

The supreme personality of Godhead

Venue: Mayapur

When: February 4th, 2004

Verse: Srimad Bhagvatam 1.3.27-28

Reading from **Srimad Bhagvatam** Canto 1, chapter 3, text no. 27 and 28.

*rasayo manavo deva
manu-putra mahaujasah
kalah sarve harer eva
saprjapatayah smritah*

Translation and purport by Srila Prabhupad.

Srila Prabhupad *ki jai!*

All the *rishis*, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the **Prajapatis**.

Purport:

Those who are comparatively less powerful are called *vibhuti*, and those who are comparatively more powerful are called **avesha**, incarnations.

Text no 28, please repeat:

*ete chamsa-kalah pumshah
krishnas tu bhagavan svayam
indrari-vyakulam lokam
mridayanti yuge yuge*

Translation and purport by Srila Prabhupad.

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but

Lord Shri Krishna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

Purport:

In this particular stanza, **Lord Shri Krishna**, the Personality of Godhead, is distinguished from other incarnations. He is counted amongst the *avatars* (incarnations) because out of His causeless mercy, the Lord descends from His transcendental abode. *Avatara* means “one who descends.” All the incarnations of the Lord, including the Lord Himself, descend on the different planets of the material world as also in different species of life to fulfill particular missions. Sometimes He comes Himself, and sometimes His different plenary portions or parts of the plenary portions, or His differentiated portions directly or indirectly empowered by Him, descend on this material world to execute certain specific functions. **Originally the Lord is full of all opulences, all prowess, all fame, all beauty, all knowledge and all renunciation.** When they are partly manifested through the plenary portions or parts of the plenary portions, it should be noted that certain manifestations of His different powers are required for those particular functions. When in the room small electric bulbs are displayed, it does not mean that the electric powerhouse is limited by the small bulbs. The same powerhouse can supply power to operate large-scale industrial dynamos with greater volts. Similarly, the incarnations of the Lord display limited powers because so much power is needed at that particular time.

For example, **Lord Parasuram** and **Lord Narsimha** displayed unusual opulence by killing the disobedient *khatriyas* twenty-one times and killing the greatly powerful atheist **Hiranyakasipu**. **Hiranyakasipu** was so powerful that even the demigods in other planets would tremble simply by the unfavorable raising of his eyebrow. The demigods in the higher

level of material existence many, many times excel the most well-to-do human beings, in duration of life, beauty, wealth, paraphernalia, and in all other respects. Still they were afraid of **Hiranyakasipu**. Thus we can simply imagine how powerful **Hiranyakasipu** was in this material world. But even **Hiranyakasipu** was cut into small pieces by the nails of **Lord Narsimha**. Jai!

This means that anyone materially powerful cannot stand the strength of the Lord's nails. Similarly, **Jamadagnya** displayed (as **Parsuram**), the Lord's power to kill all the disobedient kings powerfully situated in their respective states. The Lord's empowered incarnation **Narada** and plenary incarnation **Varaha**, as well as indirectly empowered **Lord Buddha**, created faith in the mass of people. The incarnations of **Rama** and **Dhanvantari** displayed His fame, and **Balarama**, **Mohin?** and **Vamana** exhibited His beauty. **Dattatreya**, **Matsya**, **Kumara** and **Kapila** exhibited His transcendental knowledge. **Nara** and **Narayan?** **Rishis** exhibited His renunciation. **So all the different incarnations of the Lord indirectly or directly manifested different features, but Lord Krishna, the primeval Lord, exhibited the complete features of Godhead, and thus it is confirmed that He is the source of all other incarnations.** And the most extraordinary feature exhibited by **Lord Shri Krishna** was His internal energetic manifestation of His pastimes with the cowherd girls. His pastimes with the **gopis** are all displays of transcendental existence, bliss and knowledge, although these are manifested apparently as sex love. The specific attraction of His pastimes with the **gopis** should never be misunderstood. **The Bhagavatam relates these transcendental pastimes in the Tenth Canto. And in order to reach the position to understand the transcendental nature of Lord Krishna's pastimes with the gopis, the Bhagavatam promotes the student gradually in nine other cantos.**

According to **Srila Jiva Gosvami's** statement, in accordance with authoritative sources, **Lord Krishna is the source of all**

other incarnations. It is not that **Lord Krishna** has any source of incarnation. All the symptoms of the Supreme Truth in full are present in the person of **Lord Shri Krishna**, and **in the Bhagavad Gita**, Lord emphatically declares that **there is no truth greater than or equal to Himself**. In this stanza, the word *svayam* is particularly mentioned to confirm that **Lord Krishna** has no other source than Himself. Although in other places, the incarnations are described as *bhagavan* because of their specific functions, nowhere are they declared to be the Supreme Personality.

In this stanza, the word *svayam* signifies the supremacy as the *summum bonum* and the purport goes on. The *summum bonum* Krishna is one without a second. He Himself has expanded Himself in various parts, portions and particles as *svayam-rupa*, *svayam-prakash*, *tad-ekatma*, *prabhava*, *vaibhava*, *vilasa*, *avatara*, *avesha*, and *jivas*, all provided with innumerable energies just suitable to the respective persons and personalities. Learned scholars in transcendental subjects have carefully analyzed the *summum bonum* Krishna to have sixty-four principal attributes. All the expansions or categories of the Lord possess only some percentages of these attributes. But **Shri Krishna** is the possessor of the attributes cent percent. And His personal expansions such as *svayam-prakash*, *tad-ekatma* up to the categories of the *avatars* who are all *vishnu-tattva*, possess up to ninety-three percent of these transcendental attributes.

Lord Shiva, who is neither *avatara* nor *avesha* nor in between them, possesses almost eighty-four percent of the attributes. But the *jivas*, or the individual living beings in different statuses of life, possess up to the limit of seventy-eight percent of the attributes. In the conditioned state of material existence, the living being possesses these attributes in very small quantity, varying in terms of the pious life of the living being. The most perfect of living beings is **Brahma**, the supreme administrator of one universe.

He possesses seventy-eight percent of the attributes in full. All other demigods have the same attributes in less quantity, whereas human beings possess the attributes in very minute quantity.

The standard of perfection for a human being is to develop the attributes up to seventy-eight percent in full. The living being can never possess attributes like **Shiva**, **Vishnu** or **Lord Krishna**. **A living being can become godly by developing the seventy-eight-percent transcendental attributes in fullness, but he can never become a God like Shiva, Vishnu or Krishna. He can become a Brahma in due course.** The godly living beings who are all residents of the planets in the spiritual sky are eternal associates of God in different spiritual planets called ***Hari-dhama*** and ***Mahesha-dhama***. The abode of Lord Krishna above all spiritual planets is called **Krishnaloka** or **Goloka Vrindavan**, and the perfected living being, by developing seventy-eight percent of the above attributes in fullness, can enter the planet of **Krishnaloka** after leaving the present material body.

Haribol! Haribol!

Finally it's a good news for us (laughs) so

***ete chamsa-kalah pumshah
krishnas tu bhagavan svayam
indrari-vyakulam lokam
mridayanti yuge yuge***

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but **Lord Shri Krishna** is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists. This is most frequently quoted verse by **Srila Prabhupad**. One of the missions of **Prabhupad** was to establish **Krishna**, the Supreme Personality of Godhead, he never mentions

Krishna in the purport, not only **Krishna**. No! **Krishna**, and Supreme Personality of Godhead, Supreme Personality of Godhead, he is never tired, 100s and 1000s of times and amongst other sources to backup that statement that **Krishna** is Supreme Personality of Godhead, this one is that authoritative statement.

"Krishtnas tu bhagavan svayam"

What kind of **Krishna**? *Bhagvan svayam* others may be **Bhagvan**, that's fine.

"Ete chamsa-kalah," etc, all these 22 mentioned, so far 2 are not mentioned, there are some 24, only 22 are mentioned and they are referred to here as "ete" "all these," "ca," what is this "*chamsa-kalah*," *amsa* and *kalah*, the *ca* should be in between but it is not. They are "*amsa*," the portions or *kalah*, the portions of plenary portions and *ca pumsah*, whose portions are portions of plenary portion, they are "*pumash*," ***Krishna*** *paramesh...*, ***Krishna*** *bhagvata...*, these are the words used "*sa*" means "***Krishna*** *sa*" of ***Krishna*** and what of ***Krishna***, "***Krsnas tu bhagvan svayam***." ***Krishna*** is ***svayam bhagvan***, fine, you could say ***Narada Bhagvan***, that's fine, ***Varaha Bhagvan***, ***Narsimha Bhagvan*** but there is only one ***Svayam Bhagvan*** that is in person, **Prabhupad** translates in person, *svayam* means in person, means no one else is ***Svayam Bhagvan***, others are ***Bhagvan amsa kalah***, yes, but ***Krishna*** tu but, tu means but stop, ok!

"Ete chamsa-kalah pumshah krishtnas tu" but ***Krishna*** is ***Svayam Bhagvan***.

"saksad-dharitvena samasta – satrair"

Fine *kintu kintu*, soon break is applied. Stop! Stop! There is something else you have to know

"kintu prabhor yah priya evatasya"

Then two together goes, goes together **Sri Krsnadasa Kvairaj Goswami Maharaj**, his desire is of establishing the fact that **Sri Krishna Caitanya Mahaprabu** is Supreme Personality of Godhead before he would like to talk right about His *Lilas*, *Madhya lilas*, *Adi*, *Madhya*, *Antya*, he wants to establish the fact that **Caitanya Mahaprabu** is Supreme Personality of Godhead and he undertakes that task in the very beginning only 2nd Chapter of *Adi lila* and how does he accomplish this task? First he establishes that **Krishna** is Supreme Personality of Godhead then he says that **Krishna** appeared as **Caitanya Mahaprabhu**. So **Krishna**, Supreme Personality of Godhead, then **Krishna** who appeared as **Caitanya Mahaprabhu** is Supreme Personality of Godhead, whole chapter, he only gives so many from this *puran*, that *puran*, this chapter of **Upanishad**, here there, **Brahma Samhita**, so many quotations there and of course he has quoted this verse which is today's subject matter "**ete chamsa-kalah pumshah.**"

He starts like that, he quoted the verse nicely, explained I liked it and I am sure you will like it. He says **Suta Goswami** speaker of this verse and who are the listener? The sages, 88,000 of them, 88,000 sages headed by **Shaunaka Muni** are sitting in **Naimisharanya** and are listening this statement "ete chamsa-kalah pumshah." oh! We want to hear, understand the *avatar*, *katha*, *shobha*. Oh! Please tell us, **Suta Goswami** that was the 5th question asked by **Shaunaka Muni** and this answer 3rd chapter of 3rd canto is answer to the 5th question asked by **Shaunaka Muni** and of course towards the end of 3rd Chapter is the answer to 6th question of **Shaunaka Muni**.

So he has described *shobha*, *katha*, the pastimes, the activities which are auspicious of all the incarnations, of course, he has mentioned these are only few, we read that yesterday, these are just few, **Prabhupad** pointed out, oh, this is just the limited list, so whatever 22 mentioned and then "ete," this so **Suta Goswami** has quoted, that verse and then **Krsnadasa Kaviraj** writes, "**avatar kari samanya lakshan**

tarmadhye Krishna chandrer karila ganam". He listed these different *avatars* and just in the middle he mentioned "**krsna chandrer ganam**," he counted **Krishna** as amongst that list, he put that on the list, Oh! What did I do? "**tabe**," at that time, **Suta Goswami**, "**mane paiya bada bhaya**."

Prabhupad translates that as this made **Suta Goswami** greatly apprehensive, Oh! What did I do? He had some *bhaya abhaya*, *bhaya-abhaya*, you know? He had little *bhaya*, he was apprehensive. Oh! Did I say something or make some correction, make some statement here, I have just included **Krishna** in that big list of incarnations, "**vidheya vastu agyat anuvadan hai gyat**." Oh! I have mentioned the subject but where is the predicant, "**anuvadan vidheya**". Predicant of a sentence is what is unknown to the reader where as the subject is what is known to him. When **Suta Goswami** uttered the list with little little attributes of this incarnations. He has talked of the subject matter but predicant has not been stated, then **Krsnadasa Kaviraj** says, "**aei vipra param pandit**," "**aei vipra param pandit**," for example, we may say this *vipra* is great learned, in this sentence *vipra* is the subject and the predicant is his erudition, do you get my pronunciation, his *panditya*, *pandit* he is that is mentioned but *panditya*, his scholarship not in this, there are both of course.

So *vipra* is subject and his *panditaya*, his erudition is predicant. Man being a *vipra* is known but his erudition is unknown therefore person is identified first and his erudition later. First make a mention, then talk more his qualifications, his special position, attributes, "**avatar sab hoila gyat**," "**kar avatar aei vastu agayat**". He mentioned all the *avatars*, "**ete amsa kalah**" but "**kar avatar**," whose *avatar*, they are whose incarnations, they are? This is *agyat*, this is unknown. Thus far, till yesterday, we did not know or the listener, they also did not know. In **Naimasharanya**, they heard the *avatar* but whose *avatar* they are? This was not known.

In the same way **Lord Krishna** was first counted amongst

incarnations, specific knowledge about him was still unknown, this establishes **Lord Krishna** is the original Personality of Godhead, the original Personality of Godhead, therefore is necessarily **Krishna** and he has few more things, this is 2nd chapter of **Chaitanya Caritamrita**, only **Personality of Godhead** the source of all other divinities, he is eligible to be designated "*svayam bhagvan*" or the primeval Lord, he concludes and one more statement is there, when one candle, when from one candle many others are lit, I consider that one original, one that was used to light other candles. Thus original, that is the source of all divinities and that is "*svayam bhagavn*" **Sri Krishna** and that **Sri Krishna** appeared as **Chaitanya Mahaprabhu** so **Krishna** is Supreme Personality of Godhead, then **Chaitanya Mahaprabhu** is Supreme Personality of Godhead. Who appeared here in this *dhama* and not far from here, only one mile away from here, Lord gave a purport to this verse, **Chaitanya Mahaprabhu** sat on the altar and **Srivas Pandit** one day said, "call everyone, call everyone," and his associates go running, gathering people and Lord displayed his opulence. He was trying to hide, conceal the fact of His *Bhagvata* or Godhood but that was becoming difficult, knowledge was leaking out, they were getting some indications.

