

Lokanath Swami on true relationship with Krishna

Lecture by: Lokanath Swami Srimad Bhagavatam 3.28.36

*so 'py etaya caramaya manaso nivrittya
tasmin mahimny avasitah sukha-dukha-bahye
hetutvam apy asati kartari duhkhayor yat
svatman vidhatta upalabdha-paratma-kasthah*

SYNONYMS

sah – the yogi; api – moreover; etaya – by this; caramaya – ultimate; manasah – of the mind; nivrittya – by cessation of material reaction; tasmin – in his; mahimni – ultimate glory; avasitah – situated; sukha-dukhya-bahye – outside of happiness and distress; hetutvam – the cause; api – indeed; asati – a product of ignorance; kartari – in the false ego; duhkha-yoh – of pleasure and pain; yat – which; svatman – to his own self; vidhatte – he attributes; upalabdha – realized; paratma – of the Personality of Godhead; kasthah – the highest truth.

TRANSLATION

Thus situated in the highest transcendental stage, the mind ceases from all material reaction and becomes situated in its own glory, transcendental to all material conceptions of happiness and distress. At that time the yogi realizes the truth of his relationship with the Supreme Personality of Godhead. He discovers that pleasure and pain as well as their interactions, which he attributed to his own self, are actually due to the false ego, which is a product of ignorance.

PURPORT

Forgetfulness of one's relationship with the Supreme Personality of Godhead is a product of ignorance. By yoga practice one can eradicate this ignorance of thinking oneself independent of the Supreme Lord. One's actual relationship is eternally that of love. **The living entity is meant to render transcendental loving service to the Lord.** Forgetfulness of

that sweet relationship is called ignorance, and in ignorance one is impelled by the three material modes of nature to think himself the enjoyer. **When the devotee's mind is purified and he understands that his mind has to be dovetailed with the desires of the Supreme Personality of Godhead, he has attained the perfectional, transcendental stage, which is beyond the perception of material distress and happiness.**

As long as one acts on his own account, he is subject to all the material perceptions of so-called happiness and distress. Actually there is no happiness. Just as there is no happiness in any of the activities of a madman, so in material activities the mental concoctions of happiness and distress are false. Actually everything is distress.

When the mind is dovetailed to act according to the desire of the Lord, one has attained the transcendental stage. The desire to lord it over material nature is the cause of ignorance, and when that desire is completely extinguished and the desires are dovetailed with those of the Supreme Lord, one has reached the perfectional stage. ***Upalabdha-paratma-kasthah***. Upalabdha means "realization." Realization necessarily indicates individuality. In the perfectional, liberated stage, there is actual realization. Nivrittya means that the living entity keeps his individuality; oneness means that he realizes happiness in the happiness of the Supreme Lord. In the Supreme Lord there is nothing but happiness. Anandamayo bhyasat: the Lord is by nature full of transcendental happiness. In the liberated stage, oneness with the Supreme Lord means that one has no realization other than happiness. But the individual still exists, otherwise this word upalabdha, indicating individual realization of transcendental happiness, would not have been used.

Shloka Recited Again:

***so 'py etaya caramaya manaso nivrittya
tasmin mahimny avasitah sukha-duhkha-bahye
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Translation Recited Again: Thus situated in the highest transcendental stage, the mind ceases from all material reaction and becomes situated in its own glory, transcendental to all material conceptions of happiness and distress. At that time the yogi realizes the truth of his relationship with the Supreme Personality of Godhead. He discovers that pleasure and pain as well as their interactions, which he attributed to his own self, are actually due to the false ego, which is a product of ignorance.

Again wonderful statement and very wonderful purport. Statement of **Srimad Bhagavatam** is from **Kapil Dev**. This is one of the instructions of **Kapil Dev** on devotional service and **Srila Prabhupada** has explained that statement, that verse in the purport. This is so clear, crystal clear. We wish... the whole world was there to read this or listen to this....They don't have to listen to my talk, but someone giving talk and the whole world listening to this. In one stroke, in one goal, so much ignorance could have been destroyed and as a result, **Bahaye Sukh dukha bahye**, then you are outside of the realm of the happiness and distress has its realm, it has its world and then one who realizes the truth spoken here, then he is not accessible, the happiness of this world has no access as well as of course the distress has no access to that person...that person cannot be accessed, so that yogi that soul goes beyond happiness and distress of this material world. There was a time when this was a common knowledge, statements of **Bhagavatam** was kind of common knowledge, it was spoken everywhere, all the time and what was spoken and heard was further spoken and it was spread all around, as a result people were prosperous & happy, friendly and united & good people.

Kalo Sattva Haram Pumsam

Kalo: In the age of kali, Sattva Haram: That Satvikta, that goodness, that transcendence beyond goodness has been stolen.

Sattva Haram Pumsam: Of all...most of the people, as a result they have been demoted to the status of Sudras, **Kalo Sudra Sambhava**, the result of **Kalo Sattva Haram Pumsam**, take away

Sattva, what remains is ignorance....You take away goodness...my goodness, then all that is left behind is just ignorance, which is the cause of all the suffering in this world....Days are ahead of us...such days are ahead of us.

Caitanya Mahaprabhu has predicted...

prithvi te ache nagaradi gra|

sarvatra prachar hoibe mor naam

One thing is mor naam...not mine...MOR NAAM ...MOR NAAM...Lords name will spread in every town every village.

HARE KRSNA HARE KRSNA, KRSNA KRSNA HARE HARE!

HARE RAMA HARE RAMA, RAMA RAMA HARE HARE!!

Will spread all over the world. In the beginning there was a word, W...O...R...D, and that word was with the God...In the beginning, there was shabda, word, then we could also say, 40 years ago in the beginning there was the **Prabhupada**, the founder acharya and that word was with him. In the beginning that word was with **Prabhupada** and that word has now spread, the sound shabda has spread all over, also kindly when there was a total ignorance all over, as kali-yuga appeared, *Kaloh Nasht Drasham aisham*...there are so many kaloh...

Kaloh Nastaiv Nastaiv Nastaiv...

Kaloh Sudra Sambhava...

Kaloh Satva Haram Pumsam....

Kaloh Nasht Drasham aisham...

