

Rama's Appearance Day Celebrations

Today is birthday party or Rama's appearance day celebrations

Dated: 25 March 2018

Venue: ISKCON Bangalore (Seshadripuram)

Dinesh, Din-isa, the master of the day is Surya, sun. So while the sun's ruling time is the day, Rama appears. Night time is ruled by moon. Moon is also called as Raka, Raka isa becomes Rakesha, or Rajani also means ratri , night time. Rajanish that is moon, night time ruling, the moon is ruling. So Suryavamsi Rama appears during the day, mid-day. And Sri Krisna appears midnight when Candra is ruling.

Ayodhya dham ki jay! Lord Rama appeared; of course Ayodhya is His dhama, His home. He is Ayodhyavasi Rama. Rama is what? Ayodhyavasi Rama ki Jay! But then again we want to remind you, this is not only Rama has taken birth today, at this time of day, Laxman also, today is appearance day of Laxman and Bharat and Satrughna. So today is Rama navami, today is Laxman navami, today is Bharat navami and Satrughna navami is today.

Dasharatha had no children, no sons, and then today he received four sons. They are all Lord. Laxman is also Lord and Bharat is Lord and Satrughna is Lord. Some time we do not know or we do not think like that. Instead we say Lord Hanuman. One who is not Lord, we make him a Lord. We make Hanuman Lord but we do not think Laxman is Lord. We think Rama is Lord but Bharat is also Lord. He is Lord Bharat, Lord Satrughna.

This is how Sukadeva Gosvami describes, Vasudeva, Sankarsana, Pradyumna and Aniruddha, these are the four Lords, Caturvyuha, the quadruple expansions of the Lord. They all four of them appeared on occasion of navami I should say. That navami's name has become Rama navami. This navami became famous as

Rama navami. As one astami has become known as Krsna astami. One purnima has become known as Gaur purnima, like that. So today is reserved for, today is this Navami, reserved for Sri Rama. And for almost one million years since Lord's appearance, this navami is celebrated as Rama navami.

So we have assembled here to celebrate appearance day, birthday. It's a birthday party and the news is which is also good news, that all over the planet, as International Society for Krsna Consciousness has spread all over the planet. And today the birthday party or Rama's appearance day celebrations are not India limited any more. It is unlimited. On the way to here through internet we were watching, Rama navami is being celebrated in Bombay and Delhi and London and may be not right now. Some places are still sleeping. Soon they will be getting up and that will be navami for them, and morning mangal arati. It's not 12 o'clock everywhere, yeah, may be somewhere mid night 12 o'clock. But through out the day there is celebration of Rama's appearance, all day long. This is mid day. Lord is appearing at mid-day, madhyanha time. Madhyanha time for devotees in Middle East is going to be after one two hours. In Europe it's going to be after 3, 4 hours, their mid day. In New York it's going to be after 7, 8 hours.

Los Angelis going to be after 12 hours, in Hawaii may be after 13, 14, 15 hours, like that, and in Japan, 16 hours. And Singapore, like that, you understand right? So it's not 12 0'clock everywhere on the planet right now. But celebrations are being held and would be held all over the world. Jay Sri Rama! So like this Rama's glories are spreading everywhere. Rama's name is spreading everywhere. Rama mandirs are everywhere now. In London there is ISKCON Rama mandir. In Washington there is ISKCON Rama mandir. Like that, so many of them. We Gaudiya vaisnavas or in ISKCON we worship Radha Krsna. Of course we worship Sri Sri Gaura Nitai ki Jay! We worship Jagannath, Baladeva, Subhadra; we worship Sita Rama

Laxman Hanuman ki Jay! So these are some of our worshipable deities, worshipable Lords. They all are worshipable. There are so many more of them.

advaitam acyutam anadi ananta rupam

But some forms, some rupas we worship formally, regularly and one of those forms is Sri Rama. Jay Sri Rama!
We sing the same song. We don't have many songs atleast I don't have.

ayodhyavasi rama rama rama dasaratha nandan rama rama

Rama is Ayodhyavasi. Not today He became Ayodhyavasi. No no, He is always Ayodhyavasi, Ayodhyavasi Rama. But today He became Dasarath nandan, Dasarath nandan Rama. He appeared as son of Dasarath.

Dasarath nanadan Sri Rama ki Jay!

He also appeared as Kausalya nandan Rama. Kausalya nandan Rama. Kausalya ananda vardhanam, Ramayan says, as He appeared, what did He do? Kausalya ananda vardhanam, increased ananda of Kausalya. He gave so much ananda to Kausalya. Kausalya became happy and what about you? In fact of course He gave ananda to Dasarath and to Kausalya but to give ananda to all of us He appeared.

And right now, right now, is there some ananda? Are you experiencing some ananda? (Hari Bol!) Who gave that ananda to you? Rama! Directly Rama is the cause of ananda. That's why also He is called Rama. Rama means arama, ananda, joy, Rama means joy. There is some genuine ananda, joy that is because of Rama. dasarath nandan Rama.....

**bolo rama jay sri rama! bolo rama sita rama
patit pavan janaki jivan sita mohan rama rama.**

Patit pavan Rama, what kind of Rama He is? Patit pavan! That is why He appeared today. To become pavan, the purifier,

uplifter, the liberator of who? Patitas, the fallen! We are patit and He is pavan.

**Patit pavan and He is Janaki jivan,
He is life of Janaki, Sita Maharani ki Jay! Patit
pavan janaki jivan sita mohan rama.
As Krsna is Radha Mohan Krsna, Rama is Sita Mohan Rama.**

Rama appeared in Ayodhya today. There is a big celebration; big festival all over Ayodhya, there is jubilation, celebration. They are all chanting and dancing and feasting also. So, how to celebrate Rama navami? Residents of Ayodhya, on this day, one million years ago when Rama appeared, they had set the example, they were chanting and singing.

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare! (Kirtan)**

**kujantam rama rameti aksaram madhuraksaram
aruhya kavita sakha vande valmiki kokilam.**

We offer our obeisance's unto Valmiki muni. We are grateful to him, having presenting Ramayan. That says in this vandana. Vande Valmiki kokilam, Valmiki has become kokila paksi (bird). Kuhu kuhu! It is best of the birds, singing birds, sweet singing. So vande Valmiki kokilam.

Kujantam, this kokila paksi is kujantam, singing. Rama Rama iti, he is singing glorifying Rama Rama. Aksaram madhuraksaram, every aksara, syllable, word, a verse of Ramayan is amrita. Aksaram madhuraksaram. Aruhya kavita sakha, as if Ramayan is compared to a tree and Valmiki is kokila and he is sitting on the branch of this Ramayan. So many branches, so many parts of that Ramayan. Bal kanda, at least we could say the names of those branches or portions or sections of Ramayan.

Bal kanda, Rama janma is part of Bal kanda. Then Ayodhya kanda, more things have happened in Ayodhya. Then Aranya kanda, aranya is what? Forest! Rama in forest, forest dweller

Rama. He is no more Ayodhyavasi, He is vanavasi, vanavasi Rama, so that is Aranya kanda. Then Kishkinda kanda. Is Kishkinda in Karnataka?

Yes? Aranya kanda is upto Panchavati. So after kidnapping of Sita happened and left Panchavati and banks of Godavari and search of Sita, He is coming down south this way and He comes to Kishkinda. That is capital and on the top of mountain. Did you ever go to Hampi? Which is supposed to be birthplace of Hanuman is also there.

Shabari's asram, Shabari maiya ki Jay! What a devoted lady! She was waiting and waiting for Sri Rama and finally Rama had come. Then she greeted Sri Rama and made Him sit down and fed Him berries which she had picked up from around, her little dwelling there. And while feeding, what she was doing? She was not eating as such, she was testing. She was tasting to test. These are two words. Test and taste. In exam you have test and juice you taste. So she was tasting and testing, making sure, those berries are ripe and sweet. And that maha maha prasada kind of, she was feeding Rama.

So that's part of Kishkinda ksetra. That's where first meeting of Rama and Hanuman takes place. Hanuman used to stay at the top of the hill, Rishyamuka parvat along with Sugriva and others. And then he was sent 'go go find out! Some one is coming in our direction.' Sugriva used to be always scared. So Hanuman had gone and they met, Rama Hanuman milan, bheta at the bank of Pampa sarovar they met. They introduced each other and Hanuman made Rama's and Laxman's job easier. Otherwise mountain climbing was involved; top mountain to be climbed. So what did Hanuman do? He said, Lord please have a sit, here and there (patting both shoulders). So two Lords sat on the shoulder of Hanuman and he took off and landed on that Rishyamuka parvat.

And then meeting with Sugriva takes place there and of course Rama and Laxman they are looking for Sita. 'Site, where are

you Site!' they are screaming out loud. They had been doing this from the time they left Panchavati, everywhere, 'Site Site!' Possibly She is somewhere in the same forest. Shabari also, 'you go top of this mountain. You will get more clues of where about of Sita.' Shabari also made a mention like that. 'You go there, you will get clue about Sita.' Of course Rama and Laxman were looking for Sita. 'Have you seen our Sita, my Sita? Oh Sugriva have you seen?' 'Well I can't say whether I have seen but I saw some viman, aircraft going this way and someone in the aircraft was saying the name Rama Rama Rama Rama.' So there Rama was also saying 'Site Site' and Sita was also saying 'Rama Rama'. 'And while that aircraft just passing above here, little bundle, a cloth, something wrapped in it was dropped.' And then Sugriva said, 'please take this may be you will and we will find some more clues of where about of Sita or was that Sita in that aircraft.' So Sugriva handed that potali to Rama and as Rama was anticipating, yes yes most probably that person flying over here and screaming Rama Rama, who else that could be? She must be Sita. And if She is the one who has thrown this little pouch, she said Rama Rama and touched and held that, Rama felt, His body was trembling. And His eyes were full of tears. Well He opened with His hands to check out what was inside, but He was not able to recognize. He was not able to see because His eyes were full of tears. He called Laxman, 'Oh Laxman Laxman check this out. See some ornaments here. Could they be Sita's? This one – it was

bajuband, armlet of Sita. So Rama was showing ornaments one after the other- this one, could this be Sita's?'

naham janami keyure

These are armlets. No, I can't say whether they are of Sita's. I never saw her armlets, arms or armlets. Naham janami kundale, and these are ear rings but I never looked Sita's ear rings that closely. Ahh but these ones, these are ankle bells. Oh for sure these are Sita's. Padami vandane, whenever I

looked at her feet, offer my obeisances and looked at her feet, I have seen this. For sure these are ankle bells of Sita maharani.' And then it was conformed, for sure, at least thus far Sita had come or the person who flew in that aircraft that is Sita.

So that is Kishkinda kanda, that is whole kanda, Kishkinda kanda. Then comes Sundar kanda which is full of Hanuman lilas or searching, looking for Sita. Hanuman had gone, others were also looking in different directions and Hanuman found Sita. Hari bol! And finally when they met, Hanuman said, 'let's go, back to Rama. How? Climb up my shoulders.' Sita said, 'no, nothing doing. I can not touch another man, another person. You go, let's Rama know where abouts of me. Let Him come, battle with Ravan and as a hero let Him prove His prowess and rescue

me, have me back again. That will be glorious than me running away like this or you take me back.'

So Hanuman, at least he knew now, Sita is alive. She still exists. And he knew where exactly she is residing, existing. And Hanuman came back to Kishkinda.

'I have good news for you'.

Hanuman had not only good, the best news.

'I know I know where about of Sita.

I found out, I met her.' And Rama, His joy had no limit.

He was so happy so happy to know where abouts of Sita.

Sita maharani ki Jay!

And Rama had said, 'Hanuman, if I was in Ayodhya today, I could have given you big reward, big gift. But, I want to give big gift but I have nothing. I don't have anything. I am vanavasi. I am empty pocket. I don't even have pockets. My clothes even do not have pocket. But if you do not mind, if you don't mind, you may like to accept my embrace.' Saying so Rama stepped forward and He gave deep embrace to Hanuman. (Hari Bol!)

Wasn't that the best reward for a devotee, Lord has fully accepted you, the devotee. Lord is embracing and Lord is holding that devotee to His heart. You would like to be accepted by Rama like so? (Hari Bol!) Then you have to give up the tight embrace of Maya. Maya is embracing us. As Rama embrace Hanuman, and he was in tight grip of arms of Sri Rama, like wise the conditioned souls are, or in tight grip of Maya in so many forms.

"balam pasya me mayayah stri-mayya jayino disam" (SB 3.31.38) Lord Kapil deva said to His mother. Balam me pasya mayayah, stri maiyyam, in the form of woman. For a man, woman is Maya and for a woman, man is Maya. I want to say that otherwise, 'Be fair'. So Sundar- kanda, then comes Yuddha kanda, whole battle took place in Srilanka, which went on for many months. And it was a day of dasami, Rama Vijay Dasami, Ravan was killed. Hari Bol? Someone got killed and you say Hari bol. (shankha dvani at background, from altar) Victory! When conch shell is blown, victory is declared, proclaimed. That is what conch shell, shankha dvani does, victory to Rama, victory to Sri Krsna, victory to Jagannath. So that was rama vijay dasami. And then Rama returns to Ayodhya and of course there is uttar-kanda, seventh and final is uttar -kanda. From Lanka to Ayodhya and many more things are of course happening on the way. Lord is stopping Kishkinda and at different places and He is not walking back to Ayodhya. From Ayodhya He started walking and walking and southerly direction, all the way Lanka. If He had to walk back, that could have taken few more years. But Lord was looking at the watch. Not just watch, but the whole calendar. And the fourteen year period was going to be expired very soon. And again He had promised Bharat, 'brother I will be back.' But Bharat had said, 'Rama, make sure You come back on time. Preferably before time but not after the expiry of fourteen years time. Well You may come, whenever You come, but if You come late, You will not find me alive. I am going to be keep track of the time.' This is Bharat's and Rama Bharat milan had taken place.

So Rama had to go faster back to home, back to Ayodhya. So He preferred taking flight and not Padayatra. Padayatra is 4 Kms only per hour. So Rama has flown. But then He was at Prayag, another stop at Prayag. Bharadwaj muni's asram. From there Rama send Hanuman, Hanuman you better go. Go fast, go ahead of us. And let Bharat know that I am on the way. Let him know I am coming.' So Hanuman took another flight. He did not have to sit in another aircraft. His body is aircraft. So Hanuman went ahead of Sri Rama. Letting everyone know, especially Bharat, 'Rama is on the way'.

And then in Ayodhya, Rama is greeted there. Big reception and that was another great celebration. Which ended up in becoming Dipavali. Ravan was killed, that is Dasahara. Das- ten headed Ravan; hara- his head is taken away or chopped off, Dasahara, Rama Vijay Dasami. And by the time, Rama reached Ayodhya, everyone was happy. The whole city was lit with lamps, one lamp, another lamp and another lamp, Dipa avali, rows of lamps everywhere. Town was lit up. Everyone was well dressed, new dresses. And they came all to greet Rama and Laxman and Sita and there are Sugriva and few others also, Jambavan also accompanied. And then Uttar-kanda.

Uttar- kanda is longest time, period wise, factor wise. Rama was on the planet for dasa sahasra dasa satani ca. So many years, dasa sahasra, ten thousand, dasa satani, that is another thousand. So that is total of eleven thousand years Rama was on the planet. So by the time He came back to Ayodhya after vanavas, not much time has passed. Fourteen years in forest and some years may be 20, 30; anybody knows how old was Rama when He left for forest? 25, 27? Let's have battle. Anyways its close, if that is correct. So some two dozen or so years before He left for forest. Add fourteen years, so that's only those many years, all the kandas, all other six kandas or cantos are covered. And the remaining ten thousand nine hundred sixty or something years Rama is going to be ruling Ayodhya. And that is all in Uttar- kanda. But you don't

find much because His ruler ship started. Yeah some beginning years are described and rest is left for your imagination or these are getting repeated.

**raghupati raghava raja rama patit pavan sita rama sita rama
jay sita rama**

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare!**

Mayapur is our home

Mayapur is our home

Prabhupada gave us this Mayapur festival

Venue: Mayapur

Dated: February 15

Occasion: Disciples gathering

Together we have something like this at different places, some kind of tradition or like a family reunion. We all from time to time or during festival we come back home, Mayapur is our home. Not house, house is a different. It is home. And wherever else we are now that is like home away from home. So from those homes away from home, when we occasionally come back home here and we get to meet. I get to see you and you also get to see each other, your brothers and sisters. And ofcourse we are part of bigger family, Prabhupadanga family.

So I am happy. You have come home. I have been coming every year to attend this festival. First festival was held in 1972 which I missed. I was in Bombay writing my chemistry exams (laughs). When Srila Prabhupada was here organizing 1st ever ISKCON Festival in 1972. So then I came first time in 1973 and since then I never missed any festival. Haribol

So, I love festivals, we all love festivals. And Prabhupada gave us this Mayapur festival. Initially, there were two, Mayapur and Vrindavan festival. We come to Mayapur and then go to Vrindavan. Now this is Mayapur festival and Vrindavan festival during is Kartik. In month of Kartik for Vrindavan festival more devotees come.

So only one year I remember, during Prabhupada's days must be 1975. We had come from Bombay, most of us, many of us, too many of us came from Bombay. And when Prabhupada found out that only few has left behind and most of us are here. Prabhupada said what are you doing here who is taking care of the deities and temple and future construction and fund raising? So then, we had to go back. I think we stayed for 1 or 2 days. I was sent to Kolkata to do return train bookings and we all had to back for pleasure of Prabhupada. But I did come for few days so I didn't miss that year. Today's talks were padyatra centered, lot of padayatra..padyatra including Yashoda Dulal Prabhu's padyatra in Gujarat following in the footsteps of Mahatma Gandhi. In 1977 we had come for the Bullock cart Sankirtan Party. We arrived at around noon time and that time there was only one building. I think the long building which is called the chakra building was under construction or it was nearly finished but practically to use there was only one building, Lotus Building. Radha Madhav were on ground floor, Radha Madhav Temple.