He would say, No! No! He would plug his ears, shut up! Don't say that! All his attempts were failing, ok, ok, got everyone and one day, one day, all the devotees were there and one by one, or simultaneously, infact they were all seeing, realizing that **Chaitanya Mahaprabhu** is Supreme Personality of Godhead. In **Chaitanya Bhagvat** He says, "**Advaitacharya**, ask for a boon? **Advaitacharya** ask for a boon?" No! no! My desire has already been fulfilled, ok. Who is next? "**Murari Gupta**, **Murari Gupta** come come. Look at me and as he was looking at Lord he wasnt **Guaranga**, he was **Shri Ram**, there with greenish complexion and he was in his *veer ashan* holding bow and arrow and as he kept looking, there was **Laxman**, there was **Sita** and there were chiefs of different monkey groups offering prayers to **Shri Rama** and soon he looked at himself, **Murari Gupta**, and he was a

monkey himself. Oh! What is going on here? He fainted and **Chaitnaya Mahaprabhu**, who was **Ram** now, "aae.....rise! rise!" And then as he rose, I am **Shri Ram** and you are **Hanuman**, look **Laxman** is here and **Sita** and wonderful description is there.

This was no more **Navadvipa** or **Mayapur**, this was **Ayodhya** and then another one and then another one, then another one, according to each devotee, personal relationship with the Lord, someone devotee of **Ram**, someone devotee of **Varaha**, someone devotee of **Narsimha**, someone of whoever, that is what **Chaitanaya Mahaprabhu** exhibited and as that particular devotee witnessing that particular display and the pastime, not only he was seeing the Lord but the whole world was different, world all together different, different times all together and this went on as you know, this is **Mahaprakash Lila of Chaitanaya Mahaprabhu**, how many hours? 21 good hours, just went on and on and on and Lord was dealing with each one of them, there was not only *dharshan* but there was *bhashan*, there was a dialogue within that devotee and the Lord and as they were both talking, **Lord Ram** and **Murari Gupta** and another incarnation and another devotee, they were not even bothered that others were there, they were not even thinking, each one was simultaneously talking with **Sri Krishna Caitnaya Mahaprabhu**, so that particular *lila* of **Sri Guaranga Mahaprabhu** explains it all "**ete chamsa-kalah pumshah**"

Also before the **Lord Krishna** was about to appear there were some developments in the **Goloka**, in the whole spritual sky, this is **Jiva Goswami**, I have to stop now. (laughs) I am trembling! One minute, two minutes, so what was happening, **Jiva Gosawmi** explains these different incarnations were rushing to **Goloka**, they were all merging with **Krishna**, **Ram** coming, **Varaha** coming, **Narsimha** coming, all coming and entering the Supreme Personality of **Sri Krishna** and finally **Krishna** appeared on the planet. But those devotees of respective inacarnations, **Varaha**, **Narsimha**, etc, they were thinking, Oh! that our Lord, that one you see, that's our

Lord, they were all feeling like that, thinking like this that's **Varaha**, that's **Narsimha**. So that another little connection how **svayam bhagvan** and within him are all *amsa* and *kalah* are included. So let us understand **Krishna** is Supreme Personality of Godhead, **Chaitanya Mahaprabhu** is Supreme Personality of Godhead and tell the whole world, as we have come to this festival, let's sit down, understand, study, talk, argue **Krsnadasa Kaviraj's** some arguments, logic should be used to tell the whole world that **Sri Krishna Chaitanya Mahaprabhu** is Supreme Personality of Godhead and he is appearing **Pancha Bhagavan, Pancha Tattva** in few days, so we welcome all the devotees, so sit back, relax, understand, realize that **Chaitanya Mahaprabhu is Supreme Personality of Godhead**.

Nitai Guar Premanande, Hari Haribol! Haribol!

Followed by applause.

Prayers of Nagpatnis

Verse: Srimad Bhagavatam 10.16.39-40, 10.16.44-45.

These Nagpatnis are praying:-

***"Namas tubhyam bhagavate
purushaya mahatmane
bhutavasaya bhutaya
paraya paramatmane***

Gyan-vigyan-nidhaye
brahmane ananta-shaktaye
agunayavikaraya
namaste prakritaya cha

namah pramana-mulaya

kavaye shastra-yonaye
pravrittaya nivrittaya
nigamaya namo namah

namah krishnnaya ramaya
vasudeva-sutaya cha
pradyumnayaniruddhaya
satvatam pataye namah”

Like that they keep praying beautiful meaningful prayers, appropriate, befitting prayers they offer, I just said few, they are many more, again homework for you and they said towards the end of those prayers “*apradhah*,” certainly are husband has committed big big offense but you are “*bharta*,” you are the master, creator, you are *purusa*, we are your *prakriti*, my dear Lord, please tolerate and forgive this “*mudha*” (laughs), addressing the husband, he is *mudha*, you know he is *mudha*, that’s what he is , he has no brain, he is first class fool and he has committed this *aparadha*, but “*anugrahi*,” “*anugrahnisva*” please benedict him and he is about to lose his life, my dear Lord but being the wives, we are only begging Oh! Lord “*sadhu sochanam*,” have pity, pity upon us, our only request is:

“*patih pranah pradiyatam.*”

Please keep our husband alive, he is about to lose his *prana*, keep him alive.

“*vidhehi kinkarinam*”

We are your *kinkari*, we are your servants, please order us, we are ready to render service and please make us free from all anxieties.

“*sarvato bhayat muchyate*”

And **Viswanath Chakrawarti Thakur** comments that as **Krishna** heard these prayers, **Krishna** jumped, He was on the top of the

hill, He came down, He was in front of **Kaliya** and the **Nagapatnis**. That means He released that Kaliya.

“pratilabdhendriya-pranah”

gave his life back or gave him strength, ***“shanakair harim krichrat,”*** and gradually he was getting his strength back and ***“dinah,”*** poor **Kaliya** was struggling, doing proper breathing, so gradually, gradually, he attained normal state and he has his hands folded(laughs). I don't know what kind of hands he had? But this is:

“kritanjali,” “kritanjali”

Hands folded and he is also offering prayers, begging for pardon and **Kaliya uvacha**, **Kaliya** speaks yes, yes, my dear Lord, we are, you know, this is what we are, serpent species, we are always envious, we are always angry, this is our *svabhava*, I wish to become free from this anger but this kind of *moha*, this kind of conditioning is not very *katham*, how to get rid of this illusion and bondage and this kind of conditioning, anger, envy? We don't know but:

“bhavam he karnanam tatra sarvagyo jagdishwara”

But you are cause of all causes, if you wish to make me free from all this lower natures, Lord, you are free

“anugraham nigrahamva,” either favour me, love me or leave me.

“Anugraham nigrahamva,” *anugraha*, you may favour me, *nigraha* punish me, ***“manyase tat vidhi”*** whatever, whatever, whatever you do, ***“yada ecchasi tatha kuru”*** you do as you wish, so with this words he is fully surrendered unto the Lord:

“iti aakarnaya vacha”

Sukhdev uvacha. Sukhadev Goswami says by hearing these words He had heard the **Nagapatnis**, the wives of **Kaliya**, the Lord has just now heard **Kaliya** also.

Lord said: ***“natra stheyam tvaya sarpa samudram yahi ma chiram”***

You don't stay here, go to the ocean, "***go nrabhir bhujyatam nadi.***"

"I want water of this **Yamuna** river for my cows and my friends **Braja vasis**. That's brief. Lord's response was very brief but very clear, firm and **Sukhdev Goswami** is making few comments here, anyone who listens to this pastime of **Krishna** subduing **Kaliya**, one benefit, are you scared of snakes? Some of you. You will not be, fear of snakes will not bother you any more. Haribol! You may have to read this pastimes few more times, (laughter) so that's one, other benediction is any one who takes bath in that lake, it is no more poisonous lake, you don't have to worry and he does fasting and takes bath, where **Krishna** says "***mad-krida***" Lord's *krida* had been performed and remembers this pastime:

"smarann sarva-papaih pramuchyate"

He becomes free from all the reactions of the sin, remembering this pastime, fasting, taking bath in that **Kaliya, great Kaliya lake** and **Krishna** said to **Kaliya**, yes, I know you had left that "***ramnika dvipa***" because you were afraid of **Garuda** but now your head has been marked with my lotus feet, so wherever you go you are safe, **Garud** will not bother you, the reason, its another very mysterious history why **Kaliya** chose to be in that particular lake? And why he had come to **Vrindavan** side? So **Krishna** knew all this, now you don't have to worry. There is a trade mark on your head, my lotus feet and you are safe.

***"evam mukto bhagavata
krishnenadbhuta-karmana
tam pujayam asa muda
naga-patnyas cha sadaram"***

Then the whole family got together, headed by **Kaliya**, the wives and the children and they begin worshipping the Lord, "***jai jagadish hare.***" (laughter)

***“pujayitva jagan-natha
prasadya garuda-dhvajam”***

They are praying **Jaganatha**, *puja* and they are giving gifts.

“divyambara-sran-manibhih”

Different garments, jewels, specially snakes have jewels on their hoods, they are supposed to be very very valuable, hard to get there, we can't reach, we can't slap a snake and snatch them. Its not that easy but so their ***“abhushanayi,”*** so many other ornaments, they are offering to **Krishna** and finally the family did *parikrama* around **Krishna** and they left for the ocean as they were instructed.

***“tadaiva samrita-jala
yamuna nirvisha abhavat”***

At that moment, immediately as **Krishna** had also touched, done some swimming there, Yamuna *jala* became no more poison, became nectarian.

***“anugrahad bhagavatah
krida-manusha-rupinah”***

And this was benediction of *Bhagvataha*, of Supreme Personality of Godhead who was playing role of some kind of *manushah*, human like form but He is original Supreme Personality of Godhead and with that **Sukhadev Goswami** ends that chapter.

Nitai Guar Premanande Hari Hari bol!

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Krishna saves Vrindavan

Krishna lifted **Govardhan** hill for seven days and seven nights, this is very very pleasing pastime to the residents of **Vrindavan** because this is one time, that they had opportunity to be with **Krishna** day and night, for seven days and seven nights. This is very rare. Normally, only for few hours, you get to be with Krishna and Krishna gets up and He is with his parents, **Nanda**, **Yashoda** and **Rohini**, only for few hours. He gets up, bathing, dressing and breakfast and He goes and then He is with the cowherd boys and the cows for few hours, then He kind of takes off. He goes to **Radhakund** to be with the **Gopis**.

Is **Radhakund** here? Probably you noticed. No, **Radhakund** can't be in the middle, that's not **Radhakund**, there should be **Mansi Ganga** in the middle. **Radhakund** and **Shyamkund** are like eyes of the peacock, **Govardhan** hill is in the shape of a peacock and this **Shyamkund** and **Radhakund** are eyes of the peacock and there is also tongue, Goswamis (continuous sounds of peacocks in the background, Maharaj says ok, *bas-bas*). (laughter) Too many peacocks.

They did not want to use, the Goswamis residing on the banks of **Radhakund**, **Shyamkund** they didn't want to use the water of these kunds for washing their bodies or specially they had to go, they would go to take care of their bodies in the morning, so they didn't want to carry that, so they had idea of digging well near **Shyamkund** and **Radhakund** and as they started digging, there was bleeding and then they realized that was the tongue of **Giriraj**, so the tongue and then eyes and as we start *parikrama* from **Radhakund**, **Shyamkund**, you begin to wonder where is **Giriraj**, you didn't see him because the neck of the peacock, you know how it is goes than comes up again, it goes down and comes up again, so for miles you don't see **Giriraj**, so he is underneath. Then after **Kusum Sarovar**, you begin to see **Govardhan** hill, goes higher and higher, the highest point is

88 feet tall and then there is the tail of **Giriraj** and there is one Baba there which is one of the cowherd boys, a friend of **Krishna** called Lotta Baba, so those who do *parikrama*, so those who do *parikrama*, this Lotta Baba takes note and then informs Krishna, ok, he also was here, give him some benefits, benedictions.

So **Govardhan** also received curse from one **Muni Pulasya**, **Pulasya Muni** if I am remembering correctly, **Pulasya Muni**. So that's another story, so because of that curse he is sinking and sinking, so you better hurry up before he sinks, you should go take *darshan* and do *parikrama* before he goes all the way underneath into the ground. It is said of course it will take some more time that the **Govardhan hill is keeping check on the progress of age of Kali**. So when **Giriraj** will be fully into the ground, fully sunk, then the **kaliyuga** which seems like after nine and a half thousand years' period then **Kali** would really be in full blown action, already its bad, right!

Then its going to be worse, of course, next 10,000 yrs is the golden period, the holy name of the Lord will spread in every town, every village during this period and devotees will go and do *parikrama* of **Giriraj** during these next 9-10,000 yrs, ok. One point I was about to mention, I got distracted was that this lifting **Govardhan** hill pastime is very pleasing to residents because each party gets only some time to be with **Krishna**. So I was mentioning **Nanda Maharaj**, **Yashoda** in the morning, then cowherd boys, midday reserved for Gopis, some more time for the cowherd boys and the cows need also **Krishna's** attention, time, and association. Then they return and again Lord is with the parents up until he goes to the bed. Everyone goes to bed and **Krishna** also kind of goes to bed but as everyone is fast sleep, he gets up and goes into the forest playing a flute and inviting **Gopis** to that particular forest to come and again the midnight is allocated for **Gopis**, *vanvihar* and *jalavihar*, *rasakrida*, these are the pastimes, every night these pastimes, then again **Krishna** has to rush to

return to, **Radharani** also returns, **Gopis** also return, so like that, only few hours each party gets, however each parties preference is to be with **Krishna** 24 hours if that was possible but it doesn't become possible because everyone wants **Krishna**, so this was very special time this **Govardhan** time, lifting of **Govardhan**.

All the residents, all the cowherd boys, cowherd girls, **Gopis**, elderly parents, **Nanda**, **Yashoda**, cows and peacocks and other animals, monkeys, everyone is there with **Krishna** 24 hours a day and they are all, as **Krishna** has lifted **Govardhan** hill, as the description, He lifted that with his left hand you could see left hand and not he hasn't used the whole hand, he hasn't used both hands, he is only using the left hand, which is suppose to be weaker than the right "*baye hat ka khel*," we say "*baye hat ka khel*," if you want to do something easily, then you just use your left hand but **Krishna** is not even using the whole hand.

