

Srila Guru Maharaja glorifying Prabhupad on his Disappearance Day

om ajnana-timirandhasya
jnananjana-salakaya
caksur unmilitam yena
tasmai sri-gurave namah

and those are obeisances unto Srila Prabhupad and my
obeisances to all the assembled devotees in this world

vancha-kalpa-tarubhyas ca
krpa-sindhubhya eva ca
patitanam pavanebhyo
vaisnavebhyo namo namah

I was first didn't want to have association of Srila Prabhupad
and in Kartik on 1972, as well as unfortunate month of Kartik
in 1977 and very first instruction Prabhupad gave to me in my
life as I came to Vrindavan, that had a connection with
Goverdhan, You and Panch Dravid are going to Agra and collect
some grains, gud and ghee and Suji, Prabhupad wanted to
organise a big Annakut. Goverdhan Puja Mahaotsav ki Jai.....

So that was first service instruction and the very last
instruction also bring me to Goverdhan in a bullock cart. Hari
Hari. I am sure that it is everybody's experience that on
disappearance day Prabhupad appears more. Yes is that? This is
the day to become Prabhupad conscious, well not only this day,
but in fact every day should be the day to become more and
more Prabhupad conscious. I mean knowing Prabhupad and what
were his expectations from us also to know that , to know lot
of things as we become Prabhupad conscious. We realise
Prabhupad and then will also act on his behalf or as he said,
You do as I did. He did not ordered to, You do as I did, and

in order to do as I did, we will have to become more and more Prabhupad conscious and this applies to every single one of us, not just Prabhupad disciples but now we have grand disciples and Prabhupad has a great grand disciples and followers around, around the world. I have to serve his institution, protect his institution, he was so much concerned about among many other things, this was the one of his major concerns, how this movement will go on, after, he moves on and as he did today entering Krishna Balaram past times, Nitya lila pravistha, Srila Prabhupad ki Jai.....

So during one of those last days of Prabhupad in Vrindavan, he was with Giriraj, not swami or Maharaj that time, he was just Baramachari, anyway, I was expecting him to be here but Is he here? so Prabhupad asked how will this movement go on after I am gone?, and the response of Giriraj Prabhu was Prabhupad we will chant Hare Krishna, we will follow four regulative principles and like that on and on, he was saying these items. Prabhupad I was sure, he was pleased to some extent but not fully happy with the response and, so Prabhupad paused and he said, "organisation and intelligence", Go mata ki Jai...

So this is what we have to do, we have to organise intelligently, so that Prabhupad's movement could go on and on and on, I would take just one more minute. I just want to remind myself and all the assembled devotees, Prabhupad's so very famous statement almost like a will, his will, "Your love for me will be seen by how you co-operate with each other." So that this movement is protected after I am gone.

So, I think this is the day to remind all of us, of this spirit of co-operation that Prabhupad expected, and I would just add, not that we have to only love Prabhupad, we also have to love and trust devotees around us or devotees all around then only of course we will co-operate with each other and that could be pleasing Srila Prabhupad. The movement will be protected and the movement will go on and on. I just wanted to see that we take such a vow today, as an offering. I would

like you to reach out your next neighbour, hold his hand, mataji's could hold other mataji's hand's, do that and we want to express our, where are the hands, where are the hands, I want to see hands, we want to show Prabhupad out hands, we are together, we are gone co-operate, we are ready, we are taking this vow, as an offering unto you Srila Prabhupad.

Srila Prabhupad ki Jai...

Nitai Gaur Premanande

Thank you.

Lord's creation is Acintya, beyond our capability to know

Lord's creation is Acintya, beyond our capability to know

DELHI [1:9:36]

youth lecture

varsa-puga-sahasrante

tad andam udake sayam

kala-karma-svabhava-stho

jivo 'jivam ajivayat [SB 2.5.34]

Translation: – Thus all the universes remained thousands of aeons within the water [the Causal Ocean], and the Lord of living beings, entering in each of them, caused them to be fully animated.

Purport: – The Lord is described here as the jiva because He is the leader of all other jivas (living entities). In the Vedas He is described as the nitya, the leader of all other nityas. The Lord's relation with the living entities is like that of the father with the sons. The sons and the father are qualitatively equal, but the father is never the son, nor is

the son ever the father who begets. So, as described above, the Lord as Garbhodakasayi Visnu or Hiranyagarbha Supersoul enters into each and every universe and causes it to be animated by begetting the living entities within the womb of the material nature, as confirmed in the Bhagavad-gita (14.3).

After each annihilation of the material creation, all the living entities are merged within the body of the Lord, and after creation they are again impregnated within the material energy. In material existence, therefore, the material energy is seemingly the mother of the living entities, and the Lord is the father. When, however, the animation takes place, the living entities revive their own natural activities under the spell of time and energy, and thus the varieties of living beings are manifested. The Lord, therefore, is ultimately the cause of all animation in the material world.

Thus all the universes remained thousands of aeons within the water [the Causal Ocean], and the Lord of living beings, entering in each of them, caused them to be fully animated.

The animations are very popular and that is considered to be very advanced or very intelligent thing to do. Animations in television, they get different dolls to fight with each other or they seem to be talking, running after each other. That's extent of our abilities to animate things, which then we sit in our sofa and watch our own creation and enjoy or be amazed, 'Oh! What an animation look, amazing, the Disney world'. You know in America, their most famous animations are by the Disney world in North America.

So we are parts and parcels of the Lord and like father like son, the ability of the Lord is also in us in minute quantity and this is what little minute animation that we become the cause of. Or off course we create, we create little children. Lord has created all of us and we create few children. Lord begets living entities within the womb of material nature. mama yonir mahat brahma [BG 14.3] Lord makes mahat-tattva,

that is the womb and Lord's glances, He glances upon that total material energy mahat tattva in front of Him. He doesn't even have to touch it.

Just by looking at it He does the impregnation and how many? Countless living entities, they get animated as per kala, karma, svabhava, their karmas which they had committed during previous creation, and their bhava, inclinations, tendencies.

So we create few living entities or few, we don't create living entities. They always exist. Give bodies, become cause of giving bodies to few children, but look at the Lord, how much He could create.

**tasmin garbham dadhamy aham
sambhavah sarva-bhutanam
tato bhavati bharata**

He becomes cause of sarva bhutanam, of all the living entities and giving them bodies also. First of all they are His parts and parcels. So whenever it is difficult to stress the history, when the living entities were created, mama amsa, purna amsa, some parts and parcels were created. We don't know, difficult to find out.

So that creation of living entities and later on giving them bodies also, to sarva bhutanam, of all living entities.

I never heard this saying, this creation as the lila, sristi lila, Devakinandan Prabhu was explaining, different incarnations have different lilas or even there are lila-avatars. For first time I was thinking 'Oh! This is also lila of the Lord. Creation is also lila, sristi lila. And the three Purusa-avatars put together, performing this lila. So what we do little bit is not described as lilas. We also have little creation, few children okay, big house okay, housing colony, or that kind of creation. Big bridge we build or little space Apollo 8 or Apollo 11, little Sputnik, there are unlimited ocean. At night time there are so many planets floating like a

dust particle float in the air and then we say little sputnik floating. So these are the tiny creations of the tiny living entities. So they are not described as lilas, but when Lord performs the herculean tasks, big big tasks, creation of the universes, not just one but unlimited universes and within each universe so many planets and so much variety. For a tiny tiny living entities as we are, from where we are sitting, or wherever we are existing, from there to take a look at the one universe and so many universes and beyond that there is another kingdom, the spiritual kingdom, and living entities are tiny, and that tiny living entities' brain is further tiny brain.

Prabhupada used to call 'tini brain'. He would describe, 'so that tini brain how much tini living entities, tini tiny how much that could understand? I mean what we know is very very little. There is a planet and there is space, so many planets in that space and there is ocean and there is whole world out there or in there in that ocean, so many varieties in there. I mean of the total creation of the Lord, all that exist, how much does living entity know? How much do living entities know? Just a fraction! Who was that? I think he was Einstein, he said "You admit that how much ignorant you are. If you could admit that I am so much ignorant means you are kind of knowledgeable, but one who thinks oh I know everything that is how the ignorance is described." One who thinks that I know everything, that means you are ignorant. But if you admit, yes yes I am ignorant; in fact I don't know so many things. Oh! He is knowledgeable. At least he knows that he doesn't know. That is one scientist, Einstein was admitting.

You go to the beach and you take one sand particle from that beach, Juhu beach, where Prabhupada used to walk and then you admit that my knowledge is one particle that now I am holding within my pinch, that particle, may be that much or may be even less than that I know, compared to the number of sand particles on the beach. You know there are so many beaches

also. So how much could living entity know? Not much!

So when Lord performs His lila, the sristi lila, the creation, then it is just mind boggling. It is just achintya, just beyond the grasp, the capability of living entity to know it. But in order to make the living entity knowledgeable or at least as much as living entity could know to the extent they could know here in, in this part, in this section of Bhagavatam, the creation has been described, not just theory of creation, the facts of creation have been described. I was thinking how Narada Muni, he had gone to the authority in the creation, next to the Lord or Lord's right hand man. Lord is cause of all causes, that is the chapter here we are dealing with, Lord is cause of all causes, sarva karana karanam. So the popular fact is, Brahma is the creator, but even Brahma had to be created by the Lord before he creates more things. So Lord is cause of all causes, even cause of Brahma who is kind of secondary cause of creation. Lord is sarga and visarga is, we were hearing and understanding in yesterday's class also. So Brahma certainly has a big role. If anyone has to play role besides the Lord, that is Brahma. He has big big role to play in the creation of brahmanda.

So what Narada muni is doing? He is going all the way to the top authority in this creation, who is responsible for this creation. He goes there, he says okay Brahmaji. He does interview. We heard those ten questions yesterday which are at the beginning of this chapter. Yad rupam, yad adhistanam, and total number of ten questions were raised. So Narada Muni, who also has inferior position, he is going to the superior authority. He is going to father also, Narada muni is son and Brahma is father. 'Oh! Father, daddy daddy, could you please tell me, explain to me, be kind upon me'.

So keeping in mind, these things human beings should know, or they should know these things even as lila of the Lord. The creation is lila of the Lord and oh my dear father Brahmaji, and he is asking all those questions, all possible questions

that human beings would want to know about the creation, those questions were raised by Narada muni. Probably he sat in Badrikasrama and made a list, oh! these questions probably people from Delhi would ask and these questions people from New York would ask, and these questions from here and there, and he made up a list and Badrikasrama because that is his headquarter, Badrinarayan he worships in Bharat varsha.

Narayana, Narayana, Narayana, that's why when you see Narada muni, you remember Narayana or he reminds whole world about Narayana, he gives out Narayana. So Badrikasrama is his place and when he comes back, he probably prepares or he thinks, reflects, he plans. Anyway somewhere he made this list and he approached Brahma, 'Could you please tell us about this creation, this this this tell us, ten questions.' And what we are hearing these days in Bhagavatam class including today's verse is reply, is a response to Narada muni's questions.

The person who is asking questions, who has made list of these questions is a topnotch authority himself. Pure and he is representative of all the people. And he has to go around and what if someone will ask me about creation? You know I go every where. Then I better know, I better equipped myself with answers to these questions. Otherwise could be very embarrassing position as those Yamadutas were embarrassed.

Prabhupada writes, if you are representing someone, before you go out there to represent, you better be knowledgeable about the representation, about what you have to present. So Narada muni is world preacher and he is going to the topmost authority and wants to know all the things about creation. And the answers given were nothing but the truth. If anybody knows about the creation, of course Lord knows, and there is another person who knows and that is Brahma, because he is directly involved with the creation. So that person had been interviewed by Narada muni and these are the answers to those questions.

And these are facts, this is the truth for all the time to come. And Narada muni and Brahma both of them, they want to go on record and that record is here, in Srimad Bhagavatam, several chapters. Many many chapters dealing with creation, sarga visarga, very in depth or mystical also and so many great details and very interesting details about the creation of the Lord. So this is it. In fact this is, if anyone anywhere any time is interested in knowing about the creation of the Lord, creation which is out there, this is the place, this is the source. You go into the Bhagavatam, Vedic texts Upanishads and puranas, like that essence of all that is in here in this amal purana, Srimad Bhagavat purana. And you hear this you read this and you become knowledgeable about the creation of Lord.....

The creator mentioned here is jiva, jivo ajivam ajivayat, close very nicely, even sounds very nice. Jivo ajivam ajivayat, one jiva, jiva also means life, jiva. Oh! This is nirjiva, they say, this doesn't have jiva, this doesn't have life. So the first person, Prabhupada is describing that person is leader of all the living entities. And he is also jiva because he is full of life. Infact life comes from life. Prabhupada made that bold statement, life comes from life. So that is right here. Jivo, in the beginning there was jiva, the Supreme living entity and he is the cause of all causes and from that jiva from that life rest of the life has come into existence.

hiranyagarbha-antaryami , that jiva has been described as hiranyagarbha that is Garbhodakasayi Vishnu. That jiva also has been described as antaryami, antaryami Krsna, Lord in the heart, or Supersoul.

Samsar vyatirikta paramesvarah, jiva is samsar vyatirikta means someone who is beyond this samsar, this material existence. This jiva doesn't come from, He is not part of this creation, samsara. Living entities are also samsar vyatirikta. Living entities are also from beyond this material existence

but He is not only samsar vyatirikta but He is samsara vyatirikta parameshvarah, He is Supreme Personality of Godhead and He is creator. Yesterday also the word ubhayam, means two had appeared. He creates Brahmanda, anda, egg like shape, anda, egg and brahmanda, brahma mahad yonir. So brahmanda is universe and He is also creator of pinda, another word had been used for the living entities. The brahmanda is universe, and one is anda, one is pinda, brahmanda is material universe and pinda, each one of us is a pinda. Like we hear, pinde pinde matir bhinna or munde munde matir bhinna Mati means intelligence.

Devakinandan Prabhu was also throwing light how each one is different or thoughts are different, everything is different. You could see, he gave a class and I am also giving a class. He said each one of us could give a class, would be talking, talking the truth but differently. This is also amazing creation of the Lord, though two persons look alike, there are hundreds of you are sitting and each one is different looking, except who? Jananivas and Pankajangri! Even after 30 years I cannot figure it out. I have to take few minutes to understand to whom I am

talking with, this is Pankajangri or this is Jananivas. One has bigger shikha, one has small. There is some difference. Difference is there but it's very subtle. Isn't this amazing!

And sometimes we could hear, it could be true, that at the beginning of creation till now all the bodies created by the Lord, not two bodies are alike. Not that present batch each one is different, but the previous batch and the previous, each batch, no two bodies were created just alike. At least some slight difference, little scar, something will be different. And this is something amazing, that we could just sit and appreciate and become Krsna Conscious. If we could just sit and be amazed. Instead of going to see Agra, to see the eighth wonder of the world, you could just sit in Vrindavan and hear about the creation of the Lord and be

amazed, such a wonderful Lord is. Of course Krsna is wonderful, there is chapter Prabhupada gave title as a wonderful Krsna, but even there is wonderful Maha- Vishnu, wonderful Garbhodakasayi Vishnu, wonderful Kshirodakasayi Vishnu. We don't have to, yeah I mean only appreciate rasa dance and talk about rasa dance, and how amazing and appreciate and relish. But here this Sristi lila is also such a amazing thing, we could relish and we could really go deeper and understand step by step the creation of the Lord and the subtleties and the details and the flavor, and just amazing thing what Lord does. Amazing, wonderful creation of the Lord!

Brahmanda and that anda and this pinda and all that is in anda is also in pinda, all that is out there is also in this body in minute quantity, different elements out there, bhumir-apo nalo vayuh kham all are out there and in here also. So the whole brahmanda you want to sample, just sample your body, and analyze your body. And by knowing pinda you could know lot about anda, the whole brahmanda.

So what attracted my attention is Prabhupada writes in the purport of the second verse of the same chapter, this is Srila Prabhupada ki jai! 'Contrary to such mental speculative theories of creation, however, Narada Muni wanted to know all the facts of creation in truth, and not by theories.' So many theories are floating, many be at the time of Narada muni also, and big bang theory and many other theories are there and Narada muni just wanted to smash those or expose those or establish the facts. Not just go by the theories but he wanted to establish the truth about the creation.

Srila Prabhupada being a representative of all the previous acaryas and Brahma and Narada muni, is really wanting to attract attention of the whole world, 'are you interested in knowing the truth how the world was created' and if you say yes, then here, Bhagavatam is the way. You may be studying the theories which are full of mental speculations but the facts are these. This is spoken by the person who was involved with

the creation. Right then and there, millions of year ago, when the creation took place, this person Brahma, he was right there. Not

just witnessing but he was involved, making his hands dirty. Look his hands are still dirty. He is holding the microphone and giving interview.

I have not studied Bible in depth but what we hear from our devotees, with the Christian background, is the description of the creation of this world. Of course the great thing is that we appreciate, that they admit. Bible admits that this world was created by the Lord, that is a good thing. This world was created by the Lord, not much detailed. And He took some, six days to create. And by that time He was kind of exhausted and on seventh day He took some rest and that was sunday. And following the footsteps of God, who took rest on sunday, we also. Of course we are fighting for more rest. So beside sunday now we have saturday for half day. We want to work less, more pay, work less more pay.

In the beginning there was sound, shabda. From sound, shabda, then sparsha, rupa, rasa, gandha like that, each of these five elements, earth, water, fire, air, ether, ether has only sound. Ether is most subtle element and it has only sound and the next one has sound and touch, like that. You go to next one, there are three things, fourth one four things, like that. So whatever is written in Bible is also true, giving credit to God, the creation of the God. Of course He creates. He existed before creation. He was there at the time of creation. But the only trouble is, how much you could relish, whatever written in the Bible, although that is also lila, but described in such a summarized way that you can not really relish. And for the fact, cannot appreciate also, unless you get into the details of creation you cannot appreciate it. So what is in the Bible although truth, but not much we could relish because so many missing links are there. And some holes are there, and doesn't make sense some times. So this is how

devotees has explained, this is what Christians has to say or Bible has to say.

Very recently I came across the statement from Kurana about creation. They kind of agree with the description of creation given in the Bible, the Muslims agree with what is written in Bible. Only disagreement they have with the Christian or with the Bible is, they are saying, hey come on, you are making our Lord, Allah kind of ordinary person. You are saying that He was working for six days for creation and then He was exhausted, He was tired. Come on, God cannot be tired. He is never tired. And He created for six days and on seventh day He took rest, they don't agree with His taking rest. Lord and taking rest, doesn't go together, they think so. And that's the only difference Christians and Muslims have to say about creation. Of course both the parties fully agree that Lord has created this world. But because what has been presented in Bible and Kurana is not complete and perfect and in great detail, some places it doesn't make sense, and that has given rise to the speculation of the scientists.

The scientists or intelligent beings, intellectuals, they always want to keep their brains busy and active and do exercises. Others do exercise with the muscles, the intellectual persons they do exercise for their brain muscles. Their power is in brain muscle and they want to keep it fit and active. So they were referring to this Bible and Kurana theories and that was not convincing and some intelligent theory has to be presented to the world, so they came up with the popular theory of creation which is known as big bang. What is the name of the theory? Big Bang!

What was big? The bang was big. The sound that explosion had made, they kind of talk about some kind of mahat tattva. Or the mass of matter was just sitting there, the mahat tattva. They don't know, not talking about that, but the matter was there. And then for nothing or suddenly or for no prior cause or notice because there was no person according to them, for

the creation, just a big bang, big explosion took place and whole matter started to scatter everywhere. And then came into, beautiful round shaped ball started floating.

But that's not the experience. When the explosion, when the terrorist came, they also went to the State towers and they exploded those twin towers. Did some beautiful thing came out, that you would go and take photograph, 'Oh! Wow what a beautiful creation this is.' Or in Japan, Americans when they got the karma back, in Japan they used their bombs, the most powerful bomb was exploded, and did some housing societies, planets, some beautiful things came out of that explosion? So the experience that we have of the explosions is that nothing beautiful nothing wonderful nothing that you could use that comes into existence as a result of some small or big bang or some explosion.

So with this we reject and I am sure there are so many others arguments, who was, behind every explosion, there is a person, either he is right there lighting the bomb, may be the crude way to light the bomb is you go with candle and you light it. May be that was being done some 50 years ago. But now remote control, but still there is a remote, machine is there and person to push the button is there. So no explosion is automatic, unless some person is involved.

So this is how the big bang theory is down the drain. I also was thinking how, because what was available to the western world, the information or views or news of creation from Bible and Kurana, that did not satisfy the scientists and intellectuals. And then they had to speculate and speculate and they speculated to their heart's content. There was no one to stop them. Generation after generation, they went on speculating and supporting these imaginary theories, big bang and some other theories. And they did this because the facts were not available to them. The Bhagavatam theory was not made popular. Of course this big bang theory and this is all from last 500 years and few thousand years there was a time when

this was a theory. This was a common knowledge. 'Oh! How was the world created?' Everyone knew. You could stop anyone on the street and ask them how the world was created. And they would refer to the conversation between Narada muni and Brahma or Maitreya muni and Vidura. They knew, that every student, his schooling began with the guru's asram.

brahmachari gurukule vasasantam guraur hitam

They all went to guru's asram. The perfect narottamas, thoroughly purified and honest persons as they were, they were only speaking the truth and spreading the truth, travelling extensively. Wherever there is some black spot, some ignorance, wherever, they would go with the torch light of knowledge and dispel the darkness by discussing these topics of creation from Bhagavatam and other scriptures. So one time, 500 years ago, 5000 year ago in satya yuga, in treta yuga, every single human being practically everyone knew how the world was created.