So we had parked our Bhaktivedanta Swami Bullock Cart Sankirtan Parties Cart and bulls parked in front of the Radha Madhav Temple. I think it was the noon time, there was Radha Madhav bhog aarti. So we took darshan and we were immediately we went to see Srila Prabhupada. Prabhupada was already in town. He had arrived and Prabhupada used to stay on 2 nd floor of the Lotus Building. You have seen Prabhupada's quarters on the 2 nd floor? If you haven't seen, you should go, visit, and take darshan of Prabhupada's quarters. So we climbed up 1 st story and 2 nd we went up the stairs and as were about to come

to the 2 nd floor and turn to Prabhupada's quarters Hari Sauri prabhu who was a servant. He found that we were very eager to go and see Srila Prabhupada, he says oh!you can't go, Prabhupada is not available, not free. But luckily, what happened that time, Prabhupada had gone to use rest room, bathroom and Prabhupada came out and as he was about to enter his living room, living quarter he saw us battling with Harishabri prabhu (Laughter). And Srila Prabhupada came to rescue us, let them come. So, Hari Sauri was, our path was clear.

So we enter Prabhupada's quarters, Prabhupada had taken his seat. We offered our obeisance's and as we sat Srila Prabhupada, there are so many garlands, big pile of garlands which had been offered to Srila Prabhupada earlier by other devotees, disciples. So he asked I don't remember either Tamal Krishna Maharaj or Hari Sauri, garland them. So, we were all garlanded. Big big garlands. We were looking at each other with big pride, we were honored we were greeted by His Divine Grace, Srila Prabhupada ki Jai. And we had a talk we gave report. I wasn't here for most of the time but I was hearing some reports of padyatra, padyatra ministry and some other reports.

So amongst many thinks those were reported to Srila Prabhupada our experience of being on the road with a Bullock Cart Sankirtan Party from Allahabad to Mayapur. Because reporting of our Vrindavan to Allahabad, Prayag was already done, I had met Srila Prabhupada at Kumbha Mela in 1977 Jan, so then onwards, Allahabad onwards. So amongst different queries Srila Prabhupada was making he asked me how was the Journey? And I in humors manner said 'it was easy journey to Mayapur Planet Srila Prabhupada'. The easy Journey to Mayapur Planet by his book title easy journey to other planets. So I took that other planets and put Mayapur there. Easy Journey to Mayapur Planet. Prabhupada was happy to hear. There were difficulties also overall it was easy journey, coming back home. Then Srila

Prabhupada had, first he had instructed us to walk from Vrindavan to Mayapur which we did. And we had no clues where next we would go. So in Mayapur, Prabhupada said go to Jagannath Puri now.

So next destination became Jagannath Puri. So that was in 1977 our meeting, Bullock Cart Sankirtan devotees meeting with Srila Prabhupada, Hari Hari! So 44 years lot has happened in Mayapur from scratch, one time there was nothing. Little hut in the beginning and then Lotus building only and then long building, chakra building and gradually, you could see the whole empire that has come into being even skyscrapers. And on top of that is of course TOVP. You should take a tour, Istadev prabhu coordinates this tour. He could personally take you on the tour and show up and down, in and out and he knows all. He is part of TOVP construction project, he has a role to play. He also does fund raising for it, if you have some funds, please take a pledge.

So that Temple, it was prediction of Nityananda Prabhu-hoibe vikas, prakash. Nityananda prabhu, while he was taking Jiva Goswami on the tour of Navadvipa. Nityananda prabhu became the guide and he was giving tour to Jiva Goswami and during that tour, there will be one astounding Temple.

**“eka adbhuta mandira ei haibe prakasa
gaurangera nitya-seva haibe vikasa”**

Gauranga Mahaprabhu's seva will manifest here or Gauranga will manifest and whole world will come and serve. Gauranga, Gauranga. How many of you were here for the Chakra Installation? On the top of the temple is a chakra, Russian made and golden brilliant effulgence illuminating the sky. They were installed just a week ago, on the 7 th and there was an astounding festival. So that has happened, chakras already there.

Some devotees just take darshan of chakra and that is

considered as good as taking darshan of the deities. Like Namacharya Srila Haridas Thakur was not allowed as he was born in Muslim family, not allowed to enter in Jagannath Mandir. But he did not mind from wherever he stayed. What is that place? Siddha bakul, so from there he would take darshan of chakra at the top of Jagannath, nilchakra. And so he was taking darshan of the chakra and offering his obeisance's.

So that chakra has already been installed. Giving us confidence that now rest would also happen. Deities would be moved. So for sure 2022 as you come for Mayapur festival, naturally you will come that year all the deities, pancha tattva and Prahlad Narsimha and Ashtsakhi Radha Madhav they will be shifted to the new temple, in a new altar. Even if the construction, all construction not completed, still it has been decided that deities will be moved and their worship would began. It is a huge temple, could accommodate 10,000 devotees at a time. Hari Bol!!!

But I am sure, it's gone to be a full, house full. I mean I was thinking we should make a target of bringing 50,000 devotees that year. Hari bol! It is my thought. I was thinking, reason also, why 50,000 because 2022 is going to be a 50 th anniversary of Iskcon Mayapur's 1 st ever festival. 1 st festival in 1972 to 2022, this is 50 years. 50 th anniversary of Bhajan Kutir or Iskcon, Prabhupada entering and there was also that year in 1972 itself, Prabhupada did ground breaking ceremony. Not only ground breaking but he had dug hole and even Anantsesa was installed, Prabhupadaa was so eager and anxious, that land was just acquired few months prior to that year's festival, 72 festival. So its 50th anniversary and is also a 100 th anniversary of meeting, first ever meeting of Srila Bhaktisiddhanta Sarasvati Thakur and then the Abhay Babu. They met in 1922, so one hundred, after 100 years, this temple is getting opened. So it's a 100 th anniversary of that first ever meeting of two Prabhupadas. Then Bhaktivedanta swami was not known as Prabhupada but later

on we fondly called him and he allowed us to address him as Srila Prabhupada ki jai. So this is mother temple. And all other temples are like a children temple. This is original.

So in this way the prediction of Nityananda Prabhu also will come true as we finally open this temple. Chaitanya Mahaprabhu made one prediction and that prediction was, prithvite ache yata nagaradi grama, sarvatra prachara hoibe mora nama My name will be chanted in every village, in every town. Which town you are from? London. It reached London, Moscow. Any other countries? Ukraine, Mexico, Russia and like this you could see. I mean prediction has come true, it is true. It has happened, It is a history. And again, as I am a padayatri and padyatra talks are going on. The mission of padyatris is to bring the holy name to all the cities, all the towns of this planet. GBC has made this kind of vision, mission statement for padyatris. And padyatris, thus far or by 2016 which was 50 th anniversary of Iskcon, padayatris had walked 2,50,000 km. Two and a half lakhs of kilometers padayatris have walked. And padayatris, they do not just walk, what do they do? They chant and I always say this, padyatris have not only brought the holy name to every town or every village or not all but many many, but they also bring the holy name in between the towns, in between the villages. Not only to the town, and another town but in between the town, in between the villages.

So, Srila Prabhupada's padyatra is making this prediction come true, more than true. Beyond the villages, in between the villages and towns. So, you could imagine how many many hundreds and thousands. How many villages? Do you have any count? He used to keep track when Jaya Vijay was incharge, he used to keep track of address, name of the village.

So, the holy name has reached. So this one prediction of Chaitanya Mahaprabhu, Prabhupada met that come true. So that was Chaitanya's prediction. And the prediction of Nityananda prabhu is the temple. Temple, astounding temple would be built. So by 2022, yet another prediction and this one of

Nityananda prabhu. This prediction also will come true as we opened TOVP which is Mayapur Chandrodaya Mandir by 2022 ki Jai. So, also credit goes to Srila Prabhupada. All glories to Srila Prabhupadaa. This planet has changed so much in last 50 years. That change may not be very obvious for us now but as time goes on, who will notice the difference? The world will notice the difference. What's this Hare Krishna Movement of Chaitanya Mahaprabhu is doing to this world? It's a revolution as Prabhupada said Revolution in consciousness. And uniting the entire world or uniting people of this planet.

So the way, the Hare Krishna Movement unites people, the souls or meeting of hearts and minds, no other entity or organization could do or has done thus far. They may be talking of some kind of brotherhood, brotherhood? Yes, brotherhood. Or talks of peace and unity but it's very superficial, no deeper understanding as Krishna Consciousness makes us understand that we are brothers and sisters. When different persons claim that we are bothers, what does that mean? There's something in common. What is in common? Father and Mother. Okay father and mother are in common. That makes two persons or three persons brothers, they have common father.

So, hindi-chini bhai bhai. People of China and people of India are brothers. There was this slogan one time hindi-chini bhai bhai, hindi-chini bhai bhai. I was so small and did not know much hindi, I knew marathi. But I could make out, how is it possible. Hindi is a language, chini is sugar. Something that you eat and it is said bhai bhai, they are brothers. Hindi language and sugar that you eat are brothers. This was my from word meanings I was deriving that meaning but hindi, people of Hindustan, people of India are called hindi. We are hindi in Hindustani and chini means Chinese people are called chini.

So later on I understood people of China and people of India are brothers. But still, there is a common father is Mr. Modi, or X something, his name? Is he the father now? So only after

understanding, studying Bhagvad-gita as it is, then I understood.

‘aham bija-pradahh pita’

I am father of all the living entities. And only Krishna could make that claim, I am the father of all the living entities.

So Krishna consciousness movement is establishing the brotherhood with full understanding. It is eternal truth. We don't have to become brothers, we are brothers already. We all are already brothers and sisters, we had forgotten. And then Krishna, Shri Krishna Chaitanya Mahaprabhu ki jai, they are just reminding us, they appear to remind us. So we are a family and our family base is Mayapur, Vrindavan.

So we have forgotten, neglected our family, attempted to break the ties with our family but could never work. And so finally we are coming to senses and we are on the way back home. And this all begins with chanting of

Hare Krsna Hare Krsna Krsna Krsna Hare Hare – Hare Ram Hare Ram Ram Hare Hare And Chaitanya Mahaprabhu said 'My name will reach every town, every village.' That would be beginning but that is not an end. People will chant Hare Krishna everywhere and with that the rest is accomplished. So what has happened to the first batch of devotees, the first batch of souls since last 50 years. So this will keep happening for next 10,000 years. This is the program for next 10,000 years, Krishna consciousness movement will go on spreading as we do, yare dekha tare kaha Krsna upadesa amara ajnaya guru hana tara ei desa (CC Madhya 7.128) This is Chaitanya Mahaprabhu's instruction again. He gave us mahamantra, this prediction; he also said I order you 'yare dekha tare kaha Krsna –upadesa.' And then on behalf of Gauranga, Srila Prabhupada or parampara was on the job. For first 500 years there was some introduction in the middle but then some 150 years or so you could say Srila Bhakti Vinod Thakur onwards the movement, it has been picked up and Srila Bhakti Siddhanta Saraswati Thakur

founded Gaudiya matha and started propagation of Krishna consciousness. It was more of kind of Bengal, Orissa limited. Hare Krishna Hare Krishna and khol, kartal and chanting. Srila Bhakti Siddhanta Saraswati Thakur, he established 60 temples, Maths all over India and 4 outside India, overseas. And then he was inspiring, instructing his followers, his disciples to go to the west and spread Krishna consciousness there. So first time, Abhaya had gone to see

Srila Bhakti Siddhanta Saraswati Thakur, infact his friend brought him there. Oh! I have seen so many sadhus, he may be just another one. Oh! no no no, he is different. His friend convinced him and then finally Prabhupada had gone, Abhaya babu had gone and very first instruction at meeting 'you look very intelligent, spread this Krishna Consciousness all over the world.'

You think this instruction of Srila Bhakti Siddhanta was some whimsical or some accidental thing? No. It was inspired by Gauranga. Chaitanya Mahaprabhu is waiting. My prediction has not come true, holy name has to reached every town every village. Who is going to do this? You. And then, so that seed, idea, thought was planted in the heart and Srila Prabhupadaa accepted, Bhakti Siddhanta as his spiritual masters. After the meeting he was returning home and he worked on this a lifelong, life time in preparation then Prabhupada goes to the west, and in 1966 foundation of Hare Krishna Movement with bunch of, they had by now become serious. They were just hippies. But, how many of you are ready to follow four regulative principles? What are they? Prabhupada had not said that in a formal way that one this, two that. No meat eating. What? No meat eating? What else to eat? That's all that we have been eating, and you say no meat eating, we should starve? So any one is ready? How many of you are ready to follow four regulative principles Prabhupada asked and how many do you think were ready? All those who were present they are ready. Here, anyone is ready? Hari Bol!! So with those

handfuls of his followers Prabhupada founded this International Society for Krishna Consciousness.

And then Prabhupada travelled 14 times around the world. Prabhupada had not taken any flight while he was in India, America he went by Cargo Ship. First flight Prabhupada took was from New York to San Francisco. First time he flew in the airplane was in 1966. And there he had commented the sky scraper buildings look like match box. One match box on top of another one, another matchbox is on top of another one. This is Prabhupada's thought. He is looking outside through the window and it looks like a matchbox topped on another one.

So you could see the first festival was attended by 50-60 devotees. I have written a book for your information, Festivals, Mayapur festivals, Mayapur Vrindavan festivals, in association of Srila Prabhupada. You have seen the book? Please, get a copy read it, distribute it then you will understand those beginning days, pioneering days of Prabhupada in Mayapur and those festivals. So there were 50-60 devotees in 1972 and how many are there now right here they are more than 100 devotees. So there were entire festival was attended by 50-60 devotees and they were saying so many devotees. How many? How many? So many 50-60. Wow! They were surprised, 50-60 devotees? Wow! Wow!

So from 50-60 devotees in 1972, so by 2022, we should have 50,000. We should make a target of 50,000 devotees.

Haribol stadium would be built which will have capacity of 100,000 part of the master plan. So, this is something good that has happened to this planet, over this planet that this International Society for Krishna Consciousness has been founded, established by Srila Prabhupada on behalf of Gauranga Mahaprabhu to execute the will of Shri Krishna Chaitanya Mahaprabhu. So what happens is the prediction comes true. People chant Hare Krsna everywhere. And then what does Hare Krsna chanting do? cheto darpanam marjanam. All that is bad, whatever that may be bad, all bad is removed, dropped.

And what is left is pure soul with the pure thoughts and high thinking and the quality, in other words the quality of human beings. Hare Krsna Movement works on making quality human beings. Quality people, godly qualities. We don't work on making people God. And let's not forget it, you want to become God? God's post is not vacant so, you would not try to aspire, for it.

You want to be god? Yes, one person was interested. I am sure not many but one said that Prabhupada this person is interested in becoming God. And Prabhupada asked him you want to be God? Yes yes yes, make me God. This person thought finally I met, I wanted to be God and if he is asking me you want to be a God? That means he must be competent to make me God. He must be capable of making me God. So yes, please make me God. Then Prabhupada said you want to be God, yes? What does that mean? That meant you are not God now. You want to be God. Then Prabhupada said one who is not God cannot be God. God is always God. God never becomes God. One day Krishna became God or Ram became God. He wasn't God and overnight he became. So this way that person's all aspiration and dream of becoming God was smashed. He had no hope of becoming God. And he did end up becoming good devotee of God and that was Giriraj Swami. When I joined in Bombay, Giriraj Maharaj used to share his early encounters which Srila Prabhupada I used to translate his talks. So, there is no question of becoming God. So, but we could become Godly. Not become God, but become godly, God's qualities.

So this Hare Krishna Movement is giving rise to birth to Godly people, Krishna conscious people, and Godly people are good people. They are best people on the planet. They are the well-wishers of everybody and they are friends of everybody. So Hare Krishna Movement's work is a topmost welfare work. And we wish everyone,

**om sarve bhavantu sukhinah
sarve santu niramayah**

**sarve bhadrani pashyantu
maa kashcid dukha bhag-bhavet**

May all be contented. May all be free from disabilities. Let everyone experience auspiciousness. Everyone includes everyone. Let everyone be free from all diseases, no disease including no mental disease. Let everyone be free from all diseases. I had gone to hospital opening program. I was kind of guest, chief guest. So that time I offered this prayer, let everyone be free from disease (laughter). And the owner of that hospital oh! Maharaj!! What would happen to my hospital? I have opened 50 bed hospital and we would like all the beds to be occupied and you are praying let everyone be free from disease, no sickness (laughter). So, this Hare Krishna Movement Prabhupada again and again is talking to the audience please understand this movement. Understand this institution Hare Krishna movement, join this movement.

So we are joining and jointly we are making efforts to solve the problems of everybody on the planet. All the big big brains, presidents and prime ministers and this and that; they have no clue, they have no idea. They are themselves blind and they are leading other blind, blind following blind. Well, there is a ray of hope here, on the planet for the entire humanity? This Krishna consciousness is only hope, no other way, no other way,
no other way.

harer nama eva kevalam

Chant Hare Krishna and be happy. Is this making you happy? Are you happy? Hari bol! So thank God, that God is Gauranga. Thank Gauranga that you have come in contact with this Hare Krishna Movement. I thank him for making this prediction. I thank Gauranga to empower Srila Prabhupada to make His prediction come true. And as a result we have come in contact with Hare Krishna Movement. It is the best that has happened to us since long long long time. We had been going round and round and

round and up and down. Going round and round up and down, but now we could get out of here. Not get out of Mayapur, get out of this cycle. In fact we had broken all the bonds, we are free from illusion and we are in Mayapur. It is not a small accomplishment. We are in Mayapur. Mayapur dham ki jai. Shri Krishna Chaitanya Mahaprabhu ki jai.

Now you all skip, it is your victory, param vijayate shri krishna sankirtanam. All victory to this sankirtan movement. So get further inspired, get further attached to Gauranga and the holy name and to devotees. That's very important also. We do not only love God, we also love devotees of God. That is more important. We don't love and serve devotees of God then Lord say no no, you are not my devotee. I want to see you loving and serving my devotees. If you say I am a devotee of your devotee then Lord says 'you are my devotee.' But if you go straight to Him and say I am your devotee, get lost. You are my devotee. No no no, I am sorry. Correcting your statement, no no I am devotee of your devotee my Lord then you are my devotee. And you could see in Jagannath His hands are, you see His hands? What is He trying to do? Pick you of and then embrace you, those who become devotees of His devotees. Becoming devotee of God is easier; becoming devotee of devotee is tougher. Those who love only devotee are kanishtha adhikaris, Srila Prabhupada wanted at least we come to the madhyam adhikari levels, second class. And that meant we serve the Lord, we are friendly with the devotees of the Lord. And we are kind to the new comers, faithful and we maintain some safer distance from those who are enemies of God and God's devotees. Those who are animical. To serve the devotees of devotees, you have to be more humble. I have no anuraga, no attachment, liking for your holy name. Chaitanya Mahaprabhu said that at the end of verse of the 2nd Siksastakam.

