

Perfection of Our Life

If we could become sadhus, that's perfection of our life

Venue: Surathkal Voice

Date: 15 June 2016

Harinam Sankirtan ki... jay!!

Janardhan Bhagavan ki..... jay!!

Udupi Krsna ki.... jay!!

Srila Prabhupada ki.... jay!!

ISKCON Youth Forum Surathkal ki..... jay!!

So this kirtan, **Sri Caitanya Mahaprabhu** also travelled through Surathkal some five hundred years ago. He went to Udupi and then to **Belgaum, Kolhapur, Pandharpur, Satara, Nasik and back to Jagannath Puri**. This land has been blessed by **Caitanya Mahaprabhu**. It is also called God's own country, Parasuram Ksetra. We went to very nice Parasuram temple other day.

Did you all go? So **Caitanya Mahaprabhu** very kindly appeared into this material existence.

“golokam ca paritya ca lokanam trayakaranath”

The scriptures say, **“lokanam tranakaranath”**. “lokas’, the people are afflicted, suffering in this material world, tranakaranath’. In order to give them relief from the suffering, **Caitanya Mahaprabhu** left His Goloka behind and entered this existence. He appeared just for you! Each one of you, each one of us. There was no other purpose of His coming into this world. He had His family, old mother also and young beautiful wife, **Vishnupriya**. He abandoned. He took sannyasa. So only Lord, only incarnation that took sannyas, that is **Caitanya Mahaprabhu**. He gave up the comfort zone. He came to Katwa, He took sannyas. And immediately He wanted to go to **Vrndavana**. He took sannyas, no bondage, free. Free like a bird to fly. So the very first place He wanted to go to was Vrndavana, which is our original place also. We are all from

Vrndavana.

Mahaprabhu is playing the role of a devotee and he would like to go back to home, back to Godhead, back to **Vrndavana**. But instead of going to Vrndavana, He changed His plans. Mother met Him at Shantipura. **Advaita Acharya** made the arrangement for Sacimata to meet her Nimai. And then Sacimata proposed, "Why don't you stay in **Jagannath Puri** instead. Vrndavana is so far away."

So Mahaprabhu accepted the proposal, mother's proposal and decided to reside in **Jaganntah Puri**. So He had come to Puri. He was there for only two months and then He left again. He told all the devotees, "I must go. I have to find my brother Visvarupa. He had taken sannyas and he was travelling somewhere in the South. I would like to go, catch up with him." He just gave that reason, excuse and then He started travelling. He travelled all over South India, walking not flying. Char dham air yatra (Laughter). I just recently, while Hare Krsna devotees were doing Padayatra all over India, there was an advertise in the paper that said, " **Char Dham Air Yatra**". Four dhams travel by air. So **Mahaprabhu**, no air yatra, no train journeys, no travelling by buses. Sometimes He would take a boat to cross rivers on the way. But mostly walking. As Rama also had walked before all over India during His vanvas. While He was in exile. And also Krsna walked all over **Vrndavana** forest all day taking care of His cows. So did **Sri Krsna Caitanya Mahaprabhu**. He is Krsna. He is the Supreme Personality of Godhead, proprietor of the whole universe, owner, controller, source of everything. And He is only walking. Not only on walking but dancing, meaning He was enjoying His walks, His travels. He was dancing at every step and chanting **Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare**. And sharing this holy name with everybody that He came across. He was connecting everybody with the holy names. "Take Krsna in the form of the holy name."

‘radha krsna bolo sange calo’

This is **Bhaktivinoda Thakura’s** prayer. ‘radha krsna bolo sange calo, ei matra bhiksha ca’; Give me alms. ‘bhiksham dehi, bhiksham dehi’. What is bhiksha? You just chant Hare Krsna. This is bhiksha.

So **Mahaprabhu** was appealing to everybody to chant Hare Krsna. In the evenings, he would have big gatherings. Every night people from nowhere, somewhere, they would come in big numbers. Village of one thousand population would get hundred thousand people. So this way also He was exhibiting His opulence; showing He is the Lord. He could manage getting large gathering, getting to gather. No posters, no banners, no adds, no SMS. Sitting in their hubs, He could inspire as many as He could. And there is no limit how many can inspire instantly. That’s the Lord. And then He would perform His kirtans. Large gathering around Him and Lord is in the middle with raised arms.

‘ajanu-lambita-bhujau kanakava-datau, sankirtanaika-pitarau’
‘sundara lala saci dulala, nacata sri hari kirtan mein’ He is dancing in Hari kirtan.

The beautiful Gauranga chanting, **Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare** and getting everyone to chant and dance. He would inspire them saying **Haribol!!!** As if He would lift them and drop them like the puppets. It would be great if **Mahaprabhu** would also pick us, pick and drop, pick and drop and make us dance. It would be nice. He is doing that in fact. When you chant and dance, you do. You must be chanting and dancing, this is **Mahaprabhu’s** program. He did the inauguration of this program 500 years ago and that program continues to this day. And He said, “One day will come, My name will be chanted.”

‘prthivite ache yata nagaradi grama, sarvatra pracara hoibe mora nama’

My name will be chanted in every town and villages of this planet. What is the name of this village? Surathkal. My name would also be chanted in Surathkal. That was prediction. And prediction has come true, as you are chanting and dancing in this village.

So 50 years ago, Srila Prabhupada was only one chanting on the streets of New York. And then he would invite those who he met on the streets and parks to come to his satsang, storefront called 'Matchless Gift shop'. You heard that Matchless Gift shop? So the whole movement started from that Matchless Gift shop. You have seen? You could go see sometimes in future. First time I went to New York was in '78. And the day after I arrived in New York, I went to see that Matchless Gift and many other places and pastimes of **Srila Prabhupada** in New York, the Bowery and there are many, China Town. And then some of his followers were becoming serious practices. They started chanting Hare Krsna also. One day **Srila Prabhupada** gathered the more serious one of his students together and proposed that we could together do something. He was thinking of the **Hare Krsna** Movement organization or foundation of **Hare Krsna**.

But then he said, you have to follow, chant **Hare Krsna** and also follow four regulative principles. **Prabhupada** for the first time in a formal way, these are the four. No more meat eating, no intoxication, no illicit sex, no gambling. Are you ready? And you are not ready. There were all assembled young American boys and girls were ready. **Prabhupada** initiated them also eventually.

They were just a handful young American boys and girls. He founded the International Society for **Krishna Consciousness**. He just had a storefront. He had just one temple and maybe numbers of followers you can count on the fingers of two hands. But he named his society International Society. It was just a local. Not even regional, not national, he named it **International Society for Krishna Consciousness**. So **Hare Krsna** movement is **celebrating 50th anniversary of ISKCON** this year.

ISKCON golden celebration jubilee ki jai!!!

Srila Prabhupada was trying to get some Indian young boys to join him but they were not joining. **Prabhupada** was approaching different gentlemen. He would ask, "how many children you have?" "I have eight sons." Those days, it was common to have. Now it is 'We two and ours two.' That family planning. So he would say, "Please give me one son." No one was coming forward. He was in Jhansi before going to America, he was giving ads in newspaper.

"Students wanted, youths wanted. I will train them as brahmacharis and will send them all over to propagate **Krishna consciousness**." No response. One gentleman was travelling on the same train as **Prabhupada** in same compartment with his son. That person said, '**Swamiji, Swamiji** please bless my son, please bless my son.' Every now and then he was appealing, 'please bless my son, please bless my son.' He was not leaving **Prabhupada** alone, 'Please bless my son, please bless my son.' Then **Prabhupada** said, ' Give me your son!' (Laughter) And after hearing that, that person took his son away in another compartment where Swami ji wouldn't never ever find them. He was hiding. 'Oh not such blessing!!'

So after spending many years in the West, **Prabhupada** returned to India, 45 years ago, 1971 around this time like April, May. He was holding festivals in different parts of India. And one such festival was held in Mumbai, Cross Maidan near church gate station. That time I remember I also was a student like you are a student now. I was studying Chemistry and Physics in Mumbai. I was fortunate to attend that festival. The advertisement was, "American sadhus are here, European sadhus are in town". We all went to see American sadhus, European sadhus. They were sadhus. I was convinced they were sadhus. It was not just gimmicks or something to catch up the imagination. They were genuine sadhus. And **Prabhupada** was maha sadhu or **Prabhupada**, at whose feet all the masters sit. He was their spiritual master.

Radhanatha Maharaj was also there. He was American but was not Hare Krsna sadhu that time. He was in the audience like I was. So later on we both ended up also becoming some thought of sadhus. So that was 45 years ago. So we are happy that you also become sadhus. Sadhu is a big post, big 'padvi'. If we could become sadhus, that's perfection of our life. If we could become sadhus. This life is meant to become sadhus. And you could be brahmacari sadhu or grihastha sadhu.

**'grhe thako, vane thako, sada hari bole dako,
sukhe duhkhe bhulo nako, vadane hari nam koro re'**

Please keep chanting **Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare**. And study **Bhagavad Gita** and become devotee of **Lord Krsna**. And whatever else you may do. Be engineers, be doctors, be this be that, be jawan, be kisan whatever. That is secondary. Primary is becoming 'mad bhakta' **'man mana bhava mad bhakto, mad yaji mam namaskuru'** (B.g 18.65).

So all those who stay in ashram, some continue to stay in brahmacari ashram. Some also return to their family, to their parents. It's a tradition. 'upakurvana brahmachari, he takes vow, 'so many years I will be in brahmacari ashram and then I will take up some job or be grihastha but devotee. Brahmacari devotee, grihastha devotee, vanaprastha devotee, sannyasi devotee. Or Brahmin devotee, kshtriya devotee, vaishya devotee or sudra devotee. You may be having different talents, different inclinations.

'mam anusmara yudhya ca', you could be fighter, administrator. You could be farmer, you could be this and that but to all those activities 'mam anusmara' while remembering Me, you perform those activities. **'yoga sthah kuru karmani'** This is Krsna consciousness. So Hare Krsna movement is providing this opportunity for Indian youths to undergo such training, become cultured, develop their personalities, personality development, man of characters. Character is lost, everything

is lost, right? This is what is lacking. So take advantage. There is no gurukul system these days. **ISKCON** is doing something, “**brahmacari gurukule vasan danto guror hitam**” (S.B 7.12.1). Some gurukul like experience, not full fledged but something, some exposure.

Okay, I am happy you are in association of good company of sadhus. And then you also will become yogi sadhu and give association to others. Attract them to Krsna, bring them to Krsna. That's the idea. So that we become happy. Everyone wants to be happy but Hare Krsna movement is letting everyone know how to become happy. Wish you happy **New Year**, that's not enough. Wishing is nice. I wish you happy **New Year** but we say how to be happy. We say chant Hare Krsna and be happy. Okay Hare Krsna.

Gaura Katha Day 5 – Pune NVCC

Caitanya Mahaprabhu denies to meet King Prataparudra

1 January 17

The New Year has started. It is its time to wake up. Actually it is the day to wake up because last year is gone.

jiv jago, jiv jago gauracanda bole

Lord Gauranga is calling, “Wake up, sleeping souls! Wake up, sleeping souls!”

If there is canda then there should be surya also.

**vande sri-krsna-caitanya- nityanandau sahoditau
gaudodaye puspavantau citra sandau tamo-nudau (Sri Caitanya-
caritamrta, Adi 1.2)**

“I offer my respectful obeisances unto Sri Krsna Caitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda [West Bengal] to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.”

kota nidra jao maya-pisacira kole

How long will you sleep in the lap of the witch called Maya?

So who has to wake up? The jiva, the soul, has to wake up. The body automatically wakes up when it is hungry and what does it do after that?

ahara-nidra-bhaya-maithunam

Bhaktivinoda Thakura says jiv jago, wake up! Go for mangal arati, chant the holy name, distribute books, Nityam bhagavata-sevaya then mahaprasade govinde is also there. But if I don't do this, then that means the soul has not woken up. Body is doing its activity, but the soul is sleeping.

The soul should get up and follow its dharma, jivera'svarupa' haya-k???era 'nitya-dasa'.

Many people around the world have still not woken up. So this has to be meditated upon. We should know whether we have woken up or not. Caitanya Mahaprabhu is calling us jiv jago.

bhajibo boliya ese samsara-bhitare bhuliya rohile tumi avidyara bhare

Bhaktivinoda Thakura says, O Jiva! you have forgotten the way of devotional service and are lost in the world of birth and death.

You had said, “I will do bhajan” and then you came to world, Bhaktivinoda Thakura is reminding us. Lord Kapila tells his mother Devahuti. When the jiva in womb is suffering so much, he prays “Oh Lord! Just one time remove me from these

sufferings and I will worship you.”

janma-mrtyu-jara-vyadhi- duhkha-dosanudarsanam These are the 4 sufferings of the material world. However we do not understand what suffering there is in birth. If you listen to Lord Kapila, your hairs will stand on end. Bhaktivinoda Thakura writes . You said, “I will worship you, but you have forgotten. You took birth and went to vidyalaya, but you just collected avidya from there. You came out of the womb and got attached to your mother.”