Govardhan hill is not resting on the palm like that or he is not holding it on all the fingers. He has chosen the weakest of all the five fingers and that is this little finger and if you take close look at that scene, you will see that the **Govardhan** is only resting on the top of the nail, not even resting fully on the finger, so that is power and strength of the Lord, just on the top of the nail, not little finger, he kept holding and of course, some cowherd boys were doubting, you know, may be He is tired and we better help him out (laughter), so they held their sticks, they are also, who knows, just in case (laughter), **Govardhan** could be *Samadhi* for all of us right here, we will take (laughter). He was the one and nothing to worry and they were all just drinking the beauty of His lotus moon like face and again, although they had 7 days and 7 nights, they were not tired, they were not bored, they were even ready for another 7 days or even 21 days if possible.

But then unfortunately that time had come, the rains had

stopped and so there are many pastimes, some pastimes while **Krishna** had kept **Govardhan** hill in lifted position. One brief thing that comes to my mind is **Krishna** was looking at **Radharani** while holding, at one point, he was looking at **Radharani** and **Balaram** caught him red handed (laughter) and **Krishna** felt embarrassed. Oh! My brother. So they are all not just standing, of course looking and enjoying the beauty but also, they were all singing and dancing and talking about the Lord. So they had a great time for 7 days and 7 nights. I hope you also had a great time tonight. Haribol. Followed by applause.

So then you could only imagine, how much greater, may be hundred thousand times greater, better time those residents of **Vrindavan** had with **Krishna**. But then again we also we also have right, we could also make a claim and **Krishna** is inviting us to come and join, what are you doing there in Los Angeles? Come join Me. He is awaiting our arrival and there in no, our spot is vacant infact, no one else could take that place. **So Krishna is more anxious to have us than we are anxious to go there or have him.** So He is doing His best. So this **ISKCON**, he has founded using **Bhaktivedanta Swami Srila Prabhupad**, making him *nimittamataram* and then **Krishna** is the one who is behind this **Bhagvat** festival and He is behind this **Govardhan** lila. Pastimes that we were experiencing. So he is making all the time endeavour, to get us, win us over. So I am confident **Krishna** has dragged us little more closer, dragged us closer to Him.

So let us take those steps, doesn't matter may be baby steps, but soon we will keep walking and running and as we take one step, **Krishna** takes how many steps? Ya, he is ready for 100 steps and His steps are bigger, if he wishes, he could be there, in two steps he had covered the entire universe, big steps he could take. So like that we have few more evenings with **Krishna**, with His pastimes means being with Him. So on behalf of **Krishna** we welcome you, invite you to continue to be

with us and all of us together will be with **Krishna**.

The 3 deities of Gaudiya Vaishnavas

***“Shyam Radhe Radhe, Ghansyam Radhe Radhe
Shyam Radhe Radhe, Ghansyam Radhe Radhe
Shyam Radhe Radhe, Ghansyam Radhe Radhe***

Nikunja me virajo Ghansyam Radhe Radhe
Nikunja me virajo Ghansyam Radhe Radhe
Nikunja me virajo Ghansyam Radhe Radhe

Shyam Radhe Radhe, Ghansyam Radhe Radhe
Shyam Radhe Radhe, Ghansyam Radhe Radhe
Shyam Radhe Radhe, Ghansyam Radhe Radhe
Shyam Radhe Radhe, Ghansyam Radhe Radhe

Nikunja	me	virajo	Ghansyam	Radhe	Radhe
Nikunja	me	virajo	Ghansyam	Radhe	Radhe
Nikunja	me	virajo	Ghansyam	Radhe	Radhe
Nikunja	me	virajo	Ghansyam	Radhe	Radhe

[illegible]

Radhe...Radhe...

Radhe...Radhe...

Nikunja me virajo Ghansyam Radhe Radhe

Nikunja me virajo Ghansyam Radhe Radhe”

At appropriate time, **Gopis** make that appeal to **Radha Shyamsundar**, you may now enter *Nikunja*, these are special forest gardens, where only **Radha** and **Shyamsundar** enter others stay outside, this is an appeal **“Nikunja me virajo Ghansyam Radhe Radhe”**

Oh! **Ghansyam**. Oh! **Radharani**, you may now enter *Nikunjas*, *Nikunja*...

“Sri Sri Radha Syamsundar ki jai”

**“jayatam suratau pangor mama manda-mater gati
Mat-sarvasva-padambhojau radha-madana-mohanau”**

Guadiya vaishnavas worship 3 deities of **Vrindavan**, the first they approach is **Radha Madan Mohan**, **Madan Mohan**, **Madan** is cupid, is a demigod, incharge of lust, and he goes around his *puspaban*, the arrow which also has flowers, keeps shooting right into the hearts, specially of those who are the young ones, young at heart and excites them. He arouses lusty feelings in them. This, **Madan** is very very beautiful, charming and specially empowered to attack the hearts with his arrows. The devotees, they take shelter of **Madan Mohan** , the Lord who attracts this **Madan**, **Madan** who attracts others, people of this world, young men and women get attracted to each other because of the influence of the **Madan**, then the Mohan, he does, he attracts this **Madan** to him. He makes **Madan** powerless.

“kandarpa koti kamniya vesesha shobham govindam adi purusam tamham bhajami”

We offer our most humble obeisance's at the lotus feet of **Govinda** because he attracts this **Madan**.

“Kandarpa koti kamniya vesesha shobham”

This **Krishna, Madan Mohan** is so attractive that he attracts this **Madan**, not just one **Madan**, **Kandarapa** same thing, **Kamdev** **Kamdev** that is another name, so *kandarpa koti koti*, millions of cupids are attracted by the beauty of the Personality of Godhead. Hence, we take shelter of that **Lord Krishna**, known as **Madan Mohan** and once we are, we have a shelter of **Madan Mohan** means we have no more influence of this **Madan**. Then we approach another deity in **Vrindavan** that is **Radha Govind**, once we are free from this influence of kama, the lust, than we could settle in our devotional service, the spiritual life that becomes possible with the help of

Radha Govind ki jai ...

***“divyad-vrndaranya-kalpa-drumadhah
Srimad-ratnagara-simhasana-sthau
Sri-sri-radha-srila-govinda-devau
Presthalibhih sevyamanam smarami”***

Smarami I remember, I meditate upon that **Radha Govind**, *vrndaranya*, *Vrinda-aranya*, that is **vrindavan**, *aranya*— forest, *Vrinda-aranya*, in Vrindavan, there are “*kalpa-drumadhah*” there are desire tree, *kalpavrukshas*, *kalpa-drumadhah*, underneath, under those *kalpavruksha*, or one of those desire trees, “*simhasana-sthau*” there is a throne, bedecked with jewels. “***Sri-sri-radha-srila-govinda-devau***” and seated on that throne are **Radha** and **Govind**.

***“Sri-sri-radha-srila-govinda-devau
Presthalibhih sevyamanau smarami”***

Presthalibhih, that **Radha Govind** is surrounded by very dear – *Presth*, *alibhih*—**Gopis**, specially lots of times, there are only *astasakhis* there. “***Presthalibhih sevyamanau***” and they are very very busy, absorbed these **sakhis**, **gopis**, **manjaries** also are serving this divine couple in so many varieties of ways, each one has a role to play, service to render.

“Presthalibhih sevyamanam smarami”

This is my meditation or I would like to meditate upon **Radha Govind**.

***Srimaan-rasa-rasarambhi-vamsivata-tatasthitah
karsan-venur-svanair-gopi-gopinath-sriye-sunah***

Then finally **guadiya vaishnavas** destination is **Radha Gopinath**, Nath, the master of the **Gopis**, **Gopinath**.

srimaan-rasa-rasarambhi

That lord at the beginning of the *rasa*, *rasa-rasarambhi*, before even the beginning of *rasa*, “*vamsivat*,” He climbs up a tree called *vamsivat* and he plays his flute and he sends invitation to all the **Gopis** to come and join him there in that particular forest and this is around 10.30 pm, He does this, while whole **Vraja** is entirely fast asleep, Krishna wakes up, **Radha Gopinath** wakes up, and that is His time for his most confidential devotees and associates called **Gopis**, headed by **Srimati Radhika**. So several hours, there is no disturbance of any sort, no other obligations, He just wholly and solely of His **Gopies** and specially of **Radharani** and they are ofcourse His, they are also kind of Him, they are Him, nondifferent, they are His potency, He is *shaktiman* and they are his *shakti*, He is their source, He is a powerhouse and they are the power, He is the potent and they are the potencies called *Alahdini shaktis*, pleasure potencies of the Lord, so Lord is just playing with His own energies, He is expanding, **Radharani** is Krishna, Krishna expands and he becomes **Radharani**, **Radharani** further expands and she becomes **Gopis**. So it is just, He is playing with Himself, with His extensions, expansions, His energies, He has right to do so.

em/strong

Disease called impersonalism

Venue: Pandharpur

Verse: Srimad Bhagavatam 4.8.47

srivatsankam ghana-syamam

purusam vana-malinam

sankha-cakra-gada-padmair

abhivyakta-caturbhujam

Word for word:

srivatsankam – the mark of *Srivatsa* on the chest of the Lord;
ghana-syamam – deeply bluish; *purusam*– the Supreme Person;
vana-malinam – with a garland of flowers; *sankha* – conch shell;
cakra – wheel; *gada* – club; *padmair* – lotus flower;
abhivyakta – manifested; *caturbhujam* – four handed.

Translation by Srila Prabhupad:

Lord is further described as having the mark of *Srivatsa*, or the sitting place of the goddess of fortune, and His bodily hue is deep bluish. Lord is a person, He wears the garland of flowers, and He is eternally manifest with four hands, which hold beginning from the lower left hand, a conch shell, wheel, club and lotus flower.

Purport by Srila Prabhupad:

Here in this verse, word *purusam* is very significant. The Lord is never female. He is always male (*purusa*). Therefore the impersonalist who imagines the Lord's form as that of a woman is mistaken. The Lord appears in female form if necessary, but His perpetual form is *purusa* because He is originally male. The feminine feature of the Lord is displayed by goddess of fortune—**Laksmi, Radharani, Sita**, etc. All these goddesses of fortune are servitors of the Lord; they are not the Supreme,

as falsely imagined by the impersonalist. Lord Krishna in His **Narayana** feature is always four handed. On the battlefield of **Kurukshetra**, when Arjuna wanted to see His universal form, He showed this feature of four-handed **Narayana**. Some devotees are of the opinion that Krishna is an incarnation of **Narayana**, but the **Bhagavata School** says that **Narayana** is a manifestation of **Krishna**.

(The sloka and translation is repeated)

This section of **Bhagvatam** or some of the verses of this chapter here, chapter entitled "**Druva Maharaj leaves home**", what we get to hear is a description of the beauty or beautiful form of the Lord. As we go through the chapters of **Bhagvatam**, and some other scriptures also, some places, some sections are describing the beauty of the Lord and there are lots of them from every now and then and yet there are other parts describing qualities of **Lord Krishna**. If you just try to visualize or think of those sections, you could think of several describing qualities of the Lord, Him as merciful and etc. 64 qualities. In **Bhakti Rasamrita Sindhu, Nectar of Devotion**, **Rupa Goswami** while describing qualities of **Krishna**, he will take so many verses from **Bhagvatam** and scriptures also and while talking of the form of Lord, he will again quote the verses from **Bhagvatam** and other Vedic literature sources and there will be yet another section describing the pastimes of the Lord, lots of pastimes, everywhere and then there are some other chapters, sections glorifying the holy name of the Lord, **Ajamil**, story of **Ajamil**, and then there are other sections, descriptions of **Vaikuntha** as a whole chapter, describing abode of the Lord.

"Sri-Radhika-Madhava-yorapar-Madhurya lila guna-rupa nam-nam"

So all these name, form, quality, beauty is described throughout **Bhagvatam**. I think in **Nectar of Instruction Upadesamrita** **Srila Rupa Goswami** talks how, if you want to talk of a person in a complete way, then you have to talk of his

name. Ok you said the name, some of the information or knowledge about that person, you have to know qualities of that person, then you get to know him more, you have to know how he looks like and you get to know him more, his activities, you know him more, his address, where does he stay? His abode? His residence? Then you know him more. So to know the Lord, **Srila Prabhupad** says, yes, everyone says "God is Great." One of the quality of the Lord. "God is great." But how is He great, that no one knows or they know very little about the description how God is great. Ok. Lord is beautiful but then, where are the descriptions of that beauty of the Lord, here you go, we are here. So **Bhagvatam**, **Bhagvat** also means different things related with *bhagvan* makes **Bhagvat**, things in relationship with *bhagvan* is **Bhagvatam**. So what is *bhagvan*?

"Isvarasha samagrasha viryasha yassha sriyaha jyana vairagyashaiva"

These 6 opulence of the Lord, this is what makes him *Bhagvan*, so those opulence's again are described in **Bhagvatam**, hence this scripture is **Bhagavat**. It's a complete scripture. If you go by this definition or understanding and if you want to understand someone, you have to understand his name, quality, activities, his place, name, address, telephone number, and then you know him fully. So if we apply this criteria to other scriptures, again in some other **Purans**, you don't find name, form, qualities, activities, abode or very little, just drop here, drop there, yet there are other scriptures, the **Bible** and **Quaran**, there is hardly any description of the form of the Lord, although they will make a statement. Yes, man is made an image of God or **Quaran** will say, yes, in the seventh heaven, there is a throne and God is sitting there or on his right hand side, there is Jesus or there is a Mohammad sitting. They will talk of the hand of the Lord, right hand, his seat but then they will not describe how Lord looks like? Or **Quaran** also mentions, 99 names of **Allah**, as we have **Vishnushastranam**,

1000 names, **Quaran** describes, mentions 99 names and gives descriptions also of each name. What does it mean? So some names are mentioned, some introductory things, just giving hints, some indication only. But **Bhagvatam** is the only scripture, in existence, on the planet in the universe that describes off course we add, **Guadiya Vaishavas** add to this list, we add **Caitanya Caritamrita** to this list, **Brahad Bhagvatam** to this list, and like that we have, **Guadiya Vaishnavas** have bigger body of knowledge, because so many other says, "Oh! God is indescribable." Did I say it right? He can't be described. Ok. Then shut up. Can't be described, this is what they want to do. Yes, can't be described. So he is so wonderful, sometimes I have no words to describe what I just went through or the beautiful scene. Oh! I can't describe, it is indescribable.