So the present theories are just few hundred years old concoctions or mental speculations which world is buying because there was nothing substantial being presented. But now the task has begun with Srila Prabhupada entering the field of the whole world with the original facts from Narada muni and Brahma which are right there in Bhagavatam which are being distributed far and wide. So this big bang theory doesn't have much future; not much longer into the future this big bang theory would be accepted as something intelligent. Like so many other

theories are being challenged not only by Hare Krsna's, but other intelligent beings are challenging theories.

One of such theory, very popular theory, theory of Darwin, theory of evolution being challenged all the time. I had read in the newspaper before about the challenges and rejection of Darwin's theory of evolution, but something very recently, a week ago, what I, Darwin under attack by US school boards. US

that is American school boards are attacking Darwin's theory, appeared in a front page of Sunday Express on 2 nd January. And the writer, of course the whole news is from America, as it is, and God or Darwin, report says, God or Darwin choice is yours And this is US school boards; they want to go for God. They want to reject this Darwin. All or most of the report says, okay we may could accept this as a theory but not a fact. May be something let it be there before it dissolves, completely dead, but as a theory and not as a fact.

Report also says, I definitely would preferably believe that God created me and I am not the cousin or descendant of the ape, monkey. The Darwin was presenting that the most evolved being was ape, monkey, some 5,6,7 thousand years ago. The human being from the monkey, monkey was using all the four feet, he kind of stood up, started up gradually. Then his four limbs became his hands and the tail went inside from back and this became feet hands, feet became hands and no tail and he stood erect. And this all happened some few thousand years ago and then first edition, first version of human beings, they were such uncivilized, uneducated. They were living in the caves, cave man theory and they used to fight a lot amongst each other, men of one cave with men of another cave. They had no instruments. They just used rocks, throwing rocks at each other.

At the time of your battle of Kurukshetra its described amazing kind of weapons were used in Mahabharat war around that time. Actually human being has just now has come into existence and he was using rocks and some sticks to beat each other and there were no towns and cities. And from time the human being has further evolved and he is becoming more and more intelligent and intelligent and most civilized human being in the present version of human beings. So in brief, and in the beginning was amoeba, when the world was created in the beginning was amoeba, not Brahma but amoeba. So that's Darwin's theory of evolution which was being taught in all

schools and colleges in all over the planet including India, unfortunately. I am sure, even in Mathura University, vidyapith is teaching evolutionary theory of Darwin. Vaisnavas never taught such theory.

Prabhupada not even spit at such theories, why even spit, waste of spit on such a garbage. He just used his boot to kick. He didn't want to kick the face but with the boot only.

So one by one, let us maintain some strong faith and some more patience and we would realize that all those things which are presented as some kind of truth all over the world will be exposed. They would be proven wrong when we know what is right. And gradually there is a major change.

I was talking with Bhakti Svarupa Damodar Maharaja, on the phone just few days ago. He conducted his world conference, scientific conference in Rome, in Italy just few months ago to celebrate Prabhupada's 108 th birth anniversary. And he said there were so many scientists, but 32 of them, he had a list of them, but 32 scientists talking in favor of God or God's existence. There was a time when scientist would say, prove it, can you show me God? Yes yes? Okay then I can accept. But now same scientists are coming to the senses and gradually there is global revolution in consciousness. And certainly the chanting of, Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare And study of the scriptures and the air is getting filled with truth which is defeating the myth and that truth is inspiring so many individuals all over the planet now.

There is a study first time, Rasaraj was mentioning to me, 'For the first time you would be amazed to know,' I was amazed, 'first time the research on consciousness is being done.' The scientists are doing research into consciousness, consciousness means conscientious. You go beyond, it's not just matter, something living, something conscious. They want to study consciousness, because they may have different,

whatever idea they may have, what the consciousness is. But at least they are coming to the conclusion that this world is not just the dead matter, as Darwin was also trying to prove, this is bunch of chemicals and interaction of this chemical, life come to existence.

No! this verse is talking that original jiva that samsara vyatirikta parameshvarah, the Supreme Personality of Godhead was full of life, He gave life, He put life into everything was there around, the living entities and got them working as per their karma and svabhava. Ajivayat, He becomes cause of giving life to others, life comes from life. So life is being studied as a consciousness for the first time and this is happening.

Of course you know when Prabhupada, in easy journey to other planets, Prabhupada writes, the scientists are coming to the conclusion, if there is a matter, oh possibly there must be antimatter also. If there is material then there must be anti-material, something anti-material. What is anti-material? That is a spirit. Matter is matter and anti-matter is spirit. Some scientists are waking up to the reality. It is their good fortune and good fortune of so many others, because in this day and age, the scientists have become the gurus of the masses. The guru's or acarya's position has been taken over by the scientist. If scientist says something, everyone, Prabhupada says, double standard, double standard here.

When sadhu is talking, acarya is talking then you challenge him, show me, could you prove it? But when scientist says something, lot of things which are not proven, people don't ask those questions any more, even, oh could you prove it. Their speculation, they are just blindly accepting it. And Prabhupada said, this is double standard. You are asking us to prove, show me, but you are not asking similar questions to the scientist to prove it.

So it is very important for the spread of this Hare Krsna

movement all over the planet, the scientists are big stumbling block, because they are taken as the authority and they are presenting so many theories, bogus theories, they don't know they begin with, their source and anybody's source to become scientist you don't have to be man of any kind of character, no. you could be a woman hunter, you could be meat eater, you could be speculator and what else, what did I miss? Drunkard, yeah, you can have a wine bottle in one hand and you are punching your keys and theories you are typing on the screen and it's fine. It's fine. They may be murderer, they may be terrorist, they could be anything. No questions are raised. Only their theories are accepted, because with those theories you could

exploit this material world and that is when you could be ishvaro aham, and you could declare, not only declare but practically be that Ishvar, the controller, the enjoyer. So it's a good team, right? Good team, the scientists are making job easy, facilitating the demoniac nature and giving them how to be enjoyer, ishvaro aham. So from that isvaro aham status, human being want to achieve, they want kingdom of God without God. Srila Prabhupada ki Jai!

Wonderful Prabhupada, kind of statements Prabhupada has made, he was the first one to speak this kind of language. It was most relevant statement, Prabhupada has made. So from that position human beings are taking, isvaro aham, we have to bring them down to daso aham, dasosmi, not bossosmi, boss asmi. So these theories and the scientists and they are just eager for the exploitation of the world, this is how they are helping and people are getting distracted and as a result, in fact suffering. They want to enjoy, but they are suffering.

So the last lecture series Prabhupada gave on the planet in Mumbai was, the present day, modern civilization is a total failure. Only alternative is Krsna consciousness, this was his topic. From Mayapur he went straight to Mumbai and everyday he was roaring like a lion, although we have to lift him,

literally lift him and put him on a vyasasan, but once he was on a microphone, he was getting the audience trembling. He was very bold and outspoken and this civilization is total failure, only solution is Krsna Consciousness.

So many myths are being spread, but now the Prabhupada's books are everywhere. Do you know, I am sure this is, another place also this hold true, that Delhi distributed 86000 Bhagavad Gitas in marathon. Devotees of Delhi and Panjabi Bagh, 86,000 Bhagavad-gitas out there. And like that, this is just one city's score and wait till you hear about what Bombay did and other temples did and to distribute books and to spread this knowledge. This is Prabhupada's program, so that truth is established this way.

dharma samsthapanarthaya and then sarve sukhina bhavantu, people could be happy and in real sense will be prosperous and that's life. That's real life. So let us push on Prabhupada's program, Prabhupada's movement, spreading the Holy name and Bhagavatam, the knowledge based on Bhagavatam. This way spread the truth. World will be benefited and this is the topmost welfare work, Prabhupada used to say.

Gaudiya Vaisnavas are specialized in Radha Krishna

Gaudiya Vaisnavas are specialized in Radha Krishna

Venue: Russia, Sadhu sanga

Dated: September 13, 2017

Second session

We continue to our talk about the Gaudiya Vaisnavaism. The subject is very vast and deep. We did say that Krishna

consciousness is Gaudiya Vaisnavaism. When we say that, then everything about Krishna consciousness is also about Gaudiya Vaisnavaism. All the talks have direct or indirect relationship with Gaudiya Vaisnavaism.

**sri radhika madhav yor apaar madhurya lila guna Rupa namnam
pratikshana aswadan lolupasya vande guroh sri charnavindam**

So what do our Acaryas do? We offer our obeisance to such special masters, to such acaryas. What do they do? Every kshan –kshan is moment.

lava matra sadhu sange

That lava is also one measurement of time. Lava or kshan means moment.

nimishen chakshusa pravrishtam

nimishen-nimish is another measurement of time, it means fraction of a second-lava, nimish or kshan.

pratikshana aswadan lolupasya

So our acaryas, there is addiction. They are addicted to talk about Sri radhika madhav yor apaar. We have Radha Madhav or Radha Krishna here. Our acaryas are busy addicted to talk, discuss, hear about Radha Madhav- Madhurya lila guna rupa namnam. Different names of Radha Madhav, their guna –qualities, lila-past times.

Sri radhika madhav yor apaar Madhurya- lila

Past times of Radha Madhav, dhama of Radha Madhav. So they talk about Radha Madhav , their names, their qualities, past times their abode, their associates, their emotions , their bhava and their bhaktas .

All these are Gaudiya Vaisnavaism topics and discussions. These are Gaudiya Vaisnavaism subject matter. If it is Radha

Madhav then there is Gaudiya Vaisnavaism. Where there is Lakshmi Narayan there is Sri Sampradaya, where Ramanuja-Ramanujaism. So we are Gaudiya Vaisnava specialized in or with Radha Krishna. So when we talk of Gaudiya Vaisnava, of course Vishnu comes in the picture. But for us, Gaudiyas –Vishnu is Krishna. For some Vishnu is Vishnu, for some Vishnu is Ram, for some Vishnu is Dwarkadhish but for Gaudiya Vaisnava, Vishnu is Krishna.

“Vrindayai tulsidevyai priyayai keshwasya cha”

There what do we say,

“vishnu bhakti prade devi satyavatyaï namo namah”

We do say Vishnu bhakti but we mean Krishna bhakti. For us Vishnu is Krishna, Krishna is Vishnu.

“tulsi krishna preyasi namo namah

radha krishna seva paba aei abhilasi”

Immediately we pray to Tulsi- radha krishna seva paba

“sri radha govind preme sada yena bhasi

tulsi krishna preyasi namo namah”

We pray at your feet, Tulsi Maharani give us Radha Govinda prema. So for Gaudiya Vaisnava's, of course Vishnu is in the centre, Vishnu is in the focus and that Vishnu is Krishna. When we say Gaudiya Vaisnava certainly Vishnu is in the picture also. Vishnu and the Vaisnava go together. Now who is Vaisnava?

“bahunam janmanam ante jnanavan mam prapadyate

vasudevah sarvamiti sa mahatma sudurlabhah”

After many, many births who has come to understand vasudevah sarvam-vaasudev is all in all, is a Vaisnava. Until now we were saying Vishnu. Vishnu -now another name came up Vasudev. For us Vishnu is Krishna, Vaasudev is Krishna, son of Vasudev. Father is Vasudev and mother Devki and son is Vaasudev. This

is how it works in Sanskrit. Son of Vasudev becomes Vaasudev, son of Kunti becomes Kaunteya like that. One, who has come to realize that Vaasudev is all in all, Krishna is all in all, is a Vaisnava .Krishna is the Supreme.

There are 4 sampradayas and acaryas. For them Vishnu is Supreme or Ram is Supreme, Varah is Supreme or Lakshmi Narayan is Supreme. But for Gaudiya Vaisnava Radha Krishna are Supreme. We are Vaisnava and there are other 3 Vaisnavas. They are Sri Vaisnavas, Nimbark Vaisnavas etc. but we are Gaudiya Vaisnava.

Yesterday we talked about Krishna making His appearance at the end of Dwapara yuga and then soon after Krishna's appearance Sri Krishna Caitanya Mahaprabhu appeared. He appeared with His associates.

**“krsnavarnam tvisakrsnam sangopastraparsadam
yajnaih sankirtana prayair yajanti su-medhasah”**

Bhagavatam says this is one verse that talks about Caitanya Mahaprabhu's appearance mentioned in 11th canto, chapter 5, text 31.

“krsnavarnam krsnavarnam tvisakrsnam”

That Lord appeared and He was doing varnam-varnam means also varnan- description. He remained busy in describing Krishna or He chanted.

**Hare Krishna Hare Krishna, Krishna Krishna Hare Hare
Hare Ram Hare Ram, Ram Ram Hare Hare**

And then He talked also krsnavarnam –varnam are also syllables like ka, kha, ga, gha, ta, tha, da, dha, pa, pha, ba, bha etc. These are varnmala. By using these varnas, aksharas Lord described the Lord, Caitanya Mahaprabhu described Lord-Krsnavarnam. Now sangopastraprasadam. He was associated with His angas and upangas – different associates. Vishnu, Krishna,

Chaitanya Mahaprabhu and all His associates put together are part of Gaudiya Vaisnavism discussion.

Yesterday we mentioned Sri Krishna Caitanya Mahaprabhu. What is His Name, Guna, Rupa, Lila.

“namo mahavadanyaya” prayer. What is the quality of Caitanya Mahaprabhu mentioned in that pranam mantra? What is He known for? What does He do? Ok He is Patit pavan.

“krishna prem pradayte” is His lila- His past time. Then He is mahavadanyaya. So what is mahavadanyaya-magnanimous? Lord is charitable. He shared Krishna consciousness with the world. He shared Krishna with the world. He gave Krishna in the form of Krishna’s name. He described Krishna. That is why Lord was known as Mahavadanyaya-magnanimous. He is doing this activity, magnanimity, charity, giving Krishna to everybody with the help of His associates.

During Chaitanya Mahaprabhu and His associate’s time, Bengal was called Gaudadesh. India was divided into North India and South India. North India was known as Pancha Gauda .There were 5 parts of North India. We have Pancha Gauda Prabhu as the temple President of Vrindavan. South India was divided into 5 provinces during ancient days known as Pancha Dravid, so Pancha Gauda and Pancha Dravid. I also had a god brother. He is still there, Prabhupada named him Pancha Dravid Swami. When I received my first initiation, he received his sannyasa initiation. My name was Raghunath, Prabhupada made me Lokanath and he received the name Pancha Dravid Swami. Gauda is a state, region in the country-Bengal, Orissa. Especially Bengal is Gauda. So Caitanya Mahaprabhu appeared in Bengal and His whole sampradaya is called as Gaudeshwara sampradaya, another name. We are Gaudiya Vaisnava or Gaudeshwara Sampradaya connected with Chaitanya Mahaprabhu.

Chaitanya Mahaprabhu and all His associates together are magnanimous. They shared Krishna, they gave Krishna in the form of past times of Krishna.

“ami to kangala ,krishna krishna boli, dhai tava pache pache”

This is the prayer of Narottam Das Thakur where he says `0 Vaisnava` I am running after you.

“krishna se tomara, krishna dite paro, tomara sakti ache”

You are very much competent to give Krishna to me. You have Krishna, you have Krishna and you are competent to give that Krishna to me. `0 Vaisnava`, I am running after you. I am poor, I am bankrupt. Please give me Krishna. Please, please give me Krishna.

Chaitanyan Mahaprabhu and all His associates, a big team –they gave Krishna to the whole world. Not to the Indians, not to the Hindus only. What they were giving was meant for the whole world. That is why Chaitanya Mahaprabhu said that He had brought with Him

“goloker premdhan hari naam sankirtan”

Chaitanya Mahaprabhu described this Hari-nama as the wealth. Is anyone interested here to become wealthy? I am not surprised, not everybody interested. So

**Hare Krishna Hare Krishna, Krishna Krishna Hare Hare
Hare Ram Hare Ram, Ram Ram Hare Hare**

So you have become wealthy now. Hari Bol. In order to be happy, you need wealth, right .In general if I need to make money, I want to become wealthy so that I could be happy, I could enjoy. So anyone is interested in being happy? Now everyone is interested .So Prabhupada said, Chant Hare Krishna and be Happy. You need wealth to be happy and Hare Krishna, Hare Krishna is the wealth. If you acquire this wealth more and more, and more and more you become enriched. You become wealthy, richer in consciousness. Your emotions become purified and solidified and the outcome is happiness.

So, Sri Krishna Chaitanya Mahaprabhu and company, associates

gathered and gave the wealth to this world in the form of Holy Name. Especially the talks about the Lord, in other words the literature of Gaudiya Vaisnavaism is amazing. The contribution of Gauranga and company His associates, what they left behind the wealth in the form of their writings, granthas, scriptures, commentaries and bhasyas are amazing. This is their charity and their magnanimity. They are such high grade literature-the top class with so many minute details. You cannot find nothing in the world of literature whether Russian literature, German literature, American or in India- this literature, that literature or in any scriptures, the Quran, the Bible. But the scriptures the granthas given by Gauranga and Gauranga associates are top notch.

When Prabodhananda Saraswati “Prabodhanada saraswati Thakur ki jai”. He joined Krishna consciousness movement, he got a kind of converted as he was part of another sampradaya, then he became Gaudiya Vaisnava. He was already a part of another sampradaya, but after joining Krishna consciousness or Gaudiya Vaisnavaism then he was comparing what he had received, heard or read before with Gaudiya Vaisnava literature. He was in Sri Rangam. He was the uncle of Gopal Bhatt Swami. When Chaitanya Mahaprabhu visited Sri Rangam, He stayed there for 4 months during chaturmasya once one year. Chaitanya Mahaprabhu stayed with this particular family of Venkata Bhatt and Gopal Bhatt. The family came in contact with Sri Krishna Chaitanya Mahaprabhu. Then they were all attracted to Chaitanya Mahaprabhu and His teachings, Krishna Consciousness, Gaudiya Vaisnavaism. At least two members of the family Prabodhanand Saraswati and Gopal Bhatta, his nephew left Sri Rangam and migrated to Vrindavan. Prabodhananda Saraswati Thakur was a big name, acarya. He wrote several scriptures, granthas like Vrindavan Mahimamrita, Glories of Vrindavan and Chaitanya Chandramrita, is the another one. Anyway in these scriptures, he wrote his realizations.

“vanchitosmi vanchitosmi vanchitosmi asansayah”

I was very badly cheated, `0` I was very badly cheated.

“vancito smi vancito smi vancito smi na samsayah

Visvam gaura rase magnam sparso pi mama nabhavat” (The Nectar moon of Lord Caitanya by Srila Prabhodananda Saraswati) Gaudiya Vaisnavas were absorbed in Gaura rasa, the juice or nectar given by Chaitanya Mahaprabhu. Gaudiya Vaisnavas were drinking that nectar and absorbed in the nectar and were swimming in the ocean of nectar. “sparso pi mama nabhavat” not even a single drop has touched me. I was cheated, very badly cheated.

Anyone who comes in contact to Krishna consciousness with Chaitanya Mahaprabhu’s movement, receives the benefit and the nectar and will say similar to what Prabodhananda Saraswati Thakur said-I was cheated, I was cheated-anyone here feels like that? Compare with what you had received before as part of this religion, that religion, this `ism`, that `ism` etc. Since now you have received Gaudiya Vaisnavism can you see the difference? Yes or no? No comparison, we can’t compare.

Then same Prabodhananda Saraswati Thakur made another statement.

“avatirne gaurachandre vistirne prema sagare, en majyanti majyanti te maha anartha sagare”

He says Sri Krishna Chaitanya Mahaprabhu made His appearance, “avatirne gaurachandre”

Gaurachandra appeared and what did He do? “vistirne prema sagare”.He expanded the ocean of nectar-expanded, expanded. Maybe it was Mayapur Vrindavan limited, India limited. But soon then, “Srila Prabhupadaa ki jai”, Srila Prabhupadaa cut the canal. Chaitanya Mahaprabhu had predicted this or expected this to happen.

“prithivite ache yata nagar gram, sarvatra prachara more naam”

These are the words of Chaitanya Mahaprabh. He said prithvi-

prithvi, could you say prithvi" What is prithvi?" Earth is prithvi. "prithvite ache yata nagar gram" as many towns and villages are there on prithvi, on planet earth, -"my name will be chanted in every town, every village all over the planet". Srila Prabhupada did that on behalf of Chaitanya Mahaprabhu. Srila Prabhupadaa by founding the International society for Krishna Consciousness, he made Chaitanya Mahaprabhu's prediction true, the Lord's prediction. Lord was thinking of the world. Why would He think of only Hindus or only Indians? Why would God think like this? Even Vaisnavas do not think like this then why would Vishnu, Krishna, Chaitanya think like this? You may also call it as Gaudiya Vaisnava's world's view. They think `vasudhaiva`-vasudha is another word for prithvi. I said prithvi some minutes ago prithvi is planet. Vasudha is also the name for earth .From vasudha-vasudhaiv kutumbkam. You have heard the word` kutumba`. Some of you know, kutumba. Kutumba means family. So vasudhaiv kutumbkam, all the people on this planet are part of my family. How big is your family? Everybody on this planet especially humans are part of my family. This is how Vishnu thinks, Vaisnavaas think.

"ayam nijah paro veti ganana laghu chetsam"

To think these people are my people and these people are outside people. To think like this is laghu chetsam, laghu is opposite of guru. You know guru, guru means heavy, broad or big is guru. Light or low is laghu. Laghu chetsa, chetsa means consciousness or thoughts. Those who are low thinkers, small minded, they think these are my people and these are outside people. But the Gaudiya Vaisnavas thought is, everybody is part of my family because who is the head of the family, Krishna, Krishna's family, Krishna's children.