Kaloh Nasht Drasham aisham...Kalyug advented, Tad-dinaat kalirayat aha...from that day, shyam tyakva svapadam gatah...the day Lord left this planet and he took everything with him, dhramayana adibhisaha, with everything..he went returned and all that left behind was total ignorance and darkness, in that situation Lord arranged: Puran Arkav Uditha

The **Puran**, this **Srimad Bhagavatam Puran**, Uditha, the horizon of this world, **Srimad Bhagavatam** appeared brilliant as sun. **Prabhupada** translates this **Bhagavatam** is brilliant as sun, well it is there in **Bhagavatam**. **Bhagavatam...Bhagavatam** has been described in **Bhagavatam** as puran, Arkav means SUN, brilliant as SUN, so that **Bhagavatam**. **Prabhuapada** took that **Bhagavatam** with him, he took the holy name with him, he took **Bhagavatam**

with him and then it was spread, distributed books... distribute books... distribute books.. distribute books... distribute books..., hence distributed books all over...chanting of Hare Krsna took place everywhere and in 40 years, now **Hare Krsna maha-mantra** is being chanted as well as the books of **Srila Prabhupada...Bhagavatam, Bhagavad-Gita** is being studied and is being distributed in 160 countries...HARI BOL...**Srila Prabupada** Ki Jaya...and this is just the beginning, in 40 years 160 countries and millions of books & millions of readers, number million fold, in 40 years, this gives us confidence...yes...in 40 years this much is possible...the of course in 80 years, then in 160 years and then 260 and 2600 years, we have few thousand years to go, like that and its going to spread & spread and **Caitanya Mahaprabhu** wants to see this happen, so as **Bhagavatam** was being studied and was, we said common knowledge, as a result people were happy, united with the Lord, oneness, there is oneness...**Prabhupada** says oneness, Lord is Anandmayo Abhyasa, Lord full of happiness and oneness between the Lord and the living entity, that both are happy when they are linked, when there is a link, then the happiness from the reservoir of pleasure, RAS-RAJ SRI KRSNA, what kind of Krsna, RAS-RAJ SRI KRSNA, then that RAS, the happiness flows in the direction of the soul, if there is no resistance...electricity also flows only when there is no resistance to the flow. There are different bad conductors, they don't allow electricity to pass through, because of the resistance. In our body also there is something that could resist, the flow coming from the Lord, flow of happiness, Rasa or flow of shanti coming from the Lord...

shantakaram bhujagashayanam

Lords akaar is shantakaram, his akar is shant, lord is peaceful, shantakaram & bhujagashayanam, is lying down on bhujaga, the transcendental ANANTA-SHESH, snake and that anyone who is linked with that Lord, then he is full of peace, he is full of happiness. Shanti Ananda, we have a birth right, **all the living entities have birth right to be happy, to be peaceful**, but then the mind could cause the resistance, mind

doesn't allow that flow coming from the Lord, reaching him, the soul and different minds of different person, offer different amount, different degree of resistance as a result they get different degree of happiness or peace coming from the lord.

Like in the fan, anyone want to talk on this verse more directly, but we are, we will get back to this quickly... So like in the fan with regulator, how many positions are there...1, 2, 3, 4, 5. When it is on 1, what happens, when the fan is on 1, put it on 5, on 3, on 4, sometimes there is fighting, so on 1, when it is on 1, what happens, fan moves slow, because more resistance, that regulator creates resistance to the electricity coming from the power house and the middle, there is a regulator and on the other side there is fan, in between fan and the power house is regulator, so when it is on 1, then very little electricity is allowed to reach the fan, when it is on 2, same fan, what could fan do, but you remind of electricity it gets, it moves faster-slower, when it is on 2, more electricity more speed, less resistance, on the 3, means less resistance, on 4 still lesser. The least resistance is when it is on 5, lots of electricity flows to the fan, then it moves, so in our body.

Karnam Bundha Moksha Yo... Karnam Bundha Moksha Yo

What is the other part...

Manaev Manushanam, manaev, certainly, manaev, oh it is mind, ***Manaev ManushanamKarnam*** cause Hetotutovam, the word here is Hetotutova, the cause is, the mind is the cause of happiness and distress of this world and this mind becomes the stumbling block, **the mind causes the resistance and allows little or no flow of that happiness and peace and other qualities of the Lord**, doesn't allow to reach the soul. So, and that yogi, so the whole process here, in fact whole chapter, we are towards the end of the chapter, text no. 36. This whole chapter has been dedicated by Kapil Dev. To begin with He says:

Yagashya Lakshanam Vakshe

Now I will describe lakshan, the symptoms of yoga, the process of yoga.

Manoeneva Vidhina prasanam yati satvatham

And I will talk of the purification of the mind.

Yen eva vidhina manaha

So, the mind is purified. I will explain the process with which, with the help of that process, the mind will be purified, VIDHINA, and the result will be PRASANNAM YATI, the person will become happy, ***BRAHMA-BHUTAPRASANA ATMA, PRASANAM YATI SAT PATHAM...***

She will be on the right path ***pantha en gantah sapantha***, they will be on the right path, person will be on the right path and he will become prasann. Now I am going to explain you the process, and prior to this, Sa api et ya, means by this, by what we don't know, those have been studying this ***Nityam Bhagavat Sevyah***, everyday, they know, but we are just the visitor, we are just draft in, then we don't know, what has been talked about...

Etayah Charamyah Manasah Nivirtayah

By this whole process, all that has been described here, verse by verse by verse and this is one of the conclusion. Where as...Where as...where as...where as..., then what happens towards the end, it is resolved that, the temple should be opened on 14th of January, where as ...where as, I am sure there are many where as in favor of opening the temple, so there are where as'es, all this where as, where as, this that, and the result of all this is Etayah, by all this, Charamayah, in an ultimate possible way, manasaha, the mind, nivirtayah, mind is sensations, freed from its actions and reactions, it becomes free from all that, ***tasmin maheim ni avsitah...***and not just the mind, of course what has to be situated when mind is not acting, not going between happiness and distress...

Samaya Sukha-Dukhe kritwa labha labho jaya jayo

The mind is always oscillating between like a pendulum between going from ***sukhe-dukhe, labha-labho, jaya-jayo***, always identifying with. So, get mind out of this thought, so mind's function is what, mind function is sankalpa and vikalpa. Sankalpa-Vikalpa, wants to do, does not want, gets involved, withdraws, this goes on. Should I do, should not I do,

sankalpa-vikalpa. Tasmin, by this, ***tasmin maheim ni avsitah***, the mind & of course intelligence & the soul, and as a result the whole yogi, bhakti yogi, avsitah is situated in this glorious position, in his constitutional position, as **Prabhupada** uses that word, or Arjuna says

