

Caitanya Mahaprabhu in Jagannath ratha yatra

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0308 2019

Los Angeles

Occasion: Day before ratha yatra

You'll are so serious. Relax! What is today? Don't say it's Saturday! It is the day before

Jagannath ratha yatra. Jagannath ratha yatra mahotsav ki..jai!. Tomorrow is ratha yatra here. In Jagannath Puri, the day before ratha yatra there is darsana of Jagannath. Here we are getting darsana tomorrow. We have been praying and crying

"Jagannath svami nayana-patha-gami bhavatu me"

You are singing and praying: "Oh Jagannath! nayana patha- gami bhavatu me".

Bhavatu – You become. Patha – path and nayana are eyes. Oh! Lord you become visible on the path of my eyes. I am looking here; this is the path of my eyes. Now this is the path, nayan pathi gami wherever my eyes go, eyesight goes to see, see something, oh Lord you be there, wherever I look.

yato yato yami tato Narsimha

Wherever I go O Lord Narsimha, you be there. That's the idea. So, we have been praying. So here, we have to wait for another day. Could we manage? Could we survive another day? I am sure the Lord is also anxious to see the devotees. So, the day before ratha yatra in Jagannath Puri the Lord gives darsana. That day also has a name.

That day is also a festival, Netrutsava! Festival for the eyes or feast for the eyes. Netrutsava. The devotees have been

fasting for a long time now. For two weeks they have been fasting and they are very very eager to have darsana again of Jagannath and then Jagannath gives darsana on this day. Then that day becomes from fasting to feasting. Feast for eyes. And devotees see the Lord on that day to their hearts content.

I am remembering one such day. I was in Jagannath Puri for the first time ever. That was in 1977. I had never ever seen Jagannath. You can imagine how anxious I was to see Jagannath and it wasn't just myself. We had a BBT travelling sankirtana party. Rameshwara Prabhu reminds me of the BBT traveling party. We had gone to Jagannath Puri traveling and distributing Srila Prabhupada's books. We arrived the day before ratha yatra and we wanted to go in for darsana of Jagannath.

"Jay! Jagannath". We were shouting as we entered. I was kind of a brand-new sannyasi. We had some brahmacaris with me and we entered simhadwara. Have you heard that term? Lion Gate. There are different gates, four gates. So, this is the eastern gate and we had a few more gates to go through before we could get darsana. As we were trying to enter the next gate, we were stopped by the pandas. They stretched their arms out: "You can't go!." I said: "What! We can't go for darsana?" They had found out that this was an ISKCON team. And those days they didn't like ISKCON, even these days they don't like so much. I was the leader there, so I was asking: "Why can't I go?"

"You are born Christian and these ISKCON people have converted you. Now you have become Hindu. ISKCON converted you. "

I don't know if they had a dream or something. They found out. The tug of war continued. And we were kind of defeated. They were well-built pandas. We were tiny austere sannyasis and brahmacaris. So finally, they picked us up. Literally, they picked us up and placed us outside simha dwara. So, when we were there, looking around, one prabhu was missing. He was

Riksharaj. If you know Riksharaj. He played sitar also. So, he also wanted to join our team. He was born Christian and he wanted darsana. He looked different. He was of a different complexion. Like Shesha Prabhu. So, it was easy for him to sneak in. While we were battling, he took a detour and he entered. Most of the pandas were battling with us therefore there was no one to guard the other temple gates. So, as we were looking around for Riksharaj, there he comes from inside the temple and he says:

“Maharaja, caran tulsi for you!” He managed to even get tulsi. “Pujari gave tulsi for you.” Hari Hari! So, we took darsana of Riksharaj. Because he had taken darsana of Jagannath and we touched him. We embraced him because he had taken in Jagannath.

Jay! Jagannath! I thought that this was a lila of Jagannath. So that was my first encounter with Jagannath Puri and Jagannath on ratha yatra day. Then we had to wait for another day, like here we have to wait for another day. So, we must have the right mood for ratha yatra day.

I have been asked to read from Caitanya Caritamrita. Today is the climax and what we are asked to read is the pastime on the actual ratha yatra day.

Jaganath ratha yatra mahotsava ki..Jay!

Just to set the scene before we read Caitanya Caritamrita Madhya 14.

So, on ratha yatra day, In Jagannath Puri, Jagannath walks out of His residence, His temple. Their walking out pastime is called Pandu Vijay. Remember, we kind of see the pandas. They tie ropes around the waist of Jagannath. With 10, 20 or 50 of them on one side and they lift Him and place Him forward, lift Him and place Him forward. They do not just lift Him and place Him on the chariot. No, that doesn't happen. They let the Lord walk. The idea is that Lord is walking. He is walking and

climbing and getting on the chariot. It is a very beautiful scene. Then on ratha yatra day in 1977, and many more occasions we were there to witness. There is a big crowd and what do you end up seeing? I was strategically placed at the right location at the right time. A few years ago, when there was navakalevara. Nava – new. Kalevara- body or form. The Lord's daru brahma. Daru is wood. The wood He is made up of is Brahma, Daru Brahma. He gets a new form, new body every twelve years. So that happened a few years ago and I was in the courtyard. I managed to enter the courtyard. I was there and I think as soon as the Lord was stepping out of the temple, His glance fell upon me and I saw Jagannath. The meeting of eyes. I hope it was a meeting of hearts also. I want to think like that. A nice darsana, Jagannath Swami ki... Jay!! So that's Pandu Vijay. The Lord walks out of the temple, onto the street and onto the chariot then He takes His seat onto the throne.

Sri Krsna Caitanyaa Mahaprabhu ki...Jay!! He used to be there. Not that He is not there now. During his prakat lila, the Lord attended ratha yatra. Eighteen times Lord Caitanya attended ratha yatra mahotsava and as the Lord would take His seat on the chariot, Sri Krsna Caitanya Mahaprabhu would arrive, offering His full dandavats to Jagannath Swami. Then He would stand in front of the deity and He would offer prayers to Jagannath.

jayati jayati devo devaki-nandano 'sau
jayati jayati ko vrsni-vamSa-pradipah
jayati jayati megha-Syamalah komalango
jayati jayati prthvi-bhara-naSo mukundah

(CC. Madhya 13.78)

This is one of the many prayers the Lord will offer which are listed in Caitanya Caritamrita. So, this is very special. All glories to Jagannath! All glories!

jayati jayati devo – You are Dev. Jagannath Dev. devaki-nandano 'sau – You are none other than Devaki Nandana.

vrnsni-vamSa-pradipah – You are Krsna, appeared in Vrsni dynasty. You are deepa, you are lamp.

