

Transcendental dance of Sri Krishna – rasa dance

Performing devotional service in Kartik on of this ceremonial function is called “araja vrata” or “Damodhar vrata”. Uraja vrata is observed in Kartika October-november especially in Vrindavan there is specific program for temple worship of Lord in His Damodhar form. Damodhar refers to Krishna being bound with the rope by His mother Yasoda. It’s said as Lord Damodhar is very dear to His devotees so the month known as Damodhar or Kartika is also very dear to them. The execution of devotional service during uraja vrata in month of kartika is especially recommended to be performed as Mathura Mandala- Braja mandal. This system is still followed by many devotees they go Mathura or Vrindavan and stay there in month of Kartika especially to perform devotional service during this period. In Padma Purana its said the Lord may offer liberation or material happiness to a devotee but after some devotional service has been executed particularly in Mathura during month of Kartika the devotees wants only to remain only pure devotional service unto the Lord. The purport is Lord does not reward devotional service to ordinary persons who are not serious about it. But even such unserious persons perform devotional service according to regulative principles during kartika within the jurisdiction of Mathura in India are very easily awarded Lords personal service. Haribol.....Guara Haribol, Haribol.....Guara Haribol.

Padma purana kijai.

Today is not month of kartika, today is last day of month of ashwin, ashwin and kartika put together is sharad ritu or autumn season. So its end of one month and today as month is ending its purnima its very special purnima -sharad purnima also known as “Rasa purnima” so we have different verse on the board from the 10th canto please repeat.

Sri – badarayanir uvaca

“bhagavan api ta ratrih saradotphulla-mallikah,
viksya rantum manas cakre, yoga-mayam upasrit ah” (S.B
10.29.1)

TRANSLATION : Sri Badarayaṇi said: Sri Kṛṣṇa is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency.

PURPORT: As we begin the famous narration of Lord Krishna’s rasa dance, a dance of love with beautiful young girls, questions will inevitably arise in the minds of ordinary people regarding the propriety of God’s romantic dancing with many young girls in the middle of a full-moon autumn night. In his description of the Lord’s rasa dance in Kṛṣṇa, the Supreme Personality of Godhead, rila Prabhupada painstakingly explains the spiritual purity of these transcendental activities. Those advanced in the science of Kṛṣṇa – the great teachers, or acaryas – leave no doubt that Lord Kṛṣṇa is full and satisfied in Himself, free of all material desire, which is, after all, a sense of incompleteness or lack.

Materialistic persons and impersonal philosophers stubbornly reject the bona fide explanation of sri krishna’s transcendental nature. There is no reason to deny the beautiful reality of an absolute person able to perform absolute romantic activities, of which our so-called romance is merely a shadow or perverted reflection. The irrational insistence that material activities cannot be a reflection of the perfect, spiritual activities performed by God reflects the unimaginative emotional disposition of those who oppose the reality of sri Krishna . This psychological disposition of the nondevotees, which leads them to fervently deny the very existence of the absolute person, unfortunately boils down to what may be succinctly described as envy, since the overwhelming majority of the impersonal critics eagerly pursue their own romantic affairs, which they consider quite real and even “spiritual.”

The actual supreme lover is Lord krishna. The Vedanta-sutra

begins by declaring that the Absolute Truth is the source of everything, and even Western philosophy was born in a somewhat awkward attempt at finding the original One behind the apparent many of material existence. Conjugal love, one of the most intense and demanding aspects of human existence, can hardly have nothing at all to do with supreme reality.

In fact, the conjugal love experienced by human beings is a mere reflection of spiritual reality, in which the same love exists in an absolute, pristine state. Thus it is clearly stated here that when Kṛṣṇa decided to enjoy the romantic atmosphere of autumn, “He resorted to His spiritual potency” (yoga-mayamupasrita?). The spiritual nature of Lord Krishna’s conjugal affairs is a major theme in this section of the śrīmad-Bhagavatam.

A woman is attractive because of the sweet sound of her voice, her beauty and gentleness, her enchanting fragrance and tenderness, and also because of her cleverness and skill in music and dance. The most attractive ladies of all are the young gopis of Vṛndāvana, who are Lord Krishna’s internal potency, and this chapter tells how He enjoyed their brilliant feminine qualities – even though, as śrīla Visvanātha Cakravartī ṭhākura has mentioned, Lord Kṛṣṇa was an eight-year-old boy when these events took place.

Ordinary people prefer God simply to be a witness of their romantic affairs. When a boy desires a girl or a girl desires a boy, sometimes they pray to God for their enjoyment. Such people are shocked and dismayed to find out that the Lord can enjoy His own loving affairs with His own transcendental senses. In truth, Śrī Kṛṣṇa is the original Cupid, and His exciting conjugal pastimes will be described in this section of the Bhagavatam.

When Lord Kṛṣṇa descends to the earth, His spiritual body seems to take birth and grow as He displays His variegated pastimes. The Lord could hardly allow His boyhood to pass without exhibiting the supreme loving affairs between a young boy and young girls. Thus Visvanātha Cakravartī ṭhākura quotes śrīla Rupa Gosvāmī as follows: kaisoraḥ saphali-karoti kalayan

kunje vihara? hari?. “Lord Hari perfects His youth by arranging loving pastimes in the groves of the Vrndavana forest.”

So the topic is wonderful, Krishna is wonderful – Krishna’s pastimes are wonderful but our mind is not always wonderful so wonderful, so it becomes difficult to relish the wonderful pastimes of wonderful Lord Sri Krishna. No problem we have help of all acharyas we have help of king Parikshit also who is helping us understand Krishna’s most wonderful pastimes “sri-radhika-madhavayor apara madhurya lila guna rupa namanam prati-ksanasvadana-lolupasya vande guru sri caranaravindam” this is a topic of our previous acharyas the topic is Radha-Madhav, the topic is “radha-madhavayor apara madurya lia” madhurya –lila is also the topic at every step “prati-ksanasvadan-lolupasya’ they have become addicted in relishing these pastimes. ‘radha-krsna padaravinda-bhajanandena matttalikau” matta they are intoxicated, you cannot take them away from these topics of “radha-krsna bhajananda’ they are enjoying these pastimes.

Sri Krishna Caitanya Mahaprabhu appeared after long long time He appeared why did He appear? “kalau avatirnah kalau samarpiutum unnat ujawal rasam” Sri Krishna Caitanya Mahaprabhu appeared to deliver those pastimes what pastimes? ‘unnat ujawal rasam’ that rasa from that rasa come “rasa dance” from rasa come rasa. I give you some rasa while some one is serving you sabji what do you say? Hey prabhu rasa...rasa...juice....mellow, so essence of the sabji is rasa. So there are 12 rasas and 5 principle rasas and of all those ‘unnat ujawal rasa” of all those 12 rasas unnat – the topmost rasa, which is ujawal, which is brilliant rasa, effulgent rasa is madhurya rasa. Sri Krishna Caitanya Mahaprabhu appeared to deliver that rasa to His followers of course. Madhavendra puri pada had already set the scene by relishing himself those pastimes and talking about those pastimes he was the first acharya in our line and that’s where we have different branch, we differ from Madhvacharya so sometime extend and what is the

special dimension our sampradaya – our parampara has this ‘madhurya lila-guna-rupa-namnam’.

Sri Krishna Caitanya Mahaprabhu spend His time during the day He would chant “Hare krishna Hare krishna, Krishna Krishna Hare Hare, Hare Ram Hare Ram Ram Ram Hare Hare” this was for the public for everybody chanting of the Holy name ‘Hare Krishna’ He did had Bhava of Radharani and the complexion of Radharani also relishing radha-krishna pastimes, radha –madhav pastimes, radha-shyamsundar pastimes.

So today is that day and than that night tonite Lord Krishna enjoyed those most wonderful pastime “bhagavan api ta ratrih” those nights, we thing it is only one night but here there is mention of many nights “ta ratrih” why is it? One night became as long as Brahmas night, so one was equal to many many nights. Hence the ratrih or the night has been mentioned as many nights. So “bhagavan api ta ratrih” so when that night was there evening time and it was “saradotphulla-mallikah” Lord is seeing around the blooming Jasmine buds, jasmine flowers, Prabhupada also mentions them as mallikah flower, they are mentioned as mallikah in Sanskrit text and they are also translated as jasmine flowers. So when Lord saw those flowers He was reminded of the autumn season “viksyā rantum manas cakre” rantum manas cakre in His mind something happened in His mind. That evening when He saw those jasmine or malikah flowers that was evening time getting darker Lord immediately manas cakre within His mind or He made up His mind to “rantum” He wanted to enjoy oh! This night would be good night appropriate night for me to enjoy “rantum”. From ram comes Ram also, ram means to enjoy, form ram comes Raman reti, Radha raman raman also has ram.

So He had this thought Oh! Let me enjoy this is right night for me to enjoy “yoga-mayam upasritah” or as Lord desires to enjoy that night immediately Yogamaya got into action and Lord is thinking of meeting Gopis that night and enjoy the peak the best part of that night is going to be ‘rasa dancing” with Gopis. So this is a display by the influence of Yogamaya, arrangement of Yogamaya the Lord is be performing rasa dance.

What makes us dance or the materialist dance or they become the dancing dolls or puppets in the hands of women, hands of lust and that is Mahamaya Prabhupada is describing, two kinds of Maya – Yogamaya “yoga-maya upasritah” . Chapter 29 to 32, five chapters Sukhdev Goswami will be describing these are all like “rasa dance” chapters and this is all display of Yogamaya, verses the Mahamaya of this material existence Srila Prabhupada is helping us to understand, he says Yogamaya because it is “bhagavan api ta ratrih” He is Bhagavan and His activities are Yogamaya activities or Yogamaya is in action. So there is relationship between this verse here wherein there is mention of two things one is ratrih –night mentioned here and “rantom” – enjoyment mentioned here, this has relationship with Lord's statement to Gopis.

Krishna steals Gopis garments pastime at Chirghat “hemante prathame masi” (S.B 10.22.1) it was month of hemant after kartika, kartika is sharad ritu and when kartika ends new season, after autumn comes new season hemant ritu. So in that hemant ritu gopis perform special vrata and they worship Katyayani and their purpose was they wanted “nanda –gopa sutam devi patim me kuru te namah” (S.B 10.22.4). As Prabhupada is writing they are chanting mantra repeatedly oh! Katyayani give us Krishna as our husband, oh! Katyayani give us Krishna as our husband.....give Krishna as our husband, they were doing japa, chanting repeatedly “nanda –gopa sutam devi patim me kuru te namah” so that went for one month. And at the end of that month as Lord was pleased He arrived at the scene and they were bathing in Jamuna. He stole their garments climbed up the tree and said – come on come on and He has also briefly spoken to them and there He said towards the end of His dialogue with the gopis Krishna said “yatabala vrajam siddha mayema ramsyatha ksapah” (S.B 10. 22.27) OH! Now you may go, He had returned their clothes and He joked, He had little fun transcendental fun. Now you may go go now girls and return to Vraja your desire is fulfilled for in my company you will enjoy the coming nights after all the purpose of your vow to worship goddess Katyayani was to be with me to enjoy my

company. So Lord said yes yes in future nights we will do that in future nights "ramsyatha ksapah" ksapah-nights. So many nights have passed gopis were thinking ok one night, two nights....10 nights....30 nights....1 month....10 months from that time Lord Krishna said-coming nights we will get together I have understood what is your intension you had been praying to katyayani. She has blessed you I am here I am accepting you for my company I understand I can read your mind, so we will do this in coming nights so you may go now.

So as that was said some 10 months prior now today or tonight this evening Lord is thinking oh! I have promised gopis my company during the nights oh! That night could be this night, this night could be that night and hence here "bhagavan api ta ratrih", ta ratrih- ta ratrih refers to some particular night the night which the Lord had mentioned yes yes we will enjoy future night so that night was going to be this night tonight. He is Bhagavan, He is atmaram but still He has this desire He wants to enjoy the company or He has promised. Sukhdev Goswami goes on explained or described that night moon bright moon has risen "tadodurajah kakubhah karair mukham" (S.B 10.29.2) Sukhdev Goswami is a great poet poetic way he is describing that moon is rising in the east and the moons rays- karair, moon rays are described as if those are hand of the moon and that moon with his ray like arms is holding a brush in his hands and he painting that horizon with pinkish color or he is sprinkling some kind of powder or painting that horizon and he is also comparing this horizon "priyah priyaya iva dirgha darsanah". As if horizon is a lady who was waiting for her husband to return, husband was for long time and finally he is back and as he comes there is a meeting between wife and husband they are looking at each other, some time the husband may remove the veil like that and see her beautiful face.

So like that those kind of dealings are taking place between the moon and the horizon, little romantic description these kind of scenes are favorable for pastimes like this, dealing like this. And next thing Lord is doing now Lord this is the setting of the scene just few words have been said and then

acharyas are talking more, filling in the details or elaborating the whole scene of rasa dance. As Lord only desired “rantum manas cakre” immediately magical way Yogamaya arranged whole scene not only the moon was there the flowers were blooming, the cool breeze was blowing, the peacocks were dancing and the whole thing was happening in the banks of Jamuna which was flowing nearby. Lot more could be said it's not a ordinary thing, yogamaya made arrangements for the Lord, the topmost, most wonderful, most confidential, most pleasing pastime the Yogamaya is going to move out of her way. So Vrindadevi the whole team that does the preparation sets the scene before Radha Shyamsundar and billons of gopis “laxmi sahastra satasambrahma sevyamanam” before they come whole setting of the scene is there.

So kind of scene is ready the next thing Lord is doing is “jagau kalam vama-drsam manoharam” (S.B 10.29.3) Lord played His flute with His pancham svara- high pitch and sound going al over Braja mandal travelling sound and when “nisamya gitam tad ananga-varadhanam” (S.B 10 .29.4) and that sounding flute playing of Lord Krishna has been heard “nisamya gitam” as gopis have heard those sounds and its mentioned here and Prabhupada also explains that the original kamadev – kandarba – the God of incharge of transcendental lust that is Krishna. So Krishna is playing His flute and immediately their desires have been aroused or with that they are reminded- yes yes don't you remember I had said – one of those future nights we will be together and this sound of this flute has conveyed yes yes that night has come , that night is tonight gopis come. And they all rush and there is whole description what they were all doing, they were doing this “duhantyo” – milking cows or they were cooking in the kitchen, they were putting garments they were bust this way that way. But as they heard the flute playing they immediately rushed and they are heading towards Krishna in the vamsi vata. And king Parikshit he says what? King Parikshit says this is like Prabhupada helping us to understand this pastime this relationship between Radha, Krishna and gopis, this is most difficult thing to realize,

understand. Because one is in the realm of prema but those who are under the attack of the lust they have hard time understanding Krishna's pure transcendental loving affairs full of love full of prema.

King Parikshit says oh! Sage Sukhdev Goswami he had just started describing the scene this rasa dance and immediately hey! stop stop oh! Sage the gopis knew Krishna only as their lover not as the Supreme absolute truth so how could these girls their minds caught up with the waves of modes of material nature? free them self from the material attachment. Question has been posed and nice purport has been complied king Parikshit was sitting in the assembly of great sages and other important personalities listening to the words of Sukhdev Goswami. If he was Sukhdev Goswami and king parikshit he would not have interrupted but seeing that who else is in the assembly he had to raise this question. According to Srila Visvanatha Cakravarti Thakur as Sukhdev Goswami began speaking of gopis conjugal love for Krishna, the king noticed the expressions on the some of the faces of the more materialistic person present there, he was looking side long glances hey! What are they thinking?. So Visvanatha Cakravarti Thakur is pointing out that king parikshit took note of the expressions on the persons sitting around him, some of the more material persons and realized the doubting lurk in their hearts. This was their doubt not king parikshit's doubt he could smell. Face is the index of the mind seeing their faces he could read their minds oh! I know what is in your heart? What is doubt? What is your question?.

Therefore although the king thoroughly knew the purport of Sukhdev Goswami words he presented himself as experiencing personal doubt, so that he could eradicate the doubts of others this is why he asked this question which we just had heard. So even the team Sukhdev Goswami and king parikshit they are helping us to understand, they are giving us kind of glasses wear these glass first put on these glasses first before you look at the rasa dance or before you want to understand this pastimes. And in response while Sukhdev

Goswami is responding to this question and Prabhupada teaches us all the time these things. Sukhdev Goswami has quoted persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness, or friendship towards Lord Hari are sure to become absorbed in thoughts of Him. There are many statements but this is one statement “kamam krodha bhayam sneham’ if you do that for Krishna or you target that towards Krishna then that impurity that bhava, fear they get eradicated or that lust even lust of course this has to understood that there is no tinge of lust in gopis or Radharani.

But admitting that there was some lust, the reply is but that they are directing that to Krishna so “nityam harau vidadhato yanti tan mayatam hi te” (S.B 10.29.15) tat- maya- they become full of Krishna, they become Krishna conscious as they direct their lust, that person is purified. And then gopis have come “svagatam vo maha bahagah” (S.B 10 .29.18) welcome welcome, whatever they were doing they left that in the middle they there with Krishna 1000s of them are arriving and so welcome is there. At the same time He is asking why have come oh! What brings you here Krishna is very tricky. Like you ring someone, you phone someone and as the person at the other end picks up the phone hey! What do you want? You are the one who telephoned the other gentlemen and he picks up the phone and hey! What do you want what’s the matter? Not that that person wanted something. So Krishna is the one who played the flute, gopis have come, gopis should ask oh! why did you call us what is the reason that you are calling us.

But contrary happening Krishna says why have you come? So not a straight path transcendental crooked ness we see in this pastime and then there are 5 chapters pastimes are there. (maharaj says) I just want to read the very last statement and we will conclude.

“vikriditam vraja-vadhubhir idam ca visnoh sraddhanvito nusrnuyad atha varnayed yah,
bhaktim param bhagavati pratilabhya kamam hrd-rogam asv apahinoty acirena dhirah” (S.B 10.29.39)

So vikriditam this pastime, this krida – rasa krida of visnoh Krishna with vraja-vadhu, the damsels of vraja, so this pastime of Radha Krishna and gopis. One who listens to this, at the end of the 5 chapters there is phalasruti – what is the benediction ? what is the benefit of hearing, reading, studying these pastime? Not that you are not allowed..no...no.. please study, please read this part but how to do that “sraddhanvito” –with faith in the speaker who is speaking and again what kind of speaker “anusrnuyat” not only srnuyat but anusrnuyat. You should listen these pastimes from someone who has listened like, You should listen these pastimes from someone who has also listened from someone and that person has also listened, meaning by adding this “anu” –srnuyat, parampara principle has been stressed otherwise its very dangerous very risky business, misunderstanding Krishna is guaranteed. If it is not heard properly from proper person a proper dose also, one tablet or as per prescription of the physician you take the dose, not the same amount of dose for every person at every different level that also is prescribed or accordingly the expert preachers will talk.

And not only one should hear but “ varnayed” one who describes these pastimes what is the benediction? “bhaktim param bhagavati pratilabhya kamam” such person will achieve bhakti unto Bhagavati the Supreme Personality of Godhead “param bhakti’ supreme devotional service and what would be the other side benfit? “kamam hrd-rogam asv apahinoty acirena dhirah” kama – the lust in the heart or hrd-roga, you heard one disease called heart disease, heart problem lot of people in the world has what problem? Heart disease but that not the kind of disease Sukhdev Goswami is talking about he is talking of the disease condition of the heart kama full of lust , heart full of lust he describes this as hrd-rogam. The person with hrd-rogam, the heart problem quickly he will become “aphinoty” he will be able to drive away that roga that kama from his heart. And that person will become sober-dhirah-peaceful in his mind by listening to these pastimes of radha and krishna. So tonight is very especial night, beautiful

night Prabhupada describes most beautiful night and tonight devotees also they keep sweet rice, so that when Krishna and Radha whenever they want to its long night, sweating and sitting down to eat little sweet rice and then whatever are the remnants the next day devotees take that sweet rice or even the moon rays they enter the sweet rice .

So it very special sweet rice devotees get the next morning Krishna has very special night tonight, please take note of tonight's moon very special moon and it is not a sun and moon moon according to our acaryas this is not the moon from the heavenly planets that participates in Krishna's pastimes or plays his role in Krishna's rasa lila pastime, it's another moon the transcendental moon specially appears to participate in Krishna's pastimes. So please read more read Prabhupada's Krishna book and read these pastimes talk about these pastimes.

Lord Rsabhadeva's Teachings to His Sons

"putrams ca sisyaṃ ca nṛpo gurur va

mal – loka – kamo mad anugraharthah

ittham vimnyur anusisyad ataj-janam

nayojayet – karmasu karma- mudhan

kam yojayan manujo rtham labeha

nipatayan nasta-dṛśam hi garte"

Venue: Los Angeles, Date – 2009 June 07, S.B 5.5.15

This morning we will read from S.B canto 5th, chapter 5th, and text no.15

TRANSLATION: If one is serious about going back home, back to Godhead, he must consider the mercy of the Supreme Personality of Godhead the summum bonum and chief aim of life. If he is a father instructing his sons, a spiritual master instructing his disciples, or a king instructing his citizens, he must instruct them as I have advised. Without being angry, he should continue giving instructions, even if his disciple, son or citizen is sometimes unable to follow his order. Ignorant people who engage in pious and impious activities should be engaged in devotional service by all means. They should always avoid fruitive activity. If one puts into the bondage of karmic activity his disciple, son or citizen who is bereft of transcendental vision, how will one profit? It is like leading a blind man to a dark well and causing him to fall in.

PURPORT: It is stated in Bhagavad-gita (3.26): **“na buddhi-bhedam janayed ajnanam karma-sanginam, josayet sarva-karmani vidvan yuktah samacaran”**

“Let not the wise disrupt the minds of the ignorant who are attached to fruitive action. They should be encouraged not to refrain from work, but to work in the spirit of devotion.”

“Lord Rsabhadeva’s teaching to His sons” is the chapter and he has taught lot of things so far, beginning from the very 1st verse of this chapter **“nayam deho deha-bhajam nrloke”** (S.B 5.5.1) very 1st statement of Rsabhadev someone said this was most quoted verse by Srila Prabhupada. **“janma karma cha me divyam”** this is one of the most quoted verse, not this one but where the teaching of Rsabhadev begins, Rsabhadev uvaca, Srila Prabhupada quotes this verse again and again and again to his disciple. This is what Rsabhadev was expecting that spiritual masters would do such things, or whether they are spiritual masters **“gurur va”** not only guru but **“gurur va”** and someone else and guru or this why is or **“narpo gurur va”**. Whether nrpa

the king is instructing putrans citizen are like his putras children, so nrpa is giving instructions **"manyor sisyat"**.

So Rsabhadev is giving a guideline here **"etham"** all that I have spoken thus far, all the teaching that I have shared with you my dear sons, he is addressing his sons infact 100 of them but could Lord be limited to just 100 sons. He could have unlimited sons or we could say in fact everyone is his son in that setting or in that context as history goes he had 100 sons. But we are all his sons whether we are disciple whether we are citizen whether are we children whatever, fathers, mothers, daughters, neighbors, friends everybody, everybody is son of the Lord.

But all the sons, all those entities are not sitting there only 100 of them are sitting. But he says but these teaching are for everybody. So in future when spiritual masters would get on the mike they had to teach like this, I have just taught you my dear sons. So they should be teaching and that way let Krishna speak for himself you shut up, you don't talk let Krishna speak let Rsabhadev speak for himself. So he had already spoken and but he was addressing 100 sons only what about his rest of the sons they should also get the message the instructions and that job is done not by spiritual master only, it is also duty of the king, will be instructing his citizens. And the fathers would instruct their children and that way everyone in the audience everyone is covered, you know someone is suppose to be instructing them and at different level of their elevation in their age as they grow they go through phases or ashrams. There is someone **"gurur na sasyat, svajano na sasyat pita mata na sasyat"** you should not become guru **"guru na sasyat"** or that person is not a guru or that person is not svajan, Oh! These are my people svajana. You are claiming them to be yours but then you have obligations toward them. Pita Oh! I am a father Oh! That's fine but you should be doing something as a father. Oh! I am a mother that's good so you have to something as father, mother,

Svajana and the guru. Also they have to **do?** “**na mocha yet sampat mrutyum**”.

Your disciple, your citizen, your child and you have to make sure he doesn't take birth again. You be last father and mother of your child. He had so many fathers and mothers he had enough of it, so you be the last father, last mother and to do that you have to repeat these instruction of Rsabhadev to your children, to your disciples, to your neighbors, to your friends, you repeat say these teachings of Rsabhadev share with them, so that 'na mocha yet sampat mrutyum' mrtyum “mrtyu you have to save them from mrtyu, you have to save them from death, birth and death if you don't do then what kind of spiritual master are you, what kind of svajan or what kind of mata , pita you are not that you may be clever I am it's my role I am father, mother you are not unless you stop the cycle that person dependent upon you cycle is not stopped. So Rsabhadev says “etham” thus for etham I have given some teachings and they should be shared, repeated, explained “**pari prasnena sevaya**” (B.G.4.34) could be there “**tad viddhi pranipatena pari prasnena sevaya**”. So “asisyat” this should be instructed, this should be shared, this teaching of mine should be shared. “vemanur” Srila Prabhupada is translating “your disciples, your sons may take little extra time or something, don't get angry “**vemanyur**” have some patience without getting angry you should share these instructions of mine with putran with the children, if you are father or for someone like Sri Rama all the citizen were like His children. He looked after all the citizen as if they were part of his family; they were his children that are Raja and Praja. Praja is that of Raja, Praja you are born of, you are child of Raja, the King, all the citizens they are children of the king, he is the father, father figure. So he looks after, he takes care materially; spiritually of all the citizens this is how he manages his kingdom. So whether you are father, mother or whether you are 'nrpa' king then putran all your citizen, all your children or “**gurur va**” or if you are spiritual master,

then you have sisyan disciples, they all should be instructed, etham the way I have done Rsabhadev says.

And **“mal lok kamat mat anugrahat”**, so instructions should benefit the children's, sons or citizens or disciples in what way? They should be taught about arouse the desire of **“mat loka”** my loka, goloka, my loka that's my lok mat loka, Goloka **“Goloka eva nevasate akhelat ma bhuta”** you tell them about my loka and they should have desire **“kama” mat loka kama**. They should be making **“going back to home” Back to Godhead as a goal of their lives**. **“mad anugrahata”** and to give my anugraha, my benediction, my blessing- anugraha, anugrahitosmi – I am great to you sir, anugraha – benediction, special blessings vara, vara varadane, varadraj- **Lord is known as Varadraj**. In South India there is a deity called Varadraj not only vara, varada one who gives the benediction, special anugraha – varada. But that deity is called as Varadraj; like rajvidya – raja king of all the deities, those who give benediction. And I was there during Padayatra I was praying for benediction **“Give me some service my dear Lord”** my God brother, God sister are doing so much I am not doing enough give me benediction. I asked for little more knowing that He is Varadraj and offered prayers like that and Lord gave me so much service that I had to go back and enough (laughter). I had this realization it's not a story telling I remember one time I was praying to the deity and then thing changed, so he proved I am Varadraj. I am varadraj, king of benedictory anugraha. **“anugraharthah”**

So whatever instruction the gurus are giving, the king gives or parents are giving the goal is **“mat lok kama” “going back to home”** we are going some devotees sing also, they don't only say **“going back to godhead”** but they sing we are going back to home back to godhead**ting ting ting (Maharaja Singing)** (laughter).