Sthito Asmi Nashtomoha smritir labdha, tvat prashadad maya

Hey Achutya, by your prasada, what is that Prasad, is **Bhagavad-Gita**, all this dialogue that we are having here, this is whole Prasad, this is your mercy and a result, what has happened, Sthito Asmi, and I am now properly situated, Gata sandeha, beyond the doubt, I have no doubt. So that Avasitah, the situation, I am now situated, Sthito Asmi, so not only Sthito Asmi, Ok I am that's not the goal, just be situated, just be, just being is not the goal, that me the goal of the yogi, in person they want to be, just want to be, but Arjun being a bhakti yogi, he has gone, just being beyond, just Sthito Asmi, so what he has done, what he is willing to do, what he wants to do, Karishey Vachnam Tavah, I am ready to act, Karishey Vachnam Tavah, that's perfection, devotional service, bhakti is, not just a devotion, or a silent meditation, **Prabhupada** has translated bhakti as devotional service not only devotion, others, impersonalists, they like devotion, Om Shantih... Shantih Shantih Shantih Shantih Shantih, peace. OK that's the beginning, but once you are peaceful, then what you will act, nivrityah, you are free from all this tussle, you are being pushed, don't push me around, you always say don't push me around, but are we always being pushed...

vaco vegam manasah krodha-vegam?

jihva-vegam udaropastha-vegam

etan vegan yo visaheta dhirah

sarvam apimam prithivim sa sisyat

Day & night being pushed and tossed. So nivirityah is becoming free from all this being tossed, action – reaction, chain of actions and reactions, so now because this person, this yogi, bhakti yogi, **Prabuapada** is describing devotional service, by following this the mind has become charamaya, completely, thoroughly, purified and situated. ***Tasmin Mahim Ni avsitah***,

that situation, that glorious situation, constitutional position of a yogi and with that the mind, intelligence is all co-operating, not causing any resistance, fully they are fully with the lord. Lord's interest is my interest, this is what happened. Arjuna was not realizing this, he was thinking no I don't want to fight, but Krishna I want the fight, you don't want the fight but I want the fight. I have appeared, Paritaranaya Sadhunam Vinashaya Ca Dushkritam and lots of dushkritinas and they have to be, I have appeared, this is the purpose of my...my, you may not have any purpose Arjun, but I have purpose, I have appeared with purpose **Sambhavami Yuge Yuge**...and what is my purpose, I want to protect pandavas & devotees and I want to crush them, kill them, wipe them out of this planet, eradicate all these Dushkritinas. Dharma Samsthapana-thayar, Sambhavami yuge yuge.

So just to help Arjun realize this, Krsna has spoken whole **Bhagavad-Gita** and then towards the end, there is no difference, Krsna's purpose, Krsna's will, Arjun's will, they are like one, I am with you, I am with you, just fight, **Karishye Vacanam Tav**, there is no difference, you can see my son, sometimes father say, there is no difference, you speak to me, speak to my son, we are together, we are same policy, we are in agreement with whatever , see my son, same thing, same thing, no difference, one, we are together, the lord and his devotees together, that kind of oneness, so avasitah, situation, situated in a constitutional position and that position is ...

Sukha-Dukha bahaye, outside, so beyond happiness & distress of this world, Upalabdha paramat kashthah, so this is the kind of realization of paratma kashtah, there is paramatma, the supreme personality of Godhead and I am connected, I am his, this realization so that is one thing. First two lines and half of the fourth line, they are together, and the rest of 3rd line and half of fourth line, first part, they are another thought and that is:

Hetutva api asti kartari dukha yoryat...svatman vidhata

So when living entity is in the illusion, kartari, he is

thinking, I am the doer, Karta-Aham iti manyate, this is kartari, **karta-aham iti manyate**, and who thinks I am the doer, moodha-atma, what's the beginning...

Prakarate kriyamanani gune karmani sarvasha, Ahankara vimudh-atma karta-aham iti manyate

Actually everything is, the nature is doing, Prakarate kriyamanani...activities of prakriti, you are part of prakriti or prakriti is handling you, your hand is handled by prakriti, even your eye lids are handled by prakriti, everything is handled by prakriti, you get wounded, then the prakriti is, don't think I heal the wounds, I don't know how to heal the wounds, I was just watching and it has been heeled, I have no clue where to start the healing process and what next, ok little blood, little skin, ok lets change the texture and ok its full now, bring some skin on the top, who is doing this, its not me, all that I know is, I eat the food and the next thing is, go to toilet, so what happened in between, I have no control. I don't know, how thing, whole thing is digested and bring this rasa, bring that rasa, juices and mixing, what kind of food, how to digest milk, how to digest yogurt, how to digest chutney, how this whole things goes on. I have no control, so Prakarate kriyamanani, every single movement in the body is governed by some agency in the world, in the universe, universal affairs, part of the universal affairs, not only the planets are being moved, rotated, there are so many things are going on in the body, the blood circulation, is it with my supervision, the blood is going this way, that way, if that was the case, I could have stopped the blockage of arteries and I have no control, so **prakarti kriyamanan gune karmani sarvasah**, so how the prakriti acting through the guna, by the gunas, by the 3 modes of material nature.

The prakrati is acting, and this is knowledge, this is knowledge, and then what is ignorance, ignorance is **Ahankar vimudha-atma kartaham iti manyate**, the word manyate is significant, manyate means considers, the vimudhaatma only thinks that way, that is not the fact, but he thinks I am the doer, which is not the fact, to realize this is not the fact,

I am not the doer, I am not the controller, let it go, be happy, there is already someone controlling who is controller karta-aham iti manyate, he thinks he is the doer, kartari asati, sati means also chastity, when the mind is chaste then of course chaste mind accepts the swami, chaste wife accepts the swami, when chastity is not there, looking the other way, looking beyond your husband, beyond him, this way or that way, that is asati, that is illicit, that is prostitution, so mind becomes prostitute and does not accept lord as the swami, my swami, Swami Jagannath Swami, Jagannath Swami **NayanPath Gami Bhava Tumha...** where ever I look oh my lord you will be there.. swami, so asati, when the mind becomes unchaste, then my begins thinking I am the doer, Svatman vidhata, and he attributes... oh this is, I am the doer, this kind of thought, I am svatman, I am doing this and as a result, dukhyo, sukha-dukhyo, he get caught in the middle of sukha-dukha, Hetutva, the cause of sukha-dukha, happiness and distress is caused by this, false ego, and **Srila Prabhupada** is describing this as ignorance, forgetfulness of one's relationship with supreme personality of godhead is a product of ignorance, by yoga practice, one can eradicate this ignorance of thinking one self, independent of the supreme lord, so whole process is there, nothing is left to anybody's imagination, all that we need to know is right here. Kapil Dev has so nicely described, part of that is meditation, astanga-yoga, he is talking about manoachirata virajam, stress is about on how to make mind, virajam, making mind virajam, vi means freedom, free, raja means passion or dirt, contamination, virajam or amal, amal purana, like that sarvo-upadhi vinirmuktam tat paratvena nirmalam. Nirmalam, virajam, same thing, virajam how to make mind nirmal, pure, free from contamination and there is whole process, is describing astang yoga and that is non-different from bhakti yoga, there is relationship between two or bhakti includes, bhakti yoga includes all other yoga, karma yoga may be just incomplete, because it does not include Gyan & Bhakti or gyan is still incomplete, because it excludes bhakti but when you come to bhakti yoga, in there are all the yoga's,

karma yoga, gyan yoga, astang yoga. You name the yoga, it is inclusive, it is there.