All glories to You, Jagannath!

jayati jayati – All glories to Jagannath

megha-Syamalah komalango- What kind of Jagannath are you? Megha shyamala. You are Shyamaal, Your complexion is of the monsoon clouds. And to touch You – You are very soft.

prthvi-bhara-naSo mukundah- You destroyed the extra burden of the earth and hence You are Mukundah – Liberator. You liberated Prithvi.

Then different devotees arrived from everywhere to Jagannath Puri. From west Bengal from east Bengal, from Kuling-gram, from Shantipur. Right? All of you have come from somewhere. Next door, next block, from Alachua and so on. So, in Caitanya Mahaprabhu's days, they would get divided into several kirtana parties. Kirtana mandalis- kirtana parties "And you will be leading in this group, And you Vishvambar, you are leading this group , and you will dance in that group and Vaisheshika prabhu will be the lead dancer in this group and Rameshwar Prabhu you will dance in another group." The kirtana was out of this world. When these parties were arriving, entering Jagannath Puri, King Prataprudra was reminded. He had climbed up on the rooftop of his palace and Sarvabhaum Bhattacharya was with him and Gopinath Acarya, I think, was also there. All these kirtana parties were new to King Prataprudra.

"Oh, who is that there, with the beard? Oh! Advaitacarya!"

"And that with the blue dhoti, who is that one? Oh, that is Nityananda."

King Prataprudra said: "You know, I have heard many kirtans, so many times in the past. Same mantra, same mridanga and kartals. This kirtana is different. What is this kirtana?"

And he was told this is prem nama. This kirtana is Prem nama.

Its offence-less chanting. It is pure chanting. That is how King Prataprudra was introduced to this kirtana. So kirtans are on. Seven parties are chanting and dancing and Sri Krsna Caitanya Mahaprabhu had seen Prataprudra.

Today what we are supposed to be reading is about Prataprudra. He is the hero of today's theme or topic. We are just setting the scene. Hari Hari!

So, Sri Krsna Caitanya Mahaprabhu had seen King Prataprudra with a broom in his hand and sweeping the street in front of Jagannath's cart. And that had amazed Sri Krsna Caitanya Mahaprabhu and He was pleased also, highly pleased and He made up His mind. There is nothing wrong with meeting King Prataprudra.

Caitanya Mahaprabhu did not want to meet at first. It went on for several months or years that Mahaprabhu was not going to meet the King.

"No no no no! King Prataprudra and I have to meet. I have made up my mind. I said no! Forget it. And if you appeal to Me one more time, I will leave the town. I will go away." So, the Lord had warned all those. Sarvabhauma and others. But today He saw King Prataprudra with broom in hand and He changed His mind towards King Prataprudra, and later on, He would be seeing him, touching him and embracing him. But before that, the topic for us is the meeting which is going to take place in Jagannath Vallabha garden on the way to Gundica temple.

So, before that happens Sri Krsna Caitanya Mahaprabhu started giving darsana to King Prataprudra. Exclusively to King Prataprudra. What was that darsana? When King Prataprudra was looking around, he saw Caitanya Mahaprabhu in all the kirtana mandalis.

Yet, the kirtanias in the different parties were thinking:

"He is only with us. We must be very special. He is in our

party. He is in our party!" That was not the case. Sri Krsna Caitanya Mahaprabhu was dancing in all the parties. Sri Krsna Caitanya Mahaprabhu bestowed very special mercy upon King Prataprudra and he was able to see Caitanya Mahaprabhu dancing in ALL the parties. Ok then, down the road as kirtana is happening, Caitanya Mahaprabhu is chanting and dancing in front of Jagannath also. Jagannath is Krsna and Caitanya Mahaprabhu is there as Radha Rani. Radha rani in Him, is in action. Krsna is also in Him. They are two in one, right? Krsna takes back seat, and Radha Rani is in the forefront and interfacing with Jagannath as,

radha-bhava-dyuti-suvalitam naumi krsna-svarupam [CC adi 1.5]

The Svarupa of Sri Krsna Caitanya Mahaprabhu is radha-bhava-dyuti-suvalitam radha-bhava- Radhas emotions Dyuti – the complexion like Radha Rani also. So, that Sri Krsna Caitanya Radha Krsna nahi anya. Now He is Radha rani and They are having pastimes during ratha yatra. Hari Hari! And you know ratha yatra festival is a festival of Vraja vasis. Vrndavan vasis. Those that are pulling the chariot, they are residents of Vrndavan, or they are in the mood of Vrajavasis. They are meeting after a very long time.

Vraja vasis had met Dwarkavasis in Kuruksetra and Vrajavasis had gone to meet and see Krsna in Kuruksetra. He had come from Dwarka and they had a plan. "This time as we see Him. We will bring Him back to Vrndavan. We will drag Him back to Vrndavan! He may be seated on the chariot. We will pull the chariot. We will get rid of the horses. You, horses, get out! We will become the horses! We will pull the chariot and bring the Lord back to Vrindavana. "

So Jagannath ratha yatra, this is what is happening. Jagannath Puri temple is like Dwarka or even Kuruksetra and Gundica temple is Vrndavan. All those that is pulling the chariot are residents of Vrndavan. And they are bringing Krsna back to Vrndavan.

Lord Caitanya is talking, praying. “mora mana Vrndavan. My mind is Vrndavan. Oh Jagannath! Please, make your residence in my mind. You were away from my mind or my heart. I invite you back into your home, my minds home, into my heart.” mora mana Vrndavan.