There is a big boat and Srila Prabhupada is the captain, join in inviting everyone please come (Maharaj laughs). So that is one part that **“anusishyat”** instructions should be given the

way, I have given the instruction or teachings. And who gives instruction? And unto whom they are given? That is one part and the goal of those instructions is going back to home and my “mad anugraharthah” and that is Rsabhadev, that is Supreme Personality of Godhead in that advent, incarnation mat-mat-mat **“man-mana bhava mat bhakto mad-yaji mam namaskuru”** (B.G.9.34) four times Lord says – remember, He does not only say remember, become devotee, worship, offer obeisance’s. He doesn’t say only that much but every time He is asking us to do 4 things but every time He says do this for me. “man – mana mat-bhakto”, you are mine give it to me, remember me, mat bhakto – become my devotee, mad –yaji you want to worship, worship me, mam namaskuru and if you are thinking of offering obeisance’s, unto me you offer obeisance’s. not living any scope any room for any speculation or any, that could be anybody, everybody I am worshiping, I am offering obeisance’s, I am remembering, but Lord says it’s me, it’s me, it’s me four times it’s me remember me – the speaker of Bhagvat gita. And here the speaker of these teachings Rsabhadev is the Supreme Personality of Godhead. So room for no interpretation is required, you do this for me. “mat loka” there were so many lokas; this world is full of lokas, swarga loka and this loka, 14 planetary systems filled with loka.

“maḷ – loka – kamo mad anugraharthah” Lord is asking two things should be done, in nut shell two things and He has put himself there “my abode” and “my anugraha” mad anugraha, artha the goal should be mad anugraha- my benediction, it’s me, without no false ego, it’s He, it’s Him. “atat jnana mudham” that is the second part. So this party is “atat jnana” or “atat jya” and it’s the plural of that, tat means that, there are 3 words small small 3 words here, atat, jya, **a means no, tat-that, jya means knowledge**. Those who do not have knowledge of that who is that? That is Lord, someone brought the harmonium here that said **“hare om tat sat”**. So that “om tat sat” is Krishna one who has written this instead of writing “Hare Krishna” he has written “Hare om tat sat”. So

that Krishna is tat. Tat-that when you say that, it's understood that means, who is that this refers to always throughout the scriptures when it comes tat, tat is that end that is Supreme Personality of Godhead. And mayavadi would like to say oh! tattvam asi, tattvam asi, this is not I am but you are.

Instruction in the Upanisads to the disciples are like that its dialogue between Guru and disciple. So one Guru says in one of the Upanisads "tattvam asi", tat-that, tvam-you, asi-are, you are that, you are that, you are that, tattvam asi. So that is Sankaracharya and he, it is in sastras in Upanishads and he thrives of this "tattvam asi" "**aham brahmasmi**". The 4 Upanisads have 4 maha vakyas and he makes that as basis of his misleading statements for which purpose he had appeared it was empowered.

"**kalu brahman rupina**" I will appear oh! My Devi Parvarti in kaliyug I will appear as brahman rupina, and **mayavad asat sastram**, I will promote this mayavad which is asat sastram. Asat -no sat, it is sastram but asat sastram, before even his advent he is declaring what I am going to be talking is all asat sastram, mayavadam asat sastram and this will be cover up for Buddhism, this is part of the statement, cover up for Buddhism, only distance little bit from Buddhism; not go all the way.

So Buddha said zero and Sankaracharya, said not zero, one and then followed by Sankaracharya all the 4 vaishnav acharya appeared and they say specially Madhvacharya Aye! Two not zero, not one- two, then appeared Caitanya Mahaprabhu "you have given too much stress on this two-two... ..no no they are two but they are one simultaneously. This two was stressed so much that relationship between the two loving dealings, affections, they were kind of minimized because they wanted to get rid of this, so much emphasize, communism, then capitalism, then the other extreme, they had to bring the other extreme then the communism, that also does not work. So again zero, our

vaishnav acharya are fighting against, well Sankaracharya already fought against zero and he published one. The vaishnav acharyas had to fight now against that one, establish two because they stressed too much on this two, two. The **Caitanya Mahaprabhu** had to come and do little refinement, little adjustment no, no not only two but they are also one **"Achintyabhedabhed tatva"** and that's it no one else is going to come now to do any evolution or innovations or adjustments all done now this is set for next forever. So this tat is 'attaya' those who do not know tat that, that is Lord, **"nayojayet – karmasu karma- mudhan"**

So do not engage them in "na yojayat" do not engage them "karmasu" in karma, this is karma, karma jnana karmakand, jnankand. So do not engage them inactivities the karmas. He is karmi we say he is karmi means he is a fruitive worker, he does karma and when there is fruit of that karma, he likes to gobble it up, he likes to enjoy fruit of his own labor. **"karmany evadhi karaste ma phalesu kadacana"** (B.G.2.47) Krishna said in Bhagvad gita another famous verse if any verse they know it's this one "karmanu evadhikarasta" in fact the first part not even the second part **"karmany evadhikaras te"** yes we have right to do our duty the whole Hinduism is based on this. Oh! What is that, Krishna says "karmany evadhikaras te" and they become jubilant and they run. Whole impetus, it gives them boast all the activities "Krishna has stamped" "karmany evadhikaras te". But they forget **"ma phalesu kadacana"** hye! Hands off you do activity but when there is a fruit don't touch it. "ma phalesu" "karmany evadhikarste ma phalesu" you have right to do your duty so that adhikar is also part of second part of Krishnas statement "ma phalesu kadachana" "ma adikaraha phalesu kadachana" you have no adhikar, you have no right to go for the fruit of that oh! That's for me "ma phalesu" do not "ma phalesu kadachana" **"ma karma –phala hetur bhur"** there are 3 ma's there. One, two and three don't s in the verse. You do this, you do your duty ok first thing is the fruit, it's not for you "ma phalesu

kadachana” “ma karma –phala hetur bhur” do not think you are the cause of the duty do not think I am the doer.

“ma karma –phala hetur bhur” and then “**ma te sango stv karmani**” so person may say ok I have no fruit for me ok, I can go for it, but at least some name, fame you know, I did it could I at least get the name. No fruit but at least I should get the credit for doing it. No, No “ma karma –phala hetur bhur” but then why should I work, no fruit, not even name then I will not do the duty. Lord says do not get attached to not doing the duty. “**ma sangastu akarmani**” ma=do not, sangas=attachment, akarmani. So that means Lord is making the circle complete by saying “**karmany evadhi karaste**” you just do your part ok, you just do your part and others 3 don’t do this, don’t do this, don’t do this, do not become oh! Why should I do, I would become renounced.

No you don’t do that keep doing “karmany evadhi karaste” so that other parts missing links are there everything one goes for just “karmany evadhi karaste” they just hear the half truth and they run. Distribute books I was told and Prabhupada said distribute books, he also wanted to say something more How to distribute? And the devotees ran out of the door, distribute books. But you read my books also read my books; I have complain the only complain about my disciple what is the complaint? They do not read my books. So distribute books yes that part we were into it, but then read my books that is also there. So we kind of hear half truth and go for it. So have patience and hear the whole thing hear the truth and then act. So Rsabhadev is talking ‘**ataj-janam**’. So those who don’t have knowledge of that, that is Supreme Lord meaning all this ‘matlok kama’ all this kind of jnana – knowledge, direction, instructions. “na yojayati” please don’t engage them in karmasu, karma mudhan. They are already karma mudha, they are bewildered, they are illusioned so do not engage, do not talk of the karma kand sections of karma, fruitive activities. And third part is benefit and what is the lost? If you engage them

then there would be big loss, they would be lost in fact “garte” in a hole in a well.

“kam yojayan manujo rtham labeha” The manujas born from Manu manujas – the human beings and if they are engaged yojayat, they are engaged in that karma frutitive activities then artham what is the benefit **“artham labeha kam”** what benefit is there? In fact there is no benefit its only loss, what is the loss? **“nipatayan nasta – drsam hi garte”** fall down go deeper **“nasta-drsam”** they will be destroyed, finished and “gate” as they will go deeper into material existence. So we have become human being very fortunate but if you get into dark regions. So the solution is already there. Srila Prabhupada is quoting yet another statement of the Lord from Bhagavad-Gita. “josayet” this verse of Bhagavatam says “yojayet” Bhagavad-Gita. “josayet” – dovetail, engage-dovetail, **“Josayet sarva – karmani vidvan yuktah samacaran”** (BG 3.26)

“ataj-janam” those who are ignorant of this ultimate reality or absolute truth that Supreme Personality of Godhead those who do not know “ajnanam karma- sanginam” same parties, karmis mentioned here. So Krishna says in Bhagavat –gita “ajnanam” here He says “ataj-janam” **“ajnanam karma – sanginam” “na buddhi bhudam janayed”**. The wise do not disrupt the minds of ignorant who are attached to the frutitive actions. Then what are they supposed to be doing? Or what do they do? They should encourage not to refrain from work but work in spirit of devotion and that is devotional service. And that is this mal-loka-kamo” going back to home. “ mad- anugra- harthah” the benediction of the Supreme Personality of Godhead not just benediction of some Demigods that is result of karma may be elevation to the higher planetary System or not just getting into merging into Brahamanda. But go forward, more forward, upward, so to be action less is not possible.

Krishna says that not even for a movement one could be free from action. **“na sanam api”** So active you must remain, one may be engaged now in some frutitive activities. So let them be

active but somehow engage them in activity of devotional service. So that is what Srila Prabhupada has done by giving us this **International society for Krishna Consciousness** which is full of devotional activities, all varieties wide spectrum. So you may not be fully and quickly understand everything but just do it. If you are into just doing it, just do the devotional service (Laughs) and that's the mantra just do it, do not even think just do it. If that is your philosophy just do it, just take Prasad doesn't hurt just eat, the cookies, just raise your hands, oh! What for! Just raise the hand. Say Hare Krishna. What is this Hare Krishna? Doesn't matter say Hare Krishna (laughs) Devotee laughing?

So with this karma kanda, jnana kanda goal is "**veda is ca sarvair aham eva vedyo**" (B.G.15.15) I am to be known. But then this karma kanda this is very slow taking stair case, gradually who knows when, you are going to be going higher, when reaching destination. But if you perform some devotional service you go throw the lift. So knowingly unknowingly you perform devotional service, devotional activity. That person in New York in the early days he came with a toilet paper (laughs) he couldn't think of anything else to go to swamiji, so he bought it on the way toilet paper and swami ji accepted happily. So that was his participation in International Society for Krishna Consciousness (laughs). He contributed toilet paper.

So in any way I could be hooked, just the touch with the Holy Name or sankirtan party. Do we not hear, I saw a sankirtan party down town, I did not understand but I stood there. And as they stand and hear passing by the Holy name is touching their heart and soul and something clicks and it sits there for some time. It seems nothing happened but then one fine morning there is a push go this way, so that way and then one would join that boat; we are going back to home.

People taking part in ratha yatra, there is only a core group that has come to take part in ratha yatra but so many others,

they were not there for ratha yatra. They just turn around and there is Jagganath, they turn around and there is cookie in their hand. What answer? Eat it, eat Prasad, hears the Holy name on the Venis beach he did not go to Vrindavan, Mayapur, he did not come to temple here but temple goes, Lord goes to them. When you are little sick you go to the doctor but when you are too much sick then doctor goes to the patient isn't it? When you are little sick you personally go to the doctor but if you are more sick then doctor has to come to the patient. There is so much sickness, sick people so they don't come they can't come to the temple which is like a hospital and Lord and there devotees are like the doctors. Sometimes these doctors go to the patients, go to the patients go door to door knocking is anyone sick here (laughs) or they just go to those coming in contact and then ratha yatra like festival, people are exposed, devotees go, out and distribute books in the middle of the crowd they stand and they are making it available, **here are the tablets, here is the dose "gita" "Bhagavatam" here is prasadam – govindas, here is music.**

Devotees in Paris they have a metro yoga, our devotee program in Paris they have a metro yoga. The metro the trains that goes round and round, devotees jump on that metro and began chanting. And then they stop and they talk of this is a "relief program" for stress and strain this is relief program. How did you feel? How did you feel? I felt great then they more chant more, stop and talk, they hand out some invitations. In once a year the people are invited for the music festival, attractive music festival. So they handout thousand invitations, some 100 people, 150 people come and there is a music festival "Hare Krishna music", they will talk and Prasad. So this yoga works, metro yoga is working, they are in business it's going on. So devotees so many outlets or inlets are there through which they could come in and they don't have to stop doing what they are doing but add Krishna and whole devotional service and carry on move on and on. Ok I will stop here.

Hare Krishna!

Question 1 : – When we are coming to the temple we take are shop forward but there is always danger of two step backward if you are associating with karmis. So I wanted if you could give some encouragement devotee are working the outside world how to avoid the two steps backward?

Answer: – But they could also step forward and be right there, others may be little slower. So whenever they thinking of going forward they will not take one, then two steps small small steps they will jump right in also. And some those who go away, not active sometime then they come back and when do they begin, here they had left off, in few days they are on the microphone giving Bhagavatam class (laughs) they are talking Bhagvad geeta and you know it's all there. We should certainly not like to see setbacks, we used to be worried about this Prabhupada was still with us and those day we talk of gloop, we don't use that word so much now may be there is less glooping (laughs) or there are less to gloop, we don't use that word so much now may be there is less glooping (laughs) or there are less to gloop, there were so many there, so there was morning glooping, some were glooping in the afternoon (laughs) during the night (laughs) numbers were bigger so the frequency of glooping was may be. So approach in Prabhupada and his point encouraging point was "they will come back" then he would add "in this life or the next" "they will come back".

So that was kind of relief to hear from Srila Prabhupada that they are lost forever but they would be ours very soon one of these days one of these months or as they get older they will have second thoughts and they will reveal situation and this one going that one leaving departing this makes also one think of one's situation. So again as it is advised here in this verse and that particular Bhagavad –gita verse quoting from 3rd chapter. Not to disturb somehow engage them encourage them in devotional activities, keep them linked, this program I

think its reaching setbacks can't come to the temple. Ok so you could use your internet open your computer and take darshan of **Rukmini Dwarkadhish** or see the greetings, great the Lord and meet the speakers of Bhagavatam at your home. But then one should not get attached. Oh! God is everywhere or at home also I am taking darshan and that like. But it's some kind of means provided to you to make easier that is not the standard practice, its meant for you to step forward go forward, go to the Lord come take darshan and chant and dance in association of devotees, physical association, personal association, face to face. There is some kind of impersonal could they ask questions? We should have program to reach out those prabhus, just now again there is a talk going on reuniting Prabhupada family, reaching out Prabhupads disciples where ever they may be and encourage them; remind them, so like that.

Question 2:- Arjuna is a military man and we know military man means that he kills, Prabhupada gives example of a soldier on battle field, but when you come back and kill you go to jail. I am just kind of wondering if you could say something about in reference to how Arjuna could think like this that I am killing for Krishna, I seems to be a pretty happy kind of thing to do. And other thing is what is our duty as a devotee in Krishna consciousness, what are we our be Brahmans, vaisyas or kshatriyas or sudras in order to understand how to give everything to Krishna you need to be satisfied, properly, satisfied in your life and if you know that then it seems you could give that fruit to Krishna. But if there is some confusion what you are? You don't know how to properly act so these are confusing kind of things for a conditional soul?

Answer: – I am not Arjuna (laugh) only Arjuna could do even Arjuna was not ready; Arjuna had thoughts like you have in the beginning. He was concerned about so many things what about this drama? What about? Arjuna has come up with a small list in the 1st chapter of Bhagavad-gita, all his concerns to which

Krishna address in the 18th chapter "sarva darman parityajya" (S.B 18.66) Arjuna asking what about this dharma? and Krishna says don't worry "mam ekam saranam vraja aham tvam sarva papebhyo moksayis yami ma sucah" I will take care of the rest.

So all those were very extra ordinary circumstance where these instructions are given to Arjuna and he is instructed to get up fight. And well if they are killed grandfather has to say from his experience in the Bhagavatam that all those who were killed went back home they were all liberated. Because the killing took place in the presence of the Lord, in fact Arjuna was only seeing the back of the Lord while others were seeing the face of the Lord; they were even more fortunate position then Arjuna. So as they were face to face with the Lord. Lord killed this is the time. When Sri Rama hides behind the tree and killed Bali. So that Sugriva could join, Sugriva and Sri Rama together. Sugriva was also in trouble his wife also was in custody of Bali. Lord Ram and Sugriva were in similar situation. One's wife with Ravana and one's wife with Bali . So when Rama killed get rid of this Bali. So Bali first of all thought this is not fair you are hiding you wanted to kill me or fight, you could have come face to face, what is this act? Then Lord proposed oh! I could save you, you could take your arrow, and then Bali was thinking no! no! don't do this don't do this opportunity like this to be killed by you, as I see you face to face, I may not get this opportunity again. Do not take that arrow out let be in there, let me die in your presence.

So some may or may not know benefits of being killed by the Lord or being killed in the presence of the Lord. So it was very extra ordinary situation in which context Arjuna was asked to do killing. The society is like a body, when the body is sick doctors comes and he does the operation for which he is not punished, there is no penalty in fact we say thank you doctor, for tearing in body apart and stitching again we thank him.

So Lord had to do that kind of operation, “**paritranaya sadhunam vinasaya ca duskrutam**” (BG4.8) He has made his vision very clear by this statement “I come to kill the miscreants or anyone who takes part or becomes party to the miscreants I kill them”. But at the same time He does something “**aho bakiyam**” Lord is known for that, Uddhav was amazed that magnanimity of the Lord oh! That baki putra had come with intension “**jigansaya api**” she had intension of killing the Lord but see Lord elevated her and gave her the position of mother in this own abode. So something’s are kind of inconceivable. But we couldn’t do it you know, the army officer order shot, kill then it is done and you get award, reward for doing that but privately if you pick your gun and begin then you will be hanged or you will be punished. This is one part and the other part is who are we? And we should be situated properly before we could do something or perform devotional service. Which Varna, which ashram do we belong to; things are not very clear in this age of Kali (laughs).

It’s not a normal time again because we said that was extra ordinary time, that battle field was very extra ordinary situation, same time this age of kali is also pretty extra ordinary it’s not a normal time. And Prabhupada says each age like a one season, four ages – four seasons. So this season is age of Kali is pretty dark and gloomy. We can’t even see who is who, it’s dark. And this darkness is because of mode of ignorance “**aham ajana jam tamaha**” tama the darkness is because ajnana – ignorance, mode of ignorance. So who is who? Who are you? Who am I? It’s very difficult. “**Kalau nasta drasham esham**” Bhagvatam in the very beginning says, people have lost the eye sight they are not able to see. Ok then I will shade some light; I will provide the light of Bhagavatam. “**adhuna purana arka uditaha**” Lord says “I will as Bhagavatam”, so that people could again see things as they are.

So it’s kind of we don’t know, there is whole mix up, you know. It’s kind of more distinct in the past this person is

governed by ignorance, ok put him in this box called sudra box. This person is predominant in mode of goodness, ok he is Brahman. And between these two there is Ksatriya, he still has goodness but passion also. Then you go to sudra very little goodness, lots of passion but ignorance also.

So Lord says in Bhagavad-Gita there is rivalry these 3 modes of material nature kind of battling and fighting and one who comes victorious defeating the other two. Then after sometimes other two are there every dog has its day (laughs). So other modes of material nature they come at the top and sometimes you are in goodness, lot of time you are in passion and lot of time you are in ignorance.

So it's very difficult to say if goodness then you have to be always in goodness. But that's not the case ignorance is dominating in this age of kali.

So Bhagvatam says **"kalau sattvam haram pumsam"** sattavam – goodness is stolen by this age of kali. So goodness is gone and what is left is little bit of passion and lot of ignorance. And so we come from that stock, we walk out of that dark regions and then we try to find out who am I? So we are just told "jiver swarupa hoya Krishner nitya das" you are servant of Krishna. We kind of start there and the goal is to become vaishnav. Whether we are Brahmans or sudras this that there is not much time life is short and there is **"miles to go before you sleep"** "miles to go before you sleep woods are lovely, dark and sleep" you heard that before.

So so many things are attracting, distracting. So this not the time exactly to go step by step, this varna that ashram. **"Hye! You disciples are in early twenties and you have given them sannyasa order of life"**. One press reported questioned how come at the age of 75 onwards, he had studied somewhere at the age of 75 you take sannyasa. He was objecting young people, young disciples you have already made them into sannayasi so they are young reporter is saying not old. So who

dies? Those who are old they die. They are young, old people die so Srila was questioning oh! They are young and I am old, but if there any guaranty of them not dying before I do. You say that they are young, old people die, but they could also die, there is no guaranty this is not Ramraja. In kingdom of Ram there was no such a thing that the parents, father performing the funeral ceremony of his sons. If this happened they would run to ring the bell and the king has to answer. Hey! What is my son had to die. Could any one complaint like this these days? People teenage and in twenties and thirties they are dying.

So anyways so Prabhupada was trying to impress upon, there is no time for going systematically from this to that to that Varna, ashram. So we just make the best use of the bad bargain. Get out of here, come out clean vaishnavas. So as much as possible try to follow Varna, ashram Prabhupada did talk of forming economy based on land and the cow administration. Ya! You are all ksatriya but you are also Brahmin and you are also Vaisya so like that as vaishnavas we play different roles. And sometime we act in this capacity or that capacity. But do it again 'the goal is to work for the pleasure of the Lord. And so this is done as aradhana unto the Lord; for the pleasure of the Lord this varnashram it's linked with the Lord.

So that aim in mind we Ksatriya or Brahamin or Vaisya or Sudra for the pleasure of Lord we act.

Haribol.....!

His Holiness Loknath Maharaj Ki Jai.....!

Are you interested in knowing how the world was created?

S.B

2.5.34

“varsa-puga-sahasrante

**tad andam udake sayam kala-karma- svabhava –stho jivo jivam
ajivayat”**

Translation

and purport by **Srila Prabhupada, Srila
Prabhupada kijai**

TRANSLATION-

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

PURPORT- The Lord is described

here as the **jiva** because He is the

leader of all other jivas (living entities). In the Vedas He is described as

the **nitya**, the leader of all other **nityas**. The Lord's relation with the

living entities is like that of the father with the sons. The sons and the

father are qualitatively equal, but the father is never the son, nor is the son

ever the father who begets. So, as described above, the Lord as **Garbhodakasayi Viṣṇu** or

Hiraṇyagarbha Supersoul enters into each and every universe

and causes it to
be animated by begetting the living entities within the womb
of the material
nature, as confirmed in the Bhagavad-gita (14.3). After each
annihilation of
the material creation, all the living entities are merged
within the body of
the Lord, and after creation they are again impregnated within
the material energy.
In material existence, therefore, the material energy is
seemingly the mother
of the living entities, and the Lord is the father. When,
however, the
animation takes place, the living entities revive their own
natural activities
under the spell of time and energy, and thus the varieties of
living beings are
manifested. The Lord, therefore, is ultimately the cause of
all animation in
the material world.

“varsa-puga-sahasrante

**tad andam udake sayam kala-karma- svabhava –stho jivo jivam
ajivayat”**

The
animations are very popular these days and that’s considered
to be very
advanced or very intelligent thing to do. Animation in
television they get
different dolls to fight with each other, they seem to be
talking or running
after each other. The Disney world you know in America the
most famous
animation are by Disney world in North America. So we are
parts and parcels of
the Lord and like father – like son, the ability of the Lord

is also in us in
minute quantity and this is little minute animation that we
become the cause of
or off course we create little children, Lord has created all
of us and we
create few children.

Lords

begets living entities within this womb of material nature
"mama yonir mahad brahma" (B.G 14.3)

Lord makes **"mahat tattva"** that is
the womb and Lord glances, He glances upon that total Material
energy mahat
tattva in front of Him, He doesn't even
have to touch it, just by looking at it He does the
impregnation and how many
countless living entities they get animated as per **kala-karma-**
svabhava, their karmas which they had committed during
previous creation and that bhava, their inclinations, their
tendencies.

So

we create few living entities or we not create living entities
they always
exist we gave bodies become cause of giving bodies to few
children. But look at
the Lord how much He could create **"tasmin**
garbham dadhamyham sambhavah sarva bhutanam tato bhavati
bharata" (B.G
14.3). He becomes the cause of **sarva**
bhutanam of all the living entities and giving them bodies
also first of
all they are His parts and parcel. So when it's difficult to
trace the history
when the living entities were created **"mama**
amsa" from purna- some amsa, some parts and parcel were
created we don't

difficult to find out. So that creation of living entities then later on giving them bodies also to sarva bhutanam- all the living entities.

I
(maharaja saying) never heard this creation as lila- srusti lila, Devananda
prabhu was explaining different incarnations have different lilas or even there is lila, I never for first time
I was thinking this is also lila of the Lord, creation is also lila – srusuti
lila and the 3 purusa avataras put together are performing this lila. So what
we do little bit it's not described as lila we also have little creations few
children ok, big house ok or housing colony that's kind of creation, big bridge
we built, little space Apollo 8 or Apollo 11. there are unlimited oceans, night
time we see so many planets floating like dust particles float in the air, they
we send little sputnik floating. So these are tiny creations of tiny living
entities, so they are not described as lilas. but when Lord performs herculean
tasks –big big tasks, creation of the universes not just one but unlimited
universes and then within each universe so many planets and so much variety and
you just, **Jai Sri Sri Guar Nitai**
ki.....jai.

For
a tiny living entity as we are from where we are sitting or where ever we are
existing from there you take a look at the universe that so many universes and

beyond that is another kingdom – the spiritual kingdom. And how much living entities tiny and the tiny living entities brain is further tiny brain **Prabhupada used to call tini brain**, he would describe so that tiny brain how much that could understand. What we know is very very little there is a planet – there is a space- so many planets in that space – the ocean- whole world out there or in there in the ocean. So many varieties of entities in there of the total creation of the Lord all that exist how much does living entities know? How much does living entities know? Just a fraction who was that? It was Einstein – he said the knowledge meaning- you admit how much ignorant you are, if you could admit that I am so much ignorant means you are kind of knowledgeable. But one who thinks oh! I know everything that is how the ignorance is described I who thinks I know everything that means you are ignorant, but if you admit yes yes I am ignorant infact I don't know so many things, O! He is knowledgeable at least he knows that he doesn't know. So this scientist Ensitein he was admitting "you go to the beach and take one sand particle from that beach Juhu beach, Prabhupada used to walk and then you admit that my knowledge is this one particle that now I am holding within my pinch just one particle may be that much or even less than that I know compared to the number of the sand particles are there on this beach or there are so many beaches also.