Complete yoga, bhakti yoga, so astang yoga, as described, the goal of it is Samadhi. Pratyahar can be, without pratyahar is not possible, dhayn, dharna, Samadhi, we cannot do without Samadhi. Samadhi is there, not only when we are put into Samadhi, then we are in Samadhi, know, while, we are still walking and talking, and still in Samadhi, so that kind of Samadhi, so he is talking of **Yadaha manaha sva virajam yogen su samahitam. Manaha, yadah manah virajam**, when the mind is yogen, by the process of yoga, bhakti yoga, is becoming free from contamination, then su-samahitam, then its properly situated, thats beneficial situation for the living entity, **prasana vadanam bhojam**, is describing the lord, and asking is dhyan, now time for dhyan, time for dhyan, dhyan of what, not just you light the candle and you do dhyan, no it is very clear, dhyan of, as soon as you talk of dhyan, dhyan of what, meditation, what is the object of meditation, immediately, what is the object of meditation, prasana vadanam bhojam, you remember, the lotus feet of the lord, lotus face of the lord, **Nilotapad dal shamam shankha chakra gadadharam lasat pankaj kinjal ka pitakayo vasasam**, some of the words you can make out what has been said here, **srivatsa kaustubha mukta kandharma**, the shoulders of the lord, matah virah kalye paritam vanmalaya and there are always , the bumble bees are around the lord, why, because lord is always wearing the garlands, vanmalaya, and they are always fresh, so the bees are always running, rushing, mmmmmmmmm, always around lord, wherever he goes, the bees follow him because he is wearing the fresh garland, **kirit angad nupuram, darshaniyatamam shantam mano nayan vardhanam, mano nayan vardhanam, dharsanam**, what kind of darshan, darshaniyatamam, the best darshan, the lord, Shantam, he is peaceful, mano nayan vardhanam, the mind has eyes, if you could see the lord with your mind's eye or soul's eye, soul has eye, mano nayan vardhanam, gladden, gladdening, the happiness is experienced as one is visualizing that lord, **Apica darshanam sashwat sarvalok namaskritam**, that lord, whole

world is offering obeisances unto that lord, that lord. kirtan **kirtanya tirtha yashasham punya shlokya yashash karam dhyayet..dhyaye**, one should meditate upon this lord, samagrangam, samrga, angam, beginning with the feet, and go gradually, go, this has been described in the second canto, first canto, beginning chapters, meditation, and then go over the face, then as pujari's also does the same, start with the feet, then on navel, then the face and then the whole body, **samgra angam yavan chavte manaha** and how long you should go on meditating, this is yavan chavte manaha, till your mind is fixed, then of course, from that time onwards, you can continue, you endeavor, endeavor, endeavor, this meditation, till the flickering of the mind, deviation, distraction, stops and you are able to fix your mind and like that he goes on **sthitam vas vajamantama aseanam shyanam va guhashyam chitamm** So all this has been described **evam haro bhagvati, pratilabhda bhao bhaktya**

You are performing all this devotional service unto the lord and then what is happening authkanyta bashkalpya, you are very eager, curious and different symptoms are visible in your personality, that tears sliding down your cheeks, and tremble in the body when the soul is in contact with the supreme soul, soul begins trembling in the association, in presence of lord, it becomes existed and then all the symptoms, when the soul is experiencing different emotions, feelings and ecstasy, that manifests in the body and that has been described as of 8 different kinds. So after going through all this, then Kapil Dev comes to this statement, So apyah etatayah, by doing all this, this is so sweet, wonderful, mansah, mind becomes nivretyah, sensation from happiness, distress contamination is finished, situated in the glorious position, free from happiness distress, realizing his relationship with the supreme personality of Godhead and at the same time, he becomes free from ignorance of thinking himself as the doer, this was because of the unchaste mind, he was thinking that ways and simultaneously he is free from ignorance and immediately, there is a darkness in the room, then you go with

light as soon as you, immediately, how long does it take, between ignorance, darkness and light, how much difference is there, as soon as ignorance is removed, immediately light is there, darkness is removed, light is there so gyan deepen bhasvatah, same thing in **Bhagavad-Gita**, Krsna says, lord is very very kind to his parts & parcels and gyan deepen, lord lights the lamp in the heart, so that ignorance caused by Anukampa..

Tesham eva anukampartham aham agyan jam tamah nashyami atma bhavastoh gyan deepen bhasvatah because I care, I look after my part & parcels, my devotees, so what do I do, and they are covered by the ignorance caused by Tamo-Guna or darkness caused by Tama and then I light a lamp gyan deepen, I light a lamp in their hearts and then everything is clear. So that provision has been made by giving us this **Gita-Bhagavad**, this whole process of krsna consciousness, is also time of distribution of **Srila Prabhupada** books. Right, marathon started or starting?, I saw one bus departing yesterday and so, time for distribution of books, in hundreds and thousands of books, Bombay, is one of the leading temple, not one of the leading or the temple, the leader in book distribution, so I don't have to give any talk, I think you all are already converted & convinced and you are on the job, we have come here to get just the inspiration of how you do it, your spirit of book distribution and today lots of leaders are coming also here for meeting and the book distribution is always a topic of discussion, I was just hearing from **Gopal Krishna Goswami Maharaj**, he said GBC has resolved or Executive Committee of GBC, they are proposing, that every GBC meeting should begin with book distribution as a topic, like a standing topic. Every GBC meeting the book distribution so I am sure, today we also talked about book distribution, but while others are talking, you are acting like, talk less, work more, so time to work, time to distribute books, so distribute books, distribute books.. distribute books is a message. This is the time, the day Krsna spoke **Bhagavad-Gita**, just around the corner.

So Thank you for your attention.

Audience: **Srila Prabhupada** Ki Jaya!

by:

Kaloh Nasht Drasham aisham...Kalyug advented, Tad-dinaat kalirayat aha...from that day, shyam tyakva svapadam gatah...the day Lord left this planet and he took everything with him, dhramayana adibhisaha, with everything..he went returned and all that left behind was total ignorance and darkness, in that situation Lord arranged: Puran Arkav Uditha

The /strongstrong is describing devotional service, by following this the mind has become charamaya, completely, thoroughly, purified and situated. samgra angam yavan chavte manahastrong/strong

Lokanath Maharaj on unity in diversity

We are reading from the **Bhagavatam**, canto 3, chapter 9 and text no 37. **Translation** and **purport** by **Srila Prabhupada**. **Srila Prabhupada** ki jay!