So Caitanya Mahaprabhu was chanting and dancing and dancing and dancing. It was very special. There is a description of the dance as uddanda nrtya [CC Madhya 13.82]

The Lord will fly high into the sky, and then He will crash, fall. And Nityananda prabhu is keeping watch. Before the crash He must be there to catch or to support. Caitanya Mahaprabhu and Nityananda moving like lightning. Caitanya Mahaprabhu sometimes goes moving round and round. The tears from his eyes, not just drops, but what? Shower! All around will get drenched or wet with the showers of Sri Krsna Caitanya Mahaprabhu. So then, time for uphala bhoga. On the way to Gundica, and it is time for the Lords offering. He is a big eater, Jagannath. The pujari doesn't give a little plate. Tons of food is offered. This we have seen. So, time for uphala bhoga of Lord Jagannath. Sri Krsna Caitanya Mahaprabhu has entered the garden. He is lying down with his eyes closed. You remember? The Lord had made up His mind to do what? To see, give darsana. Meet King Prataprudra.

That's all that the Lord had to do. Just desire! Then He has His Shakti's. Lila shaktis , jnana shaktis, all the shaktis, they get into desire. We also call her yoga maya. So, preparations were made for that meeting to take place. Caitanya Mahaprabhu was lying down and everyone told King Prataprudra. “This is the time. This is the time. Go, go go!”

So, he had taken out his crown and his sword. He put on vaisnava robes and he approached Sri Krsna Caitanya Mahaprabhu.

sarvabhauma-upadeSe chadi' raja-veSa

ekala vaisnava-veSe karila praveSa

[CC Madhya 14.5]

chadi raja-veSa. He gave up raja vesa – Kings royal dress. With vaisnava vesa he does pravesa. With vaisnava attire, he enters the garden.

**saba-bhaktera ajna nila yoda-hata hana
prabhu-pada dhari' pade sahasa kariya**

Maharaja Prataprudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.

[CC Madhya 14.6]

**ankhi mudi' prabhu preme bhumite Sayana
nrpati naipunye kare pada-samvahana**

As Sri Caitanya Mahaprabhu lay on the raised platform with His eyes closed in ecstatic love and emotion, the King very expertly began to massage His legs.

[CC Madhya 14.7]

**rasa-lilara Sloka padi' karena stavana
"Jayati te 'dhikam" adhyaya karena pa?hana**

The King began to recite verses about the rasa-lila from Srimad-Bhagavatam. He recited the chapter beginning with the words "Jayati te 'dhikam."

[CC Madhya 14.8]

So, this is Gopi gita King Prataprudra starts recitation of Gopi gita This is the gita for the occasion. Corresponding the emotion of Sri Krsna Caitanya Mahaprabhu this is a befitting song or gita. Gopi gita. To nourish, to arouse and nourish His feelings, emotions of Radha bhava, Gopi bhava, the Gopis have expressed their bhava, their emotion, in that gita and through

ratha yatra Caitanya Mahaprabhu is in that mood. So, King Prataprudra is reciting that Gopi gita.

**Sunite Sunite prabhura santosa apara
'bala, bala' bali' prabhu bale bara bara**

[CC Madhya 14.9]

When Sri Krsna Caitanya Mahaprabhu heard these verses, he was pleased beyond limits and he said again and again "Go on reciting, go on reciting".

**"tava kathamrtam" Sloka raja ye padila
u?hi' premaveSe prabhu alingana kaila**

As soon as the King recited the verse beginning with the words "tava kathamrtam," the Lord arose in ecstatic love and embraced him.

[CC Madhya 14.10]

Hari Hari! Are you seeing? Watch the scene. Audio has to become video.

Upon hearing the verses recited by the King, Sri Caitanya Mahaprabhu said, "You have given Me invaluable gems, but I have nothing to give you in return. Therefore, I am simply embracing you."

– CC Madhya 14.11

Simply embracing! Not enough? The Lord is feeling grateful for what this reciter of Gopi gita has done. He doesn't even have a clue, of who this person is. No idea. Mahaprabhu had His eyes closed. And this person had come and started massaging and reciting Gopi gita. And the Lord is satisfied and feeling grateful. Just taking and taking is not a good policy, you also

have to give in return. Then Mahaprabhu is thinking,

“I should also give something in return to this person who is singing.” Then Mahaprabhu started thinking “I am just a bikshuka, ek dandi bikshuka. I have nothing to give in return. I have empty pockets; I don’t even have pockets. The kind of garments I wear, I don’t even have pockets. What could I give?” So, thinking like this, he started getting up with his arms stretched. He said: “You know, I have nothing to give. But if you don’t mind, could you accept my embrace? If you don’t mind. Is it ok?” Saying so, the Lord gave a deep embrace to King Prataprudra. King Prataprudra Ki...Jay!! Is that enough? If the Lord was to embrace you, would you like it? Would you say that’s all? For all that I have done for you, only embrace?

Sri Rama had also offered his embrace to Hanuman when Hanuman had just returned from Lanka with good news of Sita. When Rama heard that news, Rama was so pleased and He wanted to reward Hanuman for what Hanuman had done. Then Rama was thinking “I am just a vanvasi. I am just a forest dweller. If I was in Ayodhya I could have given him a big gift, big reward. Yet, this is not the case. I am in the forest.” So, then the Lord asked: “Could I embrace you?” saying so, the Lord embraced Hanuman. “Well done! Well done Hanuman!” Have u seen that photograph of Rama embracing Hanuman? No! How come? You missed it! Quite a famous photograph, taken with a selfie! [Laughs]

**eta bali’ sei Sloka pade bara bara
dui-janara ange kampa, netre jala-dhara**

After saying this, Sri Caitanya Mahaprabhu began to recite the same verse again and again. Both the King and Sri Caitanya Mahaprabhu were trembling, and tears were flowing from their eyes.

CC Madhya 14.12

Then they were reciting which verse again and again?
tava kathamrtam tapta-jivanam

**kavibhir iditam kalmasapaham
Sravana-mangalam Srimad-atatam
bhuvi grnanti ye bhurida janah**

My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers.

[CC Madhya 14.13]

**‘bhurida’ ‘bhurida’ bali’ kare alingana
inho nahi jane, – ihon haya kon jana**

After reciting this verse, Sri Caitanya Mahaprabhu immediately embraced the King and cried, “You are the most munificent! You are the most munificent!” At this point Sri Caitanyaa Mahaprabhu did not know who the King was.

[CC Madhya 14.14]

**purva-seva dekhi’ tanre krpa upajila
anusandhana vina krpa-prasada karila**

Shri Caitanyaa Mahaprabhu’s mercy was aroused because of the King’s previous service therefore, without even asking who he was, the Lord immediately bestowed his mercy upon him.