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

Lord says, I have descended just to save you; other than Myself you have no friend in this world. You had promised, so I have come for you, for every jiva. For each one of us the Lord has appeared.

golokam ca parityajya lokanam trana-karanat

Leaving Golok the Lord appears for us. Caitanya Mahaprabhu says – “ Other than me, is there any other bandhu? Who is called a bandhu? One who helps us in need, is a bandhu. A friend in need is a friend indeed. They are your real friends. We call our friends our ‘so called friends’, because they don’t know our real need. If they don’t know our real need, how can they help us?

So our friends do not know our real needs. When we go to the doctor he does a diagnosis, prescribes the medicine and tells us some do’s and don’ts. Our friends can’t diagnose our diseases An incorrect diagnosis means an incorrect treatment. The result is that there is no cure. Caitanya Mahaprabhu has diagnosed our problem and He also gives us appropriate treatment.

**enechi ausadhi maya nasibaro lagi
hari-nama maha-mantra lao tumi magi**

“I have brought the medicine that will wipe out the disease of illusion from which you are suffering. Take this maha-mantra- Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/Hare Rama, Hare Rama Rama Rama, Hare Hare.”

Caitanya Mahaprabhu says, “ Ask for the Holy name. It is all yours. It is your right.”

**bhaktivinoda prabhu-carane pariya
sei hari-nama-mantra loilo magiya**

Bhaktivinoda Thakura says “O Lord! Please give me the holy name. I am running after the acaryas. Please give me Krsna. “

One who has accepted an acarya is called as acaryavan.

Acaryavan purusho veda

He knows the Vedas and has become knowledgeable. We should go to such persons and ask for Krsna. So the acarya gives us Krsna. Which Krsna is this? **Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/Hare Rama, Hare Rama Rama Rama, Hare Hare,**

We ask the representatives of the Lord to please give us the holy name. Now we try to sing and while singing we meditate. We sing with complete concentration and try to take it to our heart. **Hridayangam** – not just accumulation, but assimilation.

This is a new year, New year for us starts on **Gaur Purnima** but we live in this world so we have to follow. As New Year is celebrated here, I wish you all a happy new year. So New Year’s message is ‘jiva jago wake up soul’.

Krishna Das Kaviraj Goswami wrote **Caitanya Caritamrita** on the banks of **Radhakunda**. He writes in detail in the Madhya Lila how **Caitanya Mahaprabhu** took sannyasa. He moved toward **Jagannath Puri**. He stayed there for 2 months and gave sadbhuj darsana to S?rvabhauma Bhattacarya. Then He went on His South India yatra. He comes back and His accommodation is arranged at Kasi Misra’s house. When He returned to Jagganatha Puri the

first thing He did was to take darsana of Lord Jagannatha. Then only did He go to Kasi misra's house. And **Sarvabhauma Bhattacarya** introduced Him to all the devotees.

The reciprocations between **Ramananda Ray** and **Caitanya Mahaprabhu** surprised everyone there. **Caitanya Mahaprabhu** asked him, if he had taken darsana of **Kamalayan**?

Ramananda said, "My body is ratha and my heart is my sarthi and my ratha brought me here." **Caitanya Mahaprabhu** was angry and said, "No, you should go for darsana." Ramananda Ray went.

ksetre ssi' raja sarvabhaume bolaila
sarvabhaume namaskari' tanhare puchila (CC Madhya 11.41)

The King stayed at Cuttack and went to Jagannatha Puri for darsana. The palace of the king is still there in Cuttack. I was also called by the King to his palace. When King Prataparudra returned to Jagannatha Puri, he sent for Sarvabhauma Bhattacarya. When the Bhattacarya went to see the King, he offered him respects and made the following inquiries.

mora lagi' prabhu-pade kaile nivedana?
sarvabhauma kahe, – kainu aneka yatana (CC Madhya 11.42)

The King asked, "Have you submitted my petition to the Lord?" Sarvabhauma replied, "Yes, with much endeavor I have tried my best."

tathapi na kare tenha raja-darasana
ksetra chadi' yabena punah yadi kari nivedana (CC Madhya 11.43)

"Yet despite my great endeavor, the Lord would not agree to see a king. Indeed, He warned me that if He were asked again, He would quit Jagannatha Puri and go elsewhere."

suniya rajara mane duhkha upajila
visada kariya kichu kahite lagila (CC Madhya 11.44)

Hearing this, the King became very unhappy and, greatly lamenting, began to speak as follows.

papi nica uddharite tanra avatara

jagai madhai tenha caria uddhara (CC Madhya 11.45)

The King said, “Sri Caitanya Mahaprabhu has descended just to deliver all kinds of sinful, lowborn persons. Consequently He has delivered sinners like Jagai and Madhai.

prataparudra chadi’ karibe jagat nistara

ei pratijna kari’ kariyachena avatara? (CC Madhya 11.46)

“Alas, has Sri Caitanya Mahaprabhu incarnated to deliver all kinds of sinners with the exception of a king named Maharaja Prataparudra?”

“Has Sri Caitanya Mahaprabhu made His advent deciding that He will deliver all others with the exception of me? He bestows His merciful glance upon many lower-class men who are usually not even to be seen.’?” Maharaja Prataparudra continued, “If Sri Caitanya Mahaprabhu is determined not to see me, then I am determined to give up my life if I do not see Him.

If we don’t get the *krpa* (mercy) of the Lord then life is useless.

sunyaitam jagat sarvam govinda-virahena me “O Govinda! Without You, the world is empty.

There are many people who do not worship the Lord. They say, there is no time to worship, but they find time to sleep.

eta suni’ sarvabhauma ha-ila cintita

rajara anuraga dekhi’ ha-ila vismita

Hearing King Prataparudra’s determination, Sarvabhauma Bhattacarya became thoughtful. Indeed, he was very much astonished to see the King’s determination.

Sarvabhauma Bhattacarya was astonished because such determination is not possible for a worldly man attached to material enjoyment. The King certainly had ample opportunity for material enjoyment, but he was thinking that his kingdom and everything else was useless if he could not see Sri Caitanya Mahaprabhu. This is certainly sufficient cause for astonishment.

He had so much asakti for **Caitanya Mahaprabhu**, He was very attached to **Caitanya Mahaprabhu**. So from this we understand his thoughts, his personality and his caritra.

Give a mike to a man when he speaks. You will soon understand what his level and real his real identity is – whether he is wise or a fool. Prabhupada would say – you shut up! Let the Lord speak . So one who talks about Krsna is intelligent.

Sarvabhauma Bhattacarya still has hope.

**bhattacarya kahe – deva na kara visada
tomare prabhura avasya ha-ibe prasada (CC Madhya 11.51)**

Finally Sarvabhauma Bhattacarya said, “My dear King, do not worry. Because of your firm determination, I am sure that **Sri Caitanya Mahaprabhu’s** mercy will definitely be bestowed upon you.” Due to King Prataparudra’s firm determination, the Bhattacarya predicted that the King would receive **Sri Caitanya Mahaprabhu’s** mercy without fail. **Maharaja Prataparudra** had firm faith in the Bhattacarya, who declared **Sri Caitanya Mahaprabhu** to be the Supreme Personality of Godhead.

As soon as the Bhattacarya saw the King’s firm determination, he declared, “The Supreme Lord is approached only by pure love. Your love for **Sri Caitanya Mahaprabhu** is very, very deep; therefore without a doubt He will be merciful upon you.

If one decides this, he can make further progress by thinking of Krsna, chanting Krsna’s names and glorifying Him. There is then no doubt that such a fully surrendered devotee will

receive the blessings of Lord Krsna. The Lord is controlled by love of a devotee,

aham bhakta-paradhino

This is the specialty of the Lord, the greatness of the Lord. Lord says, “I am completely under the control of My devotees. Indeed, I am not at all independent.”

Sarvabhauma Bhattacarya then suggested, “There is one means by which you can directly see Him. “On the day of the chariot festival, **Sri Caitanya Mahaprabhu** will dance before the Deity in great ecstatic love.

“On that Ratha-yara festival day, after dancing before the Lord, **Sri Caitanya Mahaprabhu** will enter the Gundica garden. At that time you should go there alone, without your royal dress.

When **Sri Caitanya Mahaprabhu** enters the Gundica garden, you should also go there and read the five chapters of **Srimad-Bhagavatam** about Lord Krsna’s dancing with the gopis. In this way you can catch hold of the Lord’s lotus feet.

**sunī’ gajapatira mane sukha upajila
prabhure milite ei mantrana drdha kaila (CC Madhya 11.59)**

Maharaja Prataparudra took the Bhattacarya’s advice and firmly decided to follow his instructions. Thus he felt transcendental happiness.

PUNE ANNUAL KATHA DAY 5 —

Challenges and Struggles (amended)

All glories to the assembled devotees.

nama om vishnu-padaya krishna-preshthaya bhu-tale
srimate bhaktivedanta-svamin iti namine
namas te sarasvate deve gaura-vani-pracarine
nirvisesha-sunyavadi-pascatya-desat-tarine

Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama,
Hare Rama, Rama Rama, Hare Hare

dhule dhule gora chanda, hari guna gai
asiya vrndavane, nace gaura rai

The moonlike Lord Gaurachand dancingly arrives in Vrndavana, swaying to and fro, singing the glories of Lord Hari. Every footstep is a dance. Mahaprabhu's Vrndavana kirtana had everyone dancing also. So the whole Vraja-mandala welcomed Gaura Sundar. Gaura Sundar entered Vrndavana. Not only the Brajavasis, but the animals, birds and trees of Vrndavana are also devotees. Braj is Cintamani. Every tree there is a desire tree. They all welcomed **Caitanya Mahaprabhu** and danced with Him. The whole of Vraj was filled with waves of **Caitanya Mahaprabhu** and it became brighter by Gauracandra's light. **Caitanya Mahaprabhu** was doing Vraj-mandala Parikrama. Every Kartik we also walk on that very same path during **Vraja-mandala Parikrama**. When Yamuna sees Him, she runs towards her Lord. Lets sing this song and meditate on **Caitanya Mahaprabhu's Vrndavana** visit.

om namo bhagvate vasudevaya
bahunam janmanam ante jnanavan mam prapadyate
vasudevah sarvam iti sa mahatma su-durlabhah

After many births and deaths, he who is actually in knowledge

surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

The definition of mahatma is given by the Lord. Such surrendered great souls are very rare. **Prabhupada** was such a sudurlabha mahatma. He knew Vasudeva is all in all.

Sukhdeva Goswami tells us in Srimad-Bhagvatam. This is one of **Prabhupada's** most quoted sloka.

**kirata-hunandhra-pulinda-pulkasa
abhira-sumbha savannah khasadayah
ye'nye ca papa yad-apasrayasrayah
sudhyanti tasmai prabhavisnave namah (SB 2.4.18)**

Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.

If those who are sinful (papi), take shelter of the Lord, they can be purified. The list is given in the sloka. **Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana** are the members of the Khasa races. The above-mentioned historical names are the different nations of the world. For example, the area of East Germany and part of Russia is known as the province of the Hunas and the Greeks are known as Pulindas. The conclusion is that the Lord, being all-powerful, can, under any and every circumstance, accept anyone from any part of the world, either personally or through His bona fide manifestation as the spiritual master. **Lord Caitanya** accepted many devotees from different communities.

Our acaryas get inspiration from this sloka. Making them Krsna conscious is very difficult, but if Maha Visnu empowers his devotees then the impossible becomes possible. You have also seen it. It is day 5 today. How Prabhupada established **ISKCON** and made so many of them Krishna conscious and it is still

going on.

People are becoming pure and Sanatana dharma is being established all over the world. At the Matchless Gift storefront Prabhupada asked the first batch of devotees if they were ready to follow the 4 rules and regulations. They said yes.

All types of adharmic – irreligious things are going on all over

**yatra adharam catur vidha
dharmo rakshati rakshitaha**

Dharma protects us only if we protect dharma. It's said – thou shall not kill. But nobody follows it. All kinds of sinful activities are going on all over the world. In countries where irreligion is prominent, it was a big challenge to establish dharma. It's only possible if the mahatmas, the devotees empowered by the Lord, do it.

By **Prabhupada's** efforts the **Bhagavat-Gita** is being taught all over the world and these yavanas have become devotees. Instead of saying Bhagavan uvaca, they say Allah uvaca. There is no difference. Their rosary has 99 beads which are 99 names of Allah. Allah means 'God which is great'. And if we want to say the Lord which is attractive what we will say? Krsna!! ya karshiti sa krsna.

Prabhupada went to the printers all alone. He carried the printing papers on his head. Many a times he would go without eating anything. He did not have money for breakfast. If 1000 books were printed, only 200 copies were given to him. Only when these were paid for, would he get the remaining copies.