“When you were contemplating whether there was a source to stem of the lotus of your birth and you even entered into that stem. You could not trace out anything. But at that time I manifested my form from within.” This is **Sri Bhagavan Uvaca**. Lord speaking unto Brahma.

Purport: Personality of Godhead can be experienced only by his causeless mercy, not by mental speculation or with help of material senses. *Krishna Balarama ki jay!* **Material senses cannot approach the transcendental understanding of the Supreme Personality of Godhead. He can be appreciated only by**

submissive devotional service. When he reveals Himself before the devotee, only by love of Godhead can one know God and not otherwise.

The personality of Godhead cannot be seen with material eyes but he can be seen from within; by spiritual eyes opened by ointment of love of Godhead. As long as one's spiritual eyes are closed due to dirty covering of matter, one can not see the Lord. But when the dirt is removed by the process of devotional service one can see the Lord without a doubt. Brahma's personal endeavor to see the root of the lotus pipe failed. But when the Lord was satisfied by his penance and devotion, he revealed Himself from within with no external endeavor.

tubhyam mad-vicikitsa yam

me darśito 'bahih

nālena salile mulam

puskarsya vicinvatah

"When you are contemplating whether there was a source to the stem of your lotus of your birth and when you even entered into that stem. You could not trace out anything. But at that time I manifested my form from within."

Very wonderful. Wonderful statement by the Lord. Krishna is wonderful and of course his statement has to be wonderful. I don't have to say it separately and he is stating this to Brahma, he has just now taken his birth. And he doesn't even know the source of his birth or who has given him birth. Ok! There is some lotus there and the stem there. Does this also have same source? Does this, the lotus, which is this world, this is universe. Whether this universe has same source? Whether I myself also have some source? *Vicinvatah*, as you were searching, as you were looking. Trying to understand by yourself. You were breaking your brain this way and that way, which is called speculation. You were speculating. *Nālena salile mulam*. You even entered that naal, the stem. *Nālena salile mulam* and you kept going down, deeper into that stem but still mulam. You could not find out the source of yourself. *Puskarsya mulam*, *Puska*, the lotus. *Puskarsya mulam*

vicinvatah. You were searching for the source of that stem of the lotus.

Tubhyam mad vicikitsayam. You were trying to know this way. You were searching and you were trying to know. But as all your attempts fail, this is what happens? All attempts. As attempts of Brahma failed, who was the first person to take birth. Anyone who follows in his footsteps before Lord had revealed knowledge unto him. There is a Brahma before he became realized. Brahma, before the knowledge was revealed unto him by causeless mercy of the Lord or the primeval, not only the source of the existence but is also the source of all knowledge that exists. *Tene brahmhriday adikawaye*. Brahma is described as adikawi, the original poet. But he was just totally blank until the time Lord reveals all knowledge unto him. So Brahma before and Brahma after. The people are following to this day. This happened long, long time ago. They don't even have a clue. How long, long time ago, the world was created. Hari! Hari! The universe was created. And they have their own big bang theories.

So Brahma, Brahma's all attempts to know his own source. Who he was *kim yami*. And what is this world? What is the source of this world? All his attempts, all his endeavors totally were failure.

And then *Atma me darsitorbahi, abahi*. Abahi. There is a very wonderful word. Abahi, from within. Word sounds like outside bahi is outside. But abahi, when you attach aa, from somewhere, beginning from somewhere to bahi, outside. That is within. From within to outside. *Abahi. Abrahma bhuvananu lopa*. Aa, when there is aa means from this place to that place. Aa, abahi, aa, abrahma, avrindavan, Durbon. We go to Vrindavan to Durbon. Now, time has come to go so. AVrindavan. Ya! Vrindavan, from Vrindavan. Whatever. So abahi. It's from within. Darshito. I showed you. I revealed unto you. Aatma me, unto you. Tubhyam, to you I revealed things or knowledge from within. And, the point is being made in the purport naturally. This is the only way, this is the only way to know the Lord and of course something that has also happened in between.

Brahma was looking, looking, trying to understand and then he had heard, before Lord revealed himself unto Brahma. Prior to that there was instruction to this Brahma. He was very jigyasu. Brahmajigyasu. He was very jigyasu. He was very curious. Curious as he was running in a total darkness, not knowing the source, nothing. And then he had heard the words. He had heard two letters. And then he put the two letters together and that becomes the word. Two lettered word. One was 'ta' other one was 'pa'. 'tapa, tapa'. And then he got into business. Oh! This is what I have to do. I have to do tapasya. So as he heard this word, with that he understands. Oh! This is what I should be doing. So he did tapasya and that was devotional service that he had performed. He had followed the instructions of the *Krishnam vande jagadguru*. The original spiritual master.

Krsna personally became the spiritual master of Brahma. He had become the spiritual master of Arjuna, like that he is the original spiritual master. So, Brahma received. He performed the tapasya i.e. the devotional service. And the dirty things, when the dirt is removed by the process of devotional service. Tapa, also is connected with taapa, the flame. That is also correct. Taaptrayi. So tapa, the austerities create fire taapa. The tapasya is fiery, creates fire. Oh! He is fired up. That he performed tapasya. The three kinds. Krsna describes in **Bhagavata Gita**. At the physical level, at the vocal level, and at the mental level and it is purifying. The fire of tapa, the purifying. You put gold into fire, all the impurities are removed and then gold begins to shine. Molten gold. *Taptakancan gaurangi*. Taptakancan. In that prayer, tapta, not only *kancan gaurangi Radhe*, *taptakancan*. Why taptakancan? **Tapta is not only pure but is more brilliant than the other kind of gold**. So as tapa is performed.

Tapo divyam putrak? yena sattvam

?uddhyed yasm?d brahma-saukhyam tv anantam.

Very famous statement! And **Prabhupada** has here this verse from **Bhagavatam**, this instruction of **Vrishabhdev** to his sons. So **Prabhupada**, we were his sons and daughters. Americans, "You,

American boys and girls.” He said that. Sometimes he also said Europeans. He never said that Indian boys and girls. (Laughs). Sometimes it feels envious. Alright you boys, American boys. Whenever you read those letters, what about me? (Laughs) So we are his children. So what was that point? *Tapo divyam*. Ya! Pure. So it’s gold. *Tapo divyam putraka yena*. Ya! So this instruction of **Vrishabhdev** and he is addressing this to his sons and **Prabhupada** to his sons and daughters, repeated this verse.

