He must be Ramananda Raya.'

prabhu tanre dekhi' janila-ei rama-raya

And when He saw Ramananda Raya there in the palanquin, He wanted to run or His mind and heart started running towards Ramananda Raya.

tathapi dhairya dhari' prabhu rahila vasiya [CC Madhya Lila 8.17]

He controlled himself 'Oh I am a sannyasi. I should be more serious, grave not chanchal. I should not be the first one to run up to him. So He stood where He was.

ramananda aila apurva sannyasi dekhiya

Then as Caitanya Mahaprabhu had seen Ramananda Raya, Ramananda Raya had seen Caitanya Mahaprabhu. So Caitanya Mahaprabhu stood there but Ramananda Raya started, he not only started but he ran towards Caitanya Mahaprabhu.

Apurva sannyasi, sannyasi like Him, well he had never ever seen any sannyasi like this one.

**Caitanya Mahaprabhu, sannyasi.
surya-sata-sama kanti, aruna vasana**

So what was the special feature of this sannyasi? He was aruna

vasana – He was as brilliant as the sun. He was wearing saffron robes.

subalita prakanda deha, kamala-locana [CC Madhya Lila 8.18]

He was well built, very tall, how much tall? You have seen Panca-Tattva in Mayapur? That is life size Caitanya Mahaprabhu. Don't think ISKCON just exaggerated, just made Caitanya Mahaprabhu bigger in size. There's no dearth of funds so they added some more extra kilos of some dhatus. So that size Caitanya Mahaprabhu.

subalita prakanda deha, kamala-locana

And lotus eyed sannyasi Sri Krishna Caitanya Mahaprabhu

**dekhiya tanhara mane haila camatkara
asiya karila dandavat namaskara [CC Madhya Lila 8.19]**

And as he was coming closer, he threw himself at the lotus feet of Sri Krishna Caitanya Mahaprabhu.

u?hi' prabhu kahe,—u?ha, kaha 'krsna' 'krsna'

Why are you offering obeisances? Get up, stand up and say Krishna Krishna....Why are you just sitting there? He's offering obeisances and we are just sitting, so say Krishna Krishna.

tare alingite prabhura hrdaya satrsna [CC Madhya Lila 8.20]

And then they were very eager for what? They were thirsty – satrsna to embrace each other. Thirsty, very eager.

tathapi puchila,—tumi raya ramananda?

Caitanya Mahaprabhu before embracing that person – He just wanted to make sure that this person was Ramananda Raya. He did not want to offer his obeisances to some wrong person. He was kind of sure but why not confirm?

So he asked are you Ramananda Raya? Are you Ramananda Raya?

tenho kahe,—sei hana dasa sudra manda [CC Madhya Lila 8.21]

Aha, yes that's me – Sudra. I am low-born, dull headed. Yes that's me, that's me. Yes that's Ramananda, that's the one.

tabe tare kaila prabhu drdha alingana

So now it's confirmed, he is Ramananda Raya and Mahaprabhu has stepped forward and gave a deep embrace to Ramananda Raya.

premavese prabhu-bhrtiya donhe acetana [CC Madhya Lila 8.22]

And as their bodies have touched, ecstasy has aroused and they have lost all external consciousness -acetana as if nothing else exists. They're totally oblivious to all external surroundings.

svabhavika prema donhara udaya karila

That is the verse. Now you know what is happening and where it is happening, this is the context.

svabhavika prema donhara udaya karila

Their natural affection, love for each other aroused.

dunha alingiya dunhe bhumite padila

As they are in a state of that embrace and as they have lost all external consciousness, they don't know whether they are sleeping. There is another way to become lost, not oblivious to the surrounding, just go deep sleep and you don't know whether there is a class going on or that today is the disappearance day of Ramananda Raya's. Off, gone off like acetana – jada, dead.

Just the opposite of that spiritual ecstasy and they could also be losing all external consciousness. So that has happened to these two prabhus and they were not aware 'Oh are

we standing or..?’ So they lost the balance and they just fell down on the ground. And well, so this is this introduction to Ramananda Raya. You could see him you could smell; you could touch that Ramananda Raya. So this is a video, this Caitanaya Caritamrta. Krishna Das Kaviraj has complied, described that, captured those moments those rare times.

Are you taking notes? Blow by blow and then next then next paint the picture. We should extend the picture and then it would be 3D – three dimensional. As you hear you forget where you are and you just go back into that 500 year old, not old – fresh. It never becomes old. Old is gold. So this is a golden opportunity for us to read through and be there. What else is happening?

stambha, sveda, asru, kampa, pulaka, vaivarnya

All these symptoms are visible as if Krishnadas Kaviraj is looking at a stambha – like a motionless, no movement. Sveda- perspiring, perspiration. He’s taking note of asru – tears gliding down the cheeks. Pulaka, trembling. The soul is touching the Supreme soul then all these symptoms manifest.

It’s not the body touching the body. It is the soul touching the Supersoul. When that yoga, that link occurs then all these symptoms.

dunhara mukhete suni' gadgada 'krsna' varna [CC Madhya Lila 8.24]

And there voices choked up but some sound could be heard of {slowly} Krishna, Krishna, Krishna. Krishna varna gadgada

dekhiya brahmana-ganera haila camatkara

vaidika brahmana saba karena vicara [CC Madhya Lila 8.25]

So while these two were embracing and they have fallen down on the ground and they were rolling on the ground, the Vedic brahmanas are looking at this scene and what are their

thoughts?

ei ta' sannyasira teja dekhi brahma-sama

‘Look, look! This sannyasi’s brilliant, effulgent as Brahman.’

sudre alingiya kene karena krandana [CC Madhya Lila 8.26]

But why is such an exalted sannyasi embracing sudra? He should be crying and whatnot they are seeing, rolling on the ground? Not understanding. First not understanding Ramananda Raya. Going for externals. ‘Oh! He is Sudra, we know. He is born in a Sudra family and he is now governor administrator. Why should a sannyasi be touching him, embracing him?

ei maharaja–maha-pandita, gambhira

sannyasira sparse matta ha-ila asthira [CC Madhya Lila 8.27]

And then they also said, give him some credit, some qualification ‘our maharaja, Ramananada Raya, he’s a grave person. Normally he’s very grave he’s known for his gravity and he’s learned also, but why is he by touching the sannyasi becoming asthira, canchala – unsteady and is no more grave. This is not activity of a learned person, embracing and crying and rolling on the ground and perspiration.

ei-mata vipra-gana bhave mane mana

vijatiya loka dekhi, prabhu kaila sa?varana [CC Madhya Lila 8.28]

Immediately as Caitanya Mahaprabhu and Ramananda Raya they have taken note, the Vedic brahmanas they are called vijatiyas – vajiti or vijatiyas. They have no adhikar, they don’t belong to this realm. They don’t belong to this realm. This is not their cup of tea, say the Lord. They’re outcastes. Ramananda Raya has taken note ‘they are looking at us’ immediately they have withdrawn all this – they have suppressed, subdued their emotions.

All this ecstatic feelings. Preaching to the faithless. They are faithless; they don't have faith so therefore these things should not be revealed unto them. Certainly they have already started blaspheming 'what kind of sannyasi, what kind of governor is he?' So immediately they have wound up their emotions, externally at least so they are not exhibiting.

sustha haña dunhe sei sthanete vasila

And then both of them sat down.

tabe hasi' mahaprabhu kahite lagila [CC Madhya Lila 8.29]

There was some laughing and humour and jokes and lighter moments are being shared.

'sarvabhauma bhattacharya kahila tomara gunē

tomare milite more karila yatane [CC Madhya Lila 8.30]

I was asked to see you by Sarvabhauma bhattacharya, and then well I was looking for you. And then Mahaprabhu says 'I did not have any extra endeavour to find you. Luckily, naturally I have found you here.

And Ramananda Raya says 'Oh that Sarvabhauma bhattacharya, he is so kind, he is so kind. When I am with him he exhibits or expresses his kindness. He is away from me-I am here, he is in Jagannath Puri but he is always thinking of my welfare and that's why he has remembered me and asked you to see me.

toma milibare mora etha agamana

bhala haila, anayase pailun darasana' [CC Madhya Lila 8.31]

'I am untouchable, I am this I am that' Ramananda Raya says. That Sarvabhauma bhattacharya very kindly directed you to see me and some talks like that- very confidential.

guhyam akhyati prcchati is going on.

kahan tumi-saksat isvara narayana

You are Narayan

kahan muni-raja-sevi visayi sudradhama [CC Madhya Lila 8.35]

I am just nobody. I am just fallen and sudra, lowborn.

mora sparse na karile ghrna, veda-bhaya [CC Madhya Lila 8.36]

In fact it is not proper, you are sannyasi, you are Brahmin and you have seen me – not only seen but you have touched me. So this is not right thing for you to do. So this is going on.

**trnad api sunicena taror api sahishnuna
amanina manadena kirtaniyah sada harihi**

The glaring example of trnad api sunicena is our Ramananda Raya kijai!

So then soon one Brahmin stepped forward and invited Caitanya Mahaprabhu to come to his home and take lunch, bhiksha. So Caitanya Mahaprabhu goes to this brahmin's place and takes prasada. Now they will be meeting, they spend quite many days meeting each other Sri Caitanya Mahaprabhu and Ramananda Raya.

This whole chapter talks between Caitanya Mahaprabhu and Ramananda Raya so they have set the scene. So the talk is about to begin and class is about to end, we'll be setting the scene. First chapter of Bhagavad Gita 'setting the scene' and then begins the dialogue. The first canto of Bhagavatam is setting the scene and then in the second canto Sukadeva Goswami begins Om Namo Bhagavate. So like that.

That is for you to do the homework, to study these talks. Read through and study these talks between Caitanya Mahaprabhu and Ramananda Raya, very confidential subject matters.

Caitanya caritamrita becomes very confidential, it is not for neophytes. First you study Bhagavad gita then you study Srimad Bhagavatam and then you enter Caitanya Caritamrita. Why is that? Because of the nature of these talks between Ramananda

Raya and Caitanya Mahaprabhu and amongst other talks and subject matters, especially in the Madhya Lila here and then in Antya Lila in Jagannath Puri, the talks are confidential. The talks of Radha Krishna become confidential and then Madhurya Rasa, this is the essence of everything and the talks between Caitanya Mahaprabhu and Ramananda Raya are the talks between Radha and Krishna, talks of Radha and Krishna. What is happening here is, this is our Ramananda Raya. Although they are both talking, Caitanya Mahaprabhu becomes student He is the audience and the speaker is Ramananda Raya. He gets Ramananda Raya to speak and Sri Krishna Caitanya Mahaprabhu is relishing those talks.

What is the most confidential, what is best thing to do? The dialogue is also there starting with,

yat karosi yad asnasi yaj juhosi

No, no that's external. Sarva-dharman parityajya that is external. Varnashram dharma that is external, go ahead talk more. That is external and then this and that. Then dasya bhava, no – more and then sakhya, vatsalya and madhurya and then he was there settled,

‘Talk more, talk more.’ Ramananda Raya talks the prema vivarta vilas is a compilation of Ramananda Raya and he is talking. Radharani looking to the tamal tree, and She mistook that as Krishna and She is rushing and embracing the tamal tree. So there is misunderstanding. This is called vivarta. Srila Prabhupada is explaining in the section here, in the purports, understanding one for the other. All these transformations, spiritual transformations of the top level and Radha and Krishna topics.

So day after day they meet and all night long. They have sleepless night when they are talking. Their Krishna katha is Radha Krishna katha. So during the stay, the meeting and stay

during their talks here at Kovvur at the banks of Godavari, Caitanya Mahaprabhu one time, Ramananda Raya says 'I used to see you as a sannyasi with a golden complexion but what is this, what am I seeing now? Your complexion has changed! You are looking no more like Gaurasundar but you are looking like Shyamsundar.' He was seeing Shyamsundar. 'Which one are you? I saw you as golden complexion sannyasi is that your identity or I am seeing you now, is this your identity? Who are you? Which one are you? And then Caitanya Mahaprabhu, then He quotes that verse.

**sthavara-jangama dekhe, na dekhe tara murti
sarvatra haya nija ista-deva-sphurti**

No, no it is not my fault. I don't know. Because your worshipable deity is Krishna so persons who worship the deity, they're exalted, ecstatic, emotional devotional state they only see their worshipable deity. They do not see – sthavara-jangama dekhe. Al though they see sthavara-jangama – some stationary objects, moving objects or persona. Although so much is happening around them, but they don't see nothing else but their mind is always fixed on ista-deva-sphurti. They get inspiration and they see their worshipable Lord everywhere, so that is what is happening with you. It's not my fault, I am the same. Your worshipable deity is Shyamsundar, so you are seeing Shyamsundar.

'No, no, no, no – so Ramananda Raya, he is cleaning his eyes 'what am I seeing?' So he is seeing Shyamsundar. Then Sri Krishna in the presence of Vishakha, Krishna could not hide. He is revealing Himself to Vishakha as Krishna and then soon as Radha and Krishna. From Caitanya Mahaprabhu he is seeing Shyamsundar and then Sri Krishna Caitanya Radha Krishna nahi anya

So this is the Lord, this is a demonstration of that – Sri Krishna Caitanya Radha Krishna nahi anya.

Sri Krishna Caitanya Mahaprabhu is non-different from Radha

and Krishna and this fact was revealed unto Ramananda Raya. Only Ramananda Raya had such darshan, such an opportunity to see Sri Krishna Caitanya Mahaprabhu as Radha and Krishna. Then Caitanya Mahaprabhu finally left South India, goes all over Tamil Nadu and Kerala and Karnataka and comes to Maharashtra and goes to Pandharpur and Nasik. He is at the source of Godavari river. He has collected Brahma Samhita at Adi Keshva temple near Kanyakumari and Krishna karnamrita on the confluence of Krishna-Vena River in Maharashtra.

Caitanya Mahaprabhu finally is on the way back to Jagannath Puri. He is in the northern province of Hyderabad it is described that He comes to Kalinga Desh, he comes to Kalinga country then He comes to Vidyanagar. This is where He meets Ramananda Raya once again and Ramananda Raya is again delighted to see Caitanya Mahaprabhu. We just went through this description, both are embraced in ecstasy and falling on the ground and then somehow managed sitting down and talking.

Caitanya Mahaprabhu says 'Here, I have bought these two scriptures for you. This is Brahma Samhita and take this Krishna karnamrita. You remember, you were talking of those siddhantas and that tattva. All that you shared with Me is supported by these two scriptures.' Sri Krishna Caitanya Mahaprabhu says. Ramananda Raya makes a copy – it's not a photocopy. He kept those two scriptures for himself. News spread that Caitanya Mahaprabhu is back in town.