"aham bija pradah pita"

He did say I am the father of all the living entities. Chaitanya Mahaprabhu did predict that His holy name will reach every town, every village not just the Holy Name but Gaudiya

Vaisnavaism will spread everywhere, and this Gaudiya Vaisnavaism, the Krishna Consciousness is for the benefit or for the upliftment of all the living entities. Ok, we could quickly say, Prabhupada said Gita is the primary text book, Bhagavatam is for graduation study and what he said about Chaitanya Charitamrita-post graduation. Chaitanya and His associates have given us the syllabus for post- graduation study. Rest of the world has Bhagavatam but Gaudiya Vaisnava has Chaitanya Bhagavat. Srila Vyasdev compiled Srimad Bhagavat and when he found that Krishna has appeared again, Srila Vyasdev appeared again. Then he wrote another Bhagavatam and that Bhagavat is Chaitanya Bhagavat. Author of Srimad Bhagavat and Chaitanya bhagavat is same, Srila Vyasdev. Chaitanya Bhagavat is for post-graduation study, higher study. Then we have Chaitanya Charitamrita, Chaitanya Mangal, Chaitanyacharita. There are several scriptures which talk about Chaitanya Mahaprabhu His appearance, His past times. Then Gaudiya Vaisnava's literature is there. Chaitanya Charitamrita, Chaitanya Bhagavat as well as Gaudiya Vaisnava literatures reveal Krishna more and more-revelations, revelations. The writers of the Gaudiya Vaisnava literatures are the associates of Chaitanya Mahaprabhu like the six Goswamis of Vrindavan Rupa Goswami Prabhupada ki jai".

**"Sri caitanyo mano-bhistaṁ sthapitaṁ yena bhu-tale
Swayam Rupaah kada mahyam dadati swa-padantikam"**

What is the speciality of personality like Rupa Goswami. He has access to the mind of Chaitanya Mahaprabhu. "chaitanya manah"-manah is mind. Sri Chaitanya manah abhistaḥ, whatever Mahaprabhu is thinking, Rupa Goswami gets to know. So, that kind of personality is writing. Who is Rupa Goswami in Chaitanya's eternal lila? He is Rupa manjari. He is the leader of all the manjaris. Manjaris are in some sense better and purer, innocent and very close to Radha Krishna. So, is there anything hidden from the vision of Rupa manjari? She is always with Radha Krishna, day and night. So that Rupa Manjari

appears as one of the six Goswami's of Vrindavan. Chaitanya Mahaprabhu has instructed the six Goswamis to discover, uncover the past times places of Krishna, worship Radha Krishna in Vrindavan and specially to write books. Srila Rupa Goswami writes about,

“radha-krsna-padaravinda-bhajanandena mattalikau”

He is absorbed in Radha Krishna bhajan Himself. He has written so many, many scriptures. Most popular is which Srila Prabhupada also translated from Sanskrit into English, the summary study of Bhakti Rasamrita Sindhu is the Nectar of Devotion in English and the subtitle, the science of bhakti yoga. And you could study the Bhakti Rasamrita Sindhu-Nectar of devotion, rasa. The topic is also rasa. When there is lot of ras then it is called raas. From ras comes raas- raas dance, raas krida ,raas lila. There is shanta rasa, sakhya rasa, dasya rasa, vatsalya rasa and madhurya rasa. He describes each of these rasas. There is nothing in the world that could be compared to Bhakti Rasamrita Sindhu of Rupa Goswami that talks about emotions, devotion to the Lord. You have studied Bhakti Rasamrita Sindhu? Not many. Is it available in Russia? You will be amazed when you read it. So everything is, as it is, as experienced by Rupa Manjari, he has revealed that. The revelations, the Christianity, the Islamic are revelations, when those revelations come, they become shastras or scriptures. What is revealed in those scriptures or unto those personalities is very preliminary, very basic.

The Moses and the Lord they were having dialogue and the Moses says, Lord reveal something more. Who are you Lord, who are you? Something like that .The response was, I am what I am. Ok, Lord spoke everything, I am what I am, full stop. Did He say much? He said everything , I am what I am. Why are you bothering me? I am what I am. So, not much revelations but from Gaudiya Vaisnava Acaryas there is nothing hidden from them. So Rupa Goswami not only writes Bhakti Rasamrita Sindhu,

he continues Bhakti Rasamrita Sindhu writing. He writes Ujjwal Neelmani which is like continuation of Bhakti Rasamrita Sindhu, Nectar of Devotion. The details He talks about, writes about are out of this world. Of course they are out of this world because he is writing about another world, the gopis and kinds of gopis, their bhava, their emotions.

I think that was Vishwanath Chakravarti in Aishwarya Kadambini and Madhurya Kadimbini, there he talks about shraddha to prema. Adau shraddha, we start from shraddha and we go up to prema. Prema prayojan.

“prema pumarto mahan”

Prema as the destination or finally to achieve something is prema. But then in Gaudiya Vaisnava literature, Rupa Goswami adds, there are more levels of prem. He says when Prema become condensed, it is called Sneha. When Sneha is solidified, more condensed, then it is known as Mana. When Mana becomes more condensed, becomes Pranaya and then like that. There is Raga and Anuraga, Bhava and Mahabhava, Madana, Modana. He defines each one of them and illustrated them with examples, how it works in spiritual sky, how it works in Golok, how it works in Vrindavan, how Krishna's deals with Radha and Gopis. This whole rasa sastras, the science of rasa- the mellows all were explained. All of them contributed Sanatana Goswami has his scriptures, a big list, Rupa Goswami so many and Jiva Goswami too. They say the world has not seen such scholar like Jiva Goswami. He could be compared with Srila Vyasdev. His contribution was Bhagavad Sandarbha. He has written six granthas. They all talk about Bhagavatam, how to understand Bhagavatam, the position of Bhagavatam, Parmatma sandarbha and Priti sandarbha amazing. Like that I am just pointing out few drops. Then there were six Goswamis.

**“nana – sastra-vicaranaika-nippunau sad dharma-samsthapakau
lokanam hita-karinau tribhuvane manyaou saranyakarau
radha-krsna-padarvinda-bhajanandena mattalikau**

vande rupa-sanatanau raghu-yugau sri -jiva-gopalakau"

We will talk talk more about Gaudiya Vaisnava vangmaya or literature. I could say only one thing before we end today. This is what Jaidev Goswami said, so there is no scripture like Geet Govinda. Geet Govinda is nectarian and the nectar of this world is nothing (feels like spitting). The nectarian nature of Geet Govinda and the other scriptures which I just mentioned the Gaudiya literature, Gaudiya Vaisnavas writings are of same calibre as Jaidev Goswami's Geet Govinda. What Jaidev Goswami has said about Geet Govinda could be easily applied to other writings of other Vaisnava Acaryas. He says "you sugar in front of my Geet Govinda, you have become karkasha." Sugar in Sanskrit is called sarkara and salt is called karkasha. He is playing with the words.

"You are just like the sand. The world glorifies you. Sugar is glorified, sugar has big name, sweet sugar but in front of my Geet Govinda, you are just like sand on the beach of black sea. Everyone kicks you, you are just sand`0 sugar."

Then he says, drakshe-draksha is grapes. Grapes are called draksha in Sanskrit. He is addressing those grapes, `0 grapes`-grapes also have big name -grape fruits, grape juice. People make wine out of it. But he says, drakshanti-draksha means to see and there is this another verb. "0 draksha who will see you now"? drakshe ke drakshanti-0 draksha, 0 grapes who will see you now? Nobody will care to look at you in the presence of my Geet Govinda."

Then he turns to amrita-amrita, you know amrita- this amrita that amrita. When the asuras did the churning and what did they obtained amrita. There was Amrita mahotsav and they were battling for the amrita, Mohini Murti, amrita kalash. So everyone fights for amrita. Amrita is in big demand but Jaidev Goswami says, "amritam mritam asi"

"You die now" Amrita means eternal or immortal but "In front of my nectarian geet govinda, you just die now. You are

supposed to be eternal but now you die. Your death is here.”

Then he turns to ksheer not kheer. Ksheer is different from kheer, ksheer chor Gopinath. Condensed milk with no rice is ksheer and when there is rice, it is kheer. So condensed milk preparation is ksheer. He says,

“ksheer neeram rasate”

ksheer is milk and neer is water. Now your value “0 ksheer, 0 milk preparation your value is as good as water, you are just water.”

Then he says,

“makande kranda”

Makanda is mango juice, mango the king of all fruits and now the juice a big potful of mango juice. “makand kranda” kranda means cry. “0 mango juice now in the presence of my Geet Govinda nectar you do kranda, you cry now” (imitates to cry). You could only cry, makanda kranda “0 mango juice, now you cry, you can only cry”.

The last item he says,

“kanta adhar dhara tula gacha”

He has put at the end of this list, kanta adhar, the lips of woman. The whole world is aspiring for the nectar of the lips the kiss of a woman. The topmost nectar relished is the adhar, the lips of woman. Now what he has to say about this nectar, You go down now, you go to hell. Only place you will find now is hell. You go to hell, no buyers for you, no takers for you. Those who relish the nectar of my Geet Govinda, they would spit at the nectar of the adhar, lips of woman. So all Gaudiya Vaisnava literatures are like that.

“param dristwa nivartate”

As soon as you get the higher taste, you are ready to kick the lower nature, lower thinking, lower status and then stay high

for ever.

Hare Krishna Hare Krishna, Krishna Krishna Hare Hare: Hare Ram
Hare Ram, Ram Ram Hare Hare.

We will talk more about the Gaudiya literature in the
following presentation.

Thank you

Be absorbed in chanting the holy names

Be absorbed in chanting the holy names

Venue: Bhakti Vedanta Manor

Dated: May 3, 2016

Brahmacari class

nama cintamani krishnas caitanya-rasa-vigraha

purnah suddho nitya-mukto abhinnatvan nama-naminoh

Have you heard that before? Nama is cintamani like dham
cintamani. Nama cintamani meaning sat-cit-ananda and caitanya,
full of chetana, full of, consciousness full, filled that's
called caitanya. Name Caitanya has origin in cit, chetana,
consciousness; you have heard 'ceto darpana marjanam' that
same chetana. Caitanya, the Holy name is full of caitanya, it
is living force and rasa vigraha, it is full of rasa. Vigraha
means form. When rasa becomes personified and that is of
course Krsna.

Nitya, suddha, mukta, these are all adjectives or descriptions
of the name, beginning with caitanya also and nama cintamani
that is also the description of the name. Nama cintamani that
is Holy name is full of caitanya, chetana. Rasa vigraha, Holy

name is also rasa-vigraha. And Holy name is nitya-eternal; mukta- fully liberated; suddha-pure, pavitra.

Nitya, suddha, mukta and the end part is or even more significant is abhinnavan nama namino. Abhinna, a means no, bhinna means different, not different. Nama and Nami are not different. Name of the Lord and name are not different. Name is, whose name is Krsna? Krsna's name is Krsna or God's name is Krsna. So name and person are same. These are some of the glories of the holy name. When you said kirtanaa I am saying holy name. Kirtanaa means glorification.

kirtaniya sada hari

So when there is kirtanaa or chanting of the holy names, soul is the chanter or soul should become the chanter of the holy name. And the holy name is,

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

This is Supreme Personality of Godhead. The holy name is Krsna, the Supreme Personality of Godhead and of course Radha is also Supreme Personality of Godhead or part of God. Krsna and Radha together are Supreme Personality of Godhead. That's why we chant Hare Krsna. We chant Radha's names and Krsna's names. Rest of the mantra is we keep chanting Radha Krsna Radha Krsna's names. Even Rama is Krsna. Hare Rama Hare Rama Rama Rama Hare Hare. That is also Krsna.

ramati ramayati ca iti ramah

One who does raman that is Krsna. Radharaman, one who gives joy, rama, joy to others and derives joy for Himself also from that dealing or some particular activity, dealing with some devotee, that is Rama and that Rama is Krsna. So the 16 names which are basically eight names of Krsna and eight names of Radharani.

Iti sodasakam namnam kali kalmasa nasanam (Kalisantaran upanisad)

So holy name is, it's not only Krsna but its Radha and Krsna. So together, the holy name is Bhagavan and the chanter, the soul is bhakta. And when the soul chants with devotion then he is performing bhakti. In this way the bhakta that is soul and Bhagavan that is Radha Krsna, through bhakti, devotion they are linked. Bhakta bhakti Bhagavan these are eternal interrelated, not only principals but personalities also. Soul is person and Supreme souls Radha Krsna are personalities, person. And there is yoga, the link through bhakti, devotion. So when we say,

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

We are saying the names but we are saying everything in fact; all the glories of the Lord, wherever you find them in Gita, Bhagavat, Caitanya Caritamrita and other sources. We all utter, we say all those glories or we indicate all those glories just by saying Hare Krsna. When we say Krsna, nothing more in fact remains to be said. Although it sounds like oh you just said Krsna, but Krsna is everything. That Krsna has connection, relationship with all that is there in Gita and Bhagavatam.

So by chanting just this one mantra, we chant all the mantras in existence. By chanting these 16 names Maha Maha mantra, you have chanted all the mantras. Or essence of all the mantras, condensed in, packed in one mantra the Hare Krsna Maha mantra.

natah parataro upaya sarva vedesu drsyate

Brahma said, I do not see anything better. I have studied all the Vedas. Sarva vedesu drsyate, drsya means see, I don't see anything more better to have than this sodasakam namnam, sixteen names or he was referring to OM.

**hare krishna hare krishna krishna krishna hare hare
hare rama hare rama rama rama hare hare**

**iti sodasakam namnam kali-kalmasa-nasanam
natah parataropayah sarva-vedesu drsyate**

So this becomes kirtana, just by chanting of Hare Krsna you are glorifying. Kirtana means kirti. Kirti means glory. And as we do kirtana we glorify the Lord and understanding is that the holy name includes, or from the name comes the form. From name comes the form. By chanting the Holy names, as one attains perfection in chanting the holy names, then the Holy name reveal the form of the Lord, meaning own form. And the qualities of the Lord are included in the Holy name, they are revealed, the pastimes are revealed unto the chanter of the Holy name. So within holy name everything, nama, rupa, guna, lila, dhama, within the Holy name.

So the soul chanting, soul hearing; not body chanting or throat chanting or tongue chanting. They seem to be involved, acting during chanting but soul is using, as we have this body, this existence. Soul is moving force behind the body. Body appears living because of the presence of the soul in the body. Get the soul out of the body, Prabhuada used to say, what is difference between living body and dead body? Soul! Body minus soul is the dead body. Body plus soul is living body.

When doing chanting or kirtana, soul should be chanting and soul should be praying and soul should be crying. Soul is making the goal. Soul's goal is Krsna, he wants Krsna. Body doesn't want Krsna, the throat doesn't or tongue doesn't want Krsna. The tongue doesn't think, body does not think. Body even does not know Krsna exists. Body doesn't even know that soul exists. Body knows nothing. So get the body out, separate the body and I am not this body, what remains is the soul. So the soul is chanting, get the soul to chant and soul to hear and soul to remember. Who is going to remember? Not the brain

tissues are remembering or our fertile body is remembering. It appears that body's different parts are doing different functions, but it is soul. For the sake of soul or because of the soul is all this chanting, hearing, remembrance. So we should be hearing, or soul has to hear.

When you sleep, then there is short circuit! Hearing stops, we are disconnected from the Lord. Mind comes in the middle or ignorance takes over.

So chanting or kirtana is a prayer, its meditation, mantra meditation. Yeah the process was meditation in Satya yuga. In kali yuga with Hare Krsna maha-mantra we meditate, mantra meditation. And Prabhupada says, before you go for meditation, you need to decide the object of the meditation, what is the object of meditation before you begin meditation, object of meditation. Otherwise you cannot meditate. It's not impersonal meditation. There is nothing to meditate upon, just the light. There is nothing much to meditate, how could you meditate on the light? There is nothing to think about or meditate, contemplate, reflect, you can't do these faculties, not possible. So meditate, chanting of Hare Krsna is also meditation. So meditate on Krsna.

Anyway I will quickly try to say that one of our acarya, we could say Acarya Gopal Guru Goswami, I was talking this one day, trying to repeat this quickly. So Gopal Guru Goswami was disciple of Vakresvar Pandit. Do you know Vakresvar Pandit? The great dancer, he could dance for 72 hours nonstop. So his disciple Gopal Guru Goswami, contemporary of Caitanya Mahaprabhu. Caitanya Mahaprabhu was very fond of him. 'Call him guru!' Caitanya Mahaprabhu said, 'call him guru, not just Gopal Goswami'. So they started calling him Gopal Guru Goswami.

So he wrote a commentary, there is 'Bhajana paddhati', book by him. Part of that or part of his writing, there is commentary on the holy name, Hare Krsna maha-mantra commentary, bhasya,

Gita commentary, Bhagavat commentary, this commentary, that commentary, maha-mantra commentary. Jiva Goswami another acarya has also written commentary on Hare Krsna maha-mantra. So Gopal Guru Goswami wrote his commentary.

So in the essence he said that when you chant the sixteen names and chanting is prayer, that when you say Hare then you Krsna then you say Hare, Krsna Krsna Hare Hare, each time you utter these names one after the other, we pray to that name because the name is the person. So who is offering prayer? We! Who are we? Soul, so soul offers, no body, no tongue, no tongue is offering, they have no business. They know nothing of this prayer, they are just dead matter, so is the tongue, so is the throat. So while chanting the soul is offering a prayer. And then as we say Hare, the name Hare is non-different from the personality Hare.

Hara, Radha also called as Hara because of Her nature,

harer harati ya manah

One who steals, even steals the mind of the Lord, attracts the attention of the Lord, Madan Mohan Mohini. Krsna is Madan Mohan and She is Madan Mohan Mohini so Hara. So when we chant Hare Krsna Hare Krsna, we don't say Hara Krsna Hara Krsna; 'Hare', this is address. All sixteen names are address. Do you know address? I am addressing you, 'Oh Brahmacharies', I am addressing you, I am trying to get someone's attention. Prabhu sit properly or addressing, sambodhana. So all these sixteen names are address. You dress before you address, you dress properly before you get on the mike and address. So the soul is addressing the sixteen names.

So Krsna, Hare Krsna, Krsna is also address. What is spelling of Krsna in the folio? Krsna, only that much? Also the 'h' h with dot, then you also get Krsnah, have you have seen like that? Yes, do you remember? You can see this outside maha-mantra, when Krsna is mentioned in sanskrit mantras. Where they address, the Hare Krsna maha-mantra is address form,

therefore the 'h' is dropped. This is little grammar, vyakaran part. So it's called nominative, Krsna goes to the forest, Krsnah vanam gacchati. So there you find 'h'.

So Gopal Guru Goswami, going back to that commentary, he says, that when we say Hare, we are saying or we are supposed to be saying, we may not be saying but we should with understanding. This is one guideline he is giving, what you should be thinking about, how you should address the Lord, when you are chanting, meditating, addressing. He says,

mat-cittam hrtva bhava-bandhanan mocaya

You only said Hare but you are saying Oh Radhe! Mat-cittam hrtva, steal my mind, attract my mind and bhava-bandhanan mocaya, make me free from the bonds of material existence. This is a thought, food for thought. While chanting, you said, Hare, you thought, Oh Radhe, Oh Hare, please make me free from all the strings attached.

So after Hare we say Krsna. We always say Hare Krsna. So we said Krsna with love and devotion and Krsna has appeared because He is non-different from His name. We said His name and He appeared, ok what you want? Then we offer prayer to that Krsna, saying mam cittam akarsaya, please You are known for akarsan,

ya karsati sa Krsna

In Sanskrit Krsna is defined as ya karsati sa krsna, the person who attracts all the living entities towards Him, that Personality is Krsna. So mat cittam akarsaya, citta means chetana, consciousness, as Krsna in 10th chapter of Bhagavad Gita says, mat cittah remember that?

mat cittah matgat pranah bodhayantah parasparam (BG 10.9)

mat cittah, My devotee is that person mat cittah, his consciousness is glued down to My feet, glued down to Me. mat

cittah mat gat pranah. So when we say Hare Krsna, the prayer the thought should be according to Gopal Guru Goswami, mat cittam akarsaya, please attract also me to You.

And then we go to next, Hare Krsna, then Hare third name, and the thought is,

sva-madhuryena mac-cittah hara

Oh Radha You are full of madhurya, madhur, You are sweet, let Your sweetness attract me to You. And then Hare Krsna Hare Krsna, so the fourth name which is Krsna, when you say that then the guideline is you pray to that Krsna,

sva-bhakta-dvara bhajana-jnana-danena mac-cittam sodhaya

Please let me have devotee association, sadhu-sanga, or let my diksa guru, siksa guru, acarya, founder acarya, please give me association, bhakta dvara, with the help of bhakta, devotee, sadhu association, let him give me bhajan jnana dana. Bhajan you understand jnana you understand? The knowledge, knowledge of bhajan, how to perform bhajan, bhajan jnana dan, let them give me some charity, dana of how to perform bhajan. Let me have sadhu-sanga, association of devotees, so that they will explain how to perform bhajan, how to perform kirtana. Inquiry was made, Maharaja could you possibly tell us about kirtana, bhajan?

So bhajan jnana dana, you could become familiar with these terms, so that you could understand, no need to translate. Bhajan you understand, jnana you understand, dana you understand, sastra dana, during marathon you do sastra dana, giving sponsorship, giving 100 Gitas or Gita dana. So when I will have association and then that devotee gives me bhajan jnana dana, then mam cittam sodhaya, let my consciousness be purified.

So these are only four, out of sixteen four names we explained according to Gopal Guru Goswami, what should be the thought

associated with those names, Hare Krsna Hare Krsna. Should we do the rest or next time we will do rest? Ok I will try to go faster.

Then there is Krsna Krsna Hare Hare part. So when we say Krsna which is fifth name in the series, the soul is praying that,

ruchir bhavatu me

Let me have liking for Your name, ruchi you understand? Sraddha to prema as you go on that ladder higher you go, there is ruchi.

Name ruchi, jiva daya, vaisnava seva, this is desired goal. Name ruchi I will like to taste and get some nectar as I chant. So we are praying to that name Krsna, ruchir bhavatu me, let me have some ruchi towards You, towards Your Holy name.

