

Mayapur Dham

Topic : SB 9.16.1 -6

Place : Mayapur Dham

Date : 10 March 2019

Haribol, everybody Hare Krishna, welcome and thank you of joining us. Hari Hari and those who have joined include some very senior exalted Vaishnav's, and making my job difficult talking in their presence but I pray, I do them also, please bless me, give me strength so I could talk something worthwhile . so reading from Canto 9 chapter 16 text number 1 to 6, so will get to that sixth verse which has a purport , so we had to read five previous verses.

Text No. 1

**Sri-suka uvaca
pitropasiksito ramas
tatheti kuru-nandana
samvatsaram tirtha-yatram
caritvasramam avrajat
(SB 9.16.1)**

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

Text No. 2:

**kadacid renuka yata
gangayam padma-malinam
gandharva-rajam kradantam
apsarobhir apasyata
(SB 9.16.2)**

Translation : Once when Renuka, the wife of Jamadagni, went to

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

Text No. 3:

vilokayanti kridantam
udakartham nadam gata
homa-velam na sasmara
kincic citraratha-sprha
(SB 9.16.3)

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

Text No. 4:

**kalatyayam tam vilokya
muneh sapa-visankita
agatya kalasam tasthau
purodhaya katanjalih**

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

Text No. 5

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

(SB 9.16.5)

Translation : The great sage Jamadagni understood the adultery

in the mind of his wife. Therefore he was very angry and told his sons, “My dear sons, kill this sinful woman!” But the sons did not carry out his order.

Text No. 6

**ramah sancoditah pitra
bhratrñ matra sahavadhit
prabhava-jñ muneh samyak
samadhes tapasas ca sah**

(SB 9.16.6)

ramh – Lord Parasurama; sancoditah – being encouraged (to kill his mother and brothers); pitra – by his father; bhratrñ – all his brothers; matra saha – with the mother; avadhat – killed immediately; prabhava-jñah – aware of the prowess; muneh – of the great sage; samyak – completely; samadheh – by meditation; tapasah – by austerity; ca – also; sah – he.

Translation and Purport by Srila Prabhupad
Srila Prabhupad ki Jai...

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

Haribol, you said, let's see what the outcome is, The word prabhava-jñah is significant. Parasurama knew the prowess of his father, and therefore he agreed to carry out his father's order. He thought that if he refused to carry out the order he would be cursed, but if he carried it out his father would be pleased, and when his father was pleased, Parasurama would ask the benediction of having his mother and brothers brought back to life. Haribol, that is haribol. Para?ur?ma was confident in this regard, and therefore he agreed to kill his mother and

brothers.

Garu Premanande, Hari, Hari bol.

Krishna Caitanya Help. As it is also said, you remember the lotus feet of Gauranga then “Dushkram Sukarm Bhavate”. Something that is very difficult to do becomes dam easy to do “Duskarm Sukarm Bhavate” but if you forget the lotus feet of Chaitanya Mahaprabhu then even dam easy thing becomes most difficult to do. So I want to remember Sri Krsna Chaitanya Mahaprabhu’s lotus feet and as I proceed to talk. So a little back tracking, this is just beginning of new chapter. So a little review of the previous chapter or just remembering some highlights of the previous Chapter, whatever you may want to call. When Kartaviryarjuna, well he arrived in Jamadagni’s ashram and took away Kamdhenu that time, Parshuram, we will have to say Lord Parshuram that chapter is entitled as warrior, warrior incarnation of the Lord. Somehow that was getting my attention. Lord’s warrior incarnation, different varieties of incarnation, this one is the warrior incarnation. So he was out of station when Kartaviryarjuna has come and taken Kamdhenu , of course on arrival he found what has transpired and then he wanted to take action, he could not tolerate this injustice done, goes to the capital of Kartaviryarjuna. Kartaviryarjuna didn’t fight himself but he employed seventeen askshohini divisions to fight with Parshuram. Parshuram was on one side and seventeen askshohini on the other side.

There is lot of army, some on the back of the elephant, some in the chariot, some on the back of the horses, some foot soldiers. The sena or army is usually called scriptures called them chaturangi sena, army has four kinds of army men as I said, on the back of horses, elephant, in the chariot, and walking. So big number, and this was like, in Kurukshetra there were 18 thousand askshohini divisions, just one less, those many askshohini divisions, sena or army Parshuram fought with single handed and swiftly and his mind was acting like a

wind. No, no, his arms, his weapons were acting swiftly like a mind and wind it says and he elixated the whole, they are all flat.

Jai, Parshuram ki Jai.....

Just see the province of my Lord, my Lord, he is your Lord also. We should be bowing down unto, Aise sri Parshuram ko mere barambar pranam hai, As we say with Krishna, unto such Krishna, I offer my obeisances again and again. So unto such Lord Parshuram, we offer our obeisances. Did you just saw what, he did, then when his army was no more in existence, then Kartaviryarjuna himself comes on the scene, I would like to remember Kartaviryarjuna with, he is also called as Sahastra bahu, Bahu means arms and he has one thousand arms, so while battling with Parshuram, why he is called Parshuram, because he holds "parshu" in his hand. Parshu is a chopper or an axe, it is called Parshu, so that is his weapon. So he is known as Parshuram and yes two sets of weapons, one is Parshu the chopper and the shield and another one is bow and arrow. So Kartaviryarjuna he was holding, with his 500 left hands he was holding the bow's, how many? 500 of them in 500 left hands and 500 right hands, he was holding stringing the arrows and shooting, you could imagine how any, one set of 500 arrows, next 500 arrows, next set of 500 arrows and so on, but Parshuram had only one bow and one arrow, but he was counteracting and dismantling all those arrows. So as Kartaviryarjuna couldn't battle and fight with the use of arrows the he had started picking up uprooting gigantic trees and throwing them at Parshuram and then Parshuram get closer and what, with the chopper, he was using the chopping technique, he cut all the arms of Kartaviryarjuna and finally – finished. It was nice, nice scene and in relation with Parshuram, it is a lila, it is a pastime of Parshuram.

So this time he is using when enemy is at distance Parshuram used his bow and arrow and when he gets closer to the enemy and enemy gets closer to him, he has his chopper. I was

thinking this is Parshuram and , there are three ram's three Ram – Parshuram, Sri Ram, Balaram. So Balaram also, Balaram also has two weapons one is Haldhar – the plough, the other one is, Balaram another weapon is Club, Musal, not regular clubs, they are of different kind. Now they offer Musal in the Krishna Balaram temple, in the beginning there used to be club, like the Hanuman holding club but it is Musal. He is also Musaldhar or Haldhar, Haldhar or musaldhar. So what does Balaram, sometimes Balaram while fighting with an enemy, he drags his enemy with the help of the plough, closer and closer and closer and when he is close enough, then the club and finished. So then Parshuram returns with Kamdhenu “asramam avrajat” but this is another time the first verse of this new chapter 9th chapter talks also about ashram, he returns to ashram. His father's Grihastha Ashram, or father is also like guru for him so his guru's, his father's ashram he has returned and he has a cow Kamdhenu, but as we just finished reading those verses statements of Jamadagni, he was not happy. Oh! you killed, you killed and he said, “Nar Devam”, you killed “nar deva” and now this is sin, you have committed sinful activity by killing “Nar Deva”. The king who represents the Lord and is first citizen and he is the protector of the citizens and you killed him. This is the sinful act. So Jamadagni was not at all happy and that reminded me when Srngi also had committed offence at the feet of yet another “ Nar Deva” Parikshit Maharaj, then Samika rishi was also not happy. Hey, what did you do, you kid, you immature and then one word is in Sanskrit of course “änga” means committing sin “ ägna”. So both of them Jamadagni, as well as Smika rishi both of them used that word and both of them said you killed Nar deva, you killed Nar deva. They were chastising, they were expressing displeasure, both these parents Jamadagani and Samika Rishi.

So then instead well the verse that is in front of us that describe the well two qualities of Jamadagni mentioned “Prabhava-jno”. First of all , first of all Parshuram was Prabhava jno, Prashuram knew the “Prabhava- influence of

prowess of his father and spiritual master, in regards to his prabhava in samadhi's he has undergone meditation, he has become powerful because he meditates. My father mediates`, he is a mediator and tapasya-ca-sah because he is tapasvai, he is very, he undergoes all the austerities and profuse meditation and that is I know his "prabhava", I am prabhava-jnah, I am the knower of his prabhava, so those two items mentioned in the verse that is on the board, the sixth verse of this chapter , but the previous chapter yet another quality, mentioned of Jamadagni mentioned "shamaya" shama, you could, you are such a intolerant, you could have tolerated whatever Kartaviryaarjuna did and you could have forgiven him. So this was stand of Jamadagni and he also said, "ksamaya rocate sauri yatha prabha", Lord is pleased when one is tolerant and he forgive others Parikshit Maharaj also did that with Kali. He forgave Kali and gave some, okay at least could stay in these four places to set the kind of scene, Kaliyug you could stay in four places. Dyutam, panam, striyah, Suna (SB1.17.38)

Where this gambling – Dyutam

Panam- where there is drinking

Suna – Where there is slaughtering (slaughtering)

Striyah – where there is prostitution

Four places you could stay; so like that, fifth place was also offered. So the King Parikshit he exhibited this being "ksamayashil", "ksamasva" tolerant, but Parshuram had not exhibited that

ksaminan asu bhagavams

tusyate harir Ishvarah

(SB 9.15.40)

And Jamadagni also said "Ksaminam" those who are tolerant "asu" quickly "bhagavams tusyate " bhagwan becomes pleased with those who are tolerant. Okay, so you have committed sin, so how to get rid of, her reactions are waiting now then kindly

Jamadagni said.

**tirtha samsevaya comho
jahy angacyuta cetanah
(SB 9.15.41)**

You should go to the holy places, tour to the holy places and develop “achuta cetanah”. Srila Prabhupad would translate this as being in Krishna Consciousness. You become Krishna conscious.

Go to the holy places, serve dham “tirtha samsevaya” not only sevaya but samsevaya meaning samyak prakrane sevaya. Go deeper into the service, get into the details of the service that is the meaning of “samsevaya”, tirtha samsevaya and become Krishna conscious. So then I was thinking that, It is good that his father, kind and authority, authoritative, knowledgeable and learned and realised. Jamadagni, he gave this instructions to his son Parshuram , but then what about us. We also committed sins. Yes, any sinner’s here, only one two, life after life, after life, after , all that we did was sinful, not that we committed one, two okay five, ten, not everything, everything. We did was just sinful, the wrong. As we were busy in adharma, not in Krishna Consciousness or may be in some kind of dharma, but we were not going for “Sarva Dharman paritagyē”. Yesterday we were hearing Hg Devamrit Maharaj, his mother also was getting, children you have to recite the verse of Bible first, No recitation of bible, no lunch or no dinner. So getting into some kind of being pious, pious deeds or theistic, but lot of atheist, I had never heard that before, organic naturally grown and everyone here in this world is naturally, naturally grown organic atheist and some are analatical and they prepare with get all the logic and justification for all the sins that they commit and there are two three kinds, there are three kinds. Some uttam adhikari’s among the sinners are atheist. Some uttam adhikari, some madhyam adhikari, some kanist adhikari, different grades of atheist.

