

Taking Darshan of Guru means to hear his Speech about Tattvas

Venue: ISKCON Juhu

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‘Om namo bhagavate vasudevaya’

Sri Sri Radha Rasabihari ki jai!!

Srila Prabhupada ki jai!!

Grantharaj Srimad Bhagavatam ki jai!!

**“tam agatam ta utthaya pranipatyabhinandya ca
pujayitva yathadesam sukhasinam athabruvan” (S.B 4.31.4)**

Translation and short purport as by Srila Prabhupada, **Srila Prabhupada ki jai!!**

Translation:

As soon as the Pracetas saw that the great sage Narada had appeared, they immediately got up even from their asanas. As required, they immediately offered obeisances and worshipped him, and when they saw that Narada Muni was properly seated, they began to ask him questions.

Purport:

It is significant that all the Pracetas were engaged in practicing yoga to concentrate their minds on the Supreme Personality of Godhead.

pracetasa ucuh

**“svagatam te surarse adya distya no darsanam gatah
tava cankramanam brahmann abhayaya yatha raveh” (S.B 4.31.5)**

pracetasah ucuḥ-the Pracetas said; su-agatam-welcome; te-unto you; sura-rse- O sage among the demigods; adya-today; distya-by good fortune; nah-of us; darsanam-audience; gataḥ-you have come; tava-your; caṅkramaṇam-movements; brahman- O great brahmana; abhayaya-for fearlessness; yatha-as; raveḥ- of the sun.

Translation and purport again by Srila Prabhupada ki jai!!

Translation:

All the Pracetas began to address the great sage Narada: O great sage, O brahmana, we hope you met with no disturbances while coming here. It is due to our great fortune that we are now able to see you. By the travelling of the sun, people are relieved from the fear of the darkness of night-a fear brought about by thieves and rogues. Similarly, your traveling is like the sun's, for you drive away all kinds of fear.

Purport:

Because of the night's darkness, everyone is afraid of rogues and thieves, especially in great cities. People are often afraid to go out on the streets, and we understand that even in a great city like New York people do not like to go out at night. More or less, when it is night everyone is afraid, either in the city or in the village. Ok village is also there, I was thinking of my experience of the village, getting scared, not only cities, Prabhupada is writing, in the village also. Jaya Radha Rasabihari ki jai!! However, as soon as the sun rises, everyone is relieved. Similarly, this material world is dark by nature. Everyone is afraid of danger at every moment, but when one sees a devotee like Narada, all fear is relieved. Just as the sun disperses darkness, the appearance of a great sage like Narada disperses ignorance. When one meets Narada or his representative, a spiritual master, one is freed from all anxiety brought about by ignorance.

(Maharaj repeating the verse and translation again)

I remember, one thing came to my mind that we also have travelled to Mathura by train and then to Radha Damodara temple. This was in '72 and just now we have, we have darshan of deities there. We went into quarters of Srila Prabhupada small and as we were sitting around, about dozen devotees from Mumbai, our leader was Pancadravida prabhu and he was going to be swami during that Kartika. So we had arrived and I was also, I was Raghunath and I was going to become Lokanath that month, anyways a small thing. As we were sitting around Srila Prabhupada, it was Panchadravida prabhu; it is only appropriate as we see here the etiquette. The Pracetas as they are sitting at the feet of Narada Muni and as he has taken his seat, they are questioning, they are also glorifying him.

So in that mood, Panchadravida, he was glorifying Srila Prabhupada and it was morning hours, sun had just risen as we were going from Mathura station to Radha Damodara, sun was rising in the east and as we arrived in Prabhupada's quarters, he started glorifying Srila Prabhupada.

'Srila Prabhupada, you are brilliant like sun' I do not remember more but he has, I don't know maybe he got this idea from Pracetas, that Narada Muni was compared- **'abhayaya yatha raveh'** just like, your travelling is like the sun's travelling and he drives away all kinds of fear. So very similar the mood or expression was there, addressing on our behalf, our leader was addressing Srila Prabhupada and comparing him, 'you are like a sun, you are brilliant like a sun', Srila Prabhupada ki jai!!

'svagatam' at the time, Srila Prabhupada welcomed us in Vrndavana and he was inquiring. 'How was your travelling, we hope you made no disturbances while coming here', that is Pracetas talking to Narada Muni. So in Vrndavana, Srila Prabhupada was also making inquiries, how was our journey, in fact, another time in Mayapur, we walked from Vrndavana to Mayapur and as we arrived there in Prabhupada's quarters. Prabhupada inquired from all the padayatris bullock cart

Sankirtan Party, 'how was the journey?', Prabhupada asked, 'how was the journey?' and I remember me replying saying, 'it was easy journey to Mayapur planet Prabhupada'. The title of the book, Easy Journey to Other Planets, so I put that into, it was easy journey to Mayapur planet Srila Prabhupada. We had travelled in both of these cases, so Srila Prabhupada was very kindly inquiring how was the journey, how was the travels. And here Pracetas were inquiring as we always do; how was the travel, how was the flight.

'svagatam' and you are welcome, 'svagatam te'- we welcome you and who are you, 'sura rse' you are sage among the Demigods, the few verses earlier was also described as the 'sura - asura' he's the sage among the suras and asuras. **'dhiradhira jana priyau priya karau manyau saranyakarau'** like that the six Goswamis, 'dhiras and adhiras, gentlemen and ruffians, in both the camps, six Goswamis were very popular or honoured, so was Srila Narada Muni. 'distya no darsanam gatah'- it is our good fortune that we have darshan of yours, we are getting your audience, we have your audience, 'darsanam' we'll come back to this 'darsanam'. 'tava cankramanam brahman', 'cankramanam' - going round and round and round, you are 'cankramanam', you are going around, 'yatha raveh' -it is just like ravi, ravi is sun. Today is Ravivar, today is Sunday, today is sun's day, so today is called Ravivar and tomorrow is Somavar, someone else's day and Mangal's var. We have 7 days each one for attributed to different Personalities. Today is the sun's day, Ravi's var, Ravivar today so 'yatha raveh' just like sun. Your wandering around is just like sun and not only you are wandering like sun, that is also something else also like sun that you do, what does the sun do? He disperses darkness, disperses darkness, **'krsna surya sam maya hain andakar, jahan krsna vahan nahin maya andakar'** -where there is sun, there is no darkness, where there is Krsna, there is no Maya.

So where there is sun, there is no darkness. So as sun disperses the darkness, drives away darkness and as the result

'abhayaya' immediately people are relieved, as soon as the sun rise, they get relieved, relief from the darkness and what causes, darkness causes fear, fear from thieves and rogues and what, serpents' lot of parties. The ghosts, they also appear at night time, terrorists may come take advantage of darkness, the dark activities, activities in mode of ignorance take place at night time. There is 'tama' what is that? **'evanukampartham aham ajnana jam tamah'** Lord Krsna says in Bhagavad Gita 10th chapter, 11 verse- that when I am kind to somebody, what do I do? 'anukampartham' My 'anukampa' -My compassion to somebody, in what form? 'aham ajnana jam tamah' I- aham, 'ajnanajam tamah' 'tama' the darkness born from 'ajnana jam'. Ajnana- the ignorance, ja- the birth, ignorance gives birth to tamah- the darkness, 'ajnanajam tamah' 'aham ajnanajam tamah' what do I do? 'nasayamy' – I destroy that ignorance caused by what? 'tamah' 'aham ajnana jam' ignorance, darkness caused by ignorance, 'nasayamy' I destroy how do I destroy? **'nasayamy atma bhava stho jnana dipena bhasvata'**- **I light the lamp within the heart of that person and 'bhasvata'** immediately there is the light, 'bhasvata' . 'Bha' is light, 'bhaskara' sun is also called Bhaskara, 'kara' means doer, he is a doer of what? 'bha', the light. He is a doer of the light. He is a spreader of the light; he spreads the light, so sun has another name called Bhaskara. As also Bharata, people of the nation which are those who are 'rata' are absorbed in 'bha' the light, the light of torch, light of knowledge and they are Bharatiya not just because of their passport, I have Indian Passport, I am Bharatiya, I am Indian, no. By definition, if you are absorbed in light coming from Bhagavata and Bhagavad Gita, then you are Bharatiya, then you should have Bharatiya passport otherwise we should surrender all the passports (Laughter).

So as that sun spreads the light, drives away the fear and that is what you do also, O! brahman, Narad Muni has been addressed as first of all, you are a 'sura-rse' – you are sage among the demigods, that is one address and you are also

brahman, you are brahman translated as 'brahmana'. And who is the Brahman ? 'brahma janati iti brahmanah' 'brahma janati' – when one knows brahman, brahma is a brahmana. And in this case, he not only knows '**brahmeti paramatmeti bhagavan**' he also knows Bhagavan, so you are knower of the Truth, you are knower of the Truth, O! how lucky we are. 'distya' we are very fortunate that today we have 'ady'- today we have 'darsanam gatah', we have your darshan, we have your audience, 'svagatam'- you are welcome. Such Personality as you are, we welcome you, '**su svagatam, "svagatam krsnasvagatam"** we welcome you.

When King Pariksit welcomed Sukadeva Goswami to the large audience of sages sitting on the bank of Ganga, sitting around King Pariksit and wondering what to do, what process he should follow and whole deliberation is going on. And while that was on, there Sukadeva Goswami arrives and the children in Hastinapur and other folks they didn't know. So that time King Pariksit said also; '**yesam samsmaranat pumsam sadyah sudhyanti vai grhahi**' (S.B 1.19.33) just like this, just like, what happens? This 'sadyah' means today, as adya and sadyah. Pracetas are using word 'adya' and King Pariksit says sadyah means today, now and here what happens? 'suddhyanti' there is a purification, 'grha' homes are purified, people in this home are purified instantly 'yesam samsmaranat' just by remembering you, just remembrance of you is sufficient for the purification. But 'kim punah' but is all good fortune, King Pariksit said, 'kim punar darsanam' you are giving us darshan, remembrance was enough but today we have your darshan, '**kim punar darsanam sparsa**'. We are able to see you, we'll be able to touch your lotus feet, 'pada sauca' we'll be able to wash your lotus feet, 'asanadibhih' and we'll be able to offer you exalted seat and 'adibhih' and that's not all. 'adibhih' lots of many other things we'll be able to offer to you, a big feast for you and when you lie on the bed, we'll be able to massage you, do this for you, do that for you. O! how good, its good fortune of all of us assembled sages and of course

myself King Pariksit. That is his mood, he has welcomed Sukadeva Goswami and he says 'tava darsanam' Your darsanam and not only darshan, sparsa, pada, sauca, asana adibhih, O! how fortunate I am today, King Pariksit said. So 'darsanam' Pracetas are talking of darshan, King Pariksit is talking of darshan 'distya no darsanam gatah'.

So this darshan when, of course we used to have a darshan, **is this darshan time?** Could we go see Srila Prabhupada, is this darshan time? Yes Yes darshan time. In Bombay we were very fortunate. To be in Bombay was a great good fortune for us, we Bombay brahmacaris, this being Srila Prabhupada's office. He spent more time in the office right? People spent lots of time in the office. So Srila Prabhupada spent lot of time in his office more than, Mayapur not as much in fact. If you go through biography, he spent little time, only doing festivals in between the festivals, hardly ever was there may be just few times. I wrote a book and did a little research about it but he spent lots of time here and Srila Prabhupada used to come all the time coming from London, coming from Los Angeles, coming from Tokyo, coming from here, coming from there and also coming- going and we used to be here. Srila Prabhupada used to be for months together in Bombay. One time he spent 3 months, 3 months and every morning there was the Bhagavatam class by Srila Prabhupada! Haribol!!. There was no need for announcement, today Bhagavatam class, no announcement (Laughter).

Srila Prabhupada was in town, every morning and classes is one of the items. Every morning, morning walk, every morning he would return from this road, this building was not there. Temple was where this tower, one of these towers, temple was right there and as Srila Prabhupada returned from the beach; one time also I was the pujari, head pujari, Prabhupada always coming on time, before time, waiting and greeting of the deities, 'govindam adi purusam' then asana. Srila Prabhupada used to take his asana, we used to offer him Guru Puja, not

just some smaranam, not just smarana, not just remembrance, he is to be right there sitting in his asana 'Vyas asana'. And we offering him Guru Puja and kirtans and offering him flowers and toward the end he is throwing flowers and we used to jumped to catch those flowers. And Prabhupada is signaling us, we were already dancing but he would do like this, 'jump high, high, jump high', we were thinner or lighter those days especially I was (laughter). So flying high was easier, now we can't even lift our 80 or 100kgs or and then '**jaya radha madhava kunjaihari**' his style of '**jaya radha** madhava' and drums and then Srila Prabhupada very intensely with his eyes closed and singing 'jaya radha madhava. And we would see sometimes the tears from his eyes gliding down and then 'jaya om visnnupada...' obeisances and 'om namo bhagavate....' class and then during the day we would go do preaching, making life members and again we used to have darshan. Those buildings don't exist now, now we have, heaven has cropped up or heaven has descended, they were different buildings and Prabhupada stayed in one of those buildings and then around I think 5 o'clock or so after we returned from preaching, again darshan of Srila Prabhupada on the roof top.

We used to bring some life members and friends others also, darshan on the roof and then Bhagavad Gita class everyday he used to give Bhagavad Gita class. So day in and day out, hundred times, hundred morning walks, hundred times he returned for Radha Rasabihari darshan, a hundred Guru Puja, hundred Bhagavatam classes and during the day some other interactions, more darshan and on and on and on such a great good fortune of ours to have Srila Prabhupada amongst us with us and not only we had darshan, but sparsa- the touch and 'asana adi bhih' and all that we had able to do. So there used to be darshan hours, **0! darshan hour!**

So there is a talk of darshan here, so when we go for darshan or when we have darshan of the spiritual master and of great acharyas, we have darshan of maha bhagavata darshan. Why do we

call that as a darshan? Is it only we are able to see him and you take some photographs also go away, we have darshan, we captured him. Seeing, well that is one kind of darshan, it's just limited. Meaning of that "darshan"- darshan is what he speaks, that is darshan. His speech is darshan, **'tad viddhi pranipatena pariprasnena sevaya'** and then what happens, **'upadeksyanti te jnanam jnaninas tattva darsinah'** (B.G 4.34). When we go for darshan we have audience, he speaks and he gives darshan, 'tattva darshan' he is 'tattva darsinah', he gives darshan of the Tattvas and 'darsanam tattva' is not different from darshan of the Lord. He gives darshan, even the 'sad darshans' the six schools of thoughts or philosophies, Sad Darshan they are called. Vedanta darshan and Sankya darshan different darshans not just philosophy. They are darshan, they are helping you, they are giving you darshan, ultimate darshan of the Lord. They are so transparent, transparent via medium that you look at them, you look through them and they do not stand between you and the Lord. You look at them, you hear them and you see the Lord. As they give the vision to see the Lord, so that you could have darshan of the Lord. So you are taking darshan of the spiritual master or exalted personality like Narada or Srila Prabhupada is the darshan of the Lord.

One time, Bhaktisiddhanta Sarasvati Thakura was in Calcutta in his Gaudiya Math talking to a group of disciples. He begin the talk giving some darshan or some philosophical darshan, Tattva darshan and then one disciple, he got up he went away and he returned after some times and when he returned, Bhaktisiddhanta Sarasvate Thakura Maharaj inquired. 'Oh! Where did you go?', 'Guru Maharaj I went for darshan, I went for darshan'. He went into the temple room and he had come back and he thought 'if I give this reason I had gone for darshan, ok ok thank you, good, you had gone for darshan, sit down.' He was expecting that kind of response, 'My Guru Maharaj will be pleased that to know that I had gone for darshan but Bhaktisiddhanta Sarasvati Thakura was displeased with the

disciple. "Oh! You went for darshan? And as you stood in front of the deities, you opened your eyes, right?' yes I did, 'and you closed your eyes' yes I did ' and opened and closed'. So Bhaktisiddhanta Sarasvati Thakura he said, ' so how was your eyes exercise? (Laughter) **how was your eyes exercise**, you open your eyes every time, you close your eyes, so how was your eye exercise?' and he rebuked his disciple.

'You fool! I was giving you darshan here, right here I was arranging darshan, I was giving you eyes to see the Lord and you prefer to go away and take darshan on your own with your eyes, carma caksu, carma caksu, with eyes made up of leather, the skin. 'cakshu dan dilo jei janme janme prabhu sei' 'cakshu dan' so when there is darshan given by great personalities, Mahatmas, 'mahatmanas tu mam partha daivim prakritim asritah' (B.G 9.13). Those who have taken shelter of 'daivim prakriti'. When we take darshan , they are giving us 'drishti', they are giving us vision to see the Lord, that way they give us darshan. That is why we say, 'om ajnana timirandhasya jnananjana salakaya caksur unmilitam yena tasmai sri guruve namah'. What does this verse say? 'om ajnana timirandhasya', 'ajnana' again, ' ajnanajam tamah' what Krsna says in the Bhagavad Gita, 'ajnanajam tamah' ignorance is coming from ajnana, the darkness is coming from ajnana, ignorance. So 'timirandhasya' – I was in total darkness, what did my spiritual master do? ' om ajnana timirandhasya jnananjana', ' jnanajana salakaya' – the doctor those who do operation, 'salakaya' take scissors, they take different instruments, 'salakaya' he used, ' jnananjana salakaya' and 'caksur unmilitam', '**caksur unmilitam**'- **he opened my eyes. I was totally blind, covered with ignorance** and the darkness and he opened my eyes and he gave me, showed me the light of the day, light coming from Krsna, he has showed me the Lord or showed me the path, showed me the technique, the process how to see the Lord, to meet the Lord.

'jiv jago jiv jago, gauracanda bole', so that my jiva, my

jiva, its I am jiva I am living entity not my living entity could we say? No..I cannot say my living entity, Krishna could say we are His living entity. 'mamaivamso' but when we talk, we cannot say my jiva, I am jiva, I am jivatma not that I have jivatma, you understand the difference? It's not my jivatma. So 'jiv jago jiv jago' that song by Bhaktivinoda Thakura says, 'jiv jago' – wake up sleeping soul. What do we say? wake up sleeping soul and not wake up sleeping body. Body wakes up and body hungry finally. After 10 hours of sleep, when you are hungry, body wakes up, time to go to the office, body wakes up or this that or some call, someone knocking at the door. Paper! Paper! Newspaper or raddi paper and then we wake up but even after that kind of waking up, jiva- the soul keeps sleeping all day and all night. Soul never wakes up, completely covered all over.

So who wakes up the soul, we say 'jiv jago jiv jago gauracanda bole', now Gaurachanda has come and Gaurachandra is calling, that is why, what you should do?. 'kota nidra jao maya pisacira kole', that is how long I am going to sleep in the bed, but you are out of the bed, you are woken up but this call says, how long am I going to sleep in the lap of witch called Maya? . So, one gets up, gets out of the bed, you are out of the bed, you have jumped out of the bed but you continue to be still in the bed, in the lap of Maya. **So 'jiv jago' hence O! Soul, wake up sleeping soul- wake up sleeping soul.** So that waking up is done by Narada Muni, Srila Prabhupada and all the representatives of the Lord are here to wake us up all. And after we have woken up, they give us darshan, ' distya no darsanam gatah' they give us darshan, they give us eyes to see, they give us Tattva Darshan so that we could see things as they are.

Now what time is it? ok..

So that's Lord arrangement, Lord comes personally also, 'sambhavami yuge yuge' and then next yuga again He comes, next age and next in between what happens? He sends His devotees,

He sends His representatives. And His people, they act on His behalf, they are **empowered, they have Power of Attorney from the Lord and they represent Him.** 'mam ekam saranam vraja', Lord says "surrender unto Me" and they come and what do they say? **Surrender unto Krsna. Is there any difference?** Prabhupada used to ask this question, 'Is there any difference?' Krishna says 'mam ekam saranam vraja'- You surrender unto Krsna, surrender unto Me Krsna says and spiritual master says surrender unto Krsna, any difference? There is no difference. So this is also Bhagavad Gita As It Is.

Let Krishna speaks, you shut up, you shut up, let Krishna speaks. So this is request, they let Krsna speaks otherwise everyone is speaking, everyone is speaking, speaking, talking, talking, talk has become cheap now. The bills are much smaller now, telephone bills, the mobiles bills, what they talk is cheap and the bills also, phones are cheaper, bills are cheaper bills and talk is very very cheap talk, cheap talk. Everyone is talking, no one is hearing, everyone is talking. God has given us 2 ears and 1 mouth, should we be hearing more or talking more? 2 ears 1 mouth, hear more, talk less. Sometimes we should stop talking and listen then again of course depends whom do you talk to. Whatever little talk you talk, talk you hear that hearing, so give your ears to the Lord. In fact, this is how we take darshan. Taking darshan is not with the eyes; darshan is with the help of the ears. If you are interested in seeing or interested in darshan, you use the ears to hear, "come near- sit here- do not fear- I am here" Krsna could say. **'abhayaya' fearless;** so as soon as we are with the Lord, then there is no more fear. So we take darshan of these great Personalities and we become fearless because ignorance is destroyed, driven away and Maya is replaced with Krsna. 'nirvidya mananam akuto bhayam, icchatam akuto bhayam', those who wish to become fearless, 'harer namanu kirtanam' there is some verse like that in the 2nd canto. You want to become fearless, all the sages have come to conclusion, you should chant "Hare Krsna Hare Krsna Krsna

Krsna Hare Hare, Hare Rama Hare Rama Rama Hare Hare” this was conclusion 5000 years ago.

**“etan nirvidyamananam icchatam akuto bhayam
yoginam nrpa nirnitam harer namanukirtanam” (S.B 2.1.11)**

Sukadeva Goswami says all the sages after lot of thinking and thinking and churning, they have come to conclusion, ‘nirmitam yoginam nrpa’, O! King all the yogis have concluded, what is the conclusion? ‘harer namanukirtanam’ 5000 years ago Sukadeva Goswami said that and by doing so what happens? ‘akuto bhayam’, one becomes ‘yadi icchatu’, if you are expecting, desiring fearlessness, those who wish to be fearless, anyone here wants to become fearless, interested in becoming fearless? Everyone! Everyone wants to be fearless. So the prescription here is in this age of Kali, you take shelter of the holy name. 5000 years ago it was declared by Sukadeva Goswami and he said ‘it’s not me, it’s not me, so many sages have said the same thing, I am just repeating the conclusion of the sages, thinkers’. This is the age of Kali, **“harer nama harer nama harer namaiva kevalam”**, so chant Hare Krsna and be happy, don’t be afraid anymore. **“mam ekam saranam vraja, aham tvam sarva pabebyo moksayisyami ma sucah”**, do not fear, do not fear, Lord has guaranteed, so surrender unto Me. So in this age of Kali, Lord also appears, **“kali kale nama rupe krsna avatara”**. Lord takes His avatara in the form of Harinaam. Harinaam is avatara, Harinaam prabhu, ‘namasraya kori jatane tumi thakaha apana kaje’ and taking shelter of the holy name. On the battlefield of Kurukshetra, Krsna said, surrender unto Me and in the age of Kali there is surrendering unto the holy name of the Lord, ‘namasraya kori’ take the ‘asraya’ shelter of the holy name. So is this contradictor or there is some connection between Krsna speaking on the battlefield? And asking of surrender unto Me, surrender unto Me and you are also supposed to be surrendering unto the holy name. So is that Krsna and the holy name, are they two different things, two different Personalities? Same! ‘abhinatva nama namino’

'abhina' not different. That Lord Sri Krsna who appeared 5000 years ago, spoke Bhagavad Gita has now appeared as the holy name.

So we hear we hear we hear the sound 'sabdh, sabdh brahma' and from the sound, our philosophy from sound comes the form. From sound comes the form, so from Hare Krsna Hare Krsna sound comes the form or again comes or not comes, sound is the form. It is a little spiritual technology here, sound is the form and this Hare Krsna is the Lord. Or as we chant chant chant but not only chant, what else we have to do? Hear and hear and hear. What happens if it is done properly? 'sravanam kirtanam smaranam' and then more things. You could do 'smarana' remembrance, remembrance of what? remembrance of the form of the Lord, remembrance of the qualities of the Lord, the pastimes of the Lord, abode of the Lord; all that we are reminded of as we chant the holy name of the Lord. As so the process is supposed to be very easy and very sweet and all that, so we get this darshan.

Narada Muni in fact, he wanted to take darshan of Brahma at the beginning of the age of Kali and after he had darshan. Narada Muni had darshan of Brahma and Narada Muni inquired, 'now, now this is a new age, what is the process for this age?' O! Chant the Holy name, chanting the Holy name, Harinaam. 'could you be more specific? There are so many names, there also Visnu Sahasranaam, thousand names, could you say which name?' and Brahma gave darshan. He gave Tattva darshan, he made this point; **Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Hare Hare.**

**"iti sodasakam namnam kali kalmasa nasanam,
natah parataro payah sarva vedesu drisyate"** (2nd verse Kali Santarana Upanisad)

This is Brahma speaking from the sky, 'you know dear disciple, dear child' Narada Muni is son of Brahma, Narada Muni is disciple of Brahma so he is addressing, "my dear child, my dear disciple, I want to tell you that in this age of Kali,

this Hare Krsna mahamantra, 'iti sodasakam namnam kali kalmasa nasanam, kali kalmasa nasanam', all the flaws, all the faults are destroyed, 'kali kalmasa, natahparataro, sarva vedesu' I am the knower of the Vedas" Brahma says, You know I am not just any Tom Dick and Harry as they say, I am somebody, who am I? **"Tene brahma hrda adi-kavaye"** I am the adi kavi, I am the first one to hear the Vedas. There was a time there was just Lord and myself, only two of us in the entire universe. Only two persons and that time. Lord spoke to me, He revealed all the knowledge of the Vedas, essence of the Vedas was revealed unto me and that person is talking to you, you understand? And this is what I have to say, the knower of the Vedas. This is what I have to say that 'natah parataro', 'paratara' means better, upaya- solution, 'sarva vedesu' in all the Vedas, 'drisyate' as far as I could see, I could understand, there is nothing but the chanting of the holy name and he specified which name to be chanted, Hare krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare.

So let us all chant, take the shelter of the holy name and be happy and be fearless. We just have to do this chanting properly, if we just do this chanting properly. **The goal is darshan of the Lord, Goal is darshan of the Lord, the goal is to have audience of the Lord, the goal is as once Srila Prabhupada said or wrote that the goal is to join the dancing party of Radha and Krsna.** So try to achieve that goal, the means is there to achieve the goal. You have a means and the right means; sadhan and sadhya, sadhya is joining dancing party and sadhan is ' harer namaiva kevalam'. So just do the sadhan properly, then don't worry if you are on the right path, doing the right things, right mantra, right darshan, Tattva darshan, everything just right, right means then we will achieve the goal. If you are sitting on the right train (Laughter) and if you want to go to Chennai but you sitting in train going to Kolkatta, will you go to Chennai? Did you understand? So if you are sitting on the right train, right mudra, right everything is right, the means is right then the

goal is achieved.