**Then He says,
trinad api sunichena
taror api sahishnuna**

**amanina manadena
kirtaniyah sada harih**

Immediately, I had no attachment, no attraction for your chanting. And in 3rd verse Chaitanya Mahaprabhu is providing a reply or a method or a solution, how to develop attachment. So that he could do kirtaniya sada hari, he could chant all the time. So what happen suddenly, now we are chanting all the time. What happened or what is expected to happen is the trinad api sunichena, is humble, trinad api sunichena, humble than straw in a street. Taror api sahishnuna, tolerant than those trees, amanina mana dena, respecting others and not expecting respect for oneself or ourselves. And this happens and we always see in such a state of mind, this always comes to my mind, the end part of the translation. In such a state of mind one could chant the holy name of the Lord constantly. In such a state of mind, so what is that state of mind? Is trinad api sunichena, being humble, tolerant, respectful, respecting others, not expecting respect for oneself. Such a state of mind, this is a state mind we have to cultivate, we have to develop this mind set. And when that happens, then it could chant, **Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Ram Hare Ram Ram Ram Hare Hare**

.

So, you are welcome again and again. Enjoy your stay by participating in temple programs, kirtan melas, parikrama, Gaur purnima festival. All this in association of devotees and by doing so we will get charged. Our batteries will be charged.

Spiritual Education Changes One's Consciousness

Date: 06 March 2016

Venue: Mayapur

“om namo bhagavate vasudevaya”

All glories to the assembled Russian devotees.

So we welcome you all. Haribol!!

We are happy that you are here with us this morning. Are you happy that you are here?

Haribol!!

Has anyone force you to come here? So I think you have willingly and happily come here. So this morning we have a verse from Srimad

Bhagavatam 7.2.41 So please repeat after us.

” bhutani tais tair nija-yoni-karmabhir bhavanti kale na bhavanti sarvasah

na tatra hatma prakrtav api sthitas tasya gunair anyatamo hi badhyate”

(S.B 7.2.41)

Okay, some of you can repeat the verse. Translation: Every conditioned soul receives a different type of body according to his work, and when the engagement is finished the body is finished. Although the spirit soul is situated in subtle and gross material bodies in different forms of life, he is not bound by them, for he is always understood to be completely from the manifested body.

Purport: Here it is very plainly explained that God is not responsible for the living entity's accepting different types of bodies. One has to accept a body according to the laws of nature and one's own karma. Therefore the Vedic injunction is that a person engaged in material activities should be given directions by which he can intelligently apply his activities to the service of the Lord to become free from the material bondage of repeated birth and death (sva-karmana tam abhyarcya siddhim vindati amnavah). The Lord is always ready to give directions. Indeed, His directions are elaborately given in Bhagavad-Gita. If we take advantage of these directions, then in spite of our being conditioned by the laws of material

nature, we shall become free to attain our original constitution (mam eva ye prapadyante mayam etam taranti te). We should have firm faith that the Lord is supreme and that if we surrender to Him, He will take charge of us and indicate us how we can get out of material life and return home, back to Godhead. Without such surrender, one is obliged to accept a certain type of body according to his karma, sometimes as an animal, sometimes a demigod and so on. although the body is obtained and lost in due course of time, the spirit soul does not actually mix with the body, but is subjugated by the particular modes of nature with which he is sinfully associated. Spiritual education changes one's consciousness so that one simply carries out the orders of the Supreme Lord and becomes free from the influence of the modes of material nature.

" bhutani tais tair nija-yoni-karmabhir bhavanti kale na bhavanti sarvasah

na tatra hatma prakrtav api sthitas tasya gunair anyatamo hi badhyate" This is Yama uvaca. Yamaraj is speaking. He is certainly speaking the truth. Yamaraj is maha bhagavata. Lord of time, we do not remember that. We remember him as just superintendent of death. But that superintendent of death is also maha bhagavata, pure devotee, learned devotee. So he is sharing this truth. That we'll talk in a minute. I think or you already know who is sharing this truth with. So what is saying here, is applicable to all of us. What is being spoken here by Yamaraja is just not for hindus only or India limited people within India. This is for everybody. Infact, 'bhutani' for all the living entities. Not only just for the human kind of entities, but all the living entities. But more specifically of course to the entire human race. So 'bhutani' is in plural. 'bhuta' means living entity and 'bhutani' means all the living entities.

tais tair nija-yoni-karmabhir bhavanti'

So they come into existence or means they become manifest in one particular body in whichever country that maybe. 'nija-yoni' yoni means birth species. There are 8,400,000 of yonis or species. 'yoni' is very popular term. So 'nija-yoni' whichever body or whichever human body they achieve, this is a result or outcome of 'karmanabhih'. By their own karmas, by their own activities they result in getting this body or that body.

'kale na bhavanti sarvasah', so 'bhavanti', they become , 'bha' means to become . And they stay in that body for some time. And many other things happen to that body also. It grows, produces some by-products and deteriorates, and dwindles and dies. So that is also, okay lets stop here.

'bhavanti', 'na bhavanti' they come into existence and then 'kale', in due course of time, 'na bhavanti' they come to an end. 'sarvasah' means all that refers to this 'bhutani', means all living entities. This is applicable to all the living entities. So they come into existence, they get particular body. And just to repeat what has been said here, they get these bodies according to their 'karmabhih', by their own 'tais tais'. And that living entities, whatever activities they perform, good or bad.

'karmanah deve netrena sat asat janma yonisu' , this is another famous statement. 'karmanah deve netrena' karma has netra, eyes and it's taking note of what you are performing, what we are doing.

Then 'sat, asat janma yonisu' again that word 'yonisu' is coming here. They end of getting sat yoni, superior body or asat, inferior body. Or they can even get heavenly body in heaven or low class creature in the hell. The point being that they get this body according to their 'karmanah deve netrena' or it is mentioned here, 'karmabhih' in this verse. Is this clear?,

I am just trying to clarify of what has been stated. 'na tatra hatma prakrtav api athitas tasya gunair anyatamo hi badhyate', so that's the second part.

The first part talks about the body. The next part talks about 'ha atma', you see the word?

'ha' +'atma'= hatma, the two words together. 'ha' is one lettered word and 'atma' is another word. So next part talks of atma. 'na tatra', tatra means in that body. Atma is always in the body. Atma never just floats in the air or in the water or just in the clouds. Atma always takes shelter of one body or the other. So 'na tatra' meaning in that body, that atma in that body. 'prakrtav api sthitas', although situated in prakriti in the form of the body, 'tasya gunair anyatamo hi badhyate', although it is right in the midst of prakriti or the nature, the body but it kinds of remain aloof of the body. The soul doesn't become homogenous material. Are you okay with

that? Homogenous means mixed and no difference.

It never happens like that. Body remains body and in the body there is a soul. The soul is kind of aloof. Although in the body, still aloof from the body. It doesn't become khichri or just one. Or when the fruit juice, different fruit juice and there is a mixed juice. Then the original mango, pomegranate, guava or whatever they don't maintain their identities. They just become one mixed juice. So the soul and body, they really never mix. Soul is there and the body is the cover. The body is also talked as the dress of the soul. The dress is always separate from the body, right? When you put on your cloths, they don't merge with the body and become the body and then you can't take them off. So that's the second point.

About the second point we could refer to what Krsna says in 5th chapter of Bhagavad-Gita.' naiva kincit karomiti yukto manyeta ttatva-vit

pasyan srnvan sprsan jighrann asnan gacchan svapan svasan' (B.G 5.8)

That the soul doesn't do any of these physical activities, movements of the body. Soul is aloof. Soul doesn't do that. 'pasyan', while seeing, the activity of seeing the soul is not involved. Smelling, soul is not involved. Opening closing different gates in our body, soul is not involved. These activities are carried out by,

'prakrteh kriyamanani gunaih karmani sarvasah' (B.G 3.27)

The three modes of nature and then their predominating deities. As I am moving my hand, the point is, the soul doesn't. There is someone else. Prakriti is making all these arrangements and movements. Of course the consciousness of the soul is polluted coming in this material existence. And that is where the three modes of material nature act. At the mind level, mind, intelligence, false ego is the subtle part of the body. The mind, intelligence, false ego are matter, material and they remain active. And the mind, intelligence, false ego, they kind of constitute the consciousness of the soul of the living entity. And all the activities, good or bad performed by that person, they further influenced the consciousness or the subtle body is influenced. Be the good or bad, better or worst, depending upon the kind of activities the person is performing. Again these good and bad is material. 'dvandva' we are caught in the dual nature, duality of this existence. And

there is a big list, among that list, good and bad is among the dual. Or mode of goodness is good and mode of ignorance is bad.

So if you perform activities in mode of goodness, 'urdhvam gacchanti sattva-stha' (B.G 14.18) and that person's soul goes to higher planetary system. 'urdhvam gacchanti sattva-stha'. Those situated in the mode of goodness, they go upwards. 'adho gacchanti...' adhah means down, 'urdva' means up. 'gacchanti' means to go. That gacchanti means go. 'adho gacchanti tamasah' those who are tamasic, in the mode of ignorance, they go down. Like that they keep making these rounds up and down, round and round. Sounds nice? Up and down, round and round. That's not so nice, up and down and round and round. But this is what is going on. And this has to be stopped. And that is why Yamaraj is speaking, giving good advice here. In fact, it is Hiranyakashipu, he is the speaker.

While giving his speech, he has referred to 'samvadam tam nibhodhata yamasya preta-bandhunam' (S.B 7.2.27), he refers to a dialogue between Yamaraj and the relatives of one king mostly wives. This king had many many wives. Hiranyakashipu, he is addressing his own family members including wife of Hiranyaksh. Hiranyaksh has just now been killed by Lord Varaha. And as you know, when death takes place, relatives, friends they gather together. Or sometimes they called memorial service, remembering that person. or sometimes, in India they called 'shok sabha' the assembly for 'shok', lamentation, like a mourning, condolences take place. Or sometimes some priests come, purohit comes and he addresses them, to pacify them, to console them. Or to speak the truth, 'Oh, this could happen to you also. Don't forget. Be prepared. You are not the body. You are spirit soul.' They make different approaches, different ways to address. So Hiranyakashipu, he is doing that. He is doing as a priest. He has a family. He is a learned tapasvi. Lot of austerities he had performed. Only thing or trouble is, 'yat tapasyasi si kaunteya tat kurusva mad-arpanam' (B.G 9.27).

They are supposed to be offering the result of their tapasya unto the Lord or for the pleasure of the Lord. That is what they don't do. So Ravan also was very learned. And Hiranyakashipu was very austere and Jarasanda was very charitable. But then Lord says, ' na danena na tapasa na

cejyaya' (B.G 11.53). I cannot be achieved by, 'na jnanena', by acquiring knowledge. 'na tapasa', by performance of austerities. 'bhakya tu ananyaya saktya' (B.G 11.54), only by devotion, surrendering to Me and devotion unto Me, dedication unto Me, I could be achieved. Not just becoming knowledgeable, not just becoming austere, not just becoming charitable and on and on like that. Give up. Daan, charity is dharma, tapasya, that is austerity, dharma. Acquiring knowledge, gyan, that is dharma but Lord says, 'Give up varieties of these kind of dharmas, religions, religiosity and surrender unto Me'. So this part the demon don't like to do, the surrender part. They like to be some kind religious, pious. So this Hiranyakashipu, atleast he is a good talker. Whether he walks the talk, that is another thing. In English there is 'walk the talk' means 'say as you do as you say'. Saying one thing and doing something else, there is a hypocrisy. So atleast he is talking good. And must be, that his talk has been recorded in the Bhagavatam. 'hiranyakashipu uvaca'. So long long speech is part of Bhagavatam. They are amazing the way he has given quotations, references as he is addressing those family members, relatives, friends. As his brother is no more, there is a gathering like that and he is addressing. And part of that address is this statement. Eventually this is Yamaraj statement.

While Hiranyakashipu is talking, he is citing the old history.

History of, once upon a time there lived a king, king of Ushinara. And then there is a battle and his wives also had been accompanied. They were not fighting themselves but they were residing at the battlefield or some place. And when this king was killed in the battle, then all the queens have come on the scene. And they are lamenting like anything, "Oh! you are gone". They are pounding their chests, "Oh! how could we live without you. You are like this. You are like that. The world is vacant without you."

Everyone thinks like that. These queens are no exception. From beginning of creation this has gone on. But then Krsna's advise of course, in Bhagavad-Gita, 'na socati na kanksati' (B.G 18.54) You don't lament for living or death. Krsna made a statement, 'nanusocanti panditah' (B.G 2.11) , who is pandit,

who is learned? 'na socanti', one who doesn't lament is a pandit. "Look at you!" Arjuna was also talking like a learned person in the beginning of Bagavad-gita. "But your talk is full of lamentation. So what kind of pandit, what kind of learned person you are. You are not learned just because you are lamenting." So these queens are. This is material existence. You must lament. If you are materialistic person, then lamentation is integral part of material life. Among many other things, lamentation is one. So while those ladies, wives of king Ushinara were crying and expressing their lamentation in so many different words, Yamaraj appeared on the scene. He has become little boy like so that they wouldn't recognize who he is. Then he takes the microphone and addressing those queens. Hiranyakashipu was addressing already one assembly because Hiranyaksh had died. While Hiranyakashipu was addressing, he is making reference to the old history that when king Ushinara was killed and his wives were lamenting, then Yamaraj was the speaker there. All these philosophical statements we have been reading through, this is Yama Uvaca. So after philosophizing for a while, talking of philosophy; body is one thing and also spirit soul like that. Like this in this verse there is two parts.

One part talks about the body but there is a soul within that body. Soul is the real self. And after this philosophical presentation, then he also cites one illustration or example. As you go through this, you'll be through I think everyday, per day. And there is another tragedy that has taken place in this example which Yamaraj is going to quote.

There is a kulinga bird, a pair of birds. And of course they are in the forest and there comes the hunter and he has spread his net. Unluckily, unfortunately the she bird, female bird, mother bird get caught in the net. Husband not caught yet and he is now full of lamentation. "Oh! what will happen?! We have little children at home in the nest. How would they be looked after. My wife, their mother ah s been caught in the net by the hunter. This merciless hunter is going to take her away. I am going to be separated from her. My children are going to be almost orphans without her. I am also orphan without mother." As the male bird was thinking like this, the hunter had his eyes fixed on that male bird. "Why are you not coming in my net?" He was waiting but the bird was just on the branch of a

tree and not getting into the net. But he was fully absorbed in thought of this lamentation. And he had no clue that the hunter was around. The hunter was fully focused on that bird. So he takes his bow and arrow and the male bird is no more. Haribol!!

Hiranyakashipu is talking of all these. So there are three scenes; Hiranyaksh is already dead. So they are holding this memorial service or the shok sabha or the consolation, mourning. So then Hiranyakashipu is talking, he talks of the Ushinara, the king who is killed and his wives are lamenting. That is second scene. And then comes Yamaraj and he talks of the third scene where the female bird is caught in the net and the other bird shot at by the hunter and killed. So quite a presentation, very powerful and appropriate.

When my father died, some 30 years ago, and around that time I had just gone through this section of Bhagavatam, this part. So I did go to my village, family and I also gathered all my family members. And then I spoke all that was spoken by Hiranyakashipu. Later on what was spoken by Yamaraj also. I was just reminded this morning when I ..., 'oh, this one I am familiar with it.' So I read all this to my family members. We could go on and on but we also have to stop somewhere, sometime.

Someone is raising hand for some reason.

Question: So Bhagavatam is all about Krsna. So now we are reading about Yamaraj. Does Yamaraj give kind of liberation?

Answer: Yes, that's all about Krsna. We are reading here what Yamaraj has spoken. This is meant to bring us back to Krsna. That's the Krsna connection. This doesn't sound like a direct Krsna katha, 'srnvanti gayanti grnanti sadhavah' (S.B 1.5.11) but this is Krsna conscious, Krsna connected. Or we are disconnected from Krsna. So this is meant to make us think and turn us towards Krsna. This is like Bhagavad-Gita also. Some topics are sounding like Bhagavad-Gita. 'maya mugdha jivera nahi svatah krsna-jnana jivere krpaya kaila krsna veda-purana' (C.C Madya-lila 20.122), the living entity is completely in maya, in illusion living entities are. 'jivere krpaya kaila' but in order to bestow His kindness, mercy 'krsna kaila veda-puran', Krsna compiled Vedas, Puranas including finally this Maha Bhagavad Puran. I think this is enough. Ten topics of Bhagavatam are also there which includes creation. So that may

not sound Krsna katha. But it is also said, that is also lila of Krsna. How the Lord creates this material existence. Not just rasa dance is His lila and creation, maintenance and destruction, these are also His activities. These are also His lilas.

Question: Why is it so easy to understand theoretically we are soul in Srimad Bhagavatam classes, then we go outside, it becomes difficult?

Answer: Flesh is not ready. Soul is willing but flesh is not ready. 'tesam pramatto nidhanam passyan api na pasyati' (S.B 2.1.4). There is another reason given in the Bhagavatam, 'tesam pramatto nidhanm'. Because of the attachment, deep strong attachment to the matter since long long time. 'passyan api na pasyati' Although we are shown, still we do not see. Or theoretically yes we see but we don't end of practicing. So work on the attachment parts. What is binding me? What is binding me? What is binding me?

There is the jnana and vairagya. They go hand in hand, knowledge and renunciation. You are quite knowledgeable and you are expected to become renounced. You hear you are not this body, not this body. This knowledge is meant to understand your attachment to the body. 'I am this , I am that, body is all in all, strong grip on this thought; I am the body.

So every time we hear, 'You are not this body prabhu, not this body. not this body.' And each time that tight grip becomes slackened. At the same time you'll renounced something when you get something higher or superior. 'param drstva nivartate' So higher taste for Krsna, Krsna's name, Krsna's Prasad, that is easier and Krsna's dham, Krsna's devotees, you'll develop attachment, attraction. More you are attracted, attached, like love Krsna's naam, rupa, guna, lila, dham, bhaktas then to that degree we'll detached ourselves. We'll throw, kick out, throw this and that. So we have to practice everyday. We are sadhukas, sadhna, following regulative principles. We try to rectify our mistake and change the consciousness according to this verse. And then keep doing the right things. Make sense, right?