Then as we say next Krsna, which is sixth name in that order, the prayer is,

nama-rupa-guna-liladisu man-nistham kuru

From the name comes rupa, comes quality, so let me have nistha or let me be fixed or steady in my understanding of nama, rupa, guna, lila of You Oh Lord.

nityam bhagavata-sevaya

bhagavaty uttama-sloke

bhaktir bhavati naisthiki

As one regularly recites Bhagavatam, then outcome is we come to the level of bhakti called nistha. Bhaktir bhavati, let my bhakti, bhavati become, which kind of bhakti? Naisthiki, nistha. adho sraddha sadhu sang bhajan kriya anartha nivrtti then nistha ruchi asakti bhava prem. So we are praying to that Holy name, that name Krsna that let me have nistha for not only for Your name, but for Your form, Deity form of the Lord, Your qualities, Your pastimes.

And now the half of the mantra,

Hare Krsna Hare Krsna Krsna Krsna Hare Hare, now seventh and eighth name and then half mantra is completed. So that last Hare Hare, the soul is praying, the chanter is praying, crying Hare Hare, we say Hare Hare! Ok what do you want? I am here; I appear as you have been calling. So the prayer, appeal to the Holy name or appeal to Hare Hare is,

nija-seva-yogyam mam kuru

Please make me eligible to serve You, serve Krsna, seva yogyam mam kuru.

Srila Prabhupada would briefly, he would talk of, same thing we are talking, little expanded version, Gopal Guru Goswami's commentary, Prabhupada would stress this, when we chant, he would stress this, we are praying, chanting is a prayer, Oh Lord, Oh energy of the Lord, please engage me in Your service. I am Your servant. Please engage me. So that's the prayer.

And the eighth name which is Hare and the prayer should be,

sva-sevam adisaya

Please reveal that service unto me. First we are begging for the service, please engage me, no no, please make me eligible to serve. Ok now I am eligible for the service, eligibility is there, so which service I should do? Please reveal that service unto me.

And then moving on, this is half. Then going to Hare Rama Hare Rama Rama Rama Hare Hare part.

As we say Hare, then the prayer is that, Hey Hare Hey Radhe,

sva-presthena saha svabhista-lilam sravaya

Oh Radhe Your most cherished pastimes with Krsna, please share that with me. And then Hare Rama, Rama this is Krsna, and the prayer to Him is,

presthaya saha svabhista-lilam mam sravaya

Your most cherished pastime with Radha, sravaya, please make me hear, let someone read that to me or say that to me. Let me have opportunity to read such pastimes, Your pastimes with, Oh Radhe Your pastimes with Krsna, Oh Krsna Your pastimes with Radha, sravaya.

And then Hare Rama and then Hare, first was sravaya, please let me hear, let me read Your most cherished pastimes. And the next prayer is darsaya,

sva-presthena saha svabhista-lilam darsaya

Please show me. I want to take darsana of those lilas. I want to see those lilas. Soul can see, without body soul can see. Eyes are closed and still soul is seeing. There is no need, eyes are not required for seeing. Soul has eyes, so when soul is chanting, chanting purifies, his eyes are spiritualized, open up and then the prayer darsaya, please could I have Your darshan.

So this is going even higher and higher and coming to the level of the darsana of the Lord and even level of svarupa siddhi, perfection stage and evolution in Krsna consciousness and ultimately, eventually going back to Lord's abode, entering in Lord's pastime. So what would be my service in eternal pastimes of the Lord? That is also part of the prayer.

So Hare Rama Hare Rama, and then Rama Rama, so there the prayer is that,

nama-rupa-guna-lila-smaranadisu mam yojaya

Please engage me in remembering Your nama rupa guna lila. I would like to remember, please engage me in remembrance. Remembering the form, remembering the pastimes, remembering Your qualities. So this is Rama.

Next Rama ,

tatra mam nija-seva-yogyam kuru

O Rama! As I enter into those pastimes by the path of meditation, make me worthy to engage in your service.
Final two Hare Hare,

mam svangikrtya ramasva

Please make me part of You, part of Your entourage, part of Your team, deal with me, don't discard me, accept me, engage me in Your service or engage me in service of Your Lord, Sri Krsna.

And the final one is again same appeal,

maya saha ramasva

Please considering me of Your own, please engage me in the service of the Lord. seva adhikara diye kara nija dasi

As we everyday pray to Tulasi Maharani, seva adhikara diye kara nija dasi, please make me eligible, give me seva adhikara, make me eligible to serve. Similar, that's Tulasi Maharani and this is Radharani, we pray that please engage me in service of the Lord.

Anyway this is food for thought for you. The performance of kirtana and performance of chanting the holy names of the Lord. This gives us guideline to what to think of as we say 'Hare Krsna Hare Krsna' like that. That way we could meditate on this prayer. Prayer is meditation and be absorbed in chanting Holy names.

Question 1- When one finally comes to prema, what happens to one's sexual desire? Are they still there? Sometimes you heard quotes by great acaryas saying, Oh you know make sure that doesn't come... So what happens, are they still there or they disappear?

Answer- yeah they are gone long back, way behind, when you are climbing up that ladder, half way through you have done with

it. Anartha nivrtti, unless anartha nivrtti is there, there isn't nistha. Nistha means fixed up for, no more u-turns, no irreversible, that nistha. So becoming free from anarthas which includes all these desires.

(Question- even if forced for?) No, there is no time. No way, the prema replaces kama. Lust and love don't go hand in hand. The brahmacaries, this is their program, trying to become free from all sorts of desires, especially they focus is on lust related with lust, opposite sex. This is sole focus of brahmacaries. So yeah as you substitute all these lusty thoughts, lusty desires, there are eight of them, eight ways one could exhibit the lust. Have you gone through this? Which is even darsana, stri darshan, stri sparsa, all the way to sambhoga, which is eighth and most gross way of expression of that lust.

So they don't go hand in hand. To the degree that you are free from lust to that degree you are full of prema. I was just hearing of Prabhupada's talk and he was saying, unless you give up sex desire, you don't get the Krsna prema.

Sanatana Goswami, long story, but touch stone, he had a touchstone. (One person gets that touchstone from Sanatana Goswami and goes to his wife.) Where did you find it? Oh it was in dustbin. Oh you fool, you are cheated. Go back and ask for something more valuable. So this gentleman went with the touchstone back to Sanatana Goswami and then, you must have something more valuable, which you must have hidden in the treasury house. Otherwise why would you, this can't be most valuable. This was thrown in dust bin where I found it. You must have something more valuable. No no I don't have more valuable than this touchstone. No no there must be, you have you have. Then Sanatana Goswami said, ok first throw this away and then I will give you more valuable. And then this gentleman was thinking if I will give up this and if I would not get more valuable than I would be really cheated, more cheated. Anyway he was finally prepared to give up that touch

stone and that touchstone which was going to be source of everything into gold then all gratification and happiness. So when he threw that Sanatana Goswami said, yes,

Hare Krsna Hare Krsna Krsna Krsna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare, this is the most valuable.

So there was some meaning of remembering, gopis are, they only remember Krsna. They don't know anything more than that.

satatam smartavyah krsnah vismartavya na jatucit

They never forget Krsna. So where is the time, is there time in between- always remembering and never forgetting? Where is the time for nonsense, where is the time for gratification? And same thing, six Goswamis of Vrndavan and pure devotees, they are constantly absorbed in the nectar.

So Yamunacarya was spitting at, when he just remembered some past, then his tongue curled and oh, tuccam, this is so insignificant. Once Srila Prabhupada in Kolkata was giving Bhagavatam class,

yan maithunadi grhamedhi sukham hi tuccham

That statement of Prahlad Maharaja from 7th Canto, Prabhupada was commenting on that, the grhamedhi, yan maithun, the intercourse, man woman illicit intercourse, that pleasure is called tuccham, tu tu. When you spit at something, such insignificant, tu, tu. So Prabhupada he was spitting at it, he literally spat. So thought is there, but you could see that how the thought is. There is no liking anymore, disgust, if there is any thought, disgust, or I am happy, I am done with this. I don't have to.. Just be absorbed in Radha Krsna. Otherwise there is no going back, going back to Godhead also.

Question 2-Can you explain how to be fully engaged in Krsna's service and not get in mode of passion and do only that which

is beneficial for Krishna consciousness. Is there any line, how do we know that we are fully engaged or we are in mode of passion?

Answer- When we want to fully engage, what we would like to see? Who is engaged? Who is fully engaged? Soul! The soul is fully engaged, that's our goal. And then these three modes of material nature are there, ignorance is there, passion is there, goodness is there.

**mam ca yo avyabhicarena bhaktiyogen sevate
sa gunan samatityaitan brahma bhuyaya kalpate**

By transcending these three modes of material nature, devotees absorb themselves in Krsna consciousness, brahma bhuyaya kalpate. So we have to watch out, see the soul always engaged but the mind is governed by ignorance or mind is governed by passion, and from that passion come fashion or mind is controlled, governed by goodness then there is interruption, between you and the Lord, these three modes of material nature are acting. And three modes of material nature are making mind work this way, that way, they influence your mind and then ignorant mind is, passionate mind is in goodness and the link between you and Lord, soul and Supreme soul, you are separated, or your service is diluted. It is alloyed and not unalloyed. Unalloyed means there is no mixture.

So that's why Prabhupada said, boiling down the milk, not watering down the milk, but boiling down the milk. May be one time devotees were so much active, too much active, trying to preach and expand the movement, passion for that. Prabhupada had to, this was way back in 72, Prabhupada wrote letter to Rupanuga, that's where this, our leader's first priority is to preach to our own devotees those who are already being made devotees, preach to them. We are trying to expand or passion, expansion another name competition; but then if we are neglecting our already made devotees or may be you are neglecting your own nourishment, feeding yourself or chanting

with attention or your hearing and chanting is minimized on the name of preaching or expansion, so that could become passionate activity and then less remembrance, less spiritual content in that activity. So we have to see where our soul is engaged or mind is engaged or soul is not engaged, soul is separated or intelligence is working too much. So there should be reviews from time to time, you have some istagosti to see how you as individual, you as group are performing, this is pure devotional service or passionate devotional service. Are you just working hard or working smart also, smart in Krsna consciousness.

Question 3— Maharaja your experience of seeing brahmacaries from so many years; give me specific advice or guidance on how to remain strong in brahmacari asrama?

Answer- One thought just came to my mind, realize that you are not this body but you are spirit soul. Work on this project, work on this program. I am not this body, I am spirit soul, I am not this body. Chant this mantra. I am not this body, I am spirit soul, I am spirit soul. And for that we have whole process. Chanting of Hare Krsna is there, chanting properly, hearing, chanting or services. So by realizing I am a spirit soul, and not this body; the spirit soul's need is another spirit, specially the Supreme spirit. Vice versa, your body's need is another material body, specially the body of opposite sex. So emphasis is on I am the soul, I am a servant soul of the Supreme master or could be friend. And then reciprocation is on and we cultivate that and we make advancement in Krsna consciousness. But if we maintain or remain on bodily concept then, man's body needs woman body, woman's body needs, this is so called natural in this world. So we want to go against that nature and so called natural, so more natural is spirit soul's nature, and going for the Supreme soul. And of course if you don't fully succeed then change of asrama and then there are also lots of rules and guidelines to follow. And get rid of this idea and thought and desire; get rid of this all together

within this very lifetime, or within some span, certain period or phase of your life. Again coming out clean and proceeding the remaining part of this life, just dedicate fully in the service of the Supreme soul and no bodies.

Question 4- If we feel that we need to go through grhastha asrama to purify our desires, because we have experienced so many times in previous lives most probably, is it possible that Krsna we reveal this as a realization?

Answer- certainly this is not that this is first life, first time we are in this body, but we had been practicing this from some time, life after life after life and getting purified enough and that is how, some persons are ready for life of naishthiki brahmacari. There are two types of Brahmachari: Naishthika and Upakurvana.

Upakurvana means at the age 25 or certain time of his brahmacari life he thinks he has to change asrama to grhastha asrama. Other one carries forward same asrama for rest of his life. He may stay as brahmacari, naishthiki brahmacari or he may accept sannyasa, not much difference in their consciousness. So those who are able to manage that come to level to stay single, but if that is not the case, if there is still desires, then there is way out, other asrama is there. Did I say enough, was that your question? I was not very focused.

Question – I have question about bhajan, importance of bhajans, whether we should sing them or when and where we should sing them and importance of Maha-mantra?

Answer- Jagannath Dasa Babaji Maharaja he asked his audience, are you interested in self-realization? Not you audience, his audience. Then if he said, yes I am. Then he said, you purchase or it won't cost much, something like that he had said, just eight paisa or something, you could buy Narottam Dasa Thakur's, one particular song book he mentioned, just buy

Narottam Dasa Thakur's this bhajan sangraha, song book and you study and sing and read and you could be self-realized. Yeah the bhajans are very powerful, pure. They are considered as good as Vedas, songs of Bhaktivinoda Thakur, Narottam Dasa Thakur. So the Vedic essence of Vedas and Vedas are in Sanskrit, and in this age of kali Sanskrit language is considered difficult, difficult by some, not easy. So Acaryas compiled songs in regional languages. But the potency vice Vedas and these songs are of same values. So the bhajans are the talk of the name of Krsna or qualities of Krsna or pastimes of Krsna.

**yasomati nandan brajajan ranjan
gokul ranjan kanha...**

Like that whole song is like each name is like each pastime,

**amal harinam amiya vilasa
vipin purandar navin nagarvar**

Each word, each name is so much reminder, so much has been said about the beauty of Krsna, the qualities of Krsna, pastimes of Krsna. So is there, maha-mantra includes all these bhajans as we say, we could chant maha-mantra only. Harer namaiv kevalam, that way we also chant Hare Krsna maha-mantra as well as we chant the bhajans, greeting of the Deity and there is Brahma's song, Brahma samhita which we chant,

Govindam adipurusam tamaham bhajami,

Srila Prabhupada liked that when Jamuna came up with that song. Was Harrison involved which is part of Jai Radha Madhava , is he playing some music? All right! So Prabhupada chose that Jai radha madhava kunjabihari in the beginning of the bhajan. There is noon time and rajabhoga, when rajabhoga is offered to the Lord, and while Lord is relishing His lunch, there is bhoga arati song composed by Bhaktivinoda Thakur.

So many details of different preparations have been cooked and

offered to the Lord. And how Lord is with His side glances looking at Radharani while eating. Now Their eating is over and They are drinking different drinks and ok now Their hands are washed and now They go to take rest, then Dhanista gopi comes, takes all maha-prasad and is distributing.

There is whole pastime, devotees sing every day in Mayapur and some other places also bhoga arati song. And sandhya arati, kibo jai jai gauracandera, and for protection of, protecting our movement and protecting our spiritual leaders, gurus, Namaste narasimhaya, we chant that. And like that there are so many different folks different slokas, as they say, so different songs are for different occasions. And Janmastami, Ramanavami we have some Krsna bhajans, and then Gaura purnimna and Gauranga Mahaprabhu's bhajans.

Prayers of Srila Bhakti Vinod Thakur

Wakeup sleeping soul

Dated: June 10 th 2018

Venue: Heidelberg Germany

jiv jago, jiv jago, gauracanda bole
kota nidra jao maya-pisacira kole

bhajibo boliya ese samsara-bhitare
bhuliya rohile tumi avidyara bhare

tomare loite ami hoinu avatara
ami bina bandhu ara ke ache tomara

enechi aushadhi maya nasibaro lagi

hari-nama maha-mantra lao tumi magi'

bhakativinoda prabhu-carane pariya
sei hari-nama-mantra loilo magiya

This is song by one of our great acaryas, Srila Bhakti Vinoda Thakur ki jai! I just assume that you know Srila Bhakti Vinoda Thakur. But even if you do not know that's ok, he is father of Srila Bhakti Siddhanta Sarasvati Thakur.

It begins with jiva jago, it's said twice, jiva jago jiva jago. What is jiva? Soul! And where is the soul? Yeah it is in the heart. Everybody's heart or only in Indian's hearts? Everybody's heart! So this is address to jiva, the living entity. Jiva is also called as atma, spirit soul. Jago means wake up. Wake up spirit soul.

Jiva jago jiva jago gauracanda bole, bole means speaking. Who is speaking or addressing jiva or living entity? Gauracanda bole! That is Caitanya Mahaprabhu, Gauracanda or Gauracandra like Krsnacandra, Ramacandra, you heard these names right? So Gauracanda is calling out or addressing and inspiring. Oh jiva please wake up. Please wake up.

So when body sleeps at night, some people sleep day and night. Today is Sunday, we were going through villages and there were no people. And we were informed that they are sleeping. When they are hungry they get up. So body wakes up after eight hours, six hours or ten hours. But soul had been sleeping from long time. There is not even calculation of how much time, can't say. For long long long, could be for ages, soul had been sleeping.

And Bhakti Vinoda Thakur says, kota nidra jao maya pisacira kole, kole means the lap. Like children sleep on the lap of the mother. So the souls here in this world are sleeping on the lap of witch called Maya. Maya is addressed as a witch. Do you know witch? So Maya's lap or in illusion, as conditioned they are, they had been sleeping, sleeping souls! All over the

world they are sleeping. Soul is sleeping during the night, through out the night, through out the day, next day, next night next day, always sleeping. He had been sleeping from long long time.

Bhakti Vinoda Thakur is saying Gauranga, Gauranga! Gauranga! Gauranga! Now Gauranga has come, Gauracandra has come, so oh sleeping soul please get up. Wherever they are, oh American sleeping souls, German sleeping souls or Indian sleeping souls! Of course soul is a soul. Soul cannot be Indian or German or Japanese or African, right?

You are studying Bhagavad Gita from quite some time, some of you are very advanced students sitting here; they have quite of mixed group here. They have some new friends, new guests, very recently introduced to Krsna consciousness

and some of you are around from long. They have woken up from quite some time. And some are just now waking up. Lot many are still sleeping there. They haven't yet come here. Souls are sleeping. As soon as they wake up, they run to

Hare Krsna temple. They have not come that means they are still sleeping. So Gauracanda bole, Caitanya Mahaprabhu is calling, please get up, please wake up. Please wake up sleeping soul, wake up! Wake up call!

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

This is alarm, wake up call. Your alarm clock wakes you up, some kind of morning tune or some tune that wakes you up. So for sleeping souls, to wake them up, this is the mantra that is waking souls up. Gauranga is calling. This song is of course interesting. But there is deep philosophy and understanding behind or as a foundation of the song. So going through the song, the next stanza is,

**bhajibo baliya ese samsara bhitare
bhuliya rohile tumi avidyara bhare**

So what did Bhakti Vinoda Thakur say next, bhajibo, ami bhajibo baliya ese samsara bhitare. Do you not remember oh soul, do you not remember when you were in the womb of your mother and you were getting tortured, inconvenience and what not. In the womb situation is not very comfortable. We can't even speak or stretch, no air conditioner there, all dark, can't move, you are bitten; so in that condition, soul calls, help help help, get me out of here. And then soul says, my dear Lord just one more time get me out of here. I promise, bhajibo, this is what this song is saying, bhajibo, I will worship You, I will surrender unto You, I will serve You.

By saying so and then the child or baby is born. This is described in Bhagavatam also by Lord Kapila deva. What living entity goes through, the torture. It is called suffering, four kinds of sufferings, birth, death, old age and disease. We can imagine or we even get to see the sufferings, old person's sufferings, old age suffering, disease suffering, death, oh it's terrifying. But we lot of time do not have idea how birth is suffering? May be the mother or pregnant lady or child labor, she is giving birth to the child, may be she is also suffering and child is also.

We probably could think limited, suffering is only limited when child is taking birth. But for all the time the child is in the womb there is worse than hell. So Kapila Deva has explained all that in the third canto of Srimad Bhagavatam. So Srila Bhakti Vinoda Thakur is basing his song on those statements of Lord Kapila Deva or descriptions of Kapila Deva and Bhagavatam. So living entity promised, bhajibo, I promise, I will worship You, bhajibo baliya ese samsara bhitare. Samsara, this world, you come into the world after promising that you will worship, but scene changes.

Bhuliya rohile tumi avidyara bhare, as soon as you are born, and then surrounded by mummy and daddy and other relatives, they pamper you or they even brain wash you through such

education system. Like Hiranyakashipu had sent Prahlad to gurukul school and who were the teachers? Shanda and Amarka, they were graduate in demonism, post graduates, they had master's degree in all the demoniac principles and nature. And they were appointed teachers of Prahlad maharaj and other students also. Something similar, that goes on in present education system world wide, everywhere. And people are covered with illusion and ignorance. Hari Hari! Darwin's theory of what? Evolution? This theory and that theory and what not!

There is so much to say. These are the thoughts on Bhakti Vinoda Thakur's mind while he is composing this song, avidyara bhare. More educated you are, there are less chances of you taking Krsna consciousness. This is in India, experienced. Less educated villagers, simple people, innocent people they have no difficulty, chant Hare Krsna, they say Hare Krsna, Krsna Krsna Hare Hare, immediately. So they have that faith, faith is there. And all the people from Bombay, Pune their lips are little bit open and if someone is asking them to say Hare Krsna,

immediately they close their lips tight. Make sure Hare Krsna does not come out of the mouth. Suppose we tell them to raise arms and say Hare Krsna (Maharaja showing how these people fold their arms and tight their lips) they fold their arms and close their lips tight. So this is the practical experience, we are experiencing this, avidyara bhare, full of ignorance. So you promised in the womb that you will worship Lord but something else happened. You took birth and your up bringing and brain washing, and you forgot your promise.

tomare loite ami hoinu avatara ami bina bandhu ara ke ache tomara

The Lord who is asking the living entities to wake up, jiva jago, Gauracanda bole, Caitanya Mahaprabhu is calling, speaking, talking, addressing living entities, please get up. Now Lord says to those living entities, tomara loite ami hoinu

avatara, just for your sake I have taken birth. I appeared just for you, Oh dear soul, My dear child. Of course jiva the living entity is child of the Lord. And Lord, the Supreme father is addressing the living entity, just for your sake, I know how much you are going through.

avatirne gauracandre vistirne prema sagare

I have come to give some prema, love, affection because you had been going through a lot in this world, birth death old age. For your sake I have appeared hoinu avatara, I have descended, all away leaving My abode behind I have descended to this world. I have come to Mayapur. Lord came, He came to the same earth and He did not come for the sake of Indians or Hindus. He appeared for everybody, because everybody is also suffering. Do they suffer in Germany? Yeah? We don't think so! In India we don't think. Germany is like a heaven and everyone wants to be like that Germans, imitates Germans or Americans. Well that doesn't seem to be the case. Suffering is everywhere.