The chanting of Hare Krishna has to be done attentively. You hear about that? How should the chanting be? Attentive chanting, attentive chanting, attention. Not being attentive, so after 10 offences we say, those who wish to achieve the goal of this human form of life, which is? Krsna prema, goal is Krsna prema. Those who wish to achieve that goal, what do they have to do? Chant attentively; hear the holy name attentively avoiding all the offences against the holy name. And Bhaktivinoda Thakura says that we continue to commit 10 offences if our hearing is inattentive. If we are not chanting with full attention, then you are bound to commit offences. So this is the most serious offence. Avoiding this, avoiding that but attentive chanting is not done, attentive chanting does not happen then we'll continue the breeding round, the inattentive chanting becomes the breeding ground for the offences. Well this is not the time for Japa Reform Seminar or Japa Retreat; you should attend around the world, now devotees are going through this Japa Retreats, Japa reforms seminars.

So attentive chanting, ' Harinaam Chintamani' by Bhaktivinoda Thakura, there comes the topic of discussion, Inattentive chanting. I won't give the whole seminar but there is one thing that I will, I will like to share which I have learnt from one of the seminar or that while we are chanting our japa, "Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare". In order to have our chanting with full attention or attentive chanting, something else is on our mind, in our thought has to be got rid of or drive away, stop that so that we could end up hearing. We chant, that happens very very well uttering the name, then it just bounces off our mind. You throw the ball and then the ball does not go in or stick to the wall, what happen, the ball just bounces back, the ball. So lot of times that happens, we chant "Hare Krsna Hare Krsna" but it just bounces back because we are not free to hear, we are busy.

Another thing came as soon as I said busy, This is when I was a new devotee myself and in old temple, this is very small temple now, our President Giriraj dasa brahmacari, that time Maharaj he was brahmacari, he was chanting and some big life member had come to see him and I found out that someone wanted to meet Giriraj prabhu that time our President, so I went. He was chanting in the temple and I mentioned to him that such and such life member want to see you and his response was, **'tell him that I am busy'**. And my thought was what! You are not busy (Laughter), you are just sitting and only chanting, you are not busy!(Laughter). This was my mind talking inside; I didn't speak out (Laughter). I didn't dare to speak to my President like that, you are not busy. That I was thinking, you are not busy, what excuse just because you don't want to see that person, you are coming up with the excuse you are busy.

But much later, I didn't know when, took quite some time for me to realize that this chanting is supposed to be a business not in a mundane sense business. It is a serious thing, you are preoccupied, you are busy with something, you are busy with chanting and of course we say, chanting is a time when you have appointment with the Lord. Chanting is a time when your appointment is with who? With Krishna, your appointment is with the Lord. So that you meeting Him, having some dialogues with Him, isn't that a business, a serious thing?

So anyways, we have to realize this chanting of Hare krsna is, is serious thing and we should be only chanting while chanting and we do also. We don't do lots of things during chanting and we sit and chant and even if we are doing that, we still may not be, we still may be busy inside. We are not talking with others, not on mobile, not doing this that, not busy in that sense but even sitting and chanting but still we are too busy, too busy to hear the holy name. We have no time, we are busy. Japa mala is making rounds, one round, two rounds or mind is making rounds around the world million dollars, go round

around the world, around the home or around the man, around the woman, around around the car or mind is making rounds of the car, doing pradakshana of the car that we have just purchased this or that or...And we are just not free.

Let chanting go on, round is going on just outside but it is not entering us. It is not touching our souls or soul is not hearing, 'jiv jago' the soul has to wake up, soul has to hear. But there is something else between the chanting which is the holy name, which is the Lord. Hare Krsna is the Lord and the soul is the recipient of that mercy, the target of the chanting is, the chanting should reach the soul but then what happens? In the middle there is the mind like the stumbling block.

'mana eva manusyanam karanam bandha moksayoh'

Mind could become the cause of bandhan or moksa, this is the verdict of the sastra. The mind could become the cause of bondage or liberation. So what is, where is the mind, what is the mind doing during chanting. This mind is also part of the process of hearing and chanting or mind is having some wanderings and thoughts, some kalpa vikalpa and accepts this and rejects that.

So anyways, here is what I had heard during, Mahanidhi Maharaj in fact in his seminar, he was talking that when we go to shopping mall or some shopping center. Usually, there is music, they play music and it is called 'mood music', mood music to get into the mood, mood music. So that is in the background the music is on and lots of people are talking, buying, shopping and they are also hearing that music and getting into the mood of what they, they have to do their shopping there. So he was pointing that two things are happening simultaneously. The mood music is going on and something else is also going on. So while we are chanting, the mind's mood music is on and it just doesn't allow you to hear this music of the chanting music **"Hare Krsna Hare Krsna Krsna**

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

It just doesn't penetrate, this does not go in there and that music goes on and on and on. So chanting and hearing that chanting and then remembrance and the whole guidelines what thoughts you should have during chanting the holy names. So attentive chanting, attentively hearing the Holy name, each word, each mantra. Our other Japa Reform Party or person says, hear the whole mantra, one mantra at a time. Bhurijana prabhu talks, hear the mantra from beginning to end, the 16 words make sure you are chanting 16 words first of all. Make sure your mantra is not 14 word mantra or 12 word mantra or not just snik snik Hare Hare. Prabhupada says snik nik Hare Hare snik snik Hare Hare. That's all you hear snik snik Hare Hare snik snik Hare Hare. So then you go to some snik loka (Laughter).

So be fully alert, opening of the mouth and tongue vibrating, ears are hearing, get out all the stumbling blocks, clear the mind, get all the thoughts out, 'yato yato niscalati, tatah tatah' (B.G 6.26) wherever the mind goes, from there you drag the mind and fix that on the holy name wherever it goes. Don't follow the mind, drag it back. When it is going to Krishna, don't stop, don't drag it back but elsewhere it is going, bring it back. So chanting is not the time that you are just sitting around, within the time our body, our mind, our intelligence, our soul, everything absorbed everything busy. 'sumedasaḥ' this process of chanting will be glorified or the Lord will be glorified in the form of His holy names, which kind of people will glorify or worship the Lord in the form of His holy name? 'sumedasaḥ'- intelligent. So sharp intelligence being very alert, keeping watch on the movements of the mind.

Ok I'll stop here. So just some homework for you, all of us.
Grantharaj Srimad Bhagavatam ki jai!!

The spirit of enjoying binds us to this material world

Dated: 10/ 10/ 2010

Venue: ISKCON Vrndavana

Hare Krsna! Thank you for being with us, this morning as we read from Srimad-Bhagavatam, from canto 4, chapter 25th, text number 15th.

**“nila-sphatika-vaidurya- mukta-marakatarunaih
klpta-harmya-sthalim diptam sriya bhogavatim iva” (SB 4.25.15)**

Translation and purport by **Srila Prabhupada KI... Jai!**

The floors of the houses in that city were made of sapphire, crystal, diamonds, pearls, emeralds and rubies. Because of the luster of the houses in the capital; the city was compared to the celestial town named Bhogavati.

Purport:

In the city of the body, the heart is considered to be the capital. Just as the capital of a state is especially gorgeously filled with various high buildings and lustrous palaces, the heart of the body is filled with various desires and plans for material enjoyment. Such plans are sometimes compared to valuable jewels such as sapphires, rubies, pearls and emeralds. The heart becomes the center for all planning for material enjoyment.

**“nila-sphatika-vaidurya- mukta-marakatarunaih
klpta-harmya-sthalim diptam sriya bhogavatim iva”**

The floors of the houses in that city were made of sapphire,

crystal, diamonds, pearls, emeralds and rubies. Because of the luster of the houses in the capital, the city was compared to the celestial town named Bhogavati.

This is Vrndavana, I was expecting some pastime that we talk about and anyway we always have freedom, at some point. The characteristics of King Puranjana is the chapter, is the theme, Puranjana. So you have been reading through, hearing this **nityam bhagavata-sevaya (SB 1.2.18)** as part of the Sadhana given to us by Srila Prabhupada. Hearing Narada Muni, is Narada Muni speaking? And he is talking to, king Pracinabarhisat and when talking to that king, he is narrating, there is narration about another king. He started his narration saying “asit puranjano nama raja” (SB 4.25.10), there was a king called Puranjana and he had a friend, this is also mentioned. “avijnata sakha asit! raja asit” avijnata sakha ca asit, they are both there. There was a king, called Puranjana and his friend called avijnata sakha! Or this king did not know that he also had a friend and avijnata-cestitah, neither he knew what were the activities of his unknown friend because he was just a Puranjana, pura meaning city, Nagpur and Jagannatha pur or puri.

So Puranjana, Jana means person, person residing in pura or person residing in the city and that is the living entity that resides in all the cities which are bodies. So hence, Narada Muni is talking in fact, all of us, all, everybody, all of you are devotees or maybe you are not Puranjanas (laughing). But everybody is a Puranjana. So that everybody is residing in the Puri. “nava-dvare pure dehi” (BG 5.13) this is Lord Sri Krsna’s words from Bhagavad Gita, “nava-dvare pure dehi” which has nine gates. So living entity that resides in the body and that is his, that is his town, that is his city or that city itself could be a capital or Oh! That’s the HEART of the town! They say, THAT IS THE HEART OF THE TOWN, down town, city center. So this body is the city and center of this body is what? – Heart! And, about that heart, we are hearing about that, that heart. The city of the body, the heart is

considered to be the capital, in the city of the body, in the city of the body Prabhupada writes, the heart is considered to be the capital and the capitals are normally very very opulent. **Krsna – Balarama ki... JAI!**

Specially capital, rest of the country may be underdeveloped but every country makes sure as we go around the world we see, the capital city, that country invest all the wealth, make a show piece when others come that they will be impressed with their country. They might not see the countryside they just would end up seeing the city so they make sure, that capital city is lustrous, dazzling, Shining and glittering and Slick.

So, likewise the city the heart here, compared to the valuables- nila- sapphires, crystals and diamonds and pearls and emeralds and rubies, the whole heart is bedecked with all these valuable gems and all those valuable gems and rubies are considered, considered his different items for enjoyment. His plans for his enjoyment. “klpta-harmya-sthalim diptam” – so the floors of the places are lustrous and the sriya, the opulence of this city could only be compared with Bhogavati! – bhogavatim iva. Bhogavati is yet another very very opulent township. You will find that in lower planetary system. That is the capital; that is also capital. That is the capital of the Nagas. Nagas have naga – loka, because it is in lower planetary system, there is a description that the sunrays do not reach in that region. But no problem, there are Nagas with the diamonds and rubies on their hoods and they are all shining and dazzling. So there is a light all over and that capital is very very opulent. This is Bhogavati! In Bhagavatam this Bhogavati is compared, when they describe the INDRAPRASTHA! That was like a Bhogavati or that DWARKA, Oh! that was like a Bhogavati, capital of the Nagas. So now the, our heart which is capital, compared with the capital of the body and that is compared with the Bhogavati also.

Such plans, Srila Prabhupada writes, the heart of that body is filled with the various desires and plans for material

enjoyment. Such plans are sometimes compared with the valuable jewels as sapphires all that. The heart becomes the center of all planning for material enjoyment. So heart is important, isn't it? In the whole body, we give lot of importance to the heart. Oh! That's Heart! Within the core of my Heart, this is so dear to my Heart! Or sometimes devotees will say **"I LOST MY HEART IN VRINDAVAN!"** They do not say (jokingly) I lost my leg in Vrndavana (laughters), I lost my finger or I lost some hair or I lost my head or I won't even go back, I lost my heart, so dear to my HEART. So nothing seems to be as important in the body as, as what? As the heart! If everything stops, some other items or parts of the body stop we could carry on but if the heart stops; everything stops. And of course spiritually speaking, the heart is, heart is the seat! That's where we reside. Where do we stay? Us as the souls, we stay in the heart. That's the base of the soul. Soul is based in the body. Ah, based in the heart! Here is the soul and next to the soul is? Super-soul also and that is avijnata sakha. There is, the super-soul is avijnata sakha, not known to the living entity although he is the closest neighbor and the best friend also, sakha but soul does not know that his friend is just around the corner, not even, he is just there! So forgetting that sakha, **"suhrdam sarva-bhutanam"** (BG 5.29), he gets into the spirit of enjoyment and then he is bound to this world, well, he is bound to this body and then the body it becomes part of the world, he is bound to the world. How is he bound? For binding you need some, how do you bind something? With the ropes! Very good. So, there are ropes, we are bound with the ropes and those ropes are called hrdaya granthi, hrdaya.

Again we want to use this to carry on with this theme heart and the capital. Hrdaya! and Hrdaya, in the Hrdaya there are hrdaya granthis, there are bonds, there are Knots! Ropes, the ropes are binding. Well, two things are bound here. This knot is binding body with the soul, matter with the spirit and in the conditioned state, he cannot figure it out which is which, what is what, who is who! **"yasyatma-buddhih kunape tri-dhatuke"** (SB 10.84.13). yasyatma-buddhih- because he is bound,

he cannot figure it out, uhm. yasyatma-buddhih- because he is bound he cannot figure it out, yasyatma-buddhih-he thinks body is myself, he forgets the soul and forgets the super-soul. Of course he has already forgotten and doesn't even know who he is and he is completely bound. Because of his Hrdaya granthis, Hrdaya granthis also have there are "samsaya-granthis" (SB 11.24.29) another name given to these granthi, these bondages and these knots- samsaya-granthis! – Doubting, doubtfulness, the conditioned soul is always doubting.

As a result what happens? Krsna says in Bhagavad Gita again- "samsayatma? Samsayatma vinasyati, Samsayatma vinasyati! – One who doubts, is Doomed! Vinasa- destroyed. So hrdaya granthis have some samsaya granthis. There are always doubts and always questions and no faith and no shraddha and he is always doubting. Hrdaya granthi, samsaya- granthi, there are Karma granthis, as the result from karma, Karmas are binding. Karma granthis are there, Karmas are binding. Soul is bound up; soul is bewildered because of samsayas.

And all this is because of his spirit of enjoyment, he wants to enjoy, wants to enjoy. Srila Prabhupada in one of his purport says- the soul in the body, this Puranjana is like a king. He is free, to do anything and everything to enjoy. Let's enjoy! Want to enjoy! He is free so he is also, that's the reason or another reason why he is called King! He is king of the body! This is all given to use, all yours and material nature gives ok here it is! Take it! It's for you! And once he has it, then he is the king of the body. He is a master; he makes a master plan and "OH! I have conquered that enemy. And I will conquer him also! Oh! I have acquired this much wealth today and tomorrow I have this strategy to make MORE money!" And once I have money what do I do? "diva carthehaya rajan, kutumba-bharanena va" (SB 2.1.3)

As soon as sun rises in the east during day time, Divaca Artha, where is money, where is money, where is money? '**divaca arthe haya rajan**' and then money for what?- 'kutumba-bharanena

va'- for maintenance, enjoyment of the family in his kingdom now he is not alone but he has some, some soldiers. In the words of Sukadeva Goswami –“ dehapatya-kalatradisv, atma-sainyesv asatsv api” (SB2.1.4) he has some little, little army around him. He had a body then Deha, apatya- children and Kalatra- wife, adisu and so, that capital has some citizens. Beginning with, of course the words of Rsabhadeva “pumsah striya mithuni-bhavam etam” (SB 5.5.8)- this where the crux of the matter is THIS- pumsah- of the humans or male then, striyah- the woman, mithuni-bhavam, mithuni bhava, maithun, this, the sex in the center and that bhava. Not Madhurya bhava or Sakhya bhava, Dasya bhava there are so many kinds of bhava as at here in Vrndavana is full of bhava, Vrndavana is full of mellows and rasas because of **rasa-raja Sri Krsna ki... Jai!**

Rasa-raja Sri Krsna, reservoir of all pleasures and his different rasas, Madhurya rasa, that's the topmost rasa and vatsalya rasa in Vrndavana, Sakhya rasa- so many sakhas and hardly any friend no, Dasya rasa is not in Vrndavana. Some his friends may be carrying, I carry your lunch packet. He is a friend but he is carrying lunch packet, so he is predominantly friend but he also plays a role of being a servant. In Vrndavana, Madhurya rasa as the number one dominating “parakiya-bhave jaha brajete pracar” there is vatsalya and there is Sakhya, lots of Sakhya bhava. So this world is a reflection, oh! Not this, not Vrndavan, I forgot that I was in Vrndavana this world is different. I was just now in Delhi, so I thought, thinking ‘This’ world is, that Delhi world or the rest of the world is reflection of THIS world. So this bhava here, reflection of that bhava is the material world. The topmost bhava, topmost rasa in Vrndavana is Madhurya rasa, Sringar rasa, conjugal loving dealings of Radha and Krsna, Gopi and Krsna. So what is the topmost in the spiritual sky appears in the material world as the lowest thing. Well ‘sastra-caksusa’ (SB10.84.36) – point of view or Krishna, a devotee, vaisnava point of view, that is the lowest, of course! For the materialist that is the topmost. The topmost

pleasure is the, this mithuni bhava “pumsah striya mithuni-bhavam etam” Maithun bhava. So **“taylor mitho hrdaya-granthim ahuh” (SB 5.5.8)**. So when man and woman they get together, what happens? Well, their contact, their interactions the hrdaya granthis they come into existence. The knot after knot after knot after knot, they are bound.

The farmers in the villages they get animals to go around, in the middle they have a stick or a pole and there is a rope and some cows or bulls are tied they keep going round and round you can imagine, some of you must have experienced, I have experienced in my village. So all day, almost all day the, the animals are going round and round and round they are walking, they are going but they are not going away, they just go around that, the pole in the middle. So like that the person bound to **“pumsah striya mithuni-bhavam etam”** the house is in the center, and who is in the center of the house? – Woman is in the, the center of the center. And then Rsabhadeva says grha- the house, the ksetra or maybe there is some more land, property, grha ksetra and suta- the sons, children, apta-relatives, vittaih- the wealth and bank balances. “moho yam” (SB 5.5.8). And this creates whole big illusion, these are the items for enjoyment, starting with grha ksetra, woman, wife, children, and we need vittaih, wealth, money.

So they gather all this and they try to enjoy and every time they try to enjoy, what happens? They are bound. And they are more ‘hrdaya granthis’ every endeavor they make, they think I will get out of this! Get out of, but another attempt they make they get more entangled and the knots become tighter and tighter. This reminded me of, again going back to the village scene or the countryside, there are great gardens and the foxes always come, they like the grapes. So, smart farmers what they do with the atta, (speaking Hindi-kya kehte hein usko?) the, the, when it is made wet before chapatti, you make chapatti? Dough! Dough! (Laughing). I never gone to the kitchen, I don’t know this! I only eat chapattis. I don’t know

what happens before that (jokingly). So dough! So they, they take a big pot and the pot is filled with the dough which is sticky as you know. And that whole thing is kept at the entrance of the, the grape garden from where the foxes go in and out. And they spoil all the garden, they eat something, they spoil lots of grapes. So to protect the garden, the farmer does this- puts this, the dough in a pot so as foxes going, trying to go in, one of his hind leg gets stuck into the dough, in the dough. The fox seeing- "OH! No problem! Only one hind leg is in the dough! What I am going to do now is! The another hind leg which is free, I am going to push little bit, just little bit and get this hind leg out. And as he makes his attempt, the other leg also gets stuck. Then OH... NO PROBLEM, my fore legs are free! I had just used one leg now I am going to use both the, the front legs and I will push little bit and get these both legs, hind legs out and I'LL BE FREE and in the garden, enjoying the grapes. As he tries to push his, the front fore limbs, into the dough, sticky dough, immediately he is stuck! He couldn't get the hind legs out. All his four legs are into the dough, he is stuck! But he thinks, there is always ray of hope. He says No Problem! , my whole mouth is all free. My head is free, I am going to push little bit with the head and get all four legs out and I will be in the garden! As he makes this attempt his whole head is stuck, his all four legs are stuck, he make, begins making the noises. The farmer comes to know. He comes with a stick and beats him to death of half killed and ok GO!

So this is something like this happens as one tries to make attempts, oh! I am in trouble but I have this plan, this scheme, I will get out of this. But as he makes attempt, that fails and his, his hrdaya granthis are, he is bound more with the samsaya-granthis and then, the karma granthis, more and more karma is created and he is bound more and more. Of course, the advice is that, "bhidyate hrdaya-granthis" (SB 1.2.21) In the very beginning Suta Goswami's advice is "bhidyate hrdaya-granthis" – all the hrdaya granthis, all

thebondages, the knots, should be pierced, cut... "bhidyate hrdaya-granthis chidyante sarva-samsayah" All the knots of the doubtfulness, doubting! Bonds caused by the hmmm, doubts. Chidyante! Cut that into pieces! So "bhidyate hrdaya-granthis chidyante sarva-samsayah ksiyante casya karmani" And you eradicate! You eradicate! All the karmas, they are sticking. They are binding, they sticking to the consciousness. There are beejas and this and that, there are different phases, stages, kuta, prabdha. So ERADICATION! "ksiyante casya karmani" ksiyante, ksaya means ksaya is also one disease called tuberculosis TB! TB! It's called ksaya, TB! Tuberculosis. Person, who is healthy gradually, gradually diminishes in his size and then you know he has ksaya roga and finally only bones and the skin.

So ksaya means diminishing like that- smaller and smaller, smaller. So there is a big heap of the karmas. ksiyante means minimizing, diminishing, diminishing, diminishing. Diksa! That is also the explanation of di, Diksa. ksaya, there is the Spiritual Master gives "dadati jnanam" he gives jnana! And that jnana does the ksaya of the karmas. Karmas are exhausted; karmas are eradicated by the knowledge delivered by the Spiritual Master.

"jnanagnih sarva-karmani bhasma-sat kurute tatha" (BG 4.37). Lord said in Bhagavad Gita- jnanagnih -Jnana! The knowledge has the fiery thing! So what does that do? jnanagnih! The fire of the knowledge, "bhasma-sat kurute tatha"! sarva-karmani- all the karmas are? Destroyed, BURNED to the ashes. That's the power of knowledge. Or it is said- you take a sword of knowledge, armed with yoga, armed with the knowledge then you cut. sarva-samsayah- all the doubts, the bonds, those bonds you cut. Karma! Karma granthi you cut, cut, cut! Those who are knowledgeable, they use the knowledge to cut these granthis, cut these bonds. Different kinds of bonds that we talked about- hrdaya granthi, samsaya granthi, karma granthis are cut, burnt! ksaya, exhausted, eradicated. And as finally comes

to know after many trials and errors of trying to enjoy. Kathopanishad explains- there is a tree, on the tree there are two birds, one is atma, the conditioned- illusioned soul is trying to enjoy! He has so many plans. Sometimes he enjoys of some good karma or punya karma, he goes to heaven, enjoys and then there is the suffering. He goes between these two, two states, two seasons. Sukha- duhkha season. Sukha season, duhkha season. "agamapayino nityas tams titiksasva" (BG 2.14), of course Lord's advice is – try to tolerate. So he goes through happiness, sometimes distress sometime. But the other Bird! He is saksi. "saksi ca, anumanta ca" he is anumanta, he is only witness, he doesn't indulge in, in enjoying this world.

So he is sometimes HEY! That bird is always, happy or fixed. There are no ups and downs for him. Who is he? Could I also, attain such a state? Could I get out of this "dvandva-mohena bharata; iccha-dvesa-samutthana" (BG 7.27) iccha- desires and dvesa- hatred and the illusion and the dvandva of this world? Could I transcend? Could I also? Some thoughts like this and anyway! Then he turns to Him, begins to listen to the, the Lord in the heart. In the same heart, Lord sitting is the 'avijnata sakha' **"mattah smrtir jnanam apohanam ca" (BG15.15)**. He was provided with lots of forgetfulness and then as, he comes to, begins gradually coming to the senses, the conditioned soul, paying attention to the super-soul, then he begins getting the knowledge and remembrance. And, then he comes in contact with Vaisnavas, then he gets his Bhakti. Bhakti comes from Bhaktas, bhaktas give him Bhakti finally. And he, then he gets some mantra. **"Hare Krsna Hare Krsna Krsna Krsna, Hare Hare! Hare Rama, Hare Rama, Rama Rama, Hare Hare!"**

And that, that mantra, listen to this. Not that you were not listening, but, this must be something important so, attention! Savadhan! The Mantra acts like a, like a bow and that then Soul is the arrow. The soul is the arrow! The bow and arrow, bow is the mantra; soul is arrow, an arrow.

foooo!!! (Making sound). Next thing is you shoot and what's the target? – Supreme Personality of Godhead! His Lotus Feet, His devotional Services is the destination, TARGET of that arrow! So the piercing, the hrdaya granthis and all, all cut to pieces. When Mantra is USED! , then the soul gets the BOOST! Psheeww!! (Making sound). Something is pushing him out of the situation that he is stuck into. So when mantra gives big boost to him, then, that arrow, the soul ends up at the Lotus feet of, of the Lord Sri Krishna- Balarama, Radha-Syamsundara, Sri Sri Gaura-Nitai.

And he is out, his enjoying spirit, finished; it has come to an end. He is not bound anymore. He is out of his own Kingdom, he is not a king anymore as he was thinking- “I am Puranjana, I AM... all in all! I am this, I am this, I am the enjoyer and this, all that, he is free from, he is, now at the, Feet of the Lord and he is in another Kingdom where Krsna is the King or Krsna is King in Dwarka. Where Radharani is the Queen! Someone said this is... Vrndavana is not Kingdom, Vrndavana is not Kingdom, Vrndavana is Queendom! Kingdom, Dwarka is Kingdom of Dwarkadhish but Vrndavana is a Queendom, Queendom and this is ‘tapta-kancana-gaurangi – Radhe vrndavanesvari vrsabhanu-sute devi pranamami hari-priye”. And then, the soul is properly situated. And that's the, that's the goal, that's the perfection of life and, and that world is... that capital of Krsna or Radharani has original, spiritual sapphires and

“cintamani-prakara-sadmasu kalpa-vrksa- laksavrtesu surabhir abhipalayantam, laksmi-sahasra-sata-sambhrama-sevyamanam” (Bs 5.29)

All these wealth, all these sapphires, sphatika, vaidurya, mukta and marakata, Arunaih, Vrndavana is land of Laksmis, not just one Laksmi. In Vaikuntha only one Laksmi, Narayana has only one Laksmi. But Vrndavana has? “sahasra-sata-sambhrama-sevyamanam” So many Laksmis. There is so much, how much wealth? Very very RICH land is Vrndavan, even the steps of the kundas, the ghatas- there is no stone, there is no cement

(laughing), no dirt all Jewels! Even for construction (laughing) even for construction they use such a material, then what to speak of the palaces, there is so much wealth in this, in this land of Sri Krishna and Balarama and. So there is no loss, there IS NO LOSS! As we heard, you know- a few of your family, were you lost? Few brothers, sisters? So called lost, but you get so many more brothers and sisters, what is the loss? Maybe you left one mother behind, you got so many Mothers, you left some wealth behind, oh what's the loss? Krishna is your Father that becomes your Father's property. Lot of people say "Is that your father's property? Is that your father's property? What do you think; this is your father's property?" We could say yes! Yes! My Father's property. Who is my Father? If Krsna is my Father, then? – All property is my property also. My father's property! But I want to be a good son that is why I will take only how much? – **"tena tyaktena bhunjitha"** (Isopanishad 1st slok). Only as much as I need I will take, **I want to be good son as Jesus was a good Son of the Lord** and so I want to be a Good son. Otherwise whole property belongs to me, belongs to my Father but I have so many brothers and sisters, so I will take only as much as I need!