Krsna das Kaviraj would also say this how much I could describe not that I can't describe but this is my limit. **Caitanya Mahaprabhu** is here in **Vrindavan** and what he is going through, his emotions, his ecstasies, its just beyond me. What I could manage I have described, more could be described by **Anantsesa** only. I leave this upto **Lord Anantsesa**, he has 1000 mouths and he is much more capable of describing and I have written just few chapters but crores of volumes could be written just to cover the pastimes of **Chaitanya Mahaprabhu** touring **Vrindavan**, going through **Vrindavan**. So others don't know the Lord or they have made it easy, unfortunately describing Lord without the form. Yes! Yes! He exists. Yes he exists but he has no form, He is formless. Yes! Yes! God exists but he doesn't see. What does that mean? **Srila Prabhupad** describes that in **Isopanisdad** that means you are trying to call God as blind. Yes, yes He exists but cannot walk. What does that mean? He is lame, is that a description of Lord? Who would care to worship, pray to God who is helpless, can't walk, can't see, yes, you could see but God can't see. What does that mean? You are more than God, yes, something that I can do but God can't, I can walk, forget it.

God can't manage walking, I can talk but He is dumb fellow. **Prabhupad** argues like that, is that God? Understanding of God. This is a big disease, cancer spread all over the world, throughout the human race. This is called Impersonalism, *Mayavad*.

"Namaste sarasvate deve gaura-vani-pracarine , nirvisesa-sunyavadi –pascatya-desatarine"

People suffering, influenced and suffering because of the impersonalism, and another "ism" called voidism, *nirvisesvad* and *sunyavad*, the Buddha, ***"Mayavadam asat shastram"***, *mayavad* is a false scripture and I am the one. ***"Maeva kalau Brahman rupena"*** at one place. Shankar, Shiva is talking to his good wife " I am the one appear in the age of Kali as **Sankaracharya** and I propagate this impersonal business, I take role of a Brahman, strong preacher Brahman, I go allover India preaching impersonalism. But this is ***"Mayavadam asat shastram"***, what kind of *sastra* is this? Asat, false and which has covered Buddhism, they are related. "One says God is, everything is zero" and **shankaracharya** had to say no, no, He is not zero, He is one. Then other acharyas had to appear and further corrections saying He is not zero, He is not one, He is two. But then that was also too much, the two identities where so much stressed and which kind of made the distance bigger between the two, there close affinity and close contact and eternal relationship wasn't so much emphasized and that had to be done as **Sri Krishna Caitanya Mahaprabhu** with his philosophy of ***"achintyabhedabhed"*** *tattva*.

He took kind of 2000 years, from the time Buddha appeared 2500 years ago and **Caitanya Mahaprabhu** appeared 500 years ago. So, 2000 years to go from zero to one, to two, to simultaneously one and different, gradually and gradually He walks and then **Srila Prabhupad** has taken this philosophy of "personalism" all over the world, just recently, infact last week the Times of India wrote editorial and gave a hint why **ISKCON** is successful? The countries and place and towns and villages

were even the bollywood, India's Hollywood is called bollywood has not reached, places where bollywood has not reached, **ISKCON** has reached, small places and towns on the planet. So this huge success of **ISKCON** is because they are emphasizing this "personalism" in this world of impersonalism, editor noted, this world is full of impersonal, not only spiritually speaking but otherwise also dealings are very impersonal, like machines, no heart to heart, friendly dealings. There are no personal dealings, only business dealings, even if it sounds personal but its all motivated. So **ISKCON is becoming successful because the world is dominated by impersonal philosophy impersonal dealings and what world needs is personal touch. ISKCON is propagating this Krishna is a person that's what, impersonalism is because they make God impersonal,**

***"Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare"***

So ***"Srivatsankam"*** on the chest of the Lord. What is the sign on the chest of the Lord?" ***"Srivatsa."*** What does it look like? **It's a line on the left side, left chest of the Lord, left side of the chest of the Lord.** What's the colour of that line? **Golden and there is hair, hair on the chest of the Lord and there is a line, not just a mark but hair, fine hair and that is Laxmi, seat of Laxmi on the chest of the Lord.**

"Srivatsankam ghanashyamam"

You all understand **Ghanashyam**, **Srila Prabhupad** gave that name to **Ghanashyam**. **Bhakti Tirtha Maharaj** was named **Ghanashyam**, kind of colour, deep black, deep bluish but weather that matched his karmi name, I don't know, but matched the colour, John, so he should have been Jaggannath or Jagatpati, instead Prabhupad gave the name **Ghanshyam**. Gopis look at the clouds in the sky in the monsoon season and they are reminded of Krishna or even peacocks in Vrindavan, in Vrindavan clouds gathering up above in the sky, they begin dancing, they have a good

time. **Ghanshyamam**, deep bluish, and anything that is deep and vast, is kind of bluish, ocean is deep, big. Right! So its bluish in colour. So is the sky, so there is some Krishna connection, **Krishna's colour, Krishna's colour is reflected.** Even the mountains, big, tall range of the mountains, looks what colour? Again bluish. **"Ghansyamam purusham,"** this word is significant, **Prabhupad** is pointing out, *purusha* also means He is person and *purusha* means enjoyer, He is male, because the womens liberation movement in the west, they are wondering.

Oh! God should be why why only male? Half of the population of humans are females, why are you saying God is male? But if you want to enjoy, anyone who wants to enjoy, he is a male, so these ladies are not ladies, they are not females, they want to be male, they take the role of male and want to exploit some other male, males, enjoyer, *purusha* means enjoyer, male means enjoyer. **So male thinks female is a female, female thinks male is a female, they are trying to enjoy each other. Infact both of them are females, why are you fighting? What for? Understand? Who you are? You are female in relationship with the Lord that's your position just surrender, you are meant for Lords enjoyment, you are to be enjoyed, not that your are enjoyer, this is when the spiritual life begins with this proper understanding, otherwise no one really understands who is who? Who is male? Who in female? So bhram, confusion, caught in this dual nature of male and female, black-white, easterner-westerner, all these kinds of....** **"Vanmalinam,"** he wears the garland of flowers from the forest, they just pick up fresh flowers of different colour and string them together and just offer, they don't do much work on these flowers, yesterday we got some flowers from Solapur, there were so many colours in those flowers but those flowers were not natural colours, that imposed or painted from outside, the colours were put on those flowers, so *vanmali* doesn't mean just take flowers as they are offer, cowherd boys also do this cowherd girls of course are even more expert in making garlands for Krishna.

***“vanmalinam sankha-cakra-gada-padmair
abhivyakta-caturbhuja”***

And he manifests four hands, he has four hands, each holding one symbol, one holding *sankha*, because which hand is holding which symbol makes lot of difference, he has different names. So Srila **Prabhuapad** describing here, maybe this is the normal, basic. He has four hands, two left hands, two right hands. So ***sankha, cakra, gada, padma***, so you start from beginning, from lower left hand that is holding conch shell, next one is holding wheel. Left, upper left, then upper right hand is holding club and lower right hand is holding lotus flower, lets look at, is he holding?

Radha Pandharinath ki jai.....

Although one time Krishna tried showing four handed form, that did not satisfy the **Gopis** and **Radharani**, so Krishna had to appear in this form, so take a close look at this form.

Haribol.....

Proposal for Vrindavan by Upananda

No one appointed him but because of his concern for **Krishna** and **Balarama** and other residents of **Gokul** also, he had been doing this research and traveling and traveling, now, he just now returned from his travels and he is proposing, now he is saying, we have to leave this place.

“utthatavyam etha asmabir gokulsha hiteshibihi”

We care for all residents of **Gokul** and for every one's

benefit, especially for the benefit of **Krishna** and **Balarama**, we have to leave this place, is the proposal of **Upanada**.

“Maha Utpat Balana nashhetav”

It seems that the target of these attacks are balakas, the children, specially, **Krishna** and **Balarama** and he is reminding everyone, “Do you not remember,” all the assembled members of this august gathering that **Balagnya**, when **Krishna** was only six days old, **Putana** appeared, luckily you know, **Krishna** managed killing. Then **Krishna** was three months old, **Shaktasur**, just kicked that cart and cart went flying and broken into pieces. The attempt was there, trying to kill this child, then He was hundred days or three months old, **Trnavarta** came took the baby into the sky, of course the baby did not mind, He was enjoying seeing the whole **Braja**, first opportunity to fly in the sky free. **Shilayam**, and **Krishna** became heavier, he is briefly describing each past time, and on a big rock, he was killed as **Krishna** became heavier and heavier and then before us is this ghastly disaster seen, you could see the trees uprooted and,

“sureshvare paritrataha sureshvare tad api achuta rakshanam”

Achuta is, **Sureshvar** is, Lord is, **Narayan** is protecting our children but how long, one of these days, who knows? Who knows? So far, so good. Children have been protected but we can't take risk. Then he says, ***“yaa shamo anyatra sanugaha,”*** we have to go, take everything, take everything with us, all the residents, all the cows, the basic needs with us and we have to leave this place, oh! Where do we go? What are you talking about? Do you have some concrete proposal? Yes, yes, and **Upananda** says,

“vanam vrindavanam nama pashavayam nav kananam”

I had been traveling and traveling throughout **Braja Mandal** and I have found a place, a place called **Vrindavan**. Let's go to **Vrindavan**, Let's go, are you ready? (Maharaja asks the audience and they respond by saying Haribol) What about the

katha? (Laughter) We have taken sankalpa, we are in **Vrindavan** also, as we listen to katha of **Krishna** in **Vrindavan**, we are in **Vrindavan**, we are with **Krishna**, **Krishna's** pastimes, just watch **Krishna**, take note of **Krishna**, try to become part of those pastimes, witness those pastimes, through the eyes of the **Bhagvatam**, **Bhagvatam** has two pages, right! So, see through one page with this eye and another page through the other eye and there is a window, hole is made into the **Brahmand** and you could see things beyond this universe through the eyes of **Bhagvatam Shastra Caksusha**,

"Gopgopigavam sevayam punyaadri tran Virudham"

And that **Vrindavan** is *sevayam*, very appropriate, suitable place for cows, always the concern is cows, for the cows very good place, very good place for us also and specially he is mentioning, there is also *punyaadri*, there is one hill, mountain called **Govardhan**, there is lots of *trina*, grass, creepers and lakes, everything is there, beautiful place I have come across and we should go there right away. He made this presentation proposal for the residents of Vrindavan and he says we will go there,

"Bhavatam yadi rochate"

If you like we will go, if you, if you want, if you are ready, you think its a good place, I have described to you, if u like, we will go and what do you think was the response of the residents? Yes. *Jaya, jaya*. They said *sadhu sadhu*, say *sadhu sadhu*, (devotees reply *sadhu sadhu*), speaking Sanskrit now, forgot English? (laughs). Ya that's what they said, ***sadhu sadhu iti wadinaha***, as they heard, *sadhu sadhu*, Oh! Wonderful, wonderful and yes, we are for **Vrindavan**. Lets go to **Vrindavan** and they got ready to go to **Vrindavan**.

Vrindavan

Lokanath Maharaj on sufferings of material world

Lecture By: H.H Lokanath Swami
Srimad Bhagavatam 3.29.03

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

Synonyms:

viragah – detached; **yena** – by which; **puruso** – a person; **bhagavan** – my dear Lord; **sarvatah?** – completely; **bhavet** – may become; **acaksva** – please describe; **jiva-lokasya** – for the people in general; **vividhah?** – manifold; **mama** – for myself; **samsritih**– repetition of birth and death.

Translation:

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

Purport:

In this verse, the word **samsritih** is very important. **Sreya-sriti** means the prosperous path of advancement towards the Supreme Personality of Godhead, and **samsritih** means the continued journey on the path of birth and death towards the darkest region of material existence.

People who have no knowledge of this material world, God and their actual intimate relationship with Him are actually going

to the darkest region of material existence in the name of progress in the material advancement of civilization. To enter the darkest region of material existence means to enter into a species of life other than the human species. Ignorant men do not know that after this life they are completely under the grip of material nature and will be offered a life which may not be very congenial. How a living entity gets different kinds of bodies will be explained in the next chapter. This continual change of bodies in birth and death is called **samsara**. **Devahuti** requests her glorious son, **Kapila Muni**, to explain about this continued journey to impress upon the conditioned souls that they are undergoing a path of degradation by not understanding the path of *bhakti-yoga*, devotional service.

Shloka recited again....

Translation again....

“**Devahuti** continues, my dear lord, please also describe in detail both for me and for people in general, the continual process of birth and death, for by hearing such calamities we may become detached from the activities of this material world.” Nice verse, all the verses are nice. Everything nice only is part of **Bhagvatam**.

Devahuti is addressing her son, she doesn't say, my dear son, **Tatahar**. She is addressing him as *bhagwan*, word *bhagwan* is addressed in this statement, which doesn't come in the beginning of sentence, it could be anywhere, it is not *bhagwaan*, *bhagwaan*, *bhagwaan* is *bhagwaan*, but when you want to address *bhagwan*, you say *bhagwan*, there is a difference, *bhavaan*, *bhavan*, some verse like that, someone said *bhagwaan*, she thought it was not written correctly.