Now comes the distribution of books. **Swamiji** would personally go and distribute books. In the hot sun, on an empty stomach, he would go on book distribution. Once he fainted. This incident occurred in 1964 and he was taken to hospital. His

Guru Maharaja had ordered him on the bank of Radhakunda. 'If you ever get money, print books'. **Prabhupada** never forgot this order. He made it his life's mission. Whenever he had money, he printed and distributed books. He faced monetary problems, but still he kept going on.

When he went to New York, slowly he got some help. Later when **ISKCON** was established, he printed and distributed more books. He kept writing books the entire night. He wrote about 70 books which are now translated into more than 70 languages. He founded the **Bhativedanta** Book Trust in 1972 to publish his books.

Once when the Bhagavat-Gita was to be printed, 76 railroad truck loads (bogies) of paper was required. It was a big challenge for **Prabhupada** and his disciples.

Prabhupada once wanted 17 volumes of **Caitanya Caritamrita** printed in 2 months. The manuscript was ready. His disciples thought it was just impossible, but Prabhupada wanted it printed. And by the Lord's mercy 17 volumes of Caitanya Caritamrita were printed in 2 months.

A total of 350 devotees from all over the world were coming to Mayapur. This was the first time in the history of Calcutta and they were very excited. In the flight, the devotees sang mahaprasade govinde. Nowadays when the air hostess sees our tilak and sikha she asks; "Swamiji, what will you have? Vegetarian or non vegetarian?" It was different then. After prasada the devotees started doing kirtana. Soon these ecstatic devotees were in a dancing mood and all of them stood to dance. The captain made an announcement for them to be seated or there would have to be an emergency landing.

All these **Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana** members of the Khasa races were now devotees and Caitanya Mahaprabhu's prediction that all such people along with the devotees will sing Jai Sacinandana Gaura Hari,

had been realised.

Prabhupada wanted to establish sadachar-etiquette in the West, but it was a challenge. They would say, “Swamiji, go back”. An Indian in the West once said to Prabhupada, “Swamiji, never say these two things to these people – 1. become vegetarian and 2. change your dress. Here you will have to wear western clothes. **Prabhupada** said, “If they don’t listen to me, I will go away, but I will not wear clothes like you and I will surely tell them.”

patram puspam phalam toyam yo me bhaktya prayacchati,

This is a big list of what the Lord eats. Lord did not say chickenam muttanam, but patram, puspam. He did not change his dress. In fact he changed their dresses. The men all started wearing dhotis and females were wearing saris. He ensured that they follow the 4 rules.

The people were suffering due to drug addiction. A survey showed that 2 out of 5 people were fit for a mental hospital. They are facing so many problems due to their vices of drinking and smoking. Another survey found that America was the number one country for diseases – adhi-mental sickness, and vyadhi- diseases of the body. Millions of dollars are being wasted on their addiction. So much is being done to stop drug addiction, but it is all in vain. Yet, once a person joins ISKCON, he easily leaves all the addictions.

param drstva nivartate

Unless one is transcendently situated, it is not possible to cease from sense enjoyment. But one who has tasted the beauty of the **Supreme Lord Krsna**, in the course of his advancement in Krishna consciousness, he no longer has a taste for dead material things. When one is actually Krishna conscious, he automatically loses his taste for material things. Once they get the taste of holy name – **keshava madhava tuhya namat re godava, amrutahuni goda nava tuze deva** – they leave the lower

things automatically without any effort.

Another big challenge was that Prabhupada was alone with a small drum. There was no mrdanga. Our movement has two important musical instruments, the mrdanga and karatals. He had no extra dhotis or saris. **Prabhupada** started importing those from India and slowly the preaching was increasing. He had come to America with just 5 dollars and no friends. In one year he had 5000 dollars and many disciples. He established New Vrndavana in the West. This was just one. There was lots of other properties.

Once he asked a man how many children he had. The man replied that he had 8. At that time it was normal to have that many children. The modern trend is – we two, our two. Prabhupada said to him, “Give me one. I will train him and he can go and preach.” Like this he asked many grhastas, but nobody agreed or came forward. Once a man asked Prabhupada on a train, “Please bless my son.” **Prabhupada** did not reply and again he asked. Prabhupada responded, “Give me your son.” This was his blessing. The man left that compartment and went far away to another compartment.

The situation has changed now. Many are joining. In the West at that time the family structure was loose, so they were joining Prabhupada. They need not ask anybody. But at that time in India nobody was joining. They had to ask their family who would not agree. In the West boys and girls were joining, but there were obstacles as well.

Many times the centre and temples were attacked by atheists. Some parents would say that the Hare Krsna’s brainwashed their children. On one occasion many parents rallied together to make a case against Prabhupada for brain washing. **Prabhupada** said, “Yes you have made their brains dirty and I have washed them.”

The case went from the Low court to the High court. They won

the case and on 17 March 1977. The New York Supreme court dismissed all the charges and Hare Krsna was announced as a bonafide religion with its roots in India. This was a victory of dharma.

jayas tu pandu-putranam yesam pakse jansrdanah.

The victory is always with the sons of Pandu because **Lord Krsna** is associated with them. We had Lord Krsna with us and victory had to be there. The Hare Krsna movement became victorious. Prabhupada said, "Now my mission is complete as the court has announced **ISKCON** as a religion."

At that time we had lawyer devotees in **ISKCON**. They knew the law of land and the law of the Lord. **Prabhupada** had said to them to quote the law of the Lord from his books in court.

Srila Prabhupada Lilamrita describes in detail about Srila Prabhupada, the challenges he faced, his achievements. Many books are written on **Prabhupada**. I have also written a few. One more book about **Prabhupada** in Bombay is upcoming. The manuscript is ready and soon it will be published. And the name of the book will be Bombay is my office. **Prabhupada in Bombay**.

PUNE ANNUAL KATHA DAY 4: My Prabhupada

All glories to the assembled devotees.

**nama om vishnu-padaya krishna-preshthaya bhu-tale
srimate bhaktivedanta-svamin iti namine
namas te sarasvate deve gaura-vani-pracarine**

nirvishesha-sunyavadi-pascatya-desa-tarine

Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama,
Hare Rama, Rama Rama, Hare Hare

The prayers Narottama Das Thakur are one of the most important prayers of Gaudiya parampara. This prayer is a prayer at the lotus feet of Panca Tattva.

**sri -krsna-caitanya prabhu doua koro more
toma bina ke doyalu jagat-samsare
patita-pavana-hetu tava avatara
mo sama patita prabhu na paibe ara**

I welcome you all again and again to this **Bhagavat Katha Mahotsava** or **Srila Prabhupada Katha Mahotsava**. This is the 4th day today of the glorification of **Srila Prabhupada**. Glorification is a simple word used to describe **Srila Prabhupada**. He is Mahabhagvat. He is full of good qualities – his birth, his youth, how he met his Guru Maharaja and his life time of preparation and then going to New York. I always say that he was a “Devaduta on the Jaladuta”. When he reached there, he had no idea whether to turn to the right or the left.

This was the second part. How he started preaching from the store front and how the American boys and girls took vows to follow the 4 regulative principles. **ISKCON** was established. The preaching spread to London. How Albert Ford also became a follower of Prabhupada and was duly initiated as **Ambarish Dasa**. All this we heard till yesterday and then Srila Prabhupada slowly went to other continents and finally he went all over the world.

The president of **India Pranab Mukherjee** writes in his glorification of the Golden Jubilee Anniversary that “**ISKCON** is a great society. There is no society like this. I respect the enthusiasm of the devotees of **ISKCON**. I heard there are more than 600 temples and 110 Govindas. “ Actually there are

more. I was in Mauritius and in in that small island there are 115 Govindas. "There is the midday meals where prasada is distributed to 12 lakh people. The Gita is available in more than 70 languages, including Chinese. **ISKCON** has spread the knowledge of Lord Krsna all over the world. I wish them all best wishes for their preaching activities. And I wish in the coming years they keep spreading the holy name all over the world."

We will also hear Prabhupada's disciples speaking about **Srila Prabhupada**.

Lots of books are written on Prabhupada. I have written a book "My Prabhupada". You can read it. So today we will discuss My Prabhupada.

Prabhupada captures us. We are sold out to his mission without any other interest in life. We, his disciples, don't have any other mission. **Prabhupada's mission** is only our goal of life.

guru mukha padma vakya

Prabhupada was not well. He was in Bombay. One devotee would sit near him on the floor and do kirtana. I was also in the kirtana schedule. Prabhupada felt kirtana is the only medicine. He never wanted to be taken to the hospital.

Towards the end of the kirtana on one particular day, I asked, "**Srila Prabhupada** is there anything we haven't done yet which could do to cure you. Please tell us." Prabhupada said: "Just chanting of Hare Krsna." He paused for a few minutes and then said – are na koriho mane asa.

It can be translated as – don't desire anything else. The words that are uttered from the lotus mouth of Srila Prabhupada are embedded in our hearts and we do not desire anything other than what he says.

caksu-dana dila yei, janme janme prabhu sei: the guru gives

spiritual insight to the disciple.

We are cent percent yours, **Prabhupada** and he is also cent percent ours. The relationship he has with his disciples is very intimate that every disciple feels he is **My Prabhupada**.

So everybody can say, **HH. Radhanatha Swami Maharaja** can say he is **My Prabhupada**. **HH. Jayapataka Swami Maharaja** can say he is **My Prabhupada**, **Mukunda Dutta Prabhu** can say he is My Prabhupada, but first of all he is My Prabhupada. He was always very busy with so many disciples, but he was concerned about me. He dealt perfectly with the soul.

**brahmāṇḍa bhramite kona bhāgyavan jīva
guru-kṛṣṇa-prasāde paya bhakti-lata-bija**

According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

So the Lord sends that fortunate Jiva to Guru and then Guru in turn sends him to the Lord. I was studying in Sangli and then I thought, "Why not go to Bombay for graduation. It was 1971. After successfully preaching in the West Prabhupada was coming back to India. He came with many of his foreign devotees. There was a pandal program on Azad Maidan grounds. I saw the advertisement which said: 'American sadhus are in town.' That was a surprise for everyone. We have heard about American scientists, but never had we heard of American Sadhus.

So I met **Prabhupada** there. Then I understood that coming to Bombay was not my decision to study there, but it was the Lord's arrangement so that I could meet Prabhupada in Bombay.

So I got Guru Krsna Prasada at that Hare Krsna program. Since childhood my desire was to serve. At that time I wanted to serve society and humanity. When I was hearing Prabhupada's lecture, Prabhupada said one very special thing which I thought was especially for me.

**yatha taror mula-nisecanena trpyanti tat-skandha-bhujopasakhah
pranopaharac ca yathendriyanam tathaiva sarvarhanam acyutejya
(SB 4.31.14)**

By giving water to the root of a tree one satisfies its branches, twigs and leaves, and by supplying food to the stomach one satisfies all the senses of the body. Similarly, by engaging in the transcendental service of the Supreme Lord one automatically satisfies all the demigods and all other living entities." Therefore, after reading Bhagavad-Gita one should promptly come to the conclusion of Bhagavad-Gita: one should give up all other engagements and adopt the service of the **Supreme Lord, Krsna**, the Personality of Godhead. If one is convinced of this philosophy of life, that is faith.

If you serve the Lord, then you serve everyone. When I heard this, I got a clue, as I wanted to serve. He was explaining to everyone, but I was convinced. And I decided that I would serve as Prabhupada wants me to serve. And soon I got converted and became Prabhupada's.

Then again I went to one of the pandal programs in 1972. I joined **ISKCON** after this program. Then I went to Vrndavana for initiation. There were 15 of us as we went to his room in Radha Damodar temple. That room was full. Have you seen that room?

Then, as we were sitting around, Prabhupada was talking to us and looking at all of us. When he looked at me, he would stop. He was moving his vision like a radar . As he looked at me, he would stop. I was thinking: "Why I am getting his attention." Then he said: "Stop it!" And I stopped it forever. Full stop.

I had a bad habit of shaking my right thigh while concentrating. Now I only do it to demonstrate while I tell this incident in class. Prabhupada named me Lokanath. I thought I will get a name like **Radha Raman** starting with R, but Prabhupada just removed Raghu and replaced it with Lok and kept the nath part as it is.

Prabhupada came to Bombay many times as he said, "Bombay is my office". I was a brahmachari at Juhu temple. I was at the right place at right time. And there I got a lot of Prabhupada's association and service to Radha Rasa Bihari as pujari.

Prabhupada had promised Radha Rasa Bihari: 'I will build palace for You' and a promise is a promise. He really liked Radha Rasa Bihari a lot and always carried Their picture with him. I learnt a little Deity worship and did lots of service. His Deity worship standards were very high. Thinking that Lord is there, we are actually worshipping the Lord.