So there is no loss, coming to Krishna, so the scriptures advertise, Srimad-Bhagavatam advertising the spiritual sky. There is always advertisement- go to, GO TO KATMANDU! And you, you go to Katmandu and then GO TO PARIS! They always advertise, there is something here or something there. And people just begin, they go round and round. Wherever you go, they say- you go elsewhere or you go elsewhere! So there is promotion and advertisement and commercials to buy this, go here, go there

The scriptures are also advertising Vrndavana... Krsna. Go to Him, GO TO HIM! GO to Him. He is this, He is that. No false promises, all reality, all factual! "sreyah-kairava-candrika-vitaranam" (CC Antya 20.12) for your good fortune- **"sreyah-**

kairava-candrika-vitaranam param vijayate sri krsna sankirtanam" as one gets involved with the sankirtana movement, then that sankirtana, that Holy Name, that Lord, from Him comes the, MOON BEAMS come. And then what happens? - The kairava, the Lotus begins blooming! And what is that Lotus? – That is sreyah or good fortune. The good fortune Lotus begins blooming with the beams of candrika of the beams of Krsna Consciousness, beams of the Holy, holy spiritual beams, rays, rays of hope and good fortune and all like BLOOMS! So... ok, so I think we, made few points, I tried to say... few words, any questions? ... Comments?

Haribol!

Grantha-raja Srimad-Bhagavatam KI! Jai! Sri Krsna- Balarama ki, Jai, Srila Prabhupada kiJai, Gaura premananden Hari- Hari Bol!

Lord Reciprocates with Affection to His Devotees

Venue: Vrindavan

Dated: 28.7.11

"sa vai bhavan atma-vinirmitam jagad bhutendriyantah-karanatmakam vibho

samsthapayisayann aja mam rasatalad abhyujjaharambhasa adisukarah" (S.B: 4.17.34)

Translation: My dear Lord, You are always unborn. Once, in the

form of the original boar, you rescued me from the waters in the bottom of the universe. Through Your own energy You created all the physical elements, the senses and the heart, for the maintenance of the world.

Purport: This refers to the time when Lord Krishna appeared as the supreme boar, Varaha, and rescued the earth, which had been merged in water. The asura Hiranayaksa had dislocated the earth from its orbit and thrown it beneath the waters of the Garbhodaka Ocean. Then the Lord, in the shape of the original boar, rescued the earth.

“sa vai bhavan atma-vinirmitam jagad bhutendriyantah-karanatmakam vibho

samsthapayisayann aja mam rasatalad abhyujjaharambhasa adisukarah”

She must have chanted it properly right? Who is speaking? Dharni uvaca- Dhara -Dharo uvaca. Earthly planet spoke they also know Sanskrit and these are the prayers offered by Dhara-Dharni-Dharti so many names khsiti. Beginning with “namah parasmai purusaya mayaya” (S.B 4.17.29) it starts prayers are being offered to Prithu Maharaj, Maharaj Prthu. He is very angry (bell rings of the temple Maharaj says) confirmed Jayapataka Maharaj says. So earth is responding to Maharaj Prthu in his angry mood. So many prayers we have been hearing those prayers “nityam bhagvat sevaya” day after day after day and after many days today we are hearing this prayer, also from mother earth. And she says my dear Lord “you are always unborn once in the form of original Boar you rescued me from the water in the bottom of the universe. Through your own energy you have created all the physical elements the senses and the heart for the maintenance of the world”.

Lord has been addressed here as, ‘vibhu’ Oh! Lord, vibhu means He is very powerful from that comes vibhutis, opulence’s you are full of opulence’s vibhu. Another address is also, ‘aja’

—oh! Unborn, Lord's birth is 'aja'- 'ja'- means to take birth and 'a'- means no, He does not take birth, you are 'aja' — you are never born. There was no time when You did not exist; in the battle field of Kuruksetra Lord was talking we exist now and we never cease to be. The Lord's birth is not birth of this world, birth of this world ends with death "jatasya hi dhruvo mrutyur" (B.G 2.27) both are there if you are born you must die. But that is not applicable to the Lord only demons of course think that the Lord dies or He could be killed. One who thinks like this is a demon, one definition of demon is one who thinks that Lord could be killed he is, who is he? He is a demon. Demons went to Vrindavan also attempting to kill the Lord but He was not born He is 'aja' could He be killed? No not possible cause He is not born. And He is 'adi-sukarah' original Boar He is 'adi-purusa' He is Adidev He is 'adi'- He is the first one 'adyam puran purusam navyavanam cha' (B.S) He is like that. So this is realization of mother earth mother earth is speaking to Prithu Maharaj and because she has glorified the Lord she has spoken the truth. What she had to say had been recorded noted down, when she spoke it was relevant then it is relevant today and it would be relevant for all the time to come.

So Srila Vyasdev has taken note of this prayer and today we are hearing and we are, is there some benefit of hearing this? Yes? You don't have to eat any more 'peta bharega'. So I was in trouble (Maharaj says not me mother earth) and that Hiranyaksha that demon tried to exploit me and he became the cause I was dislocated, Srila Prabhupada is translating — was dislocated from the orbit and I fell all the way down rasatala I went up to rasatala. And O! Lord you are the one you rescued me in another form, what was that form? In Varaha form. So she is talking to Prithu Maharaj and saying you rescued me, you in the form of 'adi-sukarah' you rescued me, you helped me on your tusk you had two tusk and I was sitting there like a tiny mustard seed. You were huge like a mountain you were also like a moon and you helped me and I was like a black spot, the

Dasavatara stotra (Maharaj sings) **“vasati dasana-sikhare dharani tava lagna sasini kalanka-kaleva nimagna kesava dhrita-sukara-rupa jaya jagadisa hare”**.

So that is one darshan, darshan of the Lord Varaha holding earth on His tusk and becoming known as Dharnidhara, one of the names of the Lord is? Dharnidhara you heard that name. You know Giridhar because you stay in Vrindavan, Murlidhara, Gadadhara but He is also Dharnidhara, He held Dharni on His tusk. “sasani ka...” sasi – that is moon, ‘kalanka’- that is black spot and as He held this earth on His tusk this Varaha rupa. He was sitting in Mathura, Lord went all the way down He lifted earth rescued earth by holding on the tusk He comes up and He sat on the bank of Jamuna at place called Vishram Ghat in Mathura. Lot of endeavors so time for little break rest, so Lord did His vishram little rest. Where did He took His rest at Vishram Ghat, because He took rest there the name of that Ghat has become Vishram Ghat its resting place, whose resting place? Lord Varaha’s resting place is at Mathura Vishram Ghat, where is earth? Earth is on the tusk. Where is He sitting Mathura this is the proof of what? Dhama is not part of any country or any planet. Mathura Vrindavan did not fell down; Mathura Vrindavan is ‘achuta’ like Lord – infallible, earth could fall we are reading here but not Mathura Vrindavan, earth may come to end one day but not Mathura Vrindavan,

Mathura Vrindavan dham ki.....jai.

So lot of people say why is He always appearing in India? Why Lord is appearing in India all the time? But those who think that He appears in India are in ignorance. He appears in Mathura which is not India; India will come to an end but not Mathura Vrindavan. Thus Lord comes down He comes with His own abode or He even doesn’t have to come down He is here He just has to appears from ‘aprakat lila to prakat lila’ and then so many pastimes in Vrindavan Krishna is performing His pastimes. And then His pastimes with the Gopis and rasa dance was about

to begin and then Krishna decides to disappear He took Radha with Him and He took off and the Gopis were searching looking for Krishna where are you? Where are you? And they are asking everybody. So of course the Gopis thought look at these bushes, look at this grass some small tress they thought these are the hair on the body of this earthly planet, the hair are standing on their ends. Why? Because earth must be in ecstasy which is one of the symptoms, but when you see tiger (laughter) the hair also stand on that's for the mundane people. But the devotees their hair stand on their ends when Lord touches them, when the soul and Supreme soul comes in contact there is union there is a yoga, there is a link through that pure devotional service and body becomes trembling and other symptoms are there the hair '**romanca - kampasru-taranga-bhajo vande guroh sri-caranaravindam**'.

The Gopis were thinking because Lord has touched you O! Earth that's why the hair on the body of the earth in form of these bushes and trees and grass is standing erect. And because they were looking for Krishna for sure for sure why are these hairs standing one end on the body of mother earth, because Lord has just now touched, He must have touched this region with His feet He must have gone this way. Is it that or they were also wondering is it because just now He touched and He went this way or they also have another idea. They say 'aho varaha vapurah parirambhanena' (S.B 10.30.10) or because long long time ago this Varaha vapusha with His body of Lord Varaha Boar He had touched earth lifted earth held earth on His tusk. And is it because of that touch it was long long time ago even now because of that touch, that touch is still causing some ecstasy –hair standing on end so is it because of that Varaha's touch long long time ago or He has just now touched you and He has gone He has disappeared into the forest which one, they (Gopis) are thinking like this. So that time Gopis had remembered Varaha lifting earth touching earth and earth feeling very excited and ecstatic and possibly this ecstasy is from that time. And they also added or because Lord also

touched earth with His lotus feet when He was Vaman Dev and He was to take three steps of land. So with His first step He covered entire earth and another step and for third step there is no space. So with the first step He had touched the earth, so is it because of that touch? Vaman Dev's touch or Varaha's touch? That even today you are in ecstasy your hair are standing on end. The Gopis were remembering Varaha and Gopis were remembering pastimes of Vaman Dev as they were looking for Krishna.

Lord Varaha Dev ki.....jai

Lord Caitanya Mahaprabhu one time, was that Murari Gupta? He exhibited Sukar, "kesava dita sukar rupa jai jagadhish hare". Suddenly Caitanya Mahaprabhu wasn't there and in front of Murari Gupta there was Lord Varaha, and on His tusk He was holding something, a lota water pot, on His tusk He held little pot and He considered this pot is what? This is earth pot is round so He picked up a pot round object and put it on His tusk and Oh! I am Lord Varaha I am lifting earth. Murari Gupta was amazed to see Caitanya Mahaprabhu exhibiting Varaha rupa, well they are the same. "Nato natya dharo yatha" Kunti Maharani says "My Lord you are like a actor" actor he plays different roles every time every time new same person but he looks different, he has different name he has different town, different country, different language everything different. The good actor it takes long time is this Amita.. (Laughter) it takes long time to realize, hye! Is this the same one he acts so perfectly that you can't even make the connection who they really are? So it's very appropriate that Kunti Maharani says "Nato natya dharo yatha" "My Lord you are natya dhar nata natya dhar" the actor acting in different ways same person, so Varaha, Prthu Maharaj, Sri Ram.

We are talking of Varaha Dev in Navadvipa one of the nine islands is called Koladvipa, Kola means Varaha and Varaha was worshiped there in Satyuga by one Brahmin called Vasudev. His mode of worship was simple ganga jala and some flowers but he

had lots of devotion, he was rich in devotion with all his heart with all his strength he was worshipping deity of Varaha in Koladvipa Navadvipa on the banks of Ganga. So although he was worshipping the vigraha of Varaha but He was interested in seeing “varaha adi sukaraha” the moving talking dancing whatever Lord does moving His tail the deity form was not moving His tail and He was just motionless. But he wanted Lord to reveal himself, so he was crying and praying without you O! My Lord My life is worthless, O! Please reveal unto me. So finally Lord takes little extra time **“little dera but no andher”** devotees from India they say little ‘dera’ little delay but there is never disappointment there is no darkness there is no end of the tunnel. You go on “utsahan niscayad dhairyat tat-tat karma pravartanat karma pravartanat” all that (Nectar of instruction 2) Lord wants you to go that extra mile to make that extra endeavor.

So this Vasudev Brahmin he was unstoppable he had his goal to see the Lord Varaha and Lord had no choice how long could He hide Himself. When the time had come his devotion complete, full surrender and Lord revealed so that revealing whatever form of deity that he was worshipping that form became so gigantic like a he was looking up to the Lord, if he had a hat it would fall off (laughter). So big like a mountain huge tall mountain and He had all ornaments the deity had no ornaments but the original form of the Lord had ornaments and the effulgence and He was moving the tail now. His body was fragrant He is a boar He is a sukar, what the boars are like no one likes to go near, if it comes your way you try to run away or you close your nose. But adi- sukarah is not like that He is transcendental fragrant as Krishna’s form is very very fragrant infact the fragrance in the world Lord is the cause. Whenever you smell something “gandhah prthvyam ca” (B.G 7.9) Lord says in Bhagvat Gita in prthvi in the earth there is fragrance right? “Lord says that fragrance is myself”. So where ever there is fragrance that is due to the Lord.

So this Vasudev he had darshan of huge mountain like Varaha Dev then he was offering prayers thanking for darshan. And this Varaha now appeared in Koladvipa as original Varaha He revealed unto this Vasudev and said "O! Brahmin" this was Satyuga he was worshipping in satyuga, Lord said in Kaliyuga I will be appearing as Guaranga and you also appear and there is going to be lots of kirtan and chanting and dancing. And this Brahmin was in ecstasy to get the news, he had darshan of Varaha in Satyuga and again Lord invited him, that when I appear as Guaranga you will also appear and take part in my Sankirtan movement. (Maharaj says) it's not mentioned in what name form this Vasudev Brahmin appeared in Caitanya Mahaprabhus pastimes but one point is here Caitanya Mahaprabhu is showing to Himself as Varaha to Murari Gupta. And then Satyuga He appears as Varaha and declares "I will appear as Caitanya Mahaprabhu in the same abode of Navadvipa" and you will be part of my sankirtan movement.

Varaha..., Krishna's appearance, Rams appearance, Caitanya Mahaprabhus appearance it's a quite a elaborate description as the circumstances in which Lord appears what about Varaha how did He appear? From the nostril of Brahma Lord appears. He is "aja"- He is unborn He doesn't have to take birth from womb, O! He may choose to take birth from womb; He may take birth without womb He could take birth from womb that means He is "purna" but not that He has to take birth from a womb. So Lord took birth from womb also I was born from womb of my mother—they try to make the connections. "atma vat manyate jagat" O! Me too if your Lord appeared form the womb I also appeared form the womb. Worldly people try to bring Lord to their level, misunderstand Him all together. So Varaha proved that He could just appear from the, Brahma did that what you call? Sneezing ok Brahma was sneezing when we sneeze something else comes out (laughter) something nasty comes out. When Brahma he did sneezing (Maharaj laughs) Varaha appeared and He was small size in beginning soon He had assumed the gigantic form of Varaha. And this Varaha He battled with Hiranyaksha,

Hiranyaksha had another brother called Hiranyakasapu Lord appeared as Lord Narsimha all variety of forms Varaha Narsimha. (Maharaj says) we were in Simhachalam last time we went to see Narsimha temple there but deity there is not only Narsimha its Narsimha and Varaha combined, what is the name? "Varaha – Narsimha" the deity has two Lords in one form reason being that Prahlad Maharaj was interested Oh! Lord I am seeing you as Narsimha and you killed my father but I would also like see your form that killed my uncle (Laughter). Lord fulfilled the desire of Prahlad and showed Varaha, he was very much interested please please show me the form with which you killed my uncle-chacha, Hiranyaksha chacha (Laughter) was killed by you please show me. And Lord showed both the forms at Simhachalam.

So Varaha He appears He has two complexions or colors one is known as Sveta Varaha other one is known as Rakta Varaha, whitish and reddish. It was Gargacharya when he had gone to Gokula and the name giving ceremony was taking place in Goshala of Nanda Maharaj he was doing it hidingly. And that time Gargacharya said Lord appears "Krishnatam gatah" now He has assumed the form "Krishnatam gatah" blackish fresh monsoon clouds they are fresh now loaded with water and hence you know what kind of complexion. All clouds are not, Krishna is not of the color of the cloud because clouds change their colors, so it has to be fresh monsoon cloud means lots of water drops and as a result dense dark. This is rainy season – this is varsha ritu then comes Sharad season the clouds are of different complexion, how do they look like? They are white, in Krishna book Srila Prabhupada says these clouds have stolen water but then these clouds do the charity today they are very charitable this morning they were whole heartedly giving charities to Vrindavan Dhama in other places. So by giving charity, sometimes people make money black money, corruption then they have not very good image but then they became charitable they give food for life they give donations. By giving and giving and giving and giving they get image what

image? Bright image white image they are not black any more. So Srila Prabhupada writes in Krishna book like this, these clouds are holding water but they share by the autumn season time –sharad season time the clouds are all Balaram color. They are now Krishna color then they become Balaram color. So Gargacharya said Lord has now appeared “Krishnatam gatah” bluish black but He appears in other three Ages in three different colors “sukla rakta pita”. He appears sukla in Satyuga, rakta- rakta Varaha in Treta Yuga and pita yellow complexion in which Age? Golden yellow in Kaliyuga, “Krishnatam gatah” Dwapar Yuga He appears.

So Gragacharya has also remembered Varaha when he mentions Lord appears in reddish complexion, he is remembering Varaha Lord is on his mind and he talking of Varaha. So four Ages four complexions in Treta yuga He appears as reddish complexion. Time for Krishna’s appearance (Maharaj is asking the devotees) are you getting ready? Are you thinking, planning? so banners outside opportunities this abhishek that abhishek perhaps we are not going to do fund raising here don’t worry (Laughter). So as Lord was getting ready to appear in Vrindavan **“Golokam cha parityajya”** giving up Golok come here to Gokul that time the other forms of the Lord **“nanavataram akarod bhuvanesu kintu”** there are so many other form of the Lord “ramadi murtisu kala niyamena tisthan” (Brahma samita). They have their own abodes in the spiritual sky each Lord has His own planet His own abode. So when Krishna is about to appear from each of these planets of different incarnation of the Lord that incarnation goes in the direction of Golok and merges in Krishna. From every planet they are all coming and they merge in Krishna and when finally Lord Sri Krishna appears all the residents of other planets of different incarnations they kind of identify- our Lord has appeared. They see their Lord they see Varaha in Sri Krishna, they see Narsimha in Sri Krishna, they see Ram in Sri Krishna and see their -our Lord has appeared.

So they cannot be separated **“aham sarvasya prabhavo mattah sarvam pravartate” (B.G 10.8)**. Pastime of Caitanya Mahaprabhu Mahaprakash Lila of the Lord it lasted for seven kalas- 21 hours Lord was showing His all forms all possible forms devotees were seeing this was in the house of Srivas Pandit Srivas angan. They would always say “You are Lord you are Lord” Lord would never admit He would plug His ears-don’t talk shut up but one day because everyone was realizing news was leaking out. He was trying to conceal the fact that He is Supreme Personality of Godhead but then He was not able to hide it. One day He said ok ok Lord ran into the house of Srivas Pandit He went all the way to the altar of the Deities, He sat there and told Srivas call all the devotees of Navadvipa then Srivas with the help of so many devotees they called all the devotees. Everyone from Navadvipa had come and there was enough space by the Lord’s Yoga Maya, in the beginning there was small hall. But as more and more people poured in automatically by Lord’s will the hall was getting bigger and bigger and bigger in size. Initially there was only Sri Krishna Caitanya Mahaprabhu in front of all of them but soon there all the forms as per relationships of each of devotee in the assembly. As per their worshipable deities their eternal relationship different mellows- sakhya bhava, vatsalya bhava, madhura bhava, according to different bhavas each one was seeing their Lord. And amongst them was Murari Gupta and Murari Gupta saw there was no Caitanya Mahaprabhu he was seeing Sri Rama like that everyone assembled there was seeing their worshipable Lord’s forms.

They were chanting “Sri Rama jai Rama jai jai Rama” someone was chanting Govind Govinda – Tirupati Balaji devotees. Somebody from maharashtra “vitthal vitthal vitthala panduranga vitthala”. They were all chanting different glories different prayers and although everyone was singing- (Maharaj says) just understand this – each one was realizing that there is no one else here just me and Lord. If someone next door somebody chanting “Sri Rama jai Rama jai jai Rama” other one chanting

“govinda govinda” someone chanting **“sri rama”**, hye! You shut up you know (laughter) quite quite I am chanting let me chant first then you. There was no need there was no complaint there was no shutting up or no silence please. Simultaneously all those devotees in assembly they were glorifying the Lord with different prayers and obeisance’s and this and that. And they completely oblivious to the surroundings and who else was there what else they are chanting they did not care, they did not care and for 21 hours not one two hours how many hours? For 21 hours straight without interruption the darshan went on. All those devotees were in complete Samadhi they did not remember- no eating, no sleeping, no natures call nothing. They were just there they were in the spiritual sky with the Lord and they have nothing to do with body and bodily deeds.

So Varaha also was there, Narsimha they were all there seeing Sri Krishna Caitanya Mahaprabhu, so when Lord Sri Krishna Caitanya is appearing all are becoming part of Him they are always part of Him **“nato natya dharo yatha”**. So very soon Lord although described as ‘aja’ He will be taking His birth for the pleasure of His devotees He takes birth. To give pleasure to Devaki, Vasudev, Nanda, Yasoda and that is one of His relationship vatsalya He becomes child and He gives role of His parents to His devotees. ‘you become my parents now I have played role of father for a change I like to experience becoming child myself you become father you become mother’. And He becomes perfect child and then He takes birth in Mathura- night of astami the black fortnight ok.

Varaha Dev ki.....jai.

Krishna Kanyalal ki....jai

Prithu Maharaj ki...jai

Grantha Raj Srimad Bhagvatam ki..jai

Lord Krishna is full of transcendental qualities

Venue: ISKCON Vrindavan

Dated: 15 Oct 2009

(S.B. 1.16.26-30)

“satyam saucam daya kshantis tyagah santosa arjavam

samo damas tapah samyam titiksoparatih srutam

jnanam viraktir aisvaryam sauryam tejo balam smrtih

svatantryam kausalam kantir dhairyam mardavam eva ca

pragalbhaym prasrayah silam saha ojo balam bhagah

gambhiryam sthairyam astikyam kirtir mano ‘nahankrtih

ete canye ca bhagavan nitya yatra maha-gunah

prarthya mahattvam icchadbhir na viyanti sma karhichit

tenaham guna-patrena sri-nivasena sampratam

socami rahitam lokam papmana kalinesksitam” (S.B. 1.16.26-30)

satyam – truthfulness; saucam – cleanliness; daya – intolerance of others’ happiness; ksantih- self-contrl even if there is cause of anger; tyagah – magnanimity; santosah – self-satisfaction; arjavam – straightforwardness; samah – fixing of the mind; damah – control of the sense organs; tapah – trueness to one’s responsibility; samyam – indiscrimination between friend and foe; titiksa – tolerance of the offenses of others; uparatih – indifference to loss and gain; srutam –

following spiritual injunctions; jnanam – knowledge (self-realization); viraktih – detachment from sense enjoyment; aisvaryam – leadership; sauryam – chivalry; tejah – influence; balam – to render possible that which is impossible; smrtih – to find one's proper duty; svatantryam – not to depend on others; kausalam – dexterity in all activities; kantih – beauty; dhairyam – freedom from disturbance; mardavam – kindheartedness; eva – thus; ca – also; pragalbhyam – ingenuity; prasrayah – gentility; silam – mannerliness; saha – determination; ojah – perfect knowledge; balam – proper execution; bhagah – object of enjoyment; gambhīryam – joyfulness (I wasn't expecting that meaning); sthairyam – immovability; astikyam – faithfulness; kirtih – fame; manah – worthy of being worshipped; anahankrtih – pridelessness; etc – all these; ca anye – also many others; ca – and; bhagavan – the Personality of Godhead; nityah – everlasting; yatra – where; maha-gunah – great qualities; prarthyah – worthy to possess; mahattvam – greatness; icchadbhih – those who desire so; na – never; viyanti – deteriorates; sma – ever; karhicit – at any time; tena – by Him; aham – myself; guna-patrena – the reservoir of all qualities; sri – the goddess of fortune; nivasena – by the resting place; sampratam – very recently; socami – I am thinking of; rahitam – bereft of; lokam – planets; papmana – by the store of all sins; kalina – by Kali; iksitam – is seen.

Translation and purport, Srila Prabhupada ki Jai!

In Him reside 1.Truthfulness, 2.Cleanliness, 3.Intolerance of another's unhappiness, 4.The power to control anger, 5.Self-satisfaction, 6.Straightforwardness, 7.Steadiness of mind, 8.Control of the sense organs, 9.Responsibility, 10. Equality, 11.Tolerance, 12.Equanimity, 13.Faithfulness, 14.Knowledge, 15.Absence of sense enjoyment, 16.Leadership, 17.Chivalry, 18.Influence, 19.The power to make everything possible, 20.The discharge of proper duty, 21.Complete independence, 22.Dexterity, 23.Fullness of all beauty, 24.Serenity,

25.Kindheartedness, 26.Ingenuity, 27.Gentelity, 28.Magnanimity, 29.Determination, 30.Perfection in all knowledge, 31.Proper execution, 32.Possesion of all objects of enjoyment, 33.Joyfulness, 34.Immovability, 35.Fidelity, 36.Fame, 37.Worship, 38.Pridelessness, 39.Being (as the Personality of Godhead), 40.Eternity, and many other transcendental qualities which are eternally present and never to be separated from Him, that Personality of Godhead, the reservoir of all goodness and beauty, Lord Sri Krishna, has now closed His transcendental pastimes on the face of the earth.

In His absence the Age of Kali has spread its influence everywhere, so I am sorry to see this condition of existence and this is Dharni uvaca : mother earth has replied "I am sorry for this" that's her. And even if it were possible to count the atoms after smashing the earth into powder, she replied here, still it would not be possible to estimate the unfathomable transcendental qualities of the Lord. He make all the water in the ocean, you make ink with that and then he make full earth planet could be your paper and write down, sky is your paper; you want to make sky in a paper? Some others make earth into paper, or make all the trees into their pens and then go ahead writing the qualities of Lord you will not see the end of those qualities; 'anyeca', the word 'anyeca', ete anyeca these qualities and many other are not possible to estimate unfathomable transcendental qualities of the Lord.