So

how much could living entity know? Not much so when Lord He performs His lila of srusti lila the creation then it is just mind boggling, it's just "**acintya**" just beyond the grasp the capability of living entity to know it. But in order to make living entity knowledgable or at least know as much as living entity could to the extend they could know here in this section of Srimad Bhagvatam the creation has been described not just the theory of creation the facts of creation have been described. I was thinking how Narada Muni he has gone to the authority in the creation next to the Lord or Lords right hand man, Lord is cause of all causes that's the chapter here we are dealing **Lord is cause of all causes sarva karana karnam.**

So

the popular fact is that Brahma is the creator but even Brahma had to be first created by the Lord before He creates more things. So Lord is cause of all causes, cause of Brahma, who is kind of secondary cause of the creation. Lord is first sarga then visarga, we were hearing and understanding yesterdays lecture also. So Brahma is certainly has a big role if anyone has role to play besides the Lord that is Brahma, he has a big big role to play in creation of the Lord or creation of Brahmanda. So what Narada Muni is doing he is going all the way to the top person, the top authority in this creation who is

responsible for creation, he goes there ok Brahmaji give us some – it's like a interview, we heard of those 10 questions yesterday which are at the beginning of this chapter **“yad rupam yad adhithanam”** and total number of 10 questions were raised.

So

Narada Muni who also has inferior position he is going to the superior

authority he is going to his father, Narada Muni is son, Brahma is the father.

O! Father, father daddy daddy could you please tell me explain to me be kind

upon me. So these things human being should know or they should know these

things even as Lila of the Lord, creation is Lila of the Lord and O! my dear

father Brahma ji and he is asking all these questions all possible questions

that human being could possibly would want to know about the creation. Those

questions have been raised by Narada Muni probably he sat in Badrikasrama some

point and he I was making a list or these questions probably people from Delhi

would ask, these questions from New York, people from here there would ask and

he made a list and Badrikasrama because that is his headquarter, Narada Muni,s

head quarter is Badrikasrama, Badri-Narayana he worships in Bharatavarsa. **“Narayana Narayana Narayana”** when you

see Narada Muni you remember Narayana or he reminds everybody of Narayana, he

gives out Narayana, so Badrikasrama is his place.

So

he made a list and he is approaching Brahma "could you please tell us about this creation? This, this**different 10 questions**". And what we are hearing these days in the Bhagvatam class including today's verse is a reply, is a response to Narada Muni,s questions. The person who is asking questions who has made the list of questions is a top notch authority himself, pure and he is the representative of all the people. Or he has to go around and O! What if somebody ask me about the creation, you know I go everywhere I better know I better equip myself with answer to these questions otherwise it could be very embarrassing position as those yamadutas were embarrassed. Prabhupada writes if you are representing someone before you out to represent you better be knowledgeable about the representation.

So

Narada Muni he is a world preacher and he is going to the top most authority and wants to know all the things about creation. And the answers given are nothing but the truth if anybody knows about the creation of course Lord knows and there is and there is another person who knows and that is Brahma because he is directly involved with the creation. So that person had been interviewed by Narada Muni and these are facts "facts are facts" it is the truth for all the time to come. Brahma and Narada Muni they wanted to go on record and that

record is here this Srimad Bhagvatam several chapters many many chapters dealing with creation “sarga, visarga” very in-depth mystical also and so many great details and very interesting details about the creation of the Lord.

So

this is it if anyone, anywhere, at any time is interested in knowing about the creation of the Lord, creation which is out there, this is the place, this is

the source you go into Bhagvatam and vedic text, Upanisadas, Puranas, essence

of all that is here in **Amala-Purana –**

Srimad Bhagvatam Purana and you hear this you read this and you become

knowledgeable about the creation of the Lord. The creator mentioned here is

jiva “jivo jivam ajivayat” flows very nicely sounds very nice “jivo jivam

ajivayat” one jiva, jiva also means life, o! This is nirjiva they say- this

does not have jiva – this does not have life. So the first person Prabhupada

describing that person as leader of the all the living entities, but he is also jiva because he is full of life in fact life comes from

life which Prabhupada made that bold statement “life come from life” so that is

right here jivo. In the beginning there was jiva the supreme living entity and

he is cause of all causes from that jiva that life rest of the life has come in

to existence.

“hiranyagarhba antaryami” that jiva has

been described as “hiranyagarhba, “hiranyagarhba” that is Garbhadaśai Viṣṇu that jīva has been also described as antaryāmi, antaryāmi Kṛṣṇa the Lord in the heart or supersoul “**samsara vyatirikta parmeswara**”. Jīva is samsara vyatirikta – means someone whose is beyond this samsara – this material existence this jīva doesn’t come from, it’s not product of this samsara “samsara vyatirikta” and He is a Parmeswara, living entity is also samsara vyatirikta beyond this material existence but He is not only “samsara vyatirikta but he is “samsara vyatirikta parmeswara” He is Supreme Personality of Godhead and He is creator. He creates brahmāṇḍa andā – egg shape – brahmāṇḍa “mama yonir mahad brahma”.

So brahmāṇḍa is the universe and He is also creator of pāṇḍa another word has been used for the living entity. Brahmāṇḍa is universe and the andā, one is andā one is pāṇḍa, andā – brahmāṇḍa its the material universe and pāṇḍa – each one of us is pāṇḍa like we say “**pinde pinde matir bhinna**” or “**munde munde matir bhinna**” matti means intelligence, Devakīnandan prabhu was also throwing light on how each one is different, our thoughts are different everything is different you could see he gave a class and I am also giving a class he said if one of us could give class we would be talking but differently this is also amazing creation of the Lord, no two persons look alike there

are 100 of you
are sitting and each different looking except who? Jananivas
and Pankajangri
even after 30 yrs I can't figure it out, I have to take few
minutes to understand
whom I am talking to (laughter) whom I am talking to is this
Pankajangri or is
this Jananivas I think one has bigger sikha and one has
smaller sikha, there is
some difference, difference is there but very subtle.

So
isn't that amazing and sometimes we also hear its true from
the beginning of
creation till now all the bodies created by the Lord, not two
bodies are alike
not that the present batch each one different but previous
batch and the
previous batch each batch no 2 bodies were created just alike
there is at least
some slight difference, little scar something different and
this is something
amazing that we could just sit and appreciate and become
Krishna conscious.
If we could just sit and be amazed instead
of going to Agra to see the wonder 8th wonder of the world,
you could just sit
in Vrndavan and hear about the creation of the Lord and be
amazed such a
wonderful Lord He is no that Krishna is wonderful Krishna, His
pastimes are
wonderful, this chapter Prabhupada has given title as
wonderful Krishna but he
is wonderful Maha Vishnu, wonderful Garbhodakasayi Vishnu,
wonderful
Ksirodakasay Vishnu, we don't have to
only appreciate rasa dance and talk about the rasa dance, how

amazing! And
appreciate but here this this srusti lila is such a amazing
thing, you could
relish if you could go deeper and understand step by step the
creation of the
Lord and the subtleties and the details and the flavor it's
just amazing thing
what Lord does, amazing, wonderful creation of the Lord.

The
Brahmanda that anda and this panda and all that is in anda is
all in this
panda, all that is out there also in this body in minute
quantity different
elements which are out there pruthavi, teja , vayu, akash
"bhumir aponala vayuh kham" (B.G 7.4) out there in here also
of the whole,
you want to sample just sample your body and analyze your body
and by knowing
panda you could know lot about the anda whole brahmanda. So
what attracted my
attention was also Prabhupada writes in the purport of the 2nd
verse of the
same chapter and this is **Srila**
Prabhupada ki.....jai "contrary to
such mental speculative theories of creation however Narada
Muni wanted to know
all the facts of creation in truth not by theories".

So
many theories must be floating at the time Narada Muni also
and big bang theory
and many other theories are there and Narada Muni just wanted
to just smash
those or expose those or establish the fact not just go by
theories but he
wanted to establish the truth about the creation. So Srila

Prabhupada being a representative of all the previous acharaya Brahma and Narada Muni, he is really trying to attract the attention of the whole world. Are you interested in knowing how the world was created? **If you say yes here Bhagvatam is the way.** You may be studying theories which is full of mental speculation but the facts are these, this was spoken by the person who was involved with the creation right there and then. Millions of years ago when the creation took place this person Brahma he was right there not just witnessing but he was involved making his hands dirty. I have not studied Bible in detail but what we hear from our devotees who are from Christian background is the description of the creation of this world of course the great thing is which we appreciate that they admit that this world was created by the Lord that's good thing first of all, this world was created by the Lord not much detail and He took some 6 days to create and by that time He was exhausted and then on the 7th day He took rest and that was Sunday and following in the footsteps of God we took rest on the 7th day we are also of course we are fighting for more rest. So besides Sunday now we have Saturday or half day we want to work less and get more pay.

Or

in the beginning there was ad "**sabda**" this is the part of the creation described, form sabda there

was a sparsa,
rupa, rasa, gandha like that each of these 5 elements earth,
water, fire , air
, ether, ether- has only sound, ether is more subtle creation
or element and it
has only sound and the next only has sound and touch and like
that you go to
the next one there are 3 things, 3 sense objects, 4th one has
like that
..... So whatever is written in Bible is
also true giving credit to God His creation of course it's His
creation He
existed before the creation He was there at the time off
creation, He created
it. But the only trouble is how much could you relish what is
written in bible
that is also lila but described in such a summarized way that
you could not
really relish and for the fact can't
appreciate also unless you get into the details of the
creation you
can't appreciate it. So what is in the bible although truth
but not much that
you could relish because so many missing links are there and
some holes are
there and it doesn't make sense sometime. So this is how a
devotee is
explained. So this is what the Christians have to say or bible
has to say. Then
very recently I came across statement from Quran about the
creation. They kind
of agree with the description of creation which is described
in the Bible the
Muslims agree with what is written in the bible only
disagreement that they
have with the Christians or with the bible is they say O! come
on you are

making God Alha kind of ordinary person, you are saying that He worked for 6 days to create then he was exhausted, he was tired com on God can't be tired he is never tired.

So

and then He created for 6 days, the 7th day he took rest they don't agree with this taking rest Lord taking rest doesn't go together. And that's the only difference between what Christians and the Muslims have to say about the creation of course both the parties fully agree that Lord has created this world. But because what has been presented in bible and Quran is not a complete and perfect and in great detail some place it doesn't make sense and that has given rise to the speculations of the scientist. The scientist or intelligent being, intellectuals they always want to keep brain busy and active and so exercise as other do exercise of the muscle or intelligent people the intellectuals their power is in the brain muscle and they want to keep them fit and active. So they were referring to this bible, Quran theories and that was not convincing and then some intelligent theory had to be presented to the world so they came with what is popularly known as big bang what is the theory? Big bang What was big? The bang was big, the sound that explosion made they kind of talk of some kind of mahat tattva or the mass of the matter was sitting

there, the matter was there and then nothing or suddenly or no prior cause or notice or any person involved because there was no person according to them before the creation just a big bang, big explosion took place and the whole water scattered everywhere and came into a beautiful round shaped balls started floating (laughs) but that's not the experience when there is explosion, when the terrorist came they also went to the twin tower – trade towers they exploded those twin towers, some beautiful thing came out that you could take photographs? O! What a beautiful creation or Americans got their karma.

In

Japan the most powerful bomb was exploded did some housing society, some plants, some beautiful things came out of that explosion? So the experience that we have of the explosion is that nothing beautiful, nothing wonderful, nothing that could use comes into existence as a result of smaller big bang or some explosion. So with this we reject, so behind every explosion there is a person he is right there lighting the bomb may crude was y of lighting the bomb with a candle may be that was being done some 50 yrs ago but now remote control but still there is a remote, machine is there and person to push the button is there. So no explosion is automatic unless some person is involved. So this is how the big bang theory is down the drain. I also was thinking

how because what
was available to the western world, the information or views
or news of
creation from bible and Quran they did not satisfy the
scientist or the
intellectuals and then they had to speculate and speculate and
speculate to
their hearts content there was no one to stop them.

Generation

after generation they went on speculating and supporting this
imaginary
theories big bang and some other theorizes and did this
because the facts were
not available to them, the Bhagvatam theory was not made
popular. Of course all
this big bang theory this is all in last 500 yrs or few
thousand yrs there was
a time when this was the theory this was common knowledge. O!
How was the world
created? Everyone knew you could stop any one on the street
and ask them how
the world was created? And they would refer to conversation
between Narada Muni
and Brahma or Maitre Muni and Vidura they knew because every
student his
schooling began with the guru's ashrama they all went to Gurus
ashrama **"brahmachari gurukule vasandanto gurur hitam"**.
The perfect Narottamas, purified, through purified and honest
persons as they
were they were only speaking truth and spreading the truth
travelling
extensively where ever there was some black spot, some
ignorance some were they
would go rush there with a torch light of knowledge and dispel
the darkness by
discussing these topics of creation from Bhagvatam and some

other Vedic
sources.

So

one time few thousand yrs ago in Sat-yuga, treta-yuga every single human being, practically everyone knew how the world was created. So present theories are just few hundred yrs old, concoctions and mental speculations which world is buying because nothing substantial is being presented. But now the task has begin with Srila Prabhupada entering the field of the whole world with the original facts from Narada Muni and Brahma which are right there in the Bhagavatam, which are being distributed far and wide. So this big bang theory doesn't have much future, not much longer into the future this big bang theory would be accepted as something intelligent, like so many other theories are being challenged, not only by Hare Krishnas but other intelligent being are challenging theories one of such theory very popular theory is Darwin theory of evolution being challenged all the time.

I had read such report in the news paper before the challenges and the rejection of the Darwins, theory of evolution but something very recently a week ago, Darwin under attack by U.S school board, American school boards are attacking Darwin, theory appeared in the front page in Sunday express on 2nd if January and of course the whole news is from America

printed as it is

(laughs) and God or Darwin report says God or Darwin choice is yours and this

U.S school board they want to go for God

they want to reject this Darwin or at the most report says ok ok may be we

could accept this as a theory but not a fact may report also says, "I

definitely would prefer to believe that God created me" and I am not the or the

descendent of the apes, ape- the monkey, the Darwin is presenting that – the

most evolved being was apes-monkeys. Some 6 or 7 thousand yrs ago, the human

being from the monkey instead of using 4 feet he kind of stood up started

standing up gradually and then his fore

limbs became his hands and his tail went inside from back and suddenly

he had hands, feet and tail, stood erect.

So

this all happened some 6 or 7 thousand yrs ago and then human beings first

edition, first version of the human beings were such uncivilized, uneducated

they were just living in the caves -cave

men theory, the cave kings. And you know they used to fight a lot amongst each

other, men of one cave with men of another cave. They had no instrument they

just used rocks, throwing rocks at each other. The time of your battle field of

Kuruksetra where you describe amazing kind of weapons were used, the Mahabharat

war around that time, actually human beings had just now came into existence

and just even using rocks may be some sticks to beat each other and there were no towns and cities and from that time the human being has further evolved and he is becoming more and more intelligent and intelligent and more civilized human being is the present version of human beings. So in brief in the beginning was amoeba when the world was created in the beginning was amoeba not Brahma (laughs) but amoeba.

So that theory and there is little more into that and that's theory of Darwin, Darwin's theory of evolution which was being taught in all the schools and colleges all over the planet including in India unfortunately. I am sure even Mathura university- vidyapitha is teaching the evolutionary theory of Darwin. Vaishnavs never taught such theory Prabhpada would not even spit at such theories why even spit and waste his spit at such garbage (laughter). He would just use his boot to kick, he did not want to kick the face with is foot but with the boot only. So one by one let us maintain staunch faith and some more patience and we would relies that all those things which are presented as some kind of the truth all over the world will be exposed and they would be proven wrong when they know what is right and gradually there is a major change. I was talking with Bhakti Swaropadamodhar Maharaj on phone just few days ago he conducted his

world conference- scientific conference in Rome in Italy just few days ago to celebrate Prabhupada,s 108 birthday anniversary and he said there were so many scientists but 32 of them he has a list of 32 scientist talking in favor of God or Gods existence. There was a time, scientist means prove it, can you show me God? If yes then I accept but now the same scientists are coming to the senses gradually, gradually there is a global revolution in consciousness and

certainly the chanting of **"Hare Krishna Hare Krishna, Krishna Krishna Hare Hare Hare Ram Hare Ram Ram Hare Hare"** and study of scriptures the air is getting filled with the truth which is defeating the myth and with that that truth is inspiring so many individuals all over the planet now.

There is a study first time, I was amazed to know, you would also be amazed first time the research in consciousness being done. Some scientists are doing research into consciousness you go beyond it's not just a matter something living, some consciousness they want to study the consciousness though they may have different ideas what the consciousness is. but at least they are coming to the conclusion that is world is not just dead matter as darwin was also trying to prove- This is a bunch of chemical and interaction of these chemicals life comes into existence. No,

this verse is

talking that original jiva that samsara vyatirikta parameshwara
the Supreme

Personality of Godhead who was full of life He put life into
everything else

around into living entities and got them into going, working
as per their karma

and svabhava and ajivayat He becomes the cause of giving life
to others, life

comes from life.

So life is being studied as consciousness for

the first time, this is happening of course you know

Prabhupada in easy journey

to other planets Prabhupada writes the

scientist are coming to the conclusion if there is a matter O!

Possibly there

must be antimatter also, there is material there must be
something anti material

also. What is antimaterial? There is a spirit, matter is matter
then anti matter

is spirit. So some scientist are waking up to the reality it is
good fortune and

good fortune of so many others because in this day and age the
scientist have

become the Gurus of the masses, the Gurus or acharyas position
has been taken

by the scientist. The scientist says something everyone
Prabhupada says double

standard, sadhus is talking the acharyas is talking you are
challenging show me prove it but when

scientist say something lot of things which are not proven
people don't ask

those questions any more O! Could you prove it, their
speculations they are

just blindly accepting it. And Prabhupada says double standard
you are asking

us to show me, you are not asking the similar question to the scientist to prove it.

So

it is very important for this spread of Hare Krishna movement over the planet

the scientist are a big stumbling block because they are taken as authority.

They have presented so many bogus

theories they don't know to begin with that they are souls or anybody is a

soul and to become scientist you don't have to be man of any kind of

character....no, you could be women hunter, you could be meat eater, you could be

speculator and what else? What did I miss? Drunkard you could have a wine

bottle in one hand and you are punching the keys you are typing on the screen

it's fine, it's fine they can be Murderers, they may be terrorist could be

anything, no questions raised only their theories are accepted because with

those theories you get to exploit this material world and that is when you

could be 'ishwaro-aham", That you could declare but practically be that Ishwar-

the controllers, the enjoyer. So it's a good team scientist are making the job

easy, facilitating this demonic nature and giving them how to be the enjoyer,

the ishwaro – aham. So from ishwaro-aham status that human being want to

achieve they want kingdom of God without God. Srila Prabhupada ki...jai wonderful

Prabhupada has made he was the first one to speak this kind of

language, most relevant statement Prabhupada has made. So from that position that human beings are taking ishvaro-aham we have to bring them down to "daso-aham" "dasosmi" not "boss-asmi". So theories and scientist they are exploiting and people are getting distracted and as a result infact there are suffering. They want to enjoy but there are sufferings. So last lecture series Prabhupada gave on the planet in Mumbai was the present day modern civilization is a total failure only alternative is Krishna Consciousness this was his topic from Mayapur he went straight to Mumbai and everyday he was roaring like a lion although we had to lift him literally we had to lift him and put him on Vyas ashan but once he was on the microphone he was getting the audience trembling. He was very bold and out spoken and this civilization is total failure, only solution is Krishna Consciousness. So, so many myths are being spread but Prabhupada books are everywhere do you know that, I am sure another places also this holds true that Delhi distributed 86 thousand Bhagvad – Gitas in Marathon (round of applause). Devotees of Delhi, Punjabi Bagh – 86, 000 Bhagvad-gita and so like that it's just one city score and wait till you hear about what Bombay did and other temples did to distribute books and spread this knowledge. So this is Prabhupada,s program so that the truth is established, the dharma "dharma sansthapanar thaya" and then

“sarve sukhina bhavantu” people would be happy and in real sense be prosperous and that’s life that’s real life. So let us push on Prabhupads program, Prabhupadas movement spreading the holy name and Bhagvatam knowledge based on Bhagvatam this will spread the truth and whole world would be benefitted and this is the topmost welfare work Prabhupada used to say.

Thank
you very much

Why Laxmi Devi could not enter the Rasa dance?

Dated: 16th Jan 2006

Venue: ISKCON Chow patty, Mumbai.

Hare Krishna, so thank you for this opportunity being with all of you this morning, we get to hear so much about all of you and being on the same planet, we don’t get to see each other so much. You are ‘durlabh ‘su durlabh’ but we are here today this morning. So we have here this Srimad Bhagavatam – Canto 5, chapter 18 and text 23, please repeat

“Sa tva mampya acyuta sirsni vanditam

karambhujam yat tvad adhayi satvatam

bi bharsi mam laksma varenya mayaya

ka isvarasyehitam uhitam vibhur iti” (SB 5.18.23)

Translation and purport by **Srila Prabhupada kijay!**

O infallible one, Your lotus palm is the source of all benediction. Therefore Your pure devotees worship it, and You very mercifully place Your hand on their heads. I wish that You may also place Your hand on My head, for although You already bear my insignia of golden streaks on Your chest, I regard this honor as merely a kind of false prestige for me. You show Your real mercy to Your devotees, not to me. Of course, You are the Supreme absolute controller, and no one can understand Your motives.

Translation once again (repeat)

In many places the sastras describe the Supreme Personality of Godhead has been more inclined towards His devotees than towards His wife who always remains on His chest. In Srimad Bhagavatam 11.14.15 it is stated –

“na tatha me priyatama atma-yonir na sankarah

na ca sankarsano na srir naivatma ca yatha bhavan”

Here Krishna plainly says that His devotees are more dear to Him than Lord Brahma, Lord Shiva, Lord Shankarshan – the original cause of creation, the Goddess of fortune or even His ownself.

Elsewhere in Srimad Bhagavatam 10.9.20 Sukhdev Goswami says, **“nenam virinco na bhavo na sriri apy anga-sansraya prasadam lebhire gopi yat tat prapa vimuktidat”** The Supreme Lord who can award liberation to any one showed more mercy towards the gopis than to Lord Brahma, Lord Shiva or even goddess of fortune who is His own wife and is associated with His body.

Similarly, Srimad Bhagavatam 10.47.60 also states,

“nayam sriyo nga u nitanta-rateh prasadah

svar-yositam nalina-gandha-rucam kuto nyah

rasotsave sya bhuja-danda grhita-kantha"

labdhasisam ya vdagad vraja-vallabhnam"

The Gopis received benediction from the Lord that neither Laxmi devi nor the most beautiful dancers in the heavenly planets could attain. In the rasa dance Lord showed His favour to the most fortunate gopis by placing His arms on their shoulders and dancing with each of them individually. No one can compare with the gopis who received the causeless mercy of the Lord.

In the **Chaitanya Caritamritam** it is said that, **"no one can receive the real favour of the Supreme Personality of Godhead without following the footsteps of the gopis"**. Even the goddess of fortune could not receive the same favour as the gopis, although she underwent with severe austerities and penances for many years.

Lord Sri Chaitanya Mahaprabhu discuss this point with Vyankatt Bhatt in Chaitanya Caritamrita madhya lila – 911 to 131 and there's a many paragraphs here almost one page has been quoted as it is from that dialogue which took place where you know you were just there, Srirangam. This brings you back to Srirangam, back to Srirangam . You have to be there and listen to the dialogue. The Lord enquired from Vyankat Bhatt, "your worship able goddess of fortune Laxmi always remain on the chest of Narayan and she is certainly the most chaste women in the creation". However, my Lord is Lord Sri Krishna a cowherd boy engaged in tending the cows. Why is it that Laxmi being such a chaste wife wants associate with my Lord? Just associate with Krishna, Laxmi abundant all transcendental happiness in Vaikuntha and for a long time accepted vows and the regulative principles and performed unlimited austerities.

Vyankatt Bhatt replied, "Lord Krishna and Lord Narayan are one and the same. But the past times of Krishna are more

relish able due to their sportive nature. They are very pleasing to Krishna's shakties since Krishna and Narayan are both the same personalities Laxmi's association with Krishna did not break any vows of chastity rather it was in great fun that goddess of fortune wanted association of Lord Krishna. The goddess of fortune consider that her vows of chastity would not be damaged by her relationship with Krishna rather by associating with Krishna She could enjoy the benefit of rasa dance. If she wanted to enjoy herself with Krishna, what is the fault there? Why are you joking so about this?

Lord Chaitanya Mahaprabhu replied, "I know there is no fault in goddess of fortune, but she could not enter into rasa dance". We hear this from revealed scriptures, the authorities of the Vedic knowledge met Lord Ramchandra in Dandakaranya. And by their penances or austerities they were allowed to enter into rasa dance. But can you tell me why the goddess of fortune Laxmi could not get that opportunity? To this Vyankatt Bhatt replied, "I cannot enter into the mystery of this incident I am an ordinary living entity, living being. My intelligence is limited and I am always disturbed. How can I understand the past time of Supreme Lord. They are deeper than millions of oceans".

Lord Chaitanya replied, Lord Krishna has the specific characteristics. He attracts everyone's heart by mellows of his personal conjugal love by following the footsteps of the inhabitants of the planets known as Brajlok or Golok Vrindavan. One can attain the shelter of the lotus feet of Krishna. However, the inhabitants of that planet do not know that Lord Krishna is Supreme Personality of Godhead, unaware that the Krishna is Supreme Lord. The residence of Vrindavan like Nandamaharaj, Yashoda devi and the gopis treat Krishna as their beloved son or lover. Mother Yashoda accepts Him as her son and sometimes binds him to a grinding mortar. Krishna's cowherd boyfriends think He is an ordinary boy and get up on the shoulders. In Golok Vrindavan no one has any other desire

other than to love Krishna. The conclusion is that one cannot associate with Krishna unless he has fully received the favour of the inhabitants of Brajbhumi. Therefore, **if one wants to be delivered by Krishna directly he must take to the service of residence of Vrindavan who are unalloyed devotee of the Lord.**

‘Satvamam mama ‘so quite a verse, mysteries guihyam, guihayatar no it is guihyatam, very very confidential subject matter meant of course to help us understand or to know Krishna, this is the kind of Krishna He is. And of course knowing Krishna is complete only then, only when we understand these devotees and their devotion for their Lord. I may have said Supreme Lord. But some devotees even do not know even they do not care to know whether their Lord is Supreme or not Supreme and not even knowing that He is Supreme. He is just my Lord that’s all that I care to know. Now these kinds of devotees, no devotees, not devotees of demigods what to speak or why should we speak of devotees of politician of this world. They also have devotees, they also have camcas. Everyone is somebody’s devotee. And if there is no one else you always have your dog that it could become a devotee of your dog. So devotees of dog, devotees of politician, devotees of Demigod and then you have devotees of Narayan in Vaikuntha and then finally you are devotee of Shri Krishna in Golok Vrindavan.

In Vrindavan, Vrindavan... “O! I have come Bilvamangal says O! I have come, Vrindavan”. Vrindavan is special, Krishna in Vrindavan is special devotees in Vrindavan are special. This verse is helping us to know Krishna in Vrindavan and devotees of Krishna in Vrindavan and their love for each other.