[CC Madhya 14.15]

I think we will stop here.
Jagannath swami Ki.. Jay!
Caitanya Caritamrita Ki .. Jay!

Bhakti is pure and includes love with God and His Devotees

Bhakti is pure and includes love with God and His devotees

Venue: Yavatmal (Maharashtra)

Dated: 6th June 2017

Chaitanya Mahaprabhu started the sankirtana movement.sankirtanaika-pitarau

pitarau means two – Caitanya Mahaprabhu and Nityananda Prabhu. Caitanya Mahaprabhu was Krsna and Nityananda Prabhu was Balaram. Caitanya Mahaprabhu was Ram and Nityananda Prabhu was Laksman.

They appeared in Bengal. The Lord comes for 'dharma sansthapan', for re-establishing the principles of religion.Caitanya Mahaprabhu propagated religion by the process of sankirtana. For this Maha Vishnu, Narada Muni, Radharani and team appeared with Him.

He established the dharma of 'kaliyuga'. i.e. the Sankirtana movement.

We are not Hindus. God did not establish Hindu or Muslim or Christian. The Muslims said that people who resided on the banks of the Sindhu River are Hindus. Gita or Srimad-Bhagavatam or the Veda/Puranadoes not have the name Hindu. Dharma is either Bhagavad dharma or Varnasrama dharma or Sanatana dharma.For Kaliyuga the dharma is Sankirtana dharma.

Caitanya Mahaprabhu is God. He is Krsna. He descended to

deliver us and for the upliftment of the conditioned souls Caitanya Mahaprabhu together with NityanandaPrabhu established the sankirtana movement.

Then 400 years later Srila Prabhupada took the task to spread this message. Srila Prabhupada preached alone in New York's footpath at the age of 70. He had no associate, but as soon as Srila Prabhupada did kirtana, people were attracted.

Hare Krishna is God. This is Radha and Krishna. "j?v j?go, j?v j?go, gaurac?nda bole"

Who is calling? Gaura Chand (moon). "Get up!" He calls with the Hare Krishna mantra. He is telling us to take shelter of the Holy Name .

Srila Prabhupada started to preach all over the world, spreading the Dharma, the dharma of the Hare Krishna mahamantra. Now this preaching has reached Yavatmal. Lord Krsna has reached Yavatmal in the form of the holy name. An Avatar (incarnation) took place. The appearance of the Lord happened in one place, but Harinama appeared in all places for all persons. Each person has an avatar for himself/herself. We have to experience the feeling – anubhav, bhagwad sakshatkaar. This realisation or anubhav that Harinama is the avatar for this age is our goal of life. 'I will see Krsna in this body with these eyes.' This is the goal of life. It should be realised that HARE KRISHNA is Lord. Our Human form is for the realisation that the name is cintamani, the wish fulfilling stone. This is raskhaan (the mine full of melloes), this realisation that God and His Name are one, this realisation is the goal.

For this realisation we have to do sadhana throughout our life. To understand that Hare Krishna is Radha Krishna. For this the devotees are bringing on behalf of Srila Prabhupada, Parampara, Caitanya Mahaprabhu, the Bhagavad-Gita, Srimad-Bhagwatam. Through these scriptures they are giving us the Hare Krishna mahamantra.

We do say that you should take the name. At the same time, we

also guide you on how to do sadhana as per the sastra/scriptures. You are given all the do's and don't's. There are 10 offenses against the holy name. By doing Japa with offenses we cannot realise God in the name. It has to be realised that the Name is nectarean. When we realise nectar, we are avoiding offenses. Bhakti Rasamrita Sindhu (Nectar of devotion) is a guide on how to do japa. You all are becoming sadhakas, so you have to learn the 10 offenses to the holy name.

The 1st offense is sadhu/bhakta/jiva ninda or blaspheming the devotees who are propagating the holy names of the Lord. So chanting with blaspheming will not bear any fruit. It can take lifetimes with blasphemy. But we do not want to wait. We need to do something urgently. For example in business we want immediate profit, not that profit will come after lifetime. Similarly Hare Krishna is like a business. So the profit of japa is Love of Krishna and returning to the abode of the Lord. We do not want to stay here.

So there are 9 more offenses.

Kali means age of quarrel & hypocrisy (pakhand, tanta, dhong). Wherever there is quarrel and hypocrisy, there is the existence of Kali. We do not want kali in the Hare Krishna movement otherwise this will also become a den of kali. We HAVE to keep kali OUT . For this the progress has to be there – naam ruchī, jiva daya, vaishnav seva. We all are vaishnavas and we will progress. If hatred(dvesha), jealousy(irsha), blasphemy(ninda) is done in the Hare Krishna temple, it becomes like the general world. Drain this out and take shelter of Krishna (mam ekam saranam vraja).

Caitanya Mahaprabhu said to always do japa. To make this continuous chanting possible Caitanya Mahaprabhu instructed – t???d api sun?cena taror api sahi??un?/ am?nin? m?nadena k?rtan?ya? sad? hari? – become humble, tolerant. Do not expect respect and always give respect. This will help to constantly chant the name of God. Caitanya Mahaprabhu has an expectation

in Yavatmal, that all do sankirtana. If we always want to kirtana, follow the instruction of Chaitanya mahaprabhu.. And then those who regularly do kirtana will be glorified like how Hanumanji was glorified. Ravana also took the name of the Lord but with a different attitude. Thus glories came to Hanuman's side and defamation to the side of Ravana (vikhyaat versus kuvikhyaat). There is so much difference in the character of Hanuman and Ravana.

You spread the glories of the holy name. Glories as in Srimad-Bhagwatam, Ramayana, Caitanya Caritamrita, etc. is to be spread all over. People are sad and this is a BIG problem. Lots of miseries are there – adibhautik, adhyatmik, adidevik. All are troubled by these miseries. Only the devotees know this. Yavatmal residents will be benefited by spreading the glories of Caitanya Mahaprabhu. We will be purified by taking prasada. We will do cow protection. Even in China people are taking to vegetarianism. No intoxication

No illicit sex. Not following this is creating many problems. Men should follow the vow of a single wife and women should be pativrita (chaste) No gambling. These 4 are the dens of Kali. There should be no talks of what is in the mind (man ki baat) but talk of Krsna.