You have come all the way here. You are not in Moscow or Russia. You are in Mayapur all of you. I hope what you hear in

the Bhagavatam and Caitanya Caritamṛta, something is thinking. There are some realizations. There is some attachment, attraction to different aspects of Kṛṣṇa. If you compare or realize our life before coming to Kṛṣṇa consciousness, there is vast difference, isn't it? So much we have change. So that should give us more confidence of more change also. So 'adau sraddha sadhu sanga, bhajan-kriya anartha-nivṛttih nistha rucis asakti, bhava prema' All these ladders are there. Make sure we are on the right path. Make sure we stay on the path. Especially the association of devotees makes a big difference. This festival, Mayapur, Prabhupada also designed this festival with the purpose so that we get association.

We get further boost to go forward, upward. We may be stuck in this or that, so we could disclose our minds to our spiritual superiors. As you are doing little bit, just now like you are raising this question. Like that if this dialogue continues, the truth would be spoken, will prevail. And we'll find the way out, finally how to get out of this world, go back straight. No more up and down and round and round. Enough is enough. We could develop that kind of determination in association of devotees. That will be perfection of our coming to this festival.

Thank you.

Most intelligent persons would go for Gauranga

Speaker: HH Lokanath Swami

Venue: Mayapur Candrodaya Mandir

Date: 7 March 2016

So that's the verse, Eleventh Canto, Chapter 5, Text 32. Are you familiar, if you have looked at the board? Yeah! Sounds familiar? Not new! But ever ever new also at the same time! Never be-comes old!

So here we are in land of Gauranga, Gauranga! (Devotees respond: Gauranga!) Sri Krishna Cai-tanya Mahaprabhu ki (Devotees respond: Jaya!) And also we have gathered here amongst other reasons, gathered here for Kirtan Mela ki (Devotees respond: Jaya!) Yes, you have come here for Kirtan Mela! Some of you have just come for the Kirtan Mela.. So I thought of selecting a verse that talks of Caitanya Mahaprabhu as well as of course talks about the kirtana, sankirtana-yajna, that we are engaged in here. So quickly as time is running.

**krsna-varnam tvisakrsnam sangopangastra-parsadam
yajnaih sankirtana-prayair yajanti hi su-medhasah (SB
11.5.32)**

Translation and Purport by disciples of His Divine Grace A C Bhaktivedanta Swami Srila Prab-hupada ki (Devotees respond: Jaya!)

“In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

“This same verse is quoted by Krsnadasa Kaviraja in the Caitanya-caritamrita, Adi-lila, Chapter Three, verse 52”. And I was reminded that Laghu Bhagavatamrta of Rupa Goswami, he also quotes this verse in the very beginning of Laghu Bhagavatamrta, Rupa Goswami does, its part of his mangalacarana, same verse.

“His Divine Grace A.C. Bhaktivedanta Swami Prabhupada has given the following commentary on this verse. “This text is from Srimad-Bhagavatam (11.5.32). Srila Jiva Goswami has explained this verse in his commentary on the Bhagavatam known as the Krama-sandarbha, wherein he says that Lord Krsna also appears with a golden complexion. That golden Lord Krsna is

Lord Caitanya". Did you hear that, "That golden Lord K???a is Lord Caitanya." Very nice the way Prabhupada is commenting based on Krama-sandarbha. "who is worshiped by intelligent men in this age. That is confirmed in Srimad-Bhagavatam by Garga Muni, who said that although the child Krsna was blackish, He also appears in three other colours – red, white and yellow"

" idanim krsnatam gatah" (SB 10.8.13), Garga Muni, idanim krsnataam gatah, now He has be-come Krishna. But previously He was, suklo raktas tatha pita (SB 10.8.13). He has three other colours, sukla-white in Satya Yuga, rakta-red in Treta Yuga and now He has appeared in Dvapara Yuga as Krishna, so what is the remaining age, Kali Yuga, pita. So four colours mentioned and then he had already mentioned three ages. So fourth age is Kali and pita is remaining colour, so that is Sri Krishna Caitanya Mahaprabhu's colour.

"Who said that although the child Krsna was blackish, He also appears in three other colors – red, white and yellow. He exhibited His white and red complexions in the Satya and Treta ages respectively. He did not exhibit the remaining color, yellow-gold, until He appeared as Lord Cai-tanya, who is known as Gaurahari"

Hari who is Gaura. Either Gauranga whose complexion is Gaura anga, golden complexion or Hari Hari. So Gaurahari! He is Hari, but what kind of Hari He is? (Devotees respond: Gaurahari) Gaurahari! Don't just say Hari! Hari! Say Gaurahari! "Srila Jiva Gosvami explains that k???a-var?am means Sri Krsna Caitanya". That is he is getting back to the verse, there is krsna-varnam and that refers to Caitanya. "Krsna-varnam and Krsna Caitanya are equivalent. The name Krsna appears with both Lord Krsna and Lord Caitanya Krsna."

"namo maha-vadanyaya krsna-prema-pradaya te krsnaya krsna-caitanya-namne" -I offer my obeisance's unto krsnaya, krsnaya because namah is there, I offer my obeisances unto Krishna, you say that in Sanskrit as krsnaya, which kind of Krishna,

krsnaya krsna-caitanya-namne, Krishna whose name is Krsna Caitanya, unto that Krishna I offer my obeisances. krsnaya krsna-caitanya-namne, Krishna whose name is Krsna Caitanya, I offer my obeisances unto Him.

“Lord Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, but He always engages in describing Krsna and thus enjoying transcendental bliss by chanting and remembering His name and form. Lord Krsna Himself”. So that is krsna-varnam, anyway I will go ahead, keep going and then get back.

“Lord Krsna Himself appears as Lord Caitanya to preach the highest gospel. Varnayati means ‘utters’ or ‘describes.’ Lord Caitanya always chants the holy name of K???a and describes it also”. He chants and He describes. And that is why He is called here as krsna-varnam, the very first word of this verse is what, krsna-varnam, krsna-varnam, varna. So Krishna, these are varna’s. Also varnan, from that comes, varhah, description. So krsna-varnam, who always chants and describes, so thats krsna-varnam. And because He is K???a Himself, whoever meets Him will automatically chant the holy name of Krsna and later describe it to others”. That’s preaching.

“He injects one with transcendental Krsna consciousness, which merges the chanter in transcendental bliss”. In all respects, therefore, He appears before everyone as Krsna, either by personality or by sound. He appears as personality or sound. Personality is there in the form of vigraha and sound is,

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

He appeared you could say. And there is no difference. The form and the description, not different. Or form and the sound no difference, form and the sound. Simply by seeing Lord Caitanya one at once remembers Lord Krsna. One may therefore accept Him as visnu-tattva. In other words, Lord Caitanya is Lord Krsna Himself.”Haribol! (Devotees: Haribol!)

So its a long purport but we don't have long time for the class here. So I will kind of stop there and well go to the verse and make few comments. Some comments have been made and we've already read, we heard. But we could make few more connections.

Earlier in this same chapter question was raised by Nimi, King Nimi and Karabhajana Muni, he is talking to Karabhajana Muni. It is a dialogue between King Nimi and Karabhajana Muni. And the question raised was,

sri-rajovaca

**“kasmin kale sa bhagavan kim varnah kidrso nrbhih
namna va kena vidhina pujiyate tad ihocyatam” (SB 11.5.19)**

Please tell me, kasmin kale, or kasmin yuge, in which age, bhagavan kim varnah, Lord appears in which kind of varnah, or complexion, colour. namna, or what name does He become known as in different ages, kena vidhina pujiyate and by which process, paddhati, mode of worship He is worshipped in or worshiped by.

So he was interested to know in which age, which Lord, which incarnation, colour, please tell me colour, please tell me the name, please tell me the process He is worshipped. So after Satya, Tre-ta, and Dvapara, he has already given reply to those questions or those ages have been described. Which Lord appears and what colour does He appear and how is He worshipped and what are the names. And now is the turn of the age of Kali and then he talks of this verse.

In the age of Kali, the Lord appears, krsna-varnam tvisakrsnam sangopangastra-parsadam, so this kind of Krishna, Lord appears in the age of Kali, krsna-varnam, krsna varna, He always chants,

Krsna Krsna Krsna Krsna Krsna Krsna Krsna he!

Like that. krsna-varnam, He always chants and always describes Krishna, that's krsna-varnam, krsna varna tvisa akrsna, tvisa refers to the luster, complexion, ok what kind of complexion,

a-krsnam, a means no, krsna means black. He does not appear as a blackish complexion. Opposite of black is what? White, more than white! He appears as golden, which is very close, white plus much more! krsna-varnam tvisakrsnam and that one also, krsnaya krsna-caitanya-namne gaura-tvise namah, same tvisa is, you find tvisa here and that pranama mantra of Sri Krishna Caitanya Mahaprabhu there is also tvisa, tvisa, grammar has done something to that tvisa. So gaura-tvise, I offer my obeisances unto the Lord who is of golden complexion, like that mantra we offer obeis-ances with.

**“namo maha-vadanyaya krsna-prema-pradaya te
krsnaya krsna-caitanya- namne gaura-tvise namah”**

Four things quickly, four things are mentioned, Krishna's, Lord's name is mentioned, what is His name, krsnaya krsna-caitanya, then His form is mentioned, what kind of form, gaura-tvise, form of the Lord, gaura-tvise is a form. So name, form, and quality, what is the quality of, namo maha-vadanyaya, this is the quality of Sri Krishna Caitanya Mahaprabhu, amongst all or many, so many qualities, this is predominating quality of Sri Krishna Caitanya. He is namo maha-vadanyaya, maha, most magnanimous, matchless Lord, no one comes close to Him when we talk of the magnanimity of the Lord. So namo maha-vadanyaya, this is, this is the quality, guna of the Lord and what is remaining, nama, rupa, guna and lila, the pastimes, so what is the pastime of this Lord Gauranga, namo maha-vadanyaya krsna-prema-pradaya te, krsna-prema-prada, krsna-prema-prada, da the giver of Krishna prema, prada, He gives so much, prakrsta rupena, gives so much. So its not only, like narada, just da there but prada, He gives so much, ocean of prema. So that pranama mantra itself has nama, rupa, guna, lila of Gauranga.

So tvisakrsna, tvisa, refers to complexion of the Lord which is a-krsna, not black. sangopanga-stra-parsadam, so there are four items here. The letter sa there, sa means with, equipped with, with that, sa anga, anga, upanga, sangopangastra, astra,

sangopangastra-parsada, fourth is parsa-da.

sa anga, sa upanga, sa astra, sa parsada, He appears along with all these items here. So He appears with anga, limbs, they are like a part of Him. So Nityananda, Advaita is anga of the Lord. In the commentaries by acharyas, Jiva Goswami they explain this. Bhaktisiddhanta Sarasvati Thakura also quoting other commentators. Srila Prabhupada briefly does mention, we did not reach that part in the purport.

upanga, Srivasa and many many devotees are upanga's. So anga, upanga, astra,

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

is a astra, is a weapon, to do what, **"paritranaya sadhunam vinasaya ca duskrtam"** (Bg 4.8), there are so many duskritina's, dusta's the demons. So astra the holy name, so the astra's are used for killing the demons. But the Lord has appeared as the most magnanimous. So this time His weapons are not the usual bow and arrow, the axe like a Parasurama is using, Krishna is Sudarshana. In fact when Nityananda Prabhu was attacked, Caitanya Mahaprabhu had appeared on the scene with Sudarshana! But then He was reminded, No, No, No, Nityananda Prabhu, not in this age, not this weapon.

The weapon is,

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

It is also described that Lord's beauty is also weapon. The demoniac mentality or demoniac consciousness is killed or defeated just by the beauty of Gauranga. He was so beautiful, just by looking at Him, the arrows are shot at, at the person who is looking at Mahaprabhu and he is killed in no time. His beauty is the weapon, captivating, capturing and then that person surrenders unto Gauranga.

So there are the astra's mentioned, there are several astra's.

Prasadam is also astra. And hence comes the ISKCON bullet, ISKCON bullets are gulab jamuns. And you are finished! So Prabhu-pada just fed prasada and so many demons, American demons, demoniac nature was killed. There were hippies, there were demons, they chanted Hare Krishna, ate gulab jamuns and they were happy. The hippies became happies.

So Prabhupada was senapati bhakta, talking of senapati, sena means army, he is chief in com-mander and then he made New York his destination. Go to New York, New York the capital of the age of Kali. And upon arrival there he started showering bombs of the holy name and the time bomb his books were also weapons. They would explode but not destroy but construct beautiful heart or consciousness.

So Bhagavatam is a weapon, Bhagavatam is complete, in there is Krishna's beauty, Krishna's form, Krishna, Krishna. So sangopangastra-parsadam, His parsada's are Gadhadhara is His par-sada, Govinda was His parsada, Ramananda Raya was His parsada, Rupa Sanatana were His par-sada and many others. So all those who were with Him at that time, those who appeared along with Him, they are anga's limbs or upanga's secondary limbs, or astra's the weapons or parsada's His companions, they are always around.

“yajnaih sankirtana-prayair yajanti hi su-medhasah”

So first two lines is one part in this verse. Lord is described. It is just Lord's description. What kind of Lord is described? Like this, krsna-varnam tvisakrsnam sangopangastra-parsadam, am, am, you see, for some reason it is 'am', 'am'. So they are one family, they are together. They all describe Lord. And here is already established now. He is Sri Krishna Caitanya, because gaura-tvise a-krsna, He is not black, He is golden.

So then the two more parts are there, yajanti hi su-medhasah, su-medhasah yajanti, su-medhasah is su means nice wonderful,

medhasah intelligent. The most intelligent persons yajanti, they wor-ship, most intelligent persons, what do they do, they worship. Who do they worship? In this verse, they worship krsna-varnam tvisakrsnam sangopangastra-parsadam, su-medhasah yajanti, intelligent persons worship this Lord, Gauranga.

‘alpa medhasam’, Krishna says in Bhagavad Gita, alpa medhasam, those who are less intelligent devan deva-yajo yanti, they worship demigods, less intelligent Lord said. Less intelligent alpa medhasam, here is su-medhasah. Alpa means no or little, and su-medhasah, so much intelligent, highly intelligent persons, most intelligent persons would go for Gauranga! go for Gauranga! go for Gauranga! go for Gauranga!

So yajanti his su-medasah, now they worship this Lord, but how do they worship, what is the mode of worship? what is the process do they adopt? That is the third part. yajnaih sankirtana-prayair su-medhasah yajanti, they worship, how do they worship yajnaih, yajnaih means by per-formance of yajna and doesn’t stop there, not giving any room for speculation, immediately that yajna’s name is mentioned. Which yajna? sankirtana yajna. There is no yajnaih and then full stop. Period! No! **yajnaih sankirtana-prayair yajnaih su-medhasah yajanti, the intelligent persons wor-ship this Lord in the age of Kali by chanting**

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

So you must be intelligent that you have assembled here to worship the Lord who appears in the age of Kali. Worship how, by chanting krsna-varnam, as Lord did personally in fact, krsna-varnam, Lord personally did this “apani acari jagate sikhaya” by His own example He taught others, He taught the whole world. So He chanted 500 years ago personally. All that chanting started in Mayapur, Navadvipa and He takes sannyasa, He travels all over India chanting and dancing and the way He

has shaken up, shaken, shaken up the whole world, or universe and left the vibrations – Hare Krishna! Hare Krishna! So that is what is shaking us up, waking us up, those vibrations are still in the air! Of course He has not stopped chanting, still He is here, Gau-ranga is here! “kona kona bhagyavan dekhi bare pare”, those who are fortunate they could even see today, Gauranga Mahaprabhu performing His pastimes and His pastimes here are kirtana lila.

And same lila Prabhupada expanded that. Mahaprabhu chanted just within the boundaries of In-dia and Prabhupada said, **‘Mahaprabhu left this job of spreading, chanting beyond the boundaries of India up to the International Society for Krishna Consciousness.’** (Devotees: Haribol!) So he became the founder acharya 50 years ago, ISKCON was founded, and then same “sankirtanaih kapitarau” as sankirtana was started by Mahaprabhu here was then inauguration took place and now it has reached far and wide. And what is the indication, how do we know it has reached far and wide? Right here, we see the faces from around the world, we heard day before yesterday devotees from 70 countries are here. (Devotees: Haribol!)

And then I say, I have been saying this, from nama to dhama. Devotees receive nama wherever they are, in their country they receive nama, and that nama the holy name brings them to dhama. (Devotees: Haribol!) So nama to dhama.

So one day will come as predicted by Caitanya Mahaprabhu, this yajnah, sankirtana-yajnah will be performed in every town, every village of this planet. And from every village, from every town devotees will be making plans to come to Mayapur for Kirtan Mela, amongst other festival aspects. And they will be coming from every little town, Timbaktu, there is a Timbaktu, from there also they will come. So this is just the beginning, this is just the beginning, 50 years passed and now another 9000 years to go. You could imagine. This temple which is going to hold 10,000 devotees, the TOVP temple in the front is built to accommodate how many devo-tees, 10,000 but for sure

as soon as temple is opened it will be filled, it will be packed. (Devotees: Haribol!) Then we have to make plans for bigger temple, or stadium.

Ok Thank you very much!

Lord is going to appear at Mira road by Prabhupada's desire and arrangement

Date: 24th Sept 2015

Occasion: Temple opening Mira Road Mumbai

Guar Nitai has there form; Caitanya Mahaprabhu is Guarsundar not Shyamsundar. Nityananda Prabhu is there with him. Lord appears in this world in His deity form to take us back so that we can stay with Him in His abode.

Lord is going to appear at Mira road by Prabhupad's desire and arrangement. **"Sambhavami yuge yuge"** happen but that's not enough in Kali yuga so Lord appears in His deity form. Tukaram maharaja said "papachi vasana nako dau doda" Lord don't show me papa of this world its better then I be blind I just want to take your darshan.

There is no difference between Lord and His deity. Lord has come to give His darshan but Lord has to give then only we can take. Like example of devotee leaving class and going to darshan from class of Bhaktisiddhanta saraswati Thakur. And Bhaktisiddhanta saraswati Thakur asked him, so then how was your eye exercise.