Laxmi is seating ok she is seating on the chest of the Lord but gopis are seating in the heart of the Lord. Being on the chest, that is no small position. But to be inside right in the heart ‘**sadhavo hridayam maihyam**’ devotees are in my heart, they are in my heart and I am in their heart. So Laxmi could get as close as just on the surface and the heart is inside

and just the cover of the heart, on the top of the heart. She is just floating on the top there not able to get in, enter the heart of the Lord, this is the difference.

“ramyakaachida upasana vrajvadhu vargenaya kalpita mahaprabhu sri caitanya mahaprabhu matamidam”. This is the opinion of the Lord even who follow in the footsteps of a devotee. Yes, yes then Chaitanya Mahaprabhu follows in the footsteps of Brajvadhu vargenaya kalpitha ‘vrajvadhuvarga’vrajavadhu the gopis of Vindavan, the damsels of Vrindavan, the cowherd girls of Vrindavan they are the ideal devotees, the topmost devotees, most dear devotees of the Lord and if you want to follow in the footsteps **‘mahajanohin gatah sapantah’** the gopis are Mahajanas and Radharani is their leader.

The devotional practice by these gopis, Radharani, Lord was wondering, “O! What so much love so much affection for me what for? And what is it? I want to understand all of this. Lord became very very curious, anxious to know gopis anxious to know Radharani what is in her heart? What is on her mind? What kind of vision she has? I want to know this. I want to know my devotees and leader of all devotees is Radharani”. As He wanted it to know and be a devotee and relish the life of being a devotee, Lord appeared assuming the mood of Radharani, the complexion of Radharani.

Know me **‘Krishnam swarupam’** unto that swarupa that Krishna is offered my obeisance’s who assumed the mood of Radharani and complexion of Radharani to understand Radharani the topmost devotee. So that is the kind of very confidential. Even the Lord had hard time to understand this subject matter, the devotion of His devotee pure unalloyed.

‘na dhanam na janam na sundari kavitaiva jagdish kamaye’ this is nothing to give up. ‘dhanam janam sundarim kavitaiva’ many more things are to be given up. And these gopis are even sometimes ready to give up their life. As a flute was being played by Sri Krishna, the gopis were rushing, running most of

them succeeded and escaped. But some of them were caught around, "hey you can't go". They tried but the bandus and everyone pitas and patti so they couldn't move so they decided to give up, Give up my existence, my body you have it, you have it, I go and they rush. They gave up their body. They died for Krishna and they ran. It is described such gopis those who gave up their bodies they were the first one to be with Krishna while others were still walking and running down the road. Those gopis were the first one to be there. So they are even ready to give up anything. Bodies were stumbling work. I get rid of it anything, everything.

Most difficult thing is to give up the pride that is also the difficulty in this past time which has been described here. The pastime of Laxmi in Shreevan in Vrindavan performing austerities (tapasya) and these Nagpatnis during chastisement of kaliya. Nagpatnis as they were offering prayers they remembered, "O how come our husband **kasyanubhavo sya na**. (SB 10.16.36) What is the result of that tapa? **"renu-sparsadhikarah"** the dust of your lotus feet right on the hoods, head of our husband. O! We are amazed while that 'lalana' **"srir lalanacarat tapo"** she performs austerities from long time 'vihay kamana' she gave up all comforts as it is mentioned in this purport also.

She gave up comforts of Vaikuntha she gave up and she has come to the forest and no servant and no one is around by herself and performing austerities. These Nagpatnis says, **"how come she did not get the dust, she did not get to enter the rasa dance but our husband is getting lots of dust of your lotus feet"** giving up pride at one point. Kaliya decided to surrender then what happened. As Krishna was dancing on hundred hoods of kaliya, he was dancing the music was on in the sky. The dancing was being done by as the Lord has desired to dance immediately the music started. The drums, a big grand show there in the middle of the lake the audience were all around on the banks of that lake. And of course they were not

interested in any performance and they were kind of half dead or collapsed or unconscious and so many things were happening but there was some they were there and more up in the sky full. Sky was filled with Demigods and Lord wanted to dance and He started dancing and whichever hood was showing still some life of sign of life around and kicking, alive and kicking, Lord would just place his at foot right on his hood there. While He is dancing He is looking side long and which hood is now next and there He would jump there. Like that He was crushing one hood after other and other.

The Nagpatnis were at some time pointing, "yes, yes this is right, he is not surrendering, he is not a devotee, he must be killed, he must be dead. Yes this is right thing to do, kill him". But there was a point in the life in that episode as he was getting kick after kick some satsang he had done in his past reminded him". One should be surrendering until the Supreme Lord and he was realizing this type of kicking power must be of the Supreme Lord only. I should better take shelter of this person and he was ready to bow down, mister this mister was ready to bow down and that time, point only he was vomiting blood he was helpless almost life less but within he was surrendered soul also. Surrendered soul from non surrendered mood. He went to the mood of surrender while he was not surrendering, the patnis were thinking, the wife was thinking, "kill him but as soon as he was a kind of surrendered soul immediately started offering prayers to the Lord," thank you for saving. You have given the dust of your lotus feet to our husband. You are very kind. You did not give this to Laxmi. Our husband has received such benediction". So why not to Laxmi and not surrendered and a kind of surrender that Lord expects or not only surrendering unto the Lord or surrendering but also surrender unto his devotee, devotee of devotee of devotee or das 'dasadasanudas' as one becomes then Lord, that person attracts the attention of the Lord and he becomes the fit candidate to receive the benediction of the lord.

“ramyakaachida upasana vrajvadhu vargenaya kalpita Chaitanya Mahaprabhu says, you have to follow the footsteps of gopis brajvadhu. So Laxmi is not ready to do so and to enter rasa dance of course you need not only mood of gopis or being subordinate to the gopi, you have to be subordinate to another devotee, to another gopi. Then you fit into that big team of gopi's rasa dance and serving Krishna that way. **‘ei nivedan dharo sakhir anugat karo seva adhikar diye koro nija dasi’** this is a prayer. Every day we are offering this prayer, **“0 tulsi Krishna preyasi namo namah”**. You are so very dear to Shri Krishna that he puts you around your neck **‘tulsi har gada kase pitambar aavade nirantar hechi dhyana’**. You are right around His neck. Someone very dear you hold that person around your neck. He is hanging from your neck embracing and hanging. Very dear, very dear you put that person close to your heart. Heart is now, **“einivedan dharo”** 0 ! tulsi devi I humbly pray, 0! tulsi devi. Vrinda devi has a big role one of the leading gopi. She almost has status of Radharani.

She is very significant person. **‘ei nivedana dharo sakhir anugat ..’ anugat** I want to go. ‘Anu’, anu means follow behind somebody. **‘anugat koro’** please make me a follower of a damsel of braj **‘seva adhikar diye koro nijadasi’** and give me adhikar – eligibility. When would I become eligible to serve the Lord? When would I get seva adhikar? As one becomes the follower of a gopi and of course for us we cannot, but tulsi is there in front of us, we pray to her but still we don't have that direct connection we go to temple commander, we go to temple commander and say, **“do you have some service for me prabhu”**, we go to temple president, we go to Governing Body Commissioner of ISKCON. He is the ultimate manager, coordinator of services and like that. That is one parampara, managerial parampara and the spiritual. Both are spiritual and they are connected through Prabhupada.

So we pray to Prabhupada and like that ultimately to those who are **‘nikunjayuno ratikeli sidhaye yayali**

bhiryuktarapekshaniya' in that forest **'Nikunja'** where two of them are divine couple where wandering Kunjabihari....., someone makes arrangement, this arrangement, that arrangement. Some expert devotees, rupa manjari or that manjari or this gopi, that gopi. These are kind of aacharyas we have. They are part of that team and then they come down and give us all kind of guidance and benedictions so we connect ourselves through this Parampara. Then our prayer ultimately is heard and so this is following in the footsteps of devotee' **anugat koro'**.

'lalita vishakha aadi jat sakhi vrinda' and **'aagyay koriboseva carnarvinda'** Narottamdas Thakur says, "when I go to Radha and Krishna **'Radha Krishna pranamora yugal kishor'** and how I will go? Where I will go? Once I 'go, what I will do? But how will I do? Begin doing all these things. He says, "O! There I will see. There are **'lalita vishakha aadi'** so many sakhis there and what I will do? I will take permission, their approval then only I will enter that service, not that I just come dashing in and then tell everyone get out here. No, in different mood even talking like that doesn't sound right. Right, no one cannot think like this. Very humbly prabhu, prabhu almost become nonexistent like Jagannath as he couldn't

bear. No, no it's too much O! no they are feeling so much separation from me. O! this is just because of me. I am the cause of this suffering and the residence of Vrindavan. No I can't hear this, "go inside!" and as he is hearing his eyes are becoming amazing. O! Really what his eyes are becoming bigger and bigger. Oh no! no it was something like that. So devotee has to become very humble. No material existence in other words no material existence, no ego.

Two persons were going one after the other, I've just heard this. Two persons walking one behind the other. Good people they were infact devotee, practitioners of Krishna consciousness. One behind was beating that person ahead of him. This person was just walking and this person would beat

him from time to time and this person was not feeling and not taking that as insult or anything playing transcendental and bleeding is going on. So this person with the stick was testing. "Let me see now I will test his tolerance. Is he still there? His ego is still there, false pride is still there, the bodily concept is still there". He is beating and checking whether. 'Hey you hit me', Prabhupada's example: someone hits from the back of car. "You rascal you hit me. I'll hit you." Because that person not only identified himself with the body but now he is identifying with the car. As if the car is he. "I am the car, you hit me. Rascal you hit me." So this person was kind of passing the test was getting in. But at one point, at one point he turned around and he said, "you know what you are looking for is not in there. The false ego, the pride. Those things are not in there". I got it but you said it is not in there. That thought is there subtle things here. He said it's not that what are you looking for is not in there but this person said, but you are aware, it's not there, that is there. I got you, I caught you.

So not only you become free from ego but you don't even. That is what happens. We become proud because we are pure devotee. But such a thing is it possible. "I'm proud of what, being a pure devotee. " No, no pride! Free from pride doesn't even remember, doesn't even thinks. Of course you think of being very humble. Someone said to Prabhupada, "Prabhupada, Prabhupada I am the most fallen". Then Prabhupada said, "you are most of nothing and you are not most fallen if that person wants to take position." If someone says, "I'm fallen but someone is most fallen than me I cannot stand it. No he is more fallen, I want to be, my position has to be most fallen." He said, "I am most fallen Prabhupada" You are not most of anything. You are somewhere so again most fallen.

In conclusion Prabhupada says, **"One cannot associate with Krishna unless he has fully received the favour of inhabitants of brajbhumi"** Therefore if one wants to be delivered by

Krishna directly he must take to the service of the residents of Vrindavan who are unalloyed devotees of the Lord.

We also bring Krishna, our temples, our Vrindavan, Radha Gopinath is here, Radha Rasbihari there, Radha Giridhari there. These places are Vrindavan non-different, extensions of Golok Vrindavan and in some ways being in Vrindavan just have, try to fit into this spirit of Vrindavan following in the footsteps. You had only Radha Gopinath before and then you added Lalita and Vishakha. So how many more could you add. They were there not only Radha Gopinath was there, Lalita and Vishakha they were also there. They just manifested few years ago. They just manifested and lot many more devotees and from Braj around Krishna. He is never alone. So those devotees and new batch is trying to get in there become part of the team. So following the footsteps was part of the team are our acharyas. 'mahajana yenagatah' they have gone all these there. They are part of the team and we are following their footsteps. These acharyas, these devotees so they are following gopi, we are following them. Then following and following, we enter that spirit, the Golok spirit which is higher than the Vaikuntha spirit.

Raganuga bhakti is what is being talked here. By practicing what si the other kind? Raganuga and the Vaidhi bhakti, by practicing vaidhi bhakti that leads you to Vaikuntha planet. 'Raganuga' raga means attachment to the realm of Braj and become anug. 'Anu' means again follow and 'ga' means to go. Following in the footsteps of those devotees of Vrindavan, Raganugabhakti. So followers of Sri Krishna Chaitanya Mahaprabhu they end up in Vrindavan because they are following in the footsteps of residence of Vrindavan. Of course we always chant the names of Radha Krishna

'Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare'

And there's Radha Krishna, there's **a Radha Krishna Radhe**

Krishna Krishna Krishna Radhe Radhe. So by chanting Radha Krishna's names, cultivating all the humility, Krishna is testing us all the time, He is watching us all the time and He just want to see pure unalloyed devotion that His devotee, His aspiring devotee is for Him, for Krishna then that person is allowed the entrance into his association unto his abode. So what is what has been presented to us by Srila Prabhupada is the topmost thing.

Of course where did Srila Prabhupad get all this from, from Sri Krishna Chaitanya Mahaprabhu. **'anarpita chiram charit karunaya avatirna kalao'** in this kaliyuga Lord Sri Krishna Chaitanya Mahaprabhu appeared, very kindly appeared. 'samarpitam' in order to deliver what? **'Unnat ujwal rasa'** **'unnat'** the topmost rasa and **'ujwal'** the brilliant rasa also and that is the madhurya rasa. **'sri radhika madhav yora parmadhurya leela gunarupanama vande guruh sri caranarvindam'**.

Our acharyas are known for what? They get together. What did Caitanya Mahaprabhu do with all those Ramanandaraya and Swarupa damodar? Always heard about Krishna Radha, Krishna. of course Caitanya Mahaprabhu wants to have Krishna, Radharani wants to hear about Krishna, Radha Krishna Radha Madhava "pratiksana asvadana lolupasya". So from that down in the parampara and all the way upto Srila Prabhupada and his books and his whole realm another dimension is being added, which started of course with Madhvendrapuri. He was specialized in this madhurya lila, the specialized. And that is where we branched off from the line of Madhavacharya, Madhavacharya line exists, we also exist. Where do we get connected, Madhurya, pure and like that. So added dimensions is this **'madhurya lila gunarupanamnam'** which is of topmost kind. There is nothing higher, nothing superior. So this has been offered to us. While Chaitanya Mahaprabhu and the parampara and Srila Prabhupada and his books, the prem **'krishna prema pradayate'** and what we have in our possession in this world is 'kama' and just the counter aspect, counter substance.

The spiritual sky is prema, the shadow of that is kama in this material existence. So more we get prema, more we get free from kama, free from lust. So kind of, kind of prema this madhurya lila. Hearing this madhurya lila pastime as per prescription of the acharyas who acts like a doctor and he gives the medicine. And as one takes this medicine, 'kama rog, bhava rog' then by taking this dose of hearing Krishna books and scriptures from authorized person in recommended amount of doses. What works for you? What works for me, for someone else?

Then they take right kind of doses. It will cure one completely from the kama. And this kind of provision, this kind of medicine is only available in this ISKCON shop, Iskcon center, Iskcon place which is Sri Chaitanya Mahaprabhu's place. This kind of complete dose of prema and different prema, this prema, dasya prema, and other prema, sakhya prema, vatsalya prema, madhurya prema.

Ramanandaraya and Sri Chaitanya Mahaprabhu's dialogue there are gradations one higher than the other and when Ramanandaraya mentioned the Radha Krishna's prema, radha Krishna madhurya lila that prema. Sri Chaitanya Mahaprabhu satisfied Yes, yes I'm satisfied. This is it! Otherwise you say, "hey this is external. Say more, say more, say more." And as Ramanandaraya said "Radha Krishna prem, Radha Krishna madhurya lila and oh! This is the topmost." So topmost thing has been handed down all the way to us and so like that.

Laxmi, She was performing austerities and given lots of gratification comforts. But one thing she was not giving up was this pride and as a result she was not able to enter. So we also have the opportunity to enter that realm and things which did not worked out for Laxmi. We should learn from others mistake. Laxmi is kindly placing herself in that position. This is Lord's pastime taking example here look at Laxmi. Look look from long time, she did this didn't work. So something else or find out what went wrong, rectify and

improve and do it differently. And that is the mood of surrender, false pride. Of course the supreme thing in this regard. Chaitanya mahaprabhu has said, **"trinadapi sunichena tarorapi sahishnuna amanina mandena kirtaniya sada harih"** always doing kirtan and kirtan doesn't always mean only you pick up the kartal and chant, dance. That is also of course kirtan. Kirtan meaning glorification of the Lord.

Radha Rasbihari temple was being built and Prabhupada was staying right there and someone proposed Srila Prabhupada, "we should get another location down town or some distance away. There is lot of noise, sound, thak-thak, this this, that that." And Prabhupada says I'm not disturbed. For him he said this is like music to my ears. All those sound, this is music. This is nice. Prabhupada considered even those sounds thak-thak and whatever as some kind of kirtan was going on. yuktavairagya' How much you could extend the kirtan even that could be a kirtan.. so this is not limited.

This printing press is 'Bhaktisiddhanta's. He would have printing press right in front of deity. In Calcutta he had his printing press so that deity could see the printing press. He placed the printing machine so that the deity could see and all the sounds were there. And the sounds were described as **'brihad mridanga'**. You could hear few blocks down the road but this one you could hear far and wide everywhere. So kirtan in ISKCON is popular.

I am going sankirtana. Where is your mridanga? Where is your kartal? No, no. I have books in bag and I'm going to distribute books. This is sankirtana of course. Some devotees started distributing candles and that also became some kind of candle distribution. No scandal but candle. Sankirtana glorification of the Lord is kirtan, 'kirtaniya sadaharih' which includes lots of devotional service that we perform that is glorifying Krishna this way or that way or different ways. And this will go on **'kirtaniyasada harih'**.

Conditions are those, conditions '**trinadapi sunichena**' ok this trinadapi should be taken care of. What about 'amanina' and 'mandena' also when this is done. Then the result equals to what? This results **in kirtaniya sada harih**. All the time kirtan is possible. And with this kirtan as we perform, then there's a '**mama janmani janmanishvare**' I do not even care of course for another birth or births. Every birth I just care for ahaituki, that's the point ahaituki devotional services. No motivation '**sastrabhakti bhagavati akinchana**' a few verses before you have gone through this, akincana – Prabhupada is translating that as unmotivated. It is easy to deliver discourse and say this. But really to come to the point of making our devotional service. So that Lord is pleased and He could grab us. Be with him.

I thought this could be very easily done. When I was a new bhakta at Juhu temple and my service was to go beg rice from door to door, that was one of my seva – bhikshamdehi, tandulamdehi – 'give me some rice for food for life'. Prabhupada was sending us; rice was not available in the free market, so we have to beg it. So sometimes, some people would ask me question like, "have you seen? O! You are always talking or you are always talking to us about Krishna. But have you seen Krishna?" then I used to or may be not say every time to everybody. But I used to in my mind command on, "give a break, give a break". You know I have just joined. Give me at least six months you know, I have just joined. Give me at least six months. You know give me at least few years. Then you ask me, "have you seen?" then I'm going to say, "yes, yes I have seen him".

Hence I have the right to speak to you. So I was thinking. This was just two years home work, and I would be seeing him, seeing the Lord. Then I could speak. So more than few months and few years were passed still wonder," "where is Krishna? Where is Krishna"? '**He Radhe vraja devikecha lalite**'. Of course Krishna was there with those six go swamis running here

there running. Are you on the top of Govardhan right now? Are you on the bank of Jamuna? Where are you? For them, wherever they were Krishna was with them. For us we wonder where Krishna is. Where is he? Where are you? Why are you taking so much time? So I was thinking it was an easy task. But it's quite a task. You give up this. Give up that. Follow the 4 regulative principles. Even more things to give up. To give up pride, pooja, pratistha and labha. These are even you have more subtle things. There are some rocks in the water, little pebbles. You could just pick them up, take out. You could get rid of some rocks, little pebbles. But what if the water is sugar solution? Water is homogeneous material. Cannot separate those things from water. Then it's harder to get in. You pick up with a prong, pieces of rocks, pieces of fine grains of sugar mixed in the water. So get rid of some things is easy. Some more things we need to get rid of. So this is of course Prabhupada gave us one lifetime....

Radha Gopinath ki jay!

Nitai Gaur Premanande hari haribol!

Srila Prabhupada ki jai!

Iskcon Chowpatty ki jai!

Childhood pastimes of Krishna and Balarama

He is Vasudev, we have both Vaasudevas. Krishna is Vaasudev, Balarama is also Vaasudev. By that definition, son of Vasudev is Vaasudev. And **om namo bhagavate**, that's important part, Bhagavate. And they are both Bhagavan. There are some other

Vaasudevas but not necessarily Bhagavan. Here Krishna and Balarama, they are both **om namo bhagavate vasudevay. Krishna Balarama ki jay!**

Are you all expecting their arrival? (Haribol!!..... Claps). They are coming, they are coming, they are coming! They are here, they are here, they are here! Better late than never expecting. This community was expecting Krishna Balarama for quite some time, 15 years? They were also wondering whether Krishna Balarama coming or someone else is coming. There were also some debates or some different desires and finally who is coming? Krishna Balarama is coming haribol..... Is that ok? Krishna Balarama is coming? (Yes!!) So no one told me what the topic was. So I (laughs), so I thought, Krishna Balarama, carry on.

As this is a childhood pastimes of Krishna and Balarama

“vanam vrndavanam nama pasavyam nava-kananam

gopa-gopi-gavam sevyam punyadri-trna-virudham” (S.B 10.11.28)

From Sukadev Goswami, **“vanam vrndavanam nama”** This is Upananda speaking. There are in Gokul they have istagosti, community istagosti. Just now Yamal-arjuna trees, they have been uprooted, they felled and they crashed. They were wondering, trying to figure it out. Old review is on and in that big assembly Upananda, brother of Nanda Maharaj, he has a proposal, where as Vrindavan is **“pasavyam nava-kananam”**. He had been going around. He was very much concerned; the security was a big concern. For security reasons he had been travelling all over Vrindavan, all over Braja. He was thinking of relocation “We have to leave this place”. He had been thinking ahead of the rest of the members of the community.

Not only he was concerned but he wanted to do something about it. Being concerned is one thing but he was one step ahead forward. So he had travelled and travelled all over Braja. There are 12 forests of Vrindavan and he is thinking of one of

those forests called Vrindavan, all forests are not called Vrindavan, each one of them have their own name. He says **“vanam vrrndavanam nama”**. There is a forest called Vrindavan. **Nava-kananam**. It is new to us. **“pasavyam”** What is so special about this Vrindavan. It is good for our cows, **pasus pasavyam**. Good for the animals first concerned, major concerned. If we go there what about our animals? Is that good place for our animals also? Yes yes, before even query is there.

“gopa-gopi-gavam sevyam” and also sevaniya, the Gopa and Gopis, Gopa-Gopi, translation is not required. You understand Gopa, you understand Gopis. Cowherd men, cowherd ladies, girls. sevyam. It is wonderful place to reside and worship. And another very special feature, pun?yadri-There is **punya adri**. There is a very auspicious mountain, punya adri. Adri is mountain. trna-virudham and he is full of green grasses. Everywhere there are grass, waters, lakes, shades, caves.

“punyadri-trna-virudham, tat tatradyaiva yasyamah’

And his proposal is, “today only we leave for that place. How do we go?” **sakattaan yunkta ma ciram**. (S.B 10.11.29) “Get all the ox carts ready”. **ma ciram**. “Do not, no delays”. Ma ciram, do not, no delays. Rush, get your carts ready, **“godhanany agrato yantu”** cows will be in the front and the carts behind, **“bhavatamm yadi rocate”** This is my proposal. If you so desire we could do this. This is only proposal. And in response of this proposal

“tac chrutvaika-dhiyo gopah sadhu sadhv iti vadinah” (S.B 10.11.30)

aika dhiya means unanimous, eka means one, dhiya-intelligence, everyone’s intelligence is on the same wave length. You say this in America (laughs). So aika dhiya, everybody’s dhiya, the intelligence is fixed on this idea. They are all unanimous. And how did you find that they all are unanimous? They all said,” **Sadhu! Sadhu! Sadhu! Sadhu!**

.....Very nice! Very nice! Wonderful! We are for this proposal. Let's go

“vrajan svan svan samayujya yayu rudha-paricchadah” (S.B 10.11.30)

And they immediately got up, they returned to their respective homes and their axe together, got their ox carts together, loaded all the paraphernalia **rudha-paricchadah**, loaded T.V. sets (laughter) not required it's the last of thing. Doordarsan, (laughter) T.V. in India is called Doordarsan, something that is at the great distance bring that closer and watch it. But for them Krishna Balarama was that darshan.

“vr?ddhan balan striyo rajan sarvopakaranani ca anahsv aropya gopala” (S.B 10.11.31)

So, who get to sit in the cart? The old folks in the cart, “balan” children they go into the cart, Striyah- ladies in the cart. Everyone else is walking. Culture, we get to know the culture also. We get to know the mode of transportation also. If you want to shift look for a cart (laughs), bullock cart, **“yatta atta-sarasanah”** (S.B 10.11.31)

But they also have some weapons, bows and arrows because they have to travel through the forest. And the cows, **godhanani puraskr?tya**. Take note of this, They are carrying wealth with them. What is that wealth? godhanani. Dhan is wealth. What is dhan? The cows. They are carrying their wealth in the form of the cows. Economic development begins with plants and the cows. **Godhanani puraskr?tya** they are in the forefront. Srngan?y apurya sarvatah, many bugles. Bugles are, “get ready! Get ready!”. Inspired to signal. “Time to go, time to go. Get everyone ready, **turya-ghosena mahata**, out loud they are playing their bugles. **Yayuh saha-purohitah** (S.B 10.11.32)

And they are also taking their purohita, the priests, chanting mantras, all auspiciousness. In this connection it is to be noted, Srila Prabhupada writes short purport, “Although

inhabitants of Gokul were mostly cowherd men and cultivators, they knew how to defend themselves from danger and how to give protection to women, the old men, the cows and the children, as well as to the brahmanical purohitas.

“gopyo rud?ha-ratha nutna- kuca-kunkuma-kantayah” (S.B 10.11.33)

Sukadev Goswami is describing ladies, the beauty of the ladies, goswami. Their breasts and youthful bodies and kumkum on the breasts. Well decorated in every possible way here, Banarasi sarees (laughs). ya thats popular one, Silk sarees. Lots of opulence of that sort. Lots of ornaments, earrings and bangles. They are loaded with all that.