Its correct, *bhagwan* is oh! My dear Lord. She is interested, not selfish, you could see, she wants to know what is good, not just for herself but also good for everybody **Mamah** and **jivalokashya**, something that is good for myself and all the

living entities. **Sanshriti**, everybody, is undergoing the repetition of birth and death, that is, **mam-sanshriti** or **jiva-lokshya sanshriti**, my suffering and suffering of all the living entities, the **sanshriti**, going round and round, and **vividaha**, varieties, manifold, related birth and death and then related, in between birth and death, there are varieties of kinds of sufferings, **vividah**, I would like to know how one could develop detachment, **viragaah**, **virag** from the **sanshriti**, distance from the **sanshriti**, detachment from the **sanshriti**, **yen pursho**, again repeated, for all the **purashas**, **purush** here not is the supreme personality of Godhead, but a human being, conditioned souls, **purushah**, tend to enjoy, **purushah** means enjoyer, so human beings are also addressed as **purushah** because the position they have taken in this world, **purushah**, enjoyer, they forget that they are **prakartis**, so they have taken the position of **purushah**, so they are **purushah**, **yen purushah viraagah**, so that all the conditioned soul have developed **viraag**, not **raag**, **raag**, **viraag**, **raag** means attachment, **viraag** is the opposite of **raag**, is **viraag**, **sarvato bhavate** and this detachment of everybody under all circumstances, **sarvato**, **sarvatra** and **sarvato**, everywhere and for everyone, so that is the enquiry by **Devahuti**, **Srila Prabhupad** is pointing out, **sanshriti**, so **Prabhupad**, **shreyashriti**, **shreyam** is something that is beneficial for the welfare of person then there is called, **shreya**, **shreyashritih**,

Nashreya Anupasyami Hatva svajanahame

Arjun says that in the first chapter of **Bhagvad Gita**, oh, I don't see any good coming out of this **hatva**, I kill **svajanam**, my own people, **Aahave**, in this battle, I do not see any, **shreyah**, **shreyah na anupaschami**, I do not see any good coming out of this, so **preyas** coming out of this, **shreyas** and **preyas**, **shreyas** and **preyas**, when we talk of this, may be something **shreyas** or Lord, you may be talking, I will get the kingdom, I will get some immediate benefits, may be there, some **shreyas** may be there, no **preyas** may be there, but I don't see any

shreyas in this, everyone is into what, into **preyas**, just do it, just do it, latest mantra around the world, meaning don't even think, just go for it, you feel good, OK, if you feel good, do it, just do it.

As soon as you begin thinking like **Arjun** is thinking, he wants to think, he is a member of civilized society, he wants to think in long terms, not what I get now, and that's all that I care about, what I get out of this now, then what happens later on, no one wants to think about it, so these are the two paths, so **sanshriti** has been mentioned in here, and **Srila Prabhupad** is mentioning, **preyas**, **preyas-shruti** now, **shreyas**, now confusing, **shreyas-shruti**, **preyas** and **shreyas**. Krishna also, so many things like this. Yes he would like to know, by hearing such calamities, **sanshriti**, then we may become detached from the activities of this material world and then **Kapil Dev** is going to talk of the **sanshriti**, the suffering of birth and death, specially the suffering of the conditioned soul within the womb of mother, it is to follow, just go on hearing and one day, he will get there soon, one of these days, you get there soon, it is coming and it is really scary, really, read that chapter, just be by yourself and read through that explanation, what the living entity is going through in the womb of mother, to the rays, hair would stand on end and you will be really scared and you may be thinking, is there some way out, some way, I don't want to be in there, so upon the request, **Achaksavah**, please explain, please describe, the **sanshritih**, and **Kapil Dev**, is really, the naked face of the material existence, no sugaring of the pill, the pill as it is, without sugar, the pill as it is presented in the next chapter, what living entity has to go through the suffering, in the womb of the mother.

Punarapi jananam punarapi maranam Punarapi Janani Jhathare shayanam, iha samsare khalu dustare kripaya pahi pare murare
Is the prayer of **shankara-acarya**, infact, considered very intelligent prayer, saying and he is approaching Murari for

that, O Murari, O Lord, you are the killer of Mura daemon, he was such a powerful daemon, and you killed him, you are known as Murari, but what about killing, what, kill my birth, kill my death, kill my old age, kill my disease. Otherwise, you know what good is your name is Murari, you are known as Murari, so please kill **Punarpi jananam.....shyanam**.

Janani, the mother, **jhathare**, in the womb, **shyanam**, sleeping, the germs and worms, do they allow you to sleep there, no, is there light there? No, there is no lamp, night lamp, its only darkness. You can't even stretch your hands and legs, like a little rainbow and so many descriptions are there.

Janani Jhatatre shayanam, iha samsare khalu dustare

This sansar is very very difficult situation, oh Murari, kripya, kindly do something, help me out of this, very intelligent prayer, we don't even know what to pray for, so these acaryas are teaching, how to pray, what to pray for, **Devahuti** is teaching us what to ask for, so Lord is right there, he could give her the whole universe, anything, anything you like, he is the proprietor but all that she is asking, get me out of here, don't give me anything from this world, I just want to be out of this world, see the difference.

Shunya itam jagat sarvam govind virahename

Without Govind, there is nothing, **shunyaitam**, **shunya**, big zero, the universe also is round, right, universe is **brahamand**, egg like shape round, so it is like **shunya**, you make sign of zero and sign of the universe, they are both round, **Caitanya Mahaprabhu** said, this whole universe is like a big zero, **shunyaitam**, whole universe although filled with so many-many things, it is just **shunya**, just zero, just empty, there is nothing, where is Govinda, **Shunya itam jagat sarvam govind virahename**.

So that is the point of Devahuti, please explain the

sanshriti, real this, get this into our head, we are sick headed, please get this in there, so that we understand once and for all, suffering that is there, so that will develop **viraag**, we will develop detachment and we will go for devotional service which she has asked for in previous two verses, verse no 1 and 2, she is interested in devotional service, so how does one get to the devotional service? First comes, the detachment, first things first and then you go for devotional service, of course, you can start the devotional service from day 1, you come to Hare Krishna, we are full of attachment, but we chant **Hare Krishna, hare Krishna, Krishna Krishna hare hare, hare raam, hare raam, raam raam hare hare**.

Not that you become completely free, detached, and then you touch the bead bag to chant Hare Krishna, **devotional service is so powerful, it can, it's a beginning and the whole, the means and the goal are at the same time**. Sometimes, detachment is the means and bhakti is the goal, gyan is the means, and bhakti is the goal, bhakti is a complete thing. So lesson number 1 is that everyone needs to learn in this material world, this is not the place for enjoyment, this is not the place for enjoyment, OK, you can enjoy, but be ready to suffer, you are welcome to the club, you can enjoy but just be ready to suffer and this is what no one wants to do. Everyone wants to only enjoy and not suffer, and that is not just possible in this world. You always get two things, two sides of a coin, you can't have just one side of a coin, coin means two sides and this world means **dvandava, dvandava** means two, **dvandavatito vimat sarah**, that's a goal, **dvandaya atit**, you go beyond these 2 things. Everything has a counterpart, men and women, black and.... there is a big list, infact there is a big list, you thought we are exhausted, nothing more can be said, and on that list is happiness and distress, you are locals, I am foreigner, there is a day time and soon there will be night time, sometimes, they are democrats, sometimes.... atheists, like that, goes on and on, there is so much duality here, two things, you cant have just one, just be ready for the other

one also.

It was Budddha Dev, not Buddha, his father never let his children, his son, Siddhartha, his prior name, his earlier name was Siddhartha, he wouldn't let young prince to go away from the palace, always within the compound of palace, he was growing, he was a young man already and his father would not let him go, father's idea was if my son steps outside of the palace compound and take tour, go around, he will come across the sufferings, he will see the sufferings and he did not want him to know that sufferings exist but the son was very-very anxious, Siddhartha was anxious, and then father was like, take a chariot and take a look, have sansar-darshan, see you are on the tour of sansar-darshan, looking at the world and he comes across, someone is trying to cross the road, help help, help, and he had not only two legs, Siddhartha thought he had three legs, he had a stick, not stick, walking stick, cane, he had a cane, bigger one and he was not straight but bow down, like a rainbow, he was a rainbow in the womb, and he is again getting ready, being some rehearsal, before you go into the womb, where you had to, you can't be even stand straight, or sleep straight, you have to be in that form, a bent one, so towards, the end of this life also, bending is done, so that it gets little easier in womb, some rehearsal, some practice from previous experience is there, so you are being bent, so why is this person was not standing straight was Siddhartha's question, he is an old man, now, he has a third leg, and why he is struggling, so he can't see, he is asking for help, person falls down, he is getting trying to cross the road, such a struggle just to go across a 15-feet road, he is struggling, he is an old man, charioteer is explaining, he is an old man, then Siddhartha has no experience of this before, what do you mean by old man? Does everyone becomes old? What about me? No problem. Does everyone becomes old, of course.

Surely, so journey continues, chuk-chuk-chuk...chariot goes and then he sees someone on the footpath, he has leprosy and flies

all around, he is suffering like anything, whats wrong with this one, he is sick, he is diseased. Does everyone get sick and diseased? Sure, What about me? Sure, No problem and then journey continues, horses are going and then procession is there, everyone is walking but one person is having a nice time, he is just lying flat on a stretcher kind of situation and four persons are carrying him and they are also singing "Raam Naam satya hai"..."raam naam satya hai".. "raam naam satya hai"... Now they are remembering, the name of Lord is reality, name of Raam is thruth, person's cremation, person is being taken to the cremation ground, why is that everyone else is walking, why is that person not walking? Enquiry made by Siddhartha, he can not walk, he is dead, so where are they taking him? To the cremation ground...what will they do? they will burn him, will he come back? No. Does this also happen to everybody? For sure. And to me. No problem. You are on the list, so that was it. So, Siddhartha said, I have seen the world enough, enough is enough, please take my chariot back to the palace. And that night, when everyone was fast asleep, he never slept that night, what he had experienced during this sansar-darshan tour, that was on his mind, one day I am going to be old, one day I will also be sick, not just once, but again and again, one day they will be carrying me like that and I will not come back in the palace like this, so I want some way out of this, I want to end all this, so in the middle of night, he took off, goes to Gaya, sits under a tree and he is meditating and the result was enlightenment, he becomes enlightened, means Buddha, Buddha, comes from Bodha, Buddhi, intelligence, so he becomes enlightened, because of this viragah, viragah mentioned here, he saw suffering all around, he wanted to find solution to this problem, no patch work, some permanent solution, and that he has been taught by at another incarnation of Lord as Buddha Dev at part, the viraag part, so Devahuti is interested in knowing, please explain, please explain, for my benefit and for everyone's benefit, this **sanshritih**, so much suffering is here, and by hearing this, she is expecting this, hoping, expecting, that there

will be

Yen pursho Viragaah.

All the conditioned souls would develop detachment, they will give up this idea of trying to enjoy, so Krishna in **Bhagvad Gita** also,

Yehi samsrparsha bhoga dukha yonaya eva te, adyanta vantaha kaunteya nateshu ramte buddha. The intelligent Buddha, intelligent person will not indulge in something that has beginning and the end, ***adi antavat***, infact this verse is also defining the who is the intelligent person, or which country is the intelligent country or intelligent society, this is how you define, judge and define, come to conclusion, is this country, is this individual, is this society, intelligent one, so Krishna says,

Adi antavat nateshu ramte.

One who doesn't go for this business, ***adi anta***, beginning and end, ***teshu na ramte, Buddha, Buddha***, the intelligent person does not go for something that has beginning and coming to an end, and there is always beginning and end to the ***Yehi Samsparja bhoga***, that is all the western or material advancement or civilization is all about, ***Yehi Samsparja bhoga***, our senses are brought in contact with the sense objects, ***Samsparja***, ***sam*** means nice, there is always this word, ***Sam-kirtan***, even, ***Sankhya, Sankhya, akhya*** means to speak, explain, ***Sankhya, sankhya*** philosophy means nicely explained, ethically explained, ***sankhya***, so ***samsparja***, contact, contact of our senses with sense objects, a nice contact, ***samsparja*** and Krishna says, ***samsparja***, this contact, senses coming in contact with sense objects gives birth to , ***ja, ja*** means birth, ***janma, samsparja***, this gives birth to what, that is bhoga, but Krishna of course, He is the most intelligent personality says ***"dukha yona evte"*** something that becomes a cause of your enjoyment ***ete, ete***, this that, close connection, this is what we are not able to figure this out, ***in this age of Kali***, we are into enjoyment, we are not able to make the

simple connection that ***bhoga yena evte, dukha yon evta***, something that gave you happiness, that exact thing will become the cause of your dukha, bhoga that's enjoyment dukha that is suffering, yoni means source, yoni, yonaya, many causes, but something that gave you pleasure, will give you suffering, that Krsna's point is, something that gave you bhoga that will turn into roga, disease, your suffering, ***Yehi samsrparsha bhoga dukha yonaya eva te, adyanta vantaha kaunteya nateshu ramte buddha***

And then he concludes, ***adyanta vanta***, this beginning & end, ***nateshu ramte budha***. Intelligent person will not go for this, so this modern, so called modern civilization is a total failure in understanding this point, simple point, something that gives you happiness will give you suffering. Do you want suffering? No, then don't go for bhoga. Don't want suffering, don't go for enjoyment. But if you want to enjoy, be prepared to suffer. So **Krishna Consciousness, bhakti-yoga**, that is what she is interested to know. What is this **bhakti-yoga**? Please explain this **bhakti-yoga**, so that one transcends. One goes beyond this happiness & distress, birth & death all that. So this is **Krishna Consciousness**. Those who have not understood this **Krishna Consciousness** principle, God conscious principle. They are in ignorance and they will suffer and **Srila Prabhupada**, he was fully aware of this **sanshriti**, here also seen the naked face of this material existence, have full realization, that full, so being in Vrindavan, he was also thinking, people are suffering, people are suffering all over, so he could not just sit back & relax and enjoy. Being on the bank of Jamuna, he leaves Vrindavan, goes straight to the capital of the age of Kali, New York and showers few bombs there of

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

Mahamantra and hands out some invitation & conducting his twice a week discourses. He is inviting them, please come, take part and he is explaining, what Devahuti is interested

in, for *jiva-loka*, for everyone's benefit **Srila Prabhupada** explains this science of *bhakti-yoga*, and he wanted many more to join him in his endeavor.

In India, he was attempting to, increase, expand his numbers, those who had so many children, he would approach, give me one son, no one gave, all are attached, then he goes to the West, America, whenever he wanted to, we also probably wanted to join **Srila Prabhupada**, but our parents would not let us do so, biggest stumbling block in India to join are the parents. When I joined, my mother was ready to give up her body, to give up her life. I received a telegram, but he went over to the West, the children there, that wasn't the culture, good luck, they don't have to consult their parents, they are on their own and they had gone to some extent, come to this *Vairagya*, some detachment, they are drop outs, cause of the suffering is, people around this country, hell with this, hell with that, looking for some alternatives and of course, they found drug as their alternative. The drugs were bringing them higher & lower, higher & lower.