More public started coming and then Ramananda Raya left, leaving Caitanya Mahaprabhu with all the assembled citizens. And then the citizens go away and again Ramananda Raya and Caitanya Mahaprabhu again just spend five to seven days talking about Krishna – Krishna katha.

During those talks one day, Ramananda Raya said- before Caitanya Mahaprabhu had left in fact, earlier first visit, he had advised him 'you should leave this place. Leave your job and go to Jagannath Puri. I will be touring around and will

return to Jagannath Puri. I would like to see you there and we will talk more of Krishna katha. So Ramananda Raya said 'I have

applied. I have submitted my resignation and king Prataparudra has kindly accepted my resignation and I should be coming to Puri very soon. And Caitanya Mahaprabhu 'Aah' in fact I had come back to you to make sure you do that. It's good that you have the permission of the king to give up this post.'

So he says, the Lord, 'Let's go now, let's go.' Ramananda Raya says 'no, no. When I go I'm not like you, a sannyasi. There'll be horses, there'll be elephants, there'll be chariots – so much sounds and roaring of the animals and the sounds.. 'So you proceed and I will soon join you.' So that is what happened, Caitanya Mahaprabhu proceeded towards Jagannath Puri and then He arrived and now He was staying at Kasi Mishra's home. Then before Ramananda Raya comes, Bhavananda had arrived with his four sons. Bhavananda is the father of Ramananda Raya and he wanted to surrender himself and his sons 'We are at your disposal. Here is Vaninath. Here is Vaninath, my son. So he could do personal service to you and other sons are there.' So Caitanya Mahaprabhu, said 'Please do not consider me outsider. And then Caitanya Mahaprabhu 'No, no. I know you are Pandu.'

Bhavananda Raya 'you are Pandu and your sons are all five pandavas and your wife is Kunti.

And Ramananda Raya is Arjuna.' He is called Arjuna and he is also supposed to be Arjuna and he is also supposed to be Vishkha Gopi.

So Caitanya Mahaprabhu kept one son and He said 'your another son will be joining me very shortly Ramananda Raya. So keep one son. Vaninath Pattanayaka. There is also another Vaninath – Dvija Vaninath, brother of Gadadhar Pandit. So there's two Vaninaths. So Bhavananda Raya had returned with his other three sons, he was dedicating his life from wherever he would reside in his kingdom.

So then Ramananda Raya also joined Caitanya Mahaprabhu in Jagannath Puri along with Swarupa Damodar. Swarupa Damodar and Ramananda Raya they become the team – one is Lalita and the other one is Visakha. Naturally they are a team. So during the final pastimes in Jagannath Puri when the Lord is residing at Gambhira, these two devotees are always, always with Him, Swarupa Damodar and Ramananda Raya.

This is the time Caitanya Mahaprabhu,

samar pihitum unnata ujjwala rasam

Caitanya Mahaprabhu has appeared to relish and deliver unnata ujjwala rasa, the topmost mellow of Madhurya rasa that Caitanya Mahaprabhu is experiencing being Radharani. As Krishna He has done 'dharma samstha panarthaya sambhavaami yuge yuge.' He has spread the holy name,

**Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare
Hare Rama, Hare Rama, Rama Rama, Hare Hare.**

So He is Krishna and He is Radharani. After His Krishna role dharma samstha panarthaya, South India tour and spreading, propagating the holy name, now He is there for eighteen years. Now He is always in Radha bhava.

Radha-bhava dyuti suvalitam naumi krishna-svarupam

He is there in the mood and in the emotions of Radharani. So that Caitanya in the mood of Radha is accompanied by Swarupa Damodara and Ramananda Raya. So all the time, or most of the time Swarupa Damodara he does some singing of appropriate songs and prayers to correspond the emotion of emotional feeling of Caitanya Mahaprabhu.

So he hears the songs sung by Swarupa Damodara and He listens to the talks of Ramananda Raya. Even during the final chapter of Caitanya Caritamrta, chapter called Siksastakam, Caitanya Mahaprabhu is reciting ceto-darpana-marjana? and all those

verse after verse.

Then He would give His own talk. He would say a verse and then He would give His own comments.

He would stay with these two brothers, Ramananda Raya and SwarupA Damodar and all night long Caitanya Mahaprabhu is just talking, sharing His emotions. One night one verse or he would go from verse to verse, talking commenting. That Ramananada Raya he wrote one drama, one natak called Jagannath Vallabha Natak. Ramananda Raya was not only an author, writer of this drama but then he was also the director. He was also the make-up man. The young girls they used to enact this drama of Jagannath Vallabha drama and Ramananda Raya he used to do make-up and before that the bathing and dressing all these young girls and acting these pastimes in that drama.

Ramananda Raya had zero agitation or disturbance in his mind. 'Even some sannyasis they look at a wooden doll of a woman, they are agitated but look at my Ramananda Raya. He is undisturbed. These young girls are not wooden dolls, they are living girls, living moving but he is undisturbed. That shows he is always absorbed in the topmost mellow in Radha and Krishna and not bothered by these external forms, what he sees and what he touches.' Caitanya Mahaprabhu used to discuss most confidential topics with three and a half persons it is said. One off those persons was Swarupa Damodara. The other person was Ramananda Raya, the third person was Sikhi Mahiti. The fourth person was sister of Sikhi Mahati called Madhavi but she was a woman so she is considered half in the grand total.

So one plus one two plus one three. Plus not one, but one and half. So this is how three and half persons Mahaprabhu would talk of the most confidential topics, Ramananda Raya is one of them.

Ramananda Raya tirobhava tithi mahotsava ki ...jai

So on this day he departed and of course he must have returned

to Vrndavan, he is Vishakha sakhi so where else would he go? From that pastime, Caitanya Mahaprabhu pastimes he is then returning to Caitanya Mahaprabhu pastimes. But why say return? That pastime is also eternal there in Jagannath Puri. So he is Vishakha here and Vishakha is Ramananada Raya. They're eternally in the pastimes of Sri Krishna Caitanya Mahaprabhu. Someone is trying to raise their hands – yes?

Question: The discussion between Ramananda Raya and Sri Caitanya Mahaprabhu was going on and then the topic of daivi varnasrama system has come. I don't understand from where this concept of daivi varnashrama system?

Answer: Well, Caitanya Mahaprabhu's stand was 'I'm not Brahmachari, Grihastha, this that.

naham vipro.. Gopi-bhartur pada-kamalayor dasa-dasa-dasanudasah

So when talking of the constitutional position and our position in the spiritual sky, we are also beyond- we give the name 'varnasram.' We kind of spiritualise, Krishnise by saying 'Daivi Varnasram' but still, Varna and Asram.

catur-varnyam maya srstam guna-karma-vibhagasah [BG 4.13]

Krishna says in Bhagavad gita that i am the creator the founder of this varna and asram, and what is the basis of this varnasram? it's catur varnyam, its guna karma. guna means sattva guna, rajo guna, tamo guna. brahim is sattvik and ksatriyas like that and sudra are full of tamo guna. so first you decide which varna you belong to and then you have decided which

asram you go for. If you're brahmin then you could be brahmin or you could be belonging to all the asrams -brahmacari, grihastha, vanaprastha, sannyasa for a brahmin.

If you are Ksatriya only three asrams, if you are Vaisya only two asrams. If you are sudra then your first and last ashram

is grihastha ashram one ashram. So whole foundation of this varnashram is varna the colour – Sattva Guna is this colour.

Also there are colours for each gunas, each of the three orders of material nature. And saying they're also Varna-Varna means colour. Varna also meaning the Gunas – Rajas, Sattva, Tamo. So we try to make the best use of a bad bargain as they say. Varnashram is kind of a bad bargain but make the best use by making it daivi.

It should be followed as much as possible but in the spiritual sky. Which is trai gunya.

trai-gunya-visaya veda nistrai-gunyo bhavarjuna

Even Krishna says 'these topics in the Vedas you will find they are full of these gunas. Trai-

gunya-visaya veda nistrai-gunyo bhavarjuna – we should become transcendental to these three modes of material nature.

So as we have body and we have mind and we have upbringing, so we belong to this varna that asram so we should go even higher. Even that is external. 'Oh that is external. Go forward or talk of something higher. Talk of something higher, go higher go higher go higher.' Varnashram is left way behind 'higher, higher.'

Question: As far as we are in the line of Rupanuga, so can we call Radharani as our mother?

Answer: tumhi ho mata tumhi ho pita tumhi ho bandhu tumhi ho sakha- maha sarva devo devah. Krishna is father, mother brother. He is all in all. So Radha and Krishna are not two, they are one.

ekatmanav api bhuvi pura deha-bhedam gatau tau

Caitanya Caritamrta in the very beginning says, ekatma – Radha and Krishna are one atma, one spirit but at some point pura-

long long time ago, Deha bheda- from one they became two. Then the same verse the next line says 'and then five hundred years ago they again became one. They're one, they became two and they are one again so whatever is Krishna, the same is Radha. So she looks like a mother, you could call 'mother of devotion.

Question: She is in Parakiya Rasa so if we call her as a mother then what is the connection between this Parakiya Rasa?

Answer: So Parakiya Bhava, the Lord expands Himself and he plays with His, that form – Radharani. Not just He expands and becomes Radharani and other expansions but also He expands and becomes us. We are also His expansions, we are also his parts and parcels so we are meant for His enjoyment. So He enjoys Radha, He enjoys others and He also enjoys us. We are meant for His enjoyment and with Radharani, and the kind of pleasure that she gives is the topmost pleasure Hladini Shakti. We also give little pleasure but Radharani gives most of the pleasure, the topmost pleasure the Lord derives in company of Radharani.

So this is Parakiya bhava and Svakiya is in Dwaraka, Svakiya yes, from Krishna comes Radha from Radha come all this Mahishis of Dwaraka. They expand and become Lakshmis. And then Krishna is expanding also and he's become Vishnu or Narayana. Lakshmi Narayana and he's also Dwarkadhish. His forms are expanding and Radha is also expanding and all these forms are corresponding Shakti and Shaktimana. Answer: There is reciprocation of these pastimes. Yes, Caitanya Mahaprabhu is a combination of both forms Radha and Krishna.

Question: Some reason why he combined both forms sri-radhayah pranaya-mahima. So Ramananda Raya is similarly the combined form of Vishakha and Arjuna. So is there any reason why?

Answer: I'm not sure. We find such personalities. Nanda Maharaja is also not one person but is two. Two in one – so here with Ramananda Raya we also see he is son of Bhavananda

and all his sons are Pandavas and Ramananda Raya is Arjuna and he is also another dimension, another designation Vishakha. As Arjuna, as administrator, he has become governor and this role is over so now to Vishakha. Vishakha role begins as he meets Caitanya Mahaprabhu.

So from the time Ramananda Raya's meeting with Caitanya Mahaprabhu that Arjuna role is in the background and now he is acting like Vishakha. 'Okay now you come to Jagannath Puri. Come as Vishakha.'

Even the talks here going on, on the banks of Godavari are also like. In the presence of Sri Krishna Caitanya Mahaprabhu is also like he is Vishakha. Earlier he was administrator, governor so Ksatriya role which Arjuna also had. So something could be said like that – Arjuna. Here's Arjuna and now it's Vishakha.

Question: So embracing is also Sakhya Rasa, when Caitanya Mahaprabhu embraced Ramananda Raya – Sakhya Rasa?

Answer: So this is Achintya, we say Achintya. We leave it aside. We don't fight or debate or speculate.

Okay

Nitai Gaura Premanande Hari Haribol.

Glories of Lord Parasurama

Glories of Lord Parasurama

Mayapur

Haribol everybody, Hare Krsna.

Welcome and Thank you for joining us. Hari hari, and those who have joined include some very senior exalted vaisnavas, making my job difficult talking in their presence. But I pray unto them also, "Please bless me, give me strength. So, I could talk something worthwhile".

Reading from canto 9, chapter 16, text number 6. So, to get to the sixth verse we have to read 5 previous verses.

Text 1

sri-suka uvaca
pitropasiksito ramas
tatheti kuru-nandana
samvatsaram tirtha-yatram
caritvasramam avrajat [SB 9.16.1]

Translation:

Sukadeva Gosvami said: My dear Maharaja Pariksit, son of the Kuru dynasty, when Lord Parasurama was given this order by his father, he immediately agreed, saying, "Let it be so." For one complete year he travelled to holy places. Then he returned to his father's residence.

Text 2

kadacid renuka yata
gangayam padma-malinam
gandharva-rajam kridantam
apsarobhir apasyata

Translation:

Once when Renuka, the wife of Jamadagni, went to the bank of the Ganges to get water, she saw the King of the Gandharvas, decorated with a garland of lotuses and sporting in the Ganges with celestial women [Apsaras].

Text 3

vilokayanti kridantam
udakartham nadim gata

homa-velam na sasmara
kincic citraratha-sprha
Translation:

She had gone to bring water from the Ganges, but when she saw Citraratha, the King of the Gandharvas, sporting with the celestial girls, she was somewhat inclined toward him and failed to remember that the time for the fire sacrifice was passing.

Text 4
kalatyayam tam vilokya
muneh sapa-visankita
agatya kalasam tasthau
purodhaya krtanjali

Translation:
Later, understanding that the time for offering the sacrifice had passed, Renuka feared a curse from her husband. Therefore, when she returned she simply put the water pot before him and stood there with folded hands.

Text 5
vyabhicaram munir jnatva
patnyah prakupito 'bravit
ghnatainam putrakah papam
ity uktas te na cakrire

Translation:
The great sage Jamadagni understood the adultery in the mind of his wife. Therefore, he was very angry and told his sons, "My dear sons, kill this sinful woman!" But the sons did not carry out his order.

Now Text 6, please repeat.
ramah sancoditah pitra
bhratrna matra sahavadhit
prabhava-jno muneh samyak
samadhes tapasas ca sah

Translation:

Jamadagni then ordered his youngest son, Parasurama, to kill his brothers, who had disobeyed this order, and his mother, who had mentally committed adultery. Lord Parasurama, knowing the power of his father, who was practiced in meditation and austerity, killed his mother and brothers immediately.

Gaur premanande hari hari bol!

Sri Krsna Caitanya, Help! It is also said, if you remember the lotus feet of Gauranga, then duskaram sukaram bhavet something that is very difficult to do, becomes damn easy to do. duskaram sukaram bhavet. But if you forget the lotus feet of Caitanya Mahaprabhu, then even damn easy thing becomes most difficult thing to do. So, I want to remember Sri Krsna Caitanya Mahaprabhu's lotus feet as I proceed to talk.

So, a little back tracking. This is just a beginning of new chapter, so a little review of the previous chapter or remembering some highlights of the previous chapter or summary of the previous chapter. Whatever you may want to call.