Lords darshan is possible by Vedanta darshan presented by

Srila Vyasadev, Srimad Bhagvatam, Bhagvat Gita **“vedo narayano sakshat” ..Veda pranahito dharma...**

By following dharma and doing sravan kirtan we can have darshan of Lord. Lord's Srinagar then mandir marjana, bhagvat vidhi and pancharatrika vidhi. 'kirtan nrutya geeta' our gurujana teach us all this. With vigra aradhana, we need to hear glories of Lord at every step **“nityam bhagvat sevaya”**.

“Caturvidha Sri bhagvat prasado” here also we have prasad and in golok also we have prasad. We have mangal Arti early why so that Lord can start with His cow herding pastime. Yasoda maiya wakes Him up **“utthi utthi gopala”**.

Our sadhana should be done 24 hours keeping Lord on center. Krishna consciousness has put life in us. Serving Lord is our preparation to go back home, in His vigra form Lord gives us opportunity to serve Him. Lord has promised us as you are dear to me you will come me, **Lord loves you “apa Krsna ko Priya ho”**.

We put all are love in dog in car and we don't have love for Lord. We should reserve our Love for Lord and His devotees. Prove Lord that you love us? So Lord appears in His deity form that's His love. Let us all welcome Lord today.

Radha Giridhari ki ..jai

Lord Krishna said worship cows, brahmanas and Giriraj

Govardhan

Venue: Vraj Mandal Parikrama

Dated: 2008

(Maharaj says) – So when devotee was walking with Umbrella and he was trying to hold it over me, immediately I was reminded of one past time. When first time Krishna has to leave for cow-herding then mother Yashoda approached, **“Krishna! Please take this umbrella and also take a pair of shoes”**. Krishna refused, “No ! No no ! I can’t wear the shoes, cows don’t have shoes. But if you insist that I wear the shoes then bring the shoes for all the cows first”. So Nanda Maharaj had 900 thousand cows and each cow has four feet, so how many shoes are required? 36 Lakh! So which Bata-Tata company would provide those many shoes? (Laughter). So mother Yashoda gave up the idea of insisting, you wear the shoes idea.

She said, **“O! At least take the umbrella, it’s very hot out there”**. Again Krishna’s condition was first get the umbrella for cows. So how many umbrellas required? 9 Lakh. Then Krishna says, “The cows have feet but they don’t have hand. So we would require someone to carry the umbrella. So we need 900 thousand (9 lakh) people also working next to the cows holding umbrella”. Mother Yashoda also gave up that idea (Laughter). Who could manage 9 lakh? So during all the cowherd pastimes of Shri Krishna in Vrindavan, He always walks bare-feet behind the cows.

Do not think you are the only ones going on Braj-mandal parikrama without shoes, Krishna also has gone around without shoes around Vrindavan. So He has gone around without shoes without umbrella. And He little preaching to mother Yashoda. He said, “Mother! ‘Dharmo rakshati rakshitah’. If we protect Dharma then that Dharma will in-turn protect to us”. So Krishna says **“serving cows taking care of cow this is our Dharma”**. Then our own protection is guaranteed if we take care

of the cow, protect the cow, serve the cow. So Lord Krishna not only has delivered talk, discourse on this topic but He has practically demonstrated throughout His Lilas the importance of the cows and importance of serving the cow. So cow is the center of our culture and religion. Krishna's one of the principle pastimes is Gocharan-lila cow-herding, calf-herding pastime. What does our God do? This morning question also came up? What does God do every day? That minister or that priest, he was not able to even settle that question. But we know the answer is very simple. I know you also know the answer now; we already have given you some clue. So what does Krishna do every day? He is cow-herd boy, He is herding the cows. The Supreme Personality of Godhead, the Master or Controller of all the universes all that He does in Vrindavan during the day is He is herding the cows, taking care of the COWS.

**'namo brahmanya-devaya go-brahmana-hitaya ca
jagad-dhitaya krishnaya govindaya namo namah'**

So this way Krishna has established the importance of the cows and the brahmanas in Krishna consciousness. So we are doing puja of cows today as it was instructed by Krishna to Nanda Maharaj on this occasion. So Krishna said worship cows, brahmanas and Giriraj. So we have done some Puja of the cow 'Go-mata ki Jay!' And we should worship serve the vaishnavas, brahmanas.

**'vancha-kalpatarubhyas ca kripa-sindhubhya eva ca
patitanam pavanebhyo vaishnavebhyo namo namah'**

And then soon we will be worshiping Giriraj and this way we will to this day Krishna's instruction get followed. Giriraj Govardhan ki Jay ! So the cows and the Govardhan they are very closely connected closely related. You could hear if you hear the name 'Govardhan' there is cow connection right there in the name of Govardhan. So cows become healthy or they become hale and hearty because of the grass that is available at

Govardhan, the water, the shades of the trees as all are available at Govardhan.

So cows enjoy being around Govardhan. The cow-herd boys also are very very happy being around cows and Govardhan. So let us contemplate meditate upon Govardhan and Krishna, cow-herd boys and the cows around Govardhan. So that one day we also would be promoted, we will also get assignment as the cow-herd boys. You may say, "No! I am an engineer, come on I am a doctor! I cannot be a cow-herd boy". But Krishna is a cow-herd boy. If you want to just be a doctor or engineer, just continue in this world. But if you want to come back home then be prepared to be the cow-herd boy, herding cows, taking care of cows. Anyone interested coming back, going back home, back to Krishna going to Vrindavan ? Haribol. Then pray to this Dham, pray to these cows, Giriraj so that you will have, you will become eligible; you will have that adhikar of entering Krishna's pastimes and being a cowherd boy.

Go Mata ki jay! So before you leave it was offer your obeisance to the cow deep within your heart and pray to the cow, touch the feet of cows.

All that you have to do is Sankirtan

Venue: Sri Mayapur Chandrodaya Mandir

Date: March 1st, 2014

Subject: S.B. 11.5.36

In the glorification of sankirtana, Kirtan Mela, we are asked to, speakers these days, Bhagavatam speakers are asked to select a verse that glorifies the Holy name. So here is one such verse Eleventh Canto, Chapter Fifth, Text number 36.

**“kalim sabhajayanty arya guna jnah sara-bhaginah
yatra sankirtanenaiva sarva-svartho 'bhilabhyate”**

Translation:

Those who are actually advanced in knowledge are able to appreciate the essential value of this Age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of sankirtana.

Purport:

It is stated here that among the four ages – Satya, Treta, Dvapara and Kali – Kali-yuga is actually the best because in this age the Lord mercifully distributes the highest perfection of consciousness, namely Krsna consciousness, very freely. The word arya has been defined by Srila Prabhupada as “one who is advancing spiritually.” The nature of an advanced person is to search for the essence of life. For example, the essence of the material body is not the body itself but the spirit soul that is within the body; therefore an intelligent person gives more attention to the eternal spirit soul than to the temporary body. Similarly, although Kali-yuga is considered to be an ocean of contamination, there is also an ocean of good fortune in Kali-yuga, namely the sankirtana movement. Haribol..... Good Morning news! Otherwise everything is bad, but this is good news. In other words, all of the degraded qualities of this age are completely counteracted by the process of chanting the Holy names of the Lord. Thus it is stated in the Vedic language,

(Maharaj reads just the beginning of the purport as the purport is very long)

So in this section of Bhagavatam there is a chapter entitled, ‘Narada’s teachings to Vasudeva’. And within that there is a dialogue between King Nimi and all the nine Yogendras are there, muni’s are there and King is asking nine different set of questions to each one of those muni’s present there. And when he turned to Karbhajana Muni, he had a set of questions.

**“kasmin kale sa bhagavan kim varnah kidrso nrbhih
namna va kena vidhina pujiyate tad ihocyatam” (SB 11.5.19)**

Please tell me, ucyatam -please tell me, and please tell me here, ‘iha’ – right now and here, that in which age -kasmin kale, kena vidhina -by what process, nrbhih pujiyate – people worship the Lord and namna -by which name He becomes known in each age, like that.

And in response to this inquiry Karbhajana Muni has, gone through, ok there comes Satya Yuga and this incarnation and then next one and next one and then Kali yuga. This is text 36 of this chapter but just few verses earlier the very famous statement by Karbhajana Muni

**“krsna-varnam tvisakrsnam sangopangastra-parsadam
yajnaih sankirtana-prayair yajanti hi su-medhasah” (SB 11.5.32)**

All the members, followers of this sankirtana movement should know this verse, statement, learn this by heart. He is talking, Lord appears in the age of Kali, what does He do, krsna-varnam, and He is glorifying Krishna, Krishna appears and what would He do, krsna-varnam, krsna varnayati, varna means description. That Krishna will describe Krishna, that God will describe Krishna.

But He will not be Krishna in color, He will not be, but which color they would be known by in each age, these incarnations? Then Karbhajana Muni says, Krishna will appear to glorify Krishna but He will be akrsna, not blackish, so what? He will be golden, whitish, golden complexion. Sangopangastra-parsadam, He appears, not just by Himself, but sa, utsanga, upanga, parasada, this whole set, and these are his astras and sastras – these are His weapons. Otherwise He will be not carrying Sudarsana chakra or bow and arrow or an axe or at the end of Kali a sword. But this

“sangopangastra-parsadam yajnaih sankirtana-prayair yajanti hi su-medhasah”

And su-medhasah people with brain stuff in there, not only

head looking like a head but some substance inside, brain tissues to understand the intricacies, they will worship, yajñaih sankirtana-prayair yajanti, yajanti, how will they worship Lord in each of those four ages, so yajanti they will worship, su-medhasah yajanti, the intelligent people who worship, how? yajñaih, performance of yajna. Well, what kind of yajna? Sankirtana yajñaih, not just yajna, immediately. Then you don't have to worry which yajna is He talking about, immediately, so there is no speculation and further interpretation and something else, It stops.

sankirtana yajna, yajñaih sankirtana-prayair yajanti hi su-medhasah

So here they talked about the Lord who performed sankirtana, "Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare"

Lord is to be worshipped. How He is to be worshipped? By performance of sankirtana yajna Lord is to be worshipped. When you have chanted, yajñanam japa-yajño 'smi (BG 10.25), is also there – of all the yajnas, Krishna said that in Tenth Chapter of Bhagavad Gita, sankirtana yajna is – that's Myself, that yajna is Me, non different from Me, yajñanam japa-yajño 'smi.

And then in this verse Karbhajana Muni says that not only that the Lord becomes worshipable by performance of sankirtan, but that age of Kali becomes worshipable. kalim sabhajayanty, Kali, the age of Kali will be worshipped, very special time, good times are here. Worship these times, take advantage of this good times, very favorable times. The businessmen know, good times, bad times, they begin their trade when there's a favorable time for their business. So this is for worshipping good times, favorable times.

'guna jñah arya' first of all – those who are civilized, Srila Prabhupada is "one who is advancing spiritually" is called arya. Not just some rubber stamping arya, in India there are, there is Arya Samaj, a society called Arya Samaj and in fact what they do all day or everyday is svaha svaha svaha, finished, karma-kanda jñana-kanda, kevala visera bhanda (Prema-bhakti-candrika). They are drinking poison although

they are thinking themselves to be – we are Aryans and they don't go beyond Vedas, veda bhagavan, they don't even go to Gita or Bhagavatam. Oh! Vedas are apauruseya and these are, these scriptures are given by, Vedas are given by Supreme Lord, others are by other devotees or sages.

So not that kind of arya. So you don't have to be born in India to be arya. This is the definition, one who is spiritually advanced, he is arya. We are all arya's assembled here. (Haribol) Brahman not by birth, guna karma vibhagasah, not, janma karma vibhagasah. Guna karma vibhagasah, by qualities.

So 'sara-bhaginah' and those who know the essence, sara-bhaginah they will worship this age of Kali. And how will they worship or what is special about this Kali-yuga? Yatra means in that age of Kali. Why worship Kali? yatra sankirtanena eva and that is being translated as 'merely', eva means not 'only' but mere means not much, all that you have to do is sankirtan. And what is the outcome, what is the benefit? sarva-svartho 'bhilabhyate, not only some part of sva artha, sva that is us and artha something that is meaningful, useful, or desired goals. Spiritually refined persons are being talked about. Certainly their desires are also pure desires, purified desires.

**"akamah sarva-kamo va moksa-kama udara-dhih
tivrena bhakti-yogena yajeta purusam param" (SB 2.3.10)**

Ok, ok if you have all desires, or if you have desire for liberation, fine, or you have no desires, worship, tivrena bhakti-yogena yajeta purusam param worship that Supreme Personality of Godhead.

So how is Lord worshipped in this age of Kali? Kirtanena eva, only or merely and by doing so sarva-svartho 'bhilabhyate and everything is achieved. (Haribol!)

This Kali-yuga becomes otherwise you know, we all know, we have very good or first hand experience of this age of Kali as we are getting slapped and kicked so much. That is why when we get up the first thing that comes out of the mouth of the Hare

Krishna's is samsara dava, it describes it all, samsara-davanala-lidha-loka, (Gurv-astaka) the present day situation is described in just one line, samsara-davanala, this world is davanala, is on fire, getting burnt. What is the news? And that happens more in this age of Kali.

Yudhisthira Maharaj was asked by yaksa, in Mahabharata, some many many questions. kim ascaryam – what is the most wonderful thing, one of the questions that many of you probably know. But he also asked, what is the news, ka vartah. What is the news and he said, the news in this age of Kali or all the ages in fact, this whole universe is like a big pot and these tapa traya, tapa means also heat, tapa traya, the heat caused by adhidaivika, adhy?tmika and adhibhautika miseries. And all the living entities are in this pot, are being cooked, or deep fried (laughter) and three, tapa traya is also there and from the top the sun rays are there, and they are all being boiled and deep fried. If you are asking for what is the news, this is the news. (Laughter) This is the news. Yudhisthira Maharaj says this in Mahabharata. This is the news.

“kaler dosa-nidhe rajann asti hy eko mahan gunah

kirtanad eva krsnasya mukta-sangah param vrajet” (SB 12.3.51)
So Sukadeva Goswami in this part of Bhagavatam here does describe the symptoms of this age of Kali and he has few chapters, he is talking this defect, flaw after flaw after flaw. And then he said ok I better, just to cut the long story short, then he says kaler dosa-nidhe rajan, this age of Kali is dosa-nidhi, full of faults but, but yes what is that but, he is going to change the topic or something different, kintu prabhor yah, but. So what is that, what is that, kirtanad eva krsnasya mukta-bandhah param vrajet (haribol) kirtanand eva, again eva is there, as eva is used here in this verse kirtanena eva, so there also says.

As harer namaiva, hareh nama eva, harer namaiva, only, merely, only, kaler dosa nidhe rajann asti hy eko mahan gunah kirtanad eva krsnasya, then again not just any kirtan, any name, krsnasya kirtana, not Kali kirtana, Durga kirtana, this

kirtana, that kirtana, then committing offenses against the Holy name one of the, second offense. No. krsnasya mukta-sangah param vrajet that person will be freed from, he will be mukta from mukta-sangah, sanga means attachment to this world.<**dhyayato visayan pumsah sangas tesupajayate**" (BG 2.62) And this world as we wander, as we contemplate on this and that, immediately first product, first outcome is sanga, sangas tesupajayate, you develop attachment and many more things to follow. So here says,

"sangas tesupajayate sangat sanjayate kamah"(BG 2.62)

No I am not going back there. kirtanad eva krsnasya mukta-sangah param vrajet

One becomes mukta, free from the sanga of this world, and he get into sadhu sanga, Krishna sanga, Mayapur sanga, ISKCON leadership sanga, these are all the right positive constitutional eternal sanga's. You cannot be free from sanga, only difference is whether this one or that one, take a pick. So sanga, attachment must be there.

So being attached to this material world, I am the body, not knowing the essence of the body, as it says sara-bhaginah, those who know the essence they worship this age of Kali. The essence of this body, the purport says there is the soul and then there is the Supreme Soul and we have to be attached to that Supreme Soul, getting attached to the Supreme Soul. And that is called yoga, bhakti-yoga and that is the perfection. (Gauranga)

So the Lord appeared. Time and tide waits for none, its moving, its already there. I wish I had so many mouths to speak in a short time. I have but one, Brahma should be cursed. Just see he has only given one mouth. During prasadam also we feel, (laughter) we wish we had so many mouths. But at least I have bigger eyes than my stomach, that's a good thing, bigger eyes than stomach.

So Sri Krishna Caitanya Mahaprabhu, His appearance, His presence in this age of Kali makes all the difference. Reason this age of Kali becomes worshipable, well there is one more

thought, in fact I should be adding, which is not my thought, but Karbhajana muni has said that even the, krtadisu praja rajan (SB 11.5.38), even the residents of the previous ages, Satya yuga and Dvapara, they pray oh please oh please could we, kalau khalu bhavisyanti (SB 11.5.38) could we appear in the age of Kali? They stand in a queue, they offer this prayer, this is their hearts desire. We want to be born in the age of Kali, especially after Sri Krishna Caitanya Mahaprabhu appears, and then Srila Prabhupada appears (haribol) and then there is the sankirtana movement, things are moving then. Then we want to appear. So the citizens of previous ages also have special prayer for their advent, their appearance, their birth, in the age of Kali.

“Narayana-parayanah bhavisyanti” (SB 11.5.38) I mean this is the good news part, that there is every hope and arrangement that in this age of Kali devotees who dedicate their lives to the service of Lord Narayana will be plenty of them here in this age of Kali.

Our Srila Prabhupada I was just reading one letter, and he was writing to his disciple, he said, “actually you are all born”, he addressed letter to one devotee but then he was addressing all those who were devotees during Prabhupada days and this could be applicable to all those who are assembled here or wherever they are right now.