“krna-lila jaguh pritya niska-kanthyah suvasasah” (S.B 10.11.33)

Although they are well dressed there is no bodily concept. They are not looking in mirror and busy with, ‘how I look! Where did you purchase that one? (laughter) That’s not the topic. Wonderful ladies wonderfully dressed! **suvasasah**, suvasa, vasa, suvasa, vasa means dress, suvasa? Wonderfully dressed. **niska-kanthyah**, their lockets hanging from their necks, very valuable gems. And in the midst of that **krsna-lila jaguh pritya, krsna-lila jaguh**, they are singing lilas of, Krsna-lila, Ram, Balaram-lila prityah, the great pleasure. They were chanting glories of the Krishna and Balarama

“tatha yasoda-rohinyav ekam sakat?am asthite rejatuh krsna-ramabhyam tat-katha-sravanotsuke” (S.B 10.11.34)

So there is one cart. In that one cart, there are hundreds and thousands of carts. Each family has one cart. Old folks, ladies, children are sitting in the cart. And in one cart there is Yasoda, Rohini, Krishna, Balarama. They are sitting in one cart. sakat?am, sakat means cart. Yes, **“sakatam asthite rejatuh krs?na-ramabhyam tat-katha-sravanotsuke”** (S.B 10.11.34)

They are very very eager, utsuka, they are very eager, very anxious to talk about katha, **“krsna-ramabhyam katha, “vrndavanam sampravisyā sarva-kala-sukhavaham”** (S.B 10.11.35)

So as the carts are going, Krsna, Balarama, Rohini, Yasoda in one cart and so many other carts behind. And cows in the front and cowherd men are in the front around with their spears and bows and arrows and bugles. And the priests also going chanting the mantras. And whole procession, grand procession is on the eastern bank of Jamuna going in a northerly direction, Delhi side. They are going and going and going. Their goal is to Vrndavan is trans Jamuna. Other side of Jamuna is Vrndavan. They have to cross. But as they were travelling soon there was sunset and was difficult. So they camped, camping on the bank of the river and next morning as they got up, waking up Krishna, **uthi uthi Gopala.....** Oh! Gopala please get up, oh! Gopala please, oh! Balarama please get up! They are singing songs, “oh! Getting up!” Vrndavan forests, birds are chirping-kuhoo, kuhoo, kuhoo, kukoo koo koohoo, some cocks are there. They are mentioned in Dwaraka pastimes. No alarm clock. The cock is the clock (laughs). You just feed few grains and it does its job (Laughs). No repairs and no maintenance just few grains and wakes you up. Beautiful to look at, the Vrindavan side, the peacocks and the parrots, some another cuckoos, birds, they have woken up. They are chirping and they are waking up. As they singing songs they are waking up people. So everyone is up and now they have to cross Jamuna. The big span, big, wide river bed. So what they do, this is described in Gargasamhita more detail. They are not mentioned here by Sukadev Goswami. But Gargacarya fills in the blanks.

So they built a bridge using the carts, using the ox-carts. They placed one cart, they placed next cart in front of that cart. Next one in front and next one in front and next one in front. Soon there, were few hundred carts one in front of the other and they started walking over that bridge. And there

are many bridges. Like many carts, one after the other, one in front of the other. They all are crossing **Jamuna, Jamuna maiya ki..... jay!! Jamuna maiya ki..... jay!! Jamuna maiya ki..... jay!!**

The cows are swimming across, the cowherd men, they are carrying some calf. They are carrying calves on their shoulders. And, they are swimming the cowherd men are swimming with the calf on their shoulders. And the cow of that calf is right behind. He doesn't have to do anything her calf is going, so that is magnetic pole. She is being pulled by the affection for the calf. So, so many cowherd men are going across swimming, holding the calves on their shoulders and cows are following. So they are crossing and elderly and children, old folks are going through the oxcart bridge way and they have crossed. So, **"vrndavanam sampravisyā"** Sukadev Goswami said, now they have crossed Jamuna and samapravisyate, nicely entered, meaning they have not entered and just they are on the banks the river, no! Nicely entered means gone deeper into the forest, Vrindavan forest. **"tatra cakrur vrajavasam"**, and there, they park the carts, **sakatair ardha-candravat**. Candra? What is candra? Moon, ardha? Half. ardha-candravat, just like in a semicircle. They parked all their sakatas and circle is made by this sakat, the cart. So that is becoming the fence and they are residing in, inside. This is where, so where they have landed, where they have going to be residing now, next 3 years and 4 months, according to Visvanath Cakravarti Thakur, Krishna was 3 years and 4 months when they left Gokul for Vrindavan. They shifted; relocation took place, Krishna was 3 years and 4 months. And Balarama? 4 years and 4 months. Devaki was giving birth to one child every year, so by that calculation.

So where the sakatas? Catikara, Catikara! You know Catikara? Old folk's devotees know Catikara Road. There has to be Catikara Road, we go from Delhi on highway and if you are not interested in Taj Mahal (laughs), you make a left turn to go

to Krishna- Balarama temple, where that? You call T junction, T junction highway coming and then you go to Vrindavan. T junction, so that at that junction there is a village called Catikara refers to this Catikara, sakat. That's where the centre of that township, and they relocated was there. And that road became known as Catikara Road was first and then became known as **Bhaktivedanta Swami Marg ki.....jay!** When you take that road you end up with lotus feet of Krishna and Balarama. Otherwise you end up in Tajmahal (laughs). You have to wake up and take right turn, left turn in fact it is. We take left turn there that is right, left is right.

“vrndavanam govardhanam Yamuna-pulinani ca” (S.B 10.11.36)

So, where they are residing is, is, where is this Vrindavan. This is in between Govardhan Hill, all the way to Jamuna. That whole forest is Vrindavan forest.

“vr?ndavanam govardhanam yamuna-pulinani

ca viks?yasid uttama priti rama-madhavayor nr?pa” (S.B 10.11.36)

“Nrpa! Oh, King! King Pariksit, are you listening King Pariksit?” Why he had to say Nrpa? He is trying to get his attention “O, King, are you hearing, are you with me?. O, Nrpa! O, King Pariksit! That I was just there where Sukadev Goswami spoke Bhagavatam. I was just there 10 days ago. Wonderful place! On the banks of Ganga, Sukadev Goswami is speaking; he is sitting there, talking all Vrindavan pastimes to King Pariksit. The big banyan tree and the murthi of Sukadev Goswmi, where he sat and spoke. What we are reading now was spoken by him right there, and we are sitting not far from there, reciting Bhagavatam. One short class we did, same spot where Sukadev Goswami spoke these pastimes. To our audience we said, look, look Sukadev Goswami”. We took darshan of Sukadev Goswmi's murthi Sukadev Goswami ki..... jay!! And next to Sukadev Goswami's murthi there was pujari. So when we

showed everyone Sukadev Goswami, the pujari, he was reading newspaper (laughs). Where Sukadev Goswami recited Bhagavatam and care taker of that place absorbed in reading newspaper. This is the age of Kali. **“viks?yasid uttama priti”** by seeing that Vrindavan which is situated between Govardhan and Jamuna. Ram Madhav, Ram is Balaram, Madhav is Krishna. Uttama priti, they were enjoying lots of pleasure, uttam priti, the best, they have good time. As they had arrived there,

“evam vrajaukasam pritim yacchantau bala-cestitaih

kala-vakyaih sva-kalena vatsa-palau babhuvatuh” (S.B 10.11.37)

Vrajaukasam, the residents of Vrindavan, they were also enjoying, bala-cestitaih, the bala-cesta, the pastime, the childhood pastime, sweet nectarian pastimes of Ram Madhav, Ram and Madhava's pastimes, they were enjoying kala-vakyaih. They were little boys. They were not even able to say few sentences, broken language, half sentence they were able to say. They don't know the verbs, the noun, they were just saying something something, kala-vakyaih. But even those vakyas, those sentences, the broken language spoken by Krishna and Balarama was relished by Vrajaukasam, the residents of Vrindavan. **Sva-kalena vatsa-palau babhuvatuh**, and as they were now growing, they were about 4 years old. Balarama 5 years old. Vatsa-palau, they became vatsapalas. Vatsa, what is vatsa? Calf and pala – protector. They became calf herd boys, vatsa-palau babhuvatuhh. Krishna and Balarama very much wanted to you know go out. Outing, they were eager for another, some more variety, the spice of life, variety. Mostly they were enjoying the vatsalya-rasa, they were eager for another rasa, another mellow, sakhya-rasa. So, they would go out into the fields, into the forests. Then the calf herding as well as playing with the friends, two in one. So they were very very eager. When they propose this, Yasoda was not into this, “no, no, no, what! You and going into the forest? You are drinking breast milk every now and then, you are so tender, look at your lotus feet pinkish and soft and out there thorns, they

heat and rocks, no, no, no". She couldn't imagine Krishna and Balarama going out and there herding cows.

But they were insisting and the good news was Nanda Maharaj was in favour (laughs). "Let them go they want to go". So along with father, Nanda, Krishna and Balarama, only Yasoda against. So three against one, so they won and they got to go as calf herd boys. They were boys so little cows they could manage. They couldn't manage big cows. Little cows **choti choti gaiya, chote chote gwal**. They sing in Vrndavan, gaiya, the cows are choti choti, small small calves, cows. The boys were also choto choto, small small boys. And they are going. So first day small group of cows are gathered by Nanda, Yasoda. Krishna and Balarama were given ropes, hold these ropes. And as they were leaving town, Nanda and Yasoda were accompanying and some crash course was given, how to, different instructions, how to turn them around and how to get them to sit down and how to, and as they were leaving, Yasoda, "come back soon, don't go deep into the forest, and Balarama you have to take care of your brother.", "yes, mummy" (laughs), "yes maiya, yes Yasoda maiya.

And their other friends also. They also had their cows and they go into the forest. Vatsa-palau babhuvatuh. And then Yasoda, "Ok, you could go but not every day." Just see so sometimes Krishna, he was kept behind. "No, no, not today, no you don't go today." "Ok, maiya, I will stay behind." And mother is relieved thinking he stay behind. And Balarama goes, some other neighboring friends are going, the cows are going. And she makes sure looking through windows, he is not there, Krishna is not there. And she gets busy with her churning butter and other household duties. From time to time she looks through the window to make sure he has not joined. Few times she looks only Balarama and other friends are there. 'Nice boy, he is obedient child, he is following my command'. Next time she looks through the window. She saw Krishna running and she starts running behind him. And Krishna is trying to run

faster, “Balarama, Balarama, help, help” and Yasoda is running behind,” aye! Krishna, come here, come here. Where are you going? Stop, stop.” So finally she has caught up with Krishna but here Krishna also has caught up with Balarama and Balarama is holding one side and Yasoda is holding, tug up war. “No, no, I will take care; let him go, let him go.” “No, no, you can’t go.” That also would go on.

“avidure vraja-bhuvah saha gopala-darakaih

carayam asatur vatsan nana-krida-paricchada” (S.B 10.11.38)

So, they are allowed only to go avidure, dur means distance, avi means not long distance. There is a condition, you could go but you cannot go deep into the forest, just near the village, near Gokul, near Nandagram he could go **carayam asatur** and they are taking care of the cows. Cows are grazing and they are playing, nana-krida, krida the lila. How many kridas? Nana-krida, many many kridas, many many lilas they are performing. **Nanavatara makaraud bhuvanesu kintu**, nanavatara, nana, so some sample kridas mentioned it is.

One word, one lila, half sentence one lila. **Kvacid kvacid vadayato venum (S.B 10.11.39)**, this is one lila. Both Krishna and Balarama, what do they do? Vadayato venum, they are playing their venus. **Ksepan?aih ks?ipatah kvacit**, sometimes they are throwing rocks, not, they get some fruits from the trees. It’s mango season. They are taking rock and ksepan?aih ksipatah kvacit. **Kvacit padaih kinkin?ibhih**, and they have little jingling, tinkling bells around their ankles and they are jumping. And as they hear, they like sounds of their own bells and they are enjoying jumping. **Kvacit padaih kinkin?ibhih**, no other sounds, there is no noise pollution there. Every little detail could be heard. Tinkling, jingling of the bell, pin drop silence. What kind of silence? We drop a pin and big sound, amplified sound. Now there is a bomb, what? A bomb. No one hears there is so much sound (laughs). Pin drop, bomb drop. **Kvacit krtrima-go-vrs?aih**. And sometimes they

are playing, imitating go-vrsaih, the cows. They are on their knees and not standing. But they are playing, "I am a cow, you are a calf, you are this, you are that". They are playing different,

"vrayamanau nardantau yuyudhate parasparam" (S.B 10.11.40)

And next thing is that they are fighting with each other, they are beating each other. "Aye! Come! Wrestling!" **"anukrtya rutair jantums ceratuh prakr?tau yatha" (S.B 10.11.40)**

Sukadev Goswami says," They are playing as if they are prakrit, as children play like this. Children everywhere play like this. What do the children do? **Balavastha kridasakta.** Children all over the world. All children what do they do? They play. The predominant pastime of children is to play. Balavastha kridasakta. They are attached to the play. Did you play? American children play? I used to think that they must not be playing. When I was a child I used to think that they must not be playing. When I was a child I used to think that American children must be very serious, Scientific and looking through their microscopes and telescopes (laughs). They must not be playing. I had a misconception like that (laughs). But for first time I came, landed in New York Airport and going to the temple, the school and playground children were playing. And I was convinced, the children play wherever. So Krishna and Balarama prakritah yatha. As if children play, they were also played just simple things, small games no big deals. But when Krishna does anything it,s a big deal and becomes a talk of the town.

"kadacid yamuna-tire vatsams carayatoh svakaih" (S.B 10.11.41)

Once upon a time, now little serious business here. Normally playing, normally, But one day, jamunature, on the banks of, you feel nice when says jamunature. You could say that in English also. But when you say jamunature, something special

about jamunatire, vatsam carayatoh svakaih, they were playing; they were playing and taking care of their cows.

“vayasyaih krsna-balayor jighamsur daitya agamat” (S.B 10.11.41)

Ah! One demon arrived. And what was the purpose? He started krsna-balayor jighamsur. He wanted to kill Krishna and Balarama. That was his intention. He arrived on the scene

“tam vatsa-rupinam viksyā vatsa-yutha-gatam harih” (S.B 10.11.42)

Immediately Krishna, haribol! Krishna has taken note, viksyā. This demon has arrived in the form of vatsa-rupinam. His rupa is, form is like that of vatsa. He has come as a calf so that he could hide in the midst of other cows. Someone said, if a terrorist was to come to ISKCON temple he would come in what form? Probably he would come chanting japa (laughs). No one would doubt, some sadhu has come, please come, sadhu! (Laughs). And if he is more smart he would come as sanyasi (laughs) watch out! So **tam vatsa-rupinam viksyā**. That Krishna detected vatsarup, **vatsa-yutha-gatam harih darsayan baladevaya**. And he started showing Balarama,” Aye! Aye! Come come come,” “yes I am here” look, look at that calf, that one, not that one, that one”.

“darsayan baladevaya sanair mugdha ivasada” (S.B 10.11.42)

As if bewildered Sukadev Goswami says, as if Krishna does not know why he has come, what is the purpose of this demon, why is he here? Therefore mugdha, mugdhaiva. Externally He is showing that He doesn't know. “Look, some demon, why is he here for?” He showed Balarama. The next thing is **“grhitvapara-padabhyam saha-langulam acyutah” (S.B 10.11.43)**

Krishna took lead and He moves forward and as Krishna is moving forward that calf demon is also moving forward. He is looking behind. And Krishna is right behind, coming right

behind. He is trying to avoid. So many cows, hundreds, thousands, demon is trying to hide. But Krishna is following, Krishna is following, Krishna is not leaving him alone. And as Krishna finally grhitva, he caught hold of the hind legs along with the tail, langula, saha-langulam. Langula is tail, hind legs and the tail. bhramayitva, bhramayitva, twirling and whirling also . He is doing two things, twirling and twirling twirling, whirling whirling also (laughs), twirling and whirling.

“Kapitthagre prahin?od gata-jivitam” (S.B 10.11.43)

He threw on the top of tree called kapittha. It is not translated which called kapittha, kapittha tree. And as he is thrown by the time he landed on the top kapitthagre, on the top of the tree has lost his life. Sa kapitthair maha-kayah. And he was small one. He was small calf size and he was amongst the cows. But as he is slipped over or Krishna threw him away to land on the top of the tree, between the time he slipped from the hand and landed on the top of the tree, maha-kayah, he showed big form. Like Putana, she was regular sized lady. But once Krishna started drinking blood and the milk poison and the milk and she grew in size.

So **maha-kayah patyamanaih papata ha**. And he is so maha-kayah. So heavy body that the tree failed down.

“tam viksyā vismita balah sasamsuh sadhu sadhv iti” (S.B 10.11.44)

When all the children all the friends noticed what Krishna, just Krishna did, how he picked up that calf demon and whirl, twirl threw him, lost his life. Balan the children, his friends, they started praising Krishna. How did they praise? ‘Sadhu, sadhu, sadhu, sadhu!!! Jay ho, jay ho, jay ho!!! . Thus they were glorifying. As cowherd, calf herd friends were glorifying Krishna, devas ca parisantusta. And devas , the demigods also, there immediately demigods arrived and they seen in the sky, parisantust?a, they are pleased, satisfied,

relieved also to see big, the demon has been killed, babhuvuh puspa-vars?nah. And immediately started showers of flowers, heavenly flowers of their own abode they had come with flowers, they are showering flowers and playing different instruments. And apsaras were dancing, gandharvas were singing, whole show going on up there in the sky, glorifying the Lord.

“tau vatsa-palakau bhutva sarva-lokaika-palakau

sapratar-asau go-vatsams carayantau viceratuh” (S.B 10.11.45)

And Sukadev Goswami is kind of concluding this thought before he moves on to another demons arrival and pastimes, more pastimes. **tau vatsa-palakau bhutva**, tau, tau, those two, palakau bhutva, vatsa-palakau bhutva, by becoming vatsapalakas, sarva-lokaika-palakau, they are lokapalas. They are protectors and maintainers of the entire creation, whole Universe. But here they appear to be taking care of only cows as if they have nothing to do with the maintenance of the universe; they have nothing to do with the lokapalas and not lokanathas, not those, not those. They were just concerned with the taking all that they do is take care of the cows and they are playing. And the world who knows how it is running, who is operating. He didn't say maya ahaksen prakriti. He told Arjuna,” Aye! I am adhyaksa, you know.”

“mayadhyaksen prakriti suyate-sa-caracaram”. I am, cara, acara, everything moving, non moving, I am the superintendent, **vedaham samasthitani**. Visnu says, Oh! Arjuna, veda aham, I know, I know, what do you know? **Samasthitani**, everybody's past I know, **vartamanani ca arjuna**. I know the present of everybody, **bhavisyanica bhutani**, and I know bhavisya also, without looking at their palm. It's called palm reading? Yah! He doesn't have to read palm. He knows. But the trouble is Krishna says **mam tu veda na kaschana** I know everybody's past , present, future, but no one knows me, no one knows about me. When they are looking at these pastimes they are taking care

of the cows and playing. Sukadev Goswami says, He is not only vatsapalak, He is, **sarva-lokaika-palakau**, , sarva-lokaika-palakau, palakau, two vatsa palakau, , sarva-lokaika-palakau, these two they are

“sapratar-asau go-vatsams carayantau”. So early morning hours they take their breakfast. I should have not mentioned (laughs). Now you get the idea (laughs), go-vatsams carayantau viceratuh. And then they would get their lunch packets ready and go out to take care of the cows, calves. You just killed the demon but his form was vatsarupinam. His form was like a calf, the cow, the calf, you are sinner, you are sinner, you have to take bath to become free from sin. Go to Ganga, go to the holy places, sacred rivers, take a holy depth and come back. So after this pastime, He was accused, Radha also had accused. Kanhaiya killed, which demon was that? Aristasur. He was also bull. Now for killing calf, He was also accused.

So Krishna, He created Ganga from His mind. We were also on the banks of Ganga just few days ago, then I travelled from banks of Ganga to Florida here, we had nice time on banks of Ganga! Haridwar, Uttarkasi, Himalayan Mountains, so there also we remember this pastime of Krishna kills. One day we went early morning hours to take holy depth. Instead of taking bath in bathroom we all went to Ganga, took bath there, many devotees and we have Prabhupada murti, life size murti with us and some devotees went with Prabhupada murti in the middle of the stream and they were trying to give full bath to Prabhupada. It was not easy to pull him under the water, put him down the water. O! pushing him and Prabhupada just come out (laughs). We were trying to push him down and Prabhupada would jump and someone says “ just see, he is not sinking”. Prabhupada doesn't sink. Someone says Prabhupada doesn't sink. That's right, yes, that's right, Prabhupada doesn't sink.

So Prabhupada ki jay! Sri Krishna Balarama ki jay! Radha-Shyamsunder ki jay! (claps) Haribol!!

The Medicine for the Worst Disease

King Uttanapada was patting the son of Suruci, Uttama, placing him on his lap. **Dhruva Maharaja** was also trying to get on the King's lap. But the King did not very much welcome him. So here is the story...the history begins.

"Tatha cikirsamanam tam" (S.B 4.8.10) While the child, Dhruva Maharaj, was trying to get on the lap of his father, Suruci, his step-mother became very envious of the child and in great pride she began to speak so as to be heard by the King himself.

Purport: The King, off course, was equally affectionate toward both his sons, Uttama and Dhruva. So he had a natural inclination to carry Dhruva as well as Uttam on his lap. But because of his favoritism towards his queen Suruci, he could not welcome Dhruva Maharaja despite his feelings. King Uttanapada's feeling was understood by Suruci and therefore with great pride she began to speak about the King's affection for her. This is the nature of woman, nature of woman! If a woman understands that her husband regards her as a favorite and is especially affectionate to her, she takes undue advantage. These symptoms are visible even in such an elevated society as family of Svayambhuva Manu. Therefore it is concluded that the feminine nature of woman is present everywhere.

"Tatha cikirsamanam tam sapatnyas tanayam dhruvam surucih srnvati rajnah sersyam ahatigarvita" (S.B 4.8.10)

While the child, Dhruva Maharaja, was trying to get on the lap of his father, Suruci his step-mother become very envious of the child. And with great pride she begins to speak so as to be heard by the King himself. First of all something about these two names of the two co-wives of the King Uttanapada one is called **“Suruci”** and the other one is known as **“Suniti”**. I am sure you understand why these names! Ruci – affectionate one is also ruci, one of the developments on the ladder on the way to Krishna, what do you meet? You meet Ruci. This is more than a ruci, this is Suruchi. There, there is a talk on how to develop in taste for Krishna. Just prior to the development of Bhava and Krishna Prem is Ruci stage. But here may be there a different kind of ruci, one is a spiritual ruci and other is a mundane, material ruchi. And the King had ruci he had suruci for the Suruci and that has made the difference. So that’s about Suruci.

Suniti-Niti refers to morality, principles of morality where there is Krishna and where there is Arjuna also, there you’ll find **“Tatra shri vijayo bhutir dhruva nitir matir mama”** (B.G 18.78). So one of these four items which exists where there is Krishna or Arjuna .One of those four items is Niti, principles or morality. So the other co-wife was Suniti.

Suniti well established in principles of morality. Later on we’ll find out that this lady, Suruci, she became envious **sersyam** with envy **sersyam aha** she spoke **garvita** full of envy and full of pride **“sersyam ahatigarvita”**. Two lower natures are in action here. It is the lower nature of a being, of a human being, be that a lady or a gentleman. This is a lower nature, being envious or being proud. And this Suruci, once upon a time **“ekada”** as it is mentioned in the previous verse, she was taken over by these two lower natures. **sersyam** means with envy and **atigarvita** full of pride ati-means too much, extensive, extra-ati , **garvita** aha-she spoke and while speaking she wanted to make sure **srnvati rajnah** while she had King’s attention. She knew King is listening; hearing me. Or

maybe she raised her voice so that she could get the attention of the King. **surucih srnvati rajnah** she wanted to make sure the King listens to what she had to say and this has all happened as the history goes as this is being narrated here.

“Tatha cikirsamanam tam sapatnyas tanayam dhruvam” As Dhruva Maharaj was attempting to get up on the lap of his father his **sapatnyas** Suruci she spoke something, harsh words full of envy and full of pride. And because King is attached to this wife he is more attached to Suruci and when you are attached you become some kind of blind. Attachment makes you blind and you lose the power of discrimination. This happens many a times. Either you became **mad aandhah, madaandhah, krodhaandhah, lobhaandhah, kamaandhah**. All these enemies **Kama, Krodha, Lobha, Mada, Moha, Matsarya** they all could make one blind.

As those two sons of Kuber they also had become blind one time Madaandhah or dhan aandhah because of wealth. And they are at very elevated positions they become blind. They become intoxicated and they were not able to follow the right conduct in presence of Naradmuni. And the result was the curse. Off course, in that case, it was also the blessing. Blessing in disguise. Dhrtarastra was attached to all his hundred sons and especially to Duryodhana and then to his brother yes Vidura Vidura (Here my computer runs sometimes slow). So he use to give good advice, Vidura use to give good advice to his brother Dhrtrastra. And he used to say some times; yes...yes brother what you say is right thing..! Yes...yes this is it..! What should be done, my son should do this or that? Towards or against the Pandavas? Yes... yes. Yes brother I agreed you fully. But when there is time for action, implementation of that advice, he would always most of the times he would fail, and this is because of again attachment...attachment to his sons and he would become totally blind although enlightened as he would hear Vidura . But because of his too much affection towards his son Druyodhana

then he would become blind again. He was materially blind also he would become spiritually blind because of the attachment. Attachment is the bad thing off course. And this is this **attachment that binds us binds the conditioned souls to this material world.**

So here, King has affection towards both sons. He has feelings for Dhruva Maharaj and Uttam. But because of his attachment too much unnecessary attachment towards his one wife, Suruci, He could not express his natural, desirable feelings towards his son Dhruva. He had to conceal he had to just exhibit his feelings which would be matching the feelings of his wife Suruci.

He did not want to offend her because of his attachment to her. Although within heart, deep within him, he knew, this is not the right thing to do. These are my two children of equal age. They both have right to be **ankam**’ **“putram ankam aropya lalayan uttamam”** (S.B 4.8.9) So he was already patting his son Uttam who was sitting in the lap. The other one was also trying to climb up and also sit there so that he would also get a little pat on the back. So the father knew he should be patting both the children, one with the left hand and one with the right hand. But he could not do so because **sersyam ahatigarvita**. she said something out of envy and out of pride and she said so with a loud and clear message she was trying to give her husband, the King Uttanapada .And this has resulted in Dhruva Maharaj leaving home and off course there is no loss. The whole world is benefited, including us. To this day we are benefited. Thank you Suruci Maharani although she had been painted as a bad character, lower nature.

So did Indra people don’t like him because in Vrindavan he rained and everywhere there were floods and so much inconvenience. Why he had to do all this? But this was very much welcomed by the residents of Vrindavan. There was seven days association, Seven days to seven night’s association with Shri Krishna. So even apparently something not proper, sinful

of normal results in some most desirable things or most beneficial outcome. Whatever! Still the point is there. The attachment is not good. Yes you all agree? Attachment is not good. The there are two forces Maya is pulling the soul in one direction and Krishna is pulling, also trying to pull, in another direction. These are the two...two kind of forces and the living entity in the middle, marginal energy, tathasta shakti. The material influence and the spirit, the supreme spirit, is trying to pull the living entity also the living entity sometimes this way...sometimes Krishna is also pulling...sometimes towards Maya. Three ropes are there, Satva guna-the mode of goodness. That's the rope or Guna also meaning rope. Three ropes...three gunas. There is Rajo guna-the rope, there is Tamo guna-another rope. So this living entity is bound.