When Kartavirya Arjuna arrived in Jamadagni's asrama and took away Kamadhenu, that time Parasurama, we will have to say Lord Parasurama. That chapter is entitled as 'Warrior incarnation of the Lord.' Somehow that was getting my attention. Lord's warrior incarnation. Different varieties of incarnations and this was the warrior incarnation of the Lord. So, He was out of station when Kartavirya Arjuna had come and taken Kamadhenu forcibly, upon arrival he found out what had transpired. And then He wanted to take action. He could not tolerate injustice done. Gone to the capital of Kartavirya Arjuna. Kartavirya Arjuna did not fight himself, but he employed 17 aksauhini divisions to fight with Parasurama. Parasurama on one side and 17 aksauhini divisions on the other side. That's a lot of army.

Some are on the back of the elephants, some are on the

chariots, some are on the back of horses, some foot soldiers. The scriptures call it Caturangi Sena. The army has four kinds of army men as I said that some on the back of horses, chariots, elephants and some are walking. So big number and this was like in Kurukshetra there was 18 aksauhini divisions, so just one less. Those many aksauhini divisions sena or army Parasurama fought with single handedly and swiftly and His arms and weapons were acting swiftly like a mind and a wind it says. And he annihilated all. All went flat.

Lord Parasurama ki – Jai!

So, just see the prowess of my Lord, He is your Lord also, bow down.

“aise sri Parasurama ko mere baram bar pranam hai”

As we say that with Krsna, unto such Krsna I offer my obeisances again and again, and to such Lord Parasurama we offer our obeisance as you just saw what He did with aksauhini. So, then His army was no more in existence. Then Kartavirya Arjuna himself comes on the scene and I would like to remember, Kartavirya Arjuna with his Sahastra Bahu, Bahu means arms and he had one thousand arms. While he was battling with Parasurama. Why He is called Parasurama? because He holds Parasu in His hand. Parasu is a chopper or an Axe is called Parasu. So that is His weapon, so he is known as Parasurama. So, He has two sets of weapons, one is ParaSu (the chopper and the shield) and other one is bow and arrow. So Kartavirya Arjuna, he was holding with his five hundred left hands he was holding the bows, how many? five hundred of them in five hundred left hands, and in five hundred right hands, he was holding or stringing the arrows and shooting. You could imagine the battle.

But Parasurama had only one bow and one arrow but he was counteracting and dismantling all those arrows. So Kartavirya Arjuna couldn't battle and fight with the use to arrows, then

he started picking up and uprooting gigantic trees and throwing them at Parasurama and then Parasurama gets closer and with the chopper he uses chopping technique. He cuts all the arms of Kartavirya Arjuna and then finally whooooo, finished.

This was a nice scene. Although Parasurama was very ghastly, still as a lila and a pastime of ParaSuram. So when enemy is at distance, Parasurama uses just bow and arrow and when He gets closer to the enemy or when enemy gets closer to Him, then He has chopper. I was thinking, this is Parasurama, there are three Ramas. Parasurama, Sri Rama, Balarama. So Balarama also has two weapons. He is Haldhara, so He has plough and the other weapon is club (Musala). Not regular club, little different kind. Now they offer Musala in Krsna Balarama temple, in the beginning there use to be club like a Hanumana holding club. But it's not exactly like club, it is translated as club, but it is Musala. He is Musaldhar or Haldhara. What does Balarama do? Sometimes Balarama while fighting with an enemy, He drags His enemy with the help of the plough closer, closer and closer and when the enemy is close enough then shuupp.. with the club, and the enemy is finished.

So then Parasurama returns with Kamadhenu to his father's grahasta asrama or father is also like a guru for Him, so He returned to His father's asrama and He has a cow Kamadhenu but as we just finished reading those verses, statements of Jamadagni, He was not happy. "Oh! You killed, you killed Nardeva and this is sin, you committed sinful activity by killing Nardeva. The king who represents the Lord, who is the first citizen, the protector of the citizens and you killed him? This is a sinful act". So Jamadagni was not at all happy. And that reminded me when Srngi also had committed offence of yet another nardeva, Pariksit Maharaja, then Samyak Rishi was also not happy. "Hey What did you do? You kid, you immature". So, the Sanskrit word is there Angaha means committing sin. So, both of them Jamadagni Muni as well as Samyak rishi both

of them used the same word Angaha, you committed sin, both of them used that word and both of them are chastising and expressing displeasure. Both the parents Jamadagni muni and Samyak rishi.

So then instead of the verse that is in front of us that describes the two qualities of Jamadagni mentioned, prabhava-jnah. First of all, Parasurama was prabhava-jnah. Parasurama knew the prabhava or influence or prowess of his father and spiritual master in regards to two, his prabhava and Samadis, he has undergone meditation. He has become powerful because he meditates. My father meditates. He is a meditator. And tapasaS ca sah, because he is a tapasvi, he undergoes all the austerity and performs meditation and that is why I know his prabhava. I am prabhava-nah, I am the knower of his prabhava. So those two items mentioned in the verse mentioned on the board, in the sixth verse of this chapter. But in the previous verses yet another quality of Jamadagni is mentioned, Ksamaya. Ksama- "You are kid, you are such an intolerant, you could have tolerated whatever Kartavirya Arjuna did. You could have forgiven". So, this was the stand of Jamadagni. And he also said ksamaya rocate sauri, he said, Lord is pleased when one is tolerant, and he forgives others.

Pariksit Maharaja also did that with Kali, He forgave Kali "Okay you could stay in four places, to set that kind of scene, you could stay in four places, dyutam panam striyah suna". Gambling means dyutam, panam means drinking, suna is where slaughtering is happening and striyah where there is prostitution. So, these four places you could stay. So, like that

fifth place also was offered. So, king Pariksit exhibited these, being Ksamashil, Ksamasva.

Parasurama had not exhibited that.

ksaminam asu bhagavams tusyate harir isvarah

And Jamadagni also said ksaminam those who are tolerant, aSu

bhagavams tusyate Bhagvan becomes please with those who are tolerant. "Okay so you have committed sin so how to get rid of the reactions are waiting".

So Jamadagni said,

tirtha-samsevaya camho jahy angacyuta-cetanah

You should go to the holy places, tour to the holy places, and develop angacyuta-cetanah. Srila Prabhupada would translate this as develop Krishna Consciousness. You should become Krishna conscious, go to the holy places and tirtha-samsevaya not only sevaya but samsevaya means samyak prakaren sevaya. Go deeper into the service, get into the details of the service, that is the meaning of samsevaya, tirtha-samsevaya and become Krishna conscious. So, then I was thinking that its good that this father, kind and authoritative and knowledgeable and learned and realised Jamadagni, he gave these instructions to his son Parasurama but then what about us?

We also committed sins, yes, any sinner here? One, two.. life after life after life all we did was sinful. Not that we committed one, two, five sin, everything we did was just sinful. Wrong. Because we were busy in Adharma, not in Krishna conscious. Or may be some kind of Dhama but we were not going for sarva-dharman parityajya. Yesterday we were hearing Devamrita Maharaja. His mother was also getting, "Hey, children you have to recite the verse of Bible first, if no recitation of bible then no lunch or no dinner." So, there was some kind of pious deeds, or theistic, but lot of atheism, we also heard from Maharaja three kinds of Atheist. I never heard it before. Organic, naturally grown and everyone here in this world is naturally grown atheist and some are analytical with their logic and justification of all the sins they commit. So, all these two three kinds, some uttama Adhikari amongst the sinners or atheist, some madhyam Adhikaris and some kanishtha Adhikaris, different grades of atheist.

As Maharaj was describing his childhood and his mother's instruction. So, I was thinking, I have to give class today, so I was thinking today I would say something about my mother. So, she would bring me to temples, sometime Hanuman temple, Siddhesvara temple or some other temples in my village. So, as we are in front of the deities, she would say fold your hands and we would do that and then Pray, and I wouldn't know what to pray so I would wait for dictation from my mother. Please pray, "God give me intelligence", pray to God give me intelligence, God give me intelligence. So, this was kind of standard prayer my mother use to get me to say. So, praying and praying so finally when god gave me intelligence and I joined became a Brahmachari at Juhu Hare Krishna land in Bombay.

And she was saying, "Oh! God, why did you give such intelligence to my son?" She was not happy with this kind of intelligence, sarva-dharman parityajya mam ekam Saranam vraja and all that. And then my brother had come, finally found out whereabouts of me. You have to come, you have to return home, mother may not survive, she is ready to give up her life, please come and give your darshan just one time. she wants to see you. So, I went, it's a long story, lot of event. So, I was in sadhu form, dhoti, kurta and shaven head. I was kind of a brilliant student in my high school and school days. So, all the villagers were thinking, he was a nice boy, he used to be nice boy, so now what has happened? He has gone mad, became pagal and my father was begging, he had a pant in his hand, and begging, please wear this, become normal. Although my father and my brothers they never ever had touched pants in their life. There were also in dhoti and kurta. But they wanted me to become a modern man, an Engineer and economic development so that was on there mind. So, they were thinking that one day our son will be come engineer, he would come back riding in a car or at least he will come with a motor bike, the something else happened, Srila Prabhupada gave me this Padayatra program, bullock cart sankirtana party. And in 1984

as we started our long walk, long sankirtana party from Dwaraka to Mayapur.

We went through Gujarat and came to Maharashtra, and one day guess what? One day we visited my village and I come into the village riding a bullock cart. Hari. So, our parents, like Jamadagni, the ideal father he gave the right instruction, our parents did not do but, Srila Prabhupada ki Jaya, Srila Prabhupada became our father. He took the role of a father. And now he had thousands of children. There also use to be talk that they are all your disciples, but some have recognised you are and some have not yet recognised that you are there spiritual father or spiritual master but at least thousands recognised and Prabhupada gave that similar instruction as Jamadagni.

tirtha-samsevaya acyuta-cetanah

Prabhupada gave us Mayapur Vrindavan festival ki jaya! You go to Mayapur, you go to Vrindavan and cultivate your Krishna Consciousness, so what our parents could not do, or no one did for us, on behalf of Gauranga, Gauranga, Gauranga, Gauranga, this is magnanimity of Gauranga, namo maha-vadanyaya kindly magnimously Lord gave Prabhupada to the world and he played a role of spiritual father and spiritual master and saved us.

And few thoughts on first verse on which Prabhupada has not written commentary I was reminded, yesterday we heard. How Balarama went on tirtha yatra of all India and then Parasurama also was asked to tirtha-yatram samvatsaram he also went on tirtha yatra and we heard yesterday, Balarama went on tirtha yatra pilgrimage for one year and Parasurama also went on tirtha yatra for one year. This Ram that Ram similarity. So, both Rams went on pilgrimage for one year. Balarama went on pilgrimage for one year and Parasurama went on pilgrimage for one year and Nityananda Rama, Balarama hoilo Nitai, He also went on pilgrimage. You know that, Right?

Kanai pandit, okay you have my son. And from Ekachakra gram journey began and Nityananda Prabhu was travelling and travelling assisting this sadhu all over India like Balarama travelled, Parasurama travelled and Nityananda Rama also travelled and as Nityananda had come, arrived at Radhakunda and that's where he gets the news, "Hey, our Lord is here, Gauranga has appeared." He received this news on the banks of Radhakunda and that's when Nityananda Prabhu stops travelling, going round and round all over India and straight comes to Navadvipa, Haribol, I am here, gives some indication that I'm here, I am here, the way he arrived and Caitanya Mahaprabhu says go find out, whereabouts of Nityananda. And they had gone in all ten directions looking for Nityananda in Navadvipa. He is somewhere in Navadvipa but Nityananda did not want others to find him out. Nityananda wanted only Gauranga to find him out. So, he was right here but they couldn't find Nityananda. It was the will of Nityananda. Then so they had gone back, no no we couldn't find. We went everywhere, to every island, all the corners, nook and corners but we couldn't find. Then Caitanya Mahaprabhu said ok okay, lets go, then Caitanya Mahaprabhu starts going in the direction on Bhaktisiddhanta Marga, Gauranga was walking, and gaur bhakta vrindas were right behind Him. Of course, Bhaktisiddhanta Marg was not there and at Nandanacarya bhavan so about 100, 150 or 200 meters down the road there is Nandanacarya bhavan, it exists even now.

So, Caitanya Mahaprabhu entered, he inquired, do you know? Have you seen? if anybody know, he knows because he is Sarvagya meaning what? He knows everything. Sarvagya. And then that great meeting between the two Lords. Balarama hoilo nitai, Nityananda Rama and Gauranga met at Nandanacarya's house called Nandanacarya's Bhavan. And what a reunion!

What a meeting! embracing, shedding tears and trembling and rolling on the ground and went on and on before they calmed down and sat down and finally some exchange of thoughts

happened. So that Rama, Nityananda Rama travelled and arrived at Navadvipa and the meeting took place. And Parshurama also travelled, like that many more things could be said but time and tide waits for none. We wish there was something to stop the time so that there is always 8.00 clock, the beginning, but the clock moves, and it has made one complete round and it is 9.00 o'clock.

Everything is sanctioned by the God

Everything is sanctioned by the God.

Srimad Bhagavatam : 3.26.18

So we read from Srimad Bhagavatam Canto 3, Chapter 26 text number 18.

**antah purusa rupena
kala rupena yo bahih
samenvety esa sattvanam
Bhagavan atma mayaya
(SB 3.26.18)**

Antah: within ; purusa rupena: in the form of super soul; kala rupena: in the form of time; of time; yah: He who; bahih: without; samanveti: exists; esah: He; sattvanam: of all living entities; Bhagavan: the supreme personality of Godhead; atma mayaya: by his potencies. Translation and Purport by Srila Prabhupad

Srila Prabhupad Ki Jai...

By exhibiting His potencies, the Supreme Personality of

Godhead adjusts all these different elements keeping Himself within as the Supersoul and without as time.

Here it is stated that within the heart the Supreme Personality of Godhead resides as the Supersoul. This situation is also explained in Bhagavad Gita: The Supersoul rests beside the individual soul and acts as a witness. This is also confirmed elsewhere in the Vedic literature : Two birds are sitting on the same tree of the body; one is witnessing, and the other is eating the fruits of the tree. This purusa, or paramatma, who resides within the body of the individual soul, is described in Bhagavad- Gita 13.23 as the upadrasta, witness, and the anumanta, sanctioning authority. The conditioned soul engages in the happiness and distress of the particular body given him by the arrangement of the external energy of the Supreme Lord. But the supreme living being, or the Paramatma, is different from the conditioned soul. He is described in Bhagavad-Gita as Mahesvara, or the Supreme Lord. He is Paramatma, not Jivatma. Paramatma means the Supersoul, who is sitting by the side of the conditioned soul just to sanction his activities. The conditioned soul comes to this material world in order to lord it over material nature. Since one cannot do anything without the sanction of the Supreme Lord, He lives with the Jiva soul as witness and sanction giver. He is also bhokta; He gives maintenance and sustenance to the conditioned soul.