Then, **Prabhupada** said, Ok! I have a drug that only keeps you higher. Stay high forever! You like that again, drug is there, *dvandya* is there, duality is there. They wish to stay high, but be prepared to go low. Go high, you go low, you go higher, you go lower, you go highest, you go lowest. No more going up, then you stay there, stay low. Then **Prabhupada** said, I have a drug that would stay high forever, then so many joined and then everything started and that was going on in New York only. Then there were invitations from the West Coast, then San Francisco, invitation from Mukunda, **Prabhupada** took, first flight **Prabhupada** took was from New York to San Francisco, that was first flight of his life, flying in aeroplane. Not flown before, that is why when I saw out of the window, all the buildings were looking like match boxes, when I am at the top of other, then gradually things expanded, Montreal was the third, New York, San Francisco, Montreal was the third, where

does Los Angeles fit in? Fourth, so that was fourth in the row. **Prabhupada** made this as his western head quarter.

Los Angeles was the western head quarter for his **International Society for Krishna Consciousness**. Spent months, years, setting standards, training his followers, inspiring them to go all over US and starting more centre's and then 3 Grahsta's were chosen to go to Europe, to London, grahastas and **Srila Prabhupada** says what *Gaudiya Sannyasi's* could not do, my grahsthas disciples will do now. He was proud of his grahstha disciples, even all disciples, grahsthas also, so they did it. So London, Europe was opened and then gradually other places. Then via Japan, he had come to Calcutta in late 70s. He had gone one time in the mid of, he was not well and soon as he was better he returned. But everyone was thinking, that is it, **Prabhupada** was not going to return. That was his 67, so he went in 67, then he went in 70, end of 70's. Then he started travelling, doing big-big pandal programs in all over India. So he already conquered America, Europe, some other parts and he was making a big impact, big impressions upon the Indians.

With his western follower with him, to his right side, left side, behind everywhere and then **Krishna Consciousness**, then he went to Russia in June of 71. I was there in 71, March, pandal program and **Prabhupada's** visit of Russia was already scheduled and made a point, make announcement, I don't remember, I read only letter on, make announcement that I will be going to Russia, thousands, 20 to 30 thousand people in audience and one of his disciple to inform that **Bhaktivedanta Swami**, next he is going to Moscow. Big names India, someone going to Russia, America, two big big name in the world and also in India. He had already been to America and now he was ready for Russia. He made announcement that in June he will be leaving for Moscow. So he had gone to Moscow in June of 71 and Africa he had gone.

Africa was somewhere, so **Prabhupada** has made this **Krishna Consciousness** available all over the planet and there is no

other solution, no one knows what the world is going through, you know when you are in difficulty. The present day leaders, the Presidents, the Prime Ministers, they have no clue, how to get out of this, totally confused. They will make big big statements, but they will make only more mess and so far, you will make only plans to exploit & enjoy. You should know only more suffering is awaiting you, that's all, that's your vision to enjoy. Enjoy kingdom of God, without God. According to this verse of **Prabhupada**, **you are wanting to enjoy kingdom of God, without God, suffering would be there, you wouldn't succeed, you will not succeed.** Also, we haven't mentioned here as **Purusha**, the enjoyer. **We cannot compete; there is only one enjoyer that is Krishna.** He will prove it and he is proving, no, you cannot enjoy, Ok, try it, see the results, it will work out for few moments, few days, few years, then you will see the outcome.

So there is only one purusha, only one enjoyer and everyone else is meant for his enjoyment. This is the conclusion, this cannot be changed, not reversed, not compromised, nothing, this is it or leave it. Have it or leave it, what is it, love or leave it. So, **Devahuti** would like some explanation, please explain, **vicakshra**, so that we understand the **sanshriti** and we turn to the Lord, go for devotional service, go for alternative, and only, so **Prabhupada** last pandal program that we did, in 71 was in Bombay was the first one. I happened to the fortunate one, **Radhanath Maharaj** was also, **Yadubara**, 3 of us was in an audience, in 71 pandal. We never met each other in that pandal, we found out later on, all 3 of us were there. And last pandal was there in 77, **Prabhupada** did not go to Vrindavan, leg of the festival, it was there in the Mayapur and from there he went to on the invitation of **Giriraj**, a brahmachari, still a brahmachari and **Prabhupada** was not well, but he did the pandal program and he roared, the topic was "Material civilization is total failure, only alternative is Krsna Consciousness".

This was the theme of his very last public program that he conducted. So, 30 years ago, he declared publicly that this material civilization is doomed, failure, only way out is **Krishna Consciousness**. So it is our duty to further, further this, get convinced and please share this realization, this knowledge, so this is where the "**Jare dekho tare kaho Krishna updesha**" comes into the picture. "**Jare dekho tare kaho Krishna updesha**", so what is **Krishna's updesha**, **bhagvad gita** is his updesha, his instructions, so distribute **Gita**.

Caitanya Mahaprabhu is also behind this book distribution, distribute the knowledge, share the knowledge. "**Jare dekho tare kaho**" so distribute **Srila Prabhupada** books, there is knowledge, so when we talk, we could give the books, take out every opportunity, every forum possible, go on television, do the karma is good, is good, very good, yes or no and go with your boot as the language, scientist understand the language of boot. **Prabhupada** said, I think, he was saying in Atlanta. It was, kick them and then he corrected and added my boot, kick them. So karma is that front is very successful. So the myth has to be, what is it, myth has to be exposed or smashed. So there is a myth here, there is bubble of illusion here. This is the task of **International Society of Krishna Consciousness**, most important institution in the world, on the planet. **Prabhupada** made this claim, here he said, please understand this institution, you will support, push on this institution. So we have a big responsibility. This is all we have Krishna, we have **Sri Krishna Caitanya Mahaprabhu**, so these are foundational days for **Krishna Conscious movement**, this is the future of the world, this is the future of this world. So Hare Krishna devotees are not confused or bewildered, that don't know what is the way out. They could guide the entire human race. **Prabhupada** wants Brahmins, otherwise, otherwise he describes this society as the headless society. So what is the head, the Brahmin. One with knowledge is the head for society, so let us provides **yogeshwara vani**, where is lacking the society, we have to provide it, that is

our role, brahmanical role, role of being exemplary and guiding, holding festivals, Rathayatra ki Jaya, big forum. Thousands of people come, thousands, so we have to understand, they want to hear philosophy, others we enter their heart, Krishna enter their heart through stomach, for those, enter stomach, heart is closer. He makes his way, heart can be conquered by prasadam, your tongue. So , a brahmachari, still a brahmachari and there is **Krishna Con/strongstrongsciousness**, such a beautiful, wonderful, sweet offering.

So, that there is no suffering, way out of suffering. **Jai Advayta Maharaj** gives shorter classes and leaves time for questions –answers you noticed. I do long classes and then no one wants to ask questions. Ok....Thank you for... This is **Srila Prabhupada's** 108th birth anniversary year also and I am starting from Janmashtmi Vyas puja, his 108th birth anniversary year, we are resolved to celebrate that, you remember 8 years ago was 100th Anniversary year, we did a good job, big job, centennial, we wish to do as many things, may be not everything, but as many things as possible to glorify **Prabhupada** and purify us. I said this is in San Diego and Badri Narayan Prabhu said it's a nice mantra, nice sutra, Glorify **Prabhupada**, purify yourselves, satisfy supreme personality of Godhead, the glorification, purification, satisfaction, you glorify **Prabhupada**, become purified and Krishna is satisfied, nice sutra, this is how it works also, so let us take this opportunity to glorify **Prabhupada**, purify ourselves, many things different devotees can do, starting with big abhishek of **Srila Prabhupada**, Rukmani-Dwarkadheesh also, that's the first item and then many more things to follow, big Mayapur festival, with lots of **Prabhupada** disciples and grand disciples, they are planning also, please remember, keep this in mind, spread the world around, **Prabhupad** family reunion in Mayapur, another big item, big marathon also, this year marathon, Is Vijay here? He was here, during centennial that was the biggest marathon of **ISKCON's** history and he did it with some planning so, you are on the

job. Ok, you are busy devotees and I like to talk...so..

Thank you for your time.

Jai Granthraj **Srimad Bhagvatam** ki Jai, **Srila Prabhupada** ki Jai, Rukamani Dwarkadheesh ki jai.

From audience: **Lokanath Maharaj** ki Jai.

Dhruva Maharaj's meeting with Nanda and Sunanda

Srimad Bhagavatam verse 4.12.22, (Class at Mayapur)

Maharaj recites the verse:

Tam Krishna-padabhinivishta chetasam

Baddhanjalim prashraya namra kandharam

Sunanda-nadau upasrutya sasmitam

Pratyuchatuh pushkaranabha sammatau

Translation: **Dhruva Maharaj** was always absorbed in thinking of the lotus feet of Lord Krishna. His heart was full with Krishna. When the two confidential servants of the Supreme Lord, who were named **Nanda** and **Sunanda**, approached him, smiling happily, **Dhruva** stood with folded hands, bowing humbly.

They then addressed him as follows:

Purport: Maharaj reads the purport by **Srila Prabhupada**:

“In this verse, the word ***pushkaranabha-sammatau*** is significant. Krishna, or Lord Vishnu, is known for His lotus eyes, lotus navel, lotus feet and lotus palms. Here, He is called ***pushkara-nabha***, which means “the Supreme Personality of Godhead, who has a lotus navel,” and ***sammatau*** means “two confidential or very obedient servants.”

The materialistic way of life differs from the spiritual way of life in that one is disobedience and the other is obedience to the will of the Supreme Lord. All living entities are part and parcel of the Supreme Lord, and they are supposed to be always agreeable to the order of the Supreme person; that is perfect oneness. In Vaikuntha world, all the living entities are in oneness with the Supreme Godhead because they never defy His orders. Here in the material world, however, they are not *sammata*, agreeable, but always *asammata*, disagreeable. This human form of life is a chance to be trained to be agreeable to the orders of the Supreme Lord. To bring about this training in society is the mission of the Krishna consciousness movement.

As stated in the **Bhagavad-gita**, the laws of material nature are very strict; no one can overcome the stringent laws of material nature. But one who becomes a surrendered soul and agrees to the order of the Supreme Lord can easily overcome those stringent laws. The example of **Dhruva Maharaj** is very fitting. Simply by becoming agreeable to the orders of the Supreme Personality of Godhead and by developing love of Godhead, **Dhruva** got the chance to personally meet the confidential servants of Lord Vishnu face to face. What was possible for **Dhruva Maharaj** is possible for everyone. **Anyone who very seriously engages in devotional service can obtain, in due course of time, the same perfection of the human form of life.**

Maharaj continues to speak:

Beauty of the two confidential associates of the Lord:

The *viman* (transcendental aircraft) descended and from there came down the two confidential servants of the Lord, **Nanda** and **Sunanda**. Their beauty is described in the previous verse 4.12.20. "They were beautiful. They had four hands and a blackish bodily luster, they were very youthful, and their eyes were just like reddish lotus flowers. They held clubs in their hands, and they were dressed in very attractive garments

with helmets and were decorated with necklaces, bracelets and earrings.” Such beautiful personalities they were, from out of the world, coming from another world. No one was like them. They were seen by **Dhurva maharaj**. Soon he realized that they were the servants of Supreme Lord. Immediately he stood up. (Verse 4.12.21).

He was not sure what to do next. He went forward and paid obeisances. He started chanting the holy names of the Lord. As this was all happening, immediately by seeing those two **“Urugaya kinkarau”** servants of the Lord, he remembered the Lord. This is today’s verse. He started remembering the lotus feet of the Lord or started remembering the Lord from the lotus feet. He was totally absorbed, full absorption, 100%. Krishna says about His devotees in **Bhagavad Gita** verse 10.9, **“mat-chittah, mad-gata-prana.”** (The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service). My devotees’ consciousness is glued down to Me. Here **Dhurva maharaj**’s consciousness is **“abhivinishta chetasam”**. This is his internal consciousness – absorbed in thinking of the lotus feet of the Lord. Naturally, **Dhurva maharaj** acted according to what he was thinking. Immediately his hands were folded and he bowed down humbly thinking of the shelter of the Lord. He noticed the two associates of the Lord coming to him, while smiling, looking happy and coming towards him.

The Lord: Pushkara- nabha and His other symptoms are:

These two personalities are described as **Purshkara nabha sammatua**. **“Pushkara nabha”**, as the Lord is described in this verse, has seven lotus-like body parts. Some of them are mentioned in the purport – His lotus eyes, lotus navel, lotus feet and lotus palms. Seven parts are pinkish in complexion. **There are 32 symptoms of the personality of Mahapurush – like long arms reaching the knees, broad shoulders, raised nose etc.** Dhruva maharaj was informed in advance by Narada Muni, “when you follow the process of chanting the mantra, **Om Namah Bhagavate Vasudevaya**, you will see the Lord. Let me tell you

in advance how the Lord would look, so that no one could cheat you by saying I am **Bhagavan**. **Dhruva maharaj** did not know how the Lord looked, but **Narada Muni** gave the whole description in his first dialog with him in several verses in which **Narada Muni** goes on and on. So one such symptom was raised nose. It is considered as the sign of beauty. In India, in the match making, they look at the nose of the bride (laughter). Unknowingly they know the standard of beauty.

The Lord has raised nose. The Lord has deep voice. When He talks, it is rumbling of clouds. His voice is loud and clear and could spread all over the universe, without the use of microphone. When **Lord Narsimha deva** was roaring, all over the universe, they were hearing – Oh lion roaring, lion roaring! They were scared. When Krishna plays flute, the sound goes all over. But again, the Lord has complete control over that sound also. When the sound of His flute goes all over Vraja, but not that everyone is listening. Two persons sitting next to each other, one may listen to the sound and one may not. Gopis are always listening to the sound of His flute. They go running and others ask, “hey, what happening?” They know what happened because they heard His flute. So Lord has complete control upon who is allowed to hear and who is not allowed to hear. Not that, He just throws like free cookies and lets it go wherever it lands. He has whole plan – He listens and He doesn’t listen.

His intelligence is deep. His naval is also deep. Some parts of His body are deep. Some parts are raised. So the grand total is 32 symptoms of **maha purush**.

So **Narada muni** had given these hints, Lord will be looking like this. When **Dhruva maharaj** had seen these “**pushkaranabha sammatau**” – authorized persons or confidential servants of the Lord, he was in fact momentarily bewildered and did not know exactly what does this mean. “**Sadvasa vismrutah kramah**” (verse 21 – being puzzled and forgetting proper behavior).