“Prakrteh kriyamanani gunaih karmani sarvasah” (B.G 3.27)

All the activities which conditioned soul is performing, although he thinks **“ahankara–vimudhatma karta ham”** I am the doer **“kartaham iti manyate”** He only thinks like this but this is not the reality according to Lord Shri Krishna. The three modes of material nature are getting into work. They are making him to work. They are pulling his hand this way, they are pulling his mouth, tongue this way, that way pulling hands, legs this part, that part, here there and he has lost control. He is not in charge of his life. Someone else has taken the charge of his life. The Maya has taken, Maya in the form of these three modes of material nature is driving him mad and making him run around...round and round ...and while all these happens he thinks **“karta aham iti manyate”** and this is because he is the **vimudha aatma**. What kind of atma? Not only Mudha which means fool but **Vimudh** which means **especially foolish**, first class fool as he is thinking I am the doer.

So of all different bonds which are working on this conditioned soul, this bond of affection between man and woman, this is the strongest. (Get Up!! Very important point

is being mentioned here as you are bound by Yognidra, Nidradevi laughs). She is coming and she stitches our eyelids, not letting open, she is stitching, closing and things are moving slowly. This is also a bond, bond of ignorance. So this Bond of affection “hridaye granthi” **“Balam me pasya mayayah stri-mayya jayino disam” (S.B 3.31.38)**

stri-mayya in the form of woman just look at the power of my MAYA. Who said this? Kapildev, speaking to his mother his discourse on **Bhakti yoga- devotional service**. Looklook! At The power of my Maya in the form of woman. He had just now returned, returned from where? He had just returned after conquering the whole world or He has conquered many countries or he has become the emperor and he has come back to the palace, to the capital and then what happens? My brother just take a look take a look through the window now. Hide hide behind the curtain and just see look at this emperor now, so what would the woman or the queen .Hari...!

“ya karoti padakrantam bhruvi – jrbhena kevalam” (S.B 3.31.38) Hari...!

As now the woman is going to just move little eyebrow and just the movement of the eyebrow this emperor is going to be falling at the feet !Not only falling but also he is going to be polishing the boot and then take off the boot and lick the feet of woman. You just take a close look at **“Balam me pasya mayayah” Balam me pasya** see the power of my Maya **stri-mayya jayino disam** in the form of woman and then the description.

What she could do and what happens to the big big emperors, powerful kings he falls at her feet and he does more things also unmentionable already what is mentioned was unmentionable but there is more which we cannot during early morning hours Brahma mahurta close we can't talk, cannot give the whole graphic description.

The strongest attachment, the biggest stumbling block for the

living entity to reach the lotus feet of Krishna is this amongst all other attachments **“asa-pasa-satair baddhah”** (B.G 16.12) **pasa** – the bonds of desires, aspirations of many kinds, **satair** hundreds and thousands of strings are attached to the conditioned soul and he is being grabbed and pulled and pushed, slapped, beaten up, this way and that way. So of all these bonds the bond of sex life, the attraction between the fair sexes, this is the strongest. So to become God conscious meaning breaking all these bonds. All these strings attached, So many strings are attached and we need to be aware. The part of self realization is as I sit or stand or exist I also know what are the different strings or ropes that are binding me? Which rope is stronger, which one is weaker and which one I’ve to cut? Or were should I begin? It is the part of realization to know how I am bound? What is binding? Who is binding me? This inquiry was made by Arjuna **“atha kena prayukto yam papam carati purusah anichann api varsneya balad iva niyojitah”** (B.G 3.36)

This was realization and hence was also question of Arjuna. What is that? Who is it? **athakena prayukto yam papam carati** what is that compels me to commit sin? **anichann** I know this is not correct. This is not the right thing to do. I know this is sin. Despite of my knowledge this force is so strong that it just pushes me. **“Don’t push me around.”** In the west it is out of pride **“Don’t push me around”** Who do you think you are? Don’t push me around. So these people are getting pushed around at every second.

“Vaco vegam manasah krodha-vegam, jivha- vegam udaropastha-vegam” (NECTOR OF INSTRUCTIONS VERSE 1) These are only six mentioned, do not think that there are only six vegam **“aasha paashur shatehi badheyi...**there are shatayi vegam also. There are not only six vegam pushing. Only because that word says six vegam pushing there are not six, there are hundreds of them and they are pushing you, pushing us around. **“Don’t push me around”** But we’re being pushed around all the time.

Now this is Arjuna's point, what is that? Who is it that pushes me around? Compels me to do this or that! I know this is not a thing to do. And I response to this query made by Shri Arjuna, Lord Krishna's famous reply is

"Kama esa krodha esa rajo guna samudbhavah" (B. G) samudbhavah Something that is produced from the mode of passion, two things have been mentioned, two big items have been mentioned one is kama esa...oh! That is kama, oh! That is Krodha, oh! That is anger. And that's lust that is pushing you, compelling you, and not giving you your choice. So if we are or anybody is for that matter interested in liberation, God consciousness they don't so much talk on Krishna Prem, they talk of liberation, talk of moksha, talk of heaven or going back to heaven.

"Pancham purusharthah" prem pumartho mahan, this is too much of a high goal to religious to achieve. They don't even talk of that, Whenever this liberation is to be attained moksha, these bonds, these forces have to be rectify or nullify or they have to be cut them into pieces. Before you could be liberated. Liberated from What? Women's liberation I use to have one husband, now I am liberated...how many I've now? So many, is that a liberated woman? I was kind of little bound because of having one husband and now I am more bound because I'm like a pig now. Anyone could just come...Welcome...you are welcome, I have no one anyone can be making claims over me...Come on!

Women's liberation...! A woman in Krishna consciousness could make that claim. I am liberated woman. Well...**Krishna conscious lady is a liberated woman.** To great extent liberated, yes liberated woman, Krishna conscious woman, Krishna conscious mother. So liberation the **vairagya**, the detachment from many things specially this man – woman affection, attachment, It's very deep rooted into the Psychic, very subtle which is the product of Kama – the lust, number one enemy of the conditioned soul. So that's one attachment caused by kama. Yet

another positive attachment is caused by Prem – love for the Lord. These are the two things pulling us, pushing us.

Sometimes kama sometimes Prem, mostly kama if you are on the path back to Krishna aspiring on the way back to Krishna, strict follower of Sri Krishna Chaitanya Mahaprabhu then Prem factor is also influencing you. Otherwise mostly a dancing dog in the hands of woman. Although that person feels I'm free but he is just being dangled by a woman or Lord's energy. No woman is to be blamed here. This is the world it's not a talk against any woman, so this is the material nature. The naked face of the material nature, as it is. And then man becomes woman, today's man becomes woman tomorrow, today's woman becomes man tomorrow, like that taking turns.

So woman feels bad when they sit in through the lectures like this for 20 years and then they change the side and then they become man and they feel good. While the men, who were listening to all these talks, wear another uniform, sitting on another side and they begin feeling bad they were feeling good so far but then they begin feeling bad, so like this. But Krishna consciousness is above this business of being a man or a woman. It has nothing to do with Krishna consciousness. It is-“ **dvandvair vimuktah**”

When you transcend **dvandva** and the basic **dvandva** is this man and woman and then you add to that list, the day-night, black-white, rich-poor, on and on....list goes, this world is full of **dvandva** the duality. The basic duality is this man-woman thing. But Krishna consciousness is above being a man or being a woman. It is on the platform of the spirit soul.

“**urdhva-mulam adhah-sakham**” (B.G 15.1) 15th chapter Lord Shri Krishna says that this material world is, things are upside down. Its roots are upwards and branches are downwards in the material world, like a tree that you see within the water, the reflection. This tree is standing on the bank of a lake, standing erect with the branches upwards that's the

original tree, then you see in the water the reflection you see the upside down. The branches are going downwards and its trunk is going upwards. So this material world is the shadow reflection of the spiritual reality. So the man-woman affection the kama we've talked about briefly, originally it exists in the spiritual sky in the form of affection or prem. Affection between **Radha and Krishna** and their loving conjugal dealings.

"Radha Krishna pranaya vikruti alhadini shakti rasma" Radha Krishna pranaya all the Radha Krishna leela keeli madhurya leela all the loving conjugal dealings are but the display of **alhadini shakti**, the pleasure potency of the Lord. Lord is there, **shaktimaan and shakti**. **Shaktimaan is Krishna and shakti is Radha, "alhadini shakti"** and all their dealings is madhurya rasa, conjugal this is original thing. And the shakti and the shaktimaan they cannot be separated. Chaitanya Charitamrita further describes in that particular verse that they are inseparable. Nothing mundane about Radharani, everything is pure, transcendental. **"ekatmanavapi"** one time Radha and Krishna were one ekatmanavapi one time they were together. But then bhuvipuraah once upon a time **deha gatau tau** they became two ekatmanaa they are one ,once upon a time. Don't ask which time, we can't trace the history and say oh! such and such date such and such day but once upon a time long long ago these two personalities they became two they were one **ekatmanaav** they became **deha gatau tau** they became two. They have two bodies one becomes Krishna, one becomes Radha and their dealings and then the verse states further.

"Shri chaitanya aakhyam adhuna prakatam cha aikam aaptam" That they had become two but again in the personality of Shri Krishna Chaitanya Mahaprabhu , as He appeared 500 years ago, those they were one, they had become two, they become one again **"aikam aptam"** they became one.

"Radha bhava suvalitam nomi Krishna svarupam" and in this form **Shri Krishna Chaitanya Mahaprabhu**, He has accepted the mood of

Radharani and complexion of Radharani too. Two aspects of Radharani are visible in the personality of Chaitanya Mahaprabhu, the mood of Radha and the complexion of Radha. To such Krishna swarupa, rupa – form I offer my most humble obeisance.

Now probably you are wondering what is this all been said here? Or maybe you are not wondering but not expecting this that all that is up there in the spiritual sky appears here as upside down, in a shadow form, as we were talking about. But then Radha Krishna descending into this world, not only that Radha Krishna appearing in the form of Shri Krishna Chaitanya Mahaprabhu and as we, we're engaged in the mission of Shri Krishna Chaitanya Mahaprabhu in a religion, **Dharma delivered to us by of Shri Krishna Chaitanya Mahaprabhu. This is the most effective means or methods or process to get rid of all the lust.** And unless and until you get rid of that lust don't talk of religion, don't talk of liberation.

Chaitanya Mahaprabhu's process of God realization, Krishna realization is very very powerful. Most powerful, it is just a right medicine for the right kind of disease "bhavaroga" that living entities have developed. Towards the end of those five chapters describing the Rasa Dance. The benedictions comes also says that the "**vikriditam vraja-vadhubhir**" (S.B 10.33.39) Krishna is dancing with the Gopis that description "**anusrnuyad**" one who listens "**varnayed ca**" and one who describes "**bhaktim param bhagvati prati labhya**" that person will attain Supreme Bhakti unto to the Supreme Personality of Godhead. Those who listen to relish with proper understanding of course that's why we said they were one they became two, they become one its all transcendental nothing mundane dealing here Radha Krishna all pure, gold, real, original, spiritual as one hears from the right source, hears with right kind of doses he hears, he will attain "**param bhaktim**" the topmost devotional attitude and "**hrd rogam asv apahinoty acirena dhira**". "**apahinoty acirena dhira**" acirena means quickly "**gets**

rid from the contamination in the form of kama the lust, bonds, attachments to woman, man” this business quickly quickly one can cut all these bonds and become **“dhira”** what is dhira? Sober, what is sober? Who is sober? Not disturbed by the change, and when there are so many things being dangled round, so many forms all around, so many invitations, so many billboards, so much TV and this that. But person becomes dhira-sober, undisturbed.

“tatha dehantara-praptir dhiras tatra na muhyati” (B.G 2.13) not disturbed the big change is taking place what change? The body is being changed, body is being changed not just a cloth his body is being changed and he is not disturbed **“dhira”**. So that kind of sobriety or **undisturbed state of mind could be achieved as one studies, listens, relishes, “shraddha shaddhayanvitah” with full faith in Lord’s pastimes.** All pastimes are special cure or medicine for the worst disease ritrogam, kamarogam. A special dose prescribed by Sukadev Goswami, he is doctor, the best doctor. As per instruction of the physician you take dose, so Sukadev Goswami is prescribing you take this dose and see what happens. Lord Sri Krishna Caitanya Mahaprabhu appeared **“samarpiutvm”** in order to deliver **“unnat ujwala rasam”** this madhurya lila dimension. This is a contribution of Sri Krishna Caitanya Mahaprabhu **“anarpita ciram”** not delivered before, this is something new product, new thing not the same old wine in new bottle. It’s not a old wine no..No...its new one, new wine, new product. The world has not seen it before imported all the way from **“GOLOKA”** and made available by Sri Krishna Caitanya Mahaprabhu and there is no religion. There is no process, not only as relishable as the Krishna consciousness but as powerful as Krishna consciousness.

Right now, right here on this planet there is no other religion which includes that’s why it says **“harer nama harer nama harer nama eva kevalam kalau nasteva nasteva nasteva gatii anyatha”** there is no other way. Chanting is part of this

madhurya lila also because **“hare Krishna”** is what? Radha-krishna. And as acharyas gives interpretations to this **Mahamantra**, there is whole **lila** that goes on with that first **“hare”** is this and first **“Krishna”** is this and second **“hare”** like that **“Krishna Krishna hare hare hare ram hare ram ram ram hare hare”** each one astakaliya lila, everything is there. We mentioned the name is complete in the name there is a form. The name reveals form of Krishna unto you; the name reveals qualities of Krishna unto you. The name next reveals form and the qualities and the pastimes and abode and everything is **“purnam”**.

“sudha nitya mukta purnam” everything **“purna, sudha, mukta, nitya abinatra nama namino, nama cintamani caitanya rasa vigraha”**

It is abode of all the rasas **“caitanya rasa vigraha”**. Including this madhurya rasa vigraha is this holy name. So Bhagvatam, yesterday we said Bhagvatam is the topmost scripture with that we established Krishna as the Supreme Personality of Godhead and everyone else where ever they stand sit in that whole chart hierarchy coming from Supreme Personality of Godhead, who is who? It becomes clear with the Bhagvatam. So Bhagvatam is delivered, Bhagvat is part of Krishna consciousness and the holy name is the big part of Krishna consciousness. And all this reveals the madhurya lila, so our acharya what are they doing?

“sri radhika madhavayor apara-madhurya lila-guna-rupa-namnam prati -ksanasvadana-lolupasya vande guroh sr-caranaravindam”

At every time, all the time **“prati -ksanasvadana”** they are relishing what are they relishing? RADHA-MADHAV, their dealings, their pastimes. Madhurya lila and other lilas also they are hearing and as a result they develop **“radha krishna -padarvinda-bhajanandena mattalikau”**. This is not available, not known to so many religions that exist around, forget it. This is very special **“radha krishna -padarvinda-bhajanandena**

mattalikau". This is real pure thing very rare commodity, they haven't even heard about it. So the "**vairagya pradhan**" Caitanya mahaprabhu's cult, Prabhupada sometimes says cult. This movement is a predomination of the vairagya, there is a statement like that in Caitanya caritamrita. There is so much stress on this detachment, vairagya. "**vairagya vidya nija bhakti yoga**". The Lord personally exhibits Bhakti yoga and the vairagya and the six Goswamis vairagya, detachment.

We are attached we have to detach our self this is not known. In Islam they have no idea of this detachment business you are considered civilized if you could be happy with 4 wives. As much sex as much you could enjoy you are considered a civilized person. And this is all the Islam is all about. Before that they were not even following any principles of anything and this Mohammad, he reformed he was a social reformer basically, he reformed the society some principles of morality. He himself had how many? Eleven or wives how many? (Maharaja addressing a devotee and laughing Guaranga knows how many).

So there is no renounce order in Islam, there is nothing like priesthood or sanyasa or renounce...no. there is not, there does not exist. At least in Christianity there are priests and monks and monasteries this doesn't even exist. In Sikhism they have "grahasta ashram" first and last ashram, there is no bramhachari, no vanaprasta, no sanayasa, only grahasta ashram "grahast ashrameva kevalam" (maharaj laughs and audience also laughing). And Christians they go, the Christians go to the church; they pray I was told, to the priest to get a sex appetite. They are now becoming older, they are in 60s or 70 years old, they are becoming older. So they are losing the grip and not have same kind of fire like before. So they go and they pray this fire is getting extinguished there is a way to rekindle this fire at the age of 70, 80. By the old age there is an arrangement so that you would loose your grip and think of something else, higher things but they go on praying

“please bind me more” they want to be bound.

So what religion you are talking about? What liberation you are talking about? Just few sets of social reforms, few principles of morality **“thou shall not kill”, “love thy neighbor”** ok fine **“love thy Lord”**. But who understands this love thy Lord business. We welcome this “love thy Lord” statement but who understands this love. What this to do with the Krishna prem, Bhagvat prem that is described throughout Bhagvatam and Caitanya Caritamritam. So unless we hear about Radha Krishna, we hear about their dealings, we understand their dealings, their loving affairs, relish them not be envious of those dealings, not trying to compete with those dealings. Or they have dealings I could also have dealings parallel going on simultaneously. No! You have to stop it or just be happy with their dealings. Understand that they are pure spotless Amalpurana as it is. **“dharma projit kaitavotra nirmatsaranam satam”**. Everything lower nature things have been kicked out of Bhagvatam. So only Krishna consciousness that has been delivered **“sankirtaneka pitro”** Caitanya Mahaprabhu is the father of his sankirtan movement of congregational chanting and congregationally hearing about Krishna Radha Krishna you will be able to give up this strong strong attachment to this world in so many forms including and especially attachment to this man and women opposite sex.

We see this practically happening results are here for the world to take note of. How quickly the followers of Srila Prabhupada were able to kick out these lower natures from their lives and take to renounced order. There are some failures, fine but still only if they fail they did not fell so much deep into the well. They atleast become grahasta which is not bad. But in general there is so much detachment. It's not possible unless there is some love, real love, spiritual prema in the heart to that degree one could kick out, break the bonds of lust unless you are equipped with the love. If you are not equipped with the love you cannot break the bonds

of lust. You are powerless you are helpless otherwise. So that's what Srila Prabhupad had to say that this movement he said I can't quote but different times he would say how this is special hare Krishna movement. Very unique movement or organization, god's movement. Understanding this participate in this, protect this preserve and propagate this. Again same trouble comes with the Hinduism. We mentioned about Islam and Christianity and Sikhism. Hinduism that are lacking this Madhurya lila and even if they hear they began to imitate that Madhurya lila. They wanted to become gopi immediately they want to. Someone becomes Krishna and the whole thing is spoiled whole thing is Spoiled. Immediately they want to rush to the 5 chapters of the 10th canto of Bhagvatam leaving aside all the cantos and chapters. Cheap **sahajiyas** as they become and everything is spoiled again.

This is a special benediction this Caitanya Mahaprabhu's Sankirtan movement. And then I quickly want to read through as it is seating in front of me the biography called sketch of Shri Sranag Murari Thakur. Shri Sarang Murari Thakur used to reside at **Modadrumadvipa** Mamgachi when we go on Navadvipa Mandal parikrama this village we visit where his deities of Sri Sri Radha Gopinath are still present. There is also a Bakul tree there which is perhaps existing since the time of Sranag Murari Thakur there is a local legend concerning this tree. One day when Mahaprabhu came there He noticed that the Bakul tree in courtyard of Sarang 's temple was dying. So He asked who asked? Mahaprabhu this bakul tree is dying so what are you doing? What are going to do? Sarang Thakur replied besides your mercy prabhu I dn't see any hope for this tree which had remained embraced that tree which had remained healthy to this day and now it is quiet large Haribol, that tree is still there in Mamgachi Sarang Thakur had resolved that he would not accept any disciples but Mahaprabhu nevertheless repeatedly requested him to do so.

Finally he agreed by saying tomorrow morning the first person

I see I will initiate him with divine mantra. The next day in the early morning he went to take his bath in Ganga. By chance a body came and touched his feet as he entered the water. Picking up this body he said who are you? Get up dead body. Body was dead he brought the body outside the water and the body was there and he said who are you? Get up from behind Mahaprabhu who was witnessing everything called out **“Sarang say the mantra in his ear”** Mahaprabhu gave a dictation to told him yes yes go ahead give him the mantra. Then when Sarang Thakur said the mantra into the ear of this dead child the body became conscious. He said my name is Murari I am your servant please bestow your mercy upon me.

One day when this boy was to be invested with sacred thread he was by chance bitten by a snake and died. As he was only a boy the custom was not to burn the body but rather to place it on the raft of banana tree and float it down the Ganga. When his parents received the news that their child is alive they came there to take him home, however Murari declined to accompany them to his former home, what happened? How did he to come to life? When his parents asked Murari declined to accompany then to his former home, he told them I will remain in service of he who has given me life again. So I am in debt to him that's Sarang Thakur.

Vrindavan das Thakur has described this Murari Caitanya das as follows- there was an eternal consciousness present in Caitanya das's transcendental body. He would enter into forest just to chase tigers. Sometimes he would jump on the back of the tiger who by his influence remains insert. At other time he would put a python on his lap and play with great delight haribol. It was by the mercy of Avadhut mahasaya Nityananda prabhu that he was to play in this way with tigers and snakes. Shri Nityananda Rai is very affectionate to his servants and thus by a simple wink of his eye they are able to enjoy mellows which are even not accessible to Lord Brahma. Caitanya was constantly in bliss forgetfulness of bliss of his self

absorbed as he was speaking of some inner thoughts. Sometimes he would remain in the water for 2 or 3 days without suffering any bodily inconveniences. He appeared to be almost incessant. Therefore his activities were impercievable. Such was the fears intensity of his immeasurable prowess. How much can I describe of the interminable transformations of his devotional sentiments. This is from Caitanya Bhagvatam Antya lila (540.426-434) those verses. The descendents of his family are still residing at Saragram in Vardhaman district according to **Guarganodesdepika** Sarang thakur was previously Nandi mukhi in Braj lila. His appearance is on the 14th day of the dark fortnight of the month of aashad. His disappearance is on 13th day of the dark fortnight of the month Aagrahaya. This is today this is kartik marghashissh another name for that one. The temple of Sri Sarang Thakur and his virtual deities Sri Sri Radhagopinath are still being worshipped in Mangachi, just north of present town of Navadvipa worship able deities of Vasudev datt Thakur that is Sri Sri Radha Madan Gopal

Are also residing there one can go there by rickshaw or tram from Navadvipa town. By train one should go north towards Katwa and then get down at second stop **Bhandartikuri** and go there. So today is his disappearance day **Sri Saranga Thakur Murari Thakur tirobhava tithi mahotsava ki..... jai**

Nitai Guar Premanande Hari Haribol.....

So we will stop for questions

Q1. Laxmi is whose expansion? And what's the meaning of 4 symbols Lord Vishu has?

Answer: Vishnu also has His consort, Krishna expands and he becomes Vishnu and Radha also expands and she stands next to Vishnu , Radha Krishna are one , then they become two and then they expand . They accept many many forms and one of those forms is principle forms is Vishnu form which is residing in Vaikuntha and every incarnation of the Lord has

Radharanis counterpart Radharani's expansion. You may say male-female like that Purusha –Prakruti, Shakti-Shaktimaan, Energy –Energetic. So Vishnu is coming from Krishna and Sita is coming from Radharani and Laxmi is coming from Radharani . So like that Krishna comes in pairs, Radharani expands like Laxmi-Narsimha. You heard of Laxmi –Narsimha, Narsimha is coming from Krishna and Laxmi is coming from Radharani.

Ya, they are always pairs, but one has origin in Krishna, all the incarnation and their consorts or the feminine forms they are coming from Radharani- the pleasure potency. Like that these symbols have different meaning and significance two of them are for devotees, inspiring devotees. Conch shell and lotus this is for devotees and then club and disc is for demons. Krishna appears to protect the devotees and destroy the demons so that the other symbols are doing that function. Ok

Nitai Guar Premanande Hari Haribol.....

The Gopi's plead to Krishna

They Say **Sri-gopya** ucuḥ “**maivam vibho rhati bhavan gaditum nr-samsam**” (10.29.31) don't be cruel like this to us “**santyaḥya sarva-visayamstava pada-mulam**” we have given up everything, everything do you know what we had to go through to come to you? You were not there but we know what we have gone to reach your lotus feet, we have renounced everything just to reach **pada-mulam**, coming to your Lotus Feet. So our request is **prasida** be kind to us “**vrjinardana-te nghri mulam**” (10.29.38) O! Lord you are known as someone who vanquishes the distress and our goal is only **upasanaasah** to worship you. We have given up everything our home, our family, our only goal is to glorify you, to worship you, to serve you, to be with you.

“tvat-sundara smita-niriksana-tivra kama” (10.29.38) when we see your lotus face our desire to be with you even intensifies, **O! Purasa-bhusana** jewel among all men our only request is **dehi dasyam** we are only begging for the servitorship your service. **Sri Suka uvaca “iti viklavitam tasam srutva yogesvares varah” (10.29.42)** after hearing these statement of Gopis they are many more, I have not shared with you. These expressions of despondency as **Yogeshwar** heard this finally there was **prahasya sa-dayam** little smile on His face and He was **dayam sa-dayam prahasya sa-dayam**, His smile was mixed with some kindness, they could read some kindness on His face.

“tabhih sametabhir udara-cestitah” (10.29.43) they could see now He has become more magnanimous, kind and magnanimous-open. So Gopis who were standing at some distance as they were arriving, they had to hear this Krishna’s welcome address and which they thought that was not a very warm welcome here. So they were standing and as they were coming arriving, they were standing at a distance but as He melted smiling and some kindness immediately they all surrounded Him, gathered around Him and their faces immediately lit up like when sun rises sunflower open up right? There are hundreds and thousands same sunflowers open up and they all are looking at the sun. So like that when Krishna opened up showed some kindness immediately their faces were lit up.

“udara-hasa-dvija-kunda” (10.29.43) and as Lord also was smiling His lips were opening and His teeth were visible, the teeth also has been mentioned here as **dvija**, **dvija** means twice born. What happens with the teeth? They take birth two times so they are called **dvija**, the Brahmin is also **dvija**, so teeth is Sanskrit is like that instead of saying teeth they say twice born whose going to understand which one is twice born is? So in this context, so as He is smiling they are even able to see His teeth and they are like jasmine buds and the Gopis are enjoying, Krishna’s face is as it is beautiful and then He smile even teeth are visible, His beauty is further

enhanced.

And then **Sukadev Goswami** describes as **Gopis** were close and around Him so Krishna was like a moon and all the Gopis were like stars, stars twinkling stars all around Him “**upagiyamana udgayan vanita-sat-yuthapah malam bibhrad vaijayantim vyacaran mandayan vanam**” (10.29.44). Now they are getting along well, and their vihar, they are walking and wondering **kunja vihar, jamuna tira vanchari** that begins. “**nadyah pulinam avisya**” (10.29.45) Jamuna they are not far from they are right on the bank of Jamuna **valkham**, there is nice fine sand and Lord is along with all those Gopis enjoying there are nice waves in the Jamuna and different flowers are blooming **vayuna** the air is blowing carrying that aroma and making whole area very fragrant hence very conducive for the pastimes. So this, so some introductory relationship talking and singing and walking around this was happening everything was not in full blown action, long way to go before rasa dance and all that just opening a bud.