Since the living entity is constitutionally part and parcel of the Supreme Personality of Godhead, the Lord is very affectionate to the living entities. Unfortunately, when the living entity is bewildered or illusioned by the external energy, he becomes forgetful of his eternal relationship with the Lord, but as soon as he becomes aware of his constitutional position, he is liberated. The minute independence of the conditioned soul is exhibited by his marginal position. If he likes, he can forget the Supreme Personality of Godhead and come into the material existence

with a false ego to lord over material nature, but if he likes he can turn his face to the service of the Lord. The individual living entity is given that independence. His conditional life is ended and his life becomes successful as soon as he turns his face to the Lord, but by misusing his independence he enters into material existence. Yet the Lord is so kind that, as Supersoul, He always remains with the conditioned soul. The concern of the Lord is neither to enjoy nor to suffer from the material body. He remains with the jiva simply as sanction giver and witness so that the living entity can receive the results of his activities good or bad.

Outside the body of the conditioned soul, the Supreme Personality of Godhead remains as the time factor. According to the Sankhya system of philosophy, there are twenty five elements. The twenty four elements already described plus the time factor makes twenty five. According to some learned philosophers, the Supersoul is included to make a total of twenty six elements.

**antah purusa rupena
kala rupena yo bahih
samenvety esa sattvanam
Bhagavan atma mayaya
(SB 3.26.18)**

By exhibiting His potencies, the Supreme Personality of Godhead adjusts all these different elements keeping Himself within as the Supersoul and without as time.

**bahir narsimho hrdaye narsimho bahir nrsimho yato yato yami
tato narsimhah**

He is everywhere. You can't just get away from him or you can't get rid of him. You can't get rid of God. Otam, protam, described in Bhagavatam like that like in the cloth, the

threads are two ways, otam, protam threads are this way and that way. Lord is also otam, protam.

andantara-stha-paramanu-cayantara-stham (brahma samita stanza 8)

Supersoul and soul of the universe and is also with in an atom. kan kan mein Bhagavan, kan, kan mein Bhagavan, every atom He is there, antah inside He exists, antah samanvety purusa rupena, inside He exists as purusa rupena that is sarvasya caham hrdis sannivisto (BG 15.15) Supersoul with in bahih kala rupena samanvety and He exists outside in the form of kal rupa, Purusha rupa, kala rupa the two rupas talked about here two forms.

Purusa rupena antah kala rupena bahih samanvety

He exists samanvety eva sattvanam and what is He doing? He is exhibiting His potencies, the Supreme Personality of Godhead adjusts all different elements keeping Himself within as Supersoul and without as time. So sattvanam all the living entity sattvanam. So all the sattva, all the living entities or in relationship with the living entity, Lord is inside as supersoul and outside as the time factor. bhagavan atma mayaya and He is in action. How does He act atma mayaya with His energies, He is everywhere. He is there

sambhavam atma mayaya (BG 4.6) also sambhavam

appears- atma mayaya and He is existing and acting atma mayaya with His energies. He is expertly hiding, Lord is expert in what? Hiding. We heard so many times, He is not very far. Where is He, He is right inside us. He is right inside within us, take so much time to, He is within us. Small sentence, right. He is within us just to realise this small statement, sarvasya caham hrdis sannivisto (BG 15.15) sitting there, mattah smrtir jnanam apohanam ca (BG 15.15), why can't we manage, just a simple realization that He is within us. He

sits there and what does He do? Mattah samrtir from Me comes remembrance, from Me comes knowledge and from Me, that is from Lord comes forgetfulness also. So there is also sambhavamy atma mayaya (BG

4.6) or Bhagavan atma mayaya (SB. 3.26.18). He has energies to arrangement or He makes adjustments, Personality of Godhead makes different adjustments, keeping Himself within as Supersoul and without as time. So with one arrangement, we are able to remember Him, if you are lucky, lucky you? If you are lucky that arrangement you could remember Him and with another arrangement, you totally forget Him. He is just within you and you are going all over the three worlds, looking. Oh! Where is He? Where is He? Looking outside, He is right within you, forgetfulness. Well we are fortunate at least, if there is some clue that, He is there, He is, somewhere. We come to conclusion, oh He exists, He exists. asti, asti and if the person is astik, saying asti, asti, He is, He exists, He exists, so that person is astik also, that's good starting point at least, He exists. But if you are influenced by apohanam cha forgetfulness, then you are also convinced that He does not, He does not exist. Who doesn't exist? Who doesn't exist,? Who doesn't exist? God does not exist and this is because of the influence of the forgetfulness, aspect of the Lord, energy of the Lord, arrangement of the Lord and you are convinced that He doesn't exist and who has convinced you like this, who has convinced you, Lord. I am within the heart and from Me comes the knowledge of remembrance and forgetfulness. So if someone is convinced that God doesn't exist. This conviction also has come from, directly from Him, from Him comes the forgetfulness.

God doesn't exist, who say so? God says, I don't exist, Go ahead tell the whole world, I will give you some logical argument also that you could justify your, you could be, ignorance is blessed, you could get that kind of bliss, not disturbed by my existence, my presence, you could just be happy, I don't exist, God tell from you know that I don't

exist, I don't exist, like someone a visitor (knock) someone in there, the door is open, little child opens that door and gentle men, Is your father here, let me go and find out , and he goes all over, it's a big home so he has looking for father and the child say, no, your friend Mr. George okay Mr. Patel ; would like to see you. Oh! that George, oh! that Patel, Oh again, tell him I am not here. So child goes running back to the door and child says, My father said, my father said, what did my father said, I am not here. I don't exist. I am not here. Who said? Father said. What did he say? I am not here. He is very much there. So everybody in the world thinking and declaring and writing books or whatever making proclamations that God doesn't exist.

This Idea of God's non existence also come from Him, comes from the Lord. He makes you think like this. He makes you write like this. He makes to talk like that because you like it. But who have seen, who have seen, who have seen, who have seen god? I haven't seen, does that mean you haven't seen, does that mean no one haven't seen and one person has seen. Isn't that good enough for having a proof of god's existence. If one person has seen God. Is that enough like a thief, in the middle of the night thief, you know. He did his stealing and ran in the darkness and there is just one witness, whole village was sleeping and snoring and they didn't know what happened but if one person had seen the thief. Is that good enough to prove that the thief existed. So likewise if, there is just one person in existence in the world, who has seen God, that's enough, proof of God.

Someone has seen God.

So there are people for blind person, blind person may also and he does claim oh sun, sun doesn't exist. Who is saying this? A blind person says, "Sun doesn't exist." What value does it have. Blind person says sun doesn't exist, but next to him, is a person with the eyes and he is seeing the sun. So sun cannot existing or not existing at the same time. Sun

existed, God exist. antah purusa rupena exist, Supersoul exit, kala rupena bahih and as time he exists outside. The Previous verse also said sa Bhagavan kala (SB 3.26.17) that Lord is time, the time factor is the Supreme Personality of Godhead, kaloasmi, so in the due course of time, we perform action and is witness by the Lord, who is described here as upadrasta, we perform some activity and upadrasta, Lord as a super soul he has taken note of it then time passes on and what happens in due course of

time, that action, the time come, that action, time for reaction comes. This action will take that much time for reaction, the different, say seed, some seed they fructify overnight but seed like coconut you may put in the ground and you go back next day, nothing happen, you go back after one week, nothing happen, if probably wondering seed is there or someone stole it, what happen have patience and then after few months, coconut gradually. So some seed fructify instantly, overnight,

some seeds take lot of time, time, take lot of time.

So upadrasta, the Lord has witnessed, He has witness and janamyonisu, this is that yoni, you take birth,

karmana daiva netrena (SB. 3.31.1)

sad asad janmayonisu (BG. 13.22)

The two ways, the two ways, karmana daiva netrena, karma you had perform the activity and karmana daiva netrena, daiva, devta is there, adi-dev, Lord is there or He has others also as witness, many parties are reporting to him. He also knows so karmana daiva netrena and then sad asad janmayonisu time has come for janam, death and Janam, "sad janam and asad janam", higher species life and other higher lower species, this is all. So upadrasta, the kal factor is there. Lord is kal and then sanction has to be given. Anumanta, so in due course of time, Lord is keeping an eye, this action, reactions time has come,

this action reaction time has come and accordingly the, so

this way. Lord as upadrasta and anumanta these functions. Witness and sanctioning authority goes on. So time Bhagavatam says we are reading here, Time is Krsna, time is Krsna, but if you go to Bombay then what do they say, time is money, time is money meaning that and if you don't utilise your time for making money, what have you done. You wasted your time, you just simply wasting time, you know because he is not making money because time is money, which is sweeter then, like this they say. This is worth understanding that Bhagavat Dharma, Bhagavat understanding time is Krsna. Hence the time should be used for Krsna or acquiring Krsna. Could we say making Krsna or acquiring Krsna, they are using time for acquiring money, making money, those who understand that time is Krsna, they want to

acquire that Krsna and if you are not used your time for realising Krsna then you have wasted your time.

**ayur harti vai pumsam
udyann astam ca yann asau
uttama sloka vartaya
(SB 2.3.17)**

So that statement says, those who are busy in “uttama sloka varta” the news, messages, topics, nama, rupa, guna, lila, dhama, they are hearing about this topic.

**prati-ksanasvadana-lolupasya
vande guroh sri-caranaravindam
(Guru Asthakam Stanza 5)**

Acquiring “prati-ksanasvadana” acquiring relishing, naam, rupa, guna, leela, dham they are making best use of that time. Time doesn't, time stand still, like a time, you are only in the present, you are with Krsna and you are present, you are in the present, all the time you remain present. So that time factor, you don't go into the future, if you go into the future, you are not with Krsna. You go into the future and then what happens, some reactions waiting for you. As soon as

you go into the

future, reactions are waiting for you, this reaction, that reaction. Oh! Why I am being arrested, someone may said, I just got up but someone was keeping the track. Oh the other night, you stole, you thief, so police catches up. Right, after few days police catches up, terrorist have been caught.

Most of the time they are, police is expert in catching up. So they are ordinary thieves caught. So they may say today I didn't do anything wrong, I just got up. Fine, you didn't do anything wrong today but one day, one night you did something wrong and the reaction time has come, punishment time has come now. So like that, if you didn't exist in present, don't exist with Krsna and how to exist with Krsna *uttama shalok vartaya* (2.3.17) or Srila Prabhupad is turning to Lord, facing to the Lord, facing devotional service, Prabhupad is pointing out here, but if he likes, he can turn his face to the service of the Lord, not just facing, facing the Lord, sitting and sitting around, go do something Practical. Srila Prabhupad used to say sometimes, devotees use to come, gather around him, sit around, doing nothing, go do something practical, Prabhupad said. So Bhakti is not just devotion as lot of time Bhakti is translated as devotional but Srila Prabhupad translates Bhakti as devotional service. Devotional service you combine, prove it that you have devotion for the Lord. How would you prove, you do something for the Lord.

**kayena manasa buddhya
kevalair indriyair api
yoginah karma kurvanti
(BG 5.11)**

Yogis perform action very clear, it is a big misunderstanding sitting around, sitting around doing nothing. You know I have lots of devotion, you know, I have lots of devotion just sit around, just show your devotion facing devotional service, this is very typical way, Srila Prabhupad writes this, not facing the Lord. Facing devotional service and then the Lord

will come. He will come to see you. Otherwise, you are sitting around facing the Lord. He may not be facing you. You are facing the Lord

but Lord may not face you, face towards you. But if you get up and if you are doing devotional service of the Lord, He will come to face you, shake hand with you. That's the understanding Prabhupad emphasis on being active. So if we are active in devotional service and of course hearing about the Lord is a prime importance. Some devotees may not hear and just act that may also don't work. Let us sit down and understand art of action.

yoga-sthah kuru karmani [BG 2.48]

This is Lord yoga-sthah situate yourself in yoga then establish your relationship with the Lord, link with the Lord, understand the Lord, understand yourself relationship, that is yoga-sthah and then Kuru Karmani, then you get up and perform activity. So this doesn't say "Kuru Karmani, it Yogastha then "Kuru Karmani". So this morning program that we have, this is for situating ourself Yoga-sthah. At the lotus feet of Krsna, understanding we are servants of Krsna this that and then Kuru Karmani.

mam anusmara yudhya ca (BG 8.7)

Two things mam anusmara and yudhya ca, two things are combined by the letter ca, anusmara ca, yudhya ca, so not only remembering and not only yudhya, not only fighting but while fighting or while remembering you fight, like that. So action is to be performed like that then, you are with the Lord and no reaction will await you. No reaction, if you take off, devotee some time, they take off flight at noon time, when the sun s up, up there. "Madhayan" time and if you fly at the speed of

approx. 1000 km/h from east to west. Are you able to imagine this, visualise this, taking off at noon time and you are flying in the westernly direction, with 100 km/h approx. What

would be the experience. Sun would be always above you. Sun would be always just above your aircraft, you will never enter the darkness of the night, you will always be in light. If you stay with the sun, if you fly or run, whatever stay with the sun, then you are out of darkness.

**Krsna – surya sama; maya haya andhakara
Yahan Krsna tahan nahi mayara adhikara
(Chaitanya caritamrita Madhya lila 2.22.31)**

So that time factor, time is Krsna, and the time is used for acquiring Krsna by Chanting.

**hare Krsna hare Krsna Krsna Krsna hare hare
hare ram hare ram ram ram hare hare**

with full attention, attentively chanting, if there is distraction then reactions would be there. You will liable for punishment. Dandmahiti, punish him. So if we are with the Lord, while chanting, we are with the Lord, full attention, offence less chanting, but you can't worry about offence less chanting only during chanting, no, if you want to chant, without offences then you will have to, while you are not chanting, you have to be careful. So actions we perform while, we are not chanting, those actions either they are gone help us to concentrate or be attentive during chanting or those actions are also going to distract us during our chanting. So it is like that chanting and not chanting time, other times, so we have to be careful, or be with the Lord all the time , 24 hours , because wasting time is , that is not allowed.