There are as many number of roads as there are number of opinions. Having our own opinions without a base is cheating. This cheating is also gambling. So Krsna's opinion has to be followed. Everything else is gambling. Therefore Srila Prabhupada gave us Bhagavad-Gita As It Is. This movement of Srila Prabhupada is very, very Important.

It is really good that everyone is connecting. The Hare Krishna population is increasing, and this is good indication that Krsna's opinion is being followed.

Srila Prabhupada said that Purity is the force. So this Hare Krishna movement is to be kept pure, in the mode of goodness. Raja guna (mode of passion) divides while satva guna (mode of goodness) unites. So to keep united we have to come to the

mode of goodness.

'He is mine, he is not' is low class thinking. This type of thinking is not Krishna Consciousness. So purification is needed just as water is to be purified to keep diseases away.

Bhakti is pure and includes love with God and His devotees. Keep this in mind. You are all volunteers. Quantity increase should be complimented by increase in quality to decrease the influence of MAYA(illusion). Yavatmal volunteers should avoid the influence of Kali.

Love devotees!

A kanistha (low level) devotee is one who loves God, but hates devotees. Get promoted to madhyam (middle class) and Uttama (High class) devotees by loving God and loving devotees. A 3rd class devotee is one who hates. We do not want 3rd class devotees.

Hare Krishna

Sri Krishna Caitanya Chandra appears to dissipate all darkness of ignorance

Venue: Vrindavan (At Sanskrit School)

Dated: 17 August 2013

Jai Srila Prabhupada ki...jai

Guar Nitai ki.....jai

Sukhdev Goswami ki...jai

Gopiprandhan Prabhu ki...jai

So As I did not sing “om namo bhagvate vasudevaya” instead I sang what I sang, probably you have realized I am not going to read from Bhagvatam today’s verse, instead we will read from Caitanya Caritamrita is that ok? And just the very beginning of Caitanya Caritamrita, Adi Lila first few sloks they are not in Bengali, probably you are wondering. So you all are Sanskrit scholars, so Bengali also? But you do not teach literature or commentaries in Bengali, Gopiprandhan he knew Bengali, He knew lot of languages, he was Russian and he was learning Chinese also and Bengali. I am a student of Bengali, I am student of Sanskrit only student, only beginner, I wish to learn from one of you student, you teach me. Recently I was reading this beginning part and wonderful verses Caritamrita not only its nectarian but very foundational siddhantic, full of siddhant corner stone very important. Introducing before going for the introduction of the caritra caitanya carita or caritra same thing, **Krishna das Kaviraj Goswami** is introducing that Caitanya Mahaprabhu who is Caitanya Mahaprabhu? Who He is? What is the purpose of His advent? Generally Lord says or routine way Lord appears for “**paritranaya sadhunam vinasaya ca duskrtam dharma samsthapanarthaya sambhavami yuge yuge**” (Bg 4.8) that He does all the time in every Age and why He appears He has declared that in Bhagvat gita but this time as He was appearing as Sri Krishna Caitanya Mahaprabhu He has some additional reasons, some private personal confidential reason for His advent. So that also has been stated in these beginning verses of Adi Lila of Caitanya Caritamrita. So I thought and here you are, Caitanya Mahaprabhu is a presiding deity of your institution here, your school of thought here Bhagvat School. And I thought I would also do little study of theses verses in company of the scholars in their assembly as Goswamis “nanastra vicarnaik nipuno sad dharma sanssthapako” in order to establish sad dharma they would sit with the big pile of “nanastras” various scriptures and it has been translated then they would scrutinizing study the sastras “nanastra vichar “ vichar- contemplation, churning, Krishna churns butter.

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

Odra desh Udisa is in Sanskrit they call odra desh? Utkal that's one, **“vande gurun isa bhaktan isam isavatarakan tat-prakasams ca tac- chaktih krsna- caitanya – samjnakam”** (Adi lila CC 1.1) is that Sanskrit or Bengali?(Maharaj asking the students). So Krishna Das Kaviraj Goswami the very first word he utters is “vande” aham vande – I offer my obeisance's unto and obeisance's are beginning “gurun” obeisance's unto gurus as also “vande aham sri guroh sri yuta pada kamalam sri gurun” vande sri guroh and then gurun- my initiating spiritual master one and gurun- many siksha gurus many instructing spiritual masters. So here he is not making distinction he says gurun-siksa gurus, diksha gurus. **“rupa raghunatha pade rahu mora asa”** he ends chapter he aspires to stay close to the lotus feet of his spiritual masters, Rupa Raghunath- rupa raghunatha pade, so “vande gurun isa bhaktan” devotees of isa- devotees of the Lord again many of them in 2.3 isa bhaktan ‘sri Krishna caitanya prabhu nityananda srivas adi guar bhakta vrinda’ not just one guar bhakta but guar bhakta vrinda, vrinda- samudaya-assembly lots of them – guar bhakta vrinda. So isa bhaktan headed by Srivas adi- Srivas and etc beginning with Srivas, headed by Srivas. Basically this verse is similar to that **“pancha tattvatakam Krishna bhakta rupa savarupakam bhatavatra bhaktakyam namai bhakta saktikam”** it is just said differently here but this is a similar prayer, prayer to the panchatattvas. So who they are? One is already covered ‘isa bhaktan’ and ‘isavatarakan’- the avatars of isa –Lords incarnations again headed by Advaitacarya he is avatar of Maha Visnu. So my obeisances unto all the avataras, they advented with Caitany Mahaprabhu along with Caitanya Mahaprabhu. I was just reading few days ago that in Dwaraka where Lord is Dwarakadhish or Vasudev and some gandharvas were there, they

only sing right? They were dancing its said, may be they were also dancing and its said gandharvas and they were dancing and Lord Vasudev was pleased and attracted to their dance and then He had desired also to dance.