I am supposed to be giving talk on Bhagavad Gita, so this is Bhagavad Gita talk also. Lord said birth, death, old age and disease are cause of suffering. So do people in Germany die? Because the law is if you have taken birth, you must die. And this is law that is mentioned in Bhagavad Gita. By reading or hearing that, people of Germany shouldn't say, oh come on, this is not for us. This is for Indians. Hindu God has spoken this. We have different country or different God, we have Jehovah. Well that doesn't matter. Birth, death, old age and disease are

for every single living entity. Not just humans, but even animals, birds, trees, they all go through this cycle.

So Lord's point here is you know I have appeared, knowing that you are suffering from long long long time. I have come, hoinu avatara, I have descended. Of course Lord appeared in India, which is not true. To think Lord has appeared in India is offence, ignorance. Lord appears in Navadvipa, ok. Lord

appears in Vrindavan, fine. But Vrindavan and Navadvipa are not in India. They are not part of India, not part of this planet, because one day there will be no earth. But Mayapur will continue to exist. Vrindavan will not be touched, by the fire of devastation, annihilation, mahapralaya takes place. Siva takes his damaru, dim dim dim and begins dance, tandav nrtya, activates mode of ignorance which is cause of destruction. So everything else will be destroyed, India, Germany, America, sure. But Vrindavan Mayapur remain untouched, as it is, untouched. So do not think, why does your Lord appears in India every time? Why every time He appears there? You could tell, He doesn't appear in India. He appears in Vrindavan. Vrindavan is not in India.

One time when, also in Bhagavatam, that whole earthly planet fell down from its position, location, in lower regions of the universe; then Lord appears as a boar, Varaha incarnation.

kesava dhrta sukara rupa jay jagadisa hare, jai jagadisa hare

So Lord purposely, with purpose, who could go in dirty filthy place? Only sukara, a hog, a pig! So Lord took form looking like that, but He is not a pig like Indian pigs. He is beautiful and His body is fragrant and you could take a photograph, sweet Lord. So what He did? Lord went all the way down looking and He found the earth, Lord lifted earth, put it on the tusks, like elephant has tusks, the jungaly (wild) boar they have these tusks. So Lord held earth on His tusks and Lord comes up.

And He takes little rest. Do you know where He was rested? He was sitting in Mathura, at the banks of Yamuna, at the place called Visrama ghat, visrama is rest, resting place, Varaha rested. So Varaha was resting in Mathura, at the banks of Yamuna and where was the earth? Earth was still on the tusks. Get the idea? So Vrindavan Mathura Mayapur had not fallen, it was in tact wherever it is. It remained there and Varaha is sitting in Mathura. So this is one illustration you might want

to call. It explains how Vrndavan and Mayapur are not in India. Hari
Hari!

So Lord says, ami bina bandhu ara ke ache tumara, I have appeared and who else is your friend other than Myself oh jiva, oh child, oh son, oh my boy or girl. Your friend is here. Who else is your friend other than Myself? And who is friend? How is friend known? Friend in need is friend in deed. So everyone is in need of something. All the living entities are in need of something, help help help! Other than the Supreme Lord, Supreme father, Supreme friend, Krsna and now Krsna Caitanya, who else could help you? suhrdam sarva bhutanam, this is not in the song book. Lord said, He spoke to Arjuna, suhrdam sarva bhutanam, I am the friend of all the living entities.

jnatva mam santim rcchati (BG 5.29) If you know this then you will be peaceful and blissful eventually, Lord says that. It is peace formula, shanti sutra.

bhoktarama yajna tapasam sarva loka mahesvaram and also suhrdam sarva bhutanam jnatva mam santimrcchati, by knowing these three items, one of these is Lord is, Krsna is your best friend, suhrdam sarva bhutanam.

So Lord is saying or Caitanya Mahaprabhu is addressing or reminding living entities.

**ami bina bandhu ara ke ache tomara
enechi ausadhi maya nasibaro lagi
hari nama maha mantra lao tumi magi**

Then Lord says, I am your friend, your need or help, and I have solution, I have some prescription for you and what is that? Enechi aushadhi maya, aushadhi, aushadha, some of you know aushadha? (asking in Marathi to someone-) Mahiti ahe ka aushada manaje kaya? Medicine! I have come with the medicine, you are in need of help and I have come with medicine, enechi ausadhi maya, nasibaro lagi. And what is that ausadhi? Hari

nama maha mantra lao tumi magi, Hari nama is that medicine.

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

Just please ask for the medicine. You should feel, Oh I need it, I want it. I will give it to you, but you ask for it, Lord says, ask for it. And then Bhakti Vinoda Thakur says, Bhakti Vinoda prabhu carane padiya sei hari nama mantra loilo magiya, and as soon as Bhakti Vinoda thakur, he found out as Lord says, please ask for this medicine, ask for the cure and Bhakti Vinoda Thakur rushed before, Hey I want it, I want it, Lord I want it! I am throwing myself at Your feet my dear Lord, carane padiya, I fall at Your feet and I am begging, please give that medicine to me, give me the maha mantra. Bhakti Vinoda Thakur is our acharya. He is taking the leadership and setting the example. Bhakti Vinoda Thakur says, please give that medicine of Mahamantra.

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

Capture the real you

Capture the real you

Venue: Amsterdam

Dated: May 31, 2018

na jayate mriyate va kadacin (BG 2.20)

Something that is within us, that never dies never takes birth something that is always there and that is, which Krsna says also,

mamaivamso jiva-lokejiva-bhukah sanatana (BG 15.7)

Sanatana, Lord has used the word sanatana. Have you heard this word? Sanatana means eternal. So that soul, soul is eternal and that soul is part of Krsna, part of the Lord. We are Krsna's people Haribol Hari Hari. We are children of Krsna. Our father is same father, common father of all of us. Hindi Chini bhai bhai. I have heard this when I was a boy. We were shouting this slogan, 'Hindi Chini bhai bhai', 'Hindi Chini bhai bhai', 'Hindi Chini bhai bhai', brothers, bhai means brothers. Hindi is a bhasha a language and Chini is something that you eat, sugar. They supposed to be brothers [laughs]. And I was thinking that how could the language, the bhasha hindi and the sugar that you eat, how could they be brothers? [laughs] So, then I grew little bigger then I understood. Hindi refers to people of Hindustan, Indians and Chini refers to people of China. So, that was making some sense. People, all people of China, all people of India are brothers. But how could two persons be brothers or when? When could two persons be called brothers? Same father, common father. So, when I came to Krsna consciousness this was way back in 1972, 71 and then I read Bhagavad-gita as it is, I heard Prabhupada's talks on Bhagavad-gita, you are also reading? Then I found Krishna's statement.

aham bija-pradah pita (BG 14.4)

mata dhata pitamahah (BG 9.17)

I am the seed giving father of all the living entities. Then there was complete understanding. People of China, all people of China all people of India; they are brothers because Krishna says He is a father of all living entities. President, he is not father, president of China, our prime minister of India, Modi, is he father of all of us? Certainly not. So then not just people of India and China but people of all the countries, Netherland, lowland , nomans land[laughter], so many lands and people, everywhere their father is the same. Some know him some don't know him. The fact is, fact cannot be

changed. So by chanting, **“Hare Krishna Hare Krishna Krishna Krishna Hare Hare**

Hare Ram Hare Ram Ram Ram Hare Hare” We become realized. You heard God realization, self-realization, which is the goal of life to realize the self. Eat, sleep, meat repeat [laughs]. As I was coming here, the big sign board, I think there is hotel nearby. You eat, sleep, meat repeat and life goes on like this. Eat, sleep, mate also, eating, mating, defending and repeat. By chanting Hare Krishna and by reading Bhagavad-gita, hearing the Lord we come to the senses, would know lot of things which we do not know right now. What we are studying is just Biology and Botany and Physics and Chemistry and Cosmology, Information Technology and this and that. Basically we are studying the matter, dead matter. The subject of our study is not a spirit, we are not studying spirit. No one is teaching no one is learning. We know about everything else but ourselves. We know everything else. We know bhugol, we know khagol but ultimately is a big gol, a big circle. ceto darpana marjanam You know that mantra also? Ceto darpana marjanam? You are quite advanced students. I am just talking of abc to you but you have undergone some higher education.

Hari Hari, Vaiyasaki prabhu ki jay!! (Talks to Vaiyasaki Prabhu) I have just arrived also [laughs]. Saying just few words to assembled friends here. You may take seat here. He is Vaiyasaki prabhu. Big haribol, big haribol to Vaiyasaki prabhu ki jay! We are good old friends. We are more than friends we are brothers also, god brothers. We were in Bombay together, Juhu Bombay. Prabhuji spent many years in Bangladesh. He is fluent in Bengali. Prabhuji sings, he is one of the leading topnotch singer, musician for the Lord. Bengali bhajans, when you hear him singing Bengali bhajans you can't tell whether Bengali is singing or American is on microphone. Even I cannot manage singing Bengali bhajans like him. And, of course, Hare Krsna he sings all the time, that is what he does. Also he is a writer, author, five books to his credit. So you are very lucky, very fortunate to have Vaiyasaki prabhu amongst us,

amongst you [Haribol] Kishori is on the back there? So, like this we are, we are a big family. In fact there is but one family in the world with Krsna in the center or Krsna as a father or Krsna as a mother.

tvameva mata tvameva pita tvameva bandhu tvameva sakha

Like that, understand ? No need to translate this. And Vedic hymns also says, vasudhaiva kutumbakam kutumba means family our kutumba our family how big is our family? Vasudha, vasudha means planet, earthly planet. Vasudhaiva, it is as big as earthly planet. All people on the planet are part of our family. There is just but one family. So when you become Krsna conscious, this is International Society for Krsna consciousness. So when you become Krsna conscious then you understand this truth. I was thinking then that we establish this truth I was saying but then we don't establish the truth. Truth exists, exists 'satya meva jayte'. It is 'satya meva jayte' only truth prevails. But we are full of ignorance and Krsna kindly, He is making us knowledgeable. He is speaking to us as He spoke to Arjuna. He meant to speak to all of us but He spoke to just one person and that was good enough. That's like talking to each one of us for all the time. Generation after generation, word is like that, the speech is like that. So, such a wonderful thing. World will be better world. Krsna consciousness spread all over and people would accept Krsna as our eternal father. Krsna, I mean He is giving intelligence like that we don't accept. He says, "I am sitting in everyone's heart"

sarvasya caham hrdi sannivisto (BG 15.15)

When He spoke this He did not say, "In the hearts of Hindus only, Ok!" There is no foot note that it is for Indians only, Indians heart only. He resides in the heart of all the living entities. Saint Francis of Italy, have you heard of this? Even he was that kind of broad minded. He has this understanding. We are all children of God. He would address as sister tree

and brother moon. All the trees and animals are "oh! You are my brothers and sisters, my brothers and sisters". So, Lord is sitting in our heart. And He says,

mattah smrtir jnanam apohanam ca

From me comes knowledge, remembrance and forgetfulness. Knowledge comes from Him. If somebody is ignorant God is the one who make him ignorant. He is giving lots of ignorance, supplying lots of ignorance. So that he would remain, this is his wish to remain ignorant. So knowledge, ignorance, forgetfulness comes from Him. Those who say God doesn't exist. But He is the one. God is sitting in the heart, go and say, 'I don't exist'. And this is something like, if you want to meet your friend, you go to his house, the entrance, you knock the door or ring the bell. Lot of time children are the first ones to come to the door. They are very anxious or curious, others remain busy, children are the first one to run. So child had come, and this gentlemen, may be he is was Patil and inquired, "Is Patelji here? I would like to see him." So little boy goes around. So big house, Patel's house. big house. So he is finding, looking for his daddy. Finally found him, and he said, "Daddy daddy, Mr Patil, he would like to see you." And Daddy is not interested in seeing him. "Oh! That Patil." Again he says, "Tell him I am not here." So the child is back at the door and what does child say? "My father said, I am not here." [laughs]. My father said, I am not here. It's just like that.

There are but only two parties in this world. One is called astik other one is nastik. Asti means, there is. Who is there? God is there, God is there. Those who say admit or realize or worship Him take to that path of God consciousness, Krsna consciousness. They are astik. The other party is nastik. Oh! He is not there. He doesn't exist. So, source is the same. If someone says, God exists-that also has the source in God. And one who says, He doesn't exist, He is not there, who has seen God. So that also.

Those who are Krsna conscious, they are broad minded people. They could accommodate whole world in their heart, accept everybody, as part of their family. Those who think, ayam nijah, These are my people.

ayam nijah parovetti, ganana laghu chetasam

So, those who make this type of condition, these are my people, oh! no no, these are outsiders. This is ganana laghu chetasam, laghu means narrow or light or shallow or hollow. There is a word in marathi, halkat. Guru means bhari, vajandar, heavy. So, these are the two laghu and guru. So this laghu party, small minded party, narrow minded party, low minded, low thinkers think

**ayam nijah paroveti ganana laghuchetasam
udaracharitanantu vasudhaiva kutumbakam**

Those are udar, or those are gurus or connected with gurus in parampara, their thought is vasudhaiva kutumbakam. Everybody is part of my family. You know how much hatred that goes on, the hate speech. That's not only speech but deeds. So killing happened few days ago, you heard of it? It is everyday affair nothing new. So, the wars are happening, the battles are happening, fighting is everywhere. Because of hate, "I can't stand it get out from here, I don't want to see your face."

So like this the world is getting fragmented and as a result this world is becoming unlivable. Condition is like that and we are the doers of that situation. Hari Hari. So this international society for Krsna consciousness whose founder Acarya is "Srila Prabhupad ki Jay"!! Bhaktivedanta Swami Srila Prabhupada. On behalf of the Lord and on behalf of all the saintly devotees of the Lord he inaugurated this propagation of Krsna consciousness and this Krsna consciousness movement is uniting people. Yes he is from big country America and I am just one time third world country, now becoming super power of India [laughs]. But we are brothers, we are friends, we are

part of one family. So what unites?

Krsna is uniting us. Otherwise, so much division and the attempt is being made global level to unite the people in the world under the banner of UNO, United Nations of the spiritual world [laughs]. United Nation Organization, its head quarter in New York. Whenever Prabhupada passed by that building, used to take note 'oh! Another flag.' After few months, 4, 5 months, 'another flag', 'Oh! Another flag'. And he says what kind of united nation is this? This is disunited nation, splitting, splitting, splitting. In fact only very recently just 5000 years ago, the whole planet was one country. 'Bharatvarsha'. Last week I was in a place called Hastinapur.

You heard that name 'Hastinapur'? Not New Delhi. It's Indraprastha. Hastinapur is another town. It is between Haridwar and Delhi. Not right on the way but it is little interior. There just at the outskirts of the Hastinapur, Srila Sukdev Goswami spoke Bhagavatam to king Parikshit. So, we are some 1000 ISCKON devotees. We travelled there and we recited Srimad Bhagavatam in the same spot where Sukdev Goswami sat and spoke. I was made to sit and speak on the same spot. Some 1000 devotees, so that was next door, just outskirts of Hastinapur. Hastinapur was the capital of the world. It is history. Mahabharat is a history, mahabharat. So the emperor ruled entire planet. So with advent of this age of kali, kali you heard of kali? Kaliyuga and people are so ignorant, know kaliyuga, what to speak of treta yuga and sat yuga and dwapara yuga.

Kaliyuga, they are laghu chetasa, narrow minded, low minded, ignorant. Like a frog in the well. How much frog would know? His knowledge is limited in the well. And another frog from the ocean comes and he says, so the frog in the well is asking, "How big is your ocean?" "My ocean is where I reside is very very huge." "Is it twice big as my well as to twice as big ? Four times?" No, no, no, like that. So he is going to be thinking only in terms of his well. His experience is, his

knowledge is well, not very well but well limited. So the generation that is being produced all over the planet is limited knowledge.

So we were talking about 5000 years old Hastinapur and like that so many places in India. Ayodhya is there for 1 million years. I was in Los Angeles. They were celebrating the anniversary of the town. Once upon a time, they thought long long time ago this Los Angeles was established, settlement and gradually grew in size. So they were celebrating anniversary of the city. So I asked one gentleman who was there. "How old is this Los Angeles?" He said, "very oooooold!!" By saying this he wanted to make it older. Very oooooooooold!! [laughs]. I said "How old?" Its 200 years old. Wow!! wow factor is. So some cities being 200 year old are very old. So like that and we one of the town. Kali began 5000 years ago kali yuga is 5000 years. The time factor that Vedas deal with, the Vedic time is yet another dimension, kali yuga is 4,32000 years long. 4 lacks, in Indian way of saying 4 lacks 32 thousand years. Those many years in kaliyuga.

You make that twice as big that is dwapara yuga, three times as long is treta yuga, four times is satya yuga and if you put all these ages together one cycle of these four ages and when you multiply that by 1000 that makes Brahma's one day which does not include the night. You have to multiply that by 2 the night is also included. And that is just one day we are talking and then weeks and months and years and he lives 100 years long. Right now he is about 50 years old.

Brahma is 50 years old. Sometime they show him with grey hair and beard [laughs]. That is not correct he is not that old to have grey beard and just turning, it is purvardha and utarardha. There is a cycle he is just doing transition from purvardha to utarardha, 50 entering early 50s and then 100 years of Brahma is equal to one breath of Mahavishnu. 100years of Brahma, his whole entire lifespan is one, just but one breath of Mahavishnu.

God is great!!! Prabhupada says, "They say God is great but they don't know how God is great". This is one instance to realize how God is great. So we are spreading this, this knowledge which is about you and me, real you and real myself. Capture real you!! I was in New Delhi, some mobile company which brand I don't want to say. Selfie is a very big hobby or big fashion. You become self-photographer yourself. You don't need photographer and then you and yourself, selfie [laughs]. You are taking selfie. So they were advertising, 'capture real you'. Like you laughed. Yes? That's not real you. 'To mi navhech', 'to me navhech'. That's not real you. That wasn't you 20 years ago and that is not going to be you 20 years from now. So how is that real you? That is present you but that is not real you. So you have to find out real you, real eternal you. Krsna is eternal, we are eternal and we have eternal relationship with Lord. We are eternally His.

You heard that conversation between scientists and the boatman? You did? Yes? Just crossing Ganga? A scientist from Kolkata wanted to go right across Ganga and then they were having dialogue in the middle of their journey, boat journey. Scientist was asking, "Hey!! Boats man! Have you learnt computer science?"

"What is that computer? I haven't learnt."

Then scientist said, "Hey!! 25 percent of your life is wasted."

And the boats man sings,

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

That's all what he knew. He says, "I don't know." After few minutes scientists said, "Hey!! What about the cosmology?" "Cosmology? Where does it grow? Some tree? I don't know." "Oh! Then 50 percent of your life is wasted." He is going on with his 'Hare Krsna Hare Krsna' and then so down the road after few minutes.

“Oh! What about Information Technology?” “I don’t know.” “75 percent of your life is.” Then soon climatic changes took place. A wind was blowing. The boat started turbulent and boat was just making rounds and situation was like they will drown and then it was now the turn of the boats man. Boats man said, “Hey!! Dear scientist, do you know swimming?” “Swimming? No, no. I don’t know swimming.” Then what? Your, 100 percent of your life is going to be soon finished.

And while he even did not finished saying this big blow of the wind and boat turned upside down. And it is good to have boat in the water. But if there is a water in the boat laugh], not good. Boat in the water is desirable. So now the water was in the boat and scientist drowned while the boats man, he knew swimming and he specially knew,

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

So everyone else is going to be drowning in the ocean of material existence except those who chant ‘Hare Krsna’. Those who chant ‘Hare Krsna’ is going to cross over, go cross beyond this world, back to, back to the Lord, Haribol!! So we are inviting everyone to come join us. Join this Hare Krsna’s in chanting and dancing and studying Bhagavad-gita also and honor prasadam and propagate these values, this truth around you. And as bigger circle that you could make lot of people around you, your neighbors and your friends’ family members. Ok! So what I am thinking, I did the talking part. If you take over and if you wish he may also, talk of singing is also, singing includes the talk. There is no need of talk and I could, I had a big day and had a long travel and his more travelling is ahead of me and I have not reached my destination. Yes or no? You have reached your destination. Temple president of Bhaktivedanta Manor, he shared this. He was driving and his GPS was on and he was travelling and travelling and travelling and travelling. In fact he had to attend funeral ceremony. He has to take funeral ceremony that day. So when they reached

that location this GPS machine said, "You have reached your destination or reached your final destination".

You have reached your final destination. So he had heard this before the machine saying that, but that day [laugh] it made some sense. "Oh!! You have reached your final destination." [laughs] But that's not our devotee's final destination. Our final destination is Krsna's lotus feet or going back to Vaikunth. Then you have reached your final destination.

Ok! So is that ok?

Thank u very much!!

Haribol!!

H H Lokanath Swami Maharaj ki jay!!!