So, I mean, I as Maharaj was describing yesterday in childhood that his mother's instructions, I have to give class today. So I was thinking, today I will say something about my mother's. So she would bring me to the temple's and sometimes Hanuman Temple, Shiva Temple, Siddeshwar Temple, so many temples in my village and as we are there in front of the deities, she said, fold your hand, I would do that , pray and I wouldn't know what to pray. So I would wait for dictation from mother. Please pray , so that god give me intelligence. Pray – God give me intelligence, God give me intelligence. So that was kind of a standard prayer my mother gives me to say to god. God please give me intelligence. So praying and praying , so finally when god give me intelligence and I joined, became baramachari at Juhu , Hare Krishna Land, Bombay and then she said, oh! God why did you gave such intelligence to my son. She was not happy with the kind of intelligence "sarva dharman paritagya and Mam ekam sharnam vraj"and all that and then my brother had come and finally found out where about me. You have to come, you have to return home. Mother may not survive. She is ready to give up here life please come and give darshan. Just for one time, she wants to see you. So I went, it is a long story, lots of things happened. So I was sadhu, Dhoti, Kurta, Shaven head and I was a kind of bright and brilliant student in my high school and school days. So the villagers may say, such a nice boy, he use to be nice boy. Now what has happen, he has gone mad, become pagal and my father was begging. He had a pant in his hand and begging please wear this, become normal. Although my father and my brothers they never ever had touched pant in their life. There dress always was dhoti and kurta but they wanted me to become a modern man, engineer and economic development like that, that's was on their mind. So they were thinking that one day our son when we become engineer, he will come back riding in a car, or at least he will come in the motor bike, then something else had happened that Srila Prabhupad gave me this Padayatra Program, bullock Cart Sankirtan Party and in 1984, as we started our long walk, long bullock cart Sankirtan party from Dwarka to

Mayapur, we went through Gujarat and then came to Maharashtra and guess one day, we are going to visit my village and I come into the village riding the bullock Cart. So all parents, like Jamadagni, the ideal father give the right instructions, all parents didn't do but then Srila Prabhupad ki Jai....

Srila Prabhupad became our father, he took the role of the father and now he had thousands of children. There is also use to be talk, that all your disciples, but some have not yet recognised you are and some have not yet recognised that you are their spiritual father or spiritual master. But at least thousand's recognised and Prabhupad give this similar instructions like Jamadagni "tirtha samsevaya acyuta cetanah, then Prabhupad gave us Mayapur Vrindavan festival ki jai....

You go to Mayapur , you go to Vrindavan and further cultivate your Krishna Consciousness. So what our parents couldn't do or no one else did that for us. On behalf of Gauranga, Gauranga.. Gauranga..Gauranga.. this is the megnanimity of Gauranga.

**namo maha vadanyaya
krishna prema pradayate
krishnaya krishna chaitanya namine
gaur tvishve namah**

Kindly magnanimously lord gave Prabhupada to the world and he played that role of our spiritual father, Spiritual master and saved us. Hari Hari.

And Few thoughts, First verse Prabhupada has not written in commentary but I was reminded, yesterday we heard Balaram went on Tirtha yatra of all India and then Parshuram also went on tirtha yatra.

Tirthayatram sam sewyam.. we heard yesterday.. Balaram went on Pilgrim for one year, Parshuram also went on Teerth yatra for one year.

(This Ram, That Ram.. Similarity..)Both RAMs went on pilgrimage. Balram went on pilgrimage for one year. Parshuram

went on pilgrimage for one year and Nityanand Rama..

Balaram hoyele Nitai.

He also went on pilgrimage. (you know that... Right). Hadai Pandit- okay, You have him, my son and then Ekchakra Gram journey begin. Nityanand prabhu was travelling and travelling, assisting the sadhu all over India. He was Travelling like Balaram travel, Parshuram travel, Nityanand Rama also travel and Nityanand come/ arrived at Radha Kundand He gets the news," O, my lord is here, Gauranga has appeared. He received this news on the bank of Radha Kund..That where Nityanand stopped travelling, going round and round all over India..Straight come to Navedweep . Haribol..

'I am here.' (sending indication..) 'I am here, I am here', and then Chaitanya Mahaprabhu, Go find out.., Go Find out, where about is Nityanand. And they gone in all ten directions, looking for Nityanand in Navdeep. He is somewhere in Navdeep. But Nityanand did not want others to find him out. Nityanand wanted only Gauranga to find him out. So He was right here. But they could not find, where about of Nityanand did not want to found.

Then they go back and said. No, No. "We could not find. We could not find." We go everywhere all the islands, nook and corner but could not find, then Gauranga Said, Ok, Ok.. let's go.

Then Chaitanya Mahaprabhu started to go in direction on Bhakti Siddhant Marg, Gauranga was walking and Gaur Bhakt Veranda were right behind him. (Because on that time Bhakti Siddhant Marg was not there). Nandan Acharya Bhavan which is 150 or 200 mtr. down the road. In Nandan Acharya Bhawan exist now. 500 years ago. Chaitanya Mahaprabhu entered and enquired , "Do you know or have you seen. He know if anybody knows, he knows because he is 'Sarvagya', means He knows everything. He knows everything, Sarvagya. Hari Hari.

And then Great meeting between Two Lords

Balaram hoyle Nitai..

Nityanand Rama and Gauranga met at Nandan Acharya house or called Nandan Acharya Bhawan and then what a Reunion, what a meeting, embracing and shedding tears, trembling and rolling on the ground, went on and on before they calm down and set down, finally some exchange words or talks. So that Nityanand Rama also travelled and arrived in Navdeep and meeting took place. Parshuram also travel and like that, many more things could he said but time and tied wait for none. We wish only, we could just stop the time always 8o' clock. 8am beginning but clocks moves and made one complete round and it is 9 0'clock.

Krsna's idea is beneficial to everyone

Krsna's idea is beneficial to everyone

Mayapur [46:55]

Reading from Bhagavad Gita , Chapter 2 text number 9. Bhagavad Gita was said in morning and we are hearing in the evening. We are seeing the Lord, we are seeing the Lord. You have all seen, where is He? So we all like to see Him. We all like to see Him and it is very important that we hear Him. People like to see Him but not hear Him. But we should come to the temple, to see the Lord and to hear the Lord. So we have seen Him, He is standing right before our eyes, please all take darsana. Please look, look, look.

jai shri shri radha madhav asta sakhis vrinda ki... jai

In fact we will see Him more by hearing Him. The way to see the Lord is not with the eyes but in fact with the ears. We see more with the ears than with our eyes. So you all, I mean we also are visitors besides all are ISKCON devotees sitting here. We have some guests also with us. So we welcome them all, welcome devotees and guests also. As we said that Krsna spoke Bhagavad Gita in the morning, not this morning, but 5000 years ago in Kurukshetra. He spoke Bhagavad Gita during early morning hours. You all agree, understand the meaning that he spoke in the morning, not during lunch or after his dinner? He spoke in the morning; sun was rising in the east. Army had already arrived and there were two camps; the Pandhava camp and Kaurava camp. And then as is the rule for dharma yudha, at sun rise they commence the battle and it goes all day long and then at sunset, fullstop.

So that particular morning, it was also day ofekadasi, Mokshada, name also there of that ekadasi, Mokshadaekadasi. So we know who spoke, where He spoke, what time He spoke, what did He speak, everything is very clear. So here in the temple every day we read, one verse, one slok, one statement of the Lord. So in fact, Krsna begins His speech, His dialogue, His conversation with Arjunaa in the second chapter of Bhagavad Gita.

First chapter of Bhagavad Gita is also Bhagavad Gita, but it is not technically song of Krsna, Arjuna and others have spoken more in the first chapter. Then Sanjay also speaks, makes his comments. Three parties were listening to Bhagavad Gita, at the same time, simultaneously. Arjuna was, of course, it is meant for Arjuna, it's also meant for you and as Krsna dialogue was happening in Kuruksetra, Sanjay also was able to hear in Hastinapur at the same time. Doordarsana, Doorvani, television. So these are the two parties and the third one there was a tree, not far from where Krsna and Arjuna, the dialogue was on, settled in a chariot and very next to , very

close to the chariot. There was a tree, that tree is still there. You go and see that tree even today, the tree is standing. Even tree has become immortal by the hearing of Bhagavad Gita and what to speak of us. So Sanjaya is also one of the speakers or communicator of Bhagavad Gita. So today's verse is spoken by Sanjaya Uvaca. So please repeat after me.

sanjaya uvaca
evam uktva hrsikesam
gudakesah paran tapah
na yotsya iti govindam
uktva tusnim babhuva ha [BG 2.9]

Sanjayahuvaca – Sanjaya said; evam – thus; uktva – speaking; hrsikesam – unto krsna, the master of the senses; gudakesah – Arjuna, the master of curbing ignorance; Param-tapah – the chastiser of the enemies; nayotsya – I shall not fight; iti – thus; govindam – unto krsna, the giver of pleasure to the senses; uktva – saying; tusnim – silent; babhuva – became; ha – certainly.

Translation

Sanjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Krsna, "Govinda, I shall not fight," and fell silent.

Purport

Dhrtarastra must have been very glad to understand that Arjuna was not going to fight and was instead leaving the battlefield for the begging profession. But Sanjaya disappointed him again in relating that Arjuna was competent to kill his enemies [paran-tapah]. Although Arjuna was, for the time being, overwhelmed with false grief due to family affection, he surrendered unto Krsna, the supreme spiritual master, as a disciple. This indicated that he would soon be free from the false lamentation resulting from family affection and would be enlightened with perfect knowledge of self- realization, or

Krsna consciousness, and would then surely fight. Thus Dhrtarastra's joy would be frustrated, since Arjuna would be enlightened by Krsna and would fight to the end.

Arjuna said, 'nayotsya', I shall not fight and he is addressing "Govinda" O Govinda, I shall not fight. He said this much and **'tusnimbabhuva'** and he became quite or silent, felt silent, that's good news for Dhrtarastra that Arjuna is not gone fight. O! That is wonderful, that is what I was looking for. Arjuna is not going to fight, my children would be spared or they would become victorious, if Arjuna did not fight. But in this verse, Sanjaya as he is talking to Dhrtarastra, he is describing Arjuna as **"parantapah."** He is the chastiser of the enemies and Srila Prabhupada in purport is pointing out, temporarily he has been over whelmed by this affection, family affection, family ties, moha, illusion, but as he would be listening to Krishna, becoming his disciple, and then coming out and then he would be chastising, fighting, killing enemies and becoming victorious.

So Arjuna had come on the scene with determination to fight in the beginning seated in a very special chariot.

svetair hayair yukte mahati syandane sthitau [BG 1.14]

The first chapter says that the white horses were pulling the **'mahatisyandane'** very special, expensive, nicely carved chariot. **'madhavah pandavas caiva'** [BG 1.14] and in that chariot two personalities are sitting Madhava and Pandava and this Pandava is Arjuna. **divyau sankhau pradadmatuh** [BG 1.14] and soon both of them, they blew their transcendental conch shells. Krsna blew His conch shell called Pancajanya and the name of Arjuna's conch shell Devadattadhanan-jayah. Devadatta was the name of the conch shell and the names of other pandava's conch shells is also mentioned. So Arjuna was very much eager to fight. So before beginning of fight, he was desirous to see his enemies, please show me who they are? Who do they think they are, they want to fight with me. Please bring by chariot

forward.

senayor ubayor madhye

ratham sthapaya me cyuta[BG 1.21]

Arjuna says, “***senayor ubayor madhye***” in between two armies “***rathamsthapaya***” please get my chariot situated in between two armies. So immediately, here Parthasarthi, Lord has become the Chariot driver of his devotee. In His left hand He has ropes of the reins of the horses. Lord is having whip in His right hand. So He already started moving chariot forward. Soon the chariot was in between two armies, closer to the enemy camp, enemies and Arjuna is seeing who has come, who has assembled, that time as Arjuna is observing the army, enemy camp, enemies. Krishna says “***pasya***”see, just see,

pasyaitan samavetan kurun iti [BG 1.25]

All those who have assembled here are none but the Kuru's , Lord is giving some hint to Arjuna, oh you wanted to see just see, who has come to fight with you or you have to fight with Kuru's they are Kuru's , you are also Kuru's, same family, wake up Arjuna.