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

'tat-prakasams ca' and who is prakash of Lord Balaram 'Balaram hoila nitai' so Nityananda prabhu – this is my obeisances to Nityananda prabhu and 'tac-chaktih' its each time 'tac-chaktih tat prakasams' everything is His, everything is Lords. Incarnations of the Lord, the energies the shaktis of the Lord or energy takes form energy personified energy becomes person personification of energy. And this is Gadadhara, Gadadhara is shakti – Alahadini shakti of Lord, so Radharni appears in Krishna or within Sri Krishna, in Caitanya Mahaprabhu there is Radharani 'sri krishna caitanya radha Krishna nahi anya'. And as well as alhadini shakti appears as Gadadhar pandit 'krishna caitanya' so is everyone covered here? (Maharaj asking) "pancha tattvatakam Krishnam' Krishna is appearing in 5 tattvas – bhakta rupa that is Himself – bhakta rupa then bhakta avatar, bhakta svarupa is Balaram, bhakta rupa is

Himself, bhakta avatar is Advaitacharya and then bhakta shaktikam that is Gadadhar and bhaktakhyam that's Narada Muni, **Narada Muni appearing as Srivas known as Bhakta**. So vande aham – I offer my obeisances unto all these pancha tattvas Krishna das Kaviraj says. And now he turns or he is focusing on Guar Nityananda they are present here.

'vande sri-krishna-caitanya- nityanandau sahoditau gaudodaye pushpavantau, citrau san-dau tamonudau' (**Chaitanya Charitamrita Adi-1.2**) it has rhythm-citrau sandau tamonudau its aao..aao..you know why its aao? Why it's ending with aao? (Maharaj is asking somebody answers) two – dvitiya vachan it refers to two or its two two. So vande again my obeisance's unto Sri Krishna Caitanya and Nityananda-nityananda sahoditau or Sri Krishna Caitanya Mahaprabhu saha along with Nityananda prabhu He appeared, His appearance is sahoditau arisen the sun rises in the east eastern horizon and these two Lords also have appeared on eastern part of India Bengal is that part of world they both have appeared Caitanya Mahaprabhu appeared along with Nityananda Mahaprabhu. And the name of the country the horizon has been mentioned **Gaudodaye- gauda udaya they appeared in Gauda desh**, pancha gauda- north India these different 5 provinces called pancha gaudas, south India pancha dravida, so pancha gauda- Gauda desh Bengal part of Gauda there they appeared and as there is talk of udaya, "udilo arun? a puraba-bhage" puraba purva eastern side. Sun rises in the east Caitanya Mahaprabhu gathers associates and goes on kirtan "puraba-bhage- udilo arun? a". So Srila Prabhupada also gave name to Mayapur temple is called "Mayapur Chandrodaya Mandir" Mayapur Chandrodaya..Caitanya Chandra udaya..Caitanya Chandra appeared. The place of Caitanya Chandra's appearance but here Krishna Das Kaviraj is talking of not only Chandra but also Surya, Sun and Moon appeared "puspa vantau". (Maharaj says I don't how this connects with Chandra and surya (and asking devotees) do you know? It's translated as sun and moon but I wonder).

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

So this is kalyan sense “sandau” the giver of the benedictions, auspiciousness, ‘sandau tamo-nudau’ nuda is another dhatu, so tamo-nudau what is tam? What is tam? Tam is ignorance, tamoguna – tamo-nudau. So this age of Kali is full of ignorance full of sudras “kalu sudra sambhava”. Then Lord appears and He does tamo-nudau- frees them from darkness of ignorance. What is that in 10th chapter Lord says “aham ajnana jam tamah” (B.G 10.11) how does it begin? “tesam evanukampartham” tesam eva anukam partham- that’s the purpose when Lord heart goes towards the suffering entities then Lord has anukampa – His heart is trembling because of His compassion and runs after or towards them “tesam evanukam partham aham” that is Lord says aham- I do “aham ajnana jam tamah nasayamy” aham nasayamy- I destroy what do I destroy? aham ajnana jam tamaha. Tama – ignorance produced by ajnana jam, ajnana gives rise to tama – darkness, ajnana jam tamah, so tama here is darkness Lord is talking. When person is full of ignorance then what happens to him he is full of darkness and that’s when we say “caksurunmilitam yena tasmai sri gurave namah” and the beginning is “om ajnana – timirandasya jnananjana –salakaya caksurunmilitam” unmilitam – operation is done. So Lord says I destroy the darkness and how does He do that “jnana dipena bhasvata” – He lights the lamp of knowledge with the torch light of knowledge “tama soma jyotir gamaya”

tama soma- don't remain in darkness "tama soma jyotir gamaya"
go to the light not to the light Brahman, go to the light of
knowledge.

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

**"yad advaitam brahmopanisadi tad apy asya tanu bha" (Chaitanya
Charitamrita Adi-1.3)** now last line of this verse "na
caitnayat krsnaj jagati para-tattvam param iha" there is no
superior truth, superior to two name are said together "na
caitanyat krsnaj" Caitanya Mahaprabhu is Krishna only
difference is difference of the name "namo mahavadanyaya
Krishna prema pradaya te krishnaya Krishna caitanya namne" I
offer my obeisance's unto krishnaya to which Krishna,
Krishnaya Krishna caitanya namne, now His name is Krishna
Caitnaya I offer my obesciances unto Krishna who is now known
as Krishna Caitanya namne. So Krishna Caitanya same, so "na
caitnayat krsnaj jagati para-tattvam param iha" "krishnat
paratattvam aham na jane' one devotee has complied this

Madhusudana Saraswati “vamsi vibhushita karan navaniradabath pitambarath bimba adharoshtath purenendu sundara mukath aravindanetrath krishnat paratattvam kimapi aham na jane’ I do not know and it doesn’t exist, so there is no question of knowing any superior truth “krishnat paratattvam aham na jane’. So similar emotions have been expressed and Krishna personally has also said “mattah parataram nanyat kincid asti dhananjaya” (BG 7.7) so that Krishna Caitanya Mahaprabhu, Krishna Das Kaviraj he is writing you know that the brahma brahmasmi the talk about the advait that they talk about in Upanisad “tat api asya tanubha” there is nothing but the bha- the effulgence of tanu- the body of the Lord that effulgence that they realize and they say ‘I have realized God’ what do you have realized? I have seen light. Well that is just.. That is just.. have patience you not realized everything, you have only realized tanu bha that is only the light effulgence coming from the form of the Lord. “hiranmayenaa patrena satyasyapihitam mukham tat tvam pusann apavrnusatya dharmaya drstaye” (Isopanishad slok 15) please remove please remove this glaring effulgence and show me your lotus feet or lotus face “satya dharmaya drstaye” I am your devotee please remove this glaring effulgence I want to keep going get closer to you I want to see your form I want to see origin of this effulgence.