Birth of Lord Krishna is very special

Birth of Lord Krishna is very special

Venue: ISKCON Boston

Dated: June 8, 2010

Today's topic, I thought of Vaasudeva, who is Vaasudeva? Is there any Vaasudeva hear in Boston. Vaasudeva is son of Vasudeva. That's the meaning of Vaasudeva son of Vasudeva. There may be somebody who is Vasudeva and then his son is Vaasudeva, sometime people do have name Vasudeva. But this Vaasudeva is

om namo bhagavate vasudevaya

Bhagavan Vaasudeva, Bhagavate unto Bhagavan. Not only son of Vasudeva, hence is Vaasudeva but He is also Bhagavate the Suprime Personality of Godhead, who has not become son of

Vasudev. And Lord got this title. He took birth in prison house of Kamsa. Then He became celebrated as Vaasudeva, Jai Vaasudeva...Jai Vaasudeva.

Then there was darsana and whole dialogue and prays between Vasudeva and Vaasudeva and with Devki also, Devaki offered prayers. In conclusion Devaki also asked is it possible to have only two hands? As He had appeared as four handed. Then we could hide You then we could say, he has nothing to do with God he is just a child, he just has two hands. But if there are four hands it's difficult to hide the ID of Supreme Personality. Then Lord obliged and He became two handed little baby.

He already had cloths on and He was smiling this is an exception. When children take birth do they smile? Do you remember what you did? Mothers know. First thing child does is he cries and that's good news also when child cries means he is alive. If he doesn't even cries forgets the smile part, if he doesn't even cry then it could be trouble. So babies cry is welcomed, babies cry because they just were in big trouble.

punarapi jananam punarapi maranam
punarapi janani jatare sayanam

If someone walks out of the door crying, you could imagine what he went through when he was inside. Anyway in case of Lord, He was smiling. He is not suppose be taking birth. He has nothing to do with birth. He is ajanma unborn. This is His pastime, He likes to be a son. He is waiting for vatsalya rasa, He becomes a baby. He has a mother, He has father. Otherwise, om jai jagdish hare, all prayers, awe and reverence every time. It's too much; someone approaches Him and prays to Him. Lord wants to experience something different. So He is appearing as a baby son of Vasudev, Devaki and He is smiling. He has all the clothes on, already He has clothes not that Vasudev, Devki order they go Loi bazar. He has all the ornaments on. The dimly lit prison room is filled with light

and Lord appears. Even prior to that when Lord was in womb there was brilliant sun light. Not just one sun, koti surya samaprabha Millions of suns light was there in the prison house. Then Lord had this idea that he should be taken out of there, get me out of here. Oh, where would you like to go? Please bring it to Gokul. What who would bring it to Gokul? Of course you. But I am shackled. No just left me and see what happens.

Vasudeva was willing to bring Lord to Gokul and he attempted and lifted. Immediately all the bonds all the shackles were into pieces. And this is what happens when anyone accepts Lord within his life he becomes free from all the bonds. Not only Vasudeva that's not the only exception anyone who accepts Lord he become free from all the bonds, all the string attached are cut.

Then he begins walking towards the door, there are many doors to go through. He already has the whole baby and he only has two hands and they are busy. How is he going to open the door? But not necessary, he doesn't have to do anything; he just wants to bring the Lord to Gokul that's all. That's what he knows and he is ordered to serve and he is on the job and moving on. And as he come to the door what happened? Automatically lock is unlocked, door is opened, how?

Automatically. So this automatic business is not a new thing (laughter). This existed 5000 years ago. First time I went to airport with my luggage trolley and I came to the door and door was closed, but on the top it said entrance enter here but the door was closed. I parked my luggage on the side and moved forward to open, but again I did not open it, it opened automatically. But then this is old fashion nothing new it existed 5000 years back we are just imitating.

Glories of Lord Sri Krishna Caitanya

Glories of Lord Sri Krishna Caitanya

Venue: Noida

Dated: 20 th Feb 2018

Gaur Purnima mahotsav ki Jay! On the occasion of Gaur Purnima mahotsav, Gaur Katha Mahotsav is being organized, not inside Radha Govinda Dev temple and not even in the courtyard of the temple, but in Radha Govinda Dev ISKCON's auditorium. Welcome to all of you for being here. Hari Bol! Lord is happy with you because you came. So we will sing a song, may be you are familiar with it. Sundar Lala, have you heard it?

**Sundar Lala Saci-dulala, nacata sri-hari-kirtana me,
Bhale candana tilaka manohara, alaka sophe kapolana me.
Sire cuda darasi bale, vana-phula-mala hiyapara dole,
Pahirana pita-pitambara sobhe, nupura runu-jhunu caranon me.
Koi gayat hai radha-krsna nam, koi gayata hai hari-guna gan,
Mangala-tana mrdanga rasala, bajata hai koi rangana me.....
Gauranga!**

Welcome again! You will see a small presentation of Gaur katha. I also have given a name, 'Who is Sri Krsna Caitanya Mahaprabhu?' So appearance of Sri Krsna Caitanya Mahaprabhu! Not all are familiar with appearance. What is appearance?

It is birth day. We all are celebrating; in fact whole world is celebrating right now.

So Sri Krsna Caitanya Mahaprabhu, appeared on this planet before 532 years.

premarasa niryasa karite asvadana

raga marga bhakti loke karite pracarana (Cc Adi-lila 4.15-16)

This is from Caitanya Caritamrta. The confidential reason of appearance of Caitanya Mahaprabhu is given in this. We are going to discuss this in brief. But in Caitanya Caritamrta it is a whole chapter.

So the general reason is dharma samsthapanarthaya , paritranaya sadhunam, vinasaya ca duskrtam. Like this three reasons are given. Sambhavami yuge yuge. This was also the reason but, along with this, there is a particular reason behind the appearance of Caitanya Mahaprabhu. Caitanya Mahaprabhu, as stated in this sloka, appeared to relish prema rasa, especially madhurya rasa which is topmost.

The most important rasa amongst all rasas, maharasa or king of all rasas, is madhurya or sringar rasa. It is complete rasa, mellow, all other rasas are included in it. So such rasa, which includes santa, dasya, sakhya, vatsalya and madhurya rasa, complete with all rasas, to relish that prema rasa and also to distribute it. It is not mentioned here, but He will relish and then He will distribute that same rasa.

Krsna prema pradayate

As we say in pranam mantra, Caitanya Mahaprabhu appeared to relish Krsna prema and to distribute Krsna prema. Oh, it is given here, pracarana,

raga-marga bhakti loke karite pracarana

So basically to relish Krsna prema and to distribute, propagate Krsna prema; this was internal reason behind the appearance of Caitanya Mahaprabhu.

ei mata bhakta bhava kari angikara

apani acari bhakti karila pracar

So Lord became devotee. Ei mata bhakta bhava, He assumed

bhava, sentiment of a devotee. And that devotee whose bhava He adopted is not bhakta, but she is bhaktin. Radharani's bhava is like that. So He assumed Radha bhava. Apani acari bhakti karila pracar, and He set example for everyone. Preaching was also one of the intentions of Caitanya Mahaprabhu's appearance. Prema pumartho mahan.

Gaudadesh, the land where Caitanya Mahaprabhu appeared is known as Gauda desa. So Gauda desa, is known as Pancaguada, there are five Gauda -desa. Panca-Gauda is in North India, Panca-Dravid is in South India. Bengal is also Gauda desa, Caitanya Mahaprabhu appeared there.

Which was that day when Caitanya Mahaprabhu appeared? It was also 18 th Feb. In 1486, it was purnima, full moon day and eclipse was also there. Or it is said that moon made excuse on that day. He arranged eclipse and hid his face, which is having so many spots and stains on it, because he knew, today Caitanyacandra is going to appear. Like Ramacandra, Krsnacandra, same way Caitanyacandra!

And how is that Caitanyacandra?

bahu-koti candra jini vadan ujjvala

From whose body so much effulgence or from whose face so much effulgence is emanating, bahu koti, brightness of millions and millions of moons, that is Caitanyacandra. So the moon who shines in our sky thought, today let only Caitanyacandra appear. How can I show my face? Thinking like this, he hid his face. And on that day Caitanyacandra appeared. Saci garbha sindhau Hari indu, like that is also said. Hari indu appeared. Indu is moon. So Hari indu is, Haricandra is not Harishacandra. Hari who is moon only, Caitanyacandra is Hari candra and Hari indu also. So this Hari indu appeared, Sachi garbha sindhau, the womb of Sachi mata is compared to sindhu, ocean. So from womb of Sachi mata, Hari indu, Caitanya-candra appeared on that evening. Where did He appear? You are taking darshan of that tree (presentation), darshan of that neem tree, this is 'Duradarshan'. While sitting here,

you all became Sanjaya. So under the same neem tree, you are seeing one kutir. Home of Jagannath Misra, Jagannath Misra nivas, Sachi nivas, here only Caitanya Mahaprabhu took birth. This is also known as Yogapith. He appeared under neem tree, that's why He was named, what was His name? Nimai, say it, Nimai! Sachi mata used to call all the time, Nimai Nimai. She must be saying today also.

Because this lila, pastime is eternal.

Saci kahe mui dekho akasha upare divya murti loka saba yena stuti kare Realization of Sacimata, when she was giving birth to Caitanyacandra, Nimai, at that time she realized. Others must also have realized it. Hey look, who have appeared in the sky!

**yam brahma varunendra-rudra-marutah stuvanti divyaih stavair
jagata bhariya loka bole hari hari
sei-ksane gaurakrsna bhume avatari**

That day because of eclipse, millions of people were assembled at Ganges to take bath. Mayapur, birthplace of Caitanya Mahaprabhu is at the banks of Ganges. So what the people were doing who were assembled there?

Hari Hari Hari Hari! Hari bol!

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

**So, Jagata bhariya loka bole, at the banks of Ganges,
the whole atmosphere was surcharged by chanting of Hari Hari.
At that time,**

Gaurakrsna bhume avatari

Nimai took birth from the womb of Sacimata. In Srimad Bhagavatam it is said, when Sri Krishna took birth at midnight of astami, at that time millions of demigods appeared and sang the famous garbha-stuti. Like that same Krishna is now

appeared as Krishna Caitanya Mahaprabhu and same scene is getting repeated. All demigods have assembled and they are singing glorifications. Flowers are being showered, apsaras are dancing, gandharvas are singing, many kettledrums and other instruments are being played.

Hari bali narigana dei hulahuli

Can you do hulahuli? Try it, go ahead. Very good! May be some gents are also trying. So, dei hulahuli, means Hari Hari!

svarga vakya nrtya kare deva kutuhali

When ladies were doing hulahuli on earth or in Nadia, in Mayapur, that time musical instruments were being played in svarga. And deva kutuhali, demigods were excited to take darshan of the Lord.

deva apy asya rupasya nityam darsana-kanksinah

Such is the beauty of Caitanya Mahaprabhu that demigods are also eager to take His darsan.

savitri gauri sarasvati saci rambha arundhati ara yata deva narigana

nana dravya patra bhari brahmanira vesa dhari asi sabe kare darasana

Gauri and Sarasvati and Saci, who is this Saci? Wife of Indra is also Saci. This is another Saci. Caitanya Mahaprabhu's mother is also Saci. So this Saci, Rambha, Arundhati, narigana, ladies, what they did? They dressed themselves as Brahman ladies. So that no one can recognize them, 'here is Saci, Rambha, Savitri, Gayatri'. Nana dravya patra bhari they came with varieties of gifts and they all were eager to have darshan.

Namo mahavadanyaya krsna prema pradayate, krishnaya krsna caitanya namne gauratvise namah.

We will also do glorifications in these words. Or we will pay

obeisances. Let's chant, Namo mahavadanyaya krsna prema pradayate, krishnaya krsna caitanya namne gauratvise namah. This is pranam mantra of Caitanya Mahaprabhu. This is compiled by Rupa Gosvami in Prayag. When Rupa Gosvami met Caitanya Mahaprabhu, he chanted this pranam mantra first time. In this it is said, namah means I offer my obeisances again and again. Offer obeisance to whom? Namo mahavadanyaya namah, here again and again special features of Caitanya Mahaprabhu are given and then every time after that we have to add namah. Like that Sri Krishna Caitanya Mahaprabhu namah. Namah in beginning and namah at the end also. Namo namah! Obeisances again and again. Namo mahavadanyaya!

So in this small pranam mantra, four specialties of Caitanya Mahaprabhu are mentioned, name of Caitanya mahaprabhu, His rupa, His lila and His qualities. So we will see where it comes. Namo mahavadanyaya, this is quality of Caitanya

Mahaprabhu. Which is His special quality? Namo mahavadanyaya, He is very merciful.

tuma bin ke dayalu jagat samsara

Amongst all the incarnations that have appeared in the world, Caitanya Mahaprabhu is the number one. In case of mercy, Caitanya Mahaprabhu is matchless, even Krishna has left behind. Or Krishna became Caitanya Mahaprabhu when He became very merciful. Mahavadanyaya, this is quality of Caitanya Mahaprabhu. Second is, again namah, namah krsna prema pradayate namah, so again obeisances. In this, lila of Caitanya Mahaprabhu is mentioned. Which lila, Krishna prema pradan, distribution of Krishna prema, this is lila of Caitanya Mahaprabhu. Then next is His name. Krsnay krsna caitanya namne, we have to go up to this. This is name of Caitanya Mahaprabhu. So again obeisances, krsnay namah; but obeisances to which Krishna? Krishna Caitanya namne, the one whose name is Krishna Caitanya, obeisances to that

Krishna. So there is little distinction between Krishna and Krishna Caitanya. My obeisances to Krishna but now which Krishna? Whose name is Krishna Caitanya, to that Krishna.

Now what is remaining? Rupa is remaining. Gaur tvise namah, again obeisances, to whom? Obeisances to Gaur varna. Caitanya Mahaprabhu who is Gauranga, tvisa means complexion. Whose complexion is Gaur, hemango or gaur varna hemango, to Him obeisances.

So Namō mahavadanyaya kṛṣṇa prema pradāyate, kṛṣṇaya kṛṣṇa caitanya namne gauratvise namah.

You can by heart it. Who know this mantra? Learned now? Will remember, at least for 2-4 min. By heart it! Then understand what is said in this mantra. So this is from Caitanya Caritamṛta. It is special mantra, sūtra. What kind of sūtra? Paribhasita sūtra, explanatory sūtra! Every scripture has its own special mantra, sūtra, one basis, foundation mantra. It is called paribhasita sūtra. So this one is sūtra of Caitanya Caritamṛta.

anarpita-carim cirat karunaya avatirna kalau

Understand little little? Anarpita carim cirat, means which was not given since long time, to give such thing, karunaya avatirna kalau, in the age of kali, kalau, avatirna, He appeared out of mercy. Caitanya Mahaprabhu is by nature very merciful. So He couldn't resist and appeared mercifully.

samarpayitum unnat ujjvala-rasam sva-bhakti-sriyam

Internal reason is mentioned here. Samarpayitum means to bestow, to distribute Mahaprabhu appeared. Unnat ujjvala rasa, which mellow? Unnat, elevated, topmost and ujjvala, brilliant, effulgent, rasam means madhurya rasa, to distribute prema rasa, which is also mellow of bhakti. All this is bhakti also. Sakhya rasa, bhakti in sakhya bhava, vatsalya bhakti, madhurya bhakti, and this is called rasa, bhakti, bhava,

sakhya bhava, madhurya bhava. So Caitanya Mahaprabhu appeared to relish and distribute it. Then explanation of His beauty, harih purata sundara dyuti, dyuti means luster. Purata means gold, so how is Caitanya Mahaprabhu's complexion? Suvarna varna, golden form! Do you like 'sona' (hindi word)? Why not? 'Sona' is of two types, one is gold and other is sleep. Hiranyakasipu was very interested in both, that's why his name became Hiranyakasipu. Hiranya means gold, kashipu means soft bed, both are 'sona'.

But Caitanya Mahaprabhu was pure gold. Gauranga, go for Gauranga! Go for means what? Go and get it, run for it. Run to achieve Gauranga. He is real gold. Else is only chamak-damak, glitter, glow. All that glitters is not gold. Fire-fly runs towards the fire and then svaha, reduced himself to ashes. Like that people of the world get attracted towards glitter of the world. So forget it, abandon it, leave it and run. Run towards Gauranga! Gauranga!

It is also said that, this is prayer,
sada hrdaya kandare sphuratu vah sacinandanah

Sada, should be always like that, like what? Hrdaya kandare, hrdaya means heart, kandare means cave, innermost core of your heart, sphurate vah sacinandanah, vah means your, nah means our, Sacinandan should always manifest. Jay Sacinandan! Bhakti Vinod Thakur said one day will come when people from all over the world will gather together; will come to Bengal, will come to Mayapur also and will sing. What they will sing? Jay Sacinandan Jay Sacinandan! So the writer of this scripture, Krsnadas Kaviraj Gosvami prays, may that Sacinandan be ranscendentally situated within everyone's heart. May He become the cause of your vitality!

There is another scripture known as Caitanya Bhagavat, in which pastimes of Caitanya Mahaprabhu are described. And this is first lila sloka of Caitanya Bhagavat which starts with glorification. Who wrote Caitanya Bhagavat? Vedavyasa,

Vyasadeva! During Caitanya Mahaprabhu's time, Vyasadeva appeared again. And that time his name was Vrndavan das Thakur. He also appeared in Navadvipa. So Vyasa of Srimad Bhagavatam became Vrndavan das. Vyasa became Vrndavan das and he compiled Caitanya Bhagavat. We are trying to make you understand this so that you can understand glories of Caitanya Mahaprabhu. Who is Caitanya Mahaprabhu? This is the title, theme of our presentation. Caitanya Mahaprabhu is Supreme Personality of Godhead. In Srila Prabhupada's words, He is Supreme Personality. Which kind of Personality? Supreme and Godhead, the head of all Gods!

**ajanu lambita bhujau kanakavadatau
sankirtanaika pitarau kamalaya taksau
visvambharau dvijavarau yuga dharma-palau
vande jagat priyakarau karuna avatarau!**

This au au is coming at the end of many words; the reason is there are two persons. Ramah ramau ramah, it is dvivacan in sanskrit, ramau, bhujau, vadatau. So there is mention of two persons. Gauranga Mahaprabhu and Nityananda Prabhu ki Jay! Both are glorified together. So how are they? Ajanu lambita bhujau, those who have long arms, aa means up to, so up to where? Up to the knees, their arms are extended to their knees. Kanakavadatau , their complexion is golden. Sankirtanaika pitarau, they are father of sankirtana movement, two founding fathers, Gaur and Nityananda. Kamalaya taksau, they are lotus eyed. Visvambharau, both are called as Visvambhara.

When Caitanya Mahaprabhu took birth, and there was name giving ceremony, I don't know which day, but then Caitanya Mahaprabhu's grandfather, Nilambar Cakravarti came there. At some distance from Yogapith, there is Belapukur, in Rudradvipa. In Navadvipa there is Rudradvipa, where Nilambar Cakravarti used to live. Father of Sacimata! So he came to Antardvipa, where there is Yogapith. He performed name giving ceremony, just like Gargacarya gave names to Krishna and

Balarama. So this Nilambar Cakravarti came and gave name. What will be the name? Visvambhar! What will be the name of the baby? Visvambhar, maintainer of the whole world! Visvambharau!

Dvijavarau, topmost amongst brahmanas; both were appeared in brahmana families. Yugadharma palau, the dharma of this kali yuga, yugadharma, they will protect, establish it.

Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare!

So they are founding fathers of sankirtana movement, sankirtanaika pitarau, and they are protectors of yugadharma. Vande jagat priyakarau, I offer my obeisances unto them who are benefactor of the whole world and are most merciful. Proof from sasras about Bhagavatta of Caitanya Mahaprabhu, there are many of them. We will discuss few from them. Bhagavatta means Godhood, He is Lord. What is the proof? There are proofs from scriptures. 'It is given in sasras, so you shut up. We have proof.' Every incarnation is mentioned in scriptures. If someone will say, I am God; then ask him in which sasra it is given? Bring scripture and show, where is your name? If it is there then obeisances otherwise kick him out. So in the beginning of Caitanya Caritamrta, like in the beginning of Srimad Bhagavatam, you can see CC 1.3 and SB 1.2.11. So Lord is known in three states. brahmeti paramatmeti bhagavan iti sabdyate brahma iti, paramatma iti, bhagavan iti sabdyate. Lord has three forms or Lord is known in these three features. These three are advaya, yaj jnanam advayam, total sum of these three is one. They are not different. Not that Brahma is different and Paramatma is different and Bhagavan is different. They are one. He is Brahma, He is Paramatma and He is Bhagavan.

In Caitanya Caritamrita it is said, yad advaitam brahma upanisadi, He is called as Brahma in Upanisad. What is this Brahma? Asya tanu-bha, tanubha of Krishna or Krishna Caitanya Mahaprabhu, tanu you understand? Tanu means body and bha means

effulgence. The effulgence emanating from His body, in Upanisad it is called as Brahma, brahma upanisadi. Such an important thing! Ya atmantar yami puruna iti so 'syamsa vibhavah, and He is Paramatma. Caitanya Mahaprabhu Himself is Paramatma. Sad-aisvaryaih purna ya iha bhagavan sa svayam ayam, He is the only one. Ayam means this, Caitanya Mahaprabhu is Bhagavan, sad-aisvarya purna bhagavan. So in three lines of this sloka from Caitanya Caritamrta, Caitanya Mahaprabhu Himself is Brahma, Caitanya Mahaprabhu Himself is Paramatam and Caitanya Mahaprabhu is sad-aisvarya purna Bhagavan, like that His bhagavatta is described. And what is the last line?

na caitanyat krsnaj jagati para-tattvam param iha

To know Lord tattvatah is very important. Janma karma ca me divyam evam yo vetti tattvatah, Krishna says, how to recognize Lord? Tattvatah! Then what is the result? Tyaktva deham punar janma naiti, no birth again. So Lord's birth, His lilas, forms, qualities and His tattva! So na caitanyat krsnaj jagati para tattvam param iha. There can never be any truth greater than Caitanya Mahaprabhu. He is the topmost. Caitanya Mahaprabhu ki Jay! Na caitanyat krsnat jagati, there is no other Absolute truth in this whole world.