“You are all born to spread Krishna consciousness all over the world..” (Haribol). Prabhupada took that way ‘You are born to spread this Krishna consciousness all over the world.’ And then I was talking of letters, not letter, this is a purport, in another purport Fifth Canto Prabhupada writes, “therefore this (meaning this Mayapur) is the best among all the places in the universe (Haribol). The Krishna consciousness movement has established its center in Mayapur, birth site of Caitanya Mahaprabhu to give men the opportunity to go there and perform a constant spiritual festival of sankirtana yajna.” (Haribol)

Now we have center, we have center in Mayapur now. Oh you all come, you all come, sraddhavan jana he, sraddhavan jana, same mood, same mood, sraddha, oh faithful people. This

announcement, Bhaktivinoda Thakur is making this announcement, patiyache nam-hatta jivera karana. Nityananda Mahajana has opened the market place of the Holy name. Please come, please come and get the product, buy the, do the shopping. What price? What are the prices? sraddhavan jana he, that's all it takes, sraddhavan jana he, sraddhavan jana. (Nadiya Godrume, Gitavali)

Sri Krishna Caitanya Mahaprabhu appeared in this age of Kali not far from here, how far away from here, next door, few hundred meters away, not even half kilometer away, Lord appeared five hundred and twenty eight years ago, on Gaura Purnima day He appeared and with His advent the age of Kali became worship able as Mahaprabhu performed sankirtana all over, everywhere.

“udilo aruna puraba-bhage dwija-mani gora amani jage, bhakata-samuha loiya sathe, gela nagara-braje” (Arunodaya Kirtan 1, Gitavali)

He would gather His devotees and that dwija-mani the top most Brahmin Vaisnava, Sri Krishna Caitanya Mahaprabhu is playing that role, and He would gather and perform sankirtana.

‘tathai tathai bajalo khol, ghana ghana tahe jhajera rol, (Arunodaya Kirtan 1, Gitavali)

Mridangas, hand cymbals,

“preme dhala dhala sonara anga, carane nupura baje” (Arunodaya Kirtan 1, Gitavali)

And His golden form ajanu-lambita-bhujau samkirtanaika-pitarau karuna-avatarau, that Lord, vande jagat priyakarau karuna-avatarau (Invocation prayers of Sri Caitanya Caritamrita)

He is dancing with tinkling jingling bells around His ankles, nupura baje and He danced and danced and chanted and danced.

He performed that sankirtana, come on, come on join, come on.

He did that in Jharkhand forest also where He would perform there was, because His mercy is causeless mercy. sthanasthana nahi vicara patrapatra nahi vicara, where to perform, where not to perform, no consideration, anywhere, everywhere, even in the forest He performed sankirtana and the animals joined. The birds were joining, some tigers were still sleeping.

(laughter) The Lord said, get up! And tiger opened eyes, oh! Get up! And immediately jumped and begins singing and there is also deer next to tiger rubbing shoulders (laughter) and walking with a great pride and singing and dancing.

And Mahaprabhu noticed after some time during that sankirtana procession that tiger and deer they were embracing (Hari Haribol). That was the first scene. Next scene was tiger and deer they were kissing each other (laughter). And Mahaprabhu He was on the way to Vrindavan, half way through, Jharkhand forest. Mahaprabhus stops there – oh! Vrindavan dhama ki jaya! This is Vrindavan. I have reached Vrindavan.”

Vrindavan is the place where krsnavarnam krsna, Krishna, Krishna, Krishna, Krishna is talked about, Krishna is described, His glories are sung, without no envy, no hatred. Even animals forgot, the born enemies of each other, no enmity, no, just chanting and dancing and appreciating, embracing, that's the mood, that's the mood of the sankirtana movement and we could say oh Mahaprabhu also, we would like Mahaprabhu to say well, that was Jharkhand forest and here is already Mayapur but as we perform sankirtan and Lord is so much pleased with our spirits, no envy. Of course He has said

trnad api su-nicena taror iva sahisnuna

amanina mana-dena kirtaniyah sada harih (Siksastakam 3)

Kirtana, constant kirtana is possible, constant kirtana means you have become eligible to return to Krishna's abode because what goes on there is nothing different kirtanayah sada harih is all that they do in the spiritual sky, in the spiritual world. So here we practice, practice, practice, sadhana and then some bhava, prema. We are liking to chant and dance and so we become eligible.

And this is worshipping the Holy name and this kirtaniyah sada harih, amanina mana-dena part is there. So not only, Lord likes His devotees to be loved and served and worshipped by us. I only love the Lord? The Lord says you are third class. No, no my Lord I will love and serve the devotee of Your devotee! Oh! Then you are My devotee. This is Lords.

bhaja gauranga kaha gauranga laha gaurangera nama re
jei jan gauranga bhaje, sei hoy amara prana re

This is also the mood of the sankirtana movement. Bhaja gauranga, worship gauranga, kaha gaurangera nama, and all that, chant the names of Gauranga Gauranga, which is not different from

Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama
Hare Rama Rama Rama Hare Hare

Jei jan gauranga bhaje, jei jan, those devotees, people, Jei jan bhaja gauranga bhaje, sei hoy amara prana, they are my life and soul, they are my goal, they are my masters, I serve them also, I worship them. So both the Lord and the Lord's devotees are to be worshipped, to be served, this way. No offenses committed, this is positive of saying no offense, committing offenses against, offending Vaisnavas is an offense so, number one, we get lots of opportunity to commit offenses but serve and love.

Srila Prabhupada gave us this Mayapur festival and he gave us every, he gave us Gauranga, he gave us dhama, revealed this dhama unto us, and invited the whole world starting from 1972 and year after year after year. Only bhajana kutir in 1972, and then 1973 Lotus building, then 1975-76 Long building called chakra right, longest building in Bengal at one time. Then some more buildings and this temple and then more buildings and now TOVP ki jaya!

Temples are getting packed. The thought was this is not a crowd, this is assembly of devotees, too much crowd. This should not be the mood, crowd, it is not a crowd. This is, devotees have congregated, assembled for further festival. Crowd is, you will find in Bengali market or Chandni Chowk has a crowd, means undesirable people, crowd, too much crowded here. But this is assembly of, association of devotees, more the merrier, more devotees happy devotees. There's this one of the slogans of GBC's, more devotees happy devotees.

So TOVP is also here, so this is not big enough. You are seeing ocean of devotees here but not big enough temple. So every temple was not big enough, that kutir was not big

enough, and then Lotus building was not big enough. I think where Srila Prabhupada is this is where Radha Madhava facing that way, that was part of the temple small, where this exhibit that was the temple hall, the Caitanya exhibit inside and expanded four times bigger then it became full. And when we hear that temple is going to it accommodate 10,000 devotees, (haribol) but for how long? (Laughter)

Bhakti Purushottama Maharaj was saying this year we have 10,000 devotees already and he was saying Maharaj from now every year there will be 10,000 devotees (haribol) and more. Temple is getting bigger, movement is spreading, more and more devotees are coming, this is our Mecca right Mayapur. All Muslims they must go to Mayapur, no Mecca! They will come one day. So all followers of Sri Krishna Caitanya Mahaprabhu must come to Mayapur.

So they are coming, Russians are coming, everyone is coming. And so you are all welcomed and I also like to greet each one of you present here, otherwise no opportunity, I have microphones so I can greet. Welcome all of you and well, have a good time. Are you having a good time with the Kirtan Mela? (Haribol)

How many of you have come for the Kirtan Mela? (Haribol) that's everybody. How many of you have come for the 10th anniversary of the Panca Tattva installation? (Haribol) same party How many of you have come for the silver jubilee, 25th anniversary of the Parikrama? (Haribol) few less.

So you are welcome and enjoy this festival.

Srila Prabhupada ki jaya!

Sri Pancatattva ki jaya!

Radha Madhava ki jaya!

Nrsimhadeva Bhagavan ki jaya!

Gaur premanande!

Pastimes of Krishna and Balaram

Dated: 16-8-13

Venue: Class at gurukul Honey pot Festival, Vrindavan

Hari hari hari.... Hari Hari...Hari bol...you don't say hari bol?? Hari Om nahi (Maharaj laughs) hari bol...

"Krishna jinka naam hai Gokul jinka dham hai" you know this song? (Maharaj asking the gurukul boys) yes....(boys replied) you know ok, all of you can sing after me also if you are hearing it for the first time.

"krsna jinaka nama hai, gokula jinaka dhama hai

aise sri bhagavana ko (mere) barambara pranama ha

yasoda jinaki maiya hai, nanda ji bapaiya hai

aise sri gopala ko (mere) barambara pranama ha"

bapaiya- baap, father, who is Krishna's mother? What is name of krishna's mother? Yasoda and father? Nanda Maharaj, Nanda maharaj –Yasoda maiya ki.....jai.

"radha jinaki chaya hai, adbhuta jinaki mayahai

aise sri ghana shyam ko (mere) barambara pranama ha

luta luta dadhi makhana khayo, gvala-bala sanga

"luta luta dadhi makhana khayo" what does Krishna do? He is stealing butter going door to door for doing what? To steal butter, one of krishna's name because he steals butter what is he known? Makhanchor.....Makhanchor ki.....Jai.

"gvala-bala sanga" – all day He is herding cow, how many cows?

9 lakhs, He is herding all day, is He getting any salary? You understand salary. So if Krishna stole little butter and ate but He is herding cows all day and in return He is eating little butter, is that ok? I think He deserves more than a little butter but He is just happy with little butter.

luta luta dadhi makhana khayō, gvala-bala sanga

aise sri lila- dhama ko (mere) barambara pranama ha”

krsna – balaram jai krsna balarama.....jai, they are both Bhagavan, Krishna is Bhagavan and Balaram is He also Bhagavan? Yes and Krishna likes butter yes, what about Balaram what does He like? Honey

drupada sutaki laja bacayo, graha se gaja ko

aise sri krpa dhama ko (mere) barambara pranama ha

kuru pandava me yuddha macayo, arjuna ko upadesa sunayo

aise sri bhagavana ko (mere) barambara pranama ha

Dau ji ka Bhaiya....Who is Dauji ? Balarama...and who is Dau's Bhaiya? Krishna Kanhaiya.

Dau ji ka Bhaiya..... Krishna Kanhaiya.

Dau ji ka Bhaiya..... Krishna Kanhaiya.

Krishna Kanhaiya..... Dau ji ka Bhaiya

Krishna Kanhaiya..... Dau ji ka Bhaiya (kirtan)

Where did Krishna take His birth? Birth place of Krishna? you know? Where did Krishna take birth? In Delhi? In Agra?? In Mathura, Mathura Dham ki.....Jai and what about Balarama? Birth place of Balarama ? Gokul.....Sure? Where was Balarama born? Gokul, Gokul Dham ki.....Jai.

Krishna Balarama Jai Krishna Balarama (Kirtan)

Who is elder brother? Krishna or Balarama? Who is elder-older? Balarama. So he was born first, He took birth first before Krishna. On what day? Which was the day? Monday? What is the name of that day? Purnima, that purnima is known as Balarama Purnima and then Krishna's birth is on ashtami and known as Krishna Janamashtami, Very good. So purnima is not very far few days, few days to go. When is ekadashi? Tomorrow is Ekadashi, Ekadashi then Dwadashi then Trayodashi, Chaturdashi and Purnima. So five days to go and then from that day purnima eight more days and then Sri Krishna Janamashtami Mahotsava kijai.

So today you are celebrating Balaram's, I mean at least you are remembering Him. You are remembering that He loves honey. So you'll have another day butter, today you've honey pot then you'll have butter pot, yes, 20 butter pots. Today many pots Oh! Cow dung pot! Cow Urine? Also yes Hare Krishna (kirtan)

Release your hands, very good, sit properly like yogis, how does yogis sit? Krishna has given us kartaal taal taali swar and taal Singing and then this is taal you don't have to bring your own kartal that's nice if you have but there is no problem if you don't have because Krishna has given us our own taali. Hare Krishna (kirtan continues)

"Om Namo Bhagvate Vasudevaya" meaning we offer our obeisance's onto Vaasudev.

Why is Lord called Vaasudev? You know? Why is He called Vaasudev? Anyone of you know? Boys? I think you are boys also or teacher's big boys, 11th 12th like that ok little boy (Someone answers) He is son of Vasudev, good very good. You heard? These Lords, two Lords, how many? Two Lords are sons of Vasudev hence called Vaasudev. Father's name is Vasudev and children's name is Vaasudev The difference is there you have to take a note of this we do not say Om Namo Bhagvate Vasudevaya, Om Namo Bhagvate Bhagvaan, Vasudev is not Bhagvan. Who is Bhagvan? Vaasudev Vaasudev is bhagvan, Vasudev is

father of Bhagvan. He must be a very important person a big personality he's the father of Bhagvaan and not one Bhagvan two bhagvans. So those two Vaasudevs, so not only Krishna is Vaasudev. What about Balarama? Is He also Vaasudev? Yes? No? Yes because they are both sons of Vasudev so they're both Vaasudevs.

So Krishna appeared in Mathura, Balarama first appeared in Gokul and Krishna appeared in Mathura. Balarama first appeared in Gokul and Krishna appeared in Mathura and they were in Gokul for long time three years and four months Krishna and Balarama were together in Gokul

"Krishna jinka nama hai gokul jinka dhama hai" we could also say Balarama jinka nama hai gokul jinka dhama hai". So finally they are residing in Gokul both of them and then they left Gokul, not only Krishna but all the residents of Gokul they left Gokul and then they came to Vrindavan and they were in Vrindavan for another three years and four months not far from here. Anyways let's not get into it.

Krishna Balarama kiJai.

So when they were small children, Krishna and Balarama, they both wanted to be the cowherd boys. But the cows are big Krishna and Balarama were small boys and the cows were big cows. So Nandababa proposed...no..no..no.. you should take care of the small cows. Small cows are called calves, so Krishna and Balarama, they became Vastapal you know Gopal right Gopal "go" is cow, protector of the cow, caretaker of the cow. Who is Gopal? But before they became Gopal they were known as Vastapal, what is vasta? Calf you know vastasur? One demon called Vastasur because one demon he took the form of a calf, the demon took a form of a calf and he mixed himself with the cows and Krishna and Balarama "Dau look that one" is he here he is not a regular calf he is a demon. They're all looking behind then Krishna what did He do, He gently walked upto that vastasur and caught hold of his hind leg and whirled him and

he landed on the top of the tree there. The demigods arrived
Jai ho...Jai ho...Krishna Balarama ki...jai, Shri Krishna Balarama
ki ...Jai.

So Krishna and Balarama were vastapal and then when they grew
up in age and size then they were promoted the promotion you
understand the promotion then they were promoted and then they
became Gopal. So Krishna and Balarama they use to come to this
region where we are sitting which is known as Raman Reti,
Krishna and Balarama use to come herding their cows first
herding calves, first calves and then cows. So that is why
when Srila Prabhupada thought of building temples and
installing deities he installs in the middle, in the middle
who did he installs? Krishna and Balarama because those are
the pastimes of Krishna Balarama all around here. Where you
are sitting sometimes Krishna used to sit, where you are
sitting right now Krishna and Balarama has sat there this dust
here is touched by Krishna's lotus feet take some dust that
dust there, no dust only grass there touch the dust which is
touched by Krishna Balaram's lotus feet just little bit.

So when we touch this dust, who are we touching? We're
touching Krishna; we're touching Krishna's feet that has
touched this dust. You are sitting on the nice straw mat that
is why you are not able to touch the dust, devotees roll in
the dust of Vrindavan they roll in the dust of Vrindavan
because that dust is very sacred dust called Raman Reti. What
is Reti? Sand ya so this Reti, this sand particles are Raman
where RadhaRaman or Balarama has done the raman they have
wandered they have played different pastimes over here, so it
is known as Raman Reti.

Shri Krishna Balarama ki.....jai.

So after spending many years many more years in Vrindavan
where did Krishna go? From Vrindavan where did He go? He went
to Mathura, what did He do in Mathura? He killed Kamsa, who
killed Kamsa? (Someone answers-Krishna) Krishna. And what did

Balarama do? Did He killed someone else also? Other demons especially the brothers of Kamsa, kamsa had some 7 or 8 brothers, Pralambasura was already killed before they went to Mathura.

Then after killing Kamsa what did they do next? What did they do next? Who did they meet? Mother and father, names of mother and father? Vasudev and Devki not Vaasudev, Vasudev and Devki, then what happened?

Where did they go next? Dwarka well before Dwarka where did they go? They went to Ujjain to visit ISKCON temple. What was Ujjain known as that time? Avantipur yes, Avantipur you know where Ujjain is? Yes in Tamil Nadu? Madhya Pradesh, Where is Madhya Pradesh? (Maharaj laughs) geography they study right, so in Madhya Pradesh which is down south. Krishna and Balarama they went to Ujjain, Avantipur why did they go there? For studies Hari Bol. And who was their teacher Sandipani muni, Sandipani Muni Kijai.

And Krishna and Balarama were taking lessons there any other friend also Sudama where was he from? From Sudamapuri, Sudamapur which is in Gujrat, Porbandar Bandar which Bandar, Porbandar. Bandar means port here not monkey and there are many other friends. How many students are there in this school? 200! Baap re baap, it's a big number of student's sounds good, that also was international school Sandipani Muni's International School students had come from far and wide and there Krishna bramhachari and Balarama bramhachari they stayed in the ashram. You have seen their photographs? There is one famous photograph in ISKCON in which Sandipani Muni is teaching Krishna and Balarama, two students. Could we call them Krishnadas bramhachari Balaramdas bramhachari? Is that right to say? They became bramhacharis but they were Krishnadas and Balarama das bramhachari? no.....not possible. We are das but they were the Bhagvan the Lords.

But they were also to set example before the whole world "yad

yad achrati shretas" they also went to school and they are staying in the ashram, your ashram is right here? "bramhachari gurukule Vasandantoh gururhitam" bramhcharis, what do little bramhacharis do? Gurukule they go to gurukul they reside in Gurukul, gururhitam and they serve Guru dasavat servants like a very menial servant, very humble servants. Krishna and Balarama were serving, first of all they were very good students. He (sandipani muni) used to teach him some lessons during the day and by the evening time He use to pass the exam in the subject matter. In the evening He used to get a certificate, next day another faculty another art, science by end of that day pass the exam. You take long time right? You take one year but Krishna was taking just one day that's the difference He's Krishna.

Krishna and Balarama were very good students, so you also have to be very good, good students studying, doing your homework and also well behaved, very gentle. And then all the students' bramhacharis they use to go to bed early, early to bed early to rise and then what happen that person becomes healthy, wealthy and wise. you like to be healthy wealthy wise? Then what you have to do you have go to bed early and get up early. So Krishna and Balarama but off course you know do you know? May be you don't know! Krishna had difficult time in all the students lights turned off and they are in the bed and (Gurumaharaj making snoring sound) sleeping and snoring Balarama also. But one student and that use to be Krishna hard time to sleep and Balarama use to get up sometimes in middle of the sleep and use to find Krishna, Hey! Why you did not sleep go to sleep go to sleep soon time for mangala arati go to sleep. So then Krishna use to say, Oh you know I use to all night long I used to go into the forest "Radha Madhava kunjā bihari gopijana vallabha girivara dhari jamuna teera vanachari". Now every morning not every morning every night I've been going with the gopis and dancing with the gopis, so that was my daily routine, so although I've come here that's why I have hard time sleeping at night.