So not only Arjuna is seeing but Lord is also showing, getting his attention, just see, just see, Kuru's have come to fight with you, same family. So by seeing and by hearing the whole chemistry inside, within has changed, changes very fast, very quickly. Now his blood was boiling, take my chariot, he was getting ready, sharpening his arrows, or he wanted to see, but now as he has seen and heard from Krsna also just five words.

pasyaitan samavetan kurun

Just four five words, these are the only words Krsna speaks in first chapter of Bhagavad Gita nothing more nothing less. Then Arjuna begins trembling, his body shaking, ***sidanti mama***

gatrani[BG1.28]my body is trembling, **mukham ca parisusyati [BG 1.28]**my mouth is drying up, **gandivam sramsate hastat [BG 1.29]**GandivhaDhanush, the bow is slipping right out of my hands. Could you fight if you are shaking, can you fight? No, you have to be very steady, focused, motionless. So many things are happening in his mind, all body are there and then Arjuna is also thinking, he is expressing himself now.

sreyo nupasyami hatvasva-janam ahave [BG 1.31]

I don't see any benefit, no **sreyo**, no long term benefit, really killing **hatva sva-janama have**in this horrible battle, killing our own family members, I don't see any benefit and I am not interested.

na kankse vijayam Krsna nacarajyam sukhani ca [BG 1.31]

Krsna I think he is making himself very clear, I don't want kingdom, no happiness, I am not interested in this and then Arjuna keeps talking more and more and more. So many concerns, what about this dharma, what about jati dharma, what about kula dharma, what about this, what about that. So many dharmas, so many concerns, so many issues.

So with each additional idea that he presents, he is deviating more, he is more and more deviation. This is a way to go but with each idea is turning away from Lord's idea and soon he would be hundred eighty degrees and this is where is the verse, **tusnim babhuva**. I am not going to fight. This fighting, this was Lord's idea, Lord's desire, Lord's plan.

paritranaya sadhunam
vinasaya ca duskrtam
dharma samsthapanarthaya
sambhavami yuge yuge
[BG 4.8]

I appeared, this is the purpose for which I appeared, this is dharma yuddha and this is meant to establish dharma and to

protect the devotees like you Pandava's and kill the miscreants. This is the vision of the Lord, the purpose of His advent. But now Arjuna is not showing any interest in plan or vision or desire of the Lord. **Narsimha dev ki Jai.**

So earlier also, at the end of first chapter, Arjuna kind of he sits down, making it clear that I am not going to fight. Sometimes you see the bulls or the he buffalo pulling the cart and big load and in summer season and it is hard for him to pull. Sometimes the farmer is feeding the he buffalo, he is trying to push or pull the bull try to move it forward but when the he buffalo doesn't want to move and he wants to make it very clear. What does he do? He sits down and makes it very clear statement. Okay this is it. Now you know my dear farmer, I am not going to move. So the last statement of the first chapter was very similar also and also spoken by Sanjaya.

**evam uktvarjunah sankhye
rathopastha upavisat
visrjya sa-saram capam
soka samvigna manasah
[BG 1.46]**

Sanjay said,

Arjuna having this spoken on battle field, cast aside his bows and arrows and sat down on the chariot, his mind was over whelmed with grief. So as Arjuna was talking to the Lord and what about this, what about this dharma, what about this, he was thinking that probably he is going to convince Him, He will be convinced. So Arjuna was expecting yes, yes, yes, that is fine, what you say is exactly right. Arjuna, I agree with you, forget this battle, let's have breakfast, stop this. That is as Arjuna was talking and talking and talking in the first chapter. It is like Arjuna Gita, not Bhagavad Gita so much ArjunaGeet, song of Arjuna, statement of Arjuna he was thinking oh this didn't work, say something more now, for sure

this statement will be convincing the Lord. So if not this, that one, probably Lord would say okay, okay that is fine, forget this battle and let's go have the breakfast. So Arjuna is sitting in the chariot making it very clear that he is not going to fight. In fact Arjuna begins,

asru purnakuleksanam [BG 2.1]

He is in tears, Arjuna is in tears, could you imagine Arjuna, Arjuna is full of compassion and depressed in mind. His eyes full of tears and now the second chapter, second verse. This is where Krsna begins, officially begins talking. The first thing that the Krsna had to say was, first thing that Krsna wanted to say, probably Arjuna was expecting that the Lord is going to praise my statement, and appreciate what I have said congratulations, well done, well spoken Arjuna, that was not the case. In fact Lord said

kutas tva kasmalam idam [BG 2.2]

kutastva where from ***kutas tva kasmalam idam*** all that you have spoken that ***idam kasmalam***, all this is rubbish, okay where is the dustbin, where is the dustbin, it should be dumped in the dustbin. So this is Lord's comment, it is comment on all that Arjuna had to say and Arjuna was thinking now, I am speaking now something very intelligent, very social concerns, this issues, that issues, family, tradition and this must be. In fact when people read first chapter they hear Arjuna speak or they read what Arjuna has to say, they kind of agree with Arjuna. Forget all other people probably when you read for first time. I use to, I remember when I was reading, understanding the first chapter Arjuna statement this makes sense. That's right, you are right on Arjuna, yes go on speaking I was kind of what a man.

Arjunaki jai

Lord doesn't say Arjunaki jai, not thumbs up and then a little more statement then Arjuna again speaks and he becomes silent,

quite. That is today's verse and then towards the end of Bhagavad Gita, Lord is talking, concluding. **sarva-dharman** what **parityajya** give up this varieties of religion, varieties of religion. Why, why he is talking of this. **sarva-dharman** what is connection of this, why Krsna has to say **sarva-dharman**, Arjuna you, **sarva-dharman parityajya [BG 18.66]**

Give up all varieties of religion, all thoughts, all this concerns, all this isms, all this why? Is this in Bhagavad Gita context or in some other connections, right here in the first chapter, all the dharma's. Some of the dharma's, Arjuna has mentioned, what about this dharma, what about this, what about this. Lord said, give it up these thoughts and accept my dharma, accept my dharma, not your dharma. Give this up, this is all gambling, this is all mental speculation and gambling. It is not only lottery and this and that as gambling but it is a bigger gambling, speculation.

I think, according to me, Arjuna this is according to me. Arjuna is talking in the first chapter. My opinion, Arjuna is talking in the first chapter and Krsna says give it up.

So the first word in the Bhagavad Gita is, what is the first word in Bhagavad Gita, **dharma**, the first word is dharma and last word is **mama**, last word is mama, first word is dharma put it together, that is dharma, **mama dharma** my dharma, my law, law of the Lord that is dharma, that's religion. Gita is dharma, so you have other ideas, accept Krsna's ideas, original idea, for everybody, living entity and the society, the family and the country for the humanity and living entity like that.

Shikshashtak and Panca-tattva

Panca-tattva

28022019 [1.41.03]

Sravan Utsava

Mayapur

Are you ready for the seminar? Your minds are here or going to the prasadam hall? Going to Bombay, Moscow. So tomorrow is, Panca tattva mahabhishek mahotsava ki jay! Abhishek happens every every day but maha maha-abhishek is happening tomorrow. Panchtattva mahabhishek. This is once a five years. We had 15 years ago when Pancatattvas were installed and we had it 10 years ago and then 5 years ago. Fifteen years ago, 10 years ago. Ok, no need to 15 years ago 10 years ago, am I saying right? Ten years ago, 5 years ago, this is fifteenth right? This is fifteenth annual. So then I thought of talking little bit about this Panca tattva. That is my topic Panca tattva mahabhishek is happening this year. So why not talk about Panca tattva!

Sri Sri Panca-tattva ki jay!!

panca-tattvatmakam krsnam bhakta-rupa-svarupakam

bhaktavataram bhaktakhyam namami bhakta-saktikam [CC Adi lila 1.14]

This prayer has been offered by Krsnadas Kaviraj unto Panca-tattva, in the first chapter of Adi Lila of Caitanya Caritamrta wherein he says,

panca-tattvatmakam krsnam

Krsna has become panca-tattvatmakam, He is full of panca-tattva. Krsna has become those panca-tattvas, five

personalities. They are not all personalities of Godhead, they are others also. That's why he says, panca-tattvatmakam krsnam. Krsna is 'panca-tattvatmakam krsnam bhakta-rupa' who is bhakta-rupa? Sri Krsna Caitanya Mahaprabhu ki jay! He is bhakta-rupa, and who is svarupakam? Nityananda Prabhu is bhakta svarupa. Take note of this, Caitanya Mahaprabhu is bhaktarupa and Nityananda Prabhu is bhakta-svarupa. And bhaktavataram, who is bhaktavatar? Advaita Acarya is bhakta avatar. Advaita Acarya is avatar. Then bhaktavataram bhaktakhyam and there is one bhakta and that is Srivas, he is a bhakta and bhakta-saktikam and one is shakti and who is that? Gadadhara Pandit ki jay! So like this, these are Krsna, Krsna has become all these. Full fledge Krsna, svayamrupa Krsna is Caitanya Mahaprabhu. And svayam-prakash, who is Balarama. Krsna is svayam-rupa and svayam-prakash is Balarama. And that is 'balarama hoile nitai'. And Advaita Acarya is avatar. There are purusha avataras.

Mahavishnu, He is purusha avatar. Mahavishnu has appeared as Advaita Acarya. He is also considered Sadashiva. From Mahavishnu, one expansion is Sadashiva.

devimahesa-hari-dhamasu teshu teshu

There is Mahesh dhama, in Mahesh dhama, Shiva's dhama there is Sadashiv. So that Sadashiv also appeared as Advaita Acarya. And Narada Muni appeared as Srivasa Thakur and at his residence only namasankirtana started. What does Narada muni do? 'Narayan Narayan Narayan'. He is always chanting, badri narayan narayan narayan narayan....

He also chants radha raman's name. So he used to chanting. Narada muni he has his hand cymbals and veena he is always chanting chanting chanting.

narada muni bajay veena radhika raman namne

So that Narada has appeared as Srivasa Thakur and Caitanya Mahaprabhu started His kirtana in Srivasa angan. Where did He

start His kirtana? Srivasa angan. Can you say angan? And stop saying angam. Srivasa angam, angam is something else. Angam is body, angam. So lot of devotees say Srivasa angam. No, Srivasa angan, Srivasa angan. Can you say Srivasa angan? Angan, patangan, kridangan like that ranangan, angan. Then Gadadhara is partial manifestation of Radharani. Radharani doesn't get to be with Krsna all the time because She is female part. She is a gopi. In Krsna's pastimes Radha could only be there for some time, not all the time. Krsna cannot even look at Her. So many social restrictions. So while Krsna is playing His flute and He is returning from pasturing grounds into, gopis are there, Radharani is also. She has taken Her position so that She could have good look at Krsna [let the children play outside please] Hari Hari! So while Krsna is playing His flute and moving forward but His eyes are 'nayaner kone'. He is giving impression, I am looking in the front, I am not looking at Radharani. But He is ,He wants to look, He wants to look. He is looking, so even Krsna, the Supreme Personality of Godhead has to follow these etiquettes, social restrictions.