In 10 th canto of Srimad Bhagavatam, when Gargacarya was secretly giving names to Krishna and Balaram, in Gokula, in goshala, that time he said, this child Krishna appears in four different colors in four yugas. Asan varnah trayo hi asya, in three millenniums, three different colors, suklo raktas tatha pita! So he has mentioned three yugas, satyayuga, tretayuga and kaliyuga. In satyayuga Krishna or Lord was sukla varna, sukla means white; then rakta varna in tretayuga, means red like

rakta, blood, that color. And in kaliyuga, pita, means yellow, not ordinary yellow, tapta kancan gaurangi, molten gold color. When it is lightening, that brilliance, that is the color of Caitanya Mahaprabhu. So idanim krsnatam gatah, Gargacarya

says, now in this dvaparyuga Lord is in front of me, idanim krsnatam gatah, He is blackish in color; but in different different millenniums He accepts different different colors. What is of our interest in this? Pita, so pita means Gauranga, Gargacarya has mentioned that.

And in 11 th canto of Srimad Bhagavatam, it's even more clear. Here nava Yogendrasas had came to king Nimi, dialogues in between them going on. So here question was asked, 'please tell us in which millennium which incarnation, of which complexion, and what their specialties are?' So in the answer, it is said, krsna varnam tvisakrsnam. Do you remember tvisa? What have you heard about tvisa? Gaur tvisē namah, tvisa became tvisē in caturthi (grammar). So that tvisa, how is it? Not tvisa krsna, but tvisa akrsna. Tvisa + akrsna= tvisakrsna. So krsnavarnam Lord will appear, and what He will do? He will describe, varnan, of Krsna, like this bhava. Or He will do kirtan. Krsna-varnam and tvisa, how will be His complexion? Akrsna, He will not be blackish, means how He will be? He will be whitish, gaur, Gauranga. Gaur and yellow match little bit, not much difference, right? Hari Bol! Tell the truth!

So tvisa akrsnam, then sangopangasra parsadam, sa means with this He will appear. Sanga upanga parsad, His associates will be with Him. Weapon will be Hare Krishna mahamantra or associates will also act as weapons. And this anga and upanga are divisions between Caitanya Mahaprabhu's associates. Yajnaih sankirtana prayair, so which Lord will appear in kali yuga, in answer to this question this was told. Then it is said, people will do yajna, yajanti hi sumedhasah. Question was asked, 'in each particular yuga, by which process Lord will be worshipped?' So in kaliyuga, yajanti, people will worship Lord, by which process? Yajnaih, yajnah means by yajnas, which type of yajnas? Name is also given. Sankirtana yajnaih, in kali yuga Lord will be worshipped by sankirtana yajna.

And how will be those who will perform sankirtana yajna?

Sumedhasah, they will be intelligent people. Those who are intelligent people in kali yuga, they yajanti, worship Lord by sankirtana yajna. It's clear.

In Markandeya purana it is said,

**golokam ca parityajya lokanam trana karanat,
kalau gauranga-rupena lila lavanya vigraha**

It's not difficult. So what Lord will do? Golokam ca parityajya, there is place known as Goloka, where Lord resides, golokam eva nivasati, Krishna, Krishna Caitanya lives in Goloka. So He left Goloka and came here in this world. Why? Lokanam tarana karanat, people here were very much distressed. To liberate them, kalau gauranga rupena, in kali yuga, in Gauranga form, lila lavanya vigraha, His vigraha will be treasure chest of rupa, lavanya and beauty, He will appear. No need of any interpretation!

**gangaya daksine bhage navadvipe manorame
kali papa vinasaya saci garbhe sanatani
janisyati priye misra purandara grhe svayam phalgune
purnamasyam ca nisayam gaura vigraha**

There is one scripture known as Visva-sara-tantra. Whatever you want to know about Caitanya Mahaprabhu, most of it, almost everything is there. Gangaya daksine bhage, at the south banks of Ganges, there is very beautiful place known as Navadvipa. There, kali papa vinasaya, to destroy or to rip down the heaps of sins of the people of kali yuga, sacigarbhe, in the womb of Sacimata, janisyati, He will appear. He appeared 500 years before. How many years? 532 years! Write it down! Some serious students are here with notebooks. Or they don't have confidence on their brains. Others unfortunately have confidence on their brains, on their memory. If you want to remember, what should you do? Write it down! To get right, write it down. We heard like this also. So for this purpose, write it down.

So janisyati, where? Misra Purandara, another name of Jagannatha Misra, in his home, He appeared. When did Lord appear? Phalgune, in Phalguna month! At what time in Phalguna? Purnamasyam nisayam, in the evening! And Mirabai has also said something. She also had realized Caitanya Mahaprabhu's Bhagavatta, Godhood. Mira's songs are very famous. This one must be new for you. Aba to harinama lo laagi, what Hari is doing now? He is chanting Harinam. Sab jagako yah makhan chora, nam dharo vairagi, at one time He was thief of Vrndavan, now He has taken renunciation, Caitanya Mahaprabhu.

**saba jaga bolata makhan chora,
nam dharo vairagi!
kaha chadi vahu mohan murali?
kaha chadi saba gopi?
mora mundayi gora kati bandhi,
mane na mani gopi!
mata yasomati makhan choran
bandhi jaki baha,
syama kisor bhaye nava gora,
caitanya jako nam!
pitambar ko bhava dikhavai,
kati kaupina base,
gore krsna ki dasi mira,
jasa na krsna bane na bane**

So that Murali Mohan, that Gopinath, He has renounced all of them, taken renunciation means He left all of them, removed His hair and by holding kamandalu and danda He left. Yasoda used to tie Him up with mortar now His name is Caitanya, Hari Bol! She is saying, she is dasi of Gaur Krishna. One who used to say, 'mere to giridhar gopal', she realized. Caitanya Mahaprabhu and Mirabai were from the same time.

When six Gosvamis were in Vrndavan, Mirabai was also there in Rajasthan or in Vrndavan, wherever. So this is her realization. So Sri Krishna Caitanya Mahaprabhu stayed for 48 years on this planet. When He was Krishna, He stayed for 125

years. For how many years were Krishna's manifested pastimes? For 125 years! Rama exhibited His manifested pastimes on this planet for 11,000 years. Das shat das shatani ca, like that it is said. Das shat means thousand. Ten multiplied by 100 is 1000. Das shat and das shatani, 1000 and 10000 = 11000.

So for 24 years Caitanya Mahaprabhu played His Navadvipa lila. Navadvipa dham ki Jay! There are nine islands. How many dvipa? Nine! There is Simanta dvipa, there is Godrum dvipa, there is Madhya dvipa, Kola dvipa, Rudra dvipa, Jahnu dvipa, Antar dvipa, may be I missed some in between. Yes, you went there, right? Do you remember all names of dvipas? Stand up! Tell in sequence! (Antar dvipa, Simant dvipa, Godrum dvipa, Madhya dvipa, Kola dvipa, Ritu dvipa, Jahnu dvipa, Modadrum dvipa, and Rudra dvipa) very good! So these are Navadvipa. She has just returned from Navadvipa parikrama. Fresh in memory! Ten thousand devotees were doing parikrama. Hari Bol!

So 24 years Caitanya Mahaprabhu performed His pastimes in Navadvipa. In Caitanya Caritamrta it is called as Adi lila. Bal-lila, pauganda-lila, kishor-lila, all these are very sweet pastimes. Then for next six years Caitanya Mahaprabhu travelled all over India. Sriradhar bhabe ebe gaura avatar, hare krsna nama gaura karila pracar So to distribute Hare Krishna mahamantra, Caitanya Mahaprabhu travelled all over India, for six years. In 1986 ISKCON organized padayatra. It started in 1986 from Dvaraka, we walked up to Mayapur. I was also coordinator of that padayatra. In which year Caitanya Mahaprabhu appeared? 1486! So what happened in 1986? We were celebrating 500 th year anniversary. 500 th centennial of Caitanya Mahaprabhu's appearance! So we had planned that wherever Caitanya Mahaprabhu visited, or at least we will visit places in South India. This was grand padayatra. International group of devotees! We started from Dvaraka on Radhastami day, 2 nd Sep. And from Dvaraka we went to Kanyakumari. In between we travelled many different places. So

from Kanyakumari we went to Mayapur. 8000 kms in 18 months!
Hari Bol!

So we also got opportunity to visit all those places where Caitanya Mahaprabhu visited during South India yatra. Then He travelled to east India also. From there He returned to Jagannath Puri. And again went to Vrndavan. He visited to Kuruksetra also. May be He had gone via Noida or via Delhi, Hastinapur. There are chances. What to say, during His travelling Caitanya Mahaprabhu visited my village also. Hari Bol! You may not believe. But this is the fact. Small village where I was born! So Caitanya Mahaprabhu passed through that village. Gauranga Himself, ajanulambit bhuja and sankirtanaika pitarau! So at that same village which is known as Aravade, Radha Gopal has arrived and last year we also established lotus foot prints of Caitanya Mahaprabhu. Hari Bol! In South India at many places, wherever Caitanya Mahaprabhu visited, Srila Bhakti Siddhant Sarasvati Thakur established lotus footprints of Caitanya Mahaprabhu.

Tirupati is also one amongst them and Srirangam also, like that many other places. So Caitanya Mahaprabhu lived in Jagannath Puri for 18 years. There He performed His most confidential pastimes. Jay Jagannath! So in Jaganntha Puri, at a time, there was Lila-Purusottam Jagannath and prema Purusottam Caitanya Mahaprabhu. At a time and at same place, and Caitanya Mahaprabhu lived there for 18 years. So this is answer to 'who is Caitanya'. If anyone will ask 'who is Caitanya Mahaprabhu'; then you tell him only this much. What you will tell? Radha- Krsna nahi anya, that's it, you said everything. Who is Caitanya Mahaprabhu? Sri krsna caitanya radha krsna nahi anya. Remember only this much. So Caitanya Mahaprabhu gave darshan to governor of Andhrapradesh, at the bank of Ganges. His name was Ramananda Ray. Have you heard names of Vishakha Lalita? So Vishakha became governor of Andhrapradesh. Yes and she used to attend all conferences and Vishakha getting on the phone. So in front of Vishakha,

Caitanya Mahaprabhu could not hide His identity. He had to give His darshan. So He gave darshan of Krishna and Radha separately, krsna-caitanya radha-krsna nahi anya.

So in Vrndavan, kesighata vamsivata, dvadasa kanan, jaha saba lila koilo sri nanda nandan, so Kesighata or Vasivata or twelve other vana, forests; just like you heard names of those nine islands, same like that there are names of twelve forests. Madhuvan, Talavan, Bahulavan, Vrndavan, Kamyavan etc. Jamuna flows in between. In Navadvipa also many rivers flow, because of that there are nine islands. River flows in between two dvipa, islands. Of course there is Ganges, and Jamuna also flows there. So Navadvip and Vrndavan are of equal importance, or some times importance of Navadvip is more because there is all merciful Lord.

When Krishna becomes more merciful, then He appears in form of Caitanya Mahaprabhu. So these both dhama are abhinna, non different. Goloka where Krishna lives, in that same Goloka there is Dvaraka, Mathura and Vrndavan. The topmost portion of Goloka is Vrndavan. But it has two divisions. One is Navadvipa and other is Vrndavan. Sometimes it is also known as Svetadvipa. There is one another Svetadvipa also, but this Navadvipa is called as Svetadvipa. So in Vrndavan, Krishna and in Navadvipa which Krishna? Krishna Caitanya!

Krsnaya krsna caitanya namne gauratvise namah.

Dharma samsthapanarthay sambhavami yuge yuge

Founder of yugadharma, Sri Krishna Caitanya Mahaprabhu ki Jay! Every millennium has yugavatar. The incarnation which appears in every kaliyuga is known as Gaur Narayan. But once in a day of Brahma, Gaur Krishna appears. There is difference in qualities of Narayan and Krishna. Of course they are one but Krishna becomes Narayan and He takes many more forms. The main source is Krishna. Krishna is not avatar. He is avatari. So this avatari Krishna appears once in a day of Brahma. Krishna at the end of Dvapara yuga, but which Dvapara?

4000 times Dvapara yuga comes in a day of Brahma. Am I saying right? Must be! It is said sahasra yuga paryanta. In one day of Brahma, 1000 mahayuga comes. Mahayuga means Satya, Treta, Dvapara and Kali, together is caturyuga, mahayuga. Like this yuga sahasra paryanta, 1000 times, so it will not be 4000. It's 1000. I have never done this calculation before. Ok, so 1000 times Satya yuga, 1000 times Dvapara, 1000 times Treta and 1000 times Kaliyuga.

So there are 14 Manus in one day of Brahma. Each Manu's duration is 71 mahayugas. Right now seventh Manu's time is going on. His name is Vaivasvata Manu. Middle of the present day of Brahma is going on. So when 28 th Dvapara yuga of this Vaivasvata Manu comes, then Krishna appears. And in the kaliyuga which comes after this, which is 28 th Kali yuga of his duration, Caitanya Mahaprabhu appears. Hari Hari! So when Caitanya Mahaprabhu was going to make His appearance that was the time of Yugavata's appearance also. But Caitanya Mahaprabhu appeared Himself and the yugavata who was supposed to appear that time, Gaur Narayan, He merged into Caitanya Mahaprabhu. So again they became two in one. The purpose of Yugavata is dharma samsthapanarthaya sambhavami yuge yuge, that also Caitanya Mahaprabhu fulfilled. So yugavata and avatari Sri Krishna or Sri Krishna Caitanya appeared together. And Caitanya Mahaprabhu Himself performed task of yugavata, hare krsna nama gaur karila pracara. And then He also fulfilled the confidential reason of His appearance, for 18 years in Puri, internal reason, to relish prema-rasa and to distribute prema-rasa, love of Godhead.

Caitanya Mahaprabhu did kirtan in Jharkhand forest, na bhuto na bhavisyati, like this never happened before and will never happen again. Now Jharkhand is a state. 500 years before there were so many animals, elephants and you name it and it is there. So many varieties of birds, and animals, Lord made them dance. Some elephants were drinking water and they saw

Caitanya Mahaprabhu. So Caitanya Mahaprabhu may have said or thought, 'hey, what are you looking at? Chant Hari Bol!' So elephants raised their front legs and Hari Bol! Hari Bol! Hari Bol! And deer and lion etc. rubbing their shoulders, so these animals did not remain animals. So this is Caitanya, who spreads caitanya, sensation, who invokes consciousness.

Gaurangera sangi gane nitya siddha kori mane, se jaya brajendra nanda pae

This is song of Narottam Das Thakur. In this he is saying, gaurandera sangi gane, those who are associates, followers of Gauranga Mahaprabhu, nitya siddha kori mane, they are not common souls. Not that they were conditioned and then became liberated. Nitya siddha, means Caitanya Mahaprabhu brought them from His abode with Him. Lord did not come alone. He brought with Him many many devotees. Se jaya brajendra nandan pae, those who will understand that Caitanya Mahaprabhu's associates are nitya siddhas, what phal they will get? Se jaya brajendra nandan pae, they will attain or they will reach to Brajendra nandan Krishna. Those who will understand that gauranger sangi gana nitya siddha kori mana, they will achieve Krishna. This is Caitanya Mahaprabhu's promise.

Prthivita ache yata nagaradi grama, sarvatra pracar haibe mora nama. Caitanya Mahaprabhu has said this. Before saying this He Himself was doing sankirtana. Apani achari jagate sikhaye, He taught through His actions. 500 years before at the time of Caitanya Mahaprabhu, Vrndavan was in bad condition. Because of attacks of Muslims nothing was happening in Vrndavan. All Deities were sent out to different places. No yatras, no visitors, no parikramas, no sound of conch, no sound of bells, nothing was happening. So Caitanya Mahaprabhu reestablished Vrndavan's glories. Sad-gosvami, vande rupa sanatana raghu yugau sri jiva gopalakau, they constructed temples again, they reinstalled Deities, and they compiled scriptures. Vrndavan dham ki Jay! There are many scriptures based on Caitanya Mahaprabhu. You can read Caitanya Caritamrta,

Caitanya Bhagavat, Caitanya Mangal, there are many dramas, and many more.

Gaurangera madhura lila jar karne pravesila hrdoya nirmala bhelo tar heart purifying pastimes are there in all these scriptures. Pasu pakhi jhure pasana vidare, suni jaira guna gatha Like this is also said. What birds and animals do? They cry; stones melt, because of what? Suni jara guna gatha. Many more scriptures are there describing Mahaprabhu's glories, and all. In the whole world, there is no other collection of scriptures like Gaudiya scriptures compilations, which is not having karmakanda, jnanakanda kevala visera bhandu. Only bhakti, prema rasa! And Srila Prabhupada had translated many of those scriptures. Caitanya Caritamrta was in Bengali.

Prabhupada translated it in English. Now you can get it in 100 languages. Hari Bol! Chinese people are also reading Caitanya Caritamrta. So people are reading in their own languages and understanding Caitanya Mahaprabhu. This is arrangement of ISKCON founder acarya, Srila Prabhupada ki Jay! Foundation of Srila Prabhupada's International society for Krishna Consciousness is Caitanya Mahaprabhu. Sankirtana is being performed everywhere, nagaradi grama. Prabhupada started padayatra. Wherever ISKCON center or temple was, sankirtana was going on there. In same town devotees used to do nagar sankirtana. But ISKCON padayatra devotees are doing sankirtana all over the planet, till now they have walked many million Km, 250 thousand Km. and padayatries never step a single foot ahead without kirtan. They have spread Hari-nama in 400 countries. In America, in Europe, or near England there is a small country known as Ireland, there is city called as Glasgow. We started padayatra from Glasgow to Moscow. It took five years. Everyday padayatries were moving ahead, from one country to another country, from one city to another city, like that.

Jagannath rathayatra mahotsava ki jay!

So Caitanya Mahaprabhu used to participate in Rathayatras in Jagannatha Puri same way Srila Prabhupada started rathayatras. Now all over the world rathayatras are being performed. Before rathayatra was limited only up to Jagannatha Puri, and 2,3 more cities of India. But now ISKCON is organizing rathayatras in 470 cities. Noida is one of them. Visvambhar prabhu is here. He also goes to many countries to organize rathayatra. 8-10 rathayatras only his family is doing, his father and their friend circle. Sri Gaur Nitai ki jay! Such beautiful Deities are installed everywhere. And construction of Temple Of Vedic Planetarium is going on, in Mayapur.

500 years before Nityananda prabhu was doing parikrama. He was taking Jiva Gosvami on parikrama. See what a team! Jiva Gosvami, one of the sat-gosvamis, from Vrndavan, his guide became Nityananda prabhu. He showed everything, told kathas. Nityananda prabhu had said, adbhuta mandira hoibe vikasa, gaurangera nitya lila hoibe prakasa, there will be astounding temple in Navadvipa. What will happen from there?

Gaurangera nitya lila hoibe prakasa From there Gauranga Mahaprabhu's eternal pastimes will be manifested. Two weeks before there was Chakra installation. Deities are not yet installed, mandir is under construction. But Chakra is installed, Sudarshan chakra. It was grand festival. We were present there. Temple will open in 2020. Hari Bol! I think we all will be in Mayapur in 2020, celebrating grand temple opening. 2020 is chosen because, Srila Prabhupada started Mayapur festivals in 1972, so from 1972 to 2020, how many years? 50 th anniversary of Mayapur festivals will be celebrated. Not only this, 100 th anniversary is also there. What happened in 1922, in Kolkata? Bhakti Siddhant Sarasvati Thakur gave instructions to Bhaktivedanta Prabhupada, 'you look intelligent. In western world, preach Krishna consciousness in English language.' Those instructions were from 1922, so how many years till 2020? 100 years! So after 100 years what happened? Perfection, accomplishment, siddhi of

those instructions is going to be in the opening of this temple. Mayapur, Navadvipa is head quarter of ISKCON. You are invited, welcome for the opening of this temple.

Thank you!

Hare Krishna!

Material world is full of duhkha

Material world is full of duhkha

Venue: Los Angeles, USA

Dated: July 3rd 2004

om namo bhagavate vasudevaya

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

**virago yena puruso
bhagavan sarvato bhavet
acakṣva jīva-lokasya
vividha mama saṁsṛtiḥ**

TRANSLATION :

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

PURPORT:

In this verse the word saṁsṛtiḥ is very important. Sreyah-

srti means the prosperous path of advancement towards the Supreme Personality of Godhead, and samsrti means the continued journey on the path of birth and death towards the darkest region of material existence. People who have no knowledge of this material world, God and their actual intimate relationship with Him are actually going to the darkest region of material existence in the name of progress in the material advancement of civilization. To enter the darkest region of material existence means to enter into a species of life other than the human species. Ignorant men do not know that after this life they are completely under the grip of material nature and will be offered a life which may not be very congenial. How a living entity gets different kinds of bodies will be explained in the next chapter. This continual change of bodies in birth and death is called samsara. Devahuti requests her glorious son, Kapila Muni, to explain about this continued journey to impress upon the conditioned souls that they are undergoing a path of degradation by not understanding the path of bhakti-yoga, devotional service.

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

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

Nice verse, all the verses are nice. Everything nice only is part of Bhagavatam. Devahuti is addressing her son, she doesn't say my dear son tata or, she is addressing Him as Bhagavan, this word Bhagavan is addressed in this statement. Which doesn't come in the beginning of this sentence could be anywhere. It is not Bhagavaan, Bhagavaan is Bhagavan, but when

you want to address Bhagavaan you say Bhagavan that's the difference. The bhavaan and bhavan some words like that. So someone said Bhagavaan, she thought it was not written correctly. But it is correct Bhagavan is Oh my dear Lord! She is interested not selfish, you could see she wants to know what is good, not just for herself but also good for everybody.