Morning walks meant we could ask questions. One morning I asked: "Should we chant in the mind?" **Prabhupada** said: "No! The tongue should vibrate. In Kaliyuga it's not possible to chant in the mind. It is restless. So to attract the mind, we should chant loudly and hear the mantra."

**bharat bhumi te hoila manushya janma jar janam saarthak kari
kara para upkaar**

Caitanya Mahaprabhu said that those who are born in India should do the welfare work for the whole world. One who has taken birth in India should preach. Prabhupada used to say that to me.

If we can call someone Bharatratna, then it can only be Prabhupada. He is "Bharat Ratna". He understood the real India and he spread the culture of India all over the world. When people go to the West, they beg for something like a job or money. India was not known as a good country. In 1978 when I

went to the West, people would ask where I have come from? And when I replied that I had come from India, the reaction would be "Oh! That poor country of beggars." But Prabhupada went to give them the ultimate wealth – the holy name and sastras. Once Prabhupada was asked by a reporter why he had come to their country? This could be one answer, "Oh! You had also come to my country." I don't know whether **Prabhupada** answered like this. But he did say, "Your viceroys came to our country and they took all that was the wealth of India like the Kohinoor. It is in the London museum, but they forgot the important wealth. I have come here to do a hand delivery." What's that wealth? It's the culture of India. So the real wealth is that which makes us happy. Harinama can only make our soul happy. The Lord is our wealth. Lord is Laxmipati and has hundreds and thousands of Laxmis serving Him. If we get Krsna then nothing is left to achieve. So Prabhupada distributed this wealth of harinam ke hire moti (the diamonds and pearls of Harinama) all over the world.

In Delhi at the Ram Lila pandal program, I was given the opportunity to introduce **Prabhupada**. I said that Prabhupada exported Bhagavad-Gita and harinama and imported American and African sadhus. **Prabhupada** appreciated and liked this introduction.

In the courtyard of the **Krishna-Balarama Mandir Prabhupada** would sit near the Tamal tree. We sat around him. Prabhupada encouraged each one of us to say something. Locals called the Vrndavana temple angreji mandir and Mayapur temple sahiber mandir. It's one and the same thing. So I said, "You call it angrej ka mandir. But there is no Deity of an angrezi there in the temple. There is the Deity of Krsna Balaram." I told them that they see only foreigners here, but if more Indians joined then maybe that name will not be used.

Then once our German travelling bus party's visa expired. In 1976, at **Radha Parthasarthi Mandir Prabhupada** ordered me to preach using a bullock cart. I was preaching in the German

buses with all the comforts and Prabhupada ordered me : “You preach in bullock cart.”

Initially it was known as the Bullock Cart Sankirtana Party and later it was called the “All India Padayatra”. That name still stands today. Prabhupada knew that I came from a village. So once the Bullock Cart Sankirtana Party reached Aravade – my village.

My family had a dream that I will come back to the village with a fatfati (bullet bike). I returned with a bullock cart and it broke their dream. This was Prabhupada’s krpa (mercy).

Now the padayatris have travelled 250,000 kms and this year is the 40th anniversary of “All India Padayatra”.

‘We can introduce millions of such carts all over the world’. On the 6 March 1977, Srila Prabhupada wrote a letter to Nityanada Dasa, the head of the New Talavan farm community in the US. While talking about self-sufficiency, he brought up the topic of oxen and Padayatra, “And oxen can be used for driving carts and preaching village to village.”

In 1977, **Prabhupada** was not well. This was just 7 days before Prabhupada left this planet. We had come to **Vrndavana from Badrinatha** to see **Srila Prabhupada**. He had asked which book is being distributed the most? He liked book distribution. “Till my books are being distributed, I will never die. As I had come from Badrinatha I said to Prabhupada ‘I showed your Gita to Vyasadev’. We had gone to Vyaasdev’s cave. We could not see Vyasadev but Vyasdev must certainly have seen us and Prabhupada’s books. So Prabhupada was very happy to hear this and he laughed.

Prabhupada also wanted to go for Govardhan Parikrama from the temple in the bullock cart. I was sent to prepare for this Parikrama. The bullock cart was ready and it was parked in front of the Krishna-Balaram temple. It’s a very long story. I am just showering few drops.

Now you will hear from different **Srila Prabhupada Disciples** sharing their experiences with their own **“My Prabhupada.”**

Gaura Katha – Day 3 Pune

Mahaprabhu returns to Jagannatha Puri

Tukaram Maharaja was also a follower of Mahaprabhu. As Gaudiya Vaisnava's we also say that he received diksa from Caitanya Mahaprabhu.

Let's sing his abhanga

**avade he rupa, gojire saguna
pahata lochana sukhavale
ata drustipude ayasachi tu rahe
jo me tuza pahe vedo veda
lacavale mana lagali se godi
tejivan sodi ayase zale
tuka mane aamhi kaliye ladiwali
puravavi aali mai bape**

**jaya sri-krishna-Caitanya prabhu nityananda sri-adwaita
gadadhara shrivasadi-gaura-bhakta-vrinda**

Hare Krsna, Hare Krsna, Krsna Krsna Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

I welcome you all Gaurbhakta vrindas. You are also devotees of Srila Prabhupada. We are always devotees of Prabhupada and Gauranga. There is no shifting. In the morning we are bhaktas of Gauranga and in the evening, Prabhupada. We are dasanudas.

Now on the way to **Jagannatha Puri Mahaprabhu** had gone to Remuna and He also took darsana of “Sakshi Gopal”. Then He

reached Jagannatha Puri. His first darsana of **Jagannatha Swami** was wonderful. It is in such a state of mind that the Gopis take darsana of Krsna. They drink the beauty of Krsna, take that darsana to their heart and close the window. Then there is only Krsna and the Gopi. There they can meet him constantly with no fear of anybody.

Like that premanjana-churita-bhakti-vilocanena santah sadaiva hridayeshu vilokayanti: [Bs. 5.38]

The devotees whose eyes are anointed with the love of God, ointment see God, Krsna, within their hearts twenty-four hours a day.

Gopis are sadhavis. This was also the condition of **Caitanya Mahaprabhu**. When He took darsana of **Jagannatha Swami**, He wanted to embrace the Lord. But He could not as He would fall unconscious. Hence His associates prevented Him from going near the Lord. They let Him stand near the Garuda stambha, so that He had its support while taking darsana of the Lord.

Last month I had gone to **Jagannatha Puri**. My state of mind can never be like **Caitanya Mahaprabhu**, but a panda there took me near the Garuda stambha.

**pashu-pakhi jhure, pashana vidore
shuni yar guna gantha**

By Caitanya Mahaprabhu's touch the stambha melted. His bhava was mahabhava. The Panda showed me Caitanya Mahaprabhu's finger prints. He made me touch the finger prints. For sometime I had a little romancha, thinking how Caitanya Mahaprabhu took darsana.

Caitanya Mahaprabhu was also in Pandharpur once. It is a special dhama for Gaudiya Vaisnavas because some incidents took place there which connects Pandharpur to Gaudiya Vaisnavasim.

Visvarupa had come here. Nityananda Prabhu had also visited Pandharpur. Visvarupa was the 9th son of Saci mata and **Caitanya Mahaprabhu** the 10th. Visvarupa was Balaram in ansarupa. He was not fully Balaram. Like Radha Rani is fully Radha and Gadadhar Pandit was Radha in ansarupa.

Caitanya Mahaprabhu wanted to go on a **South Indian** yatra, but His associates wanted to know why. He said: "I want to search for my brother, Visvarupa." That was just an excuse because He knew that his brother had gone back to Godhead. How did He know this? He is sarvagya. He knows everything. His goal was dharma-samsthapanarthaya. He had also appeared to establish dharma. He will go for yatra doing sankirtana and establish sankirtana dharma.

kali kaler dharma nama sankirtana

Caitanya Mahaprabhu was on the South India yatra for 6 years. He met Srirangapuri, a disciple of Madhavendra Puri. This is also one more Gaudiya Vaisnava connection. Srirangapuri must have stayed in Pandharpur. What was the connection between them? Srirangapuri was God uncle of Caitanya Mahaprabhu, God brother of His guru, Isvarpuri. They both gave Krsna Katha for 7 days. At the end of the katha Srirangapuri said : "I had gone to **Navadvipa with Madhavendra Puri**. When we were there, we received an invitation from Jagannath Misra. He offered us prasada. His wife Saci mata made a dish called mocha-khanda. We got the news that their elder son Visvarupa had gone on a yatra and reached Pandharpur. From there He went back to Godhead. This was not news for **Caitanya Mahaprabhu**, but He displayed a look of ignorance. When **Caitanya Mahaprabhu** heard this from **Srirangapuri**, He realised that they had gone to his house.

Here I want to say that Visvarupa could have selected any place to leave the planet. There are so many places, but He selected Pandharpur. There is a description of this in the Madhya Lila. He would have bathed in the Chandrabhaga River

and taken darsana of Lord Panduranga. Normally He would just stay at one place for a day or even half a day and walk away in the middle of the night to avoid the crowd of people intent on following Him in morning. In Srirangam He stayed for four months in Caturmasa.

So now **Caitanya Mahaprabhu is in Jagannatha Puri.**

Balaram did yatra of the whole Bharatvarsa, He did not want to fight in the battle of Kuruksetra.

brajendra-nandana jei, saci-suta hoilo sei, balarama hoilo nitai

The very same Balaram appeared as Nityananda Prabhu. He went on a yatra that lasted 20 years. He started His yatra when **Caitanya Mahaprabhu** was 12 years old and came back when Mahaprabhu was 32. Once Nityananda Prabhu met Madhavendra Puri who went from **Vrindavana to Shantipur**. He gave diksha to **Advaita Acarya** and then he went to Remuna. He stayed there and served Ksira chor Gopinatha. His samadhi is also there.

Nityananda Prabhu had gone to setubandha with Madhavendra Puri. It is said that Nityananda Prabhu took diksha from Madhavendra Puri, but in Caitanya Bhagavat Vrindavan Das Thakur says Nityananda Prabhu took diksha from **Laxmipati Tirtha**. **Laxmipati Tirtha** had come to Pandarpur and at time and he took diksha from him.

So **Nityananda Prabhu's diksha stali was Pandarpur dhama**. This is also another Gaudiya Vaisava connection.

Way back in 1986 we were searching for the samadhi of Visvarupa. We saw many samadhis on the bank of the Chandrabhaga. We searched for a long time, but we did not find **Visvarupa's samadhi**. Then we came to the realisation that there is no samadhi of Lord Ram or Balaram? So the Lord does not have a Samadhi. We established foot prints of **Nityananda Prabhu** and Visvarupa in Pandarpur.

ISKCON Aravade is also going to establish foot prints of **Caitanya Mahaprabhu**. The inauguration will be on 26 January 2017 inauguration. **Caitanya Mahaprabhu** had gone to my village Aravade. I don't know whether He stayed there. He had visited Aravade, and the proof is village named Gaurgaon near Aravade.

Pandharpur has strong connections with Gaudiya Vaisnavism. Lord did shravan kirtan lila, snana lila there in Pandharpur.

**purve yabe mahaprabhu calila daksine
prataparudra raja tabe bolaila sarvabhaume (CC Madhya Lila 10.3)**

When Mahaprabhu departed for South India, King Prataparudra called Sarvabhauma Bhattacarya to his palace and asked about Mahaprabhu.

**sunilana tomara ghare eka mahasaya
gauda ha-ite aila, te?ho maha-krpamaya (CC Madhya Lila 10.5)**

The King said to the Bhattacarya, "I have heard that a great personality has come from Bengal and is staying at your home. I have also heard that He is very, very merciful.

**tomare bahu krpa kaila, kahe sarva-jana
krpa kari' karaha more tanhara darsana (CC Madhya Lila 10.6)**

"I have also heard that this great personality has shown you great favor. At any rate, this is what I hear from many different people. Now, being merciful upon me, you should do me the favor of arranging an interview."

**bhatta kahe, – ye sunila saba satya haya
tanra darsana tomara ghatana na haya (CC Madhya Lila 10.7)**

The Bhattacarya replied, "All that you have heard is true, but as far as an interview is concerned, it is very difficult to arrange.

virakta sannyasi tenho rahena nirjane

svapneha na karena tenho raja-darasane (CC Madhya Lila 10.8)

“Sri Mahaprabhu is in the renounced order and is very much detached from worldly affairs. He stays in solitary places, and even in dreams He does not grant interviews to a king.

**tathapi prakare toma karaitama darasana
samprati karila tenho daksina gamana (CC Madhya Lila 10.9)**

“Still, I would have tried to arrange your interview, but He has recently left to tour South India.”

**raja kahe, – jagannatha chaadi’ kene gela
bhatta kahe, – mahantera ei eka lila (CC Madhya Lila 10.10)**

The King asked, “Why has He left Jagannatha Puri?”