You are a young man and you cannot look at the gopis. You cannot look at Radharani. So that Radharani, doesn't get to be with Krsna all the time or Krsna is not even allowed to look Radha all the time but She would like to be with Krsna all the time. She loves to be with Krsna all the time. Ok, ok, ok you could, you could do that. Then She appears as Gadadhara and He is with Krsna, Sri Krsna Caitanya all the time. The other members of the Panca-tattva, other devotees they were not with Caitanya Mahaprabhu from early days.

Nityananda Prabhu appeared in Ekachakra gram dhama ki jay! And then he had travelled also all over India. Then he goes to Vrndavana. He is on the banks of Radhakunda and he finds out. Hey! Lord is appeared and He is appeared in Navadvipa Mayapur ki jay! So he stops his travel and runs rushes to Navadvipa. Hye! I am here. I am here. The Balarama, the way he entered Navadvipa gave some indications of his entrance and presence

in Navadvipa Mayapur. Caitanya Mahaprabhu says, "Hey! Go go, find out. Go, find out. Nityananda Prabhu is in town." So devotees had gone looking for Nityananda, but no one could find him. They all returned with not, not at all good news. No no, we couldn't find. We couldn't find. And then Caitanya Mahaprabhu, "Ok, I will find him. I will find him. And then Mahaprabhu left Mayapur Yogapitha. He was not very far away and everyone else followed Him and Caitanya Mahaprabhu entered Nandanacarya's bhavan which is not far from our main entrance. We keep going towards the ghat, Jalangi, just 100 meters. Caitanya Mahaprabhu enters the entrance. There he was!

Nityananda Prabhu. What a great meeting! Hari hari!! Between Nityananda Prabhu and Gauranga. Gauranga Nityananda, Gauranga Nityananda, Gauranga Nityananda. There was reunion, family reunion. Two Lords met and embraced and trembling in ecstasy and shading tears. Nityananda Prabhu was doing abhishek of Gauranga with the tears coming, gliding down or the torrents of rain tears coming from Nityananda's lotus eyes drowning Gauranga 's transcendental form and from Gauranga's eyes tears, those, they were bathing.

Nityananda and they were on the ground, they were rolling on the ground. They were so excited and ecstatic joyful and there was a celebration of the, as they met, they overwhelmed. And that time Caitanya Mahaprabhu was 20 years old and Nityananda prabhu was 32 years old. From that time onwards they have stayed lot of time together. Hari Hari Hari. [children] Also the Advaita Acarya, he was all the way there from Shantipur and he had migrated from somewhere in Bangladesh presently Bangladesh and migrated to Shantipur and so he was in Shantipur. He would of course come and be with Caitanya Mahaprabhu during those all night kirtana. So I am just making the point that Gadadhara pandit was the one from very birth, from childhood days he was with Caitanya Mahaprabhu. Others were born some other places, distant places and they are meeting Gauranga and they are meeting Panca-tattva and they

are meeting Gauranga, members meeting is much later.

Hari Hari!

And Caitanya Mahaprabhu had left now the Mayapur and gone to Jagganath Puri. Again Gadadhara pandit was there. I mean, I did not mean to say all this. I had some other thoughts. I want to before time runs out from Caitanya Caritamrta wherein Krsnadas Kaviraj Goswami, he has described Panca-tattva in first seven chapters of Adi Lila. Caitanya Caritamrta is all about Panca-tattva. As he begins compiling Caitanya Caritamrta as with the books as well as we speak, in the beginning comes mangalacharan.

vandeham sri gurun sriyutah padakamalam

This is, this is what? This is mangalacharan. Even 'he krsna karunasidhau dibandhu jagatpate', this is a part of mangalacharan. So Krsnadas Kaviraj also has written mangalacharan, the first 14 verses of the first chapter of Adi Lila of Caitanya Caritamrta is mangalacharan and he ends with this,

**pancatattvatmakam krisnam bhaktarupam svarupakam
bhaktavataram bhaktakhyam namami bhakshaktikam**

This is the 14th final mangalacharan. And he also includes the prayers unto,

**jayatam suratau pangor mama manda-mater gati
mat-sarvasva-padambhojau radha-madana-mohanau**

This is the part of the mangalacharan.

Also,

**divyad-vrindaranya-kalpa-drumadhah
srimad-ratnagara-simhasana-sthau
srimad-radha-srila-govinda-devau
preshthalibhih sevyamanau smarami**

I am expecting you to know the meaning of these mantras we have recited and heard this for dozens and hundreds of times from last 5, 10, 20 years have been hearing, reading. It is necessary that we try to understand fully well meanings of yah, some of these, not all the mantras some of the important important mantras. We should not only reciting from our throats but they should come from the heart as we we say them. We should be understanding what we are saying, thinking of what we are saying, so that the appropriate emotions and devotion is aroused as we say them. So these are sambandha vigraha, Radha Madan Mohan. Then Radha Govind dev is our, which vigraha? Abhidheya vigraha. And Radha Gopinath ki jay! Is our prayojan vigraha. So Krsndas Kaviraj Goswami say his part of mangalacharan in beginning of this book, he has prayed for or unto the lotus feet of these three deities and he says these are Gaudiya, Gaudiya Lords or Gaudiya, what is the term used, Gaudiya vaishnava's worship and again there are not three different Lords. Same Lord, same Lord, Radha Madan Mohan is equal to Radha Govind is equal to Radha Gopinath and Radha Madanmohan is one and Radha Govind is second one, third one is Radha Gopinath. No. it's not like that. They are one. They are different functions. They help us, same same Lord helps us differently in phases and stages of our life. So of these 14 mangalacharan verses, how many? The six verses, first six verses are about Gauranga Gauranga [Gauranga], Lord Caitanya Mahaprabhu. The next five verses are about Nityananda [Nityanand] and next two verses are about Advaitacarya and there is one verse about panchtattva.

'panchtattvatmakam krsnam', and three verses about these three Lords Radha Madan Mohan. So there are how many? Isn't it fourteen? May be these three are not included. These three are not from mangalacharan. Right after mangalacharan. So this is how the very first verse of Caitanya Caritamrta begins like this, which is also about Pancatattva.

vande gurun isa-bhaktan isam isavatarakan

tat-prakasams ca tac-chaktih krsna-caitanya-samjnakam [CC Adi 1.1]

This is Bengali so I am struggling. So Caitanya Caritamrta begins, or this mangalacharan begins with vande, vande is what? vande, vande means, aham vande, I offer my obeisances unto, 'vande guru sri charanar vindam'. So aham is missing. Aham not included so, aham vande, I offer. Sri Krsnadas Kaviraj Goswami is offering his obeisances unto gurun. He is offering his obeisances unto gurus. He doesn't say guru, he says gurun, means more than one and as it is explained the reason he says gurun in plural sense is shiksha guru and diksha gurus. My obeisances unto diksha gurus, diksha gurus and shiksha gurus as in vande gurun.

So the six parties are offered obeisances into these six verses. 'ishabhaktan'- so this is Shrivasa adi gaur bhakta vrnda. Gaura bhaktas headed by Shrivasa. They are getting obeisances. Isham, this is Sri Krsna Caitanya Mahaprabhu Himself, ishama. Who is Sri Krsna Caitanya sangyaka, His name now is Sri Krsna Caitanya, ishama, my obeisances unto Him. Ishavartakan and avatar, this is Advaitacharya and other avatars, I offer obeisances unto, tat-prakams ca, this is Balarama, is Krsna Prakash. Tat Shakti and my obeisances unto His, Krsna's Shakti and that is Gadadhar, he is Shakti of. Ok, let's see this is relaxed time and relaxed mind and goes slowly like this, step by step, do the spoon feeding.

vande sri-krsna-caitanya- nityanandau sahoditau

He continues to offer his obeisances unto

vande sri-krsna-caitanya- nityanandau sahoditau

gaudodaye puspavantaucitrau san-dau tamo-nudau [CC Adi 1.2]

So then Krsnadas Kaviraj Goswami says I offer my obeisances, now he is offering his obeisances unto two personalities, vande Sri Krsna Caitanya and Nityanandau, gaur nityananda

sahoditau, they have appeared together, someone after the other, same period on the horizon of this world and pushpavantau, they have appeared as sun appears, moon appears on the horizon, so they appeared.

'gaudodaye pushpavantau citrau', they are wonderful, they are wonderful. 'citrau san-dau' and they they are two, that is why san-dau, otherwise word is sham da. So they have appeared to give. What? 'Sham'. Om shanti, 'sham, shamaha, damaha'. You know this, Krsna talks, 'brahma karma svabhavajam'. These are the symptoms of the Brahmin. Beginning with shamaha, damaha, shama refers to the mind, mind control. If mind is controlled then mind is peaceful. So they have come to give shanti, peace to the mind, peace to the world. By destroying the darkness of ignorance and enlightening the world as sun and moon. They are, they have spread shanti, spread Krsna consciousness. The next verse Krsndas Kaviraj Goswami and this is called, 'vastu nirदेश'. This is a main topic of Caitanya Caritamrita and this is, yad advaitam brahmopanisadi tad apy asya tanu-bha [CC Adi 1.3]

In Upanishad there is talk of brahma, brahma, brahma. Oh, that brahma, that brahmajyoti that effulgence talked about in Upanisadas, those are the rays emanating from the Lord's body. 'tanu-bha', tanu is body, bha is light. So that brahmajyoti is none, it is nothing but, it is just an effulgence from the body of the Lord.

ya atmantar-yami purusa iti so 'syamsa-vibhavah

And that paramatma, He is just ansha of the Lord. Lord is anshi means complete, anshi and this

paramatma is ansha is a part of the whole anshi.

sad-aisvaryaih purno ya iha bhagavan sa svayam ayam

This is the one and who this that one, he will be talking at the end. He is about to say that, who is that one, but that

one who is 'sad-aisvarya purna', full of six opulence's. In other words this similar verse appeared in the Bhagavatam, beginning of the Bhagavatam :