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

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

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

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

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

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

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

in the womb of the mother?

**punarapi jananam punarapi maranam punarapi janani jatare
sayanam
iha samsaare khalu dusthare krupayaa pare pahi murare**

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

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

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

janani jatara sayanam iha samsaare khalu dusthare

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

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

shunyayitam jagat sarvam govinda-virahena me

Without Govind there is nothing. Shunyayitam shunya means zero. The universe is also round right? Universe is Brahmanda,

egg like shape, round. So it is like a shunya. You make a sign of zero and sign of universe they are both round. Caitanya Mahaprabhu said this whole universe is like a big zero. Shunyayitam whole universe is filled with so many many things, it is just shunya. Just zero just empty there is nothing. Where is Govinda?

Shunyayitam jagat sarvam govind virahena me

So that is the point of Devahuti. Please explain the samsrtih, drill this get this into our head, we are sick headed please get this in there. So that we understand once and for all suffering that is there so that we'll develop virag. We will develop detachment and we will go for the devotional service which she has asked for in previous two verses.

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

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

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

You are welcome to the club, you could enjoy but just be ready to suffer. And this is what no one wants to do. Everyone wants

to only enjoy and not suffer, and that is just not possible in this world. You always get two things, two sides of a coin, you can't have just one side of a coin, coin means two sides. And this world means dvandva, dvandva – two.

Dvandvatitovimatsarah, that's the goal. Dvandva tito, you go beyond these two things, everything has a counterpart man, and woman, black and? And like this there is a big big list, is entrap has a big big list you think we are exhausted? Nothing more can be said? And on that list is a happiness and distress. You are locals, foreigner this is a day time and soon there will be night. Theist – atheist like that goes on and on on.

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

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

Seeing looking at the world and he comes across, someone is trying to cross the road oh! Help hep help help. And he had not only two legs but Siddharth thought he was having third leg, he had a stick, so what you call stick, walking stick, cane. He had a cane bigger one and he was not straight but little bend down, like a rainbow. He was rainbow in the womb

and again he is getting ready. He under some rehearsal, before you go into the womb you had to you can't even stand straight or sleep straight you have to be in that form right little bend one. So towards the end of this life again bending is done so that it becomes little easier in the womb yeah so some rehearsal or some practice for previous some experience is there you being bend.

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

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

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

palace. And that night

when everyone was fast asleep, he never slept that night. What he had experienced during this samsara darsana tour that was on his mind. Oh! one day I am going to be old, one day I will also be sick not just once but again and again and one day they will be carrying me like that and I will not come back to the palace. So I want some way out of this. I want to end all this. So in the middle of the night he took off. Goes to Gaya sits under a tree and he is meditating. Result was enlightenment he becomes enlightened he is Buddha. Buddha comes from buddhi the intelligence. So he becomes enlightened because of this virag, virag mentioned here and he saw the suffering all around and he wanted to find solution to this problem. No patch up work some permanent solution. And that has been taught by yet another incarnation of the Lord that's Buddha dev. That part is the virag part.

So Devahuti is interested in knowing please explain for my benefit and for everyone's benefit this samsrtih, so much suffering is here. And by hearing this she is expecting that there will be, yena purusho virago, all the conditioned souls would become detached. They will give up this idea of trying to enjoy. So Krishna in Bhagvat- gita also,

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

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

So Krishna says ady-antavantah na tesu ramate

One who doesn't go for this business, adi-anta, beginning and end. Tesuna ramate budhah, budha the intelligent person does

not go for something which has beginning and coming to an end. And there is always beginning and end to the 'ye hi samsparśa-ja bhoga'. Materials advancement and civilisation is all about 'ye hi samsparśa-ja bhoga' our senses are brought in contact with sense objects. So samsparśa-ja contact of our senses with sense objects and nice contact samsparśa and Krishna says samsparśa-ja – this contact senses coming in the contact of sense object gives birth to ja means birth janma, samsparśa-ja it gives birth to what? Bhoga, the enjoyment.

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

'ye hi samsparśa-ja bhoga duḥkha-yonaya eva te'

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

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

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

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

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

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

there stay low.

Prabhupada said I have a drug you can stay high forever. There are so many joined and then everything started and that was all going on in New York only. Then there were invitations from the West-coast. First flight Prabhupada took was from New York to San Francisco that was first flight of his life flying in an aeroplane he had not flown before. And that's when he was seeing out of his window and all the building looked like match boxes one on top of the other. When he got down he saw matchbox. Then gradually things expanded so Montreal was the third New York San Francisco Montreal, Montreal was the third. Where does Los Angeles fit in? It was fourth in the row.

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

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

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

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

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

Aghasur killing and Brahma Vimon lila

Aghasur killing and Brahma Vimon lila

Venue: Pune

Dated: December 2004 (Bhagvat Saptah)

Hare Krishna

Do not think that this kirtan is not part of Bhagvatam. Essence of Bhagvatam is singing.

Last verse of Bhagavatm 18,000th verse talks about this Harinam.

nama-sankirtanam yasya sarva-papa vinasanam

This is conclusion. It was last day, 7th day of Bhagavatam recitation and Sukadeva Gosvami said,

**kaler dosa-nidhe rajann asti hy eko mahan gunah
kirtanad eva krsnasya mukta-sangah param vrajet**

Kali yuga is full of faults and mukta sangah, one becomes free, liberated of sangah, attachment to this world by kirtan. eko mahan gunah, there is only one good quality of this age, chanting of the holy name of the Lord.

Caitanya Mahaprabhu did that. Krishna appeared 500 years ago and then in the evening He would sit down with His most confidential associates and recite Bhagvatam.

srimad Bhagvatam praman amalam prema pumartho mahan

sri ciatanya mahaprabhor matm idam, this is opinion, philosophy of Caitanya Mahaprabhu. And who is He? He is topmost authority. There is no one equal to Him, the Supreme Personality of Godhead. So He says Srimad-Bhagvatam is authority, why, amalam, there is no dirt, contamination, kaitava dharma. Recitation of it develops love of Godhead,

prema pumarto mahan.

Prabhupada also gave us this process. Chanting, dancing, and hearing Bhagvatam. Srimad Bhagvatam is foundation of Bhagavat dharma. By studying Bhagvatam we protect the principle of Bhagvat dharma and by doing that dharma protect us. May this Bhagvat dharma protect everybody. Soon this is going to be the dharma for everybody all over the planet.

So today we will hear killing of Aghasur and Brahma vimohan lila. We will also see drama presentations. It becomes easier. One photograph is equal to thousand words. When we go through Bhagvatam, we get to know Krishna, then we serve Him more, we love Him more. Go to the source, understanding from Sukadeva Gosvami. If there is anyone who knows Bhagvatam, that is Sukadeva Gosvami. So we follow the parampara, through acaryas, through Srila Prabhupada. First thing first, so what is the first thing, hear.

So Krishna and Balarama were 5 years old. They have become calf herds. They were very eager to go to forest, so anxious that one day Krishna had an idea. Today we will have picnic. Today we will not eat breakfast at home. We will take breakfast in forest. So that morning He blew His buffalo horn that woke up all the boys. He just blew His buffalo horn and with that goes the message also. They understood that we have to take our breakfast packets and leave early today. They all got up; there was no snooze and all, because they didn't want to miss Krishna. What if Krishna will leave for forest and we will leave behind. What is there without Krishna? These are the thoughts. If we will have such thoughts then we are qualified to go back to Goloka. That's why we have mangal arati, we practice getting up early everyday.

So boys got up and they are thousands of them and all of them were carrying four items, breakfast lunch packet hanging on their sticks and everyone had flutes. The calves were in the front and calf herd boys behind them. Sometimes Krishna goes

ahead of everybody else. He wants to see some beauty, scenery. Then other boys would run to be with Him. Everybody would say, I want to touch first, I want to touch first. There is competition to get Krishna, catch Krishna. If this is the purpose of competition then competition is transcendental, Krishna centered.

Everyone was doing different things. Many cowherd boys were playing flutes. Some were imitating different birds, bhramars etc. Everyday they would get great pleasure doing this. Sukadeva Gosvami says oh, how fortunate are these boys to be with Krishna all the time, to play with Krishna! How many pious activities they must have performed? Even all the residents of Vrndavan are so fortunate. In what words I could describe their fortune?

Everything was going so smoothly. Everyone was absorbed in Krishna and something came to disturb. Now comes Aghasur. This is not against the will of the Lord. Lord's Yogamaya sakti was inspired by the Lord to bring demons, because cowherd boys were not taking their meals. Everyone was just enjoying, they forgot all eating part. Now Aghasur is going to come and then will look at their watch oh it's breakfast time. And of course Lord appears to destroy the demons, one of the reasons. Mother earth was feeling burden. So everyday demons were being killed by Krishna; all those who were on hit list. List became smaller and smaller.

So this demon came and he was watching Krishna and cowherd boys enjoying. He was inspired by Kamsa. He was younger brother of Bakasur and Baki. Baki is Putana. So he became 12 mile long python. He was just lying on the main road. He was thinking, oh that boy is the one, leader of the team, killer of my brother and sister. Now I will kill him along with all his friends. So this was his sankalpa. He was demonic person and was very hungry. His lower lip was right on the ground and the upper lip was touching the clouds.

Cowherd boys were seeing and they could not understand what

this is? His teeth were like mountain ranges. Tongue was like express highway. It was deep and dark inside, like a cave. Some cowherd boys were thinking looks like it is part of Vrndavan's beauty. But others thought, no this is living one and waiting for us. As these two parties went closer, oh very bad smell. It is certainly a python and he had a nice breakfast and that's why very bad smell, flesh smell. We are getting into some trouble here. But even if it is real one, we have nothing to worry. Krishna is there, let's go. They all entered in the mouth of Aghasur, clapping and singing. Cows entered with their tails upraised. Krishna was listening all their conversation and He knew although demon was motionless, doing good act, making His friends think that it's a statue. He wanted to stop His friends, but they were so many and it was too late. Many of them had already entered.

Krishna has now two things to do, kill the demon keeping in mind that His friends are inside the body of the demon. Demigods assembled behind clouds. They said 'alas, so far Krishna was outside but now He also entered in the mouth of Aghasur. He has also not realized that this is Aghasur.' They were in total anxiety and they were screaming. News reached to demons party also and they were very happy, singing dancing. 'Finally we got him.'

Of course Krishna had a plan. He knows what to do. He is boss and boss is always right. So as everybody is inside, Aghasur closed his mouth and swallowed everyone. By this time cowherd boys each one them and cows also lost their lives. Krishna began to grow in size and forced the demon to open his mouth. Sukadeva Gosvami is describing that his eyes bulged and he lost his life.

Demon was killed but Krishna's friends were still unconscious. Then just by the merciful glance of Krishna, all His friends and all the cows got up. They were brought back to life. They were not aware what happened. They all got up as nothing had happened and came out of Aghasur's body. Demigods showered

flowers on Krishna and His party. Apsaras began dancing. Kamsa and party were having good time but it did not last for

long. Now demigods were having good time. Gandharvas were singing and apsaras were dancing. So having described Aghasur killing pastime, Sukadeva Gosvami is concluding, Krishna killed this demon when He was kumar, 5 years old and cowherd boys were there, they had witnessed the pastime. But only when He entered in His pauganda age, that is after 6 years old, one year later, the cowherd boys talked about this pastime to their parents.

Practice was whatever wonderful they see, the highlight of that day, the cowherd boys when they return, they make their parents sit down and then evening news time. In each home, cowherd boys shared all the pastimes. This becomes talk of the town. Whatever happens during the day, by the evening time everyone gets to know. So this was daily practice. But this particular pastime of Aghasur killing, the cowherd boys shared with their parents and others after one year. So this was final statement of this chapter. Krishna killed demon Aghasur. This was mercy on the demon because Krishna entered in the body of demon. Yogis are struggling; Krishna would enter in their heart and will sit there. Here Krishna entered in demon's body. Sukadeva gosvami says, if one remembers Lord, brings Him into his heart once and remembers Him at least once, he will attain salvation. Even bringing Him in by force, only once, that's enough for salvation.

So Krishna entered in Aghasur's body and he was seeing and thinking about the Lord, he attained perfection. Sukadeva Gosvami says, if that is the case with demon then what to speak about that person who always think about Krishna, meditating on Krishna, mind is fixed upon Krishna, what to speak of him, great fortune.

So for next 30 seconds think about the Lord, bring Him into your heart, pray to Him then salvation is guaranteed. Caitanya

Mahaprabhu says, mora mana Vrndavan, my mind is Vrndavan for Krishna to enter. So take Krishna in. Nama prabhu is another form, **Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare!**

So end of this chapter leads next chapter. King Parikshit's question, how come after one year everyone found out Aghasur killing. This sound very mysterious! Certainly I see Krishna's hand here otherwise how come for one year no one heard about this pastime?

We are very fortunate because we are drinking Bhagvatam. What is easy eating or drinking? Drinking is easier.
pibata Bhagvatam rasam alayam It is juicy, so drink.

muhur aho rasika bhuvi bhavukah

You all are rasikas, one who like rasa, juice, nectar is rasika. So Parikshit maharaj says, we are very fortunate as you are sharing this kathamrita with us. He called himself kshatra-bandhavah, so called kshatriya, because the way he had treated the Samika Rsi. He was very thirsty and he saw Samika rsi sitting in trance. For the first time king Parikshit thought look at the hospitality of this sage. I am asking for water and he is trying to avoid receiving guest. He is just making a show of being in trance. Then he takes a dead snake on his arrow and put that around the neck of the sage. Shringi had cursed, 'the person who had done this have to die after 7 days.' Then Parikshit maharaj sits down to listen Bhagvatam for seven days, as he was having only seven days. We also sometimes listens Bhagvatam for seven days, because we also have to die one day, each of us. Someone will die on Monday, someone will die on Thursday, so that seven days, connection.

So Parikshit maharaj is thinking, the way I have treated that sage, I am kashtra-bandhavah. You are great spiritual master, sharing kathamrita. You are doing this from last four days now. Beginning of the tenth canto was fourth day. So may be

its afternoon of fourth day. We are wealthy, getting enriched. Wealth of holy name, Lord's pastimes, these riches satisfy the soul. Other worldly riches may satisfy the body and senses but deep within there is always dissatisfaction. Again and again you are feeding us kathamrita, so he is expressing gratitude.

Suta Gosvami says, as Badarayani, Sukadeva Gosvami heard about Parikshit's inquiry, something changed with him. For a while there was complete silence. The speaker is in trance. He loses all his external consciousness because he is reminded of exciting pastime that took place during that one year. He was thinking, this is very very confidential thing. He was trying to skip over. But immediately after the inquiry, he started looking inward, observing the pastime and lose external consciousness. It took lot of effort to Sukadeva Gosvami to come in external consciousness and respond to the inquiry made by Parikshit maharaj.

Additional information is provided by our acaryas. They said, this is not the first time that he went into trance. This used to happen from time to time. Janame jay, son of Parikshit had all the instruments ready, drum, conch shells, all the sankirtana samagri. Whenever this would happen, they would sing out loud, beating out drums, blowing conch shells, and after that Sukadeva Gosvami would be again with them and then he would continue.

Ok he is back with Parikshit and others and he addressed king Parikshit, you are Bhagavat uttam, topmost amongst all person Bhagavatas. And he said, you make the katha very fresh, the way you inquire, the way you take interest. You never said I know this, I have heard this many times. You are enlivening me making these ever fresh topics more fresh. Like debauchees, the sex mongers the way they take kin interest in sex related topics, they relish, contemplate; just like that you are also keeping the topic alive. But of course your topic is about prema love, and the other topics are about lust.

Sukadeva Gosvami said time to time, please listen with attention, that does not mean that Parikshit maharaj was sleeping, but just to get his attention more. The submissive inquiry made by the disciple, then the guru is impelled to share that is very confidential. From submissive disciple nothing is hidden. Spiritual master reveals everything to submissive disciple.

And he begins narration. Next two chapters he talks about the pastime which took one year. After killing Aghasur and bringing His friends and cows back to life, Krishna brought all of them to bank of Yamuna. Krishna said, we are now away from that ghastly scene. Do you see how nice is this place? Sand is so soft, everything so clean, nice smell of lotuses, sounds of chirping birds. So now we will take our Prasad here. Mahaprasade Govinde everybody is excited. There are two popular mantras, one put you to sleep, Om namo Bhagavate Vasudevay and then Mahaprasade Govinde, you jump up in the air. `We will eat here. Let our cows drink water and graze fresh grass here. There is lot of fresh grass here.`

So they opened their packets. Krishna was in center, so that everyone could see Him. Not darshan of His back. How is it possible? If I will sit in the middle, only those who are in front and some of this side and that side could see my face. But literally they were all able to see Krishna. Our acaryas, Jiva Gosvami, Visvanath Cakravarti Thakur, they said, what Krishna does, Krishna is facing everyone. He is facing in all direction. He expands is one theory and other one is He moves so fast that everyone feels that He is right in front of them.

The cowherd boys are laughing and making others laugh while honoring prasadam. How do they offer prasadam? Krishna is there. Their Deity goes with them. So everyone was enjoying and then some of the cowherd boys noticed, where are the cows? Everyone was in anxiety. They are scared now. Some of them tried to get up to find the cows but Krishna said no no everyone sit down. You were hungry. You continue and I will

bring them.

He did not even wash His hands. He got up; there was yogurt rice in His hand. He went from one forest to another but no sign of cows. It took a lot of time. When He returned to His friends to give report, all His friends were not there. And it was getting late, time to return home. Everyone's parents must be waiting; the cows must be waiting for calves. He also searched for His friends but He could not find them. Krishna came up with idea, because these other mothers were also used to think, 'will we ever have Krishna like son? Yashoda is so fortunate. Is it possible that we will have Krishna like son?' Is there anybody like Krishna? So only Krishna could be Krishna. And the cows also, 'He drinks breast milk of Yashoda but He never drinks our milk directly from our udders.' Krishna had already taken note, so that time has now come.

So as many cowherd boyfriends he had that day and as many calves were there, he expanded Himself. Everyone's look was different, voices were different, likings disliking was different. Age, complexion of body, the dress they were wearing that day, the long or short stick they were carrying that day, Krishna becomes like that with all those things they were carrying. And this way He was proving everything is expansion of Lord. He became all the forms and each form was Vishnu tattva, no more jiva tattva. So they returned as usual in evening, playing flute and doing funny things as they used to do. So all the cowherd boys entered in respective homes and all the calves entered in respective goshalas. Sukadeva Gosvami describes the reactions of the mothers. It was different that day. As they were playing their flutes while returning, all the mothers stopped their household duties and ran out to greet their sons. They picked them and embraced them. But today there was some special additional rasa. They had never experienced it before. But they don't know what's going on. In cowsheds, the calves are drinking milk of mother cows with their tails upraised and the cows are licking the

bodies of calves. Gopi mothers and cows, their affection for the children, for the calves increased.

Next morning they are getting up and going in forest and whole day different pastimes, then in evening they returned and mothers are greeting them. But today's greeting is more pleasing than yesterday. Tomorrow's will be even more sweeter. And as days and weeks and months passed like that, they began to experience, is this Krishna? This must be Krishna. So for one year each cowherd boy is Krishna and He is holding stick and beating another calf, beating Himself. Hundred and thousands of them, but only one person, He was playing all the roles.

Few days before completion of one year, the cows and cowherd men were on the top of the Govardhan hill and cowherd boys and calves were in the valley. Krishna and Balarama were there in the valley. So what happened? The cows noticed their calves in valley and they all came running and meet their calves. Men were trying to stop them but it was like a big powerful magnet is attracting them and they are not able to keep them. So all the cows end up in the valley and all men also were dragged there. Cows started licking bodies of their calves and the elderly men noticed that their children are in the valley. So they left the cows with calves and they ran to their children. Each one was picking his child and smelling his head, so many sweet affectionate dealings. And Balaram is witnessing all this. He was doubting, is this normal thing? The boys and calves, something is different.

Krishna said, 'one year before, that day, may be it was your birthday or something Balaram and you were not with us. And we were taking lunch at the bank of Yamuna and cows went missing. I went searching for them and I returned my friends also went missing. So just me, I have to do this. It is confidential, between you and me.' Few more days passed. In fact on the day one, when Krishna did not find calves, He had realized this is job of Brahma. So after one year Brahma comes. He had taken

boys and calves and hidden them. He wanted to see, without friends and cows, how Krishna functions. He must be bewildered. Our one year, is Brahma's few moments. He had gone and quickly returned. When he returned, he was expecting there will be only Krishna, but nothing was changed. It was just as usual. Krishna's pastimes continued like always.

Brahma was wondering, did Krishna steal and bring them back here? He wanted to double check. So with his mystic power he saw they are there. Double set! So he was thinking which one set is real one? When he was thinking like this, then there was no cowherd boys and no calves, all disappeared. There was only Krishna. And still in His left hand He had yogurt rice. And even before Krishna made all these cowherd boys and calves disappear, Brahma also had noticed that whole creation is worshipping each of those forms. And each of those forms has become four handed form. So he realized that all those forms are Krishna and then they all disappeared and there was only Krishna.

Brahma realized that he had done blunder. He wanted to bewilder Krishna but he ended up getting bewildered himself. He immediately jumped down from his carrier and felt flat on the ground touching the lotus feet of the Lord. He paid obeisances again and again and he was crying. He was doing abhishek of lotus feet of Lord with his tears. He tried to control himself and got up. With humility, his hands are folded and his body is trembling, he offered his prayers.

He returned Krishna's friends and calves. So now they are exactly at the same spot where they were eating their lunch, one year before. Krishna returned from forest, finding calves. Cowherd boys asked, 'Hey, you returned so quickly. You are so fast.' So the pastime continues, Krishna eating in the middle. And then they returned to their homes playing their flutes. That night they shared with their parents Aghasur killing pastime which was happened one year before.

Hare Krishna!