**tirtha pavitra karite kare tirtha-bhramana
sei chale nistaraye samsarika jana (CC Madhya Lila 10.11)**

“Great saints go to holy places of pilgrimage in order to purify them. For that reason Mahaprabhu is visiting many tirthas and delivering many, many conditioned souls.

**bhavad-vidha bhagavatas
tirthi-bhutam svayam vibho
tirthi-kurvanti tirthani
svanta?-sthena gada-bhrta (CC Madhya Lila 10.12)**

“Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.’

tirthi-kurvanti tirthani (SB 1.13.10)

Devotees are holy places personified. Because they carry the Personality of Godhead within their heart, they turn all the places into places of pilgrimages. And Mahaprabhu is Lord Himself. This was the realization of King Prataprudra.

**raja kahe, – tanre tumi yaite kene dile
paya padi' yatna kari' kene na rakhile (CC Madhya Lila 10.14)**

Upon hearing this, the King replied, "Why did you allow Him to leave? Why didn't you fall at His lotus feet and keep Him here?"

Sarvabhauma Bhattacarya replied, "**Sri Mahaprabhu** is the Supreme Personality of Godhead Himself and is completely independent. Being Lord Krsna Himself, He is not dependent on anyone. "Still, I endeavored very hard to keep Him here, but because He is the Supreme Personality of Godhead and completely independent, I was not successful." The King said, "Bhattacarya, you are the most learned and experienced person I know. Therefore when you address Sri Mahaprabhu as Lord Krsna, I accept this as the truth.

When Sri Mahaprabhu returns, I wish to see Him just once in order to make my eyes perfect."

**bha??acarya kahe, – tenho asibe alpa-kale
rahite tanre eka sthana cahiye virale (CC Madhya Lila 10.19)**

Sarvabhauma Bhattacarya a replied, "His Holiness Lord Sri Mahaprabhu will return very soon. I wish to have a nice place ready for Him, a place solitary and peaceful. "Lord's residence should be very secluded and also near the temple of Jagannatha. Please consider this proposal and give me a nice place for Him." The King replied, "Kasi Misra's house is exactly what you require. It is near the temple and is very secluded, calm and quiet."

When Kasi Misra heard the proposal, he said, "I am very fortunate that Sri Mahaprabhu, the Lord of all prabhus, will stay at my home."

All the residents of Jagannatha Puri were early waiting for Mahaprabhu and when the eagerness reached its height Mahaprabhu came to Puri

**ara dina mahaprabhu bhattacharyera sange
jagannatha darasana kaila maha-range (CC Madhya Lila 10.29)**

The next day **Sri Mahaprabhu** arrived and went with **Sarvabhauma Bhattacharya** with great enthusiasm, to see the temple of Lord Jagannatha. After seeing Lord **Jagannatha**, **Sri Mahaprabhu** left the temple. The Bhattacharya then took Him to the house of Kasi Misra. When **Sri Mahaprabhu** arrived at his house, Kasi Misra immediately fell down at His lotus feet and surrendered himself and all his possessions. This is how Kasi Misra was fully surrendered to the Lord.

**manasa, deho, geha, jo kichu mor
arpilu tuwa pade, nanda-kisor!**

Bhaktivinod Thakur says Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful son of Nanda!

Sri Mahaprabhu then showed Kasi Misra His four-armed form. Then, accepting him for His service, the Lord embraced him.

Mahaprabhu was very pleased to see the house of Kasi Misra. Do you know that place? Have you seen it? Yes, the Gambhira. It's a very serious place. Here Mahaprabhu will stay here now and meet many devotees which we will hear about tomorrow.

Thank You.

Gaura Katha – Day 2 Pune

Caitanya Mahaprabhu glorifies Madhavendra Puri.

**anarpita-carim cirat karunayavatirna kale
samarpayitum unnatojjvala-rasam sva-bhakti-sriyam**

**hari purata-sundara-dyuti-kadamba-sandipita
sada hrdaya-kandare sphuratu va saci-nandanah (CC Adi Lila,
3.4)**

May the Supreme Lord who is known as the son of ?r?mat? ?ac?-dev? be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.

**vande sri krsna Caitanya gaudo citro sando tamonudo
ajanu-lambita-bhujau kanakavadhatau
sankirtanaika-pitarau kamalayataksau
visvambharau dvija-varau yuga-dharma palau
vande jagat-priyakaro karunavatarau (Nityananda Caritamrita
Mangalacharana)**

I offer my respectful obeisances unto **Shri Gauranga Mahaprabhu** and **Shri Nityananda Prabhu**, whose long arms extend to Their knees. They have splendid golden complexions, and They inaugurated the congregational chanting of the holy names of the Lord. Their eyes resemble the petals of lotus flowers. They are the maintainers of all the worlds, the best of the brahmanas, the protectors of the religious principles for this age. They bring happiness to the people of the world and are the most merciful of all incarnations.

**yasmai datum corayan ksira-bhandam
gopinathah ksira-corabhidho 'bhut
sri-gopalah pradurasid vassal san
yat-premna tam madhavendram nato 'smi (CC Madhya Lila 4.1)**

I offer my respectful obeisances unto **Madhavendra Puri**, who was given a pot of sweet rice stolen by **Sri Gopinatha**, celebrated thereafter as Ksira-cora. Being pleased by **Madhavendra Puri's** love, Sri Gopala, the Deity at Govardhana,

appeared to the public vision.

Remembering the Lord becomes easier when the Lord performs His wonderful Lila. Then comes the Lord's rupa. Is there any Lila in Brahmajyoti? So if Lord does Lila then that means that He has rupa. He also has His associates. He reciprocates with them. Then it becomes easier to remember Him. If there is Lila then there must be Lilastali. We get a place to remember Him by. Remembering the Lord becomes easy as He is full of all mellows. He is rasakhan and remembering Him is our life.

ramya kacid-upasana vrajavadhu-vargena ya kalpita

Caitanya Mahaprabhu says if you want to worship the Lord you should worship Him like the vrajavadhus, the gopis. The process of worshiping that the gopis follow is the highest and most pleasing type of worship of Krsna. Caitanya Mahaprabhu says you should follow them. The gopis did not know much. They just knew how to remember Krsna.

smartavyah satatam visnur vismartavyo na jatucit

O! Visnu, here Visnu means Krsna. Just yesterday we heard of Vaikuntha that meant Goloka. Remembering the Lord was their only work. We should never forget Krsna, which means always remember the Lord, His name and His lila.

Caitanya Mahaprabhu went with some of His associates to **Jagannatha Puri**. Now he would stay in Jagannatha Puri and going to become **Nilachala nivasi**. All the devotees agreed to this proposal, except Haridas Thakur. He thought that he was from a low family and would not be allowed to take darsana there. Thinking like this, he was sad. But **Caitanya Mahaprabhu** told him not to worry, "I will take you to Puri. You may not be allowed to go to take darsana of Jagannatha, but Jagannatha will come to give you darsana." What Caitanya Mahaprabhu actually meant was that He would go for darsana of Jagannatha and then give that darsana to Haridas Thakur.

So **Caitanya Mahaprabhu** and His group were singing kirtana and dancing, making their way to Puri. Caitanya Mahaprabhu never walks. He only dances and sings. In this way He reached the celebrated village of Remuna, where there is a Deity of Gopinatha. Then the group went to the **Radha Gopinath temple** and stayed there. There He narrated the story of Madhavendra Puri, as He had heard it from His spiritual master, Isvara Puri.

yat-premna tam madhavendram nato 'smi

I offer my respectful obeisances unto Madhavendra Puri for whom Sri Gopinatha, stole pot of ksira and since then Gopinath is known as Ksira-cora Gopinath. He is **Vrndavana's Makhanchor** and here He became Ksira-cora. Pleased or influenced by the love of Madhavendra Puri, Gopal gave him darsana

**atha kena prayukto 'yam papam carati purusah
anicchann api varsneya balad iva niyojita (BG 3.36)**

Arjuna says, what's that power that engages us in sinful activities? Does it happen like this? Arjuna is saying on our behalf that means it must be happening. And Krsna answers Arjuna's question.

**kama esa krodha esa rajo-guna-samudbhavah
mahasano maha-papma viddhy enam iha vairinam (BG 3.37)**

It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world. So this is becoming vasibhuta (influenced). There are 6 anarthas (ripu) which trap or influence us.

But here in **Caitanya Caritamrita** it is all premavas. Pleased by the love of **Madhavendra Puri**, Gopal gave him darsana. He came to his dream and told him where He was and gave Him darsana. Lord is smarniya. He must always be remembered.

Caitanya Mahaprabhu started singing the glories of **Madhavendra Puri**. We are trying to sing the glories of Srila Prabhupada in the evening. Lord describes the glories of His devotees. He spoke about all the Lilas that happened at that temple – how Gopal came into Madhavendra Puri's dream, how He demanded chandan. So when **Madhavendra Puri** reached Gopinath temple, ksira bhoga was offered to Gopinath. The aroma spread all over and a thought arose in Madhavendra Puri's mind, "I will also make such ksira for my Gopal." Ksira is made of milk. So after the bhoga was offered, he thought, "I should get that prasada. Then I will make for my Gopal." But he did not get any prasada. Chanting the holy name, Madhavendra Puri left the temple. The Lord had kept a pot of ksira for Madhavendra Puri. Nobody knew Madhavendra Puri's thoughts, but the Lord is in the heart and He knows everything.

vedaham samatitani vartamanani carjuna bhavisyani ca bhutani
(BG 7.26)

O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come.

Lord is sarvagya, so the Lord knew what was going in **Madhavendra Puri's** heart. Lord said to the pujari, "Go and give this pot of ksira to Madhavendra Puri." **Caitanya Mahaprabhu** is narrating this pastime to His associates. Madhavendra Puri was found and the pot of ksira was given to him. He was overwhelmed with love for the Lord. Madhavendra Puri is adiguru in our parampara. He was the disciple of Srila Laxmipati.

thakura more ksira dila – loka saba suni
dine loka-bhida habe mora pratistha jani (CC Madhya Lila
4.141)

Then after honouring the ksira prasada, he broke the pot and bound the pieces in his cloth, **Madhavendra Puri** began to

think, "The Lord has given me a pot of sweet rice, and tomorrow morning when the people hear of this, there will be great crowds and the news of the chori of ksira will spread. I should avoid it." He left that temple because he was amanina manadena. Devotees do not accept any respect. Such was **Madhavendra Puri's** mood.

**cali' cali' aila puri sri-nilacala
jagannatha dekhi' haila premete vihvala (CC Madhya Lila 4.143)**

Walking and walking, **Madhavendra Puri** finally reached **Jagannatha Pura**, which is also known as Nilacala. There he saw Lord **Jagannatha** and was overwhelmed with loving ecstasy.

There was the danda bhanga Lila. Caitanya Mahaprabhu was very angry. There is Atharanala. In ecstasy, **Sri Caitanya Mahaprabhu** went from Atharanala to **Jagannatha** temple. He entered from simha dwara. After seeing Lord **Jagannatha**, He became very restless due to love of Godhead.

**jagannatha alingite calila dhana
mandire padila preme avista hana (CC Madhya Lila 6.4)**

Lord **Sri Caitanya Mahaprabhu** swiftly went to embrace Lord Jagannatha, but when He entered the temple, He was so overwhelmed with love of Godhead that He fainted. Here Krsna has become a devotee and goes for darsana of Jagannatha. In so doing He becomes the best devotee.

Caitanya Mahaprabhu has reached Jagannatha Puri. He would stay at Sarvabhauma Bhattacarya's house for two months and gave him sadbhujā darsana. After 2 months Caitanya Mahaprabhu went on his South India yatra.

Gaura Katha – Day 1 – PUNE

Who inspired Caitanya Mahaprabhu to stay in Jagannatha Puri?

Day 1 of Gaur katha at NVCC

Gaur bhakta vrinda ki Jai and you are all amongst them. You have all reached here, where the Lord is and His katha and devotees are That is why all glories to you.

Jai Jagganath, 'jei gaura sei krsna sei jagannatha. There will be a Ratha-yatra a few days after the katha. Let's hear from Krsnadas Kaviraj Goswami on Gauranga's katha in Jagannatha Puri.

nilachala nivasaya nityaya paramatmane balabadra subhadrabyam jagannathaya te namah

Lord as Jagannatha was already staying in Jagannatha Puri, but now Gauranga Mahaprabhu will also stay in Jagannatha Puri.