Krishna das Kaviraj he is describing Caitanya Mahaprabhu's tour of Vrndavan and he has compiled the account in few chapters, he says I am done with it. There's so much more to write koti, the word use is koti granths' am writing one, but 10 milllions scriptures could be written just to describe Caitanya Mahaprabhu's past times in Vraj including all the emotions, the feelings, the dealings that he had with every creature moving in, jungam sthavar and he is also remembering may be Anantshesha Anant could take this project he has

thousand mouths, he could describe. Anant also in the beginning of creation, he was given this task of holding the another planets and the universes on his hoods and then another task while you are holding all these planets you also glorify the Lord, begin talking, glorifying the task your sahastra vadan you could talk talk and then he said "how long do I have to keep holding all these planets?", "not for very long", "but how long?" Well as soon as you finish chanting all the glories, all the qualities, naam, lila you have covered and when there is no more nothing more to talk about then you could throw off those planets. "Oh that's nice I can, I have thousand mouths and I have just now start and quickly quickly finish and I don't have to carry this big burden. That is how Anantsesa was thinking and he started his project of recitation of unlimited glories and He chanted and chanted and He is chanting till the present and He would continue to chant till the time for pralaya would come and he would be still in the middle annihilation time.

So no limit to the unfathomable transcendental qualities and in front of that each mouth there is audience not that 2000 mouths same message or same thing is talking. (Maharaj asking) How many speakers do we have? couple? 2? 3? 1? (Laughter). So same thing; you go to each one of those two of those and same message comes out, same message, it was not like that; Anantshesh, he has thousand topics, simultaneously he has thousand, on thousand fronts he is glorifying the Lord and audience they go from one to another to another one just to check out what is else being talked about. (Ok, it's coming up, I did not notice) It is said that Lord Anantdeva has tried to expand the transcendental qualities of the Supreme Lord with His numberless tongues, and that for numberless together it has been impossible to estimate the qualities of the Lord, this is for Anantadeva. The above statement of the qualities of the Lord is just to estimate His qualities as far as a human being is able to see Him. But even it is so; the above qualities can be divided into many subheadings. According to

Srila Jiva Goswami, the third quality, intolerance of another's unhappiness- daya intolerance of another's happiness, Can be subdivided into (1) protection of the surrendered souls and (2) well wishes for the devotees.

In Bhagvad-gita the Lord states that he wants every soul to surrender unto Him only, and He assures everyone that if one does so He will give protection from the reaction of all sins. Unsurrendered souls are not devotees of the Lord and thus there is no particular protection for everyone in general. So Lord gives protection to those who surrender unto Him, "dharmo rakshati rakshitah". This is arrangement of the Lord; Lord protects those who protect dharma. "You protect dharma and dharma in turn will protect you", this was statement of Lord to His mother Yashoda. "Take shoes, wear shoes". "No no cows don't have shoes", "Then take umbrella", "Cows don't have umbrella". "Mother mother...", Lord gave lecture to His mother, "**dharmo rakshati rakshitah**". "You just have to take care of cows which is our dharma and everything else would be taken care of, would be protected, don't worry mother. Let Me just take care of cows, let Me just protect cows and will be protected".

Dharmo rakshitah. "**Sarva-dharman parityajya mam ekam saranam vraja**" (Bg. 18.66), give up all varieties of religion and then what, "mam ekam sharanam vraj" that is religion. Give up all other varieties and you go for this variety and that variety is mam ekam sharanam and this is paramo dharmo – supreme dharma, "**bhaktir adhoksaje paro dharmo**" (S.B. 1.2.6). For the devotees He has all good wishes, and for those who are actually engaged in loving transcendental service of the Lord. He gives particular attention. He gives direction to such pure devotees to help them discharge their responsibilities on the path back to Godhead. And Lord takes charge of that person, gives him direction, as He did, Narada muni gave instructions to Dhruva Maharaj in Madhuban just few days ago and because he was very anxious to meet the Lord and the Lord takes note of

that, oh! this person is interested in Me and immediately Lord makes the arrangement **“brahmāṇḍa bhramite kona bhāgyavan jīva guru-kṛṣṇa-prasāde paya bhakti-lata-bija”** (CC Madhya 19.151) first we meet the devotees, Lord sends His devotees to us vartma pradarśhak guru someone becomes vartma pradarśhak, vartma? What is vartma? Path, pradarśhak, pra darśhak – shower, shower of the path, one who shows you the path.

Oh! Rath yatra is this way, temple is that way or what is the address? Where is festival? Little pushing in the direction of Lord and some other devotees also. Lord is equally kind to everyone and the sun is equal then shikṣa gurus, and then vartma pradarśhak, shikṣa guru, dikṣa guru and chaitya guru, any other names? We are familiar with these four names, “amara ajnaya guru hana tara’ ei desa” (CC Madhya 7.128) Chaitanya Mahāprabhu, you all become gurus; one of these three kinds, not...Chaitya guru? No (Maharaj Laughs) there’s only one. Again you could have many shikṣa gurus, there’s one dikṣa guru. Ya there are many who want to take advantage of sun’s rays, sun is available. Similarly, **the Lord says that the surrendering unto Him is guarantee for all protection from Him**, but unfortunately persons are unable to accept this proposition and therefore they suffer from all material miseries. So even though the Lord is equally well- wishing to everyone, the unfortunate living being, due to bad association only is unable to accept His instructions in toto, and for this the Lord is never to be blamed, Lord is doing His part, everything possible and you have to take some steps, some initiative, initiation, initiative.

Sun has come all the way to your courtyard and he has travelled billions of miles all the way from sun globe, the sun light and has come on the roof in the front, courtyard, there’s little shake hand; co-operation, other person is extending his helping hand, you have to raise your hand, he has made it he has extended. So Lord has done so much, He is doing, little initiative from living entities part he will be

taken charge of by the Lord and His devotees could be taken under their wings they say. The hen as soon as there is some big bird in the sky the little chicks, we have seen immediately bird spreads its wings, 10 chicks, they are all covered, when we were little children we had seen this in our village and they are protected. Then hen is also watching, so **dharmo rakshtih – protection is there.**

Devotee association, you get more devotee association, senior devotee association and I am protected. He appears to be partial to His devotees, but factually the matter rests on living being to accept or reject equal treatment by the Lord. The Lord never deviates from His word of honor, “yoga-ksemam vahamy aham” (Bg. 9.22). And there was one faithless person he had no faith ,he was a Brahmin, he was even a Brahmin and Lord was not providing, what kind of Lord He made this promise **“yoga-ksemam vahamy aham”**, he had learned that verse by you know, kanthsth by heart he used to recite this all the time, but waiting and Lord not keeping His promise, he scratched that and said, “I don’t believe yoga-ksemam” and then he had gone out looking for something that he was in a need of. In the meantime procession coming towards his young boys playing and dancing entered the house of this Brahmin and their leader was very beautiful, somewhat bluish completion, wearing yellow garments. Oh! please take this, wife of the Brahmin, here is a gift for you, bye and walked out. His wife had noticed although very beautiful and charming, enchanting boy the leader of this group, but there were some scratches and blood is seen on His face also. So party goes profession and then Brahmin comes home, his wife was waiting, oh! Here is a gift for you, gift for you, open the gift and finds all that he was looking for.

Oh! Who gave this? And she describes. Oh! You know face of that young, sweet, and then this Brahmin realized, oh! That’s my Lord you were talking about and then just in morning I crashed that verse, I had no patience I was impatient to have

this that and Prabhupada told this. So Lord never deviates from his word of honor. Who says that Lord does not honor or protect that doesn't appear, he doesn't do so because they do not call out like Draupadi. So there is one song, nice song "who says that Lord does not eat, log khilate nahi, people do not feed Lord like shabri had fed 'Shri Ram' or that wife of vidura, Vidurani had fed the Lord oh! That is the best meal of my life. I had never had such a food. So who says that Lord does not eat? Because they do not feed like Shabri, you know Shabri? You have heard about shabri from Ramayan, Ram visited some lower class society, she was waiting for Sri Ram, Ram will come to this part of the forest 'danda-karanya', finally Ram had come. Swagatam, su-swangatam Sri Ram please come big welcome, simple but grand, heart-grand, little rangoli was there. Have a seat, have a seat, no big throne made up of gold or there were no jewels just little straw mat but the devotion that hospitality, intense, there was water and some fruits berries, she wanted to make sure the berries that she was going to feed the Lord, they are the right kind, ripped and sweet and she would do little testing if it was ripe, sweet, ready to go then she would offer it to Sri Ram, vatsalya bhava and Ram, "give more give more". There were no pine apples or fruits, just berries grown all around her hut.

So who says that Lord doesn't eat? Because you don't feed the Lord like Shabri fed the Lord, who says this, who says that because you don't call out like Draupadi. When He gives assurance for protection, He promises that, His promise is executed in all circumstances. It is a duty of a pure devotee to be fixed in the discharge of the duty entrusted to him by the Lord or the Lord's bonafide representative, the spiritual master. The rest is carried on by the Lord without a break. So Lord has his part and devotee has his part and Lord does He does His part, keeps His promise gentle man. What does gentleman do? Gentleman's promise, promise is promise. So Lord keeps His promise that is part of His qualities, all these qualities, 40 qualities mentioned here, cleanliness,

truthfulness, leadership, complete independence, what about us? When living entity tries to do that complete independence it gets into trouble. Depending on Krishna, depending on devotees of Krishna interdependence not independent, these are two extremes completely independent, and overly dependent. The middle path interdependence, depending upon each other, “bodhyantah parasparam” (B.G 10.9) and all that.

We cannot imitate the Lord in every respect, oh! Lord has His qualities, oh! He is independent, I am his part and parcel, I also exercise now my independence and soon as living entity goes for that option, **“bhoga vancha kare nikata-stha maya tare japatiya dhare”** immediately Krishna’s maya grabs him, hang him, and he is punished again and again by the death because of his independence, punish him, not only kill, but hang him, at the end of each life, what punishment, hang him ok so in this lifetime, what should we do? Hang him, “janmanam ante bahunam” (Bg. 7.19) “punarapi jananam punarapi maranam”, it’s a punishment for being independent. So all these qualities of the Lord, in Him reside all qualities, in us also, in a soul also, His qualities reside, minute quantity. His qualities are “yasyasti bhaktir bhagavaty akincana” (S.B 5.18.12) yasya asti bhaktih bhagavaty, what kind of bhakti? Akincana bhakti – one who has devotion, unto the Lord, akincana nishkincana, and “sarvair gunais tatra samasate surah” (S.B 5.18.12) and immediately that person is endowed, gifted with all these qualities, yasyasti bhakti, one who has devotion, bhakti for the Lord, immediately qualities of the Lord flows from Him to the devotees or qualities which are already there living entities being part and parcel those qualities are revived and he become also qualified.

Then he exhibits all this straightforwardness, faithfulnesses, knowledge, kindheartedness, magnanimity, all these qualities would be exhibited. But the apparently obvious these qualities were not visible in a human being’s beginning of Age of Kali and hence ‘socami’, I am thinking or I am lamenting hence my

lamentation you know oh! Dharma oh! Bull and the cow, or having a dialogue in the beginning at the Age of Kali. Kali is now just now coming on the scene and already some symptoms are visible mother earth is concerned, worried and lamenting and that's why she doesn't look very happy. oh! what's the matter with you? And she says yes 'rahitam' you know because He is no more with us, that Lord with these qualities is no more-rahitam. "socami rahitam lokam" (S.B. 1.16.30), rahitam is without Him and now this 'papmana' this Kali is appearing on the scene and is a store of all sins, Kali Kali what kind of Kali? Kalina papmanam – he is a store, he is a super bazaar, you name the item of sin, Oh! you have this sir? Sure, and what about that, he has all varieties of sins and is going to display all over the planet and so he is setting the scene. So Kali is encountered with this Kali by king Parikshit and you will be getting some places to reside in the kingdom he has one foot in the door and get me get me he is pushing the door and he succeeds in getting one foot some space and then gradually expands. Oh! 4 places you could stay "dyutam-panam striyah-suna" (S.B 1.17.38) and any more yes where there is corruption anything with artha laxmi fifth place then he was in business and he had all his strategy spreading all over.

Lord also has His strategy, ok I am leaving. **"krsna svadhamo upagate dharma jnanadibih saha"**, Lord has gone to His own dhama, He has taken dharma and jnana with Him, right? Dharma jnanadibih adi, what else? Similar items like this, He has taken them away and what happened? All these things were because Lord and light was there, Lord left, Krishna "surya sam" and as soon as Krishna was not on the scene, there was total darkness and "kalo nasta drasham esam", people lost the eye sight, not that they had no eyes, they were seeing outside, they are seeing only outside, that looking within was not there kind of light inside was turned off 'aham ajnana-jam tamah'- "tesam evanukampartham aham ajnana-jam tamah nasayamy atma-bhava-stho jnana-dipena bhasvata" (Bg. 10.11) the lamp that is lit within or Lord when He has special kindness and

compassion, what does He do? 'ajnana-jam tamah' ajnana or something born from ignorance, and what is born out of ignorance? tamah – the darkness and kind Lord, “hey hey I will light the lamp” jnana-dipena bhasvata, jnana-dipe – He lights the lamp of knowledge. So when He left, He kind of turned off that light jnana-dip nothing inside, it's all darkness. Kali has appeared, influence of Kali, ignorance, in brahma muhurta they are sleeping, what time is mangal arti? 9:30 in the morning where am staying not far away from here there is a temple where every morning mangal arti is 9 o'clock you could tell, close your eyes, tell me which Age is this possibly could be when mangala arti is at 9 o'clock. You could close your eyes and say oh! this must be! Sounds like Kaliyug.

So when Lord has departed and there is a transition, the new age, the new season as Prabhupada calls it. It looks like a new season, the climate change in last few days, in the morning the climate change new climate. So like that, transition from one age to another and Kali is appearing, so from Lord's side all arrangements also been made for those sincere souls and sincere seekers there is an arrangement even in this Age of Kali, now Bhagvatam appears. “purana arka uditaha” brilliant as sun, Bhagvatam appears, **Lord departs and Bhagvatam appears** another things also appear. As the Kali appears, then not only this dharni in the form of cow was lamenting, bhakti devi was also lamenting, bhakti devi and jnana and vairagya and that whole team and (I am just reading) **Narada muni says “vrutha khedayase bale aho cintataru katham” (Srimad Bhagvatam Mahatya 2.1) don't lament, no cause for lamentation.** “Sri Krishna caranam bhojam smara dukham gamisyanti”. **You just remember the lotus feet of Sri Krishna caranam bhojam smara, very clean instruction clear and dukham gamisyati,** “tvam tu bhaktih priya tasya satatam pranato adhikah” (Srimad Bhagvatam Mahatya 2.2). You are very dear to the Lord, even dearer than His own pran “tvaya ahutastu bhagavan yati nichagrahesvapi” and Narada muni says, “you know, if you appeal to the Lord, He is ready to go anywhere,

everywhere, “tvaya ahutastu bhagavan yati nichagrahesvapi” nicha- fallen “yavanah khasadayah abhira kirata pulinda pulkasa” (S.B 2.4.18) and this and that and this country that country so ‘nicha graheshuapi’. Lord is ready to go wherever you want, O! Lord please come this way, this house, come to that, come to that, you are ready to.

Then **Narada muni** says, “**badhva anjalim tvaya prustam kim karomi iti cha ekada**” (Srimad Bhagvatam Mahatya 2.6), ekada: once upon a time, you ask that Lord, my dear Lord badhva anjalim, you had your hands folded and enquired prustam “tvaya prustam kim karomi” anything I could do, my Lord for you? And Narada Muni says, Lord responded “mad bhaktan poshaya iti ca”, madbhaktan poshaya – you nourish my devotee, make them healthy, you become some kind of tonic for them and then “angi kruta tvaya tad vayi prasanno”. Lord was very pleased with you then He, He gave two sons to you and that was jnana and vairagya, “**muktim dasim dadau tubyam**” and gave one maid servant also He added maid servant to you entourage and what is that maid servant? “muktim dasim dadau, muktim dasi dadau” He gave mukti as your dasi, so mukti becomes dasi of bhakti. Lord has made that arrangement, “jnana vairagya kamimo”, those jnana vairagya are sons and we conclude here, then in “**kalinasaddrasa koapi yugo nasti varanane**”. Narada Muni says “oh! My dear bhakti devi you know”, “ya ya please tell me what, what is it?” “kalinasaddrasa yugo nasti” there is no Age like Kali, not in bad sense. It is very good time, this is the best of the ages. Oh! Vranane-bhakti devi “**kalinasaddrasa koapi yugo nasty**”- there is no other age like the Age of Kali and then we have devotees like Narada muni, their determination in this Age of Kali, all this difficult times, adversities and challenges and this and that all the symptoms of Age of Kali. Everything all odds against, but then Narada muni says “tasmin tvam sthapishami” tasmin tasmin means that is what Kali yuge tasmin, this kind of Kali yug “tvam sthapishami”, I will establish you. Where? “gehe gehe jane jane”, gehe gehe – in every house, I will establish you. “gehe gehe

jane jane" in every person, this is my vision, this is my target. What is your strategy sir? **Narada muni says: "annaya dharman tiraskritya", you have heard this before? Very nice "anyadharman tiraskritya puraskritya mahotsavan".** tiraskritya – I will abandon, I will discard all other dharmas or processes in this in all other strategies, puraskritya – keeping in front of Me, I will accept that strategy, and what is that? mahotsavan, mahotsav "festivals, I will organize festivals, "bhakti nrityati yatra cha" where bhakti will dance, where you will dance as she does in Vrndavan, in festival bhakti dances.

So this is with **organizing festivals, Srila Prabhupada has taken this seriously.** When Prabhupada started his International Society for Krishna Consciousness, knowing what promise he had made to Bhakti devi, what kind of vow that he had taken, Srila Prabhupada had adopted this formula, utsavan, Sunday festival, and this festival, and Janmashtmai festival, and what other festivals? Hare Krishna festival. I joined the movement because of Hare Krishna festival in Bombay and Prabhupada was travelling all over India with Hare Krishna festival, chanting, dancing, feasting in festivals and sending parties on the streets everywhere and various kinds of festivals, morning program is like a festival, like a festival. Where there is a festival, there is a feast or where there is a feast there is a festival. And then Narada muni says, "tada naham harer daso, loke tvam na pravartaye" if I don't do this, and I am ready to give up my "hari dasatva", it is not possible to do that but he says, I have jata but I'll shave off, I will throw away my veena or grow beard or something to fast to death, I'll not take sweets. If I don't succeed in doing this, here a point he's making, "tada na aham", if I don't do this what I have just said, then "harer daso na harer daso loke tvam na pravartaye" if I don't follow this, then no harer daso, then I can't claim myself to be a Haridas, Hari's das, Harer das. We will stop here; ok thank you very much

“Rules as per dharma”

Venue: Mauritius

Dated: 10 Sept 2012

Granthraj Srimad Bhagvatam ki... Jai.

Radha Golokanand ki ...jai.

Srila Prabhupada ki.... Jai.

So this is canto 10th canto chapter 49 text number 18th. So it is on the board, please repeat.

“Dharmena palayan urvim prajah silena ranjayan

Vartamanah samah svesu sreyaḥ kīrtim avāpsyasi”

Dharmena – religiously; paalayan – protecting; urvim – the earth; prajah – the citizens; shilena – by good character; ranjayan – delighting; vartamaanaḥ – remaining; samah – equally disposed; svesu – to your relatives; Shreyaḥ – perfection; kīrtim – glory; avāpsyasi – you will achieve.

Translation and purport by Srila Prabhupada ki jai – By religiously protecting the earth, delighting your subjects with your noble character, and treating all your relatives equally, you will surely achieve success and glory.

Purport: Akrura told Dhritarashtra that even though he had usurped the throne, if he now ruled according to the principles of the dharma and behaved properly, he could be successful. End of the purport.

“Dharmena palayan urvim prajah silena ranjayan,

Vartamanah samah svesu sreyaḥ kīrtim avāpsyasi”

By religiously protecting the earth, delighting your subjects with your noble character, and treating all your relatives equally, you will surely achieve success and glory.

So this is Akrura uvaca, Akrura said and he said this to Dhritarashtra. We also had said yesterday if you were here.

**“bho bho vaicitravirya tvam kurunam kirti-vardhana
bhratary uparate panda adhunasanam asthitah” (S.B 10.49.17)**

What we are reading is just the beginning and the second statement this one we just read this is the first one addressing Dhritarashtra Akrura said “O! My dear son of Vichitra virya, O! Enhancer of the Kurus glory, your brother Pandu having passed away you have now assumed the royal throne. And then today’s statement, so Akrura has come all the way from Mathura. He has been infact send to Hastinapur, you know where Hastinapur is? You know where Mathura is? You know Mathura ok. You know vrindavan? You have to know something in relation with that location you could understand the other things called sambandha jnana relationships.

**Jai ho Radha Golokanand ki..... jai ho
Jagannath Baladev Subhadra kiJai.**

So on the banks of Jamuna is Mathura and on the bank of Ganga is Hastinapur. Hastinapur is not very far from Haridwar, you know Haridwar. Near there was a town capital of the entire planet Urvim he said you rule not just little kingdom. “Dharmena palayan urvim” the earth you are ruler of the earth. You are emperor there are others kings but you are king of the kings, you are emperor. And your capital is Hastinapur on the bank sacred banks of Ganga. So from Mathura Akrura has travelled to Hastinapur for the message of Krishna and Balaram. Some news reaching Mathura, all the way from Hastinapur. Not very good news, the sons of Pandu the Pandavas are being harassed tortured attempts to kill them. So many atrocities they had been undergoing. So something had to be done, so Akrura has come to Hastinapur and talk to the top person. Most responsible person for whatever was going on, it was knowledge of Dhritarashtra he is a king. His sons were responsible for some of the bad things going on. But then Dhritarashtra is a ruler and a father also of those Dhritarashtra especially Duryodhan had a big role to play. So here is advice of Akrura who’s a devotee of the Lord. So he is going to be talking on behalf of the Lord, as if Lord is talking himself now.

Akrura uvaca is very similar to Sri Bhagwan uvaca speaking on behalf of Sri Krishna Balaram. So my dear Dhritarashtra **"kurunam kirti vardhana"** you are the glory of the Kuru dynasty or you are meant to enhance the glory of the kuru dynasty kirtivardhana like a **Go-var dhana, ananda-var dhana vardhan means to expand**. You are meant to expand enhance the glory kirti (glory) of kurunam the kuru dynasty. And you are son of Vichitravirya that exalted king Vichitravirya you are son of him. Now Pandu is no more and your brother Pandu was expecting that you would be taking care maintaining taking care of his sons. They were just minor children when he passed away. This was his will that you would execute looking after his sons and in due course of time you would enthrone them they would become the rulers take charge of the kingdom. But it's not happening that's not going on this is unfair what you are doing **"dharmen palayan urvim"** you should protect urvim- the whole earthly planet you are suppose to be maintainer of the earthly planet or all the citizens on this earthly planet. You are raja and they are all your praja. They are your off springs, they are your children that's the understanding, all the citizens are children of the king raja and praja **"yatha raja tatha praja"** – like king like citizens, like father like son. So citizens are like the king yatha raja tatha praja like that praja, praja as if he has given the birth they are his children and he is expected to take care of all of them **"dharmen palayan urvim"** and while taking care of them how do you take care of them dharmena by following the principle of dharma you take care of your citizens, will go forward.

"shilena ranjayan" so palayan ranjayan, palayan you maintain them and you also do what palayan and ranjayan, gopijan what is that? gopijana ranjan? brajajan ranjan Lord Shri Krishna is brajajanas ranjan He is entertainer delighter He gives delights to all the residents of vrindavan, brajanan ranjan. And for you you're the king so have to do praja palan praja ranjan this is also called lalan and palan, the parents also do two things for their children they do lalan and palan. Palan is maintenance give them roti kapda makan give them

housing, clothing, education this is palan, and lalan is give them affection love and affection. These are requirements of children palan and lalan parents seem to be doing palan but there is no time for lalan because they are so busy with their businesses they feed them palan, for lalan there is no time for family or children.

So palan is for body, more for body, lalan is more for mind soul. **"praja silena ranjayan**, silena by your character good character good conduct you do ranjayan ranjan pleasing delighting them keeping them jubilant happy. **"vartamanah samah svesu"** is some of these words are jewels very good words quality words jems **"samah svesu"** you should be equally disposed **"samah sarvesu bhutesu"** (BG 18.54) you should not make distinction, O! These are my children these are someone else children, these are my people these are outsiders this is not fair **"ayam nijah paro veti ganana laghu chetsam"** – these are my people and these are some outsiders **"ganana"** -one who thinks like this is counted amongst the **"laghu chetsam"**- Small minded people think like this narrow minded people low class people think like this ours and theirs and they make distinction.

"Udar charitanam tu vaisudhaiva kutumbkam"- those who are 'udar' magnanimous, broad minded vasudeva kutumbakam. Vasudha again urvim is prithvi the earth and vasudha is another name for earth. **"vasudhaiva kutumbakam"**- all the people on this planet are part of my family, his is high thinking, this is called? High thinking. Simple living and high thinking. Vasudhaiva kutumbakam especially you are the king you are the emperor and you should be thinking of everybody on this planet as part of your family. **"vartamanah samaha sveshu"**- they are all your people shveshu before vision like gods vision. This high thinking is a godly thinking, thinking like god not that you become god to think like that, like father like son father, so father is supreme Lord Shri Krishna you think like him you are son, you are his son so this is expectation your god son so think like the way your father thinks and father thinks Krishna thinks God thinks they all my people all mine.

So thinking on behalf of the Lord as representative of the Lord think like big thinking Prabhupada built the house, how big is the house? Whole world whole Mauritius, whole of Mauritius, is that world? Mauritius is world in itself. Our family is the world for some of us, big world Prabhupada was thinking the whole world can live in that house big house Krishna conscious family globally living in one house. "Sreyaha" and if you did this, this would be sreyaha, **"na ca sreya nupasyami hatva sva-janam ahave"** (B.G 1.31) Arjuna at the beginning of the battle no no no fighting I can't do "hatva sva-janam ahave" and this ghastly war fare killing my own people , "na ca sreya nupasyami" I do not see "anupashyami na sreya" any do not see any long term benefit in killing my own people may be something immediate benefit may be there, short term benefit may be there but I care for sreyah not for preya, sreyas and preyas you feel good do it, don't even think just do it feel good do it do not think this is preyas. Sreyas is taking everything into consideration what will be the reaction outcome of this action I will feel good now but what next what would be the reaction of what I am just about to do this.