Krishna Balarama ki.....jai

So anyway Krishna has this difficulty but you don't have you should not have difficulty. Then Krishna and Balarama and all the friends they use to go out "Bhikshamdehi" meaning what? bhikshamdehi meaning what? Dehi meaning, give what do you give, give some bhiksha give some alms, give some alms. So they use to go door to door doing Madhukuri, all hundreds of students going into Avantipur Ujjain knocking at the door bhikshamdehi bhikshamdehi. The bramhacharis are expected to go door to door begging is not the real reason give association to those grihasthas "Jare dakho tare kaho Krishna upadesh" give some upadesh to those house holders preaching is main purpose and then excuses is alms, madhukari.

So who do you think was most successful alms collector? Krishna and Balarama there used to be big loads of alms on their head, on their shoulder, on their hands. Because when they would go to some door onto the householder, the householder would see the beauty of Krishna and Balarama and they use to say Hey bring this bring that head of the family, some nice beautiful bramhacharis are here bring them some potatoes bring this bring that sabji bring and they were interested in having Krishna and Balarama right in front of their doors for long long time. They use to think if we stopped giving alms they would go next door and then we would lose darshan of Krishna and Balarama so how keep them longer in front of their door keep giving..keep giving..keep giving...hey bring this...bring that.

And other friends going other doors other gallies other lanes practically they would come empty pockets empty hands empty bags little something and Krishna Balarama bringing loads of alms. Then all the friends had good idea, they thought why should we go separately let us go with Krishna and Balarama go right behind them and we could assist them carrying extra luggage of all the gifts all the alms given by the householders so that is what they started doing and then all

around Ujjain Avantipur big procession Krishna and Balarama in the front and all others behind.

Krishna Balram ki....Jai So like that you are in gurukul and Krishna and Balarama were also in gurukul remember Krishna Balaram's days in gurukul, pastimes and learn.

Then there was time for dakshina gurudakshina when the students completes their education what do they do? give some dakshina well before that many pastime Krishna was asked to bring some firewood from the forest and who was accompanying Him that day? Sudama, Sudama and Krishna went as they went into the forest and collecting firewood soon there was the thunder and storm and rain and flooded and dark and night and they could not return to the ashram. Because when there was little wind and little rain they could have ran back to the ashram but they didn't do so because they thought we've collected only little firewood we need more. So they were doing their duty collecting more firewood and as a result they were caught in the big lightening and storm and they couldn't return.

And next day Krishna.....Sudama.....who was calling out? Who was looking for Krishna and Sudama? Ya, Sandipani Muni was like a father teacher is like a father, so he had come carrying his lantern he was looking for Krishna and Sudama. He found them still busy collecting firewood, that was he was very very teacher was very pleased with the service attitude of his students Krishna and Sudama and blessed them. Krishna whatever you speak in the future would be just but the truth, the Vedas the knowledge will just come out of your mouth, out of your lotus mouth this is like a blessing of Sandipani Muni. So then towards the end I am ending also. Time for dakshina so all the students were giving some dakshina...Sawa rupiya....some lakshami, some gifts Sandipani Muni's wife thought this Krishna and Balarama are very extraordinary students we should ask for some very special dakshina. And now what they ask for? Sandipani Muni and his wife this couple they had lost their

son lost died so they had requested Krishna and Balarama to please bring our son back return him to us that would be an appropriate dakshina from you. And then Krishna and Balarama went to Prabha's Kshetra near Gujrat and they jumped they jumped into the ocean there and they approached the died skeleton body of Shankhasur and looked into the belly of this demon. They had heard that this demon has eaten up the son of their gurumaharaj. But inside the belly the son wasn't there so they took that body the dead body of that demon, it was in the form of the shankha- conch shell and that became Shankha of Lord known as "Panchajanya" now you know where they found this, when and where you know a little bit and then they went to abode of Yamaraj.

They thought we couldn't find the son here he could be possibly there Yamaraj has brought him to his own abode. So when Krishna and Balarama appeared at the entrance of Yampuri they blew conch shells the blowing of conch shells was heard by all the residents of Yamraj. Who resides there all the sinful, to be punished souls all the characters. So as Krishna and Balarama entered and blew the conch shell which was heard by all those present there immediately all of them present there they had four handed forms and the crown and the earrings also they had the pitambaras clothes.

They all started going back to home back to Godhead everyone was liberated by Krishna's and Balaram's presence in the hell. That abode of Yamraj just by being there then blowing the conch shell everyone all went back to home and then yamaraj understood the mission of why did Krishna and Balarama being there. Here's son, whose son he is son of Sandipani Muni so they took the son of Sandipani Muni with them and went and they returned back to, where did they come back to? ashram but which ashram where was it? Sandipani Muni's ashram on the banks of Shipra river in Avantipur and here is our dakshina please accept and having their son right here being offered by Krishna take him take him.

So this couple gurumaharaj and Kulapati Sandipani Muni and his wife they were highly pleased and they further blessed Krishna and Balarama and then Krishna Krishna Balarama kijai. And then they came back to where did they come back to? Mathura they had gone from Mathura to Ujjain and they came back and then they stayed in Mathura for another 18 years would and then they battle with Jarasanda for 18 times...17 times...18th time they did not show any interest and they were running away to Dwarka ahe.....Ranchod...Ranchod...Ranchod...meaning coward just see running away from the battle who was saying? Jarasanda was saying like that but when He arrived in Gujrat in Dwarka He was they all welcomed Krishna and Balarama, Ranchod rai ki....Jai....Ranchodrai ki....Jai Ranchodrai ki...jai.

So who were Ranchodrai? Krishna....Krishna only? Krishna and Balarama were welcomed by Dwarka.

So we'll stop there, so I think some next item some next item, Balaram's favourite item Balaram's favourite dish, what is Balaram's favourite dish? The honey that honey pot be there and let's see what happens next.

(Kirtan) "Hare krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare"

Lord Balarama's appearance day

Venue: Vrindavan,Dated- 2/8/2012, Om namo bhagvate.....what? (Maharaj says) Vasudevaya. Who is Vasudev here? There is always fighting here some says Krishna, some says Balarama but today He has to be Balarama. We offer our (I don't know how humble) very very humble, not just once but again and again

our obeisance unto lotus feet of Vasudev . He has to be Vasudev and He has to be also Bhagvan "om namo bhagvaate vasudevaya" Bhagvan and Vasudev at the same time, so Bhagvan is Vasudev.

In Vrindavan they don't know this, when He went to Mathura they started "jai jagadisha hare" and He is Vaasudev meaning son of Vasudev, He is not son of Vaasudev, why is He Vaasudev because He is son of Vasudev did you get that. One is Vasudev other one is Vaasudev, Vasudev is father and Vaasudev is son, Balarama so not only Krishna is his son 8th one but prior to him the 7th son of Vasudev and Devaki is Balarama.

Jai Balarama...Jai Balaramajai Balarama.... jai Balarama. Are you happy? Haribol... its happy birthday Balarama He is always happy, He is always happy that is why His name is Ram, He is Ram, Nityananda Ram, He is Balaram "ramati ramaiti ca" that is why he is Balaram He is always happy and He makes others also happy that is why He is called Balarama, He is Ram, Ramati and we are sitting here in Raman reti, where Balarama and Krishna used to do their raman, raman is happily wandering, travelling, walking through dancing that is raman.

So Krishna Balarama they have done their raman here. Ram, Balarama has done His raman. Knowing this Srila Prabhupad gave us Krishna Balarama, what is Krishna Balarama's address? Raman Reti all over the world Krishna Balarama's address is Raman reti (maharaj laughs) we did not know Srila Prabhupad told us, this is His address and Lord Balarama and Sri Krishna they are always together, they are always together off course Balarama came little ahead of Krishna, how many days ahead? 8 days only has to be 1 year and 8 days not the same year. I was going by the calculation each year one son, so 7th son one more year 8th son. Before completion of 1 year it was declared as miscarriage, so Balarama wasn't in the womb for 1 year. Ya for the general public it is good, for you you are more than general public you are from Balarama's home town you should be knowing all this I am just a visitor, I am trying to figure it out. So Srila Prabhupad gave the whole world Krishna Balarama he was always here in his nitya lila or aprakat lila and then

prakat lila for our Krishna Balarama or Srila Prabhupad's Krishna Balarama. Well our Krishna Balarama's birthday is not today He appeared on Ramnavmi and appearance day of Ramcandra. Balarama appeared, Krishna Balarama appeared and there was a big grand festival as Krishna Balarama appeared we had that opportunity to witness, be there as Krishna Balarama appeared anyone else was here? 1975 Ram navmi may be some of you were not even born when Krishna Balarama appeared or took birth here (Maharaj laughs). Srila Prabhupad greeted Krishna Balarama you know that photograph Srila Prabhupad offering aarti to Krishna Balarama and on next day on the morning walk Srila Prabhupad was talking about Krishna Balarama making reference about what Krishna had to say about Balarama.

Krishna Balarama were wandering here right here in Raman reti and Krishna said look look all these trees they were sages before but now they are offering obeisance's unto you Krishna said this. And look at these birds they are all glorifying you as if Srila Prabhupad was seeing and hearing Krishna Balarama wandering and talking then Srila Prabhupad said that same Balarama has appeared now and when ever you feel weak you go in front Balarama pray to him Prabhupad said you say "sir such and such is difficulty please" Prabhupad said they will take care of you. In the morning walk Bhaktivedanta Swami marga Prabhupad was walking next morning he said you could approach Krishna Balarama and "sir such and such is the difficulty please" and He will do the needful, He will do the needful. Krishna Balarama ki jai.

So when ever we say or talk about Krishna Balarama (maharaj says) I always think of Krishna Balarama or Krishna Balarama mandir, Krishna Balarama it becomes easier they are of course non different from Krishna Balarama of Raman reti of Vrindavan. There are calves and cows their and every morning they get ready to go to the forest around 8.30 is their departure time. Sometimes Krishna and Balarama they have ropes in their hands to tie to the cows and the calves. Sometimes they are holding additional rope in the hands and when you see that kind of darshan you are reminded they are getting ready

to go and you wonder whether you could also join them to day. They invoke such thoughts and memories remind us that we are also part of their past times and their abode and here we go, would you like to come? They are inviting us, join us.

In good old days they use to give, Balarama use to hold big club just like Hanuman's (Maharaj laughs) then they realized no.... nono... not this . He does not hold club of this kind. He holds Mussal which does not have a big round. So now they have changed and there are different kind whatever this kind or that kind of club you stand before Krishna Balarama and you feel protected. Here is someone first of all He is Balarama and He has club in his hands. And He is your protector then how do you feel? You feel protected in presence of Krishna Balarama, Balarama sometimes holding his weapon. Then another time Srila Prabhupad asked he said amongst Krishna and Balarama who is stronger? Who is more powerful? Balarama , there is always two opinion that time also devotees Krishna –Balarama , Krishna – Balarama, who is powerful? Krishna-Balarama, Krishna- Balarama. And Prabhupad said look at Krishna and Balarama as they were looking isn't Balarama taking, He is holding on two clutches and He is taking some help of Krishna, even to stand up. So who must be powerful? Jay shree Krishna

“dauji ke bhaiyya krishna kanhaiyya,
dauji ke bhaiyya..... ..krishna kanhaiyya,
Krishna kanhaiyya..... dauji ke bhaiyya,
krishna kanhaiyya..... dauji ke bhaiyya,

So this Krishna and Balarama the team is, the team of two Lords two topmost Lords. Although “advaitam acyutam anadir anantarupam” is there “ramadi murti sukla niyamen tistan nanavatar” so many forms, countless forms. But there is no form like Balarama, just right after Krishna the another personality of Godhead, Krishna is 100% God or Godhood is 100%, Balarama is 2% less, Prabhupad makes mention 98% Krishna , He is 98% Personality of Godhead, little less, little less. So no one comes closer off course “mattah parantaram nanayat kincid asati dhananjayah”, Krishna has already declared that

about Himself and then talking about Balarama and after Krishna comes Balarama, He is number two Personality of Godhead.

Devotees of Vrindavan they don't get into this technical matters who is who they know Krishna, they don't get into this Godhood and Godhead. He may be in Vaikuntha, He may be in Dwaraka, He may be in Mathura but not here not in Vrindavan. Balarama's appearance day today full moon day for some reason there is rakhi, the devotees say this is for Balarama for my brother Balarama, protector Balarama. "yada yada hi dharmasya glanir bhavati bharata abhyutthanam adharmasya tadatmanam srijamy aham" (B.G 4.7) this principle is also there "paritranaya sadhunam" (B.G 4.8) Balarama is appearing "vinasaya ca duskrtam" lots of dustas, lots of miscreants headed by Kamsa, lots of them where around, he had gone all over the universe infact battling, fighting, defeating this demon that person, He had gathered big stock of demons at his disposal.

Vasudev (anyway don't know where to start Maharaj says) Vasudev and Devaki's marriage takes place, the procession is still going on, "the 8th son will be killing you" no...no... I can bring my son to you then what ever you wish to do with him ok...ok. Some treaty was signed then Devaki gives birth to 1st son, here is my son, promise is promise. Kamsa thought, no...no I don't have any fear from this take him back home "Narayana Narayana" who come? Narada Muni comes – any one of the son's could be the 8th son, you think of this Kamsa OH! That makes sense! Hye! Bring that child back he cursed him to death. Ugrasena was the ruler that time and he could not stand this he could not tolerate this, he send some soldiers fighting took place between Kamsa and Ugrasena his father's soldiers to teach him lesson, oh! You kill one but don't kill another and he killed all the 1st six of them were killed one after the other "hatesu satsu balesu devakya augrasenina" (S.B 10. 2.4) this is Sri Suka uvaca 10th Canto. When the six children where already killed and lot of battling, fighting then of course we did not mention, Kamsa defeated the armies the soldiers of his

father and arrested his father, he imprisoned his father, he became the ruler and lots of harassment to lots of people they all fled, started leaving Vrindavan and more details are there, they went to different places. “salvan vidarbhan nisadhan kusalan” (S.B 10.2.3) all these different countries they were leaving for these different destinations for safety reasons. And what was going on here the news reached spiritual sky news reached Golok.

“bhagvan api visvatma viditva kamsajam bhayam” (S.B 10.2.6) so Bhagavan api – Lord Sri Krishna also. Viditva – knowing, kamsajam bhayam- because of fear of Kamsa lots of residents were leaving Braj Mandal, Matura Mandal Lord is preparing strategy something has to be done now enough is enough, I cant stand this now “gaccha devi vrajam bhadra gopa gobhir alankrtam rohini vasudevasya bharyaste nand gokule” (S.B 10.2.7) He called Yogamaya...Yogamaya.....Yes sir ...go, where should I go? Go to Vrindavan “gobhir alankrtam” that Vrindavan decorated with the cows and gopas and gopisto tha Vrindavan you go. “yogamayam samadisat” (S.B 10.2.6) yogamaya was instructed and what is my mission ok I will go and what do there “devakya jathare garbham mamakam” (S.B 10.2.8) already there is “Balarama sesakhyam” known as Sesa Anantsesa popularly known as Anantsesa He has already appeared in the womb of Devki you go and “sannikrsya rohinya udare sannivesaya” (S.B 10.2.8) and your job is to transfer that Sesa transfer that Balarama from Devki’s womb to Rohini’s womb Rohini Nandan ki.....Jai

So at some point Rohini had left Mathura mandal crossed Jamuna she was riding on the horse crosses Jamuna then secretly at the time of dusk when there is less light she enters Gokul and finally ends up at Nandbhavan where she was greeted by none other than Yashoda they did embraced and welcome, you please stay here, you please stay here and other 16 total 16 queens Vasudev had one was with him in the prison she is a principal queen and others have. Lord Krishna have already “ vivaresu vasantihi anyasca” and other queens wives of Vasudev are residing, hiding in different parts, in the caves here and

there hidingly but Rohini is in Gokul you go, Yogamaya was told. So there Krishna's birth place where was He born? Mathura Balarama's birth place? You could not say quickly you take some time I know that, we don't think, doesn't come our mind that Balarama appeared in Gokul He has to appear there.

Rohini was residing in Gokul so on this day, this day has been reserved for Balarama's appearance day, Balarama Purnima Lord Balarama appeared jay Balaramajay Balarama. Did He cry as soon as he, certainly not that makes his birth different from yours and mine and everybody "janma karma ca me divyam" (B.G 4.9) not only Krishna's Balarama's also and appearance is transcendental Balarama had already his clothes on, I am sure He had his weapons tiny weapons on, club ready to go.

But there was this talk going on in Gokul how come, Rohini's husband is in prison she is here and giving birth some rumors were spreading. Whose child is this so this doubt was removed none other than Vyasdeva as news spread instantly, Vyasadeva and others come to know that Balarama has appeared and they have all already arrived in Gokul Vasistha has arrived, Brahaspati is there, Narad Muni is off course first one to be there, Vyasdeva and they are very anxious to take darshan of Balarama but before that as they have arrived and anxiously awaiting darshan of Balarama. Nanda Maharaj is enquiring how come husband is there and she is pregnant giving birth to a boy and not 10 months period completed, its too early and we are not expecting her to give birth now solve this please, explain and Vyasa uvaca and Vyasdev is explaining that .Dehval is there "sundaro balakoyam na drso samaha kvacit" this balak this boy is so beautiful, Nanda Maharaj is making them more eager so that they were wanting to take darshan I had not seen child beautiful like this, yes yes but please show us where is he? we want to go see him, no..no but I would like to know katha how did this happen? bruhi Mahamuni please explain he had already enquired. Sri vyasa uvacha "aho bhagyatum te nanda sisu sesa sanantanah devakyam vasudevasya jatoyam Mathurapure" and he explains this child appeared born first in the womb of Devaki and Yogamaya transferred him "krishneshya" and all this

has taken place by desire and will and planning of Shri Krishna.