So this verse was repeated more frequently. Most, most quoted verse. Someone has done the research on **Prabhupada**. So, *Tapo divyam*. He performed tapa and again divya. Divya tapa. There is no one in the world who doesn’t performed tapasya. Even rikshawwala, chay! chay! At the train station all day is lots of endeavor, lots of inconvenience. Tapasya. Money! Money! Money! Money! Lots of tapasya. Every endeavor is tapasya. Austerities are there, inconvenience is there. But what kind of tapasya? *Tapodivyam* immediately. You want to perform tapa? Make sure it is divyam. It is transcendental tapascarya. Being in Vrindavan, during month of Kartik. That has come to kind of an end last night. Devotees going on Vrajamandal Parikrama and also performing lots of tapascarya. And that for us that may be some kind of end. But today is also the beginning of the Gopi’s performance. Gopi’s tapa started from today. After Kartik, Margashirsha. Kartik, Margashirsha, Pausha, Magha, Phalgun. So in this month, Hemante. Next ritu, Sharad ritu has come to an end yesterday. Sharad has two months, Aswin and Kartik. And now the next ritu, the season called Hemant, which has Margashirsha and Pausha. And in the first month of this Margashirsha, month after Kartik, Gopis, they kept going every morning to Chirghat. That time that ghat was not known as Chirghat. But at the end of that month that became known as Chirghat. Because after one month’s endeavors and austerities, going in cold winter early morning hour, singing glories of the Lord, they would go there, and they would do japa. Oh! *Katyayani devi nandasutam patim me kurute namah*. Son of Nanda Maharaja, may He be our husband. *Patim me kurute namah, patim*

me kurute namah, patim me kurute namah. They were chanting these japa. And so lots of austerities.

Lord was pleased and that pleasure was expressed by the Lord by stealing the garments. Patim me kurute. Ok! Here I am. So, so another festival is beginning which lasts for one month. Gopi's festival. So tapasya is yasm'd ?uddhyed. **So when tapasya is transcendental then that brings about the purification. The dirt is removed by process of devotional service.** We become clean. Not only clean shaven. Some devotees have shaved today. Shaved up. Month is over and the forest was growing and they shaved up. So, clean from outside. Clean from inside. Inside cleaning is more important. Heart cleaning, soul's cleansing. So the tapasya. So the first instruction that Brahma received, do tapa! Tapasya, tapo divyam. **Vrshabhadev** repeated. **Srila Prabhupada** is repeating. One of the tapasya. It's just a thought going. So many thoughts right, like a window, so many thoughts are floating but we have to keep a check. One thought has just crossed my mind. One tapasya, austerity is to stay together. To stay together as a family or bigger family, small family, big family. Staying together is a big tapasya, big thing in this age of Kali. But if we could stay together and cooperate together, cooperate with each other to spread Krishna Consciousness. This is one of the major tapasyas of this age of Kali. Get lost is a mantra in the west and America. Get lost as soon as you have different idea, the other person has a different idea. Each one is an individual so having different ideas is natural, **Prabhupada** says. Having little different ideas. And then something else has to be applied. Unity in diversity. "You GBC men should come every year to Mayapur and one topic you should discuss every year!" **Prabhupada** said. Unity in diversity should be like an ongoing agenda. Amongst other agendas, unity in diversity. Some natures diverse. Diverse endeavors. The devotional service is of diverse varieties. Unity! See the Krishna connection. See **Prabhupada** connection and stay united. **So this is a big challenge and takes lots of tapasya to stay together, to share, share Krishna.**

People don't like to even share God. If your God is Krishna. Oh! My God is Allah. OK! You get lost! Immediately the world is divided. People don't even like to share God in this age of Kali. What to speak of sharing other things! So this is tapasya. Yes! This is a challenge also. So undergoing all kinds of tapasya, divya tapasya, transcendental tapasya. And of course tapasya is not just sitting down. As soon as we talk of tapasya. This is run around and tapasya. We are reminded of **Hiranyakasyapu** performing tapasya in one place. Others performing tapasya in one place. The Gopi's are always, they don't sit down. So they are performing tapasya for Krsna's pleasure, undergoing so many inconveniences. So this tapasya is purifying. The dirty matter is removed and one comes out clean. Mr. Clean. Some politicians sometimes are Mr. Clean. According to their standards some kinds of Mr. clean.

The devotees are all Mr, Mrs Clean, when they went to Vrindavan and performed tapasya for one month or some days. Now we have come out clean. We are coming out of Vrindavan clean. Vrindavan is clean. Coming in contact with Vrindavan which is clean, pavitram, we become pavitra also. **Vrindavan is nondifferent from Krishna. So staying here is some tapasya, but is purifying and the result is anant.** *Brahma-saukhyam tv anantam*. Unlimited joy comes as a result. If we are connected with Krishna, not only we get joy, unlimited joy. *Brahma-saukhyam tv anantam*. The source of that joy, 'Anandkunde'. *Itidrk sva-lilabhir anand-kunde*. Try to understand this word. You know both the words. You have to put them together. Anand and kund. 'Kund' you know. Radhakund, this kund, Narad kund. So many kundas are there in Vrindavan.

So for Vrajavasi, itidrk sva-lilabhir, by these kind of lilas of the Lord, stealing butter. Lila that Lord performed. Damodar Lila. Iti is thus. Itidrk, like this. Lilabhir, by these lilas. Anandkunde, he drowned the residents of Vrindavan in what? Anandkund. The kund that is filled with anand. We say ocean of bliss. Kund full of bliss. Sarovar full of anand. So Lord was drowning. Everyone was swimming in the ocean of anand. And that ocean of anand, that Vrindavana, Vrindavan or

Vrndavananand. Or Harinaam or harinaamanand and Krishnakatha, Krsnakathanand. That Prasad, prasadanand, is welcoming us, inviting us, please come, please come, I am here. Eternally it is available. So the process is. Yes! **Srila Prabhupada** is talking of some siddhant here.

One word follows is *upsiddhant*. *Upsiddhant dhwantharine*. And **Bhaktisiddhant** was known for someone who opposed upsiddhant. Upsiddhant? Against siddhant. Against the process, scientific process of God's realization. **Prabhupada** is talking the siddhant, the process of devotional service. Always stressing devotional service. But **Prabhupada** didn't stress devotion only, he stressed devotional service. He didn't describe or translate bhakti as devotion, but he translated bhakti as devotional service.