Then all ready Lord noticed “**evam bhagavatah krsnal labdha-mana mahatmanah atmanam menire strinam maninyo hy adhikam bhuvi**” (10.29.47) So Lord noticed that some of these Gopis are kind of developing pride, we are the only one, we are very special ladies we get to be with Krishna and I am closer and they are such great distance away from Him. So He was noticing that some pride was developing, thus gopis were again more mercy and lots of mercy and they couldn't digest it, it was going to their head and pride was developing and with that becomes the end of that show Krishna disappears. “**tatrai rantar'dhiyata**” (10.29.48) Lord and it would be reveled unto us little later but we could mention that He has gone with Radharani, He has taken Radharani with Him, leaving all the Gopis behind.

And now the next chapter dealing with **The Gopis looking for Krishna**, trying to find their Krishna, so they begin, so they are wondering throughout the forest from one forest to another

forest, to another to another and on that way they are making inquiries, they are asking anyone and everyone, they have gone mad, they are even asking the trees, isn't that sign of madness?. They are making inquiries from the trees, bushes, the birds, animals anyone, everyone, have you seen, ahe.....please ahe.....could someone tell us where our Govinda has gone? Where is our **Shyamsundar**? Ashoka tree and this tree and that tree, champaka tree and they are asking all different kind of trees. First these are smaller size of trees, first they asking smaller size trees first and then they ask the taller trees also, they think these trees are not tall enough but those who are tall they must for sure right now they must be seeing where ever Krishna is?

So they asking the tall one tall trees another address is there and in between they asking Tulsi trees **"kaccit tulsi kalyani govinda-carana -priye"** (10.30.7) Oh! Tulsi have you seen our Krishna? Who always when He has His garland so many bees also fresh garland, fragrant flowers where ever He goes the garland is surrounded by the bees that kind of Govinda have you seen? What about **0 malike, 0 malati, 0 jati, 0 yuthika**, the different kind of varieties of trees, bushes which are only found more in Vrindavan **"pritim vo janam yatah kara-sparsena madhavah"** (10.30.8) You look little jubilant is that because while Madhav was going this way, He touched you **kara sparsena** because of **madhav sparsha**— touch is that the reason you look very very happy?.

So no response from any trees, then they are asking the earth, earthly planets, **bhoomi** mother bhoomi seems to be very ecstatic, Gopis are thinking all these trees and bushes are like a hair standing on the body of mother earth, mother earth has these trees are bushes are standing erect that means ecstasy. This is symptom of her ecstatic feelings so they say so your ecstasy, oh! Mother earth is that because Krishna has just now gone this way and He has touched you with His lotus feet is that the reasons of your ecstasy? Or is it because

once upon time that Vamandev put His feet on you and then another one Trivrama He had become from that time to this day you are still maintaining this ecstasy or **“varaha-vapusah parirambhanena” (10.30.10)** that Lord Varaha had also lifted you embraced you or you are feeling ecstatic because of that embrace of that Varaha dev. What is? Which is? It is now or is it from the past, that this ecstasy that is manifesting in you.

So bhoomi also has kept quiet, no response, so they are walking, moving forward making further inquires, they see she deer along with her family was there and they felt look this she deer is with the he deer but us we are not with our Lord. Just by seeing them together, couple together, they are feeling just see when would that time come for us that we also could be together like this couple look he and she they are together but we are alone, we are left alone. So they are inquiring also from the deer, O! deer come near, come here, O! deer, O! my deer, but you know the deers are usually scared of people. Deers starts going away, he and she deer but what was happening was that as deers they were going but they are looking from time to time behind and then going, looking behind and going. So gopis were thinking this is what acharyas, previous acharyas give a little commentary and they say that gopis were thinking that O, this deer they know where our Krishna is, so whenever they are looking they are saying ahe.....come over they are running yes come come. So they are kind of yes you just follow us we will take you to your Krishna so they are following right behind. But then after while they couldn't see he and she deer they both hid somewhere and then gopis think look... look... look ...there must be Krishna near here, that's why know this deer they did not want Krishna to know that they were helping us to take us to Him so they served us helped us but now they have gone away, Krishna must be around here. So this kind of thoughts are being so much Krishna conscious everything leads them to the Krishna, thinking of Krishna like this.

So their search continues and but that gets them no were **“ity unmatta-vaco gopyaha”**(10.30.14) they are just intoxicated more they search for Him, more they make inquiries they become more more the separation feelings, they get intensified and they get more mad and **“krsnanvesana-katarah”** distort they are in total intense separation and the distress that comes with that, that is what they are going through. So for a while they kind of decide not to search and they are just remembering different pastimes of Krishna but now they are not only seating and talking but they start enacting different pastimes of Krishna.

“kasyacit putanayantyah krsnayanty apibat stanam”(10.30.15) one Gopi became Putna another one in her lap sucking the breast so this Putna, killing Putna and then Krishna sucking the life and the milk. **“tokayitva rudaty anya”** one gopi became lying down another one becomes some kind of cart Sakatasura and Krishna crying and kicks that's Sakatasura pastime. So like that two gopis become Krishna and Balarama, one becomes Vastasura and Krishna goes and catches hold of demon and through in to the **“ma bhaista vata-varsabhyam”** (10.30.15) Don't fear don't be afraid, Krishna says one gopis saying this playing role of **Govardhan- Giriraj** ok,I have lifted Govardhan, please come ,please come and then all the gopis are coming under the shelter of Govardhan.

So all these pastimes which they had been hearing and they were witnessing they are enacting and they are trying to get near that way to Krishna and again they continue some more search **“vrndavan-lats tarun”** (10.30.24) so as they go forward searching they saw there was ray of hope there aha.....,look look ahe.....come come everybody come one gopi must have seen, she had seen footprints as she sat down closely noticed, O there is a flag and the lotus also, oh! all the signs are there eleven in one feet and eight in another one grand total nineteen these are Krishna's lotus feet, Krishna must have walked on this from here. So all gopis they came there and

confirmed these are lotus foot prints of Krishna so now let's just follow, the path so they all now going walking next to the footprints of Krishna, He has gone this way on this way gone that way and **"vadhvah padaih su-prktyani vilokyartah samabhrvan"** (10.30.26) but they noticed that there are footprints of not one person but two persons are walking next to each other not at ten feet distance hardly any distance as if two are walking just to next each other and then one gopi **"kasyah padani caitani"** (10.30.27) whose feet are these? these are Krishna that we understand but these other feet oh, you foolish sakhi, don't you understand and now you say this next verse **Sukdev Goswami** as he is first one to narrate this pastime is mentioning name of **Radharani**. This is chapter 30th text number 28 **"anayaradhito nunam"** finish this is only mention of Radharani don't you understand these are lotus feet of that Gopi who always worships **"aradhito bhagvan harir isvarah"** who is always worshiping the Lord that gopis lotus feet these are don't you understand **"yan no vihaya govindah prito yam anayad"** (10.30.28) so He left us behind, He took that gopi, who does lots of aaradhna of govinda, these are Her feet and the gopis are for moment by seeing that they all have seen lotus feet So He left us behind took **"dhanya aho ami alyo govindanghry-abja-renavah"** (10.30.29) oh! how these lotus feet of the Lord are so special, they say that even the dust dust of these lotus feet personalities like Brhama **"Brahmesau ramadevi"** Bhrama, Shiva, Rama that's Laxmi **"dadhur murdhny agha-nuttaye"** (10.30.29) they keep that on their smear that dust on their head on their body so that they would become free from **agha** any sin that they have committed to become free sinless, they take dust from these Govinda's lotus feet and like that the search is continuing.

And then they go forward and then notice some more things look look here, this is the place another thing that they notice is ahe... look here there is no feet of that gopi, only Krishna's feet but here his feet have gone deeper into the dust sunken into the soft dust more than the what we had seen before what

could be the reason? And then don't you understand this is where that Kami (Maharaja laughs) that lusty Lord must have picked up gopi on His shoulders and because of heavy weight of the two persons His feet have made deeper impression in the Braj raj here so they go some distances and then they notice.

Oh! look here we see only the front portion of the feet and also gone deeper 0, this is where He must have jumped up and down to pick up flowers for that gopi and look look.... here is some seat that both of them sit down here. Of course after picking up the flowers He must have made Her sit down done some hair decoration and but then again no feet of any feet of now only one person. So Radharani we are mentioning Sukdev Goswami doesn't say that She become proud and **"kesavam abravat"** (10.30.37) and then she say to Keshav Krishna Govinda **"na paraye ham calitum"**(10.30.37) 0! I cannot you know I cannot walk anymore, if you wish you could carry me on your shoulders again and then Krishna sitting sits down and He says ok jump climb up and as She about to climb up, Shoo..... He disappeared. Seeing how proud this women Radharani was becoming. So soon the gopis they go forward and they go forward they only found Radharani there only crying and praying and begging for Lord's association.

"ha natha ramana prestha kvasi kvasi maha- bhuja dasyas te krpanayame sakhe darsaya sannidhim" (10.30.39) 0! sakhe 0! Friend please **sannidhim** were ever you are please bring me there or please come here where I am now stations. 0! Nath my master 0! My dear **kvaci kvaci** where are you? Where are you? 0! **maha -bhuja** 0! strong arm one **dasyas-te** I am just yours **dasi** poor **krpanayame** I am just poor and give me darshan give me your darshan, give me your association. So this is Radharani crying and praying, so Gopis found her Radharani in that state and after upon meeting Radharani told everything the great time that She had with the Krishna. **"mana-praptim ca madhavat"** (10.30.41) I was honored He honored me so much enjoyed His company so much but **dauratmyad** because of my misbehavior She

was confessing now **avamanam** I was dishonored, I was rejected, I am just dumped here, He disappeared it is not His fault it's just me you know I misbehave with Him. I should not have become proud so now there were Gopis and now Gopis and Radharani they searched and they don't find, it is said that they went as far as they could. **"candra jyotsna yavad vibhavyate"** (10.30.42) the moon was shining and with the help of the moon shine they were searching but then came to that thick or thickest part of forest they were not able to see the moon shining was not effective enough it was peach dark, they couldn't enter they couldn't move forward so they simply returned and came to the banks of **"punah pulinam agatya kalinday samaveta jaguh krsnam tad-agamana-kanksitah"** (10.30.44) so they returned to the bank of Jamuna this is where they had originally started their journey from their search from ,so they all get together they begin talking about Krishna, singing Krishna's glories and hoping that He would return Krishna would return there very soon and that ends that chapter and the next chapter is called Gopi Geet chapter 31, which we will hear the Gopi geet.

Darshan of great personalities and Darshan of the Lord. SB 4.31.05

Maharaja sings: Aum Namō Bhagavate Vasudevaya.

Sri Sri Radha Rasbihari ki jay. Srila Prabhupada ki jay.
Grantharaj Srimad Bhagavatam ki jay.

Verse 5: pracetasa uchuh

svagatam te surarshe 'dya

dishtya no darshanam gatah

tava cankramanam brahmann

abhayaya yatha raveh

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 traveling 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: Maharaja reads the purport by His Divine Grace Srila Prabhupada: 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. 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.

Sage amongst demigods and demons drives away darkness of ignorance:

Maharaja continues to speak: Prachetas welcomed Narada muni while addressing him as 'surarshi'. (svagatam te surarshe

'dya). Surarshi means sage amongst demigods. In verse 3 from this chapter, Narada muni was just described as 'surasuredyo' (sura-asura idyah) or worshipped by the demons and demigods. He is sage amongst both demons and demigods. Just like in glorification of the six Goswamis, it is said, 'dhira-adhira jana priyau'. The six goswamis were very popular and honored equally in the camp of gentlemen and rogues as well. So was Srila Narada muni.

The Prachetas said in the verse, "dishya no darshanam gatah" – It is due to our great fortune that we are now able to see you and have your audience. Your wandering around the globe is just like Sun.

Krishna–surya-sama; maya haya andhakara

yahan Krishna, tahan nahi mayara adhikara

[Caitanya Caritamrita, Madhya 22.31 Krishna is compared to sunshine, and maya is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Krishna consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish.]

The Sun dispels the darkness and as a result people are relieved from the darkness, fear of thieves and serpents, ghosts and all those who do dark activities in the mode of ignorance during dark nights. Similarly, your travelling also drives away all kinds of fear.

Krishna says in Bhagavad Gita (10.11) "Tesham evanukampartham, aham ajnana-jam tamah, nashayami atma-bhava-stho jnana dipena bhasvata". (To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.) Krishna says, when I am kind to somebody, with My compassion I destroy the darkness born out of ignorance from his heart. How? I light the lamp (of knowledge) within the heart of that person and immediately there is light (bhasvata). **Sun is also called Bhaskar. Bha is**

light and 'kara' is the doer. As Bhasker, the Sun is the doer of the light, or spreader of the light. Similarly is the word 'Bharat' meaning India. **Bha-rata means People of the nation who are absorbed (rata) in light of knowledge (bha).** They are called Bharatiya.. not because they have Indian passport. By definition, if you are absorbed in the light coming from Bhagavad Gita and Srimad Bhagavatam, then you are Bharatiya! Otherwise you should surrender all your passports!! (laughter).

Thus the Prachetas compare the traveling of Naran muni to that of the Sun. See how Narada muni is addressed here. First he is addressed by the Prachetas as sura-rishi, the sage amongst demigods. Then he is addressed as 'Bhahmann', translated as brahmana. Who is a brahmana? Brahma janati iti brahmanah. One who knows Brahman is a brahmana. In this case, he not only knows brahmeti, paramatmeti but also knows "Bhagavan". So he is addressed as knower of the absolute truth. Oh how lucky we are that today we have your darshana and audience. We welcome you!!

When king Parikshit sat with a large audience of sages on the bank of Ganga and they were pondering and deliberating upon what do and what course of action should be taken, at that time Shukadeva goswami arrived on the scene. King Parikshit said to Shukadeva goswami, (Srimad Bhagavatam 1.19.33):

yesham samsmaranat pumsam

sadyah shuddhyanti vai grihah

(Simply by our remembering you, our houses become instantly sanctified.) Sadyah means today. Prachetas are using the word 'adyah' and Parikshit is using 'sadyah' – today and here. Just remembrance of you is sufficient for our purification, but today you are giving us your darshana:

kim punar darshana-sparsha-

pada-shaucasanadibhih (1.19.33)

(And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home?) The king said, today we are able to see you, touch you, wash your lotus feet and offer you exalted seat and so on do many other things. Like doing a big lunch Prasad feast and when you lie down on the bed, massage your feet etc. oh, fortunate I am today, king Parikshit said.

Meaning of darshan of spiritual master or great personalities:

So the Prachetas are talking about darshan. When we say that we have darshan of the spiritual master, or of great devotees maha bhagavatas, what does it really mean? Is it just seeing him, take some photographs etc? That is just one kind of darshan, just one limited meaning of the darshan. **Darshan is actually his speech, darshan is really what he speaks.**

Just like in Srimad Bhagavad Gita it is said in verse 4.34, “tad vidhhi pranipatena pariprasnena sevaya..(Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him) and then what happens, “updeksanti te jnanam jnaninas **tattva-darshinah**”. (The self-realized souls can impart knowledge unto you because they have seen the truth.)

Tattva darshan of the Lord through speech:

When we go for darshan and have his audience, he gives “tattva-darshan” through his speech. He is tattva-darshinah. He gives darshan of the tattva. **It is not different from darshna of the Lord.** As such there are six schools of thought – that are called Sad-darshan – like Vedanta darshan, sankhya darshan etc. These darshans are so transparent via media, that you can actually look through them, and they do not stand between you and the Lord and thus you can see the Lord. They give the vision to see the Lord, so that you could have darshan of the Lord. Thus when you have darshan of the

spiritual master or a devotee bhagavat, or a personality like Narada muni or Srila Prabhupada, it is actually the darshan of the Lord.

One time Bhakti Siddhanta Saraswati was in a math with his devotees giving talk, giving tattva-darshan. One devotee got up in the middle of his speech and went out. When he came back, Bhakti Siddhanata asked him where he went. He said I went to take darshan of the deities in the temple room. He thought his spiritual master would be very pleased with him for having gone for darshan. But Bhakti Siddhanta did not approve of it, rather he chastised the disciple. He said, oh you went for darshan? So as you took darshan, did you open and close your eyes a few times? How was your “eye exercise”? he rebuked his disciple, you fool! **I was here to give you darshan of the Lord; I was arranging for darshan; I was giving you the eyes to see the Lord.** But you preferred to go away and take darshan on your own with your charma-chakshu? Charma-chakshu means eyes made up the leather of skin.

Darshan : Vision to see the Lord –

Chaksu dan dila jei, janme janme prabhu sei (Vaishnava prayer in praise of the spiritual master: the guru gives spiritual insight to the disciple, and therefore the guru should be considered his master, life after life.)

Bhagavad Gita refers to great personalities who have taken shelter of the divine nature of the Lord (BG 9.13 – mahatmanas tu mam partha daivi prakritim asritah). When such great personalities, mahatmas give us darshan, **they give us dristi or vision to see the Lord. That is what darshan is.** That is why we pray to the spiritual master, “Aum ajnana timirandhasya jnananjana salakaya, chakshurumilitam yena tasmai sri gurave namah’. (I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.)

This ajnana timir (darkness of ignorance) is similar to what Lord Krishna said in Bhagavad Gita – ajnana-jam tamah (verse 10.11). I was in total darkness of ignorance. What did my spiritual master do? He gave jnananjana. Like a doctor's operation with instruments, he opened my blind eyes. He showed me the light of the day, coming from Krishna. He assured me the path, gave me the technique, the process how to see the Lord, how to meet the Lord.

Darshan is awakening of the sleeping jiva (soul):

Jiva jago, jiva jago Gaurachandra bole (o sleeping soul, wake up to self-realization says Sri Gauranga). In this song, Bhaktivinod Thakur writes, jiva jago, wake up sleeping soul, not wake up sleeping body.

Our body wakes up every morning after long sleep all ready to go to work. But even after that kind of waking, our jiva soul may remain sleeping all day and all night. Soul never wakes up, completely covered over. Who wakes up the soul? In the vaishnava song it is said, Jiva jago Gaurachand bole, kota nidra jao maya-pishachera kole.. How long are you going sleep in the lap of the witch called 'maya'? Even if one gets out of the bed, the soul continues to sleep in the bed in the lap of maya. That is why Mahaprabhu says, wake up sleeping soul.

That is why **waking up is done by Narada muni, Srila Prabhupada and all great soul** and then they give us darshan, tattva-darshan so that we can see things as they are.

That is Lord's arrangement. The Lord comes personally also (sambhavami yuge yuge). He comes every yuga after yuga. In between He sends His representatives, His devotees. They are His speakers, they act on His behalf. They are empowered, to speak the Lord's message. The Lord says, mamekam saranam vraja (BG 18.66) – just surrender unto Me. His devotees say, surrender unto the Lord. Prabhupada used to ask, what is the difference in the two messages? In other words, these

representatives allow Krishna to speak through them.

Darshan through hearing makes one fearless:

Nowadays everyone is talking. The phones are cheaper and everyone is having “cheap talk”. No one is ready to hear. **God has given us one mouth and two ears. So should we talk or hear more?** We should stop talking and listen to the Lord’s message. Give your ears to the Lord. In fact this is how we take darshan. **Darshan should be taken not with the eyes but with the help of ears.** If you are interested in seeing or having darshan, then use the ears to hear the Lord’s words. This verse says, ‘abhayay yatha raveh’ – fearlessness. As soon as we hear the words of the Lord, we become fearless. So we take darshan of these great personalities and become fearless. Our ignorance is destroyed and maya is replaced with Krishna.

Chanting – doubtless and fearless way of success:

Bhag 2.1.11 says ‘etan nirvidyamanaanam, icchatam akuto-bhayam, yoginam nrupa nirnitam Harer namanukirtanam’ – constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all. Srila Sukadeva goswami and all the sages arrived at this conclusion 5000 years ago – if you want to become fearless, then chant Hare Krishna Hare Krishna, Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare. This was the prescription for the kali yuga declared by Sukadeva goswami – take shelter of the holy name of Lord Hari.

So chant Hare Krishna and be happy; do not be afraid any more. Mamekam saranam vraja, aham tvam sarva papebhyo mokasyisyami, ma shucha. (BG 18.66) If we take shelter of Krishna’s name, Krishna has guaranteed “do not fear”.

Darshan of the Lord through chanting:

In this age of kali the Lord appears in the form of His name.

“kali kale nama rupe Krishna avatar.” Bhaktivinod Thakur writes in Arunodaya kirtan, “nmashraya kori’ jatane tumi, thakaha apane kaje” (carefully take shelter of the holy name and remain always engaged in His service as your eternal occupation.)

So is there a contradiction when Krishna says in Kurukshetra battlefield “mamekam saranam vraja”, take shelter of Me and when it is said “namashraya kori”, take shelter of My holy name? It is the same. Abhinnaatvam nama namino. Lord Krishna who appeared in Kurukshetra has now taken the form of the holy name.

So when we hear it is ‘shabda brahma. From sound comes the form. From Hare Krishna sound, comes the form. Rather sound is the form. This is spiritual technology. H K maha mantra is the Lord. **If we chant and hear properly, it brings remembrance of the form of the Lord, the qualities of the Lord, pastimes of the Lord, and abode of the Lord.** As we chant attentively, we are reminded of everything about the Lord. That is how the process is supposed to be. Very easy and sweet.

Lord Brahma’s darshan to Narada through Hare Krishna maha mantra:

So this is how we get this darshan. In fact, Narada muni himself wanted to take darshan of Lord Brahma at the beginning of the age of Kali. After taking darshan of Brahma, his spiritual master and father – , Narada muni enquired from Brahma, “Now this is the new age. What is the process for this age?” Brahma replied, “my dear disciple, my dear child, chant the holy name, Hari nama”. Narada muni said, **“But could you be more specific? There are so many names, Vishnu sahasra nama, thousands of names. Then Brahma gave darshan, tatva darshan.** He said,

“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare – Iti sodasaka namnam kali

kalmasa nasanam, Natah parataropaya sarva vedesu drisyate”

(From Kali santaran Upanishad). Brahma said to Narada Muni, “these sixteen names can nullify all the degrading, contaminating effects of the materialistic Age of Kali. In all the Vedas, no higher way is to be found.” Brahma assured, I am the first knower of Vedas from Lord Krishna Himself. I am not speaking without authority. The very first verse from Srimad Bhagavatam says, “tene brahma hrida ya adi kavaye (It is Krishna only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being.). Lord Brahma is the adi kavi, the first one to hear the Vedas. Lord Krishna revealed all the knowledge , essence of Vedas to Brahma. That person, as the knower of the Vedas confirmed to Narada muni: natah parataropaya sarva Vedesu drisyate. As far as I could see and understand, there is nothing but chanting of the holy name and **specifically this name is to be chanted:** Hare Krishna Hare Krishna, Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare.

The goal of attentive chanting is ‘darshan’:

So let us all take shelter of the holy name and be happy and be fearless. We just have to do this chanting properly, where the goal is darshan of the Lord, to have audience of the Lord; as Srila Prabhupada wrote once, the goal is to join the dancing party of Radha and Krishna! How to achieve that goal? The right means (sadhan) to achieve the goal of joining the dancing party of Radha and Krishna (sadhya) is Harer namaiva kevalam. Just do the sadhan properly and do not worry. If you are on the right path with right mantra, then you will achieve the goal of the Lord’s tattva-darshan. If you are sitting in the right train, you will reach the right place.

The goal of darshan will be lost, if chanting is inattentive:

The proper chanting has to be attentive chanting. After listing ten offenses, we say that those who wish to achieve

the goal of this human form of life, which is Krishna prema (love of God), have to chant and hear the holy name attentively while avoiding all offenses against the holy name. Bhaktivinod Thakur said that we continue to commit ten offenses if our hearing is inattentive. **If our chanting and hearing is not attentive, then we are bound to commit offenses.** Inattentive chanting becomes the breeding ground for the offenses.

Mind's business while chanting:

This is topic of japa retreat or japa reform workshop. There is something I would like to share in regards to this japa reform. In order to achieve attentive chanting, there is something from our mind that we need to get rid of. In inattentive chanting, we verbally utter the name and **our chant just bounces off the mind, like that of playing a ball against a wall.** Many times we chant Hare Krishna but it just bounces back because we are not free to hear, we are busy with some other business of thoughts. But this chanting is a serious business, you have an appointment with the Lord, to have some dialog with the Lord. Is it not a serious business? While chanting, we need to only chant and do nothing else. Even if we do not do many things while chanting and sit down to chant, still we are **too busy to hear holy name**, we have no time. We may not be busy with people or phone, yet we may be too busy internally to hear the holy name. While japa mala is making rounds one after the other, the mind is also making round may be around the world, or around the home, man, woman, new car or this or that. We are just not free. While chanting goes on outside but it is not entering us, it is not touching our soul.

Mind becomes a block between the holy name and the soul:

Our soul is not hearing. (Jiva jago) **the soul has to wake up and hear.** But there is something in between the holy name, the

Lord himself, and the soul who is the recipient of the holy name. **In between the name and the soul, there is mind as a stumbling block.**

mana eva manushyanam karanam bandha-mokshayoh

(For man, mind is the cause of bondage and mind is the cause of liberation – from purport to Bhagavad Gita verse 6.5, taken from Amrita Bindu Upanishad). **So we must ask, what is the mind doing while chanting?** Mind has to be a part of the hearing and chanting process. But if the mind is busy with its own separate business, wanderings, thoughts, sankalpa and vikalpa (acceptance and rejection etc.)

Mood music of the mind:

Mahanidhi maharaja was once sharing this in his japa retreat. He said, in the shopping mall, they play some background music called 'mood music' to improve the shopping mood of the people. So while shopping, walking, talking etc. the people happen to hear this mood enhancing music as well. Similarly **in an inattentive chanting, the mind's mood music goes on in the background.** It does not allow you to hear the music of chanting, Hare Krishna. It just does not penetrate in there because of the mood music of the mind distracts us.

So attentive chanting would include chanting, hearing, remembrance, the right thought process while chanting, fully alert mind clear from stumbling blocks.

Yato yato nischalati nams chanchalam asthiram, tatas tato niyamyaitad atmani eva vasham nayet.

(Bhagavad Gita 6.26 – From wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self.) Do not follow the mind wherever it goes, drag it back to the holy name. Chanting is not just sitting around. **Our body, mind, intelligence, soul, everything has to be absorbed and**

busy in the holy name that time. “sumedhasah”, intelligent people will glorify the Lord in the form of His holy name. People with sharp intelligence, who are very alert while chanting, **can keep watch on the movements of the mind.** Use all of this for your homework on chanting.

Hare Krishna!

“Cheto darpa-na: the Mirror of Consciousness”

Venue: Mayapur, Srimad Bhagavatam 4.24.59 at

na yasya cittam bahir-artha-vibhramam

tamo-guhayam ca vishuddham avishat

yad-bhakti-yoga anugrihitam anjasa

munir vichaste nanu tatra te gatim

TRANSLATION

The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by **Bhaktidevi** does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.