“nandaraj tvaya drso durlabho yoginam api” and Nanda Maharaj that boy you have seen is so duralabh to have His darshan is such rare “yoginam” yogis also do not manage to take darshan of Him but you had darshan. Please now give us darshan, then please come along and Nanda Maharaj brings Vyasdev, Narada Muni, Vasistha and others to that quarter, Rohini has given birth and the child is already in the cradle and as Vyasdev and others arrive there. “drustva prankvasthitam praha” as they take darshan of the child in the palana in the cradle what else you say? swing. Vyasdev immediately throws himself on the ground with all his most humble obeisance’s “natva satyavati suta’ that is Vyasdev “deva adhi deva bhagvat kamapalna namostute” Vysadev – please accept my obeisances oh! devadhi dev who are you ? you are “devadhi dev” the dev of dev, you are the original dev.

“bhagvat kama pal” you fulfill the desires of your devotees “namo santaya sesaya saksad ramaya te namah” I offer my obeisances unto you oh! Sri Rama oh! Sri Balarama oh! Sesa oh! Ananta and he goes on. “ dharadara purnaya svadhamne” oh! How effulgent you are you are holder of the planets, universes on your hood “sahastra sirse’ and you have thousands of hoods, of course you hold the planets and you also glorify the Lord Sri Krishna with those thousand hoods “sankarsanaya namha revati ramanam tvam” you are Revati raman ok. “ baladevo” you are Baladev you are powerful or giver of bala also, you need bala any one here looking for some strength? Any one wants some strength? you are already strong ok I think you are doing ok if you wish if you pray Balarama could you lots of strength today specially He is giving gift today, showering His mercy giving us strength.

“Baldevaya acyuta agraj” you are acyuta agraj elder brother of acyuta, you take birth first and then Balarama next to follow “halauda” you are holder of plow Balarama that also as weapon, He has plow and He has club. So Balarama’s strategy when he wants to kill demons, He drags the demon with his plow gets

him closer and closer when he is very close then comes the club. "halauda pralambagnha' You are killer of pralambasura in which forest? Bhandirvan. Pralambha – long long demon he was short in the beginning but soon he became long pralambha. And Balarama with lots of strength He did little boxing and demon fell unconscious. "pahimam purusottam" please protect me "balaya balbhadraya talankaya namo namaha" Srila Vyasdev offering his prayers where is he offering his prayers? Which town? in Gokul which day? today this day he is offering his prayers. "talankaya" Balarama in the chariot there is flag and the sign on the flag is that of a tala tree "talankaya" . This pastime another demon killed in Talavan by Balarama, Dhenukasura was killed in Talavan. Balarama started shaking those trees and all the friend were picking up the fruits and they were enjoying the fruits and then comes a donkey demon (maharaj laughs) when he was walking he was shaking the earth. There is a big battle Balarama pushed him behind he went so many miles then he came charging and this time as the donkeys do with their hind legs then Balarama caught hold of those legs and the whirling he ended on the top of the Tala tree and finishedHaribol. so the tala tree becomes sign on Balarama's flag.

" nilambaraya" you are nilambar, Krishna is pitambar, Balarama is nilambar – bluish garment He is always wearing " guaraya" Krishna's colour is like a fresh monsoon clouds and Balaramas complexion is autumn cloud in month of sharad season, during kartik there are some clouds they are white like swan Balarama's complexion is like that "guaraya"

"Rohinaya te namha" Rohini maiya kijai, my obeisances unto you you are dhenukari – You are killer of this dhenuka and mustikari you are killer of Mustik in Mathura there are five wrestlers it appears that two were were killed by Balarama and three were killed by Krishna. So you are Kustikari and kutari also Toshal and Kutshal and so so many five names. So kut was killed in wrestling, mustik was killed also. "rukmyari" you killed rukmi also and there are some more names, you have killed lots of demon, you are killer of demons. " kalindi

bhednosi" remember that pastime Ramghat Balarama He is only another god other than Sri Krishna who could who could do the rasa dancing no one else Krishna and only other god, Personality of Godhead who could do rasa dance and that's Balarama. Ram has only one queen and He has even taken vow just one and others are there basically one queen but Krishna has many and Balarama also. So at Ram ghat He wanted to dance He had come from Dwaraka for two months and He wanted to dance He wanted to spend time with His gopis and dance, right on the bank of Jamuna but jamuna was not that close.

Aye! Come here I say come here, Jamuna was not in mood and Balarama took his plow, He was dragging Jamuna ok ok I come and then Jamuna comes forward and Balarama. Krishna's favorite item to eat or drink is was? butter mukkhan and Balarama's – varuni. So there are some differences between these two brothers, lots of similarities so lots of differences.

"brajmandala mandanaha" your presence is like decoration of Brajmandala and hence beauty of Vrindavan. "kamsa bhratu pra hantasi" Kamsa was killed by Krishna, his brothers they were 8 of them they came running and Balarama killed all of them, all the brothers of Kamsa were killed by Balarama. You are "tirtha yatra karaha" you are the one who goes on pilgrimage, Balarama went this is another difference. Krishna was in favor of battle and Balarama wasn't so He chose to go around all over India He travelled went on pilgrimage, so He is "tirtha karah duryodhan guru" you are guru of Duryodhan He taught Duryodhan use of the club and he has some soft corner for Duryodhan also.

While Krishna wasthat Duryodhan I have to kill him but Balarama that's why Balarama did not want to take part "saksad pahi pahi prabhu jagat" Duryodhana says – please protect ..please protect "musaline baline haline namah" wonderful prayers "musaline baline haline namaha" you are haldhar, you are musaldhar and you are baladhar or balavan, you are powerful you hold this symbols. "balamparikramya satam pranamya tai" so offering all these prayers Srila Vyasadev did parikrama. Balarama is in the cradle and Srila Vyasadev and

others they did circumambulation of the cradle "satam pranamya" offered obeisance's hundreds of time again and again and again.

"sarasvatim sarasvati suto" and then finally with great reluctance he did not want to go and finally he did leave. So that is appearance day Balarama how old is He? He is till one day, first day and then Shri Krishna joined him in 8 days you say, well Jiva Goswami says so. So when Shri Krishna appeared and vasudev brought Vaasudev outside the prison house and the very first person who was ready to greet was.... Balarama no one else, it was rainy season Balarama had come, Sesa its rainy season so umbrella is required. So His service begins although he is God himself but He serves another God his god he takes that position of serving Shri Krishna. He is adiguru that way, He is adi guru Balarama He teaches by His example how to serve the Lord. So they stayed together crossing Jamuna and they stayed in Gokul for many years lots of pastimes together they are always together they are in Gokul then together coming over to Vrindavan they were together they started herding the cows. Krishna and Balarama became vatsapal, the protectors, the care takers of calves "choti choti gaiya chote chote guaval" they were little boys then Nandamaharaj picked up some small calves. Ok you take care and they were trained, quickly they were trained how to control the cows or how to make them turn around, ok sit down, come there this way.

So here they grew up when it was time for both of them to go, take care of the calves it was considered ok for Balarama to go everyday he was considered elder and competent enough but Yasoda would not let Krishna go everyday no..no you cant go everyday sometimes you could go, you have to grow you are still baby Balarama is your dada your bigger brother Krishna. So sometimes He was allowed Balarama would go everyday, sometimes Krishna is allowed sometimes He is not allowed. So one day it was day to stay and Yasoda said Krishna is staying behind today, so He had seen Balarama and other cowherd boys, calves leaving and Krishna was not with them He had stayed behind. So she got busy with her household duties but sometime

after she saw that Krishna was running, He was trying to catch up with because He wanted to go some how He was kept behind and then Yasoda then started to catch Krishna not let him go. So at some distance away there was Balarama and some friends, cows and Krishna in the middle running towards Balarama and Yasoda is some distance behind trying to catch up, Krishna is looking behind Balarama says hey! come come stop stop don't go don't go tug of war going on, cowherd boys and Balarama come run run run, Yasoda no... no... stop stop and finally phone rang (laughter) its not my fault its time for me to stop probably, another speaker.

So when Krishna He got up with Balarama then He caught hold of Balarama and Yasoda also soon arrived and she was dragging Him Balarama was dragging Him helping Him to stay on finally ok ok today you go. So Krishna and Balarama they like to be together and also when Balarama is not with Krishna, then Krishna gets into trouble many times this happened. The day the Kaliya the pastime took place not far from here Kaliya dha, that day Balarama was some birthday some ceremony Balarama had to stay there were seen some bad omens all over and there must be some trouble. Where is Krishna? Oh! He has gone to forest but Balarama He is not with Him. Oh! For sure there is some, if Balarama was with Him then nothing to worry but today Balarama has stayed behind and we have seeing all these very bad signs omens.

And Krishna got into trouble that day they all came Balarama also came the day Bramha stole Krishna's cows and friends that day also Balarama was not with Krishna that is also Balarama did not know almost for one year He did not know who are these boys? who are these cows? One day He had to enquire what is going on here. There is something extra ordinary situation the way Balarama was seeing the kind of affection the cowherd men had towards their children the boys. And the cows and the calves how they were getting attracted so much affection this was. So Balarama was come here come here what is all this?

You know that day you were not there and He started this happened that happened you know I was left by myself you know,

it was time to go return. How could I come myself so that's me all these boys that's me and all these calves that's me also. So Krishna has to disclose because Balarama was not there when the stealing this Bramha Vimohan Lila took place. The day well Yasoda tied Krishna to the mortar that day also Balarama was not at home and when He did return He saw His poor little brother (laughter) had been tied he cannot even move and then Balarama Hye! Who is it? Who has tied my brother come forward He is such a innocent boy he never ever looks at the gopis, (laughter) is that why everyone is thinking because He is teasing gopis is that the reason he has been tied and then Krishna says yes "at least someone understands me" (laughter) thank you no one understands me how innocent I am. So that day Balarama was furious when he saw this Krishna tied to the mortar.

So they were together in Gokul, they were together in Vrindavan together they went to Mathura in the chariot driven by Akrur together they did the killing, tighter the met Vasudev and Devaki, together they went to Ujjayan to Avantipur they were brahmacharis together in the ashram of Sandipani Muni was also spiritual master of Balarama. Together they had gone to find the lost son, killed son of Sandipani Muni and his good wife and then together they had battled with Jarasandha for 18years just two of them with small army, they where battling and 18th time together they went to Dwaraka. But then Krishna had gone alone to kidnap Rukmini, the next day when Balarama found out He also rushed then together they battled, together they returned and together they stayed. And of course Balarama's marriage His elder brother, so His marriage takes place 1st before series of marriages (Maharaj laughs). Its just one marriage so get this out of the way He goes to have lots of affairs and lot of marriages so Balarama's marriage with Revati that's another story, at the time of marriage she was very tall as they stood facing each other at the time of marriage, Balaram had to look up to his wife, look up. And Balarama used his plow (Maharaj makes sound and action how Balarama pulled Revati down so tah she becomes

similar to his height) ok she ok now.

So that Revati and Dauji they are in Dauji to take darshan Revati and Balarama, near Bramhanda Ghat Dauji. So then like that Krishna and Balarama stayed in Dwaraka then there and the other different outings or going to Hastinapur, going here there and most of the time they are together. Marriage of Subhadra with Arjuna one brother is in favor one is against, which one is? Balarama against Krishna was in favor. During Caturmasa, now Caturmasa is going on Arjuna had gone like sadhu and so it's a great team and team effort, they are our Lords Krishna and Balarama ki.....jai.

So Srila Prabhupad gave us Krishna Balarama he said we could approach them saying "sir this is the difficulty please" our access to Krishna Balarama was made easy by Srila Prabhupad and of course instead of making this temple as Sri Sri Radha Shyamasundar temple he made this temple as Sri Krishna Balaram temple he put Krishna and Balarama in the centre. So on this occasion of Balarama's appearance day we are fortunate we pray like Vyasdeva. Ok I stop here

Balarama jayanti Mahotsav ki.....jai

His Holiness Lokanath Maharaj ki.....jai.

Pandava Nirjala Ekadasi

Venue: ISKCON Chowpatty Mumbai.

Dated: 1st June, 2012

Occasion: Pandava Nirjala Ekadasi

Hare krishna....(devotees) Hare Krishna, thank you very much
Pandava Nirjala Ekadasi kijai (On the occasion of Pandava Nirjala Ekadasi 16 hours kirtan was organized in

ISKCON Chowpatty Mumbai) when I heard this event is being organized the kirtan is being organized initially I was bit surprised normally we do 64 rounds, 108 rounds this is the first time we are having such event the kirtan on Nirjala Ekadasi. But I am happy I found some quotes from Caitanya Caritamrita in favour of this loud chanting of kirtan.

“japile sri Krishna naam apne se tare uccha sankirtan parupakar kare” this is in Bengali from Caitanya Caritamrita **“japile sri Krishna naam apne se tare”** if we chant japa **“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama, Rama Rama Hare Hare”** of course we don't chant louder like that. So what that does is **apne se tare** the chanter is benefited, the chanter is liberated by the japa, however **tare uccha sankirtan parupakar kare** but if you chant **uccha sankirtan** loud chanting which we do when we chant and dance, play instrument then that delivers others also **parupakar kare** not just selfish your own liberation but liberation of others as one chants loudly.

“ata eva uccha kari kirtan karile sata guna fala haya sarva sastra bale” again uccha hari kirtan those who chant out loud **“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, (Maharaj saying devotees to be louder) Hare Rama Hare Rama, Rama Rama Hare Hare” sata guna fala haya** you get the benefit is 100 times **sata guna fala haya sarva sastra bale** and all sastras are declaring this boldly that chanting louder the benefit is 100 times Haribol.....Haribol.....

“dante trn dhari guara daki se tumar kripa kari eso amar hridaye mandire” and this is a prayer that I chant **dante trn dhari** holding literally we don't have straw here holding the straw in between our teeth we are calling out loudly **0! Guaranga or 0! Holy nama 0! Naam Prabhu kripa kari** please be kind to us and **eso** please come here and reside where **hridaya mandire** – in temple of our hearts. **Srila Prabhupada** quoted from Mahabharata. When I was away from Dropadi this Krishna is quoting while I was away from Dropadi she cried with words

hye! Govinda (devotee follows) hye! Govinda, this call from me has put me in debt and that indebtedness is gradually increasing in my heart this is Krishna speaking these are Krishna's thoughts and feelings as she chanted Hye! Govinda I am indebted and that is gradually increasing in my heart Srila Prabhupada continues to comment the Mahamantra is also simply an address to the Lord and His energy. So to anyone who is constantly engaged in addressing the Lord and His energy we can imagine how much Supreme Lord is obliged. It's impossible for the Lord to ever forget such a devotees **jai Hari naam prabhu kijai.**

So being Nirjala Ekadasi not even jala today one devotee was carrying water bottle I was wondering (laughter) I was sitting next to him (laughter) at one point he even opened and I thought next he is going to do gobble up, instead of feeding himself he feed water his mridanga (laughter). I was mistaken I thought I will catch him now. So body gets only air today, no food, no water and the soul only gets the nectar "**Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama, Rama Rama Hare Hare**". So as we fast this fasting is called upavasa, upavasa menas fasting but just by fasting you dnt really do the whole sum upasava. We had to understand the deeper meaning of upavasa, **upa**— means near and **vasa**— meaning residence today is the day or upavasa is the day to reside heard Lord, in close proximity of the lord you reside and then that could me called **upavasa**, near, residing staying near to the Lord.

So that can't accomplished just by fasting, devoid of no grains, no fruits, not even water, that may some means or facilitation so that we could reside near the Lord, but residence near the Lord is only possible by communication, union with the Lord or bringing the Lord closer to you, then you reside there, he has come near, then what is the fear (laughter). So best way to do this upavasa to stay near the Lord is by calling out the Lord and then Lord makes its

appearance **“yatra mad bhakta gayanti tatra tistami”** Lord resides there. But today Lords addressing this one whatever this address this Lord is going to reside for 16 hours **Haribol.....Haribol.....**and beyond that as we keep chanting and remembering him remembering him return to our respective temple and homes later tonight.

From Bhagvatam 7th Canto that says **“dhanur hitasya pravanam pathanti sarantu jivam param eva laksham”**. As we chant the Holy nama of the Lord this is compared to shooting arrows of course there is arrow then there must be bow otherwise the arrow is not going to work and there is bow and arrow then there has to target also. So this Bhagvatam verse says **“the mantra is the goal”** the living entity jivam is the arrow. So now you have bow and we ourself the soul is the arrow then what is the target **“param eva”** that Supreme destination **“param brahma param dhama paramam bhavan”** (B.G 10.12) that Lord, Lords lotus feet, the Lords form is the target and this arrow is not going to hurt the Lord, this arrow is very soft and gentle. So this is like making offering like a flower being offered, ourselves being offered to Lord, living entity being offered **“svaha.....”**

Sankirtan yajna is like offering unto the Lord, soul is being offered to the Lord and the mantra which is and of course the body, the mind, the mantra this is part of that bow when everything is properly aliened, those who take bow and arrow they are very careful very attentive and there eye sight and the tip of the arrow and the destination is all in one straight line, of course not spaced out, their hands are not trembling like Arjuna said **“I can't even hold my bow”** **“govindam sramsate hastat”** (B.G 1.29) my mouth is drying up, body is trembling. So everything together and focused we push the soul gets the boost from the body, mind and the mantra is the Lord himself, mantra is the Lord, the means is the Lord and the destination is also the Lord in the form of the Holy Nama.

So we are very happy as this event has been organized by ISKCON Chowpatty, so we have all gathered here I noticed as I was looking around most of you are young folks. So 40s and 50s just handful you are all young devotees. Normally youngsters used to say O! When we become old we will take to this process, we will see then. Now things have changed the Hare Krishna movement is changing, Caitanaya Mahaprabhu is changing everyone is welcomed, the youngsters are the first one to come older folks should be joining us as we keep going with the chanting. So everyone is welcomed specially young devotees have come and not just Svarop damodhar Prabhu's kirtan was dedicated to the loving memories of all those lovers of the Holy Nama, lovers of the Lord, those who used to make the dresses of the Lord, I was told. So they are certainly close very dear to the Lord, they were tailors of the Lord, made clothes for the Lord. So that atrocity took place and then they were taken away from amongst us so we pray so that they continue to serve their Lordships where ever Lord brings Lords keeps them engaged in the service so we pray.