So the effulgence they talk about is nothing but just the rays coming from the form of the Lord His Personality of the Lord. “vadanti tat tattva-vidas tattvam yaj jnanam vidam advayam brahmeti paramatmeti bhagvan iti sabdyate” (S.B 1.2.11). So Brahman realization is just one of the aspects of the Lord that’s not everything that’s just beginning and then he says “ya atmantar yami purusa iti so syamsa vibhavah” and that antaryami Krishna paramatma that purusa He is but ansha of the Lord, Lord is ansi- means complete and He expands and there He goes paramatma He is just ansa of the Lord expansion of the Lord non different from the Lord, Lord’s paramatma. So he talked about Brahma, Parmatma and then he is talking about

Bhagavan now and then Bhagavan is Krishna that Bhagavan is Sri Caitanya Mahaprabhu. **“sad aisvaryaih purno ya iha bhagavan sa svayam ayam” “krishnas tu bhagvan svayam”** ete camsa kalah pumsah krishnas tu bhagavan svayam” ete camsa- even paramatma is ansha or other incarnation “amsa amsa”. And He is full of six opulence’s sad aisvarya purna “aishvarya samagrasya viryasya yasaha jnana varagya” so He is full of all these 6 opulence’s and that is Bhagavan and that svayam Bhagvan is Caitanya Mahaprabhu “caitanyat krishnaj jagati para – tattvam param iha” there is no other truth, superior truth to Caitanya Krishna Caitanya. In other word Krishna Caitanya- no superior truth.

Ok now further glories of Sri Krishna Caitanya Mahaprabhu “anarpita-carim cirat karunayavatirnah kalau” (Chaitanya Charitamrita Adi-1.4) now that Caitanya Mahaprabhu very kindly ‘karunaya avatirnah kalau’ kalau – in the age of kali He has appeared. What caused His appearance ‘karunaya’ He could not resist or with His mood ‘karuna sindhu dina bandhu jagat pate’. Lord is not only karuna sindhu oh! Just being karuna sindhu is no big deal if He was karuna sindhu but what is more important is He is dina bandhu. He is dina bandhu the friend of the fallen and that is how we are benefited by that karunasindhutva His being karuna full of karuna what good is that karuna, He is a ocean, mercy He has big stock of mercy but He was not going to be dina bandhu friend of the fallen if His heart was not going to go ‘anukampartham’ then He could have just remained whatever He is but what good is He for us for the world, for the souls. But He is not only karuna sindhu but more importantly He is dina bandhua so ‘karunaya avatirnah kalau’ Lord appeared because of His karuna and He has appeared after a long time or the way He is appearing things which He is going to do as Caitanya Mahaprabhu no one else has done this before “anarpita”- not offered not delivered, carim cirat- since long long time carim having been formerly not offered, cirat – for a long time. So He is going to offer something that no one no other incarnation that’s why Rupa

goswami said “namo maha vadanyaya krsna prema pradayate krsnaya Krishna caitanya namne gaura-tvise namah” no one is as magnanimous as Caitanya Mahaprabu most magnanimous – mahavadanyaya. And then ok He is appearing after long time and He is going to offer something that was not offered delivered by anyone any other form incarnation of the Lord, what is that?

“samarpayitum unnatojjvala- rasam sva bhakti- sriyam” He is offering this ‘samarpayitum’ – samarpan, first word ‘unarпита’ arpan now samarpan ‘samarpayitum’ in order to samarpan – in order to deliver to hand out what? samarpayitum unnata unnata unnata nata unnata utunga, tungavidya also means the topmost, Mount Everest that is utunga shikhar that peak is utunga – the tallest top most. So unnata nata means bowing down bow down nata mastak and then unnata nata unnata ‘unnata ujjvala rasam’ – the topmost mellow top most rasa ‘unnata ujjvala rasa’ brilliant rasa the top most rasa most condensed rasa that is madhurya rasa – Shringar rasa. He is offering that He is going to share that but He is going to relish that Himself that is coming up soon and He is going to relish himself and share that with His devotees also **“unnatojjvala rasam sva bhakti sriyam”**. And His bhakti His own service unto Him will also be offered chanting of “Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Ram Hare Ram Ram Ram Hare Hare”.

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

two oceans – ‘prema sagar’ and ‘maha anartha sagar’. So Lord appeared to expand this prema sagar those who do not dive deeper into that they will have to drown and die in that maha anartha sagar.

So “harih purata sundara dyuti kadamba- sandipitah” so that Hari is ‘purata sundara dyuti’ radha dyuti they call radha dyuti, there is one devotees name Radha dyuti. Radha rani is also very effulgent so that effulgence that radiance radiates permeates that effulgence from Radha it’s not just a flat dry form, from that form comes Hari purata sundara dyuti. So Caitanya Mahaprabhu has golden effulgence now golden effulgence what is the origin of that? Radha rani is origin; originally Radha rani is “tapta kanchana guarangi”. So that Hari Hari also has ‘purata sundara dyuti kadamba sandipitah’ lighted up – sandipitah. The multitude ‘purata sundara’ multitude and more beautiful ‘dyuti’ – that effulgence splendor. Ok so then He says ‘sada hrdaya kandare sphuratu vah saci-nandanah’ so all this description is of Sri Krishna Caitanya Mahaprabhu or His glories these adjectives this description is of Sacinandan and let that Sacinandan ‘sada hrdaya kandare’ hrdaya kandara- the cave- gupha – kandara. “paniya suyavasa kandara kanda mulaih” (SB 10.21.18) Gopis said that this Giraj supplies lots of water nice green grass caves- kandara the kanda mulaih also – fruits and roots to eat, kandara ‘sada hrdaya kandare sphurtu’ let Him appear manifest reveal Himself ‘vah’- that is you Sacinandanah. This prayer that let Caitanya Mahaprabhu make His appearance in your heart.