**avyartha kalatvan
nama gane sada rucih
(cc. 2.23.18)**

Such a nice statement nama gane sada rucih, avyatha kalatvan, arth means something substance or even economic for acquiring Krsna arth, vyartha means wasting time. avyatha kalatvan, so devotees know for this avyatha kalatvan, he does not waste

his time and he is busy, not easy task, to be busy is not easy, In service of Krsna what is expected is that we stay busy. Khasn, anukhasn, ánu” means next moment also. “anukhasn” busy this moment, next moment, next moment, next moment, next moment then we are with the Lord, Lord is upadrasta, He is in our activities and Anumanta, is a sanction giver then he will sanction. What will he sanction. If he is pleased with you, and he has been mentioned here. Srila Prabhupad is mentioning that Lord is very very kind to the soul. Lord loves you. It is good to know this, Lord loves me. Okay thank you. I am included in the list. So

**man-mana bhava mad bhakto
mad yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo si me
(BG 18.65)**

Priyo-si, you are Priya, you are very very dear to me, of course this statement is addressed to Arjun. But, is only Arjun very dear to the Lord, or others, or everybody is dear to the Lord. What do, you this. He is dear, all his parts are parcels are very dear, that is why knowing this, we also respect, all the parts and parcels of the Lord. Why? Because they are very dear to the Lord that they are Lord's people, Lord's part and parcel knowing this devotees very respectfully towards other living entity, other soul as if, atmavat sarvabhuteshu to that extent, atmavat sarvabhuteshu satvanaam, mention here all the living entities, they are part and parcel of the Lord. So knowing this that Lord's people, the devotee love them, serve them and respect them. Amanina manadena , Lord loves them, because lord likes them and in endeavour, of us. Endeavour to go back to Krsna, what else would be there for us to succeed in going back to Godhead. If Lord doesn't sanction, Lord doesn't want, Lord is not interested in this. What chances? Zero.

If Lord doesn't want, Lord is not in favour of this idea, you going back to godhead. So this is, the saving race is this, Lord more than we want, Lord wants us. Lord likes us, Lord loves us. "haramkhor" Lord is so kind that he doesn't hear what? Hey, He doesn't hear. Oh! did he say Ram? He just said "haraam", but kindly Lord, Hey, did he say Ram? He said Ram, yes, yes, yes, he said Ram. So that's the kind of attitude Lord has towards living entity. He is very much interested in us. He has

not forgotten us, we may forget him. He remembers us and as we are reading here and everywhere that, why does he stay with us, wherever we go, he is with us. Does anyone else stay with us. Hey, you now next life. I will be a pig, my dear wife, or my dear children, would you like to join, they will say, Bye! See you later but doesn't matter you are going to be in the next life, Lord is going to be there.

Whether you become a dog or a pig, whatever you become, Lord is there. Lord never ever leaves the living entities. Living entity alone, hoping that you will one of these days, you will turn to me. One of these days you will have this thought of me. You will think of me, you will and for little something he does, Lord want to give credit and put him on the path, on the way back to him. Lord is so kind like that. Any service, I was just thinking this morning that okay, you will get some employment in spiritual sky, in Krsna's abode, any services okay or any service. No, no, unless I am given this past, I am not gone accept that, anything. As well Lord Caitanya Mahaprabhu said, dhuli sadrsam vicintaya.

Just make me particle, dust, sticking to your lotus feet, that's all. You don't even have to make me crown on your head, or some locket, ornament around your neck, hanging from your neck, no, no, just a dust particle, anything is fine. You are all okay with that, anything any service or you have some demand. I will find out, anything is okay. That is the way dhuli sadrsam vicintaya.

ayi nanda tanuja kinkaram and then Chaitanya Mahaprabhu said my dear Lord, I am your servant, what about my payment. Lord Chaitanya Mahaprabhu in that Sikshashtakam prayers at the end of Chaitanya Charitamrit, Lord Chaitanya Mahaprabhu he has to relish this sikshashtakam verses, take each verse, sometimes you spend whole night with one verse, this contemplating, relishing, mood of one verse of that ashtakam, make some comments, statements. So there when he talks about ayi nanda tanuja kinkaram. Chaitanya Mahaprabhu said, my dear Lord, I am your servant, what about my salary, vetan, this is vetan, salary. But I propose that you give me salary in the form of some "prem Dhan". Give me some love, that would be my salary. At the end of the week, at the end of the month when it is time to give, make a payment, give me some Love, that's all. Let love be the payment. Chaitanya Mahaprabhu expresses the sentiments like that.

**antah purusa rupena
kala rupena yo bahih
samenvety esa sattvanam
Bhagavan atma mayaya
(SB 3.26.18)**

By exhibiting His potencies, the Supreme Personality of Godhead adjusts all these different elements keeping Himself within as the Supersoul and without as time. Time is running, we have to catch up with the time.

Any comments/ questions.

Krsna is all, good, Ya he is all good, then why the Bad exist.

Krsna is all good, the bad exist to help you to turn you to God. Latoon ke bhoot, baton se nahi mante, there is some bhutas, some ghost, they need some beating, they don't go for a good advice, they want some kick, then they come to the senses. The world is so designed by the Lord, so that , so called bad is also good. It also helps to turn to God.

**dukh mein sumrin sab kare
sukh mein kare na koi**

This trouble is there, so when there are adverse conditions, something difficulty, some trouble, this, that. Oh! My God, then we turn to God. Just recently some scientist were doing some extra ordinary, experiment collider, whatever the name is. In Europe some place, high speed particle, the speed of particle, that particle would go seven times around the earth in one second, something like that goes seven circles in one second, went seven times around the earth with a speed. So it is quite

a scary thing, some people were scared, people committed suicide and there is also report that more people were going to temple. They thought some trouble is coming, Let us go to God. So those, so called bad things are good because the purpose is ultimate good for the living entity. They come into the senses, sooner or later because of that punishment factor.

Cooperation is greatest tapasya in material world

Cooperation is greatest tapasya in material world

**tubhyam mad-vicikitsayam
atma me darsito 'bahih
nalena salile mulam
puskarasya vicinvatah [SB 3.9.37]**

Translation:

When you were contemplating whether there was a source to the stem of the lotus of your birth and you even entered into that stem, you could not trace out anything. But at that time I

manifested My form from within.

Purport:

The Personality of Godhead can be experienced only by His causeless mercy, not by mental speculation or with the help of the material senses. Material senses cannot approach the transcendental understanding of the Supreme Personality of Godhead. He can be appreciated only by submissive devotional service when He reveals Himself before the devotee. Only by love of Godhead can one know God, and not otherwise. The Personality of Godhead cannot be seen with the material eyes, but He can be seen from within by spiritual eyes opened by the ointment of love of Godhead. As long as one's spiritual eyes are closed due to the dirty covering of matter, one cannot see the Lord. But when the dirt is removed by the process of devotional service, one can see the Lord, without a doubt. Brahma's personal endeavor to see the root of the lotus pipe failed, but when the Lord was satisfied by his penance and devotion, He revealed Himself from within with no external endeavor.

Wonderful statement by the Lord, Krishna is wonderful and of course His statement has to be wonderful. I don't have to say this separately and He is stating this to Brahma. He has just now taken his birth and he doesn't even know the source of his birth or who has given him birth. He has some lotus there and some stem there. Does this also have some source? Does this the Lotus which is this world, whether this universe has some source, whether I myself also have some source?

Vicinvatah as you were searching, as you were looking find out the stem by yourself you are breaking your brain this way and that way, we just got speculation, you are speculating

nalena salile mulam

You even entered that nala- that stem and you kept going down into deeper into that stem but still mulam, you could not find

the source of yourself. The lotus, you are searching for the source of that stem of which the lotus. You are trying to know this way, you are searching and you are trying to know but as all your attempts fail. And this is what happens all attempts, as attempts of Brahma failed who is the first person to take birth, anyone who follows in his footsteps before Lord has revealed knowledge unto him. Here is Brahma before he became realized Brahma before the knowledge was revealed unto him. By the causeless mercy of the Lord or primeval or not only the source of this existence also. He is also the source of all knowledge that exists.

tene brahma hrda ya adi-kavaye [SB 1.1.1]

Brahma is also described as adikavi the poet. But he was just totally blank until the time Lord revealed all the knowledge unto him. So Brahma before and Brahma after. So the people are following to this day. This happened long long time ago they don't even have a clue, how long time ago? The world was created, the universe was created, and they have their own Big Bang Theory. So Brahma's all attempts to know his own source. Who he was? ki ami? And what is this world? What is the source of this world? All his attempts, all his endeavors totally were failure.

atma me darsito 'bahih

abahi? – from within; the word sounds like outside bahih means outside, when we attach 'a'- abahih that means beginning from somewhere to bahih outside, from within to outside. Like

abraham bhuvana loka [BG 8.16]

From Vrndavan to Durban, avrndavna from Vrndavan to somewhere-abahih from within. From within, atma me darsito 'bahi? I showed revealed unto you atma me- unto you tubhyam. To you revealed things or knowledge from within and the points being made in the purport naturally are, this is the only way to

know the Lord. And of course something that had also happened in between. Brahma was looking looking trying to understand and then he had heard before Lord reveal himself to Brahma prior to that there were instructions to this Brahma. He was very Jijnasu.

athato brahma jijnasa

Brahma jijnasa. he was very curious, curious as he was running in the total darkness not knowing the source nothing. And then he had heard the words, he had heard two letters and then he put those two letters together and then it becomes a word two letter word one was ta other one was pa – ta- pa , ta-pa and then he got into business, oh! This is what I have to do. I have to do tapasya so as he heard these words he understood oh! This is what I should be doing. He did tapasya and that was devotion service that he had performed. He had followed the instructions of the,

krishnam vande jagadgurum

The original spiritual master Krishna personally became the spiritual master of Brahma , He had become the spiritual master of Arjuna like that He is the original Spiritual master. So Brahma performed tapasya, that is devotional service. When the dirt is removed by the process of devotional service, tapa is also connected with tapa -the flame it's also explained tapatraya. So tapa the austerities create fire tapa or tapasya is fiery creates fire, Oh! He is fired up. This is when they perform tapasya of three kinds Krsna describes in Bhagavad Gita it's at physical level, vocal level and the mental level and it is purifying. The fire of tapa, it's purifying as you put gold into the fire all the impurities are removed and then gold become shining molten gold,

tapta kanchana gaurangi

Tapta kanchana, in that prayer tapta not only kanchan Gaurangi Radhe, tapta kanchan why tapta kanchan, tapata is not only

pure but it is more pure brilliant than the other kind of Gold. So as ta-pa is performed,

**tapo divyam putraka yena sattvam. Suddhyed
yasmad brahma-saukhyam tv anantam [SB 5.5.1]**

Very famous statement and we hear this verse from Bhagavatam, this is instruction of Rsabhadeva to his sons. So Prabhupada we were his sons and daughters. He always said, "You my American boys and girls sometimes he also said European, he never said Indian boys and girls, sometimes we felt little envious, all time you my American boys and girls. So whenever I read those letters what about me? [Laughter] So we are his children, so tapo divyam putraka so this is instruction of Rsabhadev Dev

to his sons and Prabhupada to his sons and daughters, this verse was repeated more frequently, most quoted verse. Someone has done the research. So tapo divyam –he performed tapa and again divya divya tapa. I mean there is no one in the world who does

not perform tapasya, even Rickshawala or Chai!! Chai!! at the train station all day. Lots of endeavors, lots of inconvenience tapasya money money where is money, it's lots of tapasya and every endeavor there is tapasya. Austerities are there inconvenience is there but what kind of tapasya, tapo divyam. Immediately, ok you want to perform tapa make sure it is divyam- it is a transcendental tapasya.

Being in Vrndavan during month of Kartik and that has come to kind of an end. Last night devotees going on Vraja Mandal Parikrama and also performing lots of tapasya and for us that may be some kind of end but today also the beginning of the Gopis tapa. Gopis tapa starts from today. After Kartik comes Margashirsha. So in this month Hemanta next Sharad Ritu has come

to an end yesterday. In the first month of margashirsha, month after kartik Gopis they kept going every morning to Chirghat that time that ghat was not known as Chirghat but at the end

of that month that became known as Chirghat because after one month endeavors and austerities going in the cold bitter early morning hours singing glories of the Lord. They would go there and they would do japa

Oh! Katyayani Devi , nandagopasutam devi patim me kuru te namah [SB 10.22.1]

Son of Nanda Maharaja may He be our husband patim mein kuru te namah , patim mein kuru te namah, they were chanting this japa and lots of austerities and Lord was pleased then that pleasure was expressed by the Lord by stealing the garments patim mein kuru te okay, here I am. So another festival is beginning which may last for another one month, Gopi's festival. So tapasya is yasmad suddhyed.

So when tapasya is transcendental then that brings about the purification the dirt is removed by process of devotional service. You become clean. Not only clean shaved, some devotees are shaved today, shaved up, one month is over. The forest was growing now they are shaved up clean from outside and clean from inside. Inside cleaning is more important heart's cleaning soul's cleansing. So the tapasya, so the first instruction that Brahma received do tapa Tapasya tapo divyam. Rsabha Dev repeated, Srila Prabhupada is repeating one of the tapasya, it's just a thought going, so many thoughts.

Like a window of so many thoughts just floating. Kind of check keep check. But one thought kind of crossed my mind. One tapasya, austerity, is to stay together, to stay together as a family or bigger family, small family staying together is a tapasya big thing but if we could stay together and cooperate together with each other spread Krishna consciousness . This is one of the major tapasyas of this age of Kali. Get lost is a mantra in the west and America 'get lost' as soon as you have different ideas or other person have different idea, different idea could also there is one seminar each one is

individual so having different ideas is natural. Prabhupada said, having little different idea and then there something else to be applied Unity in Diversity. You GBC men should come every year to Mayapur and one topic you should discuss every year, Prabhupada said 'Unity in Diversity' should be like a ongoing agenda amongst the other agenda topic, unity in Diversity, diverse nature, diverse endeavors but devotional services diverse varieties unity , see the Krishna connection , see Prabhupada connection and stay United. So this is the big challenge and takes lots of tapasya to stay together to share, to share Krishna people don't even like to share God or if your God is Krishna my God is Allah. You get lost immediately the World is divided people don't even like to share God in this age of Kali. What to speak of sharing other things so this is tapasya yes this is the challenge if we could solve.