Significance of Madhuban:

Same thing had happened to him before. I was looking at the beginning of the pastimes of **Dhurva maharaj**; when he first had *darshan* of the Lord in **Madhuban**, one of 12 forests of Vrindavan, which happens to be just a few kilometers outside of Mathura. On **Vraja mandal parikrama**, you can visit **Madhuban** with us. As we start our **Vraja mandal parikrama**, the very first forest we come across is **Madhuban**, just outside Mathura.

Dhruva maharaj met his guru maharaja, **Narad muni** in Mathura on the banks of Yamuna at '**Dhurva ghat**'. He told **Dhurva maharaj** to go to **Madhuban**. So on parikrama, we stay there for one day and one night. **Parikrama is a little tapasya (austerity)**. **Such a coincidence is that we first go to a place where tapasya was performed**. So at this very first stop, we pray to **Dhruva maharaj** for his mercy so that we are also able to perform some small tapasya on our way to parikrama. That is where he had *darshan* of the Lord in *Satya yuga*. **Madhuban** is a very special place. Of all the four yugas, *Satya, Treta, Dvapara* and *Kali*; the Lord appeared there in **Madhuban** in *Satya yuga*. This is a great significance of Madhuban. The Lord appeared there to give *darshan*.

Dhruva's six months of intense devotional service:

Where **Dhruva maharaj** was performing austerities called '**yoga-vipaka-tivraya**' (from **Bhagavatam** 4.9.2 at the beginning of the pastimes of **Dhurva maharaj**), what he was doing is described as a very intense program – **tivrena bhakti yogena** (**Bhagavatam** 2.3.10 – doing devotional service of the Lord with great force). **Dhurva maharaj** is known for being very serious, dead serious for an intense devotional program. **Satatam kirtayanto mam yatanantas cha dhrida vratah** (**Bhagavad Gita** 9.14 – Always chanting My glories, endeavoring with great determination, bowing down before Me). **Dhruva maharaj** is known for this **dhrida vratah** or great determination.

By hearing about the fixed up devotees, by being around the fixed-up devotees, we are benefited. **Dhruva** means fixed – immovable and unstoppable. Nothing could stop him. Even though

he was just a child, he was fixed in his goal of having a meeting with the Supreme Lord. **Dhruva maharaj** spent six months in **Madhuban** and within six months, he managed to have *darshan* of the Lord. He broke all the records. Within six months! Even it took six years for Buddha to become enlightened in Gaya. But **Dhruva maharaj** did it in six months. In Bombay, when I was in the **Hare Krishna movement**, not even for six months, I had service of going door to door to beg for rice for 'food for life' program. I was just a new bhakta and people would ask me, 'have you seen God?' (laughter). I said, I am just a new bhakta for two months; give me some more time. I have been around only for two months. But then six months passed, six years passed, and I am still waiting. (laughter).

Within six months, **Dhruva maharaj** managed for Lord's darshan. He went from eating just fruits, then just leaves and then just water, then just air, and then no air, etc. Then Lord appeared, but again **Dhruva Maharaj** was so much absorbed in internal darshan of the Lord – due to his perfection in yoga, austerity, meditation, and mantra chanting – '*sa vai dhiya yoga-vipaka-tivraya*' (Srimad Bhagavatam 4.9.2).

There was so much absorption in seeing the Lord internally that even when the Lord came and stood in front of him, he took no note of Lord standing before him. Lord wondered what happened to him. He said, "Hey **Dhruva**, I am here!" The Lord tried to get his attention. But **Dhruva** was so much absorbed seeing the Lord within with spiritual vision, *divya chakshu*. The Lord soon realized, he is taking My darshan from within. So He turned off that screen. Suddenly **Dhruva** said, "What happened? Did I lose Him?" So as he opened his eyes, Lord who was within was now without – in front of him. Hari bol!

Same bewilderment of Dhruva upon the Lord's vision and of His servants:

When **Dhruva maharaj** saw the Lord in front of him, it is described as *tad darshanena agata-sadhvasah* (Bhagavatam 4.9.3). When **Dhruva Maharaj** saw his Lord just in front of him, he was

greatly confused and offered Him obeisances and respect.)). Same thing happened when he saw the two confidential servants of the Lord – **Nanda** and **Sunanda**. It is described in the same words as before –***sadvasa vismrita kramah*** (**Bhagavatam** 4.12.22 – But, being puzzled, in hastiness he forgot how to receive them in the proper way). **Dhruva** was temporarily bewildered and did not know what to do, what next? Again he showed the same symptoms – he started offering prayers. Very similar situations: when he had first darshan and when he is going back to Godhead, two times, he was going through very similar emotions – while dealing with the Lord and again while dealing with the confidential servants of the Lord.

Drinking the beauty of the Lord, similar to the Gopis:

He offered prayers similar to those that he offered when he saw the Lord in **Madhuban**, offering dandavats and drinking the beauty of the form of the Lord with his eyes.

The gopis of course are very expert in drinking the beauty of Krishna. They drink the beauty of the Lord; they drink the form of the Lord. They drink and drink and as soon as the Lord is inside their hearts, they close the windows of their eyes. They take Him to the heart and make Him sit on the throne of their hearts and then they deal with the Lord – they communicate and reciprocate with Him. They couldn't do that outside due to so many social pressures and customs and etiquettes to be followed. So they couldn't meet with Him outside. So they drink the Lord's beauty and contemplate.

Dhruva maharaj was doing something similar. He was drinking the beauty of the Lord with his eyes and with the mouth, he was kissing the feet of the Lord; with his arms, he was embracing the Lord. (**Bhagavatam** 4.9.3) When he had first darshan of the Lord, he saw the lotus feet of the Lord. And now also, when he was ready to go back to Godhead, he is remembering the same lotus feet.

Thus practicing remembrance of the form and beauty of the Lord, training in that way, in total agreement with the Lord;

now **Dhurva maharaj** was remembering the Lord at the final moments of his life.

Pushkara nabha sammatau – in agreement with the Lord:

Srila Prabhupada says the most significant word in this verse is ***pushkara nabha sammatau***. ***Pushkara-nabha*** is the Lord who has lotus navel. ***Sammatau*** is one who is agreed upon, one who is recognized, approved by, sanctioned by or favored by the Supreme Personality of Godhead. This word '***sammatah***' appears at various places in **Srimad Bhagavatam** in over 80 entries.

- ***Pushkara nabha sammatah*** means agreeing with ***Pushkara nabha*** or Supreme Lord.
- ***Sadhu-sammatah*** meaning approved by the sages.
- ***Shashtra-sammatah*** meaning approved by the scriptures.
- ***Acharya-sammatah*** meaning approved by and authorized by the acharyas
- ***Prabhupada-sammatah*** – sanctioned, approved and authorized by **Srila Prabhupada**.
- **Parampara-sammatah** – approved by our whole **Parampara**, disciplic succession.

So this is all crucial and desirable to have all these sanctions and approvals and acceptance and this kind of agreement by the Lord, ***sadhus***, ***shastras***, ***acharyas***, ***parampara*** and **Srila Prabhupada**. That is one whole set of approvals, sanctions, agreements.

Worldly agreements under Maya's influence:

And then there is the whole world out there and they have their own sanctions and approvals and agreements etc. That is how the brain washing goes on in the whole world, life after life. ***Bahunam janmanam ante!*** After many many births, there comes a moment in one's life – ***gyanavan mam prapadyate*** – a person becomes ***bhagyavan*** (fortunate) by the Lord's causeless mercy, and he comes to know '***Vasudevam sarvam iti***'. **Vasudeva** is all in all – this much knowledge he gains– such soul is rare – ***sa mahatma is sudurlabha***. (Bhagavad Gita 7.19)

Hare Krishna movement – training to agree with the Lord and

disagree with maya:

Srila Prabhupada is pointing out in the purport that the Hare Krishna movement is the program to train the souls (devotees) in Godly agreement; to get rid of that materialistic agreement with people, like camels, asses, the stool eater hogs – the materialist men are agreeing upon different things and praising each other and what not. In Hare Krishna movement, one learns to get out of all those materialistic agreements, kick all that and to just go for such training as '*sarva dharman parityaja mamekam saranam vraja*' (Bhagavad Gita 18.66: Abandon all varieties of religion and just surrender unto Me) by which we are trained to agree with the Lord – *Radha Madhava sammatah*. This is authorized by Him. This is Hare Krishna mission, learning to agree with the Lord, and disagree with maya – external energy of the Lord. We are in this business.

Srila Prabhupada writes in the purport:

“What was possible for Dhruva Maharaj is possible for everyone. Anyone who very seriously engages in devotional service can obtain, in due course of time, the same perfection of the human form of life as Dhruva maharaj.”

Dhruva maharaj ki jay! *Gaura premanande Hari bol!*

/strong, you will see the Lord. Let me tell you in advance how the Lord would look, so that no one could cheat you by saying I am strongHare Krishna mission

Lokanath Maharaj on Brahma's prayer...

So from thousands of thousands of cowherd boys and the cows that was the first scene, next scene was only Krishna and He

in his left hand had sweet rice, yogurt rice, butter, so before Krishna made all his cowherd boys disappear, Brahma also noticed that the whole creation was worshiping each one of those forms and each one of those forms had become four handed forms (laughter) and then so he realized that all those forms were Krishna, all those thousands of forms were Krishna, then they all disappeared and only one form remained and at that time Brahma, he realized that this was his blunder, he wanted to bewilder Krishna but instead he ended up getting bewildered himself and he immediately jumps down from his carrier swan and he falls flat on the ground and touched lotus feet of the Lord.(laugh.....applause..... and laughter.....)

He keeps his head, he touches not with the hand but the crown (laughter) not with one crown but all four crowns (laughter) as he has four head and "*nattva*" he is bowing down and again he gets up. He pays obeisances again many times, this is happening and so there are many tears gliding down his checks, he is crying and the tears are doing *abhishek*. With his tears he is doing *abhishek* of the lotus feet of the Lord.

He has not gone to Jamuna to fetch water to bath the feet of the Lord. The tears are coming out profusely and they are washing the lotus feet of the Lord.

Then after *abhishek* and lots of the obeisance Brahma is trying to control himself. He wipes the tears from his eyes "***vimraja lochane***," he gets up, he is still in very humble mood although his head is decorated with crowns, he is full of humility, his hands are folded, his body is trembling, his voice is faltering, choked up, ***Govindam Govindam*** and he offers prayers. (Kirtan starts).

"Govindam adi purusham tam aham bhajami, Govindam adi purusham tam aham Govindam adi purusham tam aham bhajami, Govindam adi purusham tam aham bhajami....."

Lokanath Maharaj on following instructions of spiritual master

Maharaja asking should the class be in English? Then what about hindi bhasi devotees. Devotees arranged for hindi translation.

So we are reading from canto 3, chapter 24, verse 12.

brahmovaca

tvaya me 'pacitis tata

kalpita nirvyalikatah

yan me sanjagrhe vakyam

bhavan manada manayan

Word for word:

brahma – Lord Brahma; uvaca – said; tvaya – by you; me – my; apacitih – worship; tata – O son; kalpita – is accomplished; nirvyalikatah – without duplicity; yat – since; me – my; sanjagrhe – have completely accepted; vakyam – instructions; bhavan – you; mana-da – O Kardama (one who offers honor to others); manayan – respecting.

Translation:

Lord Brahma said, “My dear son Kardama, since you have completely accepted my instructions without duplicity, showing them proper respect, you have worshiped me properly. Whatever instructions you took from me you have carried out, and thereby you have honored me.”

Purport:

Lord Brahma, as the first living entity within the universe, is supposed to be the spiritual master of everyone, and he is

also the father, the creator, of all beings. Kardama Muni is one of the Prajapatis, or creators of living entities, and he is also son of Brahma. Brahma praises Kardama because he carried out the orders of the spiritual master in totol and without cheating. The conditioned soul in material world has disqualification of cheating. He has four disqualifications: He is sure to commit mistakes, he is sure to be illusioned, and he is prone to cheat others, and his senses are imperfect. But if one carries out the order of the spiritual master by disciplic succession, or parampara system, he overcomes the four defects. Therefore, **knowledge received from the bona fide spiritual master is not cheating. Any other knowledge which is manufactured by the conditioned soul is cheating only.** Brahm? knew well that Kardama Muni exactly carried out the instructions received from him and that he actually honored his spiritual master.

The conclusion of the purport: To honor the spiritual master means to carry out his instructions word for word.

brahmovaca

tvaya me 'pacitis tata

kalpita nirvyalikatah

yan me sanjagrhe vakyam

bhavan manada manayan

Translation again Lord Brahma said, "My dear son Kardama, since you have completely accepted my instructions without duplicity, showing them proper respect, you have worshiped me properly. Whatever instructions you took from me you have carried out, and thereby you have honored me."

Lord Brahma ki Jai! Kardam muni ki Jai! Very good combination, like father like son. Father is Brahma and the son is Kardam, Kardam muni, Brahma is not only father but is also a spiritual master of the whole world, he is also the first living entity, not only the architect and engineer of this world but also the spiritual master. Not only he deals with the matter but

certainly very expert with the spiritual matter. Brahma is talking to Kardam muni, he apparently is very pleased with Kardam muni, he has met and he has come to acknowledge what he just now accomplished. And thank you, well done, take a picture, good boy. **"tvaya me 'pacitis tata,"** tata he is addressing Kardam muni as tata or son. Oh! Child. Brahma also addresses Kardam muni as Manada, sambodana, Oh! Manad Oh! Giver of the respect. He was known for giving respect and in this case also Manayana, you have given respect to me. I have experienced it personally. Not only it's for name, manada, or they call you manada but you are practicing, manayana, your activities are manayana, always respecting others. So hence you are **manada manada manayana** Oh! Tata, oh! Son Kardam muni, you have 'pacitis, worshipped me. Not just by offering flowers, which is also done or offering garlands or offering prayers but how have you worshipped me. **"yan me sanjagrhe vakyam,"** mode of your worship is this **"guru-mukha-padma-vakya, cittete koriya aikya."** I gave you some instructions, vayakas, and you have followed them, sanjagrhe, samyakprakaren, you have gone deeper into the details of that instruction and you have carried out my instructions. Kalpita, you have performed a good performance and the best thing is nirvyalikatah, your activities or what you followed my instructions **"me vakyam"** and they were followed without duplicity, no duplicity, no cheating of any kind, you were very sincere and straight forward and **Srila Prabhupad** writes in the purport, we are going back to that statement. Brahma praises Kardam because he carried out instructions of spiritual master in totol that is sanjagrhe, thats one thing and without duplicity, that is nirvyalikatah. So that activity was he brought it to completion, you didn't leave in the middle and did it thoroughly, good job and it was without duplicity and Brahma is very very happy. Haibol! You are happy or not happy? (Devotees are happy) some of you are trying to go to bed. (Laughter). We have to do job of hearing, good job in totol and job of chanting, present in this purport. Purport after purport after purport nirvyalikatah. I will do it, I am doing

it nirvyalikatah. When I read this verse, came across this word, yes, without duplicity, I was reminded of **Srila Prabhupad**. Myself, Kirtan Maharaj and Prithu Putra, when we had taken sannyasa, just took sannyasa in Krishna Balaram temple courtyard. Then we followed **Srila Prabhupad** to his quarters and we were interested in changing our name or any change in our assignment or any other personal instructions. We were curious, so went in **Prabhupad** quarters and **Prabhupad** said, "add swami to your name, no change in name and go." He did not say to go to Africa, he sent us back to Bombay, we had come from Bombay, the Bombay bramhacharis and regarding instructions, he gave one. I remember one, I will never forget that one instruction that he gave.