Caitanya Mahaprabhu has just taken sannayas and He was given the name Sri Krsna Caitanya. Sannyasis don't stay in one place. It is said that a rolling stone gathers no moss. Like that He took sannyasa in Katva and had a long desire to go to Vrndavana. The desire to go to Vrndavana was already there when He received harinam diksha, but He was stopped. After sannyasa He also wanted to go to Vrndavana , but this time Nityananda Prabhu and Advaita Acaraya tricked Him.

prabhate acaryaratna dolaya cadana

bhakta-gana-sange lila sacimata lana (CC Madhya lila 3.137)

In the morning Candrasekhara seated Saci mata in a palanquin and brought her from her house with many devotees.

nadiya-nagarera loka – str-balaka-vrddha

saba loka aila, haila sanghatta samrddha (CC Madhya lila 3.138)

In this way, all the people of the town of Nadia – including all women, boys and old men – came there. Thus the crowd increased.

**pratah-krtya kari' kare nama-sankirtana
sacimata lana aila advaita-bhavana (CC Madhya lila 3.139)**

In the morning, after regular duties were completed and the Lord was chanting the Hare Krsna maha-mantra, the people accompanied sacimata to the house of Advaita acarya.

**saci-age padila prabhu dandavat hana
kandite lagila saci kole uthaina (CC Madhya lila 3.140)**

As soon as mother saci appeared on the scene, Caitanya Mahaprabhu fell before her like a stick. Mother saci began to cry, taking the Lord on her lap. Caitanya Mahaprabhu is 24 years old, but for her He is her son Nimai.

**donhara darsane dunhe ha-ila vihvala
kesa na dekhiya saci ha-ila vikala (CC Madhya lila 3.141)**

Upon seeing each other, they both became overwhelmed. Seeing the Lord's head without hair, mother saci became greatly agitated.

**anga mucche, mukha cumbe, kare niriksana
dekhite na paya, – asru bharila nayana (CC Madhya lila 3.142)**

Out of love she began to caress the body of the Lord. Sometimes she kissed His face and tried to observe Him carefully, but because her eyes were filled with tears, she could not see.

Tukaram Maharaja also says, anandale mana preme pazara lochana. The language may be different but the words of the saints are the same. When your heart is filled with love, then it comes out from the eyes as tears.

kandiya kahena saci, bachare nimani

visvarupa-sama na kariha nithurai (CC Madhya lila 3.143)

Understanding that Lord Caitanya had accepted the renounced order of life, sacimata, crying, said to the Lord, “My darling Nimai, do not be cruel like Visvarupa, Your elder brother.”

**sannyasi ha-iya punah na dila darasana
tumi taiche kaile mora ha-ibe marana (CC Madhya lila 3.144)**

Mother saci continued, “After accepting the renounced order, Visvarupa never again gave me audience. If You do like Him, that will certainly be the death of me.”

**kandiya balena prabhu – suna, mora ai
tomara sarira ei, mora kichu nai**

The Lord replied, “My dear mother, please hear. This body belongs to you. I do not possess anything.

**tomara palita deha, janma toma haite
koti janme tomara rna na pari sodhite**

“This body was raised by you, and it comes from you. I cannot repay this debt even in millions of births.”

**jani’ va na jani’ kaila yadyapi sannyasa
tathapi tomare kabhu nahiba udasa**

“Knowingly or unknowingly I have accepted this renounced order. Still, I shall never be indifferent to you.

**tumi yahan kaha, ami tahani rahiba
tumi yei ajna kara, sei ta kariba (CC Madhya lila 3.148)**

“My dear mother, wherever you ask Me to stay I shall stay, and whatever you order I shall execute.”

This is the eternal relationship between them. Whenever the Lord takes birth she comes as His mother. Caitanya Mahaprabhu has taken sanayasa but He will never be indifferent to Saci

mata.

Sannyasis cannot stay with family after taking sannyasa. That is what Caitanya Mahaprabhu said, “I have taken sannyasa now. I cannot come home. In Navadvipa the people will laugh at me, but I can’t leave you also.” Hearing this Saci mata came up with a solution. “If you stay in Navadvipa I will be happy, but if people mock you, then I will be very sad. So I have an idea. Why don’t you stay in Jagannatha Puri. Both the issues will be resolved – it is near Navadvipa and devotees can come to meet you. You can also you come bathe in the Ganga. Caitanya Mahaprabhu and the devotees were happy to hear this offer of Saci mata.

**eta bali punah punah kare namaskara
tusta hana ai kole kare bara bara (CC Madhya lila 3.149)**

Saying this, the Lord offered obeisances to His mother again and again, and mother saci, being pleased, took Him again and again on her lap.

Then Advaita Acarya took mother Saci within the house. The Lord was immediately ready to meet all the devotees. (CC Madhya lila 3.150)

The Lord met all the devotees one after the other, and looking at everyone’s face individually, He embraced them tightly. (CC Madhya lila 3.151)

Although the devotees were unhappy at not seeing the Lord’s hair, they nonetheless derived great happiness from seeing His beauty. (CC Madhya lila 3.152)

**srivasa, ramai, vidyanidhi, gadadhara
gangadasa, vakresvara, murari, suklambara
buddhimanta khan, nandana, sridhara, vijaya
vasudeva, damodara, mukunda, sanjaya
kata nama la-iba yata navadvipa-vasi
sabare milila prabhu krpa-drstye hasi’ (CC Madhya lila 3.153-**

55)

Srivasa, Ramai, Vidyanidhi, Gadadhara, Gangadasa, Vakresvara, Murari, suklambara, Buddhimanta Khan, Nandana, sridhara, Vijaya, Vasudeva, Damodara, Mukunda, Sanjaya and all the others, however many I can mention – indeed, all the inhabitants of Navadvipa – arrived there, and the Lord met them with smiles and glances of mercy.

Krsnadas Kaviraj says that so many devotees have come here for darsana that he cannot keep count. They are all saying the Lord's name – Hari Hari. What's Caitanya Mahaprabhu's name? Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. They were all taking darsana of the Lord. Upon hearing this a desire grows within us for this darsana – darsana dila dena. This bhava of meeting and receiving darsana of the Lord is gunatita bhava which is beyond the three modes of material nature. One who has really woken up, will have these thoughts. It is said jiva jago sleeping souls. Wake up and break that bubble of illusion.

Once upon a time when devotees would go to Pandarpur for darsana of Lord Vitthala. This darsana was realised in embracing Lord Vitthala. In Kaliyuga somebody did some mischief and now we can just touch His lotus feet.

gaurangera madhur lila jare karna praveshila hridaya nirmala hobe tar

One who hears the Lord's lila, his heart becomes pure. In the Upanisads the example is given of two birds sitting on a tree. One bird – the jiva, or living entity – is enjoying the fruits of that tree, and the other bird – Paramatma – is simply witnessing. So we are sitting in the heart and the katha goes to the heart. There is saying in Marathi ekadun tikade jae vara nadi funkali sonare. While making jewellery, a jeweller blows his pipe. The air goes from this end of the pipe to that end. It does not stay in the pipe. It should not be like that.

The katha should land in the heart and stay there.

**mana eva manusyanam karanam bandha-moksayoh
bandhaya visayasango muktyai nirvisayam manah**

For man, the mind is the cause of bondage and liberation. The mind absorbed in sense objects is the cause of bondage, and mind detached from sense objects is the cause of liberation. Therefore, the mind which is always engaged in Krishna consciousness is the cause of supreme liberation. The mind and senses is one team, the causes of binding and liberation. atmaiva hy atmano bandhur atmaiva ripur atmanah. The mind is the friend of the conditioned soul, and his enemy as well. Thinking, feeling and willing are the works of the mind.

Gauranga Mahaprabhu is the combined form of Radha and Krsna with the golden complexion of Srimati Radhika (antar krsna bahir gaura)

**radha-krsna-pranaya-vikrtir hladini-saktir asmad
ekatmanav api bhuvi pura deha-bhedam gatau tau
caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam
radha-bhava-dyuti-suvalitam naumi krsna-svarupam**

The love of Radha-Krsna is the divine manifestation of the hladini-sakti. Though originally one, They have become separated eternally. They have again become one as Sri Caitanya. I offer my respects unto that Lord, who is Krsna Himself, with the sentiment and complexion of Radharani. (CC. Adi Lila 1.5)

Caitanya Mahaprabhu says, "Long time back I was one. Then I became two – one Radha and one Krsna, one soul but we are two. Now I am named Caitanya Mahaprabhu and my name – Radha Krsna – will be preached all over."

yei krsna-tattva-vetta sei guru haya- One who is fully conversant with the science of Krsna, he is eligible to become a guru. (Cc. Madhya Lila. 8.128)

Bhaktivinod Thakur says, je-dina grihe, bhajana dekhi, grihete goloka bhaya

One day while performing devotional practices, I saw my house transformed into Goloka Vrndavana. When I take the caranamrita of the Deity, I see the holy Ganges waters that come from the feet of Lord Visnu, and my bliss knows no bounds. (Suddha Bhakata Carana Renu)

Caitanya Mahaprabhu is also called Vaikunthanayak. Krsnadas Kaviraj Goswami writes that the acaryas house has become Vaikunthapuri, Golok. Do not think it became Vaikuntha. The Lord is instructing the devotees go to your respective houses. brahmachari guru-kule vasan danto guror hitam (SB 7. 12. 1) Brahmacharis don't go home, your house is the brahmachari asrama.

When devotees dance, their souls dance, but when the people outside dance, their bodies dance. So many devotees have come for darsana of Caitanya Mahaprabhu who is addressing everybody. You all are my param bandhavas. We are all also param bandhava brothers of Caitanya Mahaprabhu. This is sambandhan jnana. Then comes prayojana followed by abhideya jnana. Tukaram Maharaja also said,

ami jato amcha gava amcha rama ram ghyava.

“You all do kirtana and as I got the dhama, you will also get the dhama”

PUNE ANNUAL KATHA DAY 2:

Lifetime in preparation (amended)

All glories to the assembled devotees.

**nama om vishnu-padaya krishna-preshthaya bhu-tale
srimate bhaktivedanta-svamin iti namine**

namas te sarasvate deve gaura-vani-pracarine
nirvisesha-sunyavadi-pascatya-desat-tarine

Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama,
Hare Rama, Rama Rama, Hare Hare.

narayanam namaskritya naram chaiva narottamam devam saraswatim
vyasam dato jayam udirayet

Om namo bhagavate vasudevaya

Narottam Das Thakura, a Mahabhagavat Acarya, was an acarya during **Caitanya Mahaprabhu's** time. In the following Bengali song he sings the glories of an acarya. **Prabhupada** is our acarya. Just by reading we may not understand the meaning since these songs are filled with bhava from the spiritual world.

**ei-baro karuna koro vaishnava gosai patita-pavana toma bine
keho nai**

Vaisnava Goswami, please be merciful to me now. There is no one except you who can purify the fallen souls.

**jahara nikate gele papa dure jay emona doyalā prabhu keba
kotha pai**

When we go near the acaryas, the sins run away and if we go away from the acarya sins (papa) comes towards us.

gangara parasa hoile pascate pavan darsane pavitra koro-ei

tomara gun

After bathing in the waters of the sacred Ganga many times, one becomes purified, but just by the sight of you, the fallen souls are purified. This is your great power.

hari-sthane aparadhe tare hari-nam toma sthane aparadhe nahi paritran

The holy name delivers one who has committed an offense to Lord Hari, but if one commits an offense to you, there is no means of deliverance.

tomara hridaye sada govinda-visram govinda kohena-mora vaishnava paran

Your heart is always the resting place of Lord Govinda, and Lord Govinda says, "The Vaisnavas are in My heart."

prati-janme kori asa caranera dhuli narottame koro doya apanara boli

I desire the dust of your holy feet in every birth I may take. Please consider Narottama yours, and be kind upon him.

Oh! Acarya be merciful on me and give me divya jnana. **Jai Prabhupada Jai Srila Prabhupada**

mukam karoti vachalam pangum langhayate girim ,yat-kripa tam aham vande shri-gurum dina-taranam

By the mercy of guru, the dumb turn into eloquent speakers and enables the lame to cross mountains.

I offer my respectful obeisance unto my spiritual master, the deliverer of the fallen souls Lord says respect the acarya like me. Don't think him as an ordinary person. Acaryas are not God, but they are Godly.

sakshad-dharitvena samasta-shastrair

Vishwanath Thakur says an acarya is sakshad Hari. All sastra explain acarya as sakshad Hari. They are empowered by the Lord so only they can make the impossible possible.

krsna-sakti vina nahe tara pravartana- Unless one has the mercy of Lord, there can't be a revolution in consciousness.

**yatra yogesvarah krsno yatra partho dhanur-dharah
tatra srir vijayo bhutir dhruva nitir matir mama**

Wherever there is Krsna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality.

vijayastu pandu-putranam yesham pakshe janardana

We see that how Prabhupada was glorified all over the world.

bhaktanam mana vardhanam Image maker of the devotee is not any PR team, but Lord Himself. He glorifies His devotees and spreads their glories in the three worlds.

Prabhupada Lilamrita has two parts. The first part of the biography covers Prabhupada's life time preparation. With all the preparation, he established ISKCON in New York. The second part contains the execution. 80% of the time was utilized in planning and 20% in execution.