‘radha krsna pranaya vikrtir hladani saktir asmad’ –‘radha krsna pranaya vikrtir hladani saktir asmad’ ok so vikrti it is translated as transformation vikrti, kruti – vikrti, vikrti also takes place in this material existence and in prakriti there is vikrti then there is akriti. Prakriti –pancha maha butas that’s prakriti then some different things happen

combination permutation action reaction that is vikrti and then takes akriti- the form. So some transformation takes place, so 'radha Krishna pranaya vikrtir hladani saktir asmad' this Radha Krishna pranaya – the loving dealings between Radha and Krishna and this is all the display of hladani sakti. Hladani sakti is in action hladani sakti pleasure potency pleasure giving potency of the Lord then all those 'radha Krishna pranaya'- Radha Krishna dealings take place this exercise it's a display its transformation of hladini sakti then all the Lilas Radha Krishna dealings- lilas take place.

“ekatmanav api bhuvi pura deha bhedom gatau tau” (Chaitanya Charitamrita Adi-1.5) and he says 'ekatmanav api' –infact Radha and Krishna are ekatma they are just one soul 'ekatmanav' although they are 'ekatmanav api' then what happen? 'bhuvi' somewhere in this world 'pura'- long longtime ago, don't ask when (Maharaj laughs), 'bhuvi pura' – long long time ago in the world what happen, this 'ekatmanav- deha bhedom gatau tau' they were one but they became 'deha bheda' deha bheda here is Krishna now here is Radha that wasn't the case originally they are ekatmanav- one person. But then once upon a time 'deha bhedom gatau tau' from one there were two and then something else happened. **‘caitanyakhyam prakatam adhuna tad-dvayam caikyam’** – so they were one from one became two and now means 500 years ago 'caitanyakhyam prakatam adhuna' now He has appeared as Sri Krishna Caitanya Mahaprabhu meaning what has happened tad dvayam from one they had become dvaya- two 'caikyam aptam' – again they have become one. Aptam- they became one, they were one they became two they became one again 'caikyam aptam'.

“radha bhava dyuti suvalitam naumi Krishna svarupam” now unto that Krishna svarupa which is Sri Krishna Caitanyakhyam- I offer my obeisance's 'naumi Krishna svarupam' 'radha bhava dyuti suvalitam' and what kind of form that is? 'radha bhava and dyuti' two things are in that form radha bhava -bhava is inside emotions feelings – the mellow , radha bhava and dyuti

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

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

"va madiyah saukhyam casya mad anubhavatah kidrsam" there is little subtle difference here as She 'saukhyam' She enjoys me and then She has kind of experience. So what kind of

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

So ok Lord has already made up His mind that He appeared Krishna Das Kaviraj says He appeared samajani –ajani nanuragah, ajani – not born ajani, namnam akari bahudha- all that and what is the last line? Durdaivam – and unfortunate as I am 'idrisham ihajani nanuragaha' 'anurag utpana nahi huva' anurag ajani but here it is samajani – samyak prakare jani Lord appeared so Lord appeared with enriched with the emotions 'radha bhava dyuti' also samajani. Where and how? Well who appeared? Harinduh – Hari indu, indu is moon Hari indu appeared Caitanya Candra appeared. So usually we see the moon rising, when in Jaganath Puri you see as if the ocean is giving birth to full moon coming from we don't see anything else but the ocean. And as if ocean is giving birth to the moon so Hari indu is appearing so where is the ocean? What is the ocean? Saci-garbha sindhau – saci garbha the womb of Saci that is Saci garbha sindhu it's like a ocean. From Saci mata's Saci garbha sindhu in the ocean of the womb of Saci devi Lord made His appearance.

So He has appeared He is here Sri Krishna Caitanya Mahaprabhu ki.....jai. And it was also full moon night – purnima, two

candras Caitanya candra and Chandra Chandra appeared at the same time. Chandra Chandra he covered his face how he could show his face “bahu koti chandra jini vadan ujjaaval” spot less effulgence, so other Chandra hide himself behind the curtain. Jai Sacinandan Jai Sacinandan Jai SacinandanGuar Hari. Ok

Questions from audience

‘Sampradaya vihina ye mantras vipphala matah’

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

Question

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

Question

Caitanya Mahaprabhu is most magnanimous what is lacking in us?

Giver is there where is the taker (laughs) in hindi Bhagvatam yesterday Prabhupada said the Vedic mantras are there but where are the chanters? Or where are the qualified chanters, so mantras are there but where are the chanters. Well offences we don't have to be part of another sampradaya to offend Caitanya Mahaprabhu, or offend vaishnavas you could be part of Caitanya Mahaprabhus sampradaya and continue your offending business and then you lose the taste so that could be a cause. That happened to that muni he was in kaliya daha in the water saubari muni right in Vrindavan also most on the stage of trance and you know meditation and peaceful and everything was going fine but then he offended Garud Vaishnav, he offend garud. As he a result he lost all his trance focus the meditation and he was getting agitated by he and she fish seeing their acts that was causing agitation. So much so that he had to leave kaliya daha leave Vrindavan, he goes to the kingdom of King Mandhata – “give me wife give me wife I want to enjoy”. Here is daughter of mine; no one is not sufficient, ok fifty of my daughters, all fifty daughters of king Mandhata this Saubari muni married. So that could be possibility, and different kinds of offences are there vaishnav aparadha is one this aparadha that aparadha, this anartha that anartha anartha nivruti syat then what happens then nistha “nityam bhagvat sevaya bhagvati uttam sloke bhaktir bhavati naistiki”. So nistha we have to be fixed up attached to the holy name but keep chanting. Prabhupada talks of jaundice we are all diseased, so what's the cure for jaundice? Sugar candy which taste so bitter- give me something sweet and condensed sugar is given sugar candy nothing can be more sweet then that but it taste very bitter because of the jaundice. So he may ask any other cure? No only cure only cure is keep eating sugar candy. And he keeps eating so what happens? He is cured and then he say bring me more sugar candy. Oh it's finished no go get more, so holy name is sweet Lord has kindly delivered the Holy name. There is nothing wrong with the Holy Name something

wrong with us so each individual case something wrong with this persons chanting, something else another kind of wrong this anartha that anartha. So do introspection and analyze conclude and you improve good chanting “aparadha sunya haiya lahu Krishna name” Bhaktivinod Thakur says **“aparadha sunya haiya lahu Krishna nam”**, anything else alright Haribol.

Guar Nitai ki....jai

Sri Krishna Caitanya Mahaprabhu ki.....jai