The devotion could be just sitting around, just sitting around. That's what yogi's do. Yogis also sit around. But time to get up. As soon as you get up and then you run around for Krishna. ***Kayena manasa buddhya kevalair indriyair api yogina karma kurvanti. Yogina karma kurvanti***, Krishna has clarified. Yogis perform activities with their body, with their senses, with their intelligence, with their mind. Kayena manasa buddhya, so they are busy. So they don't sit around. When there is time for chanting, they sit and chant. That's the best way to do, sit and chant. There is time for sitting also. Best you get out of chanting is when you sit down and chant. But of course if you are sleepy, little bit sleepy, get around. Get some passion going. Arouse some passion. Transcendental passion. So devotional service is what **Prabhupada** always stressed. I also attend and sit some kind of devotion. When I joined I was into devotion. I would like to sit down and do my devotion. Not always enthusiastic to take my briefcase and go down town, Mumbai, Bombay making life members. I would spend little extra time in temple with my devotion, doing devotion. So my President didn't like this and soon I, he gave me the name, before **Prabhupada** gave me the name, he gave me the name, Samadhidasa! Samadhidasa! Samadhidasa! (Laughs). But then he got me out of Samadhi. He

disturbed my Samadhi. Got me into transcendental samadhi. **So devotional service, not only devotion.** And by that devotional service, then Krsna reveals more unto that candidate who is performing devotional service and the glaring example is the starting with the very first person at the beginning of creation.

What applied? What was applicable to Brahma is also applicable to each one of us. From the day one to day two, there was no different application. OK! This is day three now! No! Same application and day four, the next kalpa, or next yuga. This is eternal process. Way, way! *`Atma me darsito bahih.* Lord reveals himself unto that devotee, now Brahma. The same process, ***caksudan dila jei, janme janme prabhu sei, divyagyan hrdye prakasit. Divyagyan hrdye prakasit, divyagyan hradye prakasit.*** Caksudan, so on behalf of that original spiritual master, Sri Krishna, his representatives, they give caksudan. Dan means donation. Eye donation camp, **ISKCON** is like an eye donation camp. The doctors, eye doctors, this donation camp. So caksudan dila jei. Caksu, caksu! Ya! Eyes. Daan, donation. Janme janme prabhu sei. Because he gave me eyes, I would like to serve him. Janme janme prabhu sei. I would like to serve him life after life after life. And if I did so then what is the result? Divyagyan hrdye prakasit. So we get the process of this devotional service and that is the cleansing.

Visay chadiya kabe shuddha habe man

Kabe hama heribo sri Vrindavan

Talking about Vrindavan, here in Vrindavan. Here **Narottamdas Thakur** says, "Oh! When would that day come that I will be able to stay in Vrindavan. Oh! I will be able to see Vrindavan." Yet another transcendental Vrindavan. He thought he was not seeing and he wanted vision to see Vrindavan. *Kabe hama heribo sri Vrindavan.* But then he had, he knew I could see Vrindavan when I, I am clean. *Visay chadiya kabe shuddha habe man.* When my mind is clean, shuddha habe man, then I will be able to see Vrindavan. It is right here. Again cleansing, tapasya, devotional service. We are purified and then we are able to see Vrindavan. The famous statement of same Brahma.

Premanjana-cchurita-bhakti-vilocanena
Santah sadaiva hrdayesu vilokayanti
Yam syamsundaram acintya-guna-svarupam
Govindam adi-purusam tam aham bhajami

Brahma is not only the creator, chief architect, engineer of this world but is also the first acarya. So he is teaching us, *premanjana-cchurita-bhakti-vilocanena*. By devotional service, by devotion, when eyes tears slide down. Then seeing, *santah sadaiva hrdayesu vilokayanti*. Devotees always see the Lord within their hearts. *Yam syamsundaram acintya*, take the note, *acintya-guna-svarupam*. Otherwise, **if you are not performing devotional service, not understanding and following devotional service, in that pure line of spiritual masters and disciples, then, then Krsna will be acintya, will be inconceivable, as it was inconceivable for Brahma.** Outside the authority or authoritative arrangement of the Lord. He was trying to understand Lord from outside or he wanted to understand this world outside that process.

First time I read this verse, immediately, when I was reading in between the lines that Brahma was trying to understand the stem, which is practically the whole universe inside that stem. And, the scientists are also trying. Cosmologist, astronomers going with the Sputniks. This is the same endeavor as Brahma's first endeavor. Brahma was going the way he goes looking, finding and the scientists are also doing the exact same thing. So as Brahma was total failure on the part of Brahma, understanding the universe length and breadth and source of the universe. All such attempts would be also total failure. Then I was thinking. My thoughts should be OK. I hope I am not speculating here. We are here. If we want to say something wrong, say in the presence of some learned devotees then they will correct it. I think, I don't think, I am not saying that much wrong. Ok! Let's see! Yes the creation is also Lila. You should describe like that.

The Avatara's of various kinds and there is Purusavatara. And Maha-Visnu, Garbhodaksayi Visnu, Ksirodaksayi Visnu and they are creating this world. From Maha-Visnu comes the whole

universe and then further the detailed creation is done by Garbhodaksayi Visnu and some more details are added by Ksirodaksayi Visnu. Like some time, lots of times, there is RCC structure of building first. And some interior decoration and the plumbing and the electrification and this and then that. So these three Lords, three Visnus. This is there Lila and they are creating. First universe is created and some more things are added and some more things are added. So this is the Lila of Visnu, of the Lord. So to understand this Lila and part of that knowledge will be understanding this world, understand the universe, understand the source of the universe.

How it was created by the Lord? And whether there are other universes also. All this could be revealed unto you as soon as you surrender unto that creator. As soon as you surrender unto Visnu, unto Krishna, then only it is possible to understand the universe, or how it was created, how many universes are there and lots of more things to be known are made known. This knowledge has been, the world was created and the knowledge was created at the same time. And the knowledge always existed. And when world was created knowledge was just made available. So all that we need to know, we could know through process of devotional service not through so called scientific endeavors. There endeavors according to, this is how the class expands, because we go this way or that way. There are the four defects of the mundane authorities. They are what? Bhrama, pramada, vipralipsa and karnapathav. These are the four defects of mundane authorities including the scientists. The bhrama, making mistakes. Pramada, that is, what is that? Madness, illusion. Vipralipsa, that is making mistakes and then karnapathava that is being, senses being imperfect. And I have the second line is there *aarsavigye vakye nahi hosh yei saba*, according to Krsnadas Kaviraaja. This is from **Caitanya Caritamrta**. These four defects you do not find in the vakya, the statements of aryas. Those who are knowledgable. The devotees, vaisnava acaryas coming in the disciplic succession, in them, in there statements, these four flows are not found.

But they are found in all other authorities, so called authorities. So all that we need to know, human beings need to know that knowledge is made available.