**vadanti tat tattva-vidas tattvam yaj jnanam advayam
brahmeti paramatmeti bhagavan iti sadyate [SB 1.2.11]**

Are you familiar? This is the very beginning, first canto. I don't know which chapter. First, second, third chapter like that. And second chapter, so same verse is said here differently, there talked about. These are all three different features of the personality of godhead, Krsna, svayam bhagavan and here Krsnadas Kaviraj says, 'this Brahma, Paramatma and Bhagavan,

na caitanyat krsnaj jagati para-tattvam param iha

There is no superior truth in existence, better superior, better than or superior to. Very interesting it is. 'na caitanyat krsnat'. Two words 'na caitanyat krsnat'. He is equalizing. They are two, they are one, two are same, so no one is superior to Caitanya, no one is superior to Krsna. No one is equal to Caitanya, no one is equal to Krsna. And then he goes on anarpita-carim carat, Now some of these, all of the verses which are in the beginning of Caitanya Caritamrita first chapter, this is how the Panca-tattva or Caitanya tattva then Nityananda tattva and then Advaita tattva and then Gadadhar tattva, Srivasa tattva is described here beginning with caitanya tattva. And another thing, as I have no time and you started looking at your watches already. These fourteen verses I have mentioned to you. What are those 14 verses are called? What are they? Mangalacharan. Mangala prayers, invocations. Those fourteen verses are further commented upon by Krsnadas Kaviraj in following 7 chapters. First he had said these like a sutra form, these mangalacharan verses and several chapters is Chaitanya tattva, he talks about. Then he talks about Nityananda tattva in the fifth chapter. In the fifth chapter of Adi-lila he talks about Nityananda and the

sixth chapter he talks about Advaitacarya and in seventh chapter he talks about Panca-tattva. So these 14 verses they go on and on, spread over seven chapters of Caitanya Caritamṛta. So in the beginning he is talking what Caitanya tattva and you know tattva. We have to understand Lord. How? 'janma karma cha me diyam evam yo vetti'. How? tattvataha evam yah vetti tattvataha. One who vetti, knows Kṛṣṇa or Kṛṣṇa janma karma or Kṛṣṇa tattvataha, then what is the outcome? What is the 'śruti-phal' also what is the 'phal' the fruit of such hearing? 'tyaktva deham punarjanma naiti'. For such person no more birth no more death. Are you interested in such things? No? Haribol! Yes no yes no. And Lord says,

'punarjanma na eti mam eti'

He doesn't attain another birth. 'punarjanma na eti', eti means to go, go towards another birth. He doesn't have to go for another birth. 'mameti', instead he comes to me. Who comes to me? 'evam yo vetti tattvataha'. One who knows Lord tattvataha. This tattva business is very very of prime importance. Lord has to be known by tattvataha. That is why again Lord says,

**'manuṣyaṇaṁ sahaśreṣu kaścīd yatati siddhaye
yatatamāpi siddhaṇaṁ kaśchin mam vetti tattvataha'**

So there are thousands and thousands. Out of thousands someone is coming to God consciousness, endeavoring to know God. But out of those who are endeavoring 'yatatam' 'yatatamāpi siddhaṇaṁ kaśchin mameti'. Someone out of those thousands who are religious or endeavoring to become religionist rarely some one knows me 'tattvataha', 'kaśchin mamveti tattvataha'. So this is, so Prabhupada has emphasized, ya śāstras have emphasized understanding Lord tattvataha. So Panca-tattva ki jay! So this is panchatattva. It is tattva, five personalities, tattva what? Five personalities.

'panchatattva'. So you will hear more? Little more. I was just

saying that these verses we are residing here, Prabhupada quotes them over again and again and again, throughout his purports and talks and lectures and morning walks and room conversations. So we the followers of Shrila Prabhupada ki jay! We have to also know these things. This is foundation of knowledge. So

anarpita-carim cirat karunayavatirnah kalau [CC Adi 1.4]

And it goes on that Krsndas Kaviraj Goswami is writing, something that Lord have not given for long long long time that something, that he did not give since long time, he came to give, deliver. 'karunya avatirna kalau'. Out of His own kindness, that is His nature. 'namo mahavadanyay'. He is magnanimous.

He is known for his 'audarya'. 'Udar', from 'udar' comes 'audarya'. Udar means magnanimous and one who is udar he is also that is called 'audarya' and then Mayapur is that 'audarya dham'.

Audarya dham Mayapur ki jay!

Vrndavan is 'madhurya dham'

Vaikunth is 'aishwarya dham', you know this. Vaikunth is 'aishwarya dham', full of aishwarya, full of opulence's and Vrndavana is full of madhurya, sweetness and Mayapur is audarya, magnanimous. Lord shared the nector of Vrndavana, that is what it says,

samarpayitum unnatojjvala-rasam

Lord appeared, Sri Krsna Caitanya Mahaprabhu appeared to samarpiytum in order to give, deliver, what, 'unnat ujjwal rasa', that 'madhurya rasa', the sweetness of Vrndavan. There is madhurya rasa, there is also vatsalya rasa, there is also sakhya rasa, so there is not so much dasya rasa in Vrndavan. And there is vishrambha sakhya, sakhya rasa also could be aishwarya mishrit, mixed. That is another topic.

Vishrambha, vishrambha madhurya, vishrambha vatsalya, vishrambh sakhya bhav of Vrndavan. And the rasa of the Vrndavan, those mellows of Vrndavan, Caitanya Mahaprabhu appeared to deliver those mellows, those rasas.

**samarpayitum unnatojjvala-rasam sva-bhakti-sriyam
harih pura?a-sundara-dyuti-kadamba-sandipitah**

And He has assumed the golden form and it is explained. One what have just now presiding, this is the external reason for Lord's advent, to deliver, 'paritranaya sadhunam'. To protect the sadhus, to nourish the sadhus Lord appears, so this he does. And every time He appears. So this is the common reason or external reason and to be followed by confidential reason. It is about to come. So this is, sachinandanaha' and this is, this is the benediction. In mangalacharan, there is vastunirdesh, there is ashirvada and there is namaskar. This is ashirvada here. Krsndas Kaviraj explains, mangalacharan constitutes of, the three different aspects of mangalacharan. Vastunirdesh, there is ashirvada and there is namaskar. So this is ashirvada for the listeners, readers of the Caitanya Caritamrta. This line here is ashirvada. What does and what verse is giving benediction or blessings to the readers or listeners of the Caitanya Caritamrta.

sada hrdaya-kandare sphuratu vah saci-nandanah

Let that Sachinandan, jay Sacinandan jay Sacinandan jay Sacinandan Gaurhari!!! So let that jay Sacinandanaha, Sacinandan inspire the readers, listeners within the core of their hearts that Gauranga's mercy manifest. And then he says, we will take one or two more and then we have another, one more session. Right? On the third of march. Same time 7 to 8:30. So we will continue on seminar topic, same topic. So do little more. Now these two verses which are now coming up here. This is the confidential reason why, why Caitanya Mahaprabhu appears. This is the whole chapter, chapter third or fourth chapter of the Adil ıla, the whole chapter talks

about probably at least you remember the title, 'the confidential reason for Lord's advent'. Is that familiar? Are you? 'The confidential reason for Lord's advent'. So here he just making an indication and he gives whole elaboration on this topic, the confidentiality behind Lord's advent and here are those couple of statements:

radha krsna-pranaya-vikrtir hladini saktir asmad [CC Adi lila 1.5]

I will go line by line here. Affairs between Radha and Krsna, affairs between Radha Krsna pranaya-vikrti, these dealings between Radha and Krsna. This is alhadini Shakti. Aalhad, this is a play of, both are playing with each other. Radha and Krsna. And there is pranaya which is much superior than prem. When prem becomes condensed is called sneha and then it becomes more condensed it becomes pranaya. It becomes more condensed it becomes maan and then raga, anuraga, bhava and mahabhava.

Beyond what we talk normally from Shraddha to prem. But beyond prem there are more more steps, that prem becoming more and more condensed, more solid. So this is one of those features of prem, that is called pranaya. So this is Radha and Krsna, an alhadini shakti Radharani, there is pranaya. That they deal with each other.

ekatmanav api bhuvi pura deha-bhedam gatau tau

Krsnadas Kaviraj Goswami says, 'ekatmana', Radha and Krsna are what? Ek atma. They are ek. They are one. 'ekatmanv api'. Although or inspite of their being one atma bhuvi pura in this world. Long long time ago, this is the style describe. [children play outside] Hare Krsna. So they are one, but they become, deha-bhedam gatau tau, deha bheda, there is Radha, there is Krsna, gatau, this happened long long time ago. For sake of pastimes, performance of pastimes, although they are one 'ekatmanav api deha bhedo', they became two. And then what

happened? Adhuna, now, now means five hundred years ago, 'caitanya akhyam'. He became known as caitanyakhyam prakam adhuna tad-dvayam caikyam aptam.

One, that was one, which had become two, now it has become one again and now his name is Caitanya. They were two. They have become one and that is Caitanya Mahaprabhu and that Caitanya Mahaprabhu who is now,

radha-bhava-dyuti-suvalitam naumi krsna-svarupam

I offer my obeisances unto that svarupa of the Lord who is now known as Caitanya Mahaprabhu and he has bhava of Radharani Radhabhava dyuti and complexion of Radharani, emotions of Radharani, radha bhava radhakanti and unto that svarupa. I offer my obeisances. And then this is last one we will talk about which is the reason why Lord why Lord Sri Krsna in Golok, he is thinking and then appearing as Caitanya Mahaprabhu. So what are the thoughts of the Lord? What transpired which resulted in him taking that form called Caitanya form? Not Caitanya, Sri Krsna Caitanya, Radha Krsna nahi anya. And Caitanya Mahaprabhu, no Krsna. Krsna is thinking. Krsna is thinking. Krsna can think. Right? He is a person. He has feelings. He thinks. Thinking, feeling, willing.

sri-radhayah pranaya-mahima kidrso vanayaiva [CC Adi lila 1. 6]

So he is thinking of three things. He is very curious, very anxious to know three things. The first of those three things is: 'sri radhayah pranaya mahima kidrso'. Radha's love, what kind of love is that? Radha loves, Radha loves. Who? Krsna. So Radha prem. In other words Krsna has become anxious to know Radha prem. What kind of love she has? What kind of, how much, like that. Love Radha. Radha prem, Radha's prem, that's one question.

svadyo yenadbhuta-madhurima kidrso va madiyah

When that Radha with her love for Me, she loves Me and as a result she is relishing something, something happens to her, her emotions are stirred up, and her heart's condition is of certain kind and so I would like to know 'madhurima kidrso. Of course I am 'madhura',

madhuradhipate akhilam madhuram

I am 'madhura', I am sweet, I am sweet, I am madhura and she is relishing my 'madhurya', my sweetness. So it's like Krsna is interested to know His own 'madhurya' but He doesn't know how much sweet He is. Like sugar doesn't know how much sweet sugar is. Who knows? Who knows? An ant knows.

When an ant is eating sugar, an ant knows. Sugar doesn't know. So Krsna wants to know how much sweet am I. Only Radha could tell because she is relishing, 'asavad'. My 'madhurima', she is doing 'asavad', my sweetness, she is relishing. So I want to know. And finally saukhyam casya mad-anubhavatah kidrsam veti lobhat And what kind of experience of Radharani? What is her experience? Ok, I am so much sweet, ok, this way how I am sweet, when she is relishing that sweetness what is her experience, what is her 'anubhav', what is her 'sakshatkar', what are her realizations, when she is experiencing my sweetness? So Krsna becomes, here it says 'veti-lobhat', Lord becomes very very greedy. He is very very curious and anxious to know answers to these questions which you have heard. So how could I find out answers to all these questions? It is only possible, it is only possible, if I become Radha. I take Radha's position, I take Radha along with me, I do develop emotions of Radha, Radha 'bhava', Radha consciousness. If I become Radha conscious, if I become conscious of Radharani,

tad-bhavadhyah samajani saci-garbha-sindhau harinduh

Then he wants to, then he says, then he 'ajanihi', he took birth. These thoughts on His mind. Very greedy and anxious to know answers to these questions he took birth. Where?