Maharaja: This chapter is called the chanting the song sung by Lord Shiva or **Rudra-geeta**

Maharaja reads purport by His Divine Grace Srila Prabhupada:

As stated in Shrimad-Bhagavatam (3.25.25):

satam prasangan mama virya-samvido

bhavanti hrit-karna-rasayanam katham

taj-joshanad ashv apavarga-vartmani

shraddha ratir bhaktir anukramishyati

Simply by the association of pure devotees one can understand the transcendental name, fame, quality and activities of the Supreme Personality of Godhead. Sri Caitanya Mahaprabhu has repeatedly said:

‘sadhu-sanga’, ‘sadhu-sanga’–sarva-shastre kaya

lava-matra sadhu-sange sarva-siddhi haya (CC Madhya 22.54)

Simply by associating with a pure devotee, one becomes wonderfully advanced in Krishna consciousness. Sadhu-sanga, or association with a devotee, means always engaging in Krishna consciousness by chanting the Hare Krishna mantra and by acting for Krishna.

SADHU SANGA CAN BE EXTENDED BEYOND THE PHYSICAL PRESENCE:

Maharaja comments: Sadhu sanga doesn't end. Being in the close proximity of sadhu or physically with the sadhu is only the beginning as it sounds here. Association continues beyond getting together. That association continues even if they depart and go away. While in physical association, the sadhu says, "chant Hare Krishna". So even though the sadhu departs, one who continues to chant "Hare Krishna" according to the sadhu's instruction continues the association. The sadhu's association is extended beyond the physical presence in such a case.

Krishna proudly declares says in Bhagavad Gita (10.11) – **“Mat**

chittah mad-gata pranah, bodhayantam parasparam". What do My devotees do, when they get together? They remind each other about Me, their conversation or 'samvad' is about Me. Thus when they get together, they converse about Me and when they depart, their association continues if they keep chanting the name and follow the instructions about the dos and don'ts. Beyond the class, or the get together or the '**ista gostis**' or physical association, the devotees' association continues if they continue to reflect and contemplate upon the discussions.

Maharaja continues to the purport by His Divine Grace Srila Prabhupada, "Specifically, chanting the Hare Krishna mantra purifies one, and this chanting is therefore recommended by **Sri Caitanya Mahaprabhu**. Ceto-darpana-marjanam: [Cc. Antya 20.12] by chanting the names of Krishna, the mirror of the heart is cleansed, and the devotee loses interest in everything external."

SANSKRIT WORD FOR MIRROR IS "DARPA-NA"

Maharaja continues to speak: Have you heard the words, "**dambha**" and "**darpa**"? They indicate false ego. **Darpana means mirror**. As you look into the mirror, what does it do? It increases your false ego. Darpana is meant for extending, enhancing, solidifying your darpa or false ego. Darpa-'na' is the word for mirror in Sanskrit. Darpana in Sanskrit means one that increase your false ego, solidifies your bodily concept.

Chaitanya Mahaprabhu in Siksastakam says, '**Cheto darpana marjanam**'. This 'darpana' that He is talking about in Siksastakam is kind of different from the word 'mirror'. He speaks of Chetana's darpana. By "Cheto darpana", He refers to mirror of the consciousness.

Of course, devotees stop looking at the other mirror. Their mirror is so tiny, they do not want to look at their bodies, but look at only the tilak. So they move their mirror up and down over the tilak. If they use the mirror to look at their

own bodies, there will soon be competition. While comparing with others' beauty, they will assure themselves – I am not less beautiful! And of course, as conditioned souls, they will become envious of the Lord, and also envious of the beauty of the Lord.

Lord has blooming lotus eyes, reaching up to ears **“karna paryantam”**. Gauranga's eyes reach His ears. Krishna's eyes, Radha's eyes are blooming, wide open, because Krishna wants to look at Radha rani and Radha rani at Krishna. So just a little opening is not enough. So He keeps opening His eyes, so He can drink the beauty of Radha rani. They compete with each other in wide opening of Their eyes. Thus Their eyes get opened up to the ears. When we look in the mirrors, especially ladies look at the mirror; they want to extend their eyes also to reach their ears by using the brush and makeup etc.

Thus, **“Yasyatma buddhih, kunape tri-dhatuke”** (Srimad Bhagavatam 10.84.13). One who identifies his self as the inert body composed of mucus, bile and air is strengthening his concept of “I am the body”. So a devotee in fact stops looking into the other (regular) mirror or stops looking at his own image in the other (regular) mirror. When that mirror is out, then the remainder of the mirror is that of the chetana or the mirror of consciousness –then he is able to look at his real ‘self’, the Supreme Self, and his relationship with the Supreme Lord – everything can be seen into that mirror of consciousness.

But that has to be planned so that one is able to throw the regular mirror, or stop looking into the mirror, and appreciate one's own beauty – then only it is possible to look into the mirror of consciousness from deep within. **Cleansing of the mirror of consciousness takes place, as one minimizes his bodily concept of false ego.** So Sri Caitanya Mahaprabhu has specifically recommended this “cheto darpana marjanam”.

Maharaja continues to read the purport by His Divine Grace:

Specifically, chanting the Hare Krishna mantra purifies one, and this chanting is therefore recommended by Sri Caitanya Mahaprabhu. Ceto-darpana-marjanam: [Cc. Antya 20.12] by chanting the names of Krishna, the mirror of the heart is cleansed, and the devotee loses interest in everything external.

REALLY CLEANSED MIRROR OF CONSCIOUSNESS- SRILA RUPA GOSWAMI:

Maharaja continues to speak: in this way, he becomes free from false ego. In Srimad Bhagavatam, 7.5.31 Prahlada maharaja said, “**Bahir artha manina (considering external objects as valuable)**”. **Bahir** means external. **Artha** means something meaningful. For example economic development is meaningful. So **bahir artha manina** – everything that is external is meaningful to the people. This is Prahalad maharaja talking to his father. They just only think that everything else (external or **bahir artha**) – all that is out there is so very important, meaningful and useful.

Here in this verse, it says **Bahir artha vibramam** – consciousness is disturbed by this **bahir artha** resulting into bewilderment. The purport says that by chanting the names of Krishna, the mirror of the heart is cleansed, and the devotee loses interest in everything external. When Caitanya Mahaprabhu met with Rupa Goswami and Anupama in Prayag, He saw in them zero ego, absolutely no ego. These two personalities were holding straw in their teeth – **dante trina dhari**. They were literally holding the straw in their teeth which is a symbol of extreme humility. At that time, Mahaprabhu was surrounded by large crowds of people at the confluence of the rivers Ganga, Yamuna and Saraswati. Even though it was not time for flooding of the rivers, Mahaprabhu was flooding that region with the love of Godhead and all the people were drowning in that flood of love of Godhead. So these two personalities, Rupa Goswami and Anupana were standing away from Mahaprabhu at a distance. Finally when they found Caitanya Mahaprabhu by Himself, they went near and offered the

praise to the Lord, **“Namo maha vadanyaya Krishna prema pradayate, Krishnaya Krishna Caitanya namne Gaura tvishe namah”**. (C.C. Madhya 19.53) – “O most munificent incarnation! You are Krishna Himself appearing as Sri Krishna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani and You are widely distributing pure love of Krishna. We offer our respectful obeisance’s unto You.” They stood up with folded hands with their bodies trembling, tears gliding the cheeks and then they fell down into the dust of His feet and again stand up with trembling bodies and tears and repeatedly fall down. This went on for many times. Vallabhacharya had come to meet Caitanya Mahaprabhu to invite Him to his home. So Mahaprabhu introduced Rupa and Anupama to him, saying that these two Rupa and Anupama – they all always chanting the names of Krishna. The holy name is always dancing on their tongues. Immediately they again started offering obeisance’s. Hearing this Vallabhacharya got up and wanted to go near where Rupa and Anupama were sitting. But these two got up and started running away saying, no don’t touch us, we are not worthy, untouchable etc.

I was amazed when I was reading this part and laughed to myself while comparing my humility with Rupa goswami and Anupama. Their consciousness is purified – cheto darpana marjanam! In fact, we are lowly, untouchable – asprishya. Association of such devotees is useful for purifying our consciousness.

Maharaja continues to read the purport by His Divine Grace: When one is influenced by the external energy of the Lord, his heart is impure. When one’s heart is not pure, he cannot see how things are related to the Supreme Personality of Godhead. **“Idam hi vishvam Bhagavan ivetaro”** (SB 1.5.20). He whose heart is purified can see that the whole cosmic manifestation is but the Supreme Personality of Godhead, but he whose heart is contaminated sees things differently. Therefore by sat-sanga, or association with devotees, one becomes perfectly pure in

heart.

IN 'SAT' SANGA, THE SAINTLY PERSON GIVES ASSOCIATION OF KRISHNA:

Maharaja continues to speak: In one of the lectures of Srila Prabhupada, a devotee was reading a part from Lord Kapila's instructions and Prabhupada said, why people complain that they have not seen God? Do they not see the sun shining? If they see the sunshine, do they not see God. In Bhagavad Gita, Krishna says, **Prabha asmi shashi suryayo..** (BG 7.8 – I am the light of the sun and the moon); **raso aham apsu Kaunteya** – I am the taste in water. Once in Juhu temple when Prabhupada was giving a lecture, he picked up his glass of water, took a little sip and said aha! That taste in water should remind you about Krishna. That is Krishna consciousness. Just drinking water can remind you about God. So a devotee makes a connection in everything.

There are only three things in the world – **chit, achit and jiva** – the Lord, His external energy and the living entity. Chit includes all spiritual kingdom, the Lord, His forms, pastimes, names. Achit is His external energy called material external manifestation. The third entity is the living entity. Only three things in this world exist – not many.

So this bahir artha vibramam chittam (as said in the current verse) means the external energy, the achit has entered his consciousness, heart, mind and intelligence. The idea is to get rid of this achit which causes bewilderment (vibramam) and just be with the chit – internal potency and the Supreme Lord. Srila Prabhupada concludes in his purport – Therefore by sat sanga or association of devotees one becomes perfectly pure in the heart. He mentions in Srimad Bhagavatam 3.25.25 – **“satam prasangat mama virya samvidau”** (In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one

gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.) Lord Kapila in this verse says, that among the special association of devotees, 'I' become the topic of their discussion. They discuss about My power, My beauty and thus the nectar from that discussion purifies their hearts.

So when we associate with a saintly person, in fact the saintly person gives us the association of Krishna. He just presents Krishna, talks about Krishna saying here is Krishna. This is called "**sat sanga**" or association with "Sat". Krishna is called "**Sat-chit-ananda**" or Om Tat Sat. Krishna is that "sat" or satyam. Satyam Param Dhimahi (Srimad Bhagavatam 1.1.1 – I meditate upon the absolute truth, who is Krishna).

When Lord Krishna was in the womb of Devaki, the demigods started offering prayers to the Lord called **garbha stuti**. (Srimad Bhagavatam 10.2.26)

satya-vratam satya-param tri-satyam

satyasya yonim nihitam ca satye

satyasya satyam rita-satya-netram

satyatmakam tvam sharanam prapannam

(The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation-creation, maintenance and annihilation–You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as **antaryami**, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are

the beginning of all truth. Therefore, offering our obeisance's, we surrender unto You. Kindly give us protection.)

So many times in this verse, they used the '**satyam**' indicating the Lord. Hence in the 'sat-sanga', the association of devotees, the truth or the Lord is presented or the Lord is made available.

Maharaja continues to read the purport by His Divine Grace: One who is pure in heart is never attracted by the external energy which urges the individual soul to try to dominate material nature. The pure heart of a devotee is never disturbed when he executes devotional service in the form of hearing, chanting, remembering, etc. In all, there are nine processes one can follow in the execution of devotional service. In any case, a pure-hearted devotee is never disturbed. The bhakti-yoga process must be carried out by avoiding the ten offenses one can commit while chanting the mahā-mantra and the sixty-four offenses one can commit while worshiping the Deity.

CHANTING HARE KRISHNA IS COMPLETE WITH VIDHI AND NISHEDHA OF SCRIPTURES:

Maharaja continues to speak: one part of the instructions is to chant Hare Krishna. The other part is avoiding offences. Chanting Hare Krishna is not enough; with that goes a supplement of avoiding offences. Rather the second part is equally or even more important than chanting Hare Krishna. Instruction is to chant Hare Krishna, but how do chant Hare Krishna? So vidhi and nishedha (dos and don'ts) of the scriptures make the instructions complete. Instruction is not complete unless you hear what not to do as well. Bhakti Vinod Thakur in his song says, "**Aparadha shunya hoiya loha Krishna nam**" – Being careful to remain free of offenses, just take the holy name of Krishna. Thus chanting is not complete unless the other instruction of avoiding 10 offences is strictly

followed.

Maharaja continues to read the purport: When a devotee strictly follows the rules and regulations, Bhaktidevi becomes very much satisfied with him, and at that time he is never disturbed by anything external. A devotee is also called a muni. The word **muni means “thoughtful.”** A devotee is as thoughtful as a nondevotee is speculative. The nondevotee’s speculation is impure, but a devotee’s thoughts are pure. Lord Kapila and Shukadeva Gosvami are also called muni, and Vyasadeva is addressed as Mahämuni. A devotee is addressed as muni, or thoughtful, when he purely understands the Supreme Personality of Godhead. The conclusion is that when one’s heart is purified by the association of devotees and by the avoidance of the offenses committed when chanting and worshiping the Lord, the transcendental name, form and activities of the Lord are revealed by the Lord.

AMAZING ARRANGEMENT FOR APPEARANCE OF SITA DEVI & RADHA RANI:

Today is Sita navami. There is Ram navami and there is Sita navami. Similarly there is Krishna Janmastami and Radha ashtami. What a coincidence – or what an arrangement! What a connection!

Radharani’s and Sitadevi’s appearances are also amazing. Radha rani was found in a blooming lotus floating in Yamuna river. Vrishabhanu was attracted to the lotus and went near and found a child within the lotus. That was Radha rani. Something similar happened with Sitadevi’s appearance. King Janak was ploughing a field, his plough got stuck. He stopped and dugged a little and found a container. Within that was Sita devi.

Hari bol.

Killing of Vatsasura and Bakasura

Venue: Los Angeles. So everything ready to go, everything is getting loaded into, into what? Big trucks? carts, bullock carts. Every family had at-least one cart or more. So many cows, so many bulls and that's the mode of transportation. Krishna had never gone His travels were more kind of limited to this **brahad van**, He was more in Gokul, into the town, just around on the bank of Jamuna just near. It's the first time He is going for a very long travel, very very long, its like going to another country for him. **"Oh! Mummy mummy, where are we going? Where are we going? (laughs) "beta we are going to Vrndavan."** "Vrndavan, why Vrndavan?" "You know there are big big playgrounds. You could play there". So Krishna was delighted, He was jumping in the cart.

So there are so many many carts big line, cart after cart, after cart, after cart. Carts were mainly for the elderly folks, old people and children, ladies were in the carts. Everyone else they were down to the earth, they were on the ground, walking. And the cows, Sukhdev Goswami describes, cows were all the way in front and Purohit the priests are there they are chanting prayers and cows, where is the cow? Coming (video being played in the background).

And they also have weapons for the protection of cows. Cows have been described repeatedly; they describe cows as the Go-dhan, wealth of the residents of Vrindavan, so they wish to protect this. When comes to cows, so many cows, so many cows, this pastime is coming up. So they are going, they left Gokul, Gokul has been deserted, there's no one in the Gokul, no one in Gokul. They all left, ghost town and they are going in north, northerly direction and because it had taken some time everyone to load their belongings and everyone getting into the carts. It is mentioned there's a special cart wherein

there is Krishna and Balarama and Yasoda and Rohini, four of them are in one cart. It's a talk that we also hear that everyone would like to have his cart next to Krishna's cart and Krishna lets them experience there were times, during those travels everyone was thinking "hey! My cart is next to Krishna's cart, hey! My cart is...." Everyone else is far; you know behind, ahead, my cart is just next to Krishna's cart, Balarama's cart.

This is Krishna expanding, His cart has been expanded, He has expanded, He is with all those carts. So because it was getting late it was sunset time, they camped on the bank of Jamuna, they camped out. In the same side as Gokul just some distance in the north. This whole camping has been described how they had everything was there. The next morning as they got up they wanted to cross, so what they do for crossing. There are different things they do, how they cross Jamuna. They tied carts, cart one cart another cart, another cart, another cart.... What is this going on? What is this? Bridge. they are walking and crossing there are many bridges like that and people are going in their carts. Tying carts you understand match box one another one cart. Where the others the cowherd men they are carrying cows little baby calf on their shoulders and swimming Jamuna going across and if they are swimming across with the calf on the back, who is swimming right behind you think? Mother cow. So many men are carrying the baby calf on their shoulders and they are swimming and the cows are swimming right behind. Thousands of them are trying to swim across like that. **Go-mata ki jai.....**

And now they all have reached Vrindavan, **Vrindavan dhama ki jai.....** Vrindavan they all are in Vrindavan now. Vrindavan is again, there are twelve forests. All of them put together is we call Vrindavan but one of those twelve forests is also Vrindavan forest, between Jamuna and Govardhan it is all Vrindavan forest. Vrindavan is not just forest (video is being played in the background). We are getting feeling we are in

Vrindavan. We are there it's the real thing, now where they go and park is, they park all the carts in semi circular format. **"sakatair ardha-candravat vrndavanam sampravisyā"** (S.B 10.11.35)

After entering Vrindavan they park their carts in the semi circular format and made that as a compound and they were they started staying there, residing there. This makes shift temporary housing and facilities and they stay there for long time several years. According to Vishvanath Chakraborty Thakur, Krishna stayed 3 years and 4months in Gokul and He stays 3 years and 4 months where they have just now come this place is called **sakatavarta** you have heard name of **Chatikara Chatikara** you know **Chatikara**, you go from Delhi highway, Delhi- Agra highway and then you turn to go to Krishna Balarama temple that Bhaktivedant marg so that at that junction highway there then turning left to go to Vrindavan Krishna Balarama temple. So at that junction is a village even now called Chatikara, Chati, sakata. So that's where they had parked all the carts, big area. So three years and four months there and finally from there they go to Nandagram and Krishna spends three years and four months in Nandagram. And then comes Akrura from Mathura to invite Krishna and Balarama to Mathura. So just to give an idea where is Krishna now and where is the family. So here at this place Krishna's is going to be, **"vatsa-palau babhuvatuh"** (S.B 10.11.37) Sukadev Goswami describes here Krishna becomes a calf herd boy.

He was given the task of herding just a calf. He is a little boy and He can only manage herding little cows, cows **"Choti Choti Gaiyan, Chote Chote Gwaal Choto so Choto so madana gopal"**. Everything is **chota chota**, Krishna chota, gaaya choti, cows choti choti gaiyan, everything is small small. Now He was very anxious Krishna is very anxious to do this take this assignment. Now with this His sakha bhava, in Gokul basically **"vatsalya bhava"** He is spending time with Yashoda and Rohini and the parents and like that and little bit sakhya

few friends. But having come to Vrindavan now the friends becomes more dominant Sakha bhava. So He has to be away from home playing with the friends so this calf herding pastime activity would give more opportunity to be with the friends and more play, so it is also excuse to be away from the family so that they could play with the friends. So there was a time when Krishna first time proposed Yashoda flat **“no no no you aren't going to forest, forget it”**. She was not ready she was not ready “no no stay home, stay home. You are still little tiny baby, don't have to go to work at this age” but He was insisting and then Nanda Maharaj took Krishna's side. Father mother they were debating and Krishna and Nanda Maharaj won the debate and Krishna was able to now go out as a calf herd boy. First day Nanda Maharaj they gathered a small group of calf's and few other friends they had their small group of cows also and Nanda and Yashoda personally were accompanying Krishna Balarama and cowherd boys and training them how to control cows how to turn them this way, **“stop stop”** they gave little ropes little ropes in the hands of Krishna and Balaram, little sticks and “but don't go deep into the forest okay and come back before lunch”. “yes yes daddy yes yes mommy” Nanda Yashoda “yes we'll be back” and they are proceeding towards the forest and then lots of play and come back and this is going on for some days and one day **kadacid** once upon a time **Yamuna-tire** on the banks of Jamuna other side now on the eastern bank now they are staying on the western bank everyone is staying on the western bank. Now Krishna and Balarama the cowherd boy have gone across Jamuna and eastern bank of Jamuna they are herding their cows and **“ Krsna balayor jighamsur daitya agamat” (S.B 10.11.41)**

One demon, one demon arrived in the scene **Rukhmini Dwarkadhish ki jai.....**. With the aim of killing Krishna and Balarama he has come **“tam vatsa-rupinam viksyā” (S.B 10.11.42)** Krishna noticed and this demon has come in the shape of a calf easy right, so many cows there one more calf. So many cows were there one more calf. So this demon thought it's easy no one

would notice me but there was Krishna he noticed not only he noticed he brought to the aye! Balarama Balarama, you see you see. Not the other one, no no just near next to him you know. Ha! ha! Yes yes what about him you know that's not regular calf strange kind of "yes yes something we have never seen such a calf, this is extra one extra one"

"darsayan baladevaya" He showed, Krishna showed it to Balarama **"sanair sanair"** and Krishna is moving forward He showed to Balarama. Krishna is making advances He is getting closer and closer and closer and closer to that particular calf as He got there **Grhitva** caught hold of that calf's **apara-padabhyam** his hind legs **apara-padabhyam** two and the hind legs **saha-langulam** with the tail, two hind legs and tail together **"saha-langulam acyutah"** (S.B 10.11.43.) Krishna has done this and the next thing He did started whirling and (shuuuuuuuu.....) and it fell on a top of a big tree. And it's because Krishna moving so fast he lost his life, the demon lost his life in this process shook his life out it could through a dead body. **"bhramayitva kapitthagre prahinod gata-jivitam"** (S.B 10.11.43) and he was so and as he was been thrown whirled around and thrown, this calf was no more a little calf assumed a gigantic form his original demon form calf was not a original form he had a so heavy that the tree fell down so many other trees fell.

"devas ca parisantusta babhuvuh puspa-varsinah" (S.B 10.11.44) Devatas Demigod were highly pleased **santusta** and they started showering flowers many flowers the flowers are being showered **"tam viksyā vismita balah"** (S.B 10.11.44) And all the cow boys friends they were kind of hiding (laughs) when Krishna was handling (laughs) the demon they were not sure what is going to be outcome of this, so they were maintaining safer distance and watching from behind the trees.

And once the demon was killed they stepped forward saying **Sadhu sadhu sadhu sadhu sadhu** well done well done. And next thing they are doing ,some special kind of fruit tree so trees fell so there are so many fruits (laughing) all the cowherd

boys they are running after the fruits it was the breakfast time they are kind of hungry. Someone lost the life (laughs) and no big deal they just want to enjoy fruit. So like that they ran for the fruit so like that they would have good time herding cows calves and playing with the friends.

And another day they were all thirsty, these two pastimes one demon killing which is Vatsasura and there's more to talk about there was a news that Vatsa the calf. So some residents of Vrindavan hey! Krishna He is a sinner, He has killed cow killed cow, He has to take bath He has to take holy dip now for his self purification. He should go take bath in Ganga now Krishna was willing but He doesn't leave Vrindavan to go take bath in Ganga so how does He manage, He creates Ganga from His mind and that is Manasi Ganga. When you do Govardhan parikrama on the way take darshan of this Govardhan Town is Manasi Ganga. So that comes from mind is born in minutes from mind of Krishna Krishna takes bath and everyone one is taking bath in that Manasi Ganga. So that is related some other pastimes are also mentioned in connection with this Manasi Ganga and this is one of them. So another day the boys are thirsty (Maharaj telling the audience – we have some dramas coming up for your pleasure Rukhmini Dwarkadhish theater is gonna be performing drama).

So that was another demon coming, he is Bakasura he is brother of Putna. Putna has been killed now second member of the family is about to and he has come as a big buck big duck. So they drank water and then suddenly they saw this big big huge size duck and (quacking sound) everything is here [laughing] you name it cow is here birds ducks. So **“bako nama mahan asuro”** (S.B 10.11.48) **“baka-rupa-dhrk”**. So he comes **Sahasa suddenly comes and big** nose pointed beak beaks and he catch holds Krishna and swallows.

Where is Krishna now? He was playing, He was playing with friends and the demon came and just swallowed and cowherd boys were right there and where is Krishna? Where is Krishna? His

friends disturbed and Krishna inside the throat He is becoming very very hot and very bitter also. Then would you swallow something that is so hot and so bitter? what do you do next you vomit? So this demon vomited what did come out? Krishna came out and next thing Krishna He did He held, what did He held? The two beaks of this demon and broke them, he went up also.

Bakasura was also killed we are rushing because idea was to kill another demon today (laughs) which is Aghasura. So putna his sister Bakasura and Aghasura, Bakasura and Aghasura are two brothers and sister Putna. So this Aghasuras time for killing. So **“ghor darshana”** **“aho brahma vidham vaco nasatyah santi karhicit” (S.B 10.11.57)**. The cowherd boys as the news spread of Krishna killing this another demon residents of Vrindavan Nanda Maharaj they are reminded of Garga Muni's predictions and this would happen that would happen killing of demons but Krishna will come always victorious always depend upon Him He will protect you and exactly. **“gargo yad aha”** the way he said, had predicted is exactly happening all talk about this **“iti nandadayo gopah krsna-ram-katham muda” (S.B 10.11.58)**. So these topics are giving great pleasure to the residents **nandayah gopah** gopa gops protectors of the cows Nanda Maharaj and the others and **kurvanto ramamanshchya** this Ram Krishna katha they are absorbed this is their life

“mac citta mad-gata prana bodhayantah parasparam kathayantas ca mam nityam tusyanti ca ramanti ca” (B.G 10.9) Krishna said in Bhagvat gita same thing here residents' of Vrindavan are ramamanashcya they are busy absorbed in talking about Krishna we also wish while hearing before you talk what you have to do?, what you have to do? you have to hear you have to read otherwise what will you talk about, you will talk about Iraq affairs, whatever you hear about you talk about, simple thing what goes in input that is output. If katha goes in, katha will come out you will relish and then it will come

out. So we also wish to how Krishna katha is our topic we are devotees Krishna is expecting that we always talk about Krishna so, we have to hear about Krishna, so wish to hear more and more and then do **manthanam mananam**. You hear and hear and come back tomorrow to hear more but in mean time what happen **mananam** contemplation contemplate bring those past time back to the mind and contemplate relish and take them in again. Just like a cow or animal they eat twice atleast twice first time gobble up grazing and then they sit down and what do they do just like chewing, they bring whole thing back into the mouth and then they chew it make it finer and they assimilate and that goes into the system they get nourished. Not necessary by just first time they eat so here we have rush we kind of feed, we gobble up in couple of hours then we have 22 hours more to do what chewing this katha or bringing this pastimes back into the mouth and take a look at them, relish them then they become our property then we will not forget it.