So "na ca rajyam sukhani ca" Arjuna said ok if I win this battle I will become king and have some sukha, something immediate I would achieve but I would be losing all my family by killing them what good is that being ruler and happy enjoying kingdom if there are no citizens, no friends, no relatives remain after killing after the battle what good is that kingdom "na ca rajyam sukhani ca" I am not interested in this kind of kingdom and this kind of happiness so I will not kill. So Arjuna is thinking like that at least he is thinking of shreya business in long term I will not be happy. So Akrur is advice "sreyah kirtim avapsyasi" you will attain kirti if you rule like this "dharmena palayan urvim" if you rule the kingdom according the principle of the religion "prajah silena ranjayan" and if you entertain them take care of their even psychological needs, mental needs, taking care of body mind and soul complete whole is the three components body mind and

soul so not only taking care of their bodies by palayan but by ranjayan taking care of their needs of the mind and ultimately of course the soul. "Vartamanah samah svesu" equal disposition equilibrium of your mind if you rule the kingdom like this, more things are to follow this is just one sentence one statement there is going to be long good advice or next quite few days we will be talking on and on and on and which is good for, you should give this to your prime minister of your country. Like Akrura has gone to the prime minister or president of the planet. Prime minister president should hear message on behalf of Golokananda, if Arjuna could do this gave a message Lord gave message to Arjuna pass that on so that they could rule the Mauritius accordingly. The citizens would be maintained and entertained, and as a result "kirtim avapsyasi" you will attain kirti and you will get good name for doing these things. Kirtim avapsyasi -this is something important achievement kirti is something one should try to achieve kirti some good name. "kirti yashyasa jivati" person who has a good name, good name fame in the society that person is good person is living person living. Otherwise he is already dead, while living in this body no good name means he is already dead. And by following God's principles dharma, certainly one becomes naturally famous. He don't need public relation department some image builder, Lord becomes He promotes **kirtinam manah vardhana**. While Prabhupada centennial and this is statement from the sastra I think from the Bhagavatam, Bhaktanam **"Bhaktanam mana vardhanah"** (S.B 3.24.30) Lord is known as bhaktanam His devotees mana, mana means honour mana sanmaan, mana vardhanah like a kirti vardhanah, mana vardhanah. Who does this Lord does this. Bhaktanam mana vardhanah- the glories of devotees. Who is a PR person for Dhruva Maharaj? Who is a PR person for Prahalad maharaj? They are famous after 100 & 1000's of years have passed. And you know Dhruva maharaj? You know Prahalad maharaj? They were just 8 years old or maybe even smaller. I was told about Prahalad maharaj, Dhruva maharaj this Maharaj and that Maharaj. Bhaktanam mana vardhanah.

“ebe jasa ghushuk tribhuvana” May my Spiritual Master’s glories Srila Prabhupada’s glories spread how far? Tribhuvan in all the 3 worlds there his glories. So who is going to bring his glories from the other world? Lord does this “Bhaktanam mana vardhanah” “ kirtim avapsyasi” You will become you will gain good name. “marave pari kirti rupe urave” there is a saying in Marathi, You may die for sure you will die, but then you should stay behind in what form? Kirti rupe urave kirti rup. You may move on but you also stay on, how do you stay on? Kirti rupe urave you stay on in the form of your good name. People will remember you, they will be remembering you, you are there? you are not dead. So don’t die when death takes place, live on with your good name. So this advice of Akrura as he had arrived in Hastinapur he has already met with Vidura and mother Kunti and both of them have briefed Akrura. Briefing has already taken place given all the reports. You know that Duryodhana he did this and he did that and on and on and on, life has become unbearable. Does that Lord Krishna, do they remember us? As we are going through these ups and downs and harassments do they even remember this? Kunti is thinking or expecting them to come do something or telephone us or phone us, no sms nothing (Laughter). Vidura also saying I tried to give good advice to my brother Dhritarashtra, this he is just talking to Akrura. Dhritarashtra and Vidura they are brothers and Pandu 3 sons 3 brothers, 3 of them. Pandu is no more so remaining 2 brothers. Vidura was born on the womb of lower class women sudrani, naukranī, he was very wise man Vidura, vidu – he very knew he was very learned and also very beautiful vidura vidura niti his principal of morality are world famous but he couldn’t take the throne because of his birth, then Pandu he had to leave his body he was not old man but there was a curse. So Dhritarashtra was born blind, Pandu brother was no more then he becomes the ruler but not forever as soon as Pandavas are grown up, Dhritarashtra should have immediately given the throne the kingdom to the sons of Pandu but he is not doing this because son of Dhritarashtra specially Duryodhan is very ambitious envious and ambitious he

wants to take the throne and vidhura had given good advice to Dhritrashtra on many occasions and whenever vidura would talk to dhritrashtra he could understand points made by vidura it would make sense to them he would kind of agree yes that makes sense that's right brother thank you. But as soon as Dhritrashtra goes back with Duryodhan then all that good advice by vidura goes to waste in vain because Dhritrashtra was so much attached to his sons specially the eldest one Duryodhan all that good advice would not go deeper take roots in his heart and consciousness that would come to an end.

So as a result and birth Vidura still there in Hastinapur after giving advice many times again and again and again it's like preaching to the faithless is an offence, preach to the faithless is an offence. So one day he felt I am committing offences I am giving good advice but it's waste of time and energy. And one time Duryodhan also insulting, oh! I doubt dear father didn't you hear from your Vidura he is the one who was giving this advice to you. And Duryodhan gets on the case of Vidura and that was it Vidura leaves home and begins travelling all over Bharat varsha and this is much prior to that time.

"dharmen palayan urvim" again the ruler is expected to ruler should take shastra in one hand which is dharma dharma shastra and other hand he takes sastra so before using sastra he has to refer first shashtra that is dharmen palayan urvim that is ruling the earth according to the principles of religion otherwise no shastra king is blind ignorant he just using sastra (laughter). So either king is using shastra referring to the shastra or he has advisers the brahmanas learned pandits and they are compared to the head, Brahmanas are the head, the head gives direction to the entire body including the hands the head says use the hand, the head says battle now don't battle do this do that hand does it accordingly so does the belly and the legs so brahmanas are this is their role in the society they are head not just the head. But the present day society is what kind of society? Prabhupada said? Headless society. Present day society is headless society. That doesn't

mean people they don't have this part only (laughter). Ya! It is there but that head has no shastra inside there is no jnana inside there is no sheela character inside; there is no equilibrium of mind inside. So many things are missing. So citizens would be protected. The king rules the kingdom as per dharma.

"Dharmo rakshati rakshitaha" is very big statement from Vedic statements **"Dharmo rakshati rakshitaha"** People if you want to protect dharma protect citizens then protect dharma. If dharma is protected then the citizens would be protected rakshan raksha. A kshatriya is "kshatat trayate iti kshatriya" Kshat kshat mean getting wounded or getting hurt, so kshatriya is that person who kshatat trayate iti kshatriya. Kshatriya the king the ruler the emperor is that person who protects citizens from getting wounded getting hurt, this is his job description, Kshata trayate make sure they are not hurt and not wounded not hurt physically or mentally or spiritually. He is a manager of the society. So that's why they are the first ones "evam parampara praptam imam rajarsayo viduh" (B.G 4.2) Lord said in Bhagvat Gita. The first party who should know the sastras in parampara disciplic succession are the kings "evam parampara praptam" praptam attain who attains? Rajarsaya Rajarishis Saintly kings. So Raja and Rishi this use to be the team. In good old days when there were there were proper rules & raja and rishi use to be the team. Now rishi giving the advice and raja doing the execution implementation, but then down the road some few hundred years ago and now that is what is happening more and more around the world or already happened secular state secularism or the church and the state separation. There used to be a time when church and state church means priest and state is the king use to work together. But in the west also segregation took place ok you please mind your own business in your monasteries (laughter) don't interfere all that we'll manage the state you manage the church.

So this is how the society became gradually the headless society, no guidance from the priest the brahmanas the

shastras, which express the will of the Lord. The direction coming from the Lord how the kingdom should be ruled comes from the shastras, shadhus shastras acharyas and above all of them is Supreme Personality of Godhead and then sadhu shastra acharyas and then the kshatriyas there, they are for implementation. So "dharmena palayan urvim" according to the principles of dharma earth should be ruled. That is not happening as the result what is the result? Headless society is praja ranjayan is praja delighted? We travel all over the world practically and we are yet to come across a country and meet the citizens where citizens are delighted with the king, oh! we are happy with our king, oh! We are happy with our prime minister oh! Yeah we are happy with our president. Everywhere as we go around from country to country everywhere the citizens are in tears troubled heavy taxes and what not what not.

One gentleman's son died the father is living son dead. This happened in the rule of Sri Rama one such case, immediately he went directly to the king. There must be something wrong in your rule, some discrepancy some flaw as the result you see the father is living son dies before father. This was un-heard of but this happened who is responsible the king is responsible. Something is wrong with his rule. And now what happens? So many sons and daughters are dying prematurely dying or they are not even allowed to take birth, parents make the plans. Mother makes the plan the child is killed in the womb. And then the governments would pass the legislation that abortion is legalised. So the government doesn't panelise you but there is another government up there the Lord's government. **"sunday ho ya monday khate jao ande"**, so the **government has legalised but there is another government "Yamaraj ke dande"** they don't know this. So government may pass so many rules make legislation constitution when headless society they pass these rules. So this is all preya immediately I feel good for the sake of convenience I do this, do that but then this shreya this is preya, shreyas a long term what is the outcome of these actions.

So palayan urvim protection of earth thinking of that for a moment all the present day kings which are presidents and prime ministers mostly while they are combined rules of this planet earthly planet see the affairs of this planet. Earth itself is in trouble, earth itself is sick and developing some temperature which they call that as? Global warming. The globe mother earth is warming up, now 4 degrees have gone higher than the normal. In whose lap we reside hopefully happily mother herself is not in healthy state then what could children expect. There is so much deforestation cutting the forest which sometimes is compared with, the forest on the body of the earth face of the earth is like a sari of the mother earth. She wears a sari form of this forest, there are some flowers there embroidery on the sari the green sari and then lot of beautiful sari embroidery all over but the present day rulers present day Duryodhana and Dushasanas what did Dushasan do some 5000 years ago what was he doing? Right there in assembly he disrobed he was attempting, he was attempting to remove the sari of Draupadi. So now there are so many Dushasanas all over the planet. They are doing the same thing or making big holes and Johannesburg looking for gold, we can see big big mines as if flying over those areas that dug so much dirt on earth another mountain like they go deeper looking for gold, looking for coal, looking for petroleum, looking for this. And so much pinching so much drilling that be possibly I don't know but there are so many news of earthquakes these days. Every other day is earthquake somewhere on the planet. The news of earthquake use to be rare you know above 10-20-30 years ago and few times in a year the news of earthquake but now every other day some earthquake somewhere so many earthquakes like earth is trembling its trembling shaking. And with all this climatic changes climate change I don't know whether you are experiencing this in this part of the world but rest the world are taking serious note and seriously being affected by the changes in the climate. The seasons drag-on or some places there is a drought or there is a flood everywhere, drought everywhere and blowing of the

winds and tornados. Some years ago there was a haricane, haricane in America and I said Hari's cane (Maharaj Laughs) Hari has come with a cane to beat you (laughter). So there is so much mismanagement, misrule of citizens all human population, so this is what you get then animals are also part of the praja. Animals are also part of they are the children of the king they are also citizens so where is that 'samaha sveshu'? Ok we'll take care of the human beings but we'll slaughter the animals. We'll slaughter cows, feed beef to the human beings this is adharmena this is against the principles. Not only human beings are citizens and children of the country and the king but all the animals including trees why cut them we need them. They need us we need them, they give us oxygen and take carbon dioxide they give oxygen in return, Oxygen is our life. So there no trees no forest to do this transformation take CO2 and give O2 oxygen and the temperature is going up. Kirtim avapsyasi as a result they say that the kings and the president not getting good name not in this life forget in the next life after they are gone they are not remembered.

Ok so many things this piece of advice from Akrura this is some 5000 years ago but still relevant to this day that's why this is in the Bhagvatam. This wasn't just printed in the Hastinapur newspaper. Akrura from Mathura gave this piece of advice to the king of Hastinapur, Dhritarashtra and photograph of that what Akrura had to say some printed quote and unquote and then next day another news and next day another news and next day another news and that has been again old and irrelevant news and useless. That is not the case that is why what Akrura had to say to Dhritarashtra was good for all the time in future. Hence it was not just printed in the newspaper but it has been included in Bhagavatam here for benefit of everybody. And especially for rulers because they are suppose to be 'evam param para praptam' evam raja rashayo viduh. They would read what Akrura had to say, they would study this and rule their countries accordingly. So their citizens are protected, so that the citizens end up becoming Krishna

conscious citizens' God conscious Krishna conscious citizens and attain the perfection of their life.

So we have to get this cross spread this around, see how we could apply this in our our own lives. May be we are not emperors of the world, we are not president of the country but we are president of the temple also administration as a post, it's a kshatriya post. We may be head of the family you are ruler of the family you are king of the family. You are emperor of that little world of your own. So we could see how in those post that we have in that jurisdiction that we have of we could rule manage according to the expectation of the Akrura. He is on the mission Akrur's mission in Hastinapur. But that's not limited his mission could be or his advice could be implemented for all the time to come or present time also. Ok so we'll I'll stop here. Is there any question or comments?

Question: We must think big and teach others to think big in the Godly way. How do we make government understand that their thinking is nonsense?

We can go to media (Maharaj laughs....laughter) its nonsense is it on the internet is the president watching us right now? And ours is better while doing being more humble than the blade of grass. Or we still have to speak the truth; we will humbly present the truth. So just you know out of humility we don't shut up we don't, that's not being proud to speak the truth. There is no pride in it false pride in it. So humility still humble statement this is the truth. Entering in like a needle coming out like a plow, needle small needle entering like a needle coming out like a plow. 'Avajananti mam mudha manusim tanum asritum" (B.G 9.11) Lord is talking mudhas they are fools and rascals. Those who consider that I am yet another human like "manusim tanum asritum" my mind tanu my body is like human like, those who think like this are mudhas. "avajanati" they don't know Lord is speaking the truth so people are dull headed to wake them up to shake them up sometimes these terms are used. What? They really wake up what! Nonsense you say.

(Maharaj is addressing the devotee who asked question) do you get it's alright or there is some further clarification?

So loud thinking is we think like, ya high thinking like Krishna's thinking so trying to get that across. "Jare dekho tare kaho Krishna upadesh" Krishna's upadesh we have nothing to say, try to say on behalf of the Lord big thinking for the benefit of everybody. We may not be palatable every time it may not be sugaring of the pill. That's another sugar the pill, medicine is bitter so there is some sugar coating on it. So when they initially taste oh! It tastes good so you go take that sugar coated bitter medicine. And so tongue welcomes it and it goes in and bitter medicine does its job. So we may give you some prasadam to the king first or invite him for lunch. So do some sugaring of the bitter advice. Ya so devotees may use that tact also to get the message across. Not always straight forward and there may be some time place or circumstances.

Any other statement? (Maharaj is asking)

Question: Liberation is sort of punishment? (Question by a devotee)

Ya " **bhukti mukti sidhi kami sakale ashant Krishna bhakt nishkam ata eva shant'**. Ya so devotee, "kaivalyam narakayate" this is kaivalya mukti is also called kaivalya its worse than hell. There are some devotees don't mind even if I go to hell, I am ready, even there I will remember you or serve you or try to maintain my Krishna consciousness, I will meet Yamaraj there, he is a devotee also maha bhagvat have some exchanges with them. But if I attain liberation then there is no scope to do that, because I'll be put into illusion it's a kind of illusion. Last snare of maya Prabhupada says, this liberation business is. Living entity is trying to imitate with the Lord or compete with the Lord so they first try to enjoy like Lord by bhukti bhukti kami by enjoying bhogas. When that does not work then they go for mukti kami- the liberation. Then they I was just hearing Prabhupad's lecture the fox comes to the grape garden but the smart farmer has hung his grapes in a great height. So fox is jumping and jumping and jumping but

not reaching grapes he is not able to grab the grapes he goes away. Oh! I never wanted those grapes they are sour who cares for those grapes. So condition soul first of all tries to enjoy tries to enjoy tries to enjoy if that doesn't work when he gets kicks every time action reaction. Then he come to conclusion bramha sathya jagad mithya jagat is false, world is false, Brahman liberation is reality. So then he tries to merge identify with the brahman. I am brahmasmi. So all material existence or the falsity of this existence is described in two small words in Bhagvatam. One word is aham the other word is mama. Mama means mine this is all mine this is all mine "ishvaro aham" I am going to enjoy this is for me. When that does not work this mama part aspect then he goes for aham. Aham bramhasmi – I am Brahman. So Adavait just me and me alone. So there is no scope so that kills this liberation kills the spirit of devotion, for devotion and devotion unto somebody. There is another body, I am one body small one and there is Lord another one and there is devotion. I am bhakta Lord is Bhagavan and there is a flow the link between the two is Bhakti. Bhakti is a media for bhakta. Bhakta expresses his bhakti devotion unto the Lord. And that's the life spiritual life Krishna conscious life. But liberation meant that's the end of that devotion. It kills the spirit of that devotion, you are empty. That's why Caitanya Mahaprabhu had to say do not hear this "mayavadi bhashya sunile hoile sarva nasha". So mayavadis are they are after this liberation and by listening to their interpretation their understanding which is misunderstanding then hoila sarva nasha. Your spirit of devotion your devotional service you lose that spirit. So be aware mayavadi Krishna aparadhi.

Mayavadies are big offenders unto the lotus feet of the Lord. But they do not accept those lotus feet of the Lord. **"Aruhya Krcchrena param padam tatah"** (S.B 10.2.32) they try to go higher but they fall down these mayavadi impersonalist. They disrespect your lotus feet they disrespect your lotus feet my Lord that's why they fall down they merge into brahman. Sri Krishna Caitanya Mahaprabhu ki jai. So this is Caitanya

Mahaprabhus contribution this devotional service this bhakti, after shankaracharya who propagated this "sarvam khalu idam bramha" and then vaishnav acharya appeared then finally Sri Krishna Caitanya Mahaprabhu appeared to establish this devotional service unto the Lord.

Ok let's stop (some devotee asks question.. Maharaj says) this is Mahabhaarat (Maharaj laughs) Quite intricate Shantanu and mother Ganga. Vichitravirya and there were more 2 brothers Chitrangada. Chitrangada was battling in the same Kurukshetra before the battle of kurukshetra he died so that the remaining one was Vichitravirya and then so he had he was married to Ambika and Ambalika and there was one maid servant also third one and Vichitravirya. So one brother chitrangada was already killed in the battle and Vichitravirya he had some disease he developed and he also died so the dynasty had to be continued so the Satyawati right? So Parashra muni while he was going on a boat the boating was done by Satyawati and the union between the two and Srila Vyasadev was born, but this was kind of illegal illicit. She abandoned Vyasadev and nothing, but he had said mother if you need help anytime in future please just remember me I may be of some help some assistance to you. So then Satyawati remembered what could I do, so Ambika Ambalika they were there but no children husband no more. The dynasty has to continue so could you do something and then he obliged he did. So there were different reaction Vyasadev had a union with this three two wives of Vichitravirya. One wife she couldn't just stand it Srila Vyasadev is not very beautiful so as he approached she closed her eyes at the time conception. And the child was born blind Dhritarashtra. The other wife's reaction was she became pale her body lustres. She lost the lustres of her body as Srila Vyasadev approached. And the son was born Pandu. Pandu meaning the complexion was pale complexion. So these were the two official wives of Vichitravirya Ambika and Ambalika there was the third one the maid servant and it was ok with her no reactions normal for her. And the child was born beautiful and very intelligent and that was Vidura. You know Dhritarashtra and Pandu are born

from official wives of Vichitravirya so they continued one of them as we explained earlier Pandu I think he was elder or because he was not blind or maybe Dhritarashtra was elder but because he was blind so he doesn't become the king and Pandu become the king and Vidura although Vyasadev had given birth to Vidura also but he was not of the two official wives of Vichitravirya so he could not claim the throne. So that's the history of Mahabharat. Ok. Alright Radha Golokanand ki Jai..

..

Jagannath Baladev Subhadra Ki Jai..

Granthraj Srimad Bhagvatam ki jai..

Srila Prabhupada ki jai..

Gaur premanande hari hari bol..

Krishna is cause of all causes and source of all knowledge

**“yena sva-rocisa visvam rocitam rocayamy aham
yatharko agnir yatha somo yatharksa-graha-tarakah” (S.B
2.5.11)**

Translation:

I create after the Lord's creation by His personal effulgence [known as the brahmajyoti], just as when the sun manifests its fire, the moon, the firmament, the influential planets and the twinkling stars also manifest their brightness.

Purport:

Lord Brahmaji said to Narada that his impression that Brahma was not the supreme authority in the creation was correct.

Sometimes less intelligent men have the foolish impression that Brahma is the cause of all causes. But Narada wanted to clear the matter by the statements of Brahmaji, the supreme authority in the universe. As the decision of the supreme court of a state is final, similarly the judgment of Brahmaji, the supreme authority in the universe, is final in the Vedic process of acquiring knowledge. As we have already affirmed in the previous verse, Naradaji was a liberated soul; therefore, he was not one of the less intelligent men who accept a false god or gods in their own ways. He represented himself as less intelligent and yet intelligently presented a doubt to be cleared by the supreme authority so that the uninformed might take note of it and be rightly informed about the intricacies of the creation and the creator.

In this verse Brahmaji clears up the wrong impression held by the less intelligent and affirms that he creates the universal variegatedness after the creation by the glaring effulgence of Lord Sri Krsna. Brahmaji has also separately given this statement in the samhita known as the Brahma-samhita (5.40), where he says:

'yasya prabha prabhavato jagad-a??a-ko?i- ko?i?v ase?a-vasudhadi-vibhuti-bhinna

tad brahma ni?kalam anantam ase?a-bhutam govindam adi-puru?am tam aham bhajami'

"I serve the Supreme Personality of Godhead Govinda, the primeval Lord, whose transcendental bodily effulgence, known as the brahmajyoti, which is unlimited, unfathomed and all-pervasive, is the cause of the creation of unlimited numbers of planets, etc., with varieties of climates and specific conditions of life."

The same statement is in the Bhagavad-gita (14.27). Lord Krsna is the background of the brahmajyoti (brahmano hi pratishthaham). In the Nirukti, or Vedic dictionary, the import of pratistha is mentioned as "that which establishes." So the brahmajyoti is not independent or self-sufficient. Lord ?r? K???a is ultimately the creator of the brahmajyoti, mentioned in this verse as sva-rocisa, or the effulgence of the

transcendental body of the Lord. This brahmajyoti is all-pervading, and all creation is made possible by its power; therefore the Vedic hymns declare that everything that exists is being sustained by the brahmajyoti (sarvam khalv idam brahma). Therefore the potent seed of all creation is the brahmajyoti, and the same brahmajyoti, unlimited and unfathomed, is established by the Lord. Therefore the Lord (Sri Krsna) is ultimately the supreme cause of all creation (**aham sarvasya prabhava**).

One should not expect the Lord to create like a blacksmith with a hammer and other instruments. The Lord creates by His potencies. He has His multifarious potencies (parasya saktir vividhaiva sruate). Just as the small seed of a banyan fruit has the potency to create a big banyan tree, the Lord disseminates all varieties of seeds by His potent brahmajyoti (sva-rociṣa), and the seeds are made to develop by the watering process of persons like Brahma. Brahma cannot create the seeds, but he can manifest the seed into a tree, just as a gardener helps plants and orchards to grow by the watering process. The example cited here of the sun is very appropriate. In the material world the sun is the cause of all illumination: fire, electricity, the rays of the moon, etc. All luminaries in the sky are creations of the sun, the sun is the creation of the brahmajyoti, and the brahmajyoti is the effulgence of the Lord. Thus the ultimate cause of creation is the Lord.

Is that clear? cause of all causes is Krishna this we are understanding from another source that si Brahma, not only Krishna said that in Bhagvat gita Prabhupada has quoted that “aham sarvasya prabhava?” – I am the source of “sarvasya” – everything and Brahma says the same thing **“yasya prabha prabhavato jagad-danda koti”**. Krishna only says sarvasya, ‘aham’- I am, ‘sarvasya’ – of everything, what is that everything? Brahm say – ‘jagad anda koti’ all those millions of universes are created ‘yasya prabha’ yasya means of Him or of whom ‘prabha’ means the effulgence, the light. “yasya prabha prabhavato jagad-danda koti” just by the effulgence so

many unlimited number of universes come unto existence, unto that Personality **“govindam adi-purusam tam aham bhajami”**. I would like to surrender unto that person. Why do I like to surrender unto Krishna? Because look at Him, what does He do? **“yasya prabha prabhavato jagad-a??a-ko?i”** He is not ordinary person, very big person very powerful person. How powerful? How much powerful? ‘yasya prabha’ not even Himself but just His prabha His effulgence coming from Him, He doesn’t have to do anything with His hands and leg Prabhupada is pointing out. He doesn’t have to pick up hammer another instruments like black smith does. ‘yasya prabha prabhavato’ just the effulgence He is dancing with the Gopis all His pastimes are going on and just ‘yasya prabha’ His effulgence is ‘prabhavato’ is creating ‘jaga anda koti’ – unlimited universes are created. so I offer my obeisance’s I bow down to such person ‘govindam adi-puru?am tam aham bhajami’.

So both the statements, Krishna’s statement and Lord Brahma’s statement they coincide they make the same point no conflict. Brahma, he is acharya very honest person giving all credit due credit to the original creator. He could have said no..no...actually He just did little I do most of the thing, he could have said that but he is not saying that. He says He (Lord) does it I just do little he is giving all the credit that is the fact also, he is speaking the truth. He is acharya and he is teaching that by his own example. He is authority and we are closely connected to Brahma, we are Brahma Madhva Gaudiya vaisnavas. **Our first acharya is Lord Brahma and not only he is known for his creation but he has so much knowledge**, why he has so much knowledge? He heard it directly from original soul **“tene brahma hrda ya adi-kavaye”** (S.B 1.1.1) he was the first person to hear the knowledge so he knows everything and not only in matters of creation in spiritual matters also he is authority. When once he was approached by Saint Narada Muni, Narada Muni is a disciple and son of Brahma and he is always approaching the right authority whenever he is confused he is right there. Then Srila Vyasdev is also confused and then he goes to Narada Muni, Narada Muni

goes to Brahma and Brahma goes to Krishna, they are all connected closely connected there is no reason for any confusion. If you are connected to right source of knowledge then there is no reason to be confused.