Man Mana bhava mada bhakto, mad-yaji mam namaskuru.

You do these four things in the world, all those four items and he said do this, do these four things and do it without duplicity and you will be successful. To give instructions, it takes little time, takes 30 seconds to say, but then to follow that instruction, it takes a life time, lifetime preparation, it's a life time task. **Do it without duplicity, remembering, remembrance of the lord, becoming devotee of the lord, worshiping the lord and offering obeisances unto lord.** Do this, without duplicity, so many other things could be said, without this, without that, without this flaw or that defect, anartha, this aparadha, no no chant Hare Krishna and be happy, chant 16 rounds daily, your name is such and such before that I will follow four regulative principles and contract is signed, ok, you are initiated now. That takes only one minute but to follow that instruction in totol and without duplicity, it could take bahu nama janma nama, chanting the holy name.

"Hare Krishna Hare Krishna, Krishna Krishna Hare Hare, Hare Ram Hare Ram, Ram Ram Hare Hare"

We always say this, known thing, as soon as someone begins Hare Krishna Hare Krishna Hare Krishna, in the class everyone

else fills in the blanks, we know the mantra but then how we chant, how much we chant? Chanting 16 rounds, so we follow the instruction so when we get to chant 16 rounds are above the main instruction which we get some general instruction, some specific instructions, chant 16 rounds daily is common instruction given to all of us. **Srila Prabhupad** writes just follow one instruction, infact whole life is meant for just to follow that one instruction, chant Hare Krishna. ***"Harer nameva kevalam"*** nothing is more important (laughs), you chant Hare Krishna, you are also seva yogam kuru, one of the prayer is please make me fit for seva, you are chanting, chanting but you are begging for service. You have chanted and chanted and chanted but not rendered service, your chanting is incomplete, you have not done in totol. I used to chant like that when I was new devotee, I would like to sit around the area of temple and not so much eager to go out, go here, go there. My parents were not very happy . Brahma is happy with Kardam muni (laughs) and even **Prabhupad** gave me the name, not my siksha guru also, he gave me name that you are Samadhi dasa (laughter). Samadhi is not like real Samadhi, kind of absorption, no activity. You are Samadhi das.

So on chanting, from chanting comes, from name comes the form of the Lord, in spiritual technology, from Sabdha comes Rupa, from name comes form. In the beginning, there was a word and that word was recalled, Sabdha, from Sabdha comes form, so nama, rupa , guna, lila and dham. From "Name to Dham," this activity also, you chant the holy name, you follow instruction of chanting the holy name of the Lord and the desired result expectation is that chanting of holy name gives you dham from nama to dham going back to home, we are going back to home, devotees in the west, they talk in English, we are going back to Godhead, home, with guitar and that we are going back to Godhead, we are going, so this going back to Godhead, from nama to dhama, we get the name to chant the holy name of the lord but then when we have to keep chanting and chanting and chanting till we realize that name is non different from the Lord. Oh! This name is the Lord.

“Nama chintamani caitanya rasa vigraha nitya suddha mukta abhinatvam, abhinatvam nama namino”

Infact this is the whole work, we have to keep chanting and of course and just recite the words within first six months, ofcourse, life in **Krishna Consciousness** we may come front with these words. You have learned by heart and it is just on the tip of your tongue, say it grammatical, you have to break it down, break it to the roots of this, this path.

“Bhaj Govindam bhaj govindam muddha matee”

But you are forgetting you are doing all this ***“Nahi nahi lakshati dukram karne”*** what you should be doing is “bhaj govindam” these are the verses we should understand and realize, we should worship Govinda. So chanting and chanting and chanting, keep chanting till you drop dead. Miles to go before we sleep, miles to go before we sleep, let us wish all the best miles to go before we sleep, it doesn't refer this sleep is not (makes snoring sound) sleeping, sleeping is death. Miles to go before we sleep, long way to go, long way to go, long way to go, don't stop. Uttistha, jagrata. Keep going you have this boon of human form of life, keep going, moving and he also reminds, the woods are lovely dark and deep, the woods were, world is woods, jungle, concrete jungle of Delhi and Noida, concrete jungle, the woods are lovely, dark, deep and appealing and griller, this, that but don't get distracted in the world, the woods are lovely, dark and deep, miles to go, do not forget, miles to go before you sleep, miles to go before you sleep.

Chanting, chanting, chanting what so we have to go in Abhinatva Nama Namino, abhina nama of the Lord is nondifferent from the Lord. Rupa of the Lord, nama, rupa is same. Oh! Here is the Lord you come in front of the deity, it's very easy. Here is the Lord, here is the Lord but ***“Hare Krishna Hare Krishna, Krishna Krishna Hare Hare, Hare Ram Hare Ram, Ram Ram Hare Hare”*** here is the Lord, here is the Lord, here is, this is the Lord, this Hare Krishna Hare Krishna is the Lord. No

less than Lord, standing in front of us and this Hare Krishna Hare Krishna is the form and Quality of this Lord. Hare Krishna Hare Krishna Lord is not different from Radha Parthasarthi Lord, Radha Shyamsundar Lord, Radha Gopinath Lord, Lord Radha Gopinath is Hare Krishna, Radha Gopinath is Hare Krishna, Hare Krishna Hare Krishna, Radha Govind is Hare Krishna, Radha Govind is Hare Krishna. So we get the instructions to follow that in totol.

Oh! Have you seen God? I just started preaching, finally I started preaching and I as I was going door to door in society around Juhu in Mumbai. People would ask you are talking, have you seen God and I used to say come on I have just joined! (laughter). At least give me six months, you know, **Dhruva Maharaj** had six months. Dhruva Maharaj took six months and Siddartha Buddha, he took six years and I was having six days or six weeks. I was thinking, I was thinking very soon, very soon, one of these days, one of these months, one of these years I am going to see him; I want to see him (singing). Who is that? Oh! My Lord. Oh! My sweet Lord! I want to see you, I want to see you. I used to think soon I am going to see him; soon I am going to see him. One time I am going to see him, but yes goal is to see him, why not, goal is to see him and so we are chanting and from chanting, darshan will be possible, form, from nama comes rupa, realization of the holy name ***"Hare Krishna Hare Krishna, Krishna Krishna Hare Hare, Hare Ram Hare Ram, Ram Ram Hare Hare."***

To live, you are suppose to do just chanting. It doesn't require anything more than that. Do this perfectly without duplicity, so we have one life time, not six days or six months or six years, we have one life time, we have one life time, we have one life time to realize this, you have one life time. Srila Prabhupad used to act like a business man. Business man thinks that I am going to do my business in this life, profits in next life, he doesn't, he never thinks like that. Business in this life and profit also in this life. *Phata-phat* he wants, on the spot he wants. So like business man within this life time, we have to achieve the goal of

human form of life. Everyday, everyday some progress or some tangible progress has to be made, how far I am or how close I am to my goal. Goal of life this **Prem pumartho mahan**.

The love of Godhead and for that **simhavalokan**, simha – avalokan, simha lion, avalokan see. He is the king of the forest, he is vanraj so he is known for infact what a simha does he goes some distance walking, going going in forest he stops and he reviews how far I am? Where I am standing now? He takes stalk of the situation and then he goes forward moves moves forward and then he stops the lion is known for this. Then again he does his avalokan **simhavalokan**. All great people follow the example of sihma, lion. Reviewing **simhavalokan** and then he goes and stops and reviews and then he proceeds. He doesn't do the rat race. Rat is not known for this. Rat is busy, busy, busy, never stops, he has one hole, he is busy making another hole from one hole to another hole. And he was not happy with one hole, he has now two, he is not happy with third hole. **Parbhupad** talks people he has one house not happy with one house, another house, another here there another and they are running between one house to another house from house to bussines, from business to house, from house to house so like rat just like a rat. Someone has made this observation what does lion do? So he is glorified for his **simhavalokan**. But the rat is condemned for his rat race. The way rat runs the way the whole world is running, you can't, could you ever stop the rat. Hye! Master rat shake hand, rat will never stop for shake hand.(devotee says) cat comes and gobbles. Rat runs back and forth, back and forth, rat race, racing like a rat, rat mentality behind the body rat has own mentality. That mentality is moving the rat back and forth, back and forth. They have four legs and **Srila Prabhupad** said modern people they have vehicle with four wheels they are moving on wheels they are moving on four wheels.

So kardam muni, he has followed intructions of Brahma. Similarly Brahma had expectations from his sons. He gave birth to his four kumars, his sons four kumars. Brahma had created this world, the housing society, bijali, sadak, pani, whole

lighting, sun the day time is light, night time night lamp moon. Air circulation vayu devata is given charge ok! Indra he will do the raining part. So all this is there but there is no population, no population everything is empty. So Brahma instructed four kumars ok go ahead now and fill up this universe create now, creation give birth to lots of children four kumars were not interested they said not going to do this surrender to this and how did Brahma respond or react? Response is one thing and reaction is another. He kind of reacted he became angry and he could not contain that anger, anger came from his forehead and he heard some crying, who was this? (Devotees -Rudra). Rudra Ok could you create why not and Shiva started the creation rudra and there were eleven Rudrani, the whole population but like "like father like son" anyways he is also vaishnava we don't want to do offence but the mode of ignorance whole creation whole population was ignorant and full of ignorance and Shiva was playing din din...din damru and they all would get into action .What does a person in mode of ignorance do? (Devotees answering) Sleep ok, bad habits, destruction destruction. Ok this is what I was looking for ignorant person destroys his time by sleeping or destroys his health by eating. He destroys others becomes terrorist (laughs). So that's what goes on.

Vishnu what does visnu do? His children what they do? Vishnu does maintenance and his devotees' vaishnavs are also known for maintanances, goodness comes from Vishnu and his devotees. So Brahma creates, which is easy, not really! Easiest is destruction and the tough thing to do is to maintain. The toughest task is with Vishnu and vaishnavas. If you are into destruction then you better be follower of Shiva, not vaishnava. So Shiva's creation was ferociously destructive, destroying. Brahma had just now created the world and before it existed for some time before the pralaya. But all these follower of Shiva creation of Shiva in the beginning of creation they started destruction and Lord had to give stop stop stop, hold on. Ok take this mala and keep chanting.

“Hare Krishna Hare Krishna, Krishna Krishna Hare Hare, Hare Ram Hare Ram, Ram Ram Hare Hare.”

“Pancha mukhe Mahadeva Ram Ram Hare Hare” So he was given this task, so Shiva is sitting and chanting and he is waiting for his time mahapralaya, destruction, one of the activity he does he took to work it and so four kumars had refused the production of praja and this shiva was very enthusiastic but praja he produced was into destruction. These two children they had not done one did not want to do anything other one did destruction and now Kardam muni, Manu Maharaja, Svaayambhu Manu, who is svayambhu svayambhu is Brahma and from Brahma svayambhu, svayambhu is Manu and his daughter Devahuti married to kardam muni, nine daughters and one wonderful son that they had given birth to so things are moving in right direction. Brahma is happy with this service. The instruction that is mentioned here ***“yan me sanjagrhe vakyam”*** I have given you instructions to fill up this universe with people manusha or praja. Kardam muni is prajapati. So he has followed that instruction to full satisfaction of Brahma and he is now personally thanking Kardam muni for following that instruction fully well and without duplicity and by this activity you have worshipped me, manad manayan you have respected me by doing this activity. This is act of respect not just praise with the words which could be cheap, well done for the activity translating that activity into action.

So you have not only praised me but you have, through your service you have pleased me and your activities significant point is your activity were “yan me sanjagrhe” without duplicity and in the purport srila prabhupad is pointing out.

Duplicity is cheating, dictionary meaning of duplicity duplication ,duplicitor person, ,meaning is deceptiveness in behaviour, deceptivity, deceptiveness in behaviour or speech, other meaning of this word duplicity could be more clear, sneaky, double deed, double facets ***“dil sachā aur chehara jhuta”*** it could be other way round chehara could be jhuta and dil could be sachā so, double facets and deceitful. Example is

also of our, not our sampradaya putna, putna is known for deceit. Anartha that putna had by hearing the pastime of killing putna, we become free from duplicity, deceitful, this sneaky, double facet mentality just by hearing that pastime one becomes free from that anartha, duplicitors.

In sastra, in **Caitanya Caritamrita**, vipralipsa, brahm, pramad and karnapatav these are the four defects **Prabhuapad** has quoted those four defects in the purport **Caitanya Cartamrita** in very beginning so many authorities all over the world are always talking , talking, talking but they have four defects, brahm that is illusion, pramad that is mistake, that we make mistakes from the heart, vipralipsa cheating, lipsa desire vipra here doesn't mean vipra also means learned here it means ,cheating propensity, cheating desire to cheat , karnapatav your senses are imperfect, so these four defects **Srila Prabhuapad** says if you want to be free from these four flaws, four defects then you connect yourself with parampara coming from Brahma and as you hear from Brahma, down in line, when you hear you are free from these four defects and certainly the importance of instructions which are free from duplicity, certainly important to follow these instructions like kardam muni has pleased Brahma then we could also please our spiritual master.

Srila Prabhuapd ki jai

Param Puja **Lokanath Maharaj** ki jai

Jagat Guru **Srila Prabhupad** ki jai...

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