So undergoing all kinds of tapasya divya tapasya transcendental tapasya and of course tapasya is not just sitting down as soon as we talk of tapasya this is a run around and tapasya. We are reminded of hiranyakashipu performing tapasya. He was in one place others performing tapasya in one place. The gopis they don't sit down but they are performing tapasya for

Krishna's pleasure undergoing so many inconveniences. So this tapasya is purifying and the dirty matter is removed and one comes out clean. Mr. Clean some politicians sometimes, he is Mr. Clean according to their standards some kind of Mr. Clean. So the devotees all Mr. Or Mrs. Clean. Your went to Vrndavan, performed tapasya for one month or some days now we have come out clean, they are coming out of Vrndavan clean. Vrndavan is clean coming in contact Vrndavan which is clean pavitram we become pavitra also. Vrndavan is nondifferent from Krishna, staying there some tapasya is there, it is purifying and the result is,

brahma-saukhyam tv anantam

Unlimited joy comes as a result because we are connected with Krishna not only we get the joy unlimited joy. The source of that joy.

itidrk-sva-lilabhir ananda-kunde

Try to understand this word. You know both the words only you have to put them together ananda and kunda ,kunda like Radha Kunda this kunda, Narada kunda so many kundas are there in Vrndavan. So for Vrajvasis, by these kind of lilas of the Lord stealing butter and lila that Lord performed Damodar lila iti- thus, drk-sva- like this lilam by these lilas ananda kunde he drowns the residents of Vrndavan in Ananda kunda, kunda that is filled with ananda. It's an ocean of bliss. Kunda full of bliss, sarovar full of ananda. So Lord was drowning everyone was swimming in the ocean of ananda. And that ocean of ananda that Vrndavan that Vrndavananda that harinam harinananda or that Krishna katha or Krishna katha ananda. That Prasad or prasadananda. Its welcoming us is inviting us. Please come, please come I am here eternally iavailable.

So the process is Srila Prabhupada is talking of some siddhanta here. What world follows is apasiddhanta,

apasiddhanta-dhvanta-harine

Bhakti Siddhanta was known as someone who opposed Apasiddhant apa- siddhanta against siddhanta against the process, scientific process of God realization. So Prabhupada is talking about the siddhanta the process always stressing to devotional service, always stressing not only devotion while others are we find stressing devotion but Prabhupada did not stress devotion only he stressed devotional service. He did not describe or translated Bhakti as devotion but he translated Bhakti as devotional service. Devotion could be just sitting around, just sitting around that's what yogis do, yogis also sit around but time to get up as soon as you get up and then you run around for Krishna.

**kayena manasa buddhya kevalair indriyair api
yoginah karma kurvanti sangam tyaktvatma-suddhaye [BG 5.11]**

Krishna is clarifying, yogis perform activities with their body, with their senses, with their intelligence with their mind, kayena manasa buddhya all that. So they are busy so they don't sit around when it's time for chanting of course they seat and chant and that's the best way to do, seat and chant there is time for seating also best you get out of chanting is when you seat down and chant of course if you are sleepy little bit sleepy you could get up get some passion going allow some passion transfer some passion. So devotional service is what Prabhupada always stressed. I also had the tendency of some kind of devotion when I joined I was into devotion I would like to seat down and do my devotion not always enthusiastic to take my briefcase and go down town Mumbai, Bombay making life members I would spend little extra time in the temple with my devotion doing devotion. So my president did not like this and soon he gave me the name, before Prabhupada could give me the name, he gave me the name Samadhi Das, Samadhi Das [Laughter]. So then he got me out of samadhi, he disturbed my samadhi or got me into transcendental samadhi.

So devotional service not only devotion and by that devotional service Krishna reveals more unto that candidate who is performing devotional service and the glaring example is starting with the first person, at the beginning of the creation. So what was applicable to Brahma is also applicable to each one of us. From that day one, the day two there was no different application okay this is a day three now, same application and day four or next kalpa or next yuga or this is eternal process. Lord reveals Himself unto that devotee Brahma- the same process.

**cakhu-dan dilo jei, janme janme prabhu sei,
divya jnan h?de prokasita**

So on behalf of that original spiritual master Sri Krishna His representative they give Cakshu dan, dan means donation. Eye donation camp, ISKCON is like a eye donation camp, doctors are eye doctors, donation camp. So caksu dan dilo jei, caksu – eyes dan donation.

janme janme prabhu sei

Because he gave me eyes I would like to serve him 'janme janme prabhu' I like to serve him life after life after life And if I did serve, what is the result,

divya jnan h?de prokasita

So we get the process of this devotional service. This is eye cleansing.

vishaya chariya kabe suddha ha 'be mana kabe hama herabo sri-brindabana

We are in Vrndavan, Narottam Das Thakur says Oh! When Oh! When would that day come that I will be able to stay in Vrndavan Oh! I'll be able to see Vrndavan. Yet another transcendental Vrndavan. He thought he was not seeing and he wanted vision to see Vrndavan.

kabe hame herabo Sri Vrndavan

But then he had, he knew I could see Vrndavan when I am clean vishaya chariya kabe shuddha habe mana. When my mind is clean suddha habe mana then I'll be able to see Vrindavan, it's right here again cleansing tapasya, devotional service, when we are purified then we are able to see Vrndavan . One of the famous statements of Sri Brahma.

premanjana-cchurita-bhakti-vilocanena santah sadaiva h?daye?u vilokayanti

Brahma is not only the creator, chief architect engineer of this world but he is also the first acarya. So he is teaching

us,

premanjana-cchurita-bhakti-vilocanena

By devotional service, tears gliding down then seeing His,

santah sadaiva hrdayesu vilokayanti

Devotees are always seeing the Lord within their hearts,

yam syamasundaram acintya-guna-svarupam

Take the note otherwise if you are not performing devotional service not understanding and following devotional service in that pure line of spiritual masters and disciples then Krishna will be acintya will be inconceivable. As He was inconceivable for Brahma outside the authority or authoritative arrangement of the Lord. He was trying to understand Lord outside or even understand this world outside that process.

First time I read this verse immediately, when I was reading in between the lines that Brahma was trying to understand the stem which is practically the whole universe inside that stem and the scientist also trying that's how they are called astronomers going with their sputnik this is same endeavor as Brahmas first endeavor.

Brahma was going the way he goes looking, finding and the scientists are also doing exact same thing. So as Brahma, it was a total failure at the part of Brahma understanding the universe length and breadth and the source of the universe. All such attempts would be also failures. Then I was thinking, if you want to say something wrong say it in the presence of some

learned devotees. The creation should also be described as Lila to the avatars are of various kinds and then Purusha avatar and then there is Maha Vishnu, Garbhodakshayi Vishnu, Kshirodakshayi Vishnu, and they are creating this universe. From Maha Vishnu comes the whole universe and further the

detail creation is done by Garbhodakshayi Vishnu and some more details are added by Kshirodakshayi Vishnu. Like lot of times there is RCC Structure of a building first and then some interior decoration and then the plumbing and then the electrification and then this and that so these three Lords, three Vishnus this is there lila and they are creative, first universe is created then more things are added and some more things are added.

So this is the Lila of Vishnu, of the Lord. So to understand this Lila and part of this knowledge will be understanding this world, understand the universe, understand the source of the universe. How it was created by the Lord and whether there are other universes also. All this could be revealed unto you as soon as you surrender unto that creator.

As soon as you

surrender unto Vishnu and Krishna then only it is possible to understand the universe or how it was created or how these universes are there and lots of other things to be known are made known. The world was created and the knowledge was created at the same time or knowledge always existed. And when the world was created knowledge was just made available. So all that

we need to know, we could know through the process of devotional service not through these so called scientific procedures. Their endeavors are according to the four defects of the mundane authorities they are,

bhrama, pramada, vipralipsa, karanapatava

These are the four defects of the mundane authorities including the scientists. Bhrama- that is making mistakes, pramada – madness, illusion, vipralipsa –cheating and karanapatava –defective perception.

isvarera vakye nahi do? a ei saba (CC Adi 7.107)

According to Krishna Das Kaviraj, this is from Caitanya Caritamrita. These four defects you do not find in the vakya, the statements of the Aryas. Those who are knowledgeable, the devotees Vaisnavas the acaryas coming in the disciplic succession in them. In their statements these four flaws are not found. But they are found in all other authorities. So called authorities. So all that we need to know, human being is need to know that knowledge is made available

yannehasti na kutrachit

I came across another statement; this is Vyasdev speaking, Vyas uvacha. He says if there is anything or it's an indirect statement everything we need to know.

**vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham [BG 15.15]**

Everything, I have to be known by the studies of the Vedas, I am the compiler of the Vedas that is Krishna that's Vyasdev compiler. So he has included all the knowledge complete knowledge is there then he says,

Yadihasti tad anyatra

Something that is not here then it is nowhere else something that is not here, something that is not in vedas, puranas all the Vedic text compiled by Srila Vyasdeva, Bhagavad Gita, Srimad Bhagavatam if it is not there it is not to be find anywhere else don't even look the other way. Look beyond these sources everything you need to know is right in here. Something that is not here not to be found anywhere else not in scientific generals not in Bible not in Quran not, here not there. Everything you need to know is right here.

Just Chant Hare Krishna okay seat down seat down chant Hare Krishna and study the scriptures or hear from the scriptures and you will be knowledgeable. You will be the best scientist in the world one who knows this Science is a scientist

Prabhupada was a scientist that scientist was Bhakti Siddhanta, that scientist was Baladeva Vidyabhushan was that scientist.

Sastra , sastra is called science and sastragya one who knows the sastras is a scientist. Sastragya the knower of the sastras is a scientist all our acaryas are the genuine scientists. And as soon as they begin chanting you know all about cosmology all about astronomy. Not only you know about this one universe you know all about other universes which are all around this universe there is no other way even if you have a telescope may be you could see many things.

But everything from this universe there is no way you could see something that other universe exist. There is no way you could see. So this is Karanapatah the sense perception is defective. So the knowledge acquired by with the help of some senses or they try to make senses more powerful microscopic increase the power of the eyes and increase the power of the ear. But there is a limit ten times, hundred times, thousand times but there is a limit but there is much more still more only microscope you could use is sastra caksusa see through the eyes of the sastras. See through the eyes of Srila Prabhupada's books and then you see this is the telescope, this is the telescope you see through and you don't have to endeavor much you just chant hare Krishna dance little take prasada and better do hear Bhagavatam before prasadam, chant, dance ,little philosophy take prasada and you become most knowledgeable human being the members of the International Society for Krishna Consciousness are most knowledgeable members on this planet. Even our new bhaktas know more than big big scientists. The truth exists you just have to accept.

sarvameta-dritam manye yanmaam vadasi keshava

This is the process, Arjuna said to Krishna he had been hearing now 9 chapter and this the 10th chapter. Oh! Keshava

wahatever You are saying is truth and I accept it. I accept this as a truth not that you again make the experiment with the truth. We had a big politicians amongst the or saint amongst the politician in India and he wrote a book the title of the book was "My experiments with the truth." And Prabhupada commented you don't make experiments with the truth. So Prabhupada ' you don't make experiment with the truth you expect the truth and you become knowledgeable. So what has been given by Krishna us given to Brahma first and in that line coming down through the disciplic succession 5000 years ago there was a need to put this in writing because our memories were not good memories.

So then Vyasdev compiled these sastras they were in sanskrit or Bengali and we don't know these languages. Prabhupada was instructed in English Language you translate in English language so Prabhupada did that in English language then to us, his Guru Maharaja said in English language then our Guru Maharaja Prabhupada said in as many languages as possible including Chinese and Russian and Dutch and French and almost in 100 languages now this truth is being translated, being spoken and being remembered. This truth in Bhagavad Gita, Bhagavatam, Chaitanya Charitamrita isoupanisad Bhakti Rasamrita Sindhu , this knowledge was not there just some how are you ? What is the rate of this? And some health businesses and how is that planet what type of climate and this kind of nonsense and some relative knowledge here and there the whether climate, the books are all about politics, lots of politics and some kind of modern art and lot of gossip. But the truth being translated for the first time in the Known history, the history that we know, in all possible languages. Now you could hear Krishna in your own language Krishna is speaking to you in your own language otherwise the knowledge was kind of sealed or stored in sanskrit and so ahead of us is a book marathon of Srila Prabhupada.

Ahead is Book Marathon, some of you will be leaving or even if

you are here. Let's distribute this knowledge, let's distribute the truth, let's share the truth, Satya mayeva jayate and of course the only truth prevails all others after 100 years after 150 years then world comes to know- that scientist he said but it's a bogus thing or half-truth. The Darwin in few years some people are getting fired up in few years' time the hundred and fiftieth anniversary of Darwin's whatever he proposed, whatever papers he wrote Darwin's Theory of evolution was first presented hundred and fifty years ago. In few years 150th year and the world is getting ready and you would be amazed and I am amazed. Even in India land of Bhagavatam few people they the samarta this some kind of saktavesh avatar something this Darwin, he really fooled people around the world including Indians.

They have been studying this Darwin's Theory of evolution. That in the beginning there was amoeba what about Brahma. First person created in the world was Brahma full-fledged, he had four heads not just one celled animal or species full-fledged four headed brainy. Brahma it's the first creation, first being Brahma of course vaisnavas never believed, knowledgeable people students of Bhagavatam but others imitating the west they got into that and the Britishers they were in charge of this country. They got that kind of education going and we also we also agree we don't understand whenever you agree like Nandi and then but then scientist are coming to realize no! No! They are talking about the intelligent design. There is someone behind this creation and the.

So it's an intelligent design not that just happened by chance and big bang so they are coming with another theory but it is called intelligent design theory and that would last for some time which makes little sense to us because intelligence implies a personality if they keep going intelligent design. Prabhupada said oh such a beautiful flower who has made this? What an intelligent person has made this plastic flower. And then you go to the garden and you see so many beautiful

flowers then you should be asking the same question what a beautiful flower which intelligent designer has made this? Krishna has made this, Krishna's nature, Krishna has made this.

So from the intelligent theory if they could go forward they could do conclusion then that intelligence that supreme scientist is most intelligent person. So that would be the progress also so some heading in that direction is going on but then in the meantime 150 years are lost people were taught Darwin threw the light of darkness does that makes sense or no sense , he was supposed to throw some light. Prabhu could you throw some light on this meaning I am not able to see or understand this particular point or whatever please throw some light on this.

Means please explain or reveal the truth throw some light so instead of throwing some light this Darwin threw some darkness on the truth or covered the truth and in the process billions of peoples were misguided all the universities teaching all these nonsense speculation is the topic. Speculation and that's not the way only way is perform tapasya, devotional service get connected with the knowledgeable people on this planet and they are devotees of Krishna and acaryas and the book of knowledge is Bhagavatam when the world was engulfed in the darkness of this age of Kali. Lord created Bhagavatam and it is described as brilliant as sun , Bhagavatam is brilliant more brilliant this is more brilliant than sun, brilliance of the sun. The sun would be just like a candle so that we have reached Bhagavatam we have reached Bhagavan, we have reached his abode we are very close just around the corner from the Lord it's just the matter of just sticking to this and pushing on and spreading this truth each one of us we owe this obligation you do as I did Prabhupada said. So let's make this big endeavor of spreading the truth and making people knowledgeable and happy this is the only way there is no other way there is no other way there is no other way, only way is

the way to Prasadam hall [Laughter] only way.

Okay it's little late so we will stop here and you take prasada and keep coming keep coming keep coming and finally when give up your body finally come and stay here eternally is that okay. This is the way.