Every 11 years there is some important event taking place in **Prabhupada's** life. **Prabhupada** met his Guru Maharaja in 1922. Then in 1933 he received initiation. In 1944 he wrote the Back to Godhead magazine. He took sannyasa in 1955 and in 1966 he established **ISKCON**. In 1977 he went back to **Vrndavana**, back to Godhead.

Prabhupada was born in Kolkata, hence for us Kolkata is a holy place. He was born on 1 Sept 1986 on the day of Nandotsava. This reinforces the strong relationship between Prabhupada and Krsna. His kundali stated that at the age of 70, he will go to

the West and establish 108 temples. The Lord wanted him to do all this.

nimitta-matram bhava savya-sacin

The Lord made him an instrument to preach all over the world. Abhayacaran would get up early in the morning to the sound of Guarmohan Dey blowing the conch shell and ringing the bell. He was sent to learn to play the mrdanga. He was also given small Radha Krsna Deities to worship. When there was a **Ratha-yatra** **Abhayacaran** also wanted to have a separate Ratha-yatra. His father got a small ratha and organized a Ratha-yatra. He also wanted the instruments for kirtana. So his father gave him two rupees to get all the instruments for kirtana. He could hardly lift a mrdanga, but he wanted to play it.

At that time India was under British rule and Mahatma Gandhi was active in the independence movement. **Prabhupada** was greatly influenced by Mahatma Gandhi's movement. He had started wearing khadi clothes. He had graduated from the Scottish Church College, but refused to accept the degree as it was from a British college. It was with these thoughts that in 1922, at the age of just 22, that his friend Malik babu wanted to take him to a sadhu. **Prabhupada** had seen many sadhus and did not want to go. Malik Babu assured Abhayacaran that this sadhu was different. So **Prabhupada** went. When they arrived **Bhakti Siddhanta Saraswati Thakur** was having his istagosti. Malik and Abhayacaran offered obeisances. They did not even sit down, but **Bhakti Siddhanta Saraswati Thakur** said, "You look intelligent. Why don't you preach in English in the West." According to the Lilamrita, Prabhupada's response was, "Who will listen to your Caitanya teachings? Our country is under British Rule so that's not possible. First we should fight for freedom for our country." Many others like Mahatma Gandhi had such thoughts. But **Bhakti Siddhanta Saraswati Thakur** said, "We can't wait. One party may rule over us or others, but that's all temporary. Our first priority is that we are eternal servants of the Lord. You should first get

liberated.” As Prabhupada was returning, he had this thought, “I have found my Guru Maharaja”. He also received the instruction to preach in the West.

So he started the preparation. In 1932 **Bhakti Siddhanta Saraswati Thakur** was doing **Vraja-mandal Parikrama**. At that time **Prabhupada** was married and settled in Allahabad,. He also had De pharmacy. His pharmacy was very famous. Even Jawaharlal Pandit would to come to his pharmacy to buy medicine. Prabhupada had also reached Vrndavana. He would go to one Gaudiya matha to play mrdanga, do kirtana and support the matha financially. At this time the Parikrama was at Kosi going to Shesasayi. An announcement was made that Bhakti Siddhanta Saraswati Thakur would give a class for those not going for Parikrama. Prabhupada loved to hear his Guru Maharaja. His name was on the initiation list and Bhakti Siddhanta Saraswati Thakur saw his name and said, “Abhayababu? I know him. He likes to hear me.” That was how his Guru knew him – he likes to hear. So in 1933 he received initiation and at the bank of **Radha Kunda Bhakti Siddhanta Saraswati Thakur** said. “If you get money, print books.” Prabhupada’s first instruction was to preach in the West and later on he had to print books. In 1944 he published Back to Godhead magazines. He wanted help to publish and distribute books.

Prabhupada wrote many books. He also wrote 8000 letters. There are certainly many amongst us who have not even written 8 letters. He wrote a letter to Dr. Rajendra Prasad. which said, “I have a clue how to go back to Godhead. I will go back home after this life but I don’t want to go alone. I want to take to all my contemporary men and women. I have published Back to head magazines. We are in streets called galis and the politicians say chalo delhi – from gali to Delhi. But Prabhupada said chalo golok. This place is not for gentlemen. He further wrote, “Don’t think of me as a mad man and don’t be surprised when I write about going back to godhead. It’s quite

possible to go back home. Every jiva can go back home.”

Bhakti Siddhanta Saraswati Thakur changed Prabhupada’s mood. In July 1947 Prabhupada wrote a letter to his friend mahatmajī, Mahatma Gandhi. The address on the letter was Bhangi Colony, New Delhi. He wrote: “I am your unknown friend, but you did not care to reply till date. I tell you as a sincere friend that you should immediately retire from your service if you don’t desire to die an inglorious death.” He did not listen to Prabhupada’s letter and died an inglorious death. “If you want to do some welfare for the general public, we will include your policy of independence, but you should leave this rotten politics. At least retire for one month. We will discuss that which will give you enlightenment.”

Prabhupada liked to go to Jhansi and lecture there. Once when Prabhupada came to Allahabad his wife who really liked tea a lot had sold some papers to a gabadi man to buy biscuits. Prabhupada was very angry when he heard that. He said: “You want tea or me? His wife took it humorously and said, “I would prefer tea”. Thereafter when Prabhupada went to Jhansi he never returned home in Allahabad.

One day Prabhupada received a telegram from Prabhakar Mishra which stated that money from the pharmacy had been stolen. His disciple thought Prabhupada would be sad, but Prabhupada smiled and said:

yasyaham anugrhnami harisye tad-dhanam sanaih (SB 10.88.8)

The Personality of Godhead said: If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another.

In Jhansi he established the League of Devotees. There were some problems and some mahila mandal group took over. Prabhupada was already publishing Back to Godhead magazines and then he started writing books and on Viswarupa mahotsava.

Prabhupada took sanyasa from Keshava Bharati Goswami. On that day Prabhupada became **Bhaktivedanta Swami**. He would stay at Bansidhara temple at Kesi-ghata and then he shifted to Radha Damodar temple. It was here that the six goswamis would come and discuss sastra. nana-sastra-vicaranaika-nipunau The Goswamis are expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Prabhupada was staying at such a temple. Here he had also written some small books.

So here Prabhupada started translating Srimad-Bhagavatam . He would travel in a third class compartment train and go to Delhi for the printing of Bhagavatam. He was now prepared to go to the West, but how would he go? There was a lack of money. All his money was utilized in printing books. Once when Prabhupada was in Kurukshetra, he met Mrs. Sumati Morarjee. She was the owner of Scandia shipping. He put forth his request and she said, "Do you want to die." But Prabhupada was determined. Somehow she agreed and gave him permission to travel in a cargo ship named the Jaladuta. From his day we see that he went via Nagpur – a Devadutta going to the West in n the Jaladuta. He faced so many health issues. He even had heart attacks on the Jaladuta. Prabhupada called to Krsna for help and Krsna became the boatman and took charge of the boat. The sea became silent. Mr. Pandya, the Captain told Prabhupada,"I have traveled this route so many years, but I have never had such a smooth journey, Swami." Then the boat reached Boston and it had to wait. Mr. Pandya suggested that he show Prabhupada America. Prabhupada saw that everyone was busy in the rat race.

Prabhupada wrote his thoughts in form of a poem called Markine Bhagavat dharma. nacao nacao prabhu nacao se-mate kasthera puttali jatha nacao se mate

O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O

Lord, make me dance as You like. (text 14)

bhakti nai beda nai name khub daro “bhaktivedanta” nam ebe sarthak kor

I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Krishna. I have been designated as Bhaktivedanta, and now, if You like, You can fulfill the real purport of Bhaktivedanta. You have brought me here so give me power O Lord. I don't have much knowledge but you help make my name Bhaktivedanta as successful.

So Prabhupada reached America and he did not know whether to turn left or right. He just had 40 rupees in his pocket. It seems that he was moneyless and friendless, but he had his friend Krsna with him. As far as money was concerned he had Laxmipati (Krsna) with him. He also had golokere prema dhana harinam sankirtana. How could he be moneyless? He had Bhagavatam with him. He had taken the culture of India, the Bhagavatam, with him. He was acaryavan and dhanavan.

He arrived in 1965 and in 1966 he would establish **ISKCON**. 11 years thereafter he will go back to Godhead. What he did in these 11 years is mind boggling. He then returned to India and made new history. We will hear that history tomorrow – how the Lord helped him. How he had gone to America with 40 rupees and at end of 11 years, he had 40 000 crores.

Srila Prabhupada kiJai!!

PUNE ANNUAL KATHA DAY 1:

Introduction to Srila Prabhupada (amended)

All glories to the assembled devotees.

**nama om vishnu-padaya krishna-preshthaya bhu-tale
srimate bhaktivedanta-svamin iti namine**

namas te sarasvate deve gaura-vani-pracarine
nirvisesha-sunyavadi-pascatya-desatarine

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

ISKCON Pune organises a katha every year. Many devotees come every year, but this year many foreign devotees have come. This is the proof that our society is international. And this year's katha will be different and sweeter, pyaari and nyaari.

Nityam bhagvat sevaya. Prabhupada says there are two Bhagavats- grantha bhagvat and vyakti bhagvat.

This year we are celebrating the anniversary of **ISKCON's** Golden Jubilee. In 1966, Prabhupada established **ISKCON** in **New York**. And it has been a year of celebrations. This katha is purnahuti or "complete offering of oneself" to that celebration.

When we were discussing what the topic of this katha should be, we thought about **ISKCON's** Golden Jubilee and thought, "Why don't we hear about **Srila Prabhupada's** caritra. The Lord's katha is not possible without the katha of **Srila Prabhupada**. The Lord's katha is always empty without the katha of his devotees. When we say the pranam mantra:

**namas te sarasvate deve gaura-vani-pracarine nirvisesha-
sunyavadi-pascatya-desatarine**

We offer our respectful obeisances unto you. You are sisya (student) of Sarasvati Thakur and you are preaching Guaravani all over the world.

Prabhupada's father would take him to Radha Govind Dev temple where he spent a lot of time. He was named Abhaya, who then became Abhayababu in Bengal and ultimately **AC Bhaktivedanata Swami Srila Prabhupada**. AC is not air conditioner, but Abhay Caranaravinda. We addressed him as Prabhupada, one who has taken shelter of Lotus Feet of the Lord.

His father Guarmohan De would invite sadhus to his home. After serving them, he would seek their blessings for Abhaya to become a great devotee of Radharani. Prabhupada was Lord's krpa patra. This year we will glorify Prabhupada. This katha will fill you with happiness and inspire you so that you consider and accept Prabhupada as your spiritual hero which will lead to all auspiciousness. The Vedas say, acaryavan purusho veda: The one who has a real Master comes to know the truth. It is said that when we become acaryavan, we accept an acarya. So when we accept an acharya in our life then we will understand the Lord.

vedaḥ ca sarvair aham eva vedyo vedanta-krd veda-vid eva caham.

By all the Vedas am I to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas.

Knowing the Lord is the goal of life. We will know the secret of the grantha. This is the Lord's arrangement and not the arrangement of any demigod or politician.

This deity of Prabhupada is new. We will do abhishek, acharya upasana. Lord says you should do upasana (worship) of my devotees. There will be pushpanjali and at the end of the katha we will offer Guru puja. Together with the flowers, we will also offer ourselves at the lotus feet of Prabhupada. We will offer Prabhupada's favourite kachori. He was also called

kachorimukhi. There will be for you as well. And every day we will sing and dance.

bhaja gauranga kaha gauranga laha bhaja gaurangera nama re

jei jan bhaja gauranga bhaje, sei hoy amara prana re.

Worship Lord Gauranga! Chant Gauranga! Speak only about Lord Gauranga! Those who worship and serve Lord Gauranga are indeed my life and soul.

Caitanya Mahaprabhu said, "Preaching of my name will be all over the earth." What is His name? You will say He is Krsna. My name is Krsna, mora nama radha. I have two names Radha Krsna. sri krsna caitanya radha rrsna nahi anya . That is why we say Hare Krsna. So this is mora naam, **Caitanya Mahaprabhu's** name. The 16 names in the Hare Krsna mahamantra, 8 Krsna's names and 8 Radha's names – iti sodasakam namnam kali-kalmasa-nasanam. **Hare Krsna Hare Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Hare Hare** destroy all inauspiciousness of the age of Kali.

When you chant the Lord's name and you become dear to the Lord. On the screen you can see the lyrics.

Let's sing,

gaurango boliya du baht tuliya,nachiya nachiya berao re

Means raising two hands in Bengali.

gaurango bhajile gaurango jopile hoy, dukhyero aboshaan re

All miseries will be over once you say Gauranga.