We are fortunate people to have that connection through Srila Prabhupada we have connection with Krishna and Brahma and Narada and Srila Vyasa Dev through Srila Prabhupada there is no reason for any more confusion for us. Everything that we want to know all that is to be known we could know if we remain connected with this source of knowledge not only Krishna is cause of all causes but He is also source of all knowledge and that comes down in unbroken chain of spiritual masters and disciples.

So Brahma he also expert in everything spiritual matters also, so Narada Muni ones approached in the beginning of this Age of kali and said now the new age is about to come on the scene so what is the process? The reply was that “Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare”.

“iti sodasakam namnam kali-kalmasa-nasanam natah parataropayah sarva-vedesu drsyate” (Kali-santarana Upanisad) I don't see anything other process other than “iti sodasakam namnam” these 16 words “kali – kalmasa nasanam” they are meant to destroy kali kalmas all the defects of this age of kali will be smashed by these 16 words “ natah parataropayah” I don't see anything better and I know all the Vedas, I am the first one to hear about the Vedas . So don't go to anyone else I am the first person and just listen from me in this age of kali “Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare” that's it full stop don't talk beyond this, this is it ready to go take it away, so that Brahma made this statement about the process for this age of kali. He also appeared 500 years ago and took part in the past time of Lord Caitanya Mahaprabhu not only he has again but he applied that jnana- knowledge to his own life **“jnana vijnana samitam brahma karma svabhavajam”** Brahma knew the process and Brahma personally applied that process to his own life, he set

example. Who was that personality 500 years ago Brahma appeared as? Yes Haridas Thakur, Namachrya Haridas Thakur is none other than Brahma. And he just sat down; very tired by his activity of creation he sat down day and night he would sit and chant **“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare”**.

He had no time not even for prostitute he was busy chanting, stay on little more chanting, until the sun rise he kept chanting and prostitute disappeared then she comes back. So that is our acharya Brahma he not only talks but he acts all qualified all the qualities of vaisnavas are found in him, very humble does not want to take credit , all talented so his talents he is admitting it's all Krishna, Krishna is doing.

Lord personally said to Arjuna **“nimitaa matram bhava savya-sacin” (B.G 11.33)** “ – “Do not think that you will be doing everything I have fought the battle” you want to see it? Ok here we go. The universal form Krishna showed how the enemies were entering into the mouth of the universal form of the Lord they are all getting burned and fire emanating from the mouth. So similarly the Lord is the actual doer, 5 factors are required for completion of many activities and principle factor major factor is Super soul without His sanction things do not happen act is not completed . So Brahma knows that and even he wants to create the ingredients – earth, water , fire , ether, air that is not his creation they already exist he is just mixing up putting some water putting this thing that thing. So we should be also admitting like that whenever we accomplish something we should see the hand of the Lord involved, independently we could never accomplish anything. If something thinks he is doing that then he is mudha **“prakrteh kriyamanani gunaih karmani sarvasah ahankara vimudhatam kartaham iti manyati” (B.G 3.27)** mudha means fool and vimudha means better fool, first class fool there are so many fool people so many mudhas but vimudha special fool high ranking up there such a fool ‘ahankar’ ‘karta aham manyate’ – he only thinks he only considers what does he consider? karta – doer who? aham I am the doer who thinks like this? vimudha atma-

first class fool totally bewildered person thinks that he is the doer but Brahma is not vimudhatma, he is mahatma Brahma is mahatma he is not duratma, he is not vimudhatma. So he is giving all credit and it's a fact. So talents are there in different persons experts are there but that expertise that talent is Krishna we see so many expert devotees, talented, weather its cooking, (Maharaj says about a devotee- Kurma is expert in cooking or Jamuna is expert cooking, Yamaraj is expert in photography, Mukunda Maharaj is expert in public and media relation) we have so many experts so many talented devotees in our movement.

So Krishna says "paurusam nasu" in 10th chapter "the ability in man is me" we should see that way we should see Krishna in others. Whenever someone is doing something very expertly not just average but above average, he is expert, talented person and if he is using that talent to serve Krishna we should see Krishna there, Krishna says that is me "purusam nasu". Different things the opulence's, Krishna is talking about His own opulence's. Krishna manifests as different ability in different persons. So we should see Krishna there Sri Krishna, so when we some special ability in some if we do not like that, we do not worship that, appreciate that that's like not likening Krishna, that's like disliking Krishna, it's like hatred towards Krishna. Thus we are here in this material world because of our enviousness only, so whenever we some good quality we do not see Krishna there. When we do not give credit to Krishna specially we become envious of that person because Krishna has manifested in Him but this is all lack of Krishna consciousness we have no vision to see Krishna. Krishna in the form of ability in our God brothers and God sisters .We should see Krishna has manifested that will make us Krishna conscious. Just by taking note, acknowledging good qualities, abilities in others that will make us Krishna conscious, so you need to be Krishna conscious just appreciate others talents, results, services, achievements you need to be Krishna conscious. If you do not appreciate there will false competition, there will fighting, it will infiltrate if we do

not see we do not we do not have the right vision, here Brahma is admitting Lord is cause of all causes, narada muni said same thing and Brahma and admitted yes that's a fact. May be Narada muni was trying to test Brahma let me see what does he have to say and he said that's a fact. Cause of all causes is Krishna "sarva karana karanam" is Krishna. It's His kindness that He is using me- Brahma is saying.

Meditation on Damodarastakam

Venue: Vrindavan

Hare Krishna! Welcome all the devotees this morning, Welcome to Vrindavan Dham ki jay! So as I was given choice, I could continue, choice was I continue with the regular verse or I could choose another one. So I chosen not just one but eight, they are not on the board, so I will reveal unto you.

So this is very special, very very special month, right? According to Srila Prabhupada and Bhaktirasamrtasindhu, Damodar month is best of all the months. Forty years ago, it was 1972, this is 2012, so 40 years ago Srila Prabhupada considered this is to be very important special month. Srila Prabhupada stopped all his other engagements, all his travels and he rushed to Vrindavan. "My plan is to come to Vrindavan for Kartik" he wrote," and I want to stay in Radha Damodar temple until nearly the end of November. I will lecture daily in courtyard", not this courtyard, this did not exist. Well the land was here. Radha Damodar courtyard. "I will lecture daily in the courtyard especially for the benefit of the devotees. So you can make the arrangements". And that year Kartik began in October 15th and Srila Prabhupada was there on time, before time. So this year is also then the 40th anniversary ISKCON's Damodar festival in Vrindavan. Haribol!!(claps). The managers may not have taken note of

this, but because as I also happened to be there did little counting, 40 years ago.

So regarding Damodar masa mahatmya, Srila Prabhupada writes in Nectar of Devotion "one of the most important ceremony function is called Urjavrta. Urjavrta is there, urjavrta is observed in month of Kartik specially in Vrndavan. There is a specific program for temple worship of the Lord in His Damodar form. Damodar refers to Krishna's being bound with rope by His mother Yasoda. It is said that just as Lord Damodar is very dear to His devotees. So the month known as Damodar or Kartik is also dear to them. Even person is lacking seriousness who execute devotional service according to the regulative principles during the month of Kartik and within the jurisdiction of Madhura in India are very easily awarded Lord's personal service." So what is Srila Prabhupada writing for Damodar, greatness of month of Damodar and the month Damodar both are very dear to the devotees of the Lord. During this month as the beginning of the month, one devotee asked Srila Prabhupada the question about this. This is, okay, "can you describe" asked Prabhupada, "Can you describe what is that, what that is, that Urjavrata and how it is observed?" and Prabhupada replied, "urjavrata, you can chant Hare Krishna 24 hours a day for a month (Haribol!laughter). That also was the response of the devotees, assembled devotees also laughed and then Prabhupada said," Yes! Just chant Hare Krishna 24 hours a day just for a one month." The devotees laughed. Gurudas, one of the devotee present during that Kartik festival, some 40, 50 devotees and that number was considered very big number. When someone contacted us and asked how many devotees? So many devotees, so many devotees, how many? How many? 40 devotees. That was big number (laughter). So Gurudas was amongst them, amongst many others. So Gurudas, when Prabhupada said just chant Hare Krishna 24 hours a day. So we started immediately, **"Hare Krishna Hare Krishna Krishna Krishna Hare Hare...** then Prabhupada let go that chanting Hare Krishna Hare Krishna, then Prabhupada said, "don't sleep, don't eat (laughter) this is urjavrata, can you execute it?"

Pabhupada asked. And devotees, one particular devotee replied," Oh! I don't know!" Could you do this?" Prabhupada said. "I don't know!" and this provoked more laughter.

According to Gautamiya tantra, some tantras and mantras, Kartik is particularly meant for mantra siddhi, perfection in chanting Hare Krishna Maha Mantra, mantra siddhi, Hare Krishna Maha Mantra, siddhi means chanting and chanting, some perfection, as perfection in yoga. Siddhi, perfection of chanting is attained in this month or this month is favorable for attainment of that mantra siddhi. So that year 72 Kartik, Srila Prabhupada stayed at Radha Damodar and we, we stayed at Keshi ghat. Which King's palace is there? Kaunse Raja ka? Bharatpur. Yeah! So Bharatpur King's palace, so we were staying in the palace. Early morning we took bath in the Jamuna along with the tortoise, kacchap, big, big tortoise were there those days (laughs).

so Prabhupada did it as was the plan. He was going to give the classes for the benefit of devotees, not a public program, no public function. He wanted to give lectures, so he did famous Nectar of Devotion lecture series, you know? Many Iskcon devotees know about this, nectar of devotion lecture series. So early morning, Bhagavatam lesson, Bhagavatam in the morning and nectar of devotion in the evening and Srila Prabhupada used to do send us to this property. Every morning, in the morning we start our kirtan at Radha Damodar and going through Loi Bazar and zig zagging and then coming by Radha Madanmohan temple and through Bhaktivedanta Goshala, did not exist that time and the more zigzagging and coming here, some basic digging for foundation, construction had started. Not this tree but the previous one, is this second or third tree? It is third one, ok! This is third avatar of that tree. The first one was here, not very tall, when we offered our obeisance's into the dust of our lands property its Raman Reti also and as we stood. Ok second, president is correcting me. He knows the history, so, as we stood next to the tree, tree was well was same height as ours 3/4/5 feet tall. So Srila Prabhupada purposely had 'preserved the tree' secret tree Tamal tree and

the design was made so that the tree stays in a courtyard.

So that was our program early morning coming here, chanting and then going back and attending Prabhupada's lectures, morning evening and lots of association during the day going into his, well what we could say, quarters very little, small room, very small room, a man was shocked when we were arrived from Bombay, Aditya mataji was there and Panchadravid, who was Dravid Brahmacari and then he become Panchadravid. He was initiated; I also receive my initiation there on the day, very first day of the Kartik, day before kartik, Sharad purnima. That morning took devotees to the Seva kunj, morning walk on Sevakunj that morning and Prabhupada talking of pastime of Lord there, about night pastimes, rasa dance, brief introduction, that was the theme of that morning walk and so that was one month's very intense program being in Vrindavan and being with Srila Prabhupada, being at Radha Damodar and Damodar Vrata and Damodar month and chanting Hare Krishna and maybe we were trying to get some perfection to our mantra siddhi during that time. Srila Prabhupada ki jay!

So I just thought talk of Bhagavat, talk about Bhagavat, Srila Prabhupada as Bhagavat, mahabhagavat. So Bhagavat lecture right? This is Bhagavatam lecture. Sure when next time Srila Vyasadev would add few chapters to Bhagavatam, some appendix, Srila Prabhupada would be there on the chapters, Prabhupada's chapter, Prabhupada, Jay Krishna Balaram ki jay!

So we are having little setting of the scene. We want to do little meditation somehow meditation of Damodarastak which we have been singing every day and we will continue to the end of the month. So just we will go deep into the mantra get little deeper in understanding the emotions and then devotion, from emotion comes devotion we were hearing from yesterday Devakinandan Prabhu he said emotion then devotion no commotion (laughs). So this Damodarastak is from Padma purana and Satyavrata Muni, he gets the credit or he is the one who compiled this and this appears as dialogue between Narada muni and Shaunak rishi and this Damodarastak is then included in Hari Bhakti Vilas of Sanatan Goswami and Srila Sanatan Goswami

even gives commentary on this Damodarastak and explains how this month of Damodar, Damodar vrata is to be observed and one text or two meditation on Damodar with Damodarastak as the prayer, ok.

So we are familiar with the astak, Damodar, this pastime Damodar, Damodar, dam is the rope and the udar is the belly of the Lord and during this month, on the day of Diwali, in the morning in Gokul this pastime takes place in this month during this pastime. Although He always ate butter and He stole butter but one day He was caught red handed not red handed, white handed (laughter) and then He was tied not just Him but the mortar also considering that this mortar must also be punished, this mortar helped Krishna to steal. So both were tied, ukhalbandhan lila. So that is how the beginning first astak reminding us that Lila the pastime

“namamisvaram sac-cid-ananda-rupam lasat-kun?d?alam gokule bhrajanam”

Namamisvaram, immediately as soon as we begin this astak first thing one does is namami, bow down or I bow down to namami unto whom? Namami isvaram the Supreme Personality of God head and that is described as sac-cid-ananda rupam, of course the pastime is not possible without rupam. Brahmajyoti, brahman cannot perform any pastimes. Brahman is just to be, no movement, no activity nothing, so no pastimes, no association nothing. But here sac-cid-anand rupam. I offered my obeisance's unto Isvaram, who is sac-cid-anand rupam.

‘lasat-kunadalam gokule bhrajanam”

And that rupam that form was just one item is mentioned is wearing kundalam, earrings are bhrajanam and they are effulgent shining they are also dancing, they also dancing, as Krishna is moving trying to get away from mother Yashoda that is coming next that is running away and as He runs away the kundal earrings are also moving to and fro they are dancing each of the ornaments of the Lord they play different roles and they relate with the Lord they are also like personalities and they have different reciprocation with the form of the Lord.

So these kundalas, they are effulgent, they are dancing and why they are effulgent, effulgence of the face of the Lord is reflected on the earrings, not that there some effulgence is there in those kundalas those earrings, but they are reflecting more effulgence, where that is coming from? From the form of the Lord which is effulgent, His face is effulgent and that reflects on His earrings and that more glowing and dazzling earrings as one looks of them.

“yasoda-bhiyolukhalad dhavamanam”

Yasoda was there with the stick in her hand where is He I will find Him, He has broken the pot next door while Yasoda was taking care of the boiling milk, spilling milk so many emotions are explained that the milk was thinking oh! Today Krishna may not drink me because He is drinking His mother's Yasoda's breast milk so today He is not going to drink me. Oh! What good is my life? I better commit suicide. How could I do that? The fire just around, so milk is boiling and throwing himself or itself into the fire. “I commit suicide. I gave up my life that is the mood of the milk. The milk also has the mood. So while Yasoda rushed to take care of that milk. Krishna gets very angry. That morning she did not come to wake Him up, as soon as she got up she started churning the butter (laughs) and finally He had came found, finding Yasoda very busy then still she does not say word or doesn't talk of feeding Him think of feeding Him. He had to hold that churning rod and everything stopped and then He jumps in the direction of the breasts giving clear indication “I want milk, I'm hungry” then Yasoda sits down just now started feeding but then she had to rush into the kitchen then He was angry and want to do something so what could He do so He broke that churning pot where the churning was going and then He ran away from the scene expecting Yasoda to return and bit Him up or do something so He goes next door.

Pastime is so, so attractive they don't just let you go they grab you, “talk about me, talk about me, me too, me too, talk about that pastime too, where are you going? Grab you by neck, force you to think, to think of that pastime. So Krishna He

was stealing butter standing on the mortar expecting Yasoda to turn up any moment so He was looking this way and looking that way He was stealing and distributing also, He had whole charity show going on lots of monkeys had lined up me too me too me too me too me too and this me too....ok you too. So He was distributing and there comes mother, Yasoda-bhiyolukha as He is scared of Yasoda, Supreme Personality of Godhead namami isvaram, that Isvara is scared. Very difficult to understand, Very difficult to understand even that who was it? Kunti Maharani also had difficulty understanding that Lord, oh! While she is offering her prayers she is remembering this pastime of Krishna stealing and He is tied to the mortar and but Krishna was going through, she was finding it very hard. So seeing Yasoda Lord dhavamanam He is trying to run away escape,

“paramr?s?t?am atyantato drutya gopya” and Yasoda is trying to run swiftly quickly although she is well built with her hips, breasts and elderly lady and Krishna is just little boy, easy. Children never walk they only run like a air they fly. But Yasoda still making endeavor and running swiftly behind to catch hold up that naughty boy she has stick hold in her hand.

“rudantam muhur netra-yugmam mrnjantam karambhoja-yugmena satanka-netram”

So as a result this is the outcome, what is happening rudantam Krishna is crying swabbing Netrayugmam- two eyes are being rubbed, mrjantam, karambhoja-yugmena, His is using His two lotus hands, to rub His two lotus eyes, that's the idea. Rudantam muhur, again and again and again and again, rubbing netram, two netras two eyes they are being rubbed with the two lotus hands and satanka-netram His netra are full of scare He is afraid, one could read His mind by looking into his **eyes, look He is scared, satanka-netram**

“muhuh svasa-kampa-tirekhanka-kantha” (Laughs) I did this I did this also myself when my mother was running after me and kind of get me and sure next program was bit me (laughter) did you go through this sometimes? How many of you? Even in Russia! (Laughter) So this is perfection. In fact of this

vatsalya, vatsalyarasa, this pastime is perfection. He had really become human like, the human like, child like, more drama, real thing, not a natak, real life story, life experience of the Lord and He wants to experience that, otherwise in Vaikuntha, there is so much of that jay jagadish hare.... and prayers this and that He is fed up. Stop! Stop!! I want to, for a change I want to have some other experience, so my parents and they are superior and they, and the boy also has to be naughty boy. Children are lots of time are very naughty. He is the naughtiest, He is the supreme child, so he has to be a naughtiest "matah parataram naanyat" so when I become child I want to be really child that no one could match my childness, childishness.

So **"muhuh svasa-kampa"** He is breathing, very heavily breathing. As a result there is a tremble in the body and how is the tremble noticed? Around his neck there is sthita-graiva graiva means diamonds and ornaments and that is also shaking. Because His body is shaking the ornaments around neck is also shaking. **"Damodaram bhaktibadham"** so Damodar Has been bound up. So the pastime has been wound up very quickly just in two verses while **Srimad bhagavatam** there is a whole chapter and **bhakti-baddham**. He could be bound only with bhakti and not otherwise, not possible. Later on it comes up this kubera-atmaja. So bound by Yasoda later on when these two trees were uprooted and this Manigreeva and Nalakoowar appeared and they offered the prayers also and before they were to go away take off they are, they were appealing to the Lord may I help you? May we help you? Could we untie you?" Krishna says, thank you very much! But it's not possible for you to untie these knots. These knots were bound by a devotee and not just any tom dick and harry kind of devotee but my mother bhakti-baddham I have bound by Bhakti, so only another bhakta of that caliber could untie these knots, not just anybody could come with the seizer and no!, So, so that offer was made for untying but it was not the job of these two brothers

"itidrak sva-lilabhir ananda-kunde sva-ghosam nimajjantam akhyapayantam"

“Iti” means referring to these two verses mentioned described earlier. Itidrk like this, sva-ghosam sva-lila His own lila. Ananda-kunde He was feeling up the kundas the lakes with what? Not with water, performing this pastime, Lord was feeling up the lakes of Vrndavan with ananda-kund what kind of kund? Ananda-kund, filled with the bliss feel with anand, sva-ghosam sva-ghosa and the residence of Vrndavan what they would do? nimajjantam, they would throw themselves into those ananda-kund swim, swimming in ananda-kundas drowing in ananda-kundas. Lord performs His pastime fills ananda-kundas whole braja is filled .with anandambudhi-wardhanam

“tadiyesita-jnesu bhaktair jitatvam”

And this is a reminder, those who are trying to understand the supremacy or His aisvarya and God is great kind of that understanding of God yesita-jenusu to them Lord is reminding, never know, in fact I could be conquered, not only understand but I could be conquered by bhaktas and their bhakti bhaktair jitatvam. I could be conquered by my devotee’s not just information gathering about me, my greatness especially here in Vrndavan. There is Madhuryadham, madhurya, aisvarya-vaikuntha, madhurya-Vrndavan and audarya of Mayapur. Lord became so magnanimous that He shared his madhurya His sweetness, the sweetest pastimes the sweetest personality was shared by same person Shri Krishna Caitanya. Krishna becomes Sri Krishna Caitanya and in Mayapur other division of Goloka, of course other side of Goloka and He does the program of the distribution, audarya dham. So I could be conquered by my bhakta bhaktair jitatvam.

“punah prematas tam satavrtti vande” he had offered his obeisance’s in the beginning. Now he says I like to offer my obeisance’s satavrtti hundreds and hundreds of time again and again Oh! Damodar accept my obeisance’s premataha with a loving my loving obeisance’s.

“varam deva moksam na moksavadhim va na canyaa vaee haa varenad apeha” na moksavadhim va,

And then he is addressing the Lord, varam dev oh! Deva, oh! Lord, moksam na moksavadhim va I am not interested in moksa,

na canyam vrne ham not other kind of deal and you are varesa var isa you are the best amongst the benedictors. You are Varadraj. In south India there is deity called Varadraj, var means benediction blessings benediction, varad-one who gives the benedictions and Varadraj the King of those benedictors.

So you are Varesa, Varesa you could give anything and everything to me but I am not specially this moksa business don't give it to me no no no no no no moksatva me and na canyam and other benedictions na dhanam na janam kind of mood is there, kavitam wa jagadish kamaye

"idam te vapur natha gopala-balam sada me manasy avirastam kim anyaih"

Ok! I don't want this; I don't want that, take something! Ok! One thing, one thing you could give me vapur nath gopal-balam, oh! gopalbal, gopal bal, bal gopal, Sri Krishna, sada me manasy avirastam, please reside in my mind, in my heart. The pastime of you as bal gopal of this or this Radha Damodar pastime I did meditation upon that darshan of that, this is what, you please come and sit in my heart, sit on and appear on the smritipatal. There is a screen, the screen, so you appear so that I don't have to watch television, I will be just busy and happy to have your Darshan all the time your pastime revealed unto me and kim anyaih? Any other thing? No I am not interested. Nothing! I just, just this, this is my only interest.

"idam te mukham bhojam atyanta-nilair vrtam kuntalaih snigdha-raktais ca gopya"

Again going back to that pastime and the Lord Balgopal, "idam te mukhambojam atyanta-nilair, Your mukhambhoj" your lotus face is, lotus like face atyant-nilair very deep bluish but then I see, kuntalaih snigdha your face is covered with the curly, kuntalaih, curly, snigdha, glossy hair, not dry but glossy hair, very fine hair, that is making a frame around your face then at the back they are also hanging either side, but I also saw raktais ca gopya. What are those reddish spots on your face? Your full bluish, your bluish face, but there are some, some red, the cheeks are red what are they due to? "muhus

cumbitam" that mother Yasoda she does chumban she kisses you again and again as if she likes to eat you up such a sweet boy! Mother think why is he out he should be part of me, trying to kiss him expressing all the affection. This is a perfection of the affection and the kissing is siddhi, snehasiddhi so Yasoda is expressing her affection and is ends up kissing and that kissing were making, Lord's face so fine tender, little touch and immediately there is a reddish "muhus cumbitam bimba-raktadharam me" like a reddish like what? Bimb there is bimb fruit very reddish, especially when it is ripe, the bimb fruit is ripe is very reddish deep red like a blood red and that is your face is like that Aha! He says manisha that form that form I like to meditate upon that form I like to posses. That form I like to have property that is my property alam laksa-labhaih, the millions of other benedictions oh! I am not interested this is enough this much is enough.

"namo deva damodarananta visno prasida prabho duh?kha-jalabdhi-magnam"

And then Lord has been addressed by many sambodhan, addresses are here. First of all, my obeisance's is Deva is one, Damodar is another one, Anant is third one, Visnu, Visnu is forth one and also we grahanesh, Isha five different ways Lord has been addressed. Prabhu also was that's another one, sixth one. Deva, Damodar, Anant, Visnu, Prabhu, Isha six addresses to get attention of, of the Lord He has been approached this way and that way and getting His attention to Look! Look ! look at me oh! Lord dukha-jalabdhi-.magnam I am drowned, I am lost dukha-jalabdhi-.magnam, magna, dukhajala ocean of sufferings, so many complications, I am really caught in the net of this mundane existence dukha-jalabdhi-.magnam. Then that is why, Lord krpadrsti I need your krpadrsti krpa drsti drsti with krpa your merciful glance what kind of glance your merciful glance upon this mamagya me the fool ignorant fellow as I am please have some mercy upon me, krpa-dr?st?i-vrst?yati-dinam batanu, aksadrsya my eyes want darshan I want to see you I want to see you I want to love you, someone sang that song?

George Harrison,' Oh! Sweet Lord! Something like that I want to see you, so aksadrsya what good are these eyes if I not seen you then what have I seen! I have seen nothing! I want to see you my Lord and then continues...

"kuveratmajau baddha-murtyaiva yadvattvaya mocitau bhakti-bhajau krtau ca"

And the end of that day that Diwali day pastime of this Damodar pastime what happened kuveratmajau baddha-murtyaiva yadvat. Those two sons of the Kubera who were bound up in the body of a tree, but what did you do? Tvaya mocitau , you liberated them, you got them out of these tree bodies and not only that bhakti-bhajau and you drowned them in the bhakti, you deeped them in the bhakti kunda gave them abhishek, sarvatmasnapanam kind of sarvatmasnapanam you gave your bhakti to them, bhakti-bhajau krtau ca, tatha, oh! now I know you like that, me too, me too the way you liberated those two brothers sons of Kubera and endowed them with devotion, bhakti unto you, tatha like that prema-bhaktim svakam me prayaccha to me also give me that prema-bhakti, na mokse graho me 'sti damodareha and again reminding that mukti business this moksa business, please don't give that to me and I want only bhakti oh! Lord and finally

"namas te 'stu damne sphurad-dipti-dhamne tvadiyodarayatha visvasya dhamne"

Take note of this, there are two words, one is damne and the other word is dhamne damne, dhamne. Two different distinctions and of course meaning is entirely different. Namaste I offered my obeisance's unto the damne, unto the rope, my obeisances unto that rope tied around your body. Namas te 'stu damne sphurad-dipti-dhamne and so many effulgence coming from that rope, that effulgent rope I offer my obeisance's unto, is one thing and then tvadiyodarayath, tvdiya your udar I offer my obeisance's unto your belly and what kind of belly visvasya dhamne now this is dham, that was dam and this is dham, dam is rope and dham is abode. So visvasya dhamne your belly is abode of the universe whole universe is within you. When mother Yasoda asked ok! Open your mouth and Krishna opened aaa! And

Yasoda looked inside what was inside? Whole universe whole Brahmanda was within, that pastime took place at Brahmand ghat that is why the name Brahmand ghat. So whole universe was within, all planets within Krishna, whole earthly planets within Krishna, Delhi-Agra within Krishna, and then Jamuna flowing within Krishna also, Yasoda and Krishna standing she is looking inside. Ye! another Yasoda inside you, she looked inside Krishna, she is scared, open your mouth kind of. So visvasya dhamne, you are abode of whole universe, Jaganniwas, You are Jaganniwas niwas, you are residence of the whole Jagat. That is why, that is why it was not possible to tie His belly with the 1 meter long rope, if the whole universe is within Him. What should be the length of the rope to go around the universe? You need that long of rope, not belly is that around circumference of the belly circle ok how much is this? Ok, 9 inch or 1 foot that was the calculation. But the fact is, your udar is tvadiyodarayatha visvasya dhamne that is why took all day, still she did not give up trying very hard and so two inches short.