Krishna Balaram ki jai
Srila Prabhupada ki jai!!

Being with devotees is the success

Being with devotees is the success!!

When devotees have birthday parties they say may you never take birth again. That part everybody says, they make a whole song out of it which is nice. You may never take birth again happy birthday to you. You may never take birth again, that is the goal to achieve. Hence we were singing, itna to karna swami jab prana tanse nikle

The goal our life is that, Govinda nama leke prana tanse nikle. We normally celebrate birthdays of acaryas, birthday of the Lord. The Lords birthdays are celebrated and devotees' disappearance days are celebrated, we do not celebrate the Lord's disappearance day as that is not welcome, the Lord is leaving us. When He comes into the world,

trailokya mangalam kuru

For the mangalya; for the auspiciousness of this world Lord appears. So we have all this; Janamastami, Radha astami,

Vamana dvadasi, Nityananda trayodasi and Gaura purinima and all these appearance days we celebrate and devotees' disappearance days, vaisnava acaryas disappearance days are also celebrated on a grander scale because when they appeared it was not known to all. No one knows what this child is going to do! But by the time of departure we know what he has done.

So the day of his departure becomes a grand celebration. Celebrating a birthday is more of a western concept solidifying the birth, solidifying the dynasty there is nothing glorious of our birth. You could sit and listen to Krsna's birthday proceedings.

There are so many details.

vasudeva aiksata [SB 10.3.10]

Vasudeva saw four handed Krsna and He is holding all the symbols, Pitambaram He is already wearing garments. Clothing on, ornaments on as He has taken birth. Have you seen anyone take his birth like that? Devaki did not have to go to Loi Bazaar.

Lord appeared with all of those and there was a smile on His face. Vasudev saw that,

purusah prakrteh parah [SB 10.3.10]

He offered prayers to his son. The Lord's birth is discussed again and again, devotees go to that topic of Krsna's janma and contemplate, they hear and they relish and they take that deep in their hearts; Krsna janma leela and all the details involved in the whole context. There is nothing glorious of our birth as such. Such and such maternity home we don't want to remember. What happened? He is not happy? It's your birthday. Then they say how old you are. Rishab how old are you, he is just a baby. The question is how old are you? I'm old! [Laughter] I'm five years old. Nobody asks how young are you? Again the body is just a temporary garment and this time it is this texture of clothing, this size, this shape that we

have gone
through so many times.

**bahuni me vyatitani janmani tava carjuna
tany aham veda sarvani na tvam vettha parantapa [BG 4.5]**

We forget, aham veda! I know, I remember you have forgotten. So we forget our birth. What is more important is the soul in the body. You cannot ask the soul how old are you? There's no question of asking, the soul is eternal and you cannot ask, no one knows how old!

**mamaivamso jiva-loke jiva-bhutah sanatanah
manah-sasthanindriyani prakrti-sthani karsati [BG 15.7]**

When we became amsa part and parcel of the Lord contrasting history back and say sanatanah, we are sanatana; whatever amsa we are of the Lord we are sanatana. Most importantly it's due to us being the soul being part and parcel of the Lord. The body is also prakriti astadha,

bhumir apo 'nalo vayuh kham mano buddhir eva ca
ahankara itiyam me bhinna prakrtir astadha [BG 7.4]

Whether it's the body or soul both come Sri Krsna. Both are the energies of Krsna, while as the soul we are eternal. Soul that is us! So far as this bhinna prakrtir is concerned now that is us. When there is Ram nama sathya hain, then we are no more. Every seven years every single cell in the body changes and transforms. What I am today all the particles in the body, atoms and molecules of which this body is made of not a single cell though it appears to be the same, is changing all the time. So much of input takes place there is output also. We put things in then the cells are developed and then there are the nine gates!

nava-dvare pure dehi [BG 5.13]

We stay in a pur in a nagari, township which has nine gates

and through the nine gates all of waste products or toxins are evacuated. So like that the elements in the body are in transit. They are there for sometime and then they go. Some other, when we eat, drink, smell and the air is also there and the water and food.

The body keeps developing and is ever changing also. Then there is a big change, last breath and big change. The goal is to remember Krsna and for that we have to practice all the time otherwise all that you mostly remember that will come to your

mind. You have been remembering something that you have been attached to all the time and that is what comes to mind at the time of death.

**yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah (B.G 8.6)**

One person departed some time ago in India and he remembered coke-cola at the time of death. The children were saying, daddy! Daddy! Say Bhola, he was a devotee of Lord Shiva. The children and all the family members gathered around and they could see that daddy has only few more breaths to go. They were appealing daddy say Bhola. Daddy could only say coke-cola. He was so attached that he remembered coke-cola at the time of death. His foolish children, if we can call them foolish went to Haridwar. Our devotees witnessed this scene, the family members were distributing coke-cola in the banks of the Ganga at Harkipowdi. When enquired, they said our farther departed and the last thing he said was coke-cola as if that was a last wish or last will, so we are just executing the will of our farther. Maybe he went to coke-cola loka. Laughter!!!

Instead of distributing Ganga jal they distributed coke- cola. We have to get all other things out of our and heart things

which are non Krsna, things which are illusory and temporary. Of all those items the body is a big factor. Everybody loves their body more than anything else. We are attached to this body. We wake up this body. Uthi uthi, someone wakes us up. Bhaktivinoda Thakur says night time we are sleeping and in the morning we wake up decorating this body day in and day out. So much care for this body, our life is centred round this body. We need to change that, from body to soul. We do sringara for the body instead of doing sringara for the Lord having deity at temple or at home. We could decorate the body of the Lord, ok! Got it? Decorate the body of the transcendental body of the Lord instead more time is spent decorating our own body.

After the Lords sringar is over the pujaris to "Govindam adi purusham tam aham bhajami." They also show the mirror to the Lord. As the Lord is looking into the mirror the devotees are looking at the face of the Lord. When I was head pujari at the Mumbai Radha Rasabihari mandir I would show the mirror to the Lord. See, are You happy? See this, see that.

To view the expressions on the Lords face, as we would look we would then realise oh! We forgot the peacock feather and sometimes the flute. So that is yet another feeling. Show the mirror to the Lord. Let Him look into the mirror let Him see His face, that satisfaction that you get at that time is the satisfaction that the soul is getting. The other is that you decorate your body and you look into the mirror and keep looking and keep looking adjusting and changing. When I go out people are going to look at me, I want make sure I look well.

One sannyasi was explaining in Mayapur we do all this Sringar for our body, we do abhishek for our own body and then bhoga for own body and chapana bhog. What we are supposed to be doing for the Lord we do for ourselves and place the Lord on the backburner. Whole life just round the body! This is not fair, why celebrate birthday? Soul has no birth, soul has no death, but if you are told you are going for celebration, one devotee he has written a book, saying there should be some reason to

be celebrating a birthday? What has this person done between last birthday and this birthday? Has he done something outstanding? For that reason you glorify him. You congratulate him. Review the performance between last birthday and this birthday.

What have I done? I have been chanting so many rounds. Now I am chanting more rounds. Those kinds of accomplishments can be taken into consideration to glorify that devotee.

So it's not only happy birthday but happy family! happy children. God has given and He is giving Himself now to you and everyone else. He has given you all these devotees and their association. So we should be thanking God! Thanks giving!

Thanking Krsna for the glorious human form of life. There are so many bodies and celebration of this birthday when the soul entered human form which is a rare gift hence the celebration is at this time. Otherwise cultivating Krsna Consciousness and knowing Krsna in bodies other than that of a human is not possible. So may you live long!! Haribol!!!

In the vedic times they would say, you may see a hundred autumn seasons. Live for Krsna, live for practicing Krsna consciousness, otherwise Sukadev Goswami says:

**taravah kim na jivanti
bhastrah kim na svasanty uta
na khadanti na mehanti
kim grame pasavo 'pare (S.B. 2.3.18)**

The trees are there and live long, long lives. Long life is not the goal, taravah kim na jivanti. The blacksmith has the bellow of the blacksmith and that takes so much air in. we can't even take in that much of air. What's the big deal our lungs are like a bellow, they also take air in and out but the blacksmith's bellow is also doing the same says Sukadev Goswami. Kadanti na mehanti other animals are also kadanti,

they are also eating, sleeping and if you are only eating and sleeping then what is the big deal? What have you done better than those animals or if you just live long what have you done better than those trees? If you keep breathing in and out the blacksmith's bellow is also doing the same in the grander way. So the purpose is to utilise this life for remembering Krsna, serving Krsna and to propagate this word around.

So Priya had been doing this in Nagpur also, she was the leader of our Nagpur youth forum girls division ISKCON girls forum. They started a preaching for the young girls' college students. She is remembered for this pioneering work she initiated in

Nagpur India and she still keeps in touch with those girls. So good, carry on and be in the midst of those devotees wherever you are here or changing countries or continents remember to always be with devotees. The old success formula is to always remain with the devotees. Lots of protection comes from that otherwise there are so many attacks. Maya is active and always in action. We need protection, so we are protected when we are with the devotees. Unknowingly we make so much progress. When you go to Kumbha – mela the destination is triveni sangam when you get off the train or bus then so many people are going. Where are they going? You do not even have to ask! Anyone coming to kumba mela they go for the bath immediately. They are going towards Ganga, Jamuna and Saraswati. All that you need to do is just be part of that crowd and that crowd will take you to the destination. Sometimes you don't even have to walk you are giving a lift and you can float. Just be with the devotees. So by Krsna's grace we have devotees here also in the desert dry and all that.

Caitanya Mahaprabhu is so kind and Srila Prabhupada made all these endeavours in establishing Krsna Consciousness movement and efforts of his followers like Jayapataka Maharaja and other Maharajas' and Shri Vallabha Prabhu was initiated in the early days and he was putting ISKCON together giving it shape.

By Krsna's grace and devotees efforts the middle-east countries have resources available. Now you cannot complain. Everything you need to know, everything you need to go back to Krsna is available now and right here. Take advantage and connect others Krsna will be pleased if you do that!

Vrindavan Consciousness

Vrindavan consciousness

17 03 2018

Govardhana Eco village, Mumbai [18:02]

Nice to meet you all, you are all residents of Vrindavan dhamaa, Govardhan Eco village is a village, you all stay in the village. You are villagers, Gokulvasis are also villagers. So also jungle here, some devotees were saying we are staying in jungle, you are doing jungle mein mangal here and jungle is no more jungle that's the idea.

Sri Krsna Caitanya Mahaprabhu transformed the Jharkhand forests, it was no more ordinary forest, it was transformed into Vrindavan, and how did He do that. By chanting

HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE

HARE RAM HARE RAM RAM HARE HARE

He made animals to chant and dance, we can't do that. Could you get a tiger to dance, could you, anyone of you, they will make you dance. So the animal's consciousness was revived, was evolved, transformed, changed and they were no more acting like animals. Looking, still looking like animals but not acting like animals. They were acting like vraja-vasis, Vrindavan vasis, Mahaprabhu was on the way to Vrindavan from

Jagannath Puri, His destination is Vrndavan dhamaa.

Vrndavan Dhama ki ...jai

He always, He always wanted to go to Vrndavan that is what happened also when He received mantra from Ishwar Puri in Gaya, and as He started chanting the mantra, He was transformed and he immediately remembered Vrndavan and He was rushing towards Vrndavan, near somehow he was stopped and he was brought back to Navadvipa then again when he took sannyasa, I am, I am free now, free liberated, taking sannyasa, renounced everything. So then again first place He thought of visiting, going to is Vrndavan, but again he was tricked by Nityananda and Advaita Acarya and he was brought to Shantipur instead, anyway and then mother, Saci, son you better stay, stay in Jagannath Puri. So, He admits that as His headquarters Chaitanya Mahaprabhu, he never forgot Vrndavan, that sort of going to Vrndavan. I have to go to Vrndavan.

Vrindavan Dhama ki Jai.....

So finally after six years of sannyasa, He managed to get away from Jagannath Puri and devotees of Puri and He on His way to Vrndavan and His destination is Vrndavan. In the middle of his path, half way though, so whom He met, the tigers and the deer and everyone to chant and dance, He even saw the tiger and deer, they were rubbing shoulders, somehow they were walking with each other, then Sri Krsna Caitanya Mahaprabhu, next scene was He saw deer and tiger, they were embracing each other and next scene was He saw deer and tiger as mentioned in Caitanya Caritamrita, they were doing "allingan" and "chumban" kissing each other. So when Mahaprabhu saw that attitude of those animals and the birds, attitude towards each other, the dealing and their thoughts and consciousness. Mahaprabhu Said.

Vrindavan Dhamaa ki... Jai

This is Vrndavan, this is Vrndavan, although He had long way

to go to reach Vrndavan. But in this forest, He realised, this is, this is Vrndavan. So Consciousness of the soul makes that place is also transformed and person becomes Vrndavan vasis, He has the thought of Vrndavan and then that place becomes Vrndavan and becomes Vraja Vasi. Vrndavan consciousness, mora mana vrndavan

That was also Caitanya Mahaprabhu's stand or His thought or prayer, dancing in front of Jagannath chariot, Caitanya Mahaprabhu, He was saying to Himself, Lord was hearing that "mora mana vrndavan" My dear Lord, my mind is Vrndavan , you love to stay in Vrndavan, Lord Please stay in Vrndavan and the Gopis and Vrajavasis all attempting too, Lord is sited in the chariot and they are bringing Lord from Simhachal to Nilachal, they are bringing Lord to Vrndavan. Lord also loves to be in Vrndavan. He also misses Vrndavan, while He is away from Vrndavan in Dwarka or other places.

So as Mahaprabhu is dancing in front of the chariot during the ratha yatra, Mahaprabhu says, "My mind is Vrndavan – mora mana Vrndavan." Lord please reside in my mind, mind which is like Vrndavan. So the heart, the mind that is in Vrndavana Govind's Vishram, vaisnava's they allow Lord to reside in their heart and Lord could relax and does "Vishram in the heart, Hari Hari.

Vrindavan Dhama ki Jai....

As we chant Hare Krsna Hare Krsna, this mantra has mantra devta, you worship particular deity by chanting, reciting particular mantra, each mantra has mantra devta. What mantra do we chant?

HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE
HARE RAM HARE RAM RAM RAM HARE HARE

So the deity of this mantra, devta, devtas, dev and devi of this mantra is Radha Krsna. Radha Vrindavan Bihari Lal ki jai....., they are the mantra devta. So as one chants that,

whatever mantra one chants, so they attain the mantra devta, perfection is to realise mantra devta and ultimately go where those devta's reside in their dhama. Every dhama has a dhami. Dhama- Dhami, the deity that resides in the dhama is called dhamai. So Vrndavan dhama and the dhami of Vrndavan dhama is Radha Krsna. So as we chant the Hare Krsna maha mantra then that's chanter destination becomes the destination where the mantra devta of that mantra resides or in fact that mantra brings us to where ever the mantra devta is residing. So Hare Krsna maha mantra, mantra devta Radha and Krsna reside in Vrndavan, so then that becomes the destination of chanter of Hare Krsna Mantra.

maya saha ramasva

The chanter of the prayer as one chants is maya saha ramasva, my dear Lord, do maya saha with me you do raman, you are Radha Raman, and you are this Raman, you are that Raman. In this bhava, in this rasa, dasya rasa, sakhya rasa, madhurya rasa in each living entity. We also have our own rasa or relationship with the Lord. So as we chant hare Krsna, this is maya saha ramasva. Each living entity could do raman with Lord. Living entity is

mac-citta mad gata prana bodhayantah parasparam

kathayantas can mam nityam
tusyanti ca ramanti ca
(BG 10.9)

That living entity is mac-citta his consciousness is glued to Krsna, his lotus feet mad gata prana, kathayantas can mam nityam as he hears katha of the Lord, glories of the Lord, kathayantas can mam nityam tusyanti ca ramanti ca He is satisfied, fully satisfied tusyanti ca ramanti ca he is doing raman, he is running to the Lord and Lord is running to the soul also. Both are running towards each other dealing with

each other.

Hari Hari.

So this mahamantra could make us fully conscious of Radha Krsna, fully conscious of our relationship with Radha Krsna, could revived or hold consciousness and finally, ultimately bring us back to Vrndavan.

Vrndavan dhama ki ..jai

Ya, that is the purpose of this International Society for Krishna Consciousness. Prabhupada always talked about going back to home, back to home, we are going. Devotees in the west they sing a song on guitar, we are going back to home and then Iskcon is the boat. Srila Prabhupada is the captain of the boat. Is everyone jumping into the boat, we are going back to home, back to Vrndavan. So as the holy name, Caitanya Mahaprabhu said "My name will be chanted in very town, in very village." So as soon as one gets the name, as soon as one receives the holy name, his journey towards Vrndavan begins right then and there. In fact even in this life they make the goal, every chanter of the holy name, then he makes plan I will go, I want to go for Mayapur Festival, I want to go for Vrndavan festival. From nama to dhama, nama to dhama, nama to dhama. So nama brings

us to dhama. Nama makes us eligible, qualified, purified, eligible to go to Vrndavan, enter Vrndavan and stay in Vrndavan, this eligibility is also attained, achieved by chanting of Hare Krsna.

HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE

HARE RAM HARE RAM RAM RAM HARE HARE

Gets the shelter of Krsna's lotus feet.

namasraya kori jatan tumi and naam vina kichu nahika ara cauddha bhuvana majhe. We also realise that there is nothing, nothing better than this nama in the entire creation of cauddha bhuvana in fourteen planetary system, makes Vrndavan

special destination and that living entity chants Hare Krsna maha mantra purely offencelessly, he gets closer and closer and closer towards Lord's lotus feet and finally returns to Vrndavan.

Vrindavan Dhama kijai.

So we have Vrndavan here also, the deities have appeared, deities are the Lord. So when Lord appears infact dhama appears before Lord appears. The Lord has appeared in the form of Gauranga and Radha Vrndavan Bihari, then there dhama is also here. Lord always resides in His dhama.

Wherever Lord is that is His dhama, here dhama also has appeared and then Lord has appeared. Lord has mercifully appeared here in Wada, Wada (that is name of the tehsil) right here in Wada, now this has become wadi, wadi of Shri Shri Radha Vrndavan Bihari. This is wadi, Thakur wadi and wada and there is wadi, so both are here. Acarya's have kindly prayed to Lord to appear. His Holiness Radhanath Maharaja had prayed to the Lord personally making His appearance here. So Lord is here, all the way from Vrndavan. Lord has made this place His residence. Making more easily accessible. You could just step outside Bombay and there is

Vrndavan dhama kijai

Govardhan dhama kijai

Radha Kunda ki.....jai

Some Radha Kunda jala has been put into this. Is Govardhan Shilla also. So it is nondifferent. They don't have to go all the way to Vrindavan. Mathura, Vrndavan takes long time. Then it is also takes thirty days of Vrndavan Parikarma. This place is closer and parikarma is only for seven minutes, not seven hours as of twenty one kilometres and one day as thirty days are there. So big discount for Bombay folks and one day and you are done with parikarma, dhama vasa, dhama vasi as one of the

five principles of Bhakti. So this is okay. I am thankful that I was invited and given opportunity to be the resident of this Vrndavan and do parikarma in one day.

Srila Prabhupad ki ...jai
Nitai Gaur premanande hari haribol.

The Auspicious Kartik Masa Begins

The auspicious Kartik masa begins

23 10 2010

Chowpatty

Occasion: 1 st day of Kartik

Time to go back, just to stay in the mood of Damodara. Is that the mood? Damodara mood, Damodara month beginning today? Haribol! Or yesterday?

Actually, today is technically the first day of Kartik pratipada. Yesterday was purnima. Last night, we were dancing, you were dancing. Certainly, Radha Gopinath was dancing, not only with Radha Rani, with millions of Gopis. It's a rasa dance, famous rasa dance night.

Did you offer sweet rice? No, not in the morning for mangal arati bhoga, last night, on the rooftop, somewhere? So that the sun rays would get in there. Whenever the Gopis were tired, they would relish some of that sweet rice. Did you do that? Yes. So where is the sweet rice? [laughter].

In Krsna Balarama temple, right after mangal arati, we all rush to the pots of sweet rice. There is enough for everybody.

Deenabandhu Prabhu makes announcement: "Sweetrice!

Special sweetrice!"

So that was, not just was, still is last night's pastime. It did not last for one of our nights. It lasted for how long? Entire night of Brahma. Did He stop? Has the rasa dance stopped now? No, Still on. Krsna appears once in a day of Brahma. And how long He dances in rasa? Whole night of Brahma. While that rasa which comes from rasa, the mellow of conjugal love. Yet, this morning that rasa is on and we are celebrating yet another rasa here, vatsalya rasa. That was the rasa, the mellow, relationship between the Gopis and Krsna, Radha and Krsna and this one is between Yashoda and Krsna, residents of Braja and Krsna.

As I am talking, you are realising that I am not going to do the verse on the board. That is what I meant; let's stay in the mood that we have just created a little bit by singing Damodarashtak. We can condense this mood, every day for the next thirty days. And for all the time to come. Not that after thirty days we stop and do something else.

There is also an understanding. The most attractive pastime of the Lord is the childhood pastimes. Also, madhurya rasa is topmost. Krsna is rasaraj. He is the king of all the rasas. He is the source.

raso vai saha

He is the source of all the rasas, and He is the enjoyer also of all the rasas. To do that, of course, there has to be reciprocation between Him and His devotees. So, varieties of rasas, varieties of devotees. Varieties of spices of life. Krsna spices His life.

This pastime Damodara lila , has taken place in the month of Kartik on the day of Diwali.

sri-suka uvaca
ekada g?ha-dasisu
?yasoda nanda-gehini
karmantara-niyuktasu

?nirmamantha svayam dadhi S.B 10.9.1

This is how the pastime gets described by Sukdhev Goswami in the 10 th canto. He says ekad? – once upon a time. So that once upon a time was the day of Diwali. So that is during Kartik. The special rasa dance is from the day before, well just the night before Kartik. Govardhan puja is in this month of Kartik. Bahula-ashtami and the appearance day of Radha Kunda are also in the month of Kartik. Gopashtami- Krsna becomes a cowherd boy. He was a calf-herd boy and then He becomes a cow-herd boy and then He became cowherd. And likewise, there are full of festivals this month. Srila Prabhupada also chose to enter the Lord's pastimes during this month.

Did I miss anything? This is also called uraja. Uraja vrat. What is uraja? Energy. And this energy is Radha Rani. This is also Radha Damodara. Not only Yashoda Damodara but also, Radha Damodara pastimes.

Srila Prabhupada stayed at Radha Damodara. Radha Damodara ki.. Jay! I remember the first time ever I went to Vrndavan was during Kartik. From Juhu we went and arrived at Mathura station. The first donga ride I had was from Mathura station to Radha Damodara temple. As we arrived, we took darsana. The first deity I had darsana of was Radha Damodara.

Beautiful! Then right after darsana of the deities, we rushed into Srila Prabhupada's quarters. It was during early morning hours that we had arrived. Srila Prabhupada was there by himself in a very small room. There was not even room for all this asana, if we were to place this asana, just maybe six inches. Tall, cushion, something in the back. Srila Prabhupada

sat very

humbly and powerfully at the same time. So, we had darsana. Devotees from Bombay were sitting around. Some in the front, some on the side. I was sitting right in the front.

Srila Prabhupada was talking and getting reports of Juhu Bombay and he was also looking at us, moving his head like a camera. But whenever his glance fell on me, he would stop, before he moved again. And when he was coming back then he would stop. So, I was wondering.

Why was that? Whether I did not have tilaka on, or the buttons were open, I was trying to understand why I was getting Srila Prabhupada's attention and then it went on, until he said, "STOP IT!" Then I realised what it was. Those days when I would hear with attention then I used to do this. [Demonstrates shaking his leg] You have probably seen people do this. This was getting his attention.

Then I stopped. I never did that again. So that was my first instruction in fact from Srila Prabhupada: "Stop it."

We had great good fortune being with Srila Prabhupada in the month of Kartik. This was in 1972. Other devotees had come from different parts of the world. Maybe forty-fifty devotees. It was the first Vrndavan festival being held. With those forty-fifty devotees, we thought so many devotees.

In 1973, I had come to get gayatri mantra- brahminical initiation. So, it was just me and Srila Prabhupada. Srila Prabhupada asked me "How many visitors come, in Juhu?" I said: "Lots of visitors come." Srila Prabhupada said: "How many?" I said: "Fifty-sixty visitors come." Prabhupada said: "So many!" So, fifty -sixty was so many. Now fifty-sixty visitors enter every minute. [Laughter]

So that Kartik festival was new to us. Everything was new. Vrndavan was new. Gurudas asked: "So what are we supposed to

be doing?" Srila Prabhupada said: "Nothing much. Just chant twenty-four hours a day."

This month is considered to help in mantra siddhi – achieving perfection in chanting the holy names of the Lord. So, a lot of devotees come to Vrndavan also and they do a lot of chanting during this month. There are a lot of blessings of Radha Rani also. They come and do uraja vrata. You are sitting here as if Bombay does not exist. You are in another world. It's a concrete jungle. We are in the forest also here. It's also Vrndavan. So many youths are also here. How many youths? I know some of you are young at heart. Under thirty. If you are under thirty raise your hand. Oh! You are not! Are you thirty-five? Oh, you are over thirty-five! I was trying to include you [laughter].

Times have changed. Youth are going to the temple during early morning hours. This wasn't happening for some time. So, times have changed. Everyone used to think when we get old, religion was for those who fail, failure. Only turning to God when there is some difficulty. After enjoying this life and the body and the senses and then the body gets rotten and then swaha. We want to enjoy it. Useless! When we get old, we will do. Now, we think: "What's the hurry?" So that attitude is changing. Sri Krsna Caitanya Mahaprabhu's movement is causing that change. We are very happy that the youth are stepping forward. Anyway, no one is old or young. This is again Dvandva.

dvandvatito vimatsarah [Bg 4.22]

Srila Prabhupada's disciple, Pancadravida swami said to Srila Prabhupada when he was sick "I am a young man. Could I offer my youth to you so that you could live longer? So that you may live, I don't mind if I have to leave." {Meaning his body} And that time Prabhupada said. "You are not young. I am not old."

I'll explain. One reporter said: "Swamiji, why are you offering sannyasa to your young disciples? It should be for

the old.”

Srila Prabhupada asked, “What is your definition of old?” Reporter: “One who is about to die is old.” Srila Prabhupada said: “Well I am old. I am seventy five – eighty years old. My disciples are twenty-five, thirty years old. Yet, is there a guarantee that they will not die before me?” Do you understand what he is trying to say? Many of them did die.

So, one who is about to die is old. Who is not about to die? Anyone here? We take birth with a death certificate. Here it goes, guaranteed. One thing guaranteed. If you are looking for a guarantee, one thing is certain, as sure as death.

What happened? We wanted to stay in the mood of Yashoda Damodara. Because of not having enough time I thought I would not do the Bhagavatam verse and just talk something about Damodara or Damodarastak. So, I will sing one song. You have probably heard. This is balakrsna, Yashoda Nandana. Yeah, so that will bring us back into the mood again of the childhood pastimes. So many of them. Stealing butter. Makhan choris. It’s a very favourite pastime for the Lord and devotees also. There are so many, unlimited pastimes.

Like a wave, day and night, waves in the ocean.

So, this is in Gokul and it is night-time, or late in the evening. Yashoda is sitting in the courtyard of Nanda bhavan. Krsna is on the lap of mother Yashoda.

Yashoda cha maha bhaga.

Yashoda is very very fortunate. Krsna is lying where? On the lap of mother Yashoda. Then when Krsna looked up. What did he see? The moon. He thought this is some kind of a toy and he wanted to have that toy. Children think in terms of playing and eating. These two things they like the most. How to play with anything, any object, or eat it. The Lord is acting like a child of this world. That way He is hiding His identity. He

is the creator of the moon. He knows what it is, yet He is playing ignorant.

maiya, chanda khilona laiyo

Please give me that toy, the moon and if you don't give me, I will roll on the ground, but not lie on your lap because you are not giving me the toy. So, hurry up.

Surbhi ko paiya – If you do not give me that toy. I will not drink Surabhi's milk anymore. What will you drink? Coka cola?
[Laughter]

Lord Krsna also asked: "Why is Balarama's sikha big one? My sikha is very tiny." Yashoda: "Because Balrama drinks milk. If you drink, then you will also have a bigger sikha." Now He says: "I will not drink milk! I don't care for my sikha!" Still, Yashoda is not taking any action. Yashoda proposes that there is a toy shop here. He says: "No, no, that one!" As Yashoda has not fulfilled his desire, He says "I will tell everyone!" Yashoda: "What will you tell?" Lord Krsna: "That I am the son of Nanda Maharaja."

Yashoda: "That's nice. You are the son of Nanda Maharaja! There's no problem. You may make that announcement." Lord Krsna: "I will also tell them that I am not your son! So, you better hurry up."

Like ultimatum. Krsna steals butter after He wakes up, right? He is already up. Now someone says I should wake Gopal up. Maybe in another brahmanda it's time to wake Him up, while He has already stolen lots of butter in another brahmanda.