‘sacigarbha sindhu’. He took birth in Saci’s garbha, Saci’s womb, which compared here with Sindhu, like an ocean. Saci’s womb is like an ocean. Because Lord is going to appear as a Chandra, so Chandra appears, where does Chandra appear? On the horizon. If you are on the banks of some ocean, you experience like the moon is kind of rising, right out of the ocean, the ocean is giving the birth to that moon. So Saci mata’s womb is Sachi garbha Sindhu. Harinduh, Lord appeared as hari indu, indu is what? Indu is moon. He appeared as Indu.

Hari indu or Harischandra. Hari appeared as Chandra. Hari indu. Caitanya Chandra ki jay! He appeared as Chandra. He appeared as Chaitanya Chandra. And now after Adi-lila and Madhya lila when he goes to Jagganathpuri He is going to for the reason, confidential private reason for which He had appeared and He had all these questions on his mind, so He is going to have that whole experience being Radha, Radha bhava and this is what is happening in Jagganath puri ,specially this is happening in Gambhira. He is in this mood now and this Shikshastak and all this is, which ends with ‘ashlishya va padaratam pinashtu mam’, this is all Radha bhava. Sri Krsna Caitanya Mahaprabhu ki jay!

Sri Sri Panca-tattva ki jay!! Ok, so like that there is more, this is just the beginning, I would like you to read, study this. It is a part of your study material and then about Panca-tattva, so to be continued next session.

Thank you!! Gaur premanande haribol!!

Glories of Mayapur Dhama

Glories of Mayapur dhama

Venue: Mayapur

Dated: December 28, 2018

Occasion: Annual yatra, First session

Gaurabhakta Vrnda ki... ..Jai

Don't just say Hari but say Gaura Hari. Who are Gaurbhakta Vrnda? The devotees of Gaura Hari are called Gaura Bhakta and many devotees of Gaura Hari are called Gaura Bhakta Vrnda. You all have assembled here Gaura bhakta Vrnda. Do you agree with me?? Haribol. How was the journey? Prabhupada once asked me how was the journey? In 1977 for Mayapur festival we had come walking from Vrindavana. That time Mayapur was same also and different also. There was just one building; now it's called lotus building. Now there are other buildings, Gada, Sankha, Cakra.

So first was Padma Bhavan. Radha Madhav were small that time. They were on the ground floor. We had come with bullock cart. It's not just a story; it's reality. We had bought that bullock cart from Meerut. We went to have darsana of Srila Prabhupada. He was staying on second floor. Harisuari Prabhu understood somebody is coming and he did not want anybody to meet Prabhupada. So he stopped us on the way like the Pandas of Jagannath Puri had stopped me.

We were trying to convince him. Luckily by that time Srila Prabhupada was going to his room from the wash room. He saw that bullock cart sankirtana party has reached. So he said let them come. Now our route was clear. You all go for darsana to Prabhupada's quarters.

We had just sat there. Many garlands were kept beside. Srila Prabhupada told Harisauri Prabhu to garland us all and we were sitting with the garlands like we had achieved some trophy.

param vijayate sri-krsna-sankirtanam

That time Srila Prabhupada asked us, "How was the journey?" I said, "It was an easy journey to Mayapur planet, Prabhupada. Srila Prabhupada has written a book easy journey to other

planets. I was remembering that name. So I said “easy journey to Mayapur planet.”

Caitanya Mahaprabhu went from Mayapur to Jagannath Puri. There is no difference between Mayapur and Jagannath Puri. So reaching Jagannath Puri is like reaching Golok Dhama. Last 18 years Caitanya Mahaprabhu stayed in Jagannath Puri. Jagannath Puri was the base of Caitanya Mahaprabhu. As said by Saci mata Jagannath Puri is not very far from Mayapur. The Gokul of Vrndavan is Mayapur. Mayapur is also Vrndavan. There is no difference. Because there is no difference between Krsna and Caitanya Mahaprabhu.

mo sama **patita prabhu na paibe ara**

I am the most fallen. I am number one sinful. Papiyan me name. Is there any sinful here? There are few. We accept or not, but we are. Caitanya Mahaprabhu appeared for the fallen. As in Kaliyuga people are more fallen, Caitanya Mahaprabhu is more merciful. This is the quality of Caitanya Mahaprabhu. He is filled with qualities and He exhibited His qualities here. He gave Krsna Prema to others.

This mantra ‘namo mahavadanyaya..’ is pranam mantra for Caitanya Mahaprabhu. To know someone we should know his nama, rupa, guna, lila. Rupa and nama of Krsna prema is,

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

His guna is He gives Krsna prema to others.

“Golokera prema dhana harinam sankirtana”

Caitanya Mahaprabhu brought a gift for the whole world. My birthday will be on Gaura Purnima. People will come for Gaura Purnima, they bring gift or not but I will give them gift and that is Krsna prema.

Krsna prema pradayate

One who receives this Krsna prema become the most wealthy, dhanadhya.

I pay obeisances to Krsna whose name is Sri Krsna Caitanya. This is name of Caitanya Mahaprabhu. So now rupa is left. He is gaura varna Krsna. To this guara varna Krsna I pay obeisances. He was Shyamsundar, now He has become Gaurasundar. Now left is dhama. Who has come for the first time?? Hari Bol almost 40%.

Here we have Ganga Jamuna also. Half Ganga and half Yamuna. Chanda Kazi samadhi is Mathura, Mayapur is Gokul. There are nine islands so called Navadvipa as rivers flow crisscross. So many things I have to tell you. This dhama is eternal like Jagannath Puri dhama. During annihilation Jagannath Puri Dham was intact, same as Mathura, Dwarka and Navadvipa.

Ganga when appeared for the first time, Bhagiratha was in front driving his ratha making a route for Ganga and she was following him from Uttar Pradesh to Bengal. When his ratha was crossing Navdvipa there is one dvipa Jaanudvipa. Jaanu muni was performing his Sandhya Vandana. By that time Ganga came and there was water all over. This was done by Bhagirath. And he drank all the ganga water. Bhagirath had already faced so many problems in bringing Ganga down to the earth. He had to take Ganga to Ganga sagar to deliver his ancestors.

Bhagiratha when turned behind saw Ganga is not there. He saw Jaanu Muni and requested him please release Gangaji. And Ganga came out from the thigh of Jaanu Muni, so she was called Janavi.

Janavi tata vane jaga mana lobha

See the glories of Caitanya Mahaprabhu at the bank of Janavi. Advait, Nityananda are on His right side and Gadadhar, Srinivas are on his left. He is sitting on thorn bedecked with valuable diamonds. Brahma is doing arati and other Demigods also have come. Narada ji is playing Veena.

Catur mukhe Brahma bole Krsna Krsna Hare Hare
Pancha mukhe Mahadev bole Ram Ram Hare Hare.

Shiva is all there in Navadvipa. There is one island on his name Rudra Dvipa. There is darsana of Harihara here, half Hari and half Shiva, showing that he is not Visnu tattva nor jiva tattva but he is different tattva.

Once Brahma ji came here at Antardvipa, He was doing tapsaya here for his offences in Vrndavan. He had kidnapped calves and cowherd boys. Tapasya causes purification.

I am jumping from here to there. I wish I had many mouths.

tunde tandavini ratim vitanute tundavali

So when Ganga was crossing, she saw posters of Gaura Purnima festival. Many many years back also Gaura Purnima was being celebrated. She said to Bhagiratha, "I want to attend Gaura purnima festival." So they celebrated Gaura Poornima. Ganga fasted you know which type?? Nirjala. Did u understand? Ganga Yamuna has their own personalities.

We are saying many times. That this dhama is eternal. So not only dhama is eternal but the Lord here is also eternal. Caitanya Mahaprabhu is dhama of Mayapur like Panduranga is dhama of Pandharpur and Ram is dhama of Ayodhya. Dhama and Dhama both are eternal, this is all to be thought over. And the Dhama is not just sitting but performing Lila. To perform Lila the Lord needs His associates.

King Nimi and Nava Yogendra's dialogue. King Nimi asked question to each Yogendra. Karbhajan Muni said,

krsna-varnam tvisakrsnam sangopangastra-parsadam
yajnaih sankirtana-prayair yajanti hi su-medhasah

Lord will appear in Kaliyuga. He will describe the glories of Krsna. His complexion will be Akrsnam. He will not be black that means He will be fair Gauravarna. His associates will

also appear and perform yajna or sacrifice, but which type??The intelligent people will worship the Lord by performing sankirtana yajna. Hare Krsna Hare Krsna. So Dhama is eternal, Dhama is eternal and his associates are also eternal.

There are two types of Lilas. Prakat or aprakat lila. Nitya and naimitika Lila.

Yada yada he dharmasya and Paritranaya sadhu nama

This was the cause for the Lord's lila. Other times lila are always going on as aprakat Lila.

adyapi lila kare guara rai kon kon bhagyavan dekhi bare pai

Adhyapi means now also Gaura is performing lila and the fortunate can have darsana of the lilas. We should not think that Lord was there and lila has happened. But the Lord is there and lilas are going on now also.

maya saha ramasva

You remember Lord please be with me engage me in your confidential lilas. Like this Brahma prayed at Antardvipa where we are sitting now. At every island there is one process of devotional service.

Sravanam kirtanam vishnu samarnam... Prahalad said when his father asked him what he learned in Gurukul. What for this I had send you to gurukul? We pay Sanda Amarka for this? Hiranyakasyapu ki... devotees said jai.. laughter all over.

There are different islands in the Navadvipa area for cultivation of these nine varieties of devotional service.

They are as follows: (1) Antardvipa, (2) Simantadvipa, (3) Godrumadvipa, (4) Madhyadvipa, (5) Koladvipa, (6) Rtudvipa, (7) Jahnudvipa, (8) Modadruma-dvipa and (9) Rudradvipa. So Navadvipa and there are Navadha bhakti.

- 1)Antardvipa, Sri Mayapur –Surrendering everything
- 2) Simantadvipa-Hearing
- 3) Godrumadvipa- Chanting
- 4) Madhyadvipa-Remembering
- 5) Koladvipa- Serving the lotus feet
- 6) Ritadvipa- Worshipping
- 7) Jahnadvipa- Praying
- 8) Modadrumadvipa- Being a servant
- 9) Rudradvipa – Being a friend

At Simantasvipa–Sravanam, Parvati is doing bhakti there.

At Antardvipa we surrender this me and mine to the Lord. Me remains, but how? Aham dasosmi, Aham can't be destroyed.

om ajnana ti mirandasya

Tamosoma Jotir gayama, we should go from ignorance to knowledge.

krsna surya sama maya hai andhakar

24 years Caitanya Mahaprabhu stayed at Mayapur. 6 years He was on yatra and 18 years in Jagannath Puri. So grand total 48 years he performed His Lila, Krsna for 125 years and Lord Rama for 10,000 years.

kirtaniasada Hari is done by su-medhasah

kirtaniasadaHari is done by su-medhasah

Venue: Mayapur

Dated: 16 Feb, 2018

We are in Mayapur and we are busy with kirtanmela also. So we have this verse selected from 11th canto, chapter 5, verse 32. I am confident that you are familiar with this verse. You have to be. You are Gaudiyavaishnava, you have to know and understand this statement of Bhagavatam. There are only few enough mentions of Caitanya Mahaprabhu in Bhagavatam and this is one of them. And how does He look like etc, few things have been introduced in this verse.

Sri Krsna Caitanya Mahaprabhu ki .. Jay!

NavadvipDhamki ..Jay!

Harinam sankirtana ki jay!