“namo radhikayai tvadiya-priyayai namo ‘nanta-lilaya devaya tubhyam”

So I offer my obeisance's unto Radhikayai. What kind of Radhika, tvadiya-priyayai, she is very dear to you. So I have to offer obeisance's to somebody who is very dear to you, not only to you. You won't be happy. I offer my obeisance's unto you. Radhika is very dear to you, so this month, month of Karthik, Damodar urjavrta is urja, shakti, alhadini shakti. This is also month of worshipping Radha, Radha Krishna. How we do it? Chant Hare Krishna 24 hours a day and there is a worship seminars how to worship Radha. “Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare” could there be better worship more than worshipping Radha Krishna than chanting Hare Krishna this is the best program if someone wants to know how to observe this urjavrata, how to worship Radharani in this month? How to get her benedictions? How to please her? Chant Hare Krishna that's very basic foundatinal and this is Hare Krishna movement

program program given by Sri Krishna Caitanya Mahaprabhu,
"namo 'nanta-lilaya devaya tubhyam"

And again started with namami, obeisances and ending with obeisances, ananta-lilaya devaya tubhyam. Obeisance's unto Lord with anant lilas. Unlimited pastimes, amongst those pastimes this damodar pastime stands out very tall, self effulgent, self effulgent pastime or dominating pastime, dominating childhood pastime, so considered most pleasant. Ok, so, that is some kind of runing through quickly of this Damodarastak, mindsets or minds are set properly, in proper mood and we sing also, we should know what we are singing about not just parrot like singing, understanding something has to happen as we sing and then something has to happens as we sing and then what happens that sticks to our consciousness, everything has to become Krishna conscious.

ok any discussion points or questions? So, lots of things are happening during this month. Lots of festivals also I was thinking besides this Damodar pastime and this month has Damodar name, month kind begins with. Yes? There is comment, but no question, no questions. There is one comment yes.

Mantra meditation is while we are chanting, worship is going through our heart, mantra meditation, mantra should get into the mood of meditation. When we say Hare, immediately there is bhava-bandhanat mocay, this is the thought. Oh! hare please make me free from that bhava-bandhan as we go on sevayogyam kuru, please make me fit for devotional service. When we chant please you also reciprocate with me you reciprocating with Radha so you are radha, you are Radha Raman, you are this raman, that raman that you also do raman with me. Please include me in your pastimes. Please do not ignore me, let me part. So like that when we say, Hare, there is one meditation and when we say Krishna there is another meditation again Hare another meditation again Krishna another meditation Krishna Krishna Hare Hare each one of these meditation ideas thoughts. So there is meditation and this is what we have to get into, mantra meditation Hare Krishna Hare Krishna not just words but this is a whole object of meditation. And anything else? (one

mataji asks question) During mangal arati what happens? You are late by few minutes, why not come on time. Few minutes earlier, you don't get light, sun is not rising, then also you can meditate, meditating on vande guru sricaranarvindam, dhyayastu vanstasya yasastrisandya 3 times a day you meditate upon pray unto him, seek blessings of your spiritual masters. So I see you could chant at home, yah! Ok, 24 hours you have to stay busy.

Yes! yes! What does it represent two fingers, two short? One is the endeavor of the devotee and then that one figure is covered and then Lord sees you are endeavoring and with devotion you are endeavoring then Lord takes the other step from His side and then other figure is covered and then it's no more short and Lord is bound. So and that is applicable to whatever we do if we do and we don't make endeavor then nothing happens.

So our endeavor and endeavor with proper mood, devotion, understanding this that and consistency also utasahat, niscayat all those factors from our side and then Lord takes action. He reciprocates with the devotee. And then there is no gap between He and us, we are with Him and He is with us. Nitai Gaur premanande hari hari bol!!

Serving devotees and association of devotees open Hari's dwara for us

Venue: Vrindavan

Date: 15/8/13

Hare Krishna you all are welcome to this morning Bhagvatam

from Canto 4, chapter 30th text number 2 please repeat

“kim barhaspatyeha paratra vatha kaivalya-natha-priya-parsva-vartinah

asadya devam girisam yadracchaya prapuh param nunam atha pracetasah” (S.B 4.30.2)

TRANSLATION: My dear Barhaspatya, what did the sons of King Barhisat, known as the Pracetas, obtain after meeting Lord Siva, who is very dear to the Supreme Personality of Godhead, the bestower of liberation? Certainly they were transferred to the spiritual world, but apart from that, what did they obtain within this material world, either in this life or in other lives?

PURPORT: All types of material happiness are obtained in this life or in the next life, on this planet or on another. The living entity wanders within this material universe in so many species of life and so many planetary systems. The distress and happiness obtained during the span of life are called iha, and the distress and happiness obtained in the next life are called paratra.

Actually, Lord Mahadeva (Siva) is one of the great demigods within this material world. Generally his blessings bestowed on ordinary people mean material happiness. The predominating deity of this material world, Durga, is under the control of Lord Mahadeva, Girisa. Thus Lord Mahadeva can offer anyone any kind of material happiness. Generally people prefer to become devotees of Lord Girisa to obtain material happiness, but the Pracetas met Lord Mahadeva by providential arrangement. Lord Mahadeva instructed them to worship the Supreme Personality of Godhead, and he personally offered a prayer. As stated in the previous verse (rudra-gitena), simply by chanting the prayers offered by Lord Siva to Visnu, the Pracetas were transferred to the spiritual world. Sometimes devotees desire to enjoy material happiness also; therefore, by the arrangement of the

Supreme Personality of Godhead, the devotee is given a chance to enjoy the material world before his final entrance into the spiritual world. Sometimes a devotee is transferred to a heavenly planet – to Janaloka, Maharloka, Tapoloka, Siddhaloka and so on. However, a pure devotee never aspires for any kind of material happiness. The pure devotee is consequently transferred directly to Vaikunṭhaloka, which is described here as param. In this verse Vidura asks Maitreya, the disciple of Br̥haspati, about the different achievements of the Pracetas.

“kim barhaspatyeha paratra vatha kaivalya-natha-priya-parsva-vartinah

asadya devam girisam yadr̥cchaya prapuh param nunam atha pracetasah” (Translation repeat)

So this is enquiry as this a dialogue between Vidura and Maitreya it's a new chapter Vidura has enquired this is only no. 2 verse he had heard the meeting Vidura had heard meeting between Praceta and Shiva and Shiva reciting “Rudra gitena harim siddhim ahu” as they heard just by hearing Rudra geet its like Bhagvat geet or Bhagvat gita they have attained perfection. “prapuh param” param is Supreme Personality of Godhead, “param” is also Supreme Personality of Godhead's transcendental abode Vrindavan dhama kijai. We try to think beyond Vrindavan there is no difference this Vrindavan that Vrindavan.

One devotee from England coming for Vraja Mandala Parikrama spending so many days on Vraja Mandal Parikrama he shared his realization with us, he said in England while preaching, hearing, thinking he used to think going back to Godhead means going somewhere else. I have to go back to Godhead certainly I am in England now I have to go back somewhere else I have to go, it is going back home going back to Godhead. But as spending so many days in Vraja mandala parikrama going round, not going round and round he was on his first round, he was in

the middle of the round but then he said his thoughts changed. He was no more thinking he has to go somewhere else that going back to home back to Godhead is some other location where I have to go, so this idea of going went away, his idea of going somewhere was no more there went because he was thinking I have come back home, I am back home "I am here I am here" this was his realization "I have come back home".

"samastraye pada palva plavam" attaining lotus feet of the Lord that is also attainment of supreme "param padam mahat padam punya yaso murare" the Lord Murari whose lotus feet are "param padam" supreme destination and having taken shelter of those lotus feet of the Lord, then what happens this whole world compared to big ocean shrinks and becomes 'vatsa padam' param padam, whole world which is a big ocean what is the word? So Lords lotus feet are "plavam" Lords lotus feet are a boat as you take shelter of Lord's lotus feet you are immediately into the boat but there is no more ocean or as you sit in the boat the whole ocean has shrunken, has become how much water is there in the ocean just like a hoof print of a calf not even cow, cows hoof print are bigger smaller than that calf's hoof print and then even boat can't sit in that water (Maharaj laughs). Means you already you are in the boat but there is no ocean you are already back home.

So that param, these Pracetas have attained that kind of "prapuh param nunam" certainly they have attained. Oh! they are almost back home they are eligible to get there and all this was result of "asadya" going closer having approached "devam" which devam is this girisam "devam girisam yadr?cchaya" and this by the will of the providence the meeting has taken place between Pracetas and Shiva. So they have attained "param" but Maitreya Muni is interested to know what else did they attained were they interested going on a tour of universe and enjoy this part that part. Srila Prabhupada is writing here devotees may go to Janaloka, Maharloka, Tapoloka, Siddhaloka. As those who are not in a big

hurry to go back home they take a longer route. As Sukhdev Goswami explains in the 2nd canto in the beginning “satya mukti” instant liberation you are back home instantly or “krama mukti” gradually you want to get there you want to go through this longer route Maharloka, Tapaloka and Siddhaloka and finally through the covering of universe you return like going on padayatra or something and other ways Srila Prabhupada explains either taking elevator quickly get there on the 10th floor or you take stairs so some prefer going by the stairs and taking a good look at the universe enjoying becoming siddha could fly, very beautiful scenes ganga coming right down you could take your plane all around or you could do parikrama of ganga as its flowing down beautiful, wonderful.

So did they do something like that on the way back home that's why oh! Barhaspaty disciple of Barhaspati, “eha” on this planet or “paratra” on other planets did they go there try to enjoy have good time in other places. kaivalya-natha-priya, “kaivalya-natha-priya-parsva-vartinah asadya” they approached they went closer to who? He is devam girisam and he is also mentioned “kaivalya-natha-priya” they went to Shiva and how is Shiva? He is “kaivalya-natha-priya” he is not “kaivalya-natha” he is priya he is very dear to “kaivalya-natha” kaivalya natha is Lord Krishna Lord Vishnu, “mukti pradata sarve shyam visnur eva na samshaya”. Oh! Devi please listen to this this “devam girisam” sharing his realization that mukti pradata sarve shyam the giver of liberation is Vishnu do you know that do you understand this “eva na samshaya” do not doubt giver of the bestower of liberation is Visnu at other place he has said “aradhanam sarve sam visnor aradhanam param” (Padma purana) aradhananam sarve sam so many objects of worship or meditation ‘aradhananam sarve sam” amongst all of them Visnu aradhayate param” Visnu is supreme. So Shiva he understands and this is the arrangement and certainly Shiva knows this and he is talking like that to his good wife Parvati so “kaivalya natha priya”. Pracetas went approached ‘kaivalya natha priya’ and

they were greatly benefited by that association as they heard “rudragiten” Rudra geet the song of Shiva, song of god.

So as I was doing little fast forward in this chapter the question has been raised within this material world either in this life or the other lives? And the answer which would be unfolded gradually daily you have to hear every day “nityam bhagvat sevaya” and then everything would be disclosed step by step but just little glimpse of the future what is about to come and very briefly that Pracetas they spend 10,000 years in that water body so japa yajna and tapasa they did japa “Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Ram Hare Ram Ram Ram Hare Hare” some mantra they did tapasya staying under water is certainly tapasya and chanting of Hare Krishna is also tapasya and it is divya tapasya as they did they were purified. So their association “adau shraddha sadhu sanga” and then they had done their bhajan, bhajan kriya their japa yajna and they have continued their performance of austerities as per instructions guidance of Shiva and as they were purified bhrama saukhayam tavam anantam , “tapo divyam putra kayen satvam sadmad sudhe bhrama saukhayam tavam anantam”. Lord Rishabdev also in his geet is not called geet but Rishabdev geet is also there addressing his 100 sons he has sung a song in the 5th canto of Bhagvatam there he says as one performs austerities they have to be divya transcendental austerities then there is purification and “bhrama saukhayam tavam anantam”

So the result was there in case of Pracetas, result was they had darshan Lord appeared before them seated on back of Garuda and there is beautiful description of Lord’s form it has to be beautiful Lord is most beautiful and that’s why Bhagvatam is also beautiful “srimad bhagvatam” Bhagvatam is Srimad full of “Sri” full of opulence full of beauty also because “hari sarvatra giyate” “adau ante madhye” Lord is glorified everywhere in the beginning in the middle at the end of Bhagvatam. So the beautiful bhagvatam so there is beautiful

description you will hear that beautiful bhagvatam as you keep attending bhagvatam and that beautiful Lord said oh! I am pleased with your performance of austerities and chanting of beautiful mantras. So ask for benediction “varam vr̥nīdhvam bhadram” (S.B 4.30. 8) you all bhadra- good ones auspicious ones “please ask for benediction” and Lord has spoken more and more but in the beginning He said please ask for benediction, ask for the benediction. And Pracetas also have spoken for long long time but in the middle of their speech responding to this “ask for benediction” and they did ask for benediction “kim vranimahi” oh! What benediction we could ask now we have been benedicted how? “tvadangri-mulam asadya” (S.B4.30.32) we have achieved; now we are approaching your lotus feet oh! Lord we are next to your lotus feet we are next to you and your lotus feet are right there you are standing on your feet. So we have approached “asadya” we approached your lotus feet, so isn’t that, we are with you we have attained you. So what more benediction something beyond you, is there something beyond you, you are all in all, you are everything.

So they have also used this word “asadya” Maitreya muni had mentioned in today’s verse “asadya” having approached Pracetas they have approached lotus feet of Shiva or approached shiva and the result of that association or being with Shiva, Shiva is like the Guru, the guide, the counselor, the philosopher, the friend of these Pracetas and so Pracetas had approached Shiva and the benefit the outcome of this is ‘asadya tvadangri’ now we are approaching your lotus feet. From Shiva’s lotus feet our spiritual master’s lotus feet have brought us to your lotus feet.

Lord Krishna says surrender unto me and spiritual master says surrender unto Supreme Personality of Godhead, what is the difference? Prabhupada would say, there is no difference. So Lord Shiva presented Bhagvat gita as it is, it’s not called Bhagvat gita its called Rudra geet but essence of Rudra geet is bhagvat geet he has repeated in his own words with full of

realization but the essence is the same the conclusion is similar he has trained these, instructed these Pracetas to worship and surrender unto to the Supreme Personality of Godhead. And Pracetas continue first of all what more benediction we could ask for oh! Lord as we have achieved you. But if there is some contamination still remaining within us “bhramana iha karmabhih” (S.B 4.30.33) we must, we are made to wander in this world then oh! My dear Lord please give us benediction, what is the benediction? “tavat bhavat prasanganam sangahsyam no bhavet bhavet” (S.B 4.30.33) where ever we go which ever planet we go to or even whichever species of life we go into let there be “sangah” association of “bhavat prasanganam” your devotees association is what we aspire for let there be devotee association where ever we go. We don't care where we go up down round and round here there this body that body but let there be association.

Even Brahma praying like, that even if I have to take birth as what? spider some cockroach let that birth be in Hare Krishna devotees home or hare Krishna devotees kitchen cockroach (laughter) there will some tape there will be some singing some tape is being played there. I will be hearing or some remnants of food I will be able to eat there so I don't care what good is this, what good is this life or position of Brahma if I am not Krishna conscious devotee of Krishna, devotee of Krishna I don't mind even being a cockroach let that be in a house of a devotee or in association of devotee.

“satam prasangat mam virya samvido” Lord Kapil dev also talked of “satam prasangat mam virya samvido” where ever my glories are being chanted I like to be there, one should be there “bhavat prasanganam” in association of devotees and infact that is being association of devotees, hearing from devotees. So how far away is the Lord “where there is hearing and chanting is going on” is Lord away from that location? no..no...I am right there Lord says. “naham vasame vaikunthe” you may not find me in Vaikuntha some times “nacha yoginam

hrdaye" or not even in the heart of a yogi but for sure you could find me my address, my permanent address note down what is that permanent address? "yad bhakta mad gayanti tatra tistha me" tatra tistha me- I am there where my devotees have assembled, they are together and they are chanting "Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Ram Hare Ram Ram Ram Hare Hare" kirtaniya sada hari, kirtan is not limited to just this hare Krishna hare Krishna kirtan, this Bhagvatam "hari sarvatra giyate" Hari is sarvatra everywhere glorified, recitation of Bhagvatam is also what? It's also kirtan lot of things are kirtan everything in fact could be kirtan.

In Srila Prabhupada's experience he called that as kirtan, in Bombay at the time of construction of Radha Rasbihari temple construction in full swing and lots of sound khat...khat...and faat faat...polishing of floor, wielding. So devotees were proposing there is so much sound its construction site here it must be botheration for you, could we relocate you elsewhere in some quite corner? Prabhupada said this is music for my ears. The temple is being built for Radha Rasbihari so any sounds related with the construction that is also kirtan, all those sounds were like kirtan for Srila Prabhupad. So Prabhupada did not move he stayed on there in the middle of all those construction sounds. So kirtaniya sada hari, so kirtan, chanting, hearing, recitation of Bhagvatam, devotional service everything is kirtan, cooking, cleaning this is glorification, kirtan is also glorification of the Lord, Lord is being glorified in this way or that way or whatever activity is there, that is also being accompanied by chanting of Hare Krishna, in that case also there is kirtan.

So being with the devotees, where there is a kirtan, glorification, service to the Lord, being with them also involves serving them "mahat seva dwaram ahu vimukte" just doing mahat seva serving the great souls, serving the great devotees of the Lord, being with them serving them that is

called “dwarum” wide open gate way that dwara is mukti dwara, that dwara is bhakti dwara as one associates with the devotees and serves devotees then mukti dwara, Haridwar (laughs) Hari’s dwara is open the gate way of liberation is open by association of devotees.

So these Pracetas when they met the Lord oh! What could I do ask for benediction? Give us association of devotees. So this Shiva who certainly also takes association “vaishnava nama yatha sanbhu” he is great vaishnava, greatest of all the vaishnavas bam bam..bhole... (Laughter) bhola – he also very innocent also Asuthosh – quickly satisfied. Shiva had association of Sanatan Goswami on the banks of Manasi Ganga, Chakleshwara Mahadev resides there so he had good time in association of Sanatan Goswami. But then one fine morning or day Sanatana goswami decided to leave and he was walking away and Shiva approached him, what’s the matter why are you leaving please stay on I want to be with you in your association. And Sanatan Goswami said there are too many mosquitoes here (laughter) oh! I could take care of them Shiva said don’t worry I will take care, Sanatana goswami stayed on and Shiva took care of all the mosquitoes he drew them away with his trishul.

So shiva not always understood as he is or he is quite a mysterious personality so many aspects of his character and his life, his role. But in Vrindavan we know he is such a elevated personality that even he could enter rasa dance and comes to Mansarovar and he comes off course with his trishul and matted hair and snakes around his neck. Oh! Where are you going? I like to enter dance , not like this you haven’t even taken bath. So it was recommended that you need to have gopi like form and gopi like bhava not Shiva like form or bhava, off course he had bhava he dnt have form so he jumps in with his trishul and dam...dam ...damru and snakes and scorpions and comes out the gopi form and then he was welcomed. So he could be the part of rasa dance of the Lord, so that is Shiva even

gopis worship and pray to shiva and hence he is known as Gopeswar Mahadev. Gopis are worshipping Katyani also so that they could have "patim me kurute namah" let that son of Nanda maharaj be our husband oh! katyani please please and then katyani was pleased with them after 30 days Lord appeared became their husband stole all their clothes.

And then gopis are praying to Shiva so that they could have Krishna's association they could also enter rasa dance and dance with Krishna such benediction please oh! Shiva known as Gopeshwar. He wants to take darshan of Krishna and goes to Nanda gram and yasoda says no..no...., he is knocking at the door and yasoda is seeing he is again with snakes not taken bath. Oh! If Krishna my little baby sees you he may be scared, he may get sick just by your drashan go away she slammed the door. And Shiva goes but he wanted to have darshan so at some distance he sits in trance praying and meditating, aspiring for darshan of the Lord and he becomes known as "asheswar mahadeva" not far from Nanda gram. And then of course when that drashan was denied after wards Krishna begins crying and crying and not stopping and yasoda was wondering what happened? What is this due to?

So neighboring ladies come and enquire oh! From what time did he start crying? You know that one baba had come and I sent him away he wanted to take darshan. So as soon I sent him away I closed the door form that time, so maybe there is some connection of your child's crying, maybe he also wants to see that baba and then they went looking around for him, they found him and was brought to Nanda bhavan now you could take darshan, Krishna stops crying. Shiva was happy Krishna was happy in association of each other. Ok so this Shiva also Sadashiva appears as Advaitacharya is Shiva sada shiv expansion of Mahavisnu. Shiva's dear devotee was kuber and Shiva was once very pleased, I am very pleased with you kuber ji ask for some benediction, again some talk of benediction, he said please give me benediction, say it say it benediction

you could give me you become my son "tatah astu". And this kuber appears as kuber pandit in Bangladesh and Sadashiv appears as Advaitacharya the son of kuber pandit that is Advaitacharya. Then Advaitacharya's son called Acyutananda he supposed to be kartikeya son of Shiva this is there in Ganodeshdipika by Kavikarnapur this is how one time Shiva and kuber met and benediction and Shiva appeared as advaitacharya and kartikeya appeared as advaitacharya's son.

And that advaitacharya Srila Prabhupada mentions Shiva is very very kind infact he is always likes to see that everyone attains liberation becomes Krishna conscious. This is what is on the mind of Shiva all the time he is thinking ways and means to liberate all these creatures even lower creatures so he is called as Bhutanatha or Pasunatha. All the creatures including human beings they are called pasus in this world when they are not Krishna conscious "dharmen hina pasubhir saman" without Krishna consciousness you are pasu . So those who are not Krishna conscious they are pasus and their natha is Shiva, he becomes their natha and he thinks ways and means to liberate them, so he did that, Pracetas attained perfection of their lives.....Haribol.

Any comment question or comment?

Question: Why people aspire to go for higher planetary system it's not bhakti?

Answer: ya...when they aspire to go there whether they are serious about Krishna consciousness or not whether that offered the benediction of going to higher planets that's pariksha or the testing and the reason why Sukhdev Goswami proposed that to king Parikshit or mentioned about going to higher planetary system "krama mukti" to see whether king Parikshit was interested in such proposal, he would also like to take that path but he passed that test by showing no interest to take that path he wanted instant and of course had only 7 days to go he had no time to take long route, he

preferred to do chanting, hearing and association of Sukhdev Goswami so that there is “ante narayan smritih” at the end. Say bola...say bola.....coca cola. One person he was so much attached to coca cola he was proposed to say name of bola say bola..say bhola but he was so attached to coca cola he said no... get me coca cola so he left this world chanting coca cola so he went to coca cola loka.

Ok any other

Question: Going around the planets is sense gratification?

Answer: Well Kardam Muni he also had darshan of Lord like Pracetas, Lord appears at back of Garuda at Bindusarowar, Kardam muni is performing austerities Lord is pleased he is so much pleased that tears are gliding down the cheeks of the Lord by seeing his devotee or his affection for the Lord, but then Lord arranged his marriage soon comes Manu and Satrupa here is our daughter please marry her and that marriage takes place so you could say there is some enjoyment there not only that they soon board a plane and they took a tour plane as big as a city contains birds the trees the lakes everything is there all facilities.

And going around this planet that planet. So this is opulence of the lord in service of the Lord as they are thinking of the Lord they are serving the Lord they are not poor, poor man's children, their father He is wealthy so they may use this opulence's to see the kingdom of the Lord or see the creation of the Lord. Well someone may go see the nature but if he is Krishna conscious he makes a connection of this beautiful nature with the Lord. In the nature “gando pritvyam” the fragrance in the earth that is me. so if someone is nice fragrance, enjoying fragrance but if that reminds him of the Lord. This is my Lord's fragrance my Lord is so fragrant. That's Krishna conscious enjoyment.

Or as he drinks water Lord says “raso ham apsu kaunteya” (B.G

7.8) the rasa the taste in water that is me. When one drinks water if it reminds him of the Lord it's so tasty, this taste is my Lord that tasting water is not mundane any more. as we smell flower what do we do, if someone is very morose very down, as soon as he smells the flower it kind of lifts them., their consciousness is lifted, this is because of the Lord's fragrance in that flower.

Once one devotee said we go see sunset its part of the tour but if you see the sun which is vibhuti the opulence of the Lord that "prabhasmi sasi suryayoh" that prabha, that effulgence those rays and that sun and moon that is me Lord says. So if you are seeing with that mood that's me there is no maya, there is no illusion, sense gratification is not there, you are fully Krishna conscious or that darshan is making you Krishna conscious reminding you of Krishna.

In the spiritual sky there is so much opulence, there is so much opulence the residents of Goloka they don't stay in some kutir or bhajan kutir they stay in palaces and what they eat is so very opulent, first class enriched with this and that but because they are fully Krishna conscious's we don't call that , what they eat, what they see, what they smell, what they touch it's not gratification any more "atamendriya priti krishnaendriya priti" that's the difference Krishna is out of picture he doesn't exist and all that exists is for me for me. "jiva bhutam maha bhao yayedam dharyate jagat" (B.G 7.5) Prabhupada translates this dharyate as exploitation living entity is a superior energy of the Lord, one is material energy "prakrtir astadha" made of 8 elements that is apara prakriti after mentioning apara prakrti of 8 different kinds "bhumir apo nalo vayuh kham mano buddhir eva ca ahankara itiyam me bhinna prakrtir astadha" (B.G 7.4) yet there is one another para prakrti "viddhi me param para prakriti " superior energy that's is jiva bhuta living entity is superior energy of mine. But in this world as they conditioned they are bound what do they do? dharyeta one energy is there material energy

is there and then the conditioned soul tries to exploit try to enjoy that material energy for his own gratification atmendriya priti but if the person is not trying to exploit he is Krishna conscious, in the service of the Lord then it's his life Krishna conscious life. Krishna in the center, Krishna in the mind, Krishna at every step Krishna Krishna Krishna Krishna Krishna Krishna Krishna ...he. So there is no sense gratification, its gratification of Krishna

Ok Nitai Guar PremanandeHari Haribol

Ornaments of Devahuti and of women in general

Srimad Bhagavatam verse 3.23.28-29 recitation:

Translation by His Divine Grace Srila Prabhupada: "The girls, being very respectful to Devahuti, brought her forth, and after bathing her with valuable oils and ointments, they gave her fine, new, spotless cloth to cover her body. They then decorated her with very excellent and valuable jewels, which shone brightly. Next they offered her food containing all good qualities, and a sweet, inebriating drink called asavam."