(Abhang of Tukaram Maharaj in marathi glorifying Lord Vitthala)

om namo bhagvate vasudevaya

Before every katha **Prabhupada** would always sing jaya radha

madhava. As his disciples we also sing the same song before a katha. But today, here, before this katha I will not sing. **Prabhupada** will sing. We want to give you all **Prabhupada's** sound vibration, how he would sing with complete love and affection.

On screen **Prabhupada** will be singing jaya radha madhava. This was followed by daily nityam bhagavata sevaya. Prabhupada would give morning class on the Bhagvatam and evening Bhagavata-Gita class. He was never tired.

**vayam tu na vitrpyama uttama-sloka-vikrame, yac-chnvatam
rasa-jnanam svadu svadu pade pade**

We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.

Prabhupada met his Guru Maharaja in 1922. and was ordered to preach in west. It was a life long preparation and then one day he went to west. Wherever he went, he gave katha on Bhagavatam and Gita. There are two types of sevas, vyakti and svayam bhagavat seva. We hear about 12 Bhagavats in Bhagvatam.

**svayambhur naradah sambhuh kumarah kapilo manuh
prahlado janako bhishmo balir vaiyasakir vayam (SB. 6.3.20)**

Svayambhu, Narada, Sambhu, Kapila, Kumara, Manu, Prahlada, Janaka, Bhisma, Bali, Vaiyasaki, and Vayam. Yamraj spoke about 11 Mahabhagavats and then he said."I am one of them. So all the Mahabhagavats make our dharma. dharma stapan hetu sadhur vyavarah and the Lord also comes.

**paritranaya sadhunam vinasaya ca duskrtam
dharma-samsthapanarthaya sambhavami yuge yuge**

It is the joint work of the devotees and the Lord. **Prabhupada**

is one of the santa siromani's of that garland of the Mahabhagavats. Many granthas and **Prabhupada Lilamrita** is published. I have also written a book on **Prabhupada**, My **Prabhupada**. So today we will introduce **Prabhupada** and his good qualities. We have amongst us Mukunda Dutta Prabhu who was initiated when he was 15 years old. People go crazy after western clothes, but he is in vaishnava poshakh, like the cowherd boy.

DAY 2 – Lifetime in preparation.

DAY 3 – Prabhupada around the world. How he brought about the revolution, how he preached all over the world and after preaching all over, he came to India.

DAY 4 – My Prabhupada, my realizations about Prabhupada. How and what I learned from him. Prabhupada had 5000 disciples; I am just one of them. Anyone of them could say my Prabhupada, Mukunda Dutta would say My Prabhupada, Radhanatha Maharaja could say my Prabhupada. So like that, I could say My Prabhupada.

DAY 5 – Challenges and struggles. Preaching is a war. We have to fight to preach. It was not all a bed of roses. He faced many problems and his life was full of struggles for Krsna.

DAY 6 – How Prabhupada established sankirtana in the world. sankirtana eka pitaro, the father of sankirtana Himself, Lord Caitanya and Nityananda Prabhu are the two Fathers of Sankirtana. yadi guaranga na hoite, like that we can sing yati Prabhupada nahi hoite.

Day 7 – Teachings of **Srila Prabhupada**, the original teacher is Krsna. krsnam vande jagadgurum. **Prabhupada** published the teachings of Krsna as it is and there was a revolution in consciousness. People would ask, "Why have you come to the West?" He had gone to revolutionize their consciousness. All those teachings he spread all over and that is what we will hear on the last day.

In **1965 Prabhupada** went to the West. He was powerful and defeated all the mayavadis. A devotee since childhood, he organized Ratha-yatra. When he was in Vrndavana he wrote books. Mrs Sumati Murarjee made all arrangement for Prabhupada's journey to the West. **Prabhupada** had 12 years. He organised Ratha-yatra in San Francisco. In London Prabhupada is offering arati to **Radha Gokulanada**. In the night Prabhupada would write books. He wrote 70 volumes. Prabhupada wrote many letters to his disciples. He established many Gurukuls. See his **Gurubhakti** and Krishna conscious life.

yasyasti bhaktir bhagavaty akiñcana, sarvair gunais tatra samasate surah (SB 5.18.12)

One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods.

Atma is part of the Lord. Some degree of the Lord's qualities are in the soul and these qualities manifest in the devotee. Vaisnavas have 26 qualities. All of those 26 qualities were there in **Prabhupada**. We have made a presentation displaying those qualities. You can all meditate on the pictures shown on the screen. When we hear and see that quality, then that quality will manifest in us. And that is the goal. There is a phrase in Marathi – thora mahatme hovun gele. We should read caritra of such a **Mahajana** and then we can also meditate on and develop that quality.

So Prabhupada had all the 26 qualities of Vaisnava which will be displayed on the screen.

(1) He is merciful to everyone. He gave us Krsna and that is the mercy of Prabhupada (2) He does not make anyone his enemy. (3) He is truthful (4) He is equal to everyone. (5) No one can find any fault in him. (6) He is magnanimous. (7) He is mild. (8) He is always clean. Cleanliness in next to Godliness. (9) He is without possessions. (10) He works for everyone's benefit. (11) He is very peaceful. If you are in association

of a peaceful person then you will also become peaceful. santakaram bhujaga-shayanam. Yoga means getting connected to the Lord. Bhakti yogis means you come in the association of the Lord and become shanta. Learn bhakti yoga and become peaceful (12) He is always surrendered to Krsna- krsneka saranam, Prabhupada was always in the shelter of the Lord. prapadyante nya devatah. Some people take shelter of demigods. ekale isvara krsna, ara saba bhrtya Prabhupada always stressed this whenever he wrote Krsna, he wrote Supreme Personality of Godhead because antigod preaching is going everywhere.(13) He has no material desires. (14) He is very meek. (15) He is steady. (16) He has cleanliness of heart and mind and thoughts. People says svachabaharat but what's the use? Our heart is dirty. So we should start with the heart. Acharyas teach us the definition of cleanliness. cetodarpan marjana (17) He does not eat more than required. (18) He is not influenced by the Lord's illusory energy. (19) He offers respect to everyone. (20) He does not desire any respect for himself. (21) He is very grave. (22) He is kind to everyone. (23) He is friendly. (24) He is poetic. (25) He is expert. (26) He is silent.

Spiritual Education Changes One's Consciousness

Date: 06 March 2016

Venue: Mayapur

"om namo bhagavate vasudevaya"

All glories to the assembled Russian devotees.

So we welcome you all. Haribol!!

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

Haribol!!

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

Bhagavatam 7.2.41 So please repeat after us.

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

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

(S.B 7.2.41)

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

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

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

becomes free from the influence of the modes of material nature.

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

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

tais tair nija-yoni-karmabhir bhavanti'

So they come into existence or means they become manifest in one particular body in whichever country that maybe. 'nija-yoni' yoni means birth species. There are 8,400,000 of yonis or species. 'yoni' is very popular term. So 'nija-yoni' whichever body or whichever human body they achieve, this is a result or outcome of 'karmanabhih'. By their own karmas, by their own activities they result in getting this body or that body. 'kale na bhavanti sarvasah', so 'bhavanti', they become, 'bha' means to become. And they stay in that body for some time. And many other things happen to that body also. It grows, produces some by-products and deteriorates, and dwindles and dies. So that is also, okay lets stop here.

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

they perform, good or bad.

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

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

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

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

'ha' + 'atma' = hatma, the two words together. 'ha' is one lettered word and 'atma' is another word. So next part talks of atma. 'na tatra', tatra means in that body. Atma is always in the body. Atma never just floats in the air or in the water or just in the clouds. Atma always takes shelter of one body or the other. So 'na tatra' meaning in that body, that atma in that body. 'prakrtav api sthitas', although situated in prakriti in the form of the body, 'tasya gunair anyatamo hi badhyate', although it is right in the midst of prakriti or the nature, the body but it kinds of remain aloof of the body. The soul doesn't become homogenous material. Are you okay with that? Homogenous means mixed and no difference.

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

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

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

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

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

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

So if you perform activities in mode of goodness, 'urdhvam gacchanti sattva-stha' (B.G 14.18) and that person's soul goes to higher planetary system. 'urdhvam gacchanti sattva-stha'. Those situated in the mode of goodness, they go upwards. 'adho gacchanti...' adhah means down, 'urdva' means up. 'gacchanti' means to go. That gacchanti means go. 'adho gacchanti tamasah' those who are tamasic, in the mode of ignorance, they go down. Like that they keep making these rounds up and down, round and round. Sounds nice? Up and down, round and round. That's not so nice, up and down and round and round. But this is what is

going on. And this has to be stopped. And that is why Yamaraj is speaking, giving good advice here. In fact, it is Hiranyakashipu, he is the speaker.

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

They are supposed to be offering the result of their tapasya unto the Lord or for the pleasure of the Lord. That is what they don't do. So Ravan also was very learned. And Hiranyakashipu was very austere and Jarasanda was very charitable. But then Lord says, 'na danena na tapasa na cejyaya' (B.G 11.53). I cannot be achieved by, 'na jnanena', by acquiring knowledge. 'na tapasa', by performance of austerities. 'bhakya tu ananyaya saktya' (B.G 11.54), only by devotion, surrendering to Me and devotion unto Me, dedication unto Me, I could be achieved. Not just becoming knowledgeable, not just becoming austere, not just becoming charitable and on and on like that. Give up. Daan, charity is dharma, tapasya, that is austerity, dharma. Acquiring knowledge, gyan, that is dharma but Lord says, 'Give up varieties of these kind of dharmas, religions, religiosity and surrender unto Me'. So this part the demon don't like to do, the surrender part. They like to be some kind religious, pious. So this Hiranyakashipu, atleast he is a good talker. Whether he walks the talk, that

is another thing. In English there is 'walk the talk' means 'say as you do as you say'. Saying one thing and doing something else, there is a hypocrisy. So at least he is talking good. And must be, that his talk has been recorded in the Bhagavatam. 'hiranyakashipu uvaca'. So long long speech is part of Bhagavatam. They are amazing the way he has given quotations, references as he is addressing those family members, relatives, friends. As his brother is no more, there is a gathering like that and he is addressing. And part of that address is this statement. Eventually this is Yamaraj statement.

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

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

Everyone thinks like that. These queens are no exception. From beginning of creation this has gone on. But then Krsna's advise of course, in Bhagavad-Gita, 'na socati na kanksati' (B.G 18.54) You don't lament for living or death. Krsna made a statement, 'nanusocanti panditah' (B.G 2.11) , who is pandit, who is learned? 'na socanti', one who doesn't lament is a pandit. "Look at you!" Arjuna was also talking like a learned person in the beginning of Bagavad-gita. "But your talk is full of lamentation. So what kind of pandit, what kind of learned person you are. You are not learned just because you are lamenting." So these queens are. This is material existence. You must lament. If you are materialistic person, then lamentation is integral part of material life. Among many other things, lamentation is one. So while those ladies, wives of king Ushinara were crying and expressing their lamentation in so many different words, Yamaraj appeared on the scene. He has become little boy like so that they wouldn't recognize who he is. Then he takes the microphone and addressing those

queens. Hiranyakashipu was addressing already one assembly because Hiranyaksh had died. While Hiranyakashipu was addressing, he is making reference to the old history that when king Ushinara was killed and his wives were lamenting, then Yamaraj was the speaker there. All these philosophical statements we have been reading through, this is Yama Uvaca.

So after philosophizing for a while, talking of philosophy; body is one thing and also spirit soul like that. Like this in this verse there is two parts.

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

There is a kulinga bird, a pair of birds. And of course they are in the forest and there comes the hunter and he has spread his net. Unluckily, unfortunately the she bird, female bird, mother bird get caught in the net. Husband not caught yet and he is now full of lamentation. "Oh! what will happen?! We have little children at home in the nest. How would they be looked after. My wife, their mother ah s been caught in the net by the hunter. This merciless hunter is going to take her away. I am going to be separated from her. My children are going to be almost orphans without her. I am also orphan without mother." As the male bird was thinking like this, the hunter had his eyes fixed on that male bird. "Why are you not coming in my net?" He was waiting but the bird was just on the branch of a tree and not getting into the net. But he was fully absorbed in thought of this lamentation. And he had no clue that the hunter was around. The hunter was fully focused on that bird. So he takes his bow and arrow and the male bird is no more. Haribol!!

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

presentation, very powerful and appropriate.

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

Someone is raising hand for some reason.

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

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

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

Answer: Flesh is not ready. Soul is willing but flesh is not ready. 'tesam pramatto nidhanam passyan api na pasyati' (S.B 2.1.4). There is another reason given in the Bhagavatam, 'tesam pramatto nidhanm'. Because of the attachment, deep

strong attachment to the matter since long long time. 'passyan api na pasyati' Although we are shown, still we do not see. Or theoretically yes we see but we don't end of practicing. So work on the attachment parts. What is binding me? What is binding me? What is binding me?

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

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

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

We get further boost to go forward, upward. We may be stuck in

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

Thank you.