SrilaJagannatha Das BabajiMaharajtirobhavatithimahotsavki .. Jay!

SrilaRasikananda prabhu tirobhavatithimahotsavki ..Jay!

SrilaTamal Krishna GosvamiMaharajtirobhavatithimahotsavki.. Jay!

So we have quite a few topics to cover and we have limited time. So please repeat.

**krsna -varnamtvisakrsnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi su-medhasah (S.B 11.5.32)**

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

Purport- This same verse is quoted by KrsnadasaKaviraja in Caitanya-caritamrta, Adi-lila, Chapter three, verse 52. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada has given the following commentary on this verse. "This text is from Srimad-Bhagavatam (11.5.32). Because Prabhupada is writing commentary on Caitanya Caritamrta, so there he writes that, this text is from Srimad-Bhagavatam. Now he is quoting JivaGosvami or his

connection and references. SrilaJivaGosvami has explained this verse in his commentary on the Bhagavatam known as the Krama-sandarbha, wherein he says that Lord Krsna also appears with a golden complexion. That golden Lord Krsna is Lord Caitanya, who is worshiped by intelligent men in this age. That is confirmed in Srimad-Bhagavatam by Garga Muni, who said that although the child Krsna was blackish, He also appears in three other colors—red, white and yellow. He exhibited His white and red complexions in Satya and Treta ages respectively. He did not exhibit the remaining color, yellow—gold, until He appeared as Lord Caitanya, who is known as Gaurahari. Gaurahari !! Gauranga!!!

Ok, we will read that much now and will see how it works and say few comments.

So this conversation is going on between king Nimi and nine Yogendras, Nava-Yogendras. So conversation with one after the other one, then the other one. King Nimi is now inquiring from Karabhajan Muni. And the inquiry is text 19th of the same chapter, some dozen verses earlier king Nimi had asked.

**kasmin kale sabhagavankimvarnahkidrsonrbhih,
namnavakenavidhinapujyate tadihocyatam (S.B 11.5.19)**

So this was the inquiry. Kasmin kale saBhagavan, in which age Lord appeared? Kim varnah, in what complexion? kidrsah, how does He look like? Additional information. Namnava, and the names of those Lords appearing in different ages, please tell me?

Vidhinapujyatetadihiucyatam, please say, ucyatam, and by what process all those different Lords in different incarnations would be worshiped, the mode of worship. And Karabhajan muni has replied how Lord appears in Satyayuga, Tretayuga and then, we will just touch upon that, and how He appears in Dvaparyuga.

dvaparebhagavansyamah pita-vasa nijayudhah (S.B 11.5.27)

In Dvaparyuga Lord will appear BhagavanSyamah, His color would be Syam, and Syama is Radha. Pita-vasa, and He will wear golden robes. Nija-ayudhah, He will be holding Srivatsa and others laksanairupalaksitah, by these symptoms He would become known. So that is distinctly clear. Karabhajan muni is referring to Sri Krsna. So after Dvaparyuga covered, then this verse he is talking.

Krsna-varnamtvisa-akrsnam

What would Lord do, that is also inquired. What will be His activities? So this Lord appearing in the age of Kali, kalauapiyathasrnu, before this verse Karabhajan muni has said, now listen I am going to talk about Lord who appears in age of Kali. Having said that then he says this, krsna-varnam, Lord will appear and He will do krsna-varna, varnaalso refers to description. He will describe Krsna. He will say Krsna KrsnaKrsna, Krsna-varnam. Tvisa-akrsna, tvisa means complexion, what kind of tvisa, complexion? A-krsnam, not blackish, meaning sounds like whitish right? Not blackish, whitish. Golden is closer to white, so conclusion is He is in golden color.

Sangopagastraparsadam, sa-anga, He will appear sa-anga, sa-upanga, sa-astra, sa-parsada. Sa means along with, four items mentioned. And what He will do? Well already told, Krsna-varnam. So yajnaih, He will perform yajna, sacrifice. Which kind of sacrifice? Karabhajan muni doesn't only say, Oh He will perform yajna. He did not stop just saying yajna but he wants to mention which kind of yajna. There are verities of yajnas, sacrifices. So he mentions, sankirtana-prayair, the yajna, sacrifice known as Sankirtana, He will perform.

Yajanti hi su-medhasah, and inquiry was also- by what way people of those different ages would worship Lords appearing in those different ages. So in the age of Kali, yajanti hi su-medhasah, Lord is to be worshiped by performance of Sankirtana yajna.

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

I think its clear right? Not much interpretation is required. So su-medhasah, specific mention, the intelligent people would worship the Lord in the age of Kali by performance of Sankirtana yajna. So I could tell all you assembled here are very intelligent. How do I know? Because you are performing Sankirtana yajna or you come all the way to perform Sankirtana here. And of course wherever you were there also and on the way also and here also and kirtaniyasadaHari is done by su-medhasah.

**So tvisa-akrsnam is also mentioned.
Namomahavadanyaya Krsna- premapradayate,
Krsnaya Krsna Caitanya namneGauratvisenamah.**

RupaGosvami offered this beautiful prayer at the lotus feet of Sri Krsna Caitanya Mahaprabhu in Prayag when they met there. He composed and offered. And he was offering this prayer again and again. Getting up, offering prayer and dandavat and trembling, voice getting choked up as he was reciting this because he was reciting with full realization, who that person is who is standing right before him.

And this small prayer is quiet a prayer. It talks about the Lord, to know Lord means to know His name, know His form or complexion to know His activities and His qualities.

**Sri RadhikaMadhavayorpara, madhuryalilagunarupanamnam,
pratiksanaasvadanalolupyasyavandegurausricaranarvindam.**

Our gurujan, acaryas, they are always absorbed in doing what? In Radha-Madhava's name, qualities, pastimes, like that. So this prayer namomahavadanyaya talks about these four aspects of Sri Krsna Caitanya Mahaprabhu. Beginning with namomahavadanyaya, I offer my obeisance's unto mahavadanyaya, Lord who is most magnanimous, most generous, charitable, never ever Lord has appeared like this. This much magnanimity He had

never exhibited. And we know the reason of Krsna's now being magnanimous more as Krsna Caitanya than Krsna, because He is not just Krsna but He is also Radharani. Sri Krsna Caitanya Radha Krsna nahianya.

So that is quality of Caitanya Mahprabhu, namomahavadanyaya. Krsna-premapradayate, I offer obeisance's unto the Lord who is pra-da, the giver of Krsna-prema. This is lila, pastime of Sri Krsna Caitanya Mahaprabhu to propagate, distribute love of Godhead.

So we covered quality, we covered pastime, and then Krsnayanamah. Namah is constant, everywhere, four times you have to say namah, I offer my obeisance's unto the Lord whose qualities are like this, I offer my obeisance's unto the Lord whose pastimes are like this and now coming to the name. Krsnayanamah, I offer my obeisance's unto Krsna, but which Krsna?

Krsnaya Krsna Caitanya namneKrsnayanamah

I offer my obeisance's unto Krsna whose name is Sri Krsna Caitanya. So this is the name of the Lord.

Remaining is now, the complexion of the Lord. Gauratvisenamah, gaura-tvisa, here tvisa is mentioned, tvisa a-krsna, and in the prayer offered by RupaGosvami says Gaur-tvisenamah. His complexion is Gaur, He is Gaur varna. Syamasundar of Dvapara Yuga has become Gaurasundar of age of Kali.

So that Lord has kindly appeared, that is what Karabhajan muni is talking. In the age of Kali what did He do? He performs sankirtana yajna. He started a few hundred meters down the road, one thousand meters, Srivasaangana. The whole inauguration of sankirtana movement; sankirtanaika-pitarau Caitanya Mahaprabhu and Nityananda prabhu. Two prabhus together are founding fathers of this sankirtan movement, and kirtan started just round the corner, from here.

Initially Lord along with His anga and upanga and astra and

parsadas He was doing kirtan indoor. It was a private affair, not accessible for the general public. There was whole screening process. Any impurity, out! You are not allowed. And this went on for long long time. All night long there were kirtans and roaring and amazing dancing of Gauranga Mahaprabhu.

So AdvaitAcarya was happy and not happy. Not happy because he was the one who invited Lord, Lord please please time has come. Dharmasyaglanirbhavati Bharat, when there is decline in religious principles then Lord appears. So Advaitacharya has seen state affairs of the country and the world and now only Lord could fix the situation. Lord could put order to this disordered situation. So with that aim he had invited Lord to come. So Lord had come but He was just continuing His kirtan the way He used to. He always does in spiritual sky, in Goloka there is Vrndavana and Navadvipa, in Navadvipa there is kirtan eternally going on. So from Navadvipa He comes here and with same associates, parsadas and anga and upangas, and sastras, He was continuing.

So one day Advaitacarya had to make a very humble appeal unto Sri Krsna Caitanya Mahapranbhu. Lord please make this available to the entire world. And then,

**udiloarunapurababhage,
dwija-manigoraamanijage,
bhakata-samuhaloiyasathe, gelanagarabraje.
Tathaitathaibajalokhol,
ghanaghanatahejhanjerarol,
premedhaladhalasonaraanga, caranenupurabaje.**

Then there was kirtan, all over Navadvipa, in every town, village of Navadvipa. But that was not sufficient. Then Caitanya Mahaprabhu takes sannyasa and He goes all over India spreading the Holy name everywhere. But He left some homework for SrilaPrabhupada to do. Then SrilaPrabhupada, 'You are very intelligent, -yeah, you are performing sankirtana, must be

intelligent. – Please spread this Krsna consciousness in western world'. So Prabhupada goes, bringing the Holy name everywhere. As a result, as we receive the Holy name, then we begin running, coming back to home, back to Godhead. As soon as we receive the Holy name, as soon as we receive, our journey our travel begins.

That is what has happened. From nama to dhama. So we receive the name and we end up in dhama, so that is what has happened. You are welcome. And what you are doing here is what Caitanya Mahaprabhu always does in Navadvipa, Mayapur. He taught that also to the whole world. The process of Krsna realization or attaining Krsna, attaining ultimately His dhama and that process is sankirtana yajna. So you are at the right place at the right time doing the right thing. Chanting during this kirtanmelaki .. Jay!

So much to say, I wish I have five mouths, if not thousand, but what to do? We are always limited.

So after Caitanya Mahaprabhu's manifested pastimes got over, chapter closed, there was a big flood. MayapurNavadvipa was flooded. Literally kind of ocean water over here and everything stand still. No one was coming going, nothing was happening here for several hundred years. And then things gradually changed. Flood situation was under control.

Then Jagannatha Das Babajimaharaj comes to Navadvipa. Soon Bhakti Vinod Thakur was transferred from JagannathPuri to Krsnanagar, District magistrate. And he gets association, instruction, guidance from Jagannath Das Babaji. Taking siksa from Jagannath Das Babajimaharaj.

Then Gaur Kishor Das Babajimaharaj also from Vrndavanhe migrates here to Navadvipa. He becomes siksa disciple of Srila Bhakti Vinod Thakur. And Srila Bhakti Vinod Thakur asks his son Vimala Prasad to accept discipleship of Gaur Kishor Das Babajimaharaj. So there were times, may be 150 years ago, all these four great acaryas of our sampradaya were physically together at Bhakti Vinod Thakur's house or where his samadhi

is. Like six gosvamis of Vrindavan would gather together in a courtyard of Radha Damodar temple. So like that Jagannath Das Babaji, Gaur Kishor Das Babaji, Bhakti Vinod Thakur and Bhakti Siddhant Sarasvati Thakur, he was the junior in these four members and they would sit together, have association and I am sure they also do nana sasravicaranaikanipunau, scrutinizingly studying the sasras, and discussions and debates.