This is the story of Devahuti, who was the daughter of Svayambhuva Manu and Satrupa. She was married to Kardama muni. Devahuti and Kardama muni were not an ordinarily married couple. Their marriage was in fact arranged by the Supreme Personality of Godhead Himself. They both are considered as ideal grihasthas, husband and wife. Just like Bhava and Bhavani – Shiva and Parvati.

Kardama muni is described as 'sadhu' whereas his chaste wife,

Devahuti is described as 'Sadhvi' (female sadhu). Srimad Bhagavatam verse 3.23.1 mentions: "Maitreya said to Vidura, After the departure of her parents, the chaste woman Devahuti, who could understand the desires of her husband, served him constantly with great love, as Bhavani, the wife of Lord Shiva, serves her husband." Kardama muni was equally renounced just as Lord Shiva. Kardama muni was very pleased with her service and said (Bhag 3.23.6), "O respectful daughter of Svayambhuva Manu, today I am very much pleased with you for your great devotion and most excellent loving service. "

After completing their austerities, they decided to travel by air. Kardama muni created a divine airplane by the dint of his mystic yoga power. The airplane was as vast as a town. The airplane would not only take them around the earth but would take them to different planets and lokas in the heaven (svarga loka) and to planets beyond heaven like Jana loka, Mahar loka, Tapo loka. They would get to see the scene view of Ganga river flowing into the heavenly planets and descending to the earth planet. There are also other tourists who visit these places. All of them are siddhas (perfected beings with mystic powers). Thus life is not just on earth but the whole universe is filled with different living entities in various species of life. Srila Sukadeva gosvami has elaborately discussed these various living places of the universe in Srimad Bhagavatam.

As a part of their preparations, Devahuti was being bathed with valuable oils and ointments by her friends. For a long time, Devahuti did not pay attention to elaborate procedures of bathing and dressing due to her being absorbed in assisting her husband in devotional service. After bathing, her young girlfriends, with great respect, gave her fine, new, spotless cloth to cover her body. Next they offered her food containing all good qualities, and a sweet, inebriating drink. Then they adorned her with variety of ornaments. Thus they made her ready.

However, Devahuti also had a different category of ornaments

too. This chapter describes her other ornaments as a sadhvi. They are: titikshasva karunikah, sudridah sarva-dehinam, ajata-shatravah shantah, sadhavah sadhu-bhushanah (Srimad Bhagavatam 3.25.21) – The symptoms of a sadhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime. In fact these sublime qualities were her real ornaments. That is why the great personality like Shukadeva gosvami is elaborately discussing the personality of Devahuti in the Srimad Bhagavatam.

Thus her ornaments were her genuine qualities like 'titikshasva' tolerance. In the service of her husband, she had to tolerate many things with patience. She was a princess and her father was king Manu who was the governor of the universe under the administration of Lord Brahma. There are 14 governing Manus in one day of Lord Brahma. At present the government is by Vaivasvat Manu. Each such government consists of Manu, various incarnations of the Godhead, Indra – the king of heavenly planets, the seven great sages, Manu's sons and family, etc. So each Manu has such a team in his administration. So Devahuti was such a great princess of a great king of the universe. Srila Prabhupada wrote in one previous purport how she gave up every royal opulence. Not only that, she also gave up all lust, anger, greed, pride, envy and illusion. This princess gave up her royal residence and started living in a hermitage. Instead, Devahuti acquired ornaments with all good qualities – sadhu bhushanah. One of them was 'ajata-shatravah' – one without any enemies or more precisely, one whose enemies are never born. In fact, WE give birth to our enemies. Originally, there is nobody like our friend or our enemy in this world. Yet in this material world, filled with various concepts of dualities, we begin to consider someone as our friend and someone as our enemy. This concept of our duality gives birth to our enemies. However in Bhagavad Gita 4.22 Krishna describes how His devotees are enemy-free: "yadrichhaya labha santushto, dvandvatito

vimatsarah, samah siddhav asiddhau cha, kritvapi na nibadhyate” – (He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady in both success and failure, is never entangled, although performing actions.)

Thus this sadhvi Devahuti was also ‘yadrichhaya labha santushto’ – satisfied with whatever came on its own accord. Staying in a hermitage in the middle of forest, eating roots and forest fruits – she was satisfied with it all.

She had no envy – vimatsarah. For a woman it could be quite difficult to be free from envy. Often envy is quite prominently present in the women class. She had no enemy, and was peaceful (shantah). To be peaceful, and not quarreling, this is also quite challenging for a woman. Women are famous or de-famous for being quarrelsome. (laughter). It is said by Chanakya Pandit that “mata yasya gruhe nasti bharya capriya-vadi, Aranyam tena gantavyam yatharanyam tatha gruham”. Meaning – If there is no mother at home and the wife is quarrelsome, does not speak very nicely with husband, disrespectful, then he is recommended to leave home and go to the forest. However this Devahuti is a real “dharma-patni” following the religious principles of being a wife, peaceful and being free of envy. Thus she is ‘sarva-guna-sampanna’ or bedecked with the ornaments of various good qualities. She was not only described as eating food that was ‘sarva guna sampanna’ or food with all good qualities; but she was herself bearing all good qualities of human life.

If one desires to have a wife, he should desire a wife like Devahuti. Of course the husband should be like Kardama muni in the first place. Thus Kardama muni and Devahuti were ideal couple as husband and wife. It is said the ideal husband-wife should be like Lord Ram and Sitadevi as well.

In the given verse, it is said that Devahuti was thus decorating her body with various ornaments. This process of

decorating of the body by a wife and her beauty are meant only for her own husband and for no one else. According to Vedic system, a wife, who beautifies her body with various apparels and ornaments, does not go alone outside the house without her husband. If the husband is not in town or gone on foreign tour, the wife does not decorate herself with rich clothes and ornaments. She does not go in public functions in such situations but stays home in absence of her husband. Her adorning herself with apparel and ornaments is only for the pleasure of her husband. The purpose behind this concept is that the husband's heart should be attracted to his wife alone so that he can remain satisfied with only one wife and does not go out to hunt for women. He can thus observe his austerity of having only one wife, of "eka-patni vrata". Similarly, the wife's austerity is to remain wife of only one husband "eka-pati vrata". Thus they both have to observe the austerity of having only one spouse. Lord Ramachandra is one such ideal husband and ideal householder with His ideal wife Sita devi. Sita devi also proved to be an wife – by remaining simple in the forest, by faithfully following the austerity of her husband in the forest.

Thus a woman's "vesha-bhusha" or adorning is meant only for the husband and not for others' pleasure as a part of her austerity as "pati-vrata". Every couple of husband and wife is responsible for thus establishing the right religious principles of married life. Otherwise, men and women do not follow their respective dharma (religious duty) of being a good husband or good wife. This results into "dharmasya glani" or decline in religious principles. In such scenario, the women tend to decorate their bodies and make a show of their bodies for the sake of other persons, leaving aside their own husband. This is exactly what is happening in today's world. It is precisely the exhibition of women's bodies that is going on in today's world. In their decorations, women do not even cover their bodies enough. Women are actually selling their bodies – through movies, entertainment, and advertisements. In

every advertisement for every product, they put up a woman and exhibit her bodily beauty for cheap sale of their products. As if the woman like a machine – a sex machine. Women on their account have made themselves very cheap because they fell in their values. They degraded in their thinking process. Their minds are attracted towards the superficial.

Devahuti is called “manasvini” – not superficial. Her mind never ran outwards towards superficial attractions of sense enjoyment with other men. She remained “manasvini” – controlled in her mind. That is why it was possible for her to acquire other good qualities – like peacefulness, merciful, without enemies etc. Srimad Bhagavad Gita also enlists these qualities in Verse 18.42: shamo, damas tapah shauchah, kshantir arjavam eva cha, jnanam vijnanam astikyam, brahma karma svabhava-jam – (Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the brahmanas work.)

A Brahmana’s wife is called “brahmani”. Devahuti was real ‘brahmani’. She practiced sense control, and mind control – manasvani. A muni (thoughtful sage) is manasvi , mananashil – meditating. Devahuti was also inclined towards contemplation and meditation. She was not just “sundar”, bodily beautiful but was also “su-shila” beautiful with sublime qualities.

The Brahmana friend of Lord Krishna, Sudama – his wife was also su-shila, endowed with sublime qualities. Shukadeva gosvami described Sudama’s wife as sadhvi, sushila, charitravan – wife like a sage in thinking and qualities and chaste.

Thus, when such personalities like Kardama muni and his sage-like wife Devahuti do devotional service of the Lord and faithfully worship the Deity by decorating the Deity with various ornaments, they themselves get adorned with divine qualities. These qualities become their ornaments.

.Trinad api sunichena, taror iva sahishnuna; amanina manadena kirtaniyah sada Hari (Siksastaka 4). It is recommended that one decorate one's neck with these four ornaments all the time: humility, tolerance, not hankering for self honor and ready to offer all respect to others. We should wear a necklace made up of these four qualities like a 'kanthi mala' (necklace) around our neck. "Manada" means one who is ready to give "mana" or respect to others. Similarly the word "a-mani" means having no desire for "mana" or respect for self.

It is likely that a person who possesses these qualities is able to chant the holy names of the Lord. Caitanya Mahaprabhu keeps these three conditions for being able to chant Lord Hari's name incessantly – humble, tolerant, not desiring for self respect and always ready to offer respect to others. (namra, sahishnu, amani and manada). These qualities allow one to chant Hari incessantly.

When we adorn our bodies with ornaments, rich hair style, rich apparel etc., we do it all in front of a mirror. When we decorate our bodies, our image which is reflected in the mirror also gets all these decorations and ornaments. The image in the mirror is called 'prati-bimba'. The person standing in front of the mirror is 'bimba' and his image or reflection in the mirror is called 'prati-bimba'.

"Tadvad", meaning on the same lines, we are the shadow or "pratima" reflection of the transcendental form of the Supreme Lord. It is said, "man is made in the image of God." God made the man and the woman in His own image. If we decorate the transcendental body of the Lord or the form of His Deity, then you will understand that the devotee who is decorating the Lord also gets decorated.

Sri Vighraharadhana nitya nana, sringara tana-mandira marjanadau; Yuktasya bhaktan cha niyunjato 'pi, vande guroh sri charanarvindam. (Sri Guravashtaka 3). (The spiritual master is always engaged in the temple worship of Sri Sri

Radha and Krishna. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.) Thus when we do sringara (ornaments and clothing) to the Deity “the archa vigraha”, we also get decorated with sringara. It is indeed the decoration and ornaments of our soul! What are the ornaments of the soul? – “sadhavah sadhu bhushanah”. The soul of such a sadhu gets adorned with sublime qualities. In this way, the sadhus and sadhvis get decorated and adorned with good qualities because they adorn the Lord’s body.

This activity of doing sringara to the worshipable deity or archa vigraha of the Supreme Lord is one of the nine ways of devotional service. “sravanam, kirtanam, Vishnoho smaranam, pada sevanam, archanam, vandanam, sakhyam, dasyam, atma nivedanam”. These nine ways are ‘Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Sri Vishnu, remembering these aspects of the Lord, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one’s best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service.’ (srimad Bhagavatam 7.5.23).

Decorating the Deity is archanam out of the above nine processes of bhakti. It also includes offering food with love and devotion. (patram pushpam phalam toyam yo me bhaktya prayachati, BH Gita 9.26). We could offer to the Lord “chappan bhoga”, that is 56 different types of rich preparations of food or we could just offer just one simple preparation. Shabari from Ramayan just offered only berries to the Lord. Whatever may be offered, but most importantly it has to be offered with love and devotion. If we offer with love and

devotion, why would the Lord not eat? If the Lord does not eat what we have offered, that is because we do not offer with utmost love and devotion. This archanam also includes cleansing and decorating the temple of the Lord. The word for this love and devotion is “bhaktya”.

Similarly, Devahuti’s service for the Lord was full of devotion (bhaktya). We can also do many such services for the temple and for the archa vigraha of the Lord in the temple. There are so many service we could do for the Deity. Preparation of food stuff for offering, making garlands, cleansing the temple, stitching clothes for the Deities, stitching curtains for decorating the temple, decorating the temple floor with colorful powders (rangoli) and so on. Doing all such services for the Lord with love and devotion will in turn adorn us.

If women thus get adorned due to loving service to the Lord, it will not matter whether they do or do not decorate themselves with the so called ornaments and jewellery. On the other hand, if they simple decorate themselves with various ornaments without doing any devotional service, they will never be satisfied with their personal adornment. Their lust for more and more jewellery and more and more rich clothing never ends. The Sanskrit word for woman “stri” means vistara or expansion. A woman’s mind is constantly engrossed in thinking about how to collect more and more opulences in terms of house, jewellery, household items etc. It is not a woman’s fault though – the Lord has designed a woman’s mind in that fashion. Then they want to expand the family by having children. Thus women are characterized by ever expanding desires. Nowadays, women get many new ideas for their never ending shopping listing by watching television and alluring advertisements about various products. These advertisement convince us that we need to eat this item, drink that item, smear this item on our bodies, need this machine for the house and so on. There is no end to this expansion if the women do

not take to devotional service of the Lord.

If a husband wants to run the family with a low expenses budget, then he should engage his wife in the devotional service of the Lord. Then there will always be a shopping list for the Deity besides the wife's personal shopping list. Thus the husband should give her the archa vigraha Deity of the Lord and ask her to decorate the Lord with fine clothes, ask her to offer food every day and ultimately ask her to make the whole house as the temple for the Lord. By this process, the tendency of the wife for having an ever expanding personal shopping list will be curtailed to some extent. Otherwise, even in the old age women remain busy with their personal adornment with makeup, plastic surgery, dental cosmetic and what not.

After all, there is vanaprastha ashrama after grihastha ashrama! Preparations for the transition to vana prastha have to begin while in householder status. Attributes like detachment, renounced attitude, simplicity have to be cultivated while in householder life to help transition into next Vanaprastha ashrama. Vanaprastha is meant for both the husband and wife and not just for men.

Thus the scriptures mention about two types of adornment: one is decorating oneself with rich clothes, ornaments, and all different processes of decorating the body. The other type of adornment is "sadhavah sadhu-bhushanah" – ajat shtravah, shantah. The first type of adornment is about beautifying the body with the jewellery, clothes etc. However, the second type of adornment is about beautifying the soul. The ornaments of divine qualities enhance the glory of the soul. The real purpose of life is beautifying the soul with the ornaments of divine qualities.

There are 26 well known qualities – known as the ornaments of the Vaishnavas. When we serve the Supreme Lord, when we decorate His Deity, then we get naturally decorated with these

qualities. Serving the Lord includes hearing and chanting His names and His glories. Indeed the primary service is hearing and chanting. Hearing and chanting the descriptions of the 'rupa-madhuri' or the transcendently beautiful form of the Lord will naturally lead to our detachment and renounced mood. In that state, we will not be much worried about beautifying our so called bodies.

Srimad Bhagavatam (1.7.10) has this verse about 'atmaramas' (those sages who take pleasure in the spirit self) – atmaramas ca munayo, nirgrantha apy urukrame, kurvanty ahaitukim bhaktim, ittham-bhuta-guno Harih (All different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.) This verse suggests that there are some 'atmaramas' who could be advaita-vadi or brahmanandi. These impersonalists are without any material bondage, without any attachments. Yet the Lord's transcendental qualities attract the hearts of these impersonalists. This was said by Suta Goswami when he was asked about Shukadeva goswami. He was asked that if Shukadeva goswami was such an atmaram, brahmanandi, and materially detached, highly renounced yogi; then how come he got attracted towards the Supreme Personality of Godhead. In reply to this question, Suta goswami said this verse "ittham bhuta guno Harih". It is the divine magic of the transcendental qualities of the Supreme Lord that they attract everyone's heart, even the impersonal heart of the atmaram muni. That is why it is said, "akamah sarva kamo va, moksha kama udar dhih, tivrena bhakti yogena yajeta purusham param" (SB 2.3.10) – A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead. It does not matter

whether we are akama, sarva kama or moksha kama, the Lord's supreme qualities will equally attract us.

Thus if hearing and chanting are a part of devotional service, we should always be engaged in hearing the descriptions of the Lord's beauty, the Lord's ornaments and the process of His adornment by mother Yasoda when she decorates the Lord's body every morning before sending Him to the forest. Yasoda bathes Krishna, decorates His body with different varieties of ornaments, and finally gives a beautiful flute in His hands. There are so many varieties of descriptions of the Lord's beauty and His decorations. His 'vara-mauktikam' or special gem, His 'kanthe cha muktavali' or large variety of necklaces, His 'makara kundale' or special shark shaped earrings, His 'sarvange Hari chandanam' or body covered with chandan, and His Ghanashyama color or the hue of His bodily luster as a fresh rain cloud. On the backdrop of His rain cloud color, His pearl necklace is compared to the a line of swans. With His rain cloud color, His peacock feather is compared to the rainbow; and His yellow dazzling garment is compared to the lightening. All these descriptions can attract our hearts to Krishna and can make us His devotees.

There is a story of a dacoit, named Daku Bhagat. Once he heard the descriptions of the Lord's beauty and the Lord's decorations. He totally gained great faith in the Lord's existence and decided to find Him. He thought it would be the best deal if he could steal the ornaments of such a fabulously decorated person. Upon enquiring he came to know that the Lord lived in Vrindavana. The dacoit started his journey towards Vrindavana with a constant remembrance of the Lord's descriptions. He contemplated and meditated upon the descriptions of the Lord's beauty throughout his journey. Due to his complete engrossment in constant remembrance of the Lord, he was blessed to see the real form of the Lord. And what did he do upon seeing the opulent form of the Lord? He totally forgot to steal the Lord's ornaments! Instead he

became a devotee!! Hari bol!

Krishna enters forest with His cows and cow herd boy friends

Venue: Braja mandala parikrama, Surbhi kunda

In Srimad Bhagvatam there is description of Vrindavan all over, as we see here at the banks of Surbhi kunda crystal clear water. Our obeisance's to the Kunda here, Krishna comes here all the time with His cows and His cowherd boys. We should understand that where ever we see a kunda Krishna has come there with His cows. He comes to water His cows and as cows are drinking the water He also drinks the water, while drinking cows are not using hands they are drinking with their mouth, Krishna also drinks water like the cows with His mouth (laughter) Haribol.....Haribol

So Krishna has done this lila at surbhi kunda and other kundas "ittham sarat svaccha jalam padmakara sugandhina nyavisad vayuna vatam sa gogopalako acyutah" (S.B 10.21.1) Sri Krishna enters the forest He enters Kamavana also where there is svaccha jalam in the kundas like this- crystal clear water. Padmakar they are full of lotuses. In the past we had come and this kunda was also filled with lotuses. Devotees who came to this kunda came back with bunches of lotuses. As Krishna enters the forest "vayuna" from there is a cold breeze ventilation throughout the forest.

Vayu is blowing in one direction not like a whorl wind as during rainy season, the wind is blowing over the kundas which are full of lotuses. As air touches the cooling water the air also becomes cool, the fragrance of the lotuses is also

carried by the air. So as this air moves on whole forest becomes like a air conditioned –cool and fragrant. Krishna comes with “sa gogopalako” with cows and cowherd boy friends, “kusumita vanaraji” (S.B 10.21.2) and on the banks of the lake there are flowering trees, like this (maharaj showing a famous kadam tree at the bank of surbhi kunda) this is most famous kadam tree ki.....jai. Rupa goswami says “oh! when I would be able to see Krishna” Krishna wearing the garland of kadam flowers, this kind of matches with His golden rope yellow clothing so they also have yellow round flowers “kusumita vanaraji susmi bhrnga” (S.B 10.21.2) there are lot of bumble bees. And as they drink the nectar from the flowers they become maddened intoxicated and they begin singing “hmmm.....hmmmmmm.....” whole atmosphere is filled with humming sound. “dvija kula” and there are lots of birds of various kinds (maharaj asking the devotees do you hear? The sound of the birds?) You cannot hear such sound in Bombay. Birds sing songs (Dinabandhu prabhu tells- its king fisher) Dinabandhu prabhu knows the name of the birds. Maharaj says king fisher airlines (laughter) and the sounds they kind of echo they resound, birds sing and there is echoing the sounds goes to wherever there are other lakes and other ponds.

So Vrindavan is full of lakes kundas like this “ sarah sarin” there are rivers flowing and “mahidram” there many mountains like Govardhana you also have seen Badrikashram mountains , Kedarnath mountains and more mountains are ahead of us. So all these sounds are all over echoing back and forth and whole atmosphere is surcharged. “madhupatir avagahya carayan gah” so then Madhupati enters the forest.

He is master of madhu He is also master of madhu mass which is spring, madhu and madhav are two months of spring and madhu is one of them. As the master of spring season enters the forest everything gets transferred just like spring. Wherever He goes there is spring like season lots of flowers lots of birds chirping, birds singing “carayan gah” and He herds His cows and He does this with “saha pala balas” cowherd boyfriends and Balarama. “cukuja venum” He places His flute on His lower lip

and plays His flute.

We have to imagine in this context Krishna playing flute, He is in forest and He is playing flute, everything is quite so Krishna's flute playing reaches far and wide. "tad vraja striya asrutya venu-gitam smarodayam" (S.B 10 .21.3) the first party to hear venu gitam are the vraja striya – the young ladies of vraja. Krishna is in the forest and gopis are in their respective villages and homes and they are hearing this venu geet. "smarodayam" and the feeling are aroused as they are hearing the venu geet "smara" is also cupid of love- spiritual love- madhurya bhava, the conjugal bhava is aroused in the gopis . 'kasit paroksam krsnasya sva sakhibhyo anavarnayan" (S.B 10 .21.3) and as gopis hear flute playing of Krishna some of them begin talking about Krishna leaders of different group they begin talking about Krishna. Elderly gopis motherly gopis also hear flute of Krishna they have different feeling vatsalya

"tad varnayitum arabdhah smarantyah krsna cestitam" (S.B 10 .21.4) and they are reminded of Krishna oh! Krishna is playing flute first of all they remember the form of Krishna and then what follows is remembering lilas His pastimes then Krishna's dealing with the gopis when He meet them previously.

"tad varnayitum arabdhah smarantyah krsna cestitam nasakan" Sukhdev Goswami says they become disturbed because they are very much excited as they have heard Krishna's flute. They feel shy they do not kind of want to reveal their intimate relation with Krishna so they hide all this "nasakan" they would like to talk although stopping they are only talking to their most confidential associates. As they are also talking they also wouldn't like to show the connection what they are hearing no ...no I am just talking I am not hearing anything. "smara vegena" and this is because of influence of the madhurya bhava within them. You are familiar with " vaco vegam jiva vegam udaropasta vegam" in case of gopis its smara vegan which is pushing gopis.

"viksipta manaso nrpa" they are kind of disturbed as they hear, they are kind of trying to hide their connection, their

conjugal thoughts their voice is also getting choked up, they are trembling, their body trembling as they hear the flute and their eyes are full of tears. As Sukhdev Goswami is describing state of gopis like this he is also having very similar feeling these, he could not hide that so in the middle of his presentation He is addressing "nrpa" oh! king Parikshit. Sukhdev goswami is describinfg all these state of affairs of gopis king Parikshit is also exhibiting some of these symptoms. So Sukhdev goswami "Hye! King what are you doing" don't exhibit those symptoms. So our acharyas have given deeper meaning why in the middle of the presentation sukhdev goswami is addressing king Parikshit as "nrpa".

Sukhdev Goswami describes some kind of talks, what kind of talks the gopis are doing.

"barhapidam nata vara vapuh karnayoh karnikaram bibhrad vasah kanaka kapisam vaijayantim ca malam" (S.B 10.21.5)

They have heard the flute of Krishna and immediately Krishna's form is in front of them like television. 'barhapidam" first is the peacock feather on His head and this is the most special feature of krishna's form or beauty. And He is "natavara vapu" and His form is like that of an actor, Krishna dresses himself meticulously as if come press crue is awaiting, some television crue is awaiting for interview.

"karnayoh karnikaram" and gopis are reminded sukhdev goswami is also remembering that Krishna places a flower in His ear karni is a special flower compact yellow color. Sukhdev goswami He has 2 ears but only one flower so He is placing the same flower on each of the ears, so same flower sometimes He keeps it on one ear and then on another. "kanaka kapsam vasah" and He has golden rope "vaijayantim ca malam" and He wear very special mala and there are multiple descriptions of this vaijayanti mala. More commonly known description is that vaijayanti mala is made up of 5 different flowers of different colors. So now He is dressed like that and Krishna is already in the forest and then

"randhran venor adhara sudhayapurayan" He places His flute on His lower lip the flute becomes excited and ecstatic and

begins singing and there are more descriptions that whether Krishna playing the flute or venu is playing herself. “gopa-vrndair” and He is surrounded by His friends “vrndaranyam sva pada ramanam” and He is entering Vrindavan, vrndaranyam – vrinda devis aranyam – vrindadevis vana Vrindadevi ki.....jai, forest is named after Vrindadevi. As he enters vrindavan He lives His foot prints of the ground Vrindadevi is pleased vrindavan is very very happy to have that touch of Lords lotus feet, those foot prints are like decorations on the body of Vrindavan. “savpada –ramanam” and as Krishna places, vrindadevi makes arrangement that Krishna has as soft feeling when He touches the ground so she places leaves so Krishna has a nice experience of walking on the soft ground. “pravasad gita kirtih” and krishna enters He is surrounded by His cowherd boyfriends and they all talking about Him.

“iti venu raman rajan sarva bhuta manoharam” so this sound, sound of the flute is sarva bhuta manoharam- attracting minds of all the living entities. “srutva vraja striyahbnsarva” and again the real party audience for the flute playing are those gopis, they are hearing, they are talking, they are stoping they are embracing , they are talking and like that.....Krishna is spreading the sound of the flute all this goes on. Then each gopi talks, every gopi is talking and what do they talk is the subject matter of this chapter of the 10th canto 21 chapter of Srimad Bhagvatam, venu geet this is the background the context and then gopis begin talking, you may like to see hear this sometime in future.

Jai Krishna Kanaiya lal ki.....jai

Sri Sri Radha Kunjabihari ki.....Jai

Gaur premanandeHari Haribol