So this is how the discovering the pastime places in Navadvipa and reestablishing the glory of Navadvipa began with four of these, beginning with Srila Jagannath das Babaji Maharaj. No one knew which pastime where, this that? Srila Bhakti Vinod Thakur was breaking his brain and trying to find references, research, wandering everywhere and the gadgets he was referring to. Even the place of Caitanya mahaprabhu's birth was not sure, because few hundred years ago, flood was everywhere. So you could imagine.

So Srila Bhakti Vinod Thakur, searching and finding out and establishing different pastime places of Gauranga and another pastimes also from previous ages. So amongst those, birth-place he was working hard. So with the help of Jagannath das Babaji Maharaj, he was able to. He was elderly and he had to be carried in the basket. And the team was going here there and Jagannath Das Babaji Maharaj was like a detector, he would detect. Like sometimes the water detectors, before digging the well, the farmers; you know some farmers are experts, they know, they get another person of another village, they are water detectors. They know, they make them walk all over and then 'dig here, you will find water', so like that.

So detecting Caitanya Mahaprabhu's birthplace, so as they arrived, walking and walking to that location, which is now known as Yogapitha; Jagannath Das Babaji was 130 years old, immediately became ecstatic and started jumping, Gaura Gaura Gaura Gaura Gaura... Jayapataka Maharaj would tell in more dramatic manner, what all that transpired.

And that is how it was finally concluded, this is birthplace

of Caitanya Mahaprabhu and credit goes to Jagannath Das Babaji Maharaj. Hence when we offer our pranam mantra to him, what do we say?

Gauraavirbhavabhūmestvamnirdestasajjanapriyah. This holy, sajjan, sat-jan, and he is also sarvabhauma, he is very dear and respected by all vaisnavas and he indicated, pointed out to which place? Gaur avirbhavabhūmi, bhūmi means location, place, land, Gauraavirbhav, Sri Kṛṣṇa Caitanya avirbhavbhūminirdesta, he pointed out, 'It's here, it's here'. So that was contribution amongst so many innumerable contributions of Srila Jagannath Das Babaji Maharaj Ki.. Jay! His Samadhi is in Navadvīpa town. As you will go on Navadvīpamandalparikrama, one day you will also get darshan of his Samadhi.

Then quickly, Rasikananda, he was disciple of Syamananda. He was Grihastha, from Orissa. Quiet amazing personality! He was powerful influential personality. Many of his disciples were animals. He would initiate animals. Like Caitanya Mahaprabhu in Jārkhandā forest, He made the animals to chant and dance. So some of Rasikananda's followers, specially one elephant, he went wild, creating havoc, and all the villagers were in trouble. They ran to Rasikananda, 'please do something'. And Rasikananda approached this elephant and said hey elephant, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare! And elephant calmed down bowed down with tears gliding down from eyes and cheeks. Rolling in front of Rasikananda. Hari Hari!! What an empowered man.

Srila Tamal Kṛṣṇa Gosvami Maharaj ki... Jay! So we are celebrating 16th disappearance anniversary of Tamal Kṛṣṇa Gosvami Maharaj. I was there 16 years ago on this day. Anyone of you was there also? Yeah. What a loss. I was shocked. So Tamal Kṛṣṇa Maharaj was my dear brother, one time my GBC. When I was just a bhakta in Bombay, Tamal Kṛṣṇa Maharaj was GBC. He was very strict; GBC has to make sure all the standards are maintained. I was brahmachari. One day I was getting late to come to mangal arati

so I hurriedly put my doti like sannyasis do. Not a brahmacari style. I had no time. I thought I would just, like gopis would just ran you know with their saris, whole upside down. I hoped that would be accepted, my ecstasy. So I came to temple and was about to bow down. Tamal Krsna maharaj walked closer to me. I offered my obeisances and as I looked up, he was there. 'Are you brahmacari?' 'Yes' 'Sannyasi dhoti? No.' He said, 'Go!' I thought I could go after mangal arati and do the. He said 'No, Now!' And he stood there till I departed. HariHari!!

He was sole GBC of entire India that time. I think he was the first GBC of India. SrilaPrabhupada gave him sannyasa in Jaipur at Radha Govinda temple. That was the time the queen of Jaipur also donated set of Radha Krsna deities. Prabhupada named them Radha Govinda and send them to New York.

So Tamal Krsna Maharaj had come back to Bombay and in mean time something happened with me and I was getting ready for marriage. It was arranged. Temple president was involved. And my parents were very happy, thinking that I am becoming normal. So they also had come and everything was. But then on the day of ceremony girl's parents came. And they had parked car some distance away from temple. They said to her we have some jewelry and saris for you. Please come to the car. They brought her to the car. Made her sit down in the car. And they kidnapped her. And I was very much down. Thinking why bad things happen to good person like me. So my GBC took note that I am kind of undergoing some depression. So I am very thankful to Tamal Krsna Gosvamin Maharaj for consoling me and lifting me up and he proposed, he said 'you marry Krsna'. Then idea of my taking sannyasa kind of came out of that. Marry Krsna, take sannaysa. So Tamal Krsna Gosvamin Maharajki Jay!

So then after several years in Bombay, he went back to America and kind of book distribution that he managed, SrilaPrabhupada's book distribution, in ideal way, a revolution. He had 6 buses, 20 vans and 150 brahmacaris with him and some sannyasis also. And he named that party as Radha

Damodar party, distributing hundreds and thousands, amazing, winning those marathons. I think must be around that time he had an idea of making an offering to SrilaPrabhupada for SrilaPrabhupada's pleasure and he was thinking of offering a garland. Not of flowers but garland of jivas, souls. So he with his staunch, strong preaching made 108 devotees. And made some kind of mala and offered them at SrilaPrabhupada's feet. HariBol!

This land, the very first piece of land for ISKCON in Mayapur was acquired by Tamal Krsna Gosvamin Maharaj. Prabhupada had assigned him that task. Srila Prabhupada was in Kolkata. And he sent Tamal Krsna Maharaj to Mayapur. And he was very expert and the great determination and what not. By hook or crook he wanted to manage to get. He managed to get a piece of land from a muslim. Prabhupada was in Kolkata, waiting. It was late night and Prabhupada was waiting and waiting. He was very anxious to know what the outcome was. Did he manage to purchase the land? Is the deal complete? He wasn't coming so Prabhupada was concerned, why he is not here, something went wrong? So Tamal Krsna Maharaj returned. Lights were on in Prabhupada's quarter. Knocking on the door in the middle of the night and as Prabhupada opened the door Tamal Krsna Maharaj handed the papers. 'Here is land for you, Srila Prabhupada. Mayapur land' HariBol!

Tamal Krsna Maharaj was very much attached to Srila Prabhupada. So much affection for Srila Prabhupada and he always preferred to be around Prabhupada, serving. And he did in a very special way. Sometimes I think that Tamal Krsna Maharaj had some kind of access to SrilaPrabhupada's mind and heart. Knowing what is on Prabhupada's mind and in his heart. Then he would try to fulfill Prabhupada's wishes and desires.

Final year he wrote a book, drama of final year. 'Final lesson' is the name of that book. He wrote many books. Servant of the servant is a biography of Srila Prabhupada, history of ISKCON. And TKG diaries are world famous, something that TKG

knew, no one else knew, because there were just him and Srila Prabhupada lot of the times. So he was making notes, TKG diary. So he had come to Mayapur in 77. And from that time till 14th Nov 77 in Vrindavan, he never left Srila Prabhupada's company. He was like a shadow of Srila Prabhupada, going following everywhere and offering from here going to Bombay and idea of going to Rishikesh, Tamal Krsna maharaj was involved. And then back to Vrindavan when Prabhupada thought no no I may be leaving this world. So Tamal Krsna maharaj managed and Bhakti CaruMaharaj was also there in Rishikesh. And last year of Srila Prabhupada on the planet, Bhakti Carumaharaj also spent lot of time with Srila Prabhupada and Tamal Krsna maharaj.

And when Prabhupada was getting little better, Prabhupada's idea of traveling to America to Gita Nagari came up. Prabhupada was on the way to Gita Nagari but then he stopped in London and his health went from bad to worst and he had to rush to Bombay and then to Vrindavan. And all this time Tamal Krsna maharaj was with Srila Prabhupada.

Writing will of Srila Prabhupada, Tamal Krsna maharaj was instrumental getting that written. And on and on, he had the mission, very tough mission, China. There were some difficulties in America I think. Inter relationships with different zones. And then Tamal Krsna maharaj had to surrender his zone in America and then he went to China. And he was surrendered soul, he did go to China to tough hard nuts there he did crack. As I was coming down here so many Chinese devotees. Are there few hundred Chinese devotees here? And of course there are thousands in China. So this was the work, initial planting the seed of Krsna consciousness in China. China was opened and Krsna consciousness making inroads in China, the communist China. This was Tamal Krsna maharaj's very special mission.

And in 2002, Tamal Krsna Maharaj did something special. He had been doing that for few years. He was conducting kirtans in

his apartment. He had large apartment in Conch building which could accommodate over 100 or 150 devotees. And he was inviting them every night and something like what was going on in Srivasaangana, selected group of devotees, Caitanya Mahaprabhu was chanting and dancing; Tamal Krsna maharaj was organizing those kirtans night after night after night. Very amazing kirtans! I remember him going everyday to Ganga also those days, to see him going to Jamuna and coming back everyday.

So that kirtanmela which is happening now in Mayapur and elsewhere also, I make connection, Tamal Krsna Maharaj started those special kirtans in his quarter. And that was happening many years, year after year and after his departure GBCs continued those kirtans, reading of Caitanya Caritamrta and kirtan as a memory or remembering Tamal Krsna maharaj and his programs, his kirtan activities and then gradually gradually kirtanmela started everywhere. Kirtanmelaki Jay! So kirtanmela which are now happening in Mayapur also has connection with Tamal Krsna Maharaj. He did kirtans in Mayapur.

So all day there are ceremonies celebrating disappearance of Tamal Krsna maharaj beginning at 10 o'clock at his Samadhi. You all are invited, welcome to go there, offer your prayers, obeisance's, chant and hear his glories. Keep remembering this great soul, great brother of mine and many of us.

When Prabhupada departed I felt certainly a big loss and one more time I had a similar feeling when Tamal Krsna maharaj left, I also had the feeling of great loss.

I was told that before he left, that morning when he left, he offered his obeisances to Garuda. But he was not allowed to go outside Brajamandal realm. Before he could cross the Brajamandal border, oh ok not different. Gaur mandal. Then he was checked, you can't go out. Stay here. So Tamal Krsna

maharaj is here in Navadvipa, in Vrindavan. Or he is with Srila Prabhupada. He caught up with Srila Prabhupada that day. He was one of the parsads of Srila Prabhupada.

Srila Tamal Krsna Gosvami maharaj tirobhav tithi mahotsav ki Jay!
Srila Jagannath Das Babaji maharaj tirobhav tithi mahotsav ki Jay!
Srila Rasikananda prabhu tirobhav tithi mahotsav ki Jay!
Srila Prabhupada ki Jay!
Nitai Gaur premananda Hari Hari Bol!