Yanneh asti na kutrcit. I came across another statement. This is Vyasadev speaking, Vyasa ukti, Vyasokti, Vyasa uvaca. He says if there is anything, or he is trying to claim, it's an indirect statement. Everything that we need to know, *vedai? ca sarvair aham eva vedyo ved?nta-k?d veda-vid*. 'Everything I am to be known by studies of the veda, I am compiler of the Vedas, that is Krsna, that is Vyasadev compiler. So he has included all the knowledge, complete knowledge is there. And then he says 'na eha asti'. Something that is not here. Na, na, na kutsacit, then it is nowhere else. Something that is not in here. Something that is not in **Vedas, Puranas**, all the vedic texts compiled by **Srila Vyasadev, Bhagavata Gita, Mahabharata, Srimad Bhagavatam**, if it is not there, it is not to be found anywhere else. Don't even look the other way or look beyond these sources. Everything you need to know is right in here. Na yat eha astit means nastit. Something that is not in here not to be found anywhere else. Not in scientific journals, not in Bible, not in Korana, not here, not there. Everything you need to know is right here.

Just chant Hare Krsna, sit down Ok! Sit down, sit down, chant Hare Krsna and study the scriptures or hear from the scriptures and you will be knowledgeable. You will be the best scientist in the world. One who knows this science is a scientist. **Prabhupada** was that scientist, **Bhaktisiddhanta** was that scientist and **Baladeva Vidyabhusan** was that scientist. Sastra! Ok! Sastra is called science and sastragya, one who knows sastras is a scientist. Sastragya, the knower of the sastras, the knower of the science is a scientist. **All our acaryas are the genuine scientists.**

And as soon as you begin chanting, you will know all about cosmology, all about astronomy. You, not only you know about this one universe, you will know about all other universes which are all around this universe. There is no other way. Even if you have a telescope, then you will see lot of things

but everything from this universe. There is no way you could see something that the other universe exists. There is no way you could see. So those, so this is because it is karnapathava. The senses, the sense perception is defective. So the knowledge acquired by, the impuric knowledge acquired by with the help of same senses or they try to make the senses powerful. Microscope, increases the power of the eyes, and increase the power of ears to hear. But there is a limit. Ok! 10 times, 100 times, 1000 times, but there is a limit. There is much more, still more! Only microscope you could use is sastracaksusa. See through the eyes of the sastras. See through the eyes of the **Srila Prabhupada's** books, And then you, you will see this is the telescope. This is the telescope.

You see through and you don't have to endeavor much. Just chant Hare Krsna, dance little, take prasada and better to hear **Bhagavatam** before prasada otherwise. Chant, dance, philosophy and you will become most knowledgeable human being. **The members of the International Society for Krsna Consciousness are most knowledgeable members on this planet.** (Devotees – Srila Prabhupada ki jay).

Even our new bhaktas know more than big-big scientists. The truth exists. You just have to accept. *Sarvametad rtam manye, yan mam vadasi kesava*. That is the process. Arjuna said to Krsna, 'Oh! Krsna', He had been hearing now ninth and this is tenth chapter. The tenth chapter's statement. The ten chapters he has heard and now Arjuna says, "Oh, Kesava, whatever you are saying is nothing but the truth and I accept it. Sarvametad rtam manye. I accept this as a truth. Not like the Yogis make the experiment with the truth." There is a big saint amongst the politicians in India and he wrote a book. The title of the book was 'My experiments with the truth'. And **Prabhupada** commented, "You don't make experiments with the truth". (Some devotees take the name). Hey! Not supposed to be! It's being recorded. It's ok. It's ok. All right! So you, **Prabhupada** said you don't make experiment with the truth. You accept the truth and you will become knowledgeable. So, so

what has been given by Krsna to us, given to Brahma first and then that line coming down through the disciplic succession. Five thousands years ago there was a need to put this in writing. Because our memories are going to be, not good memories. So then Vyasadev compiled these sastras. They were in Sanskrit or Bengali and we don't know these languages. So **Prabhupada** was instructed in English language, in English language. So **Prabhupada** did that in English language. Then to us, his Guru Maharaja said in English language. Then our Guru Maharaja, **Prabhupada** said in as many languages as possible, including Chinese and Russian and Dutch and French and Swahili and Czechoslovakian and Hebrew and almost in 100 languages. Now this truth is being translated and spoken and being remembered. Now this truth in **Bhagavata Gita, Bhagavatam, Caitanya Caritamrtam, Isopanisad, Bhaktirasamrtasindhu**, this knowledge was not there. Just some, how are you? And what is the rate of this? And some health businesses and how far is that planet? And what kind of climate? These kinds of nonsense and some relative knowledge here, there, weather climate. These books are all about politics, lots of politics. And some kind of modern art and a lot of gossip. But these truths being translated for first time in known history, history that we know in all possible languages. Now you could hear Krsna in your own language. Krsna is speaking to you in your own language. Otherwise knowledge was kind of sealed or stored in Sanskrita.

So ahead of us is a book marathon of **Srila Prabhupada**. So some of you will be leaving or even if you are here. Let's distribute this knowledge. Let's distribute the truth. Let's share the truth. Satyameva jayate. And of course only truth prevails. All others, after 100 years, after 150 years, then world comes to know oh! That scientist what he said was just a bogus thing or half truth. The Darwin, few year scientists, some people are getting fired up. In few years times, the 150th anniversary of Darwin's, whatever he proposed, whatever papers he wrote, Darwin's theory of evolution was first presented 150 years ago and in few years, 150th year, the world

is getting, You would be amazed. I am always amazed. Even in India, land of **Bhagavatam**, some people, they smart in these kind of Saktyavesa Avatara or Darwin, really fooled. People around the world including Indians are studying this, Darwin's theory of evolution. That in the beginning there was amoeba. What about Brahma? First person created in the world was Brahma. Full fledged! He had four heads and just one celled animal! Full fledged! Four headed, brainy Brahma! The first creation, first person. Of course! Vaisnavas never believed, knowledgeable people, students of **Bhagavatam**. But others are imitating the west. According to that and the Britishers they were in charge of this country and they have got that kind of education going. We also agreed. We don't understand. Whenever you have agreed, like a Nandibail. But then scientists are coming to realized. No!No! They are talking about now intelligent design.

Someone behind this creation, and the, and this intelligent design not just happened by just by chance and big bang. So they are coming with another theory called Intelligent Design Theory and that will last for sometime which makes little sense to us because intelligence implies the personality, if they could keep going, intelligent, intelligent design. Prabhupada says, "Oh! Such a beautiful flower! Who has made this? What an intelligent person has made these plastic flowers. When you go to the garden, you see so many beautiful flowers. Then you should be asking the same question. What a beautiful flower! Which intelligent designer has made this? Krsna has made this. Krsna's nature, Krsna has made this, so from the intelligent theory, if they could go forward and come to conclusion that, that intelligence. Krsna is the supreme scientist is most intelligent, original intelligent person. So that will be progress. Also some heading in that direction is going on. But then in the mean time, 150 years were lost. People were thought that Darwin threw the light on the darkness, so that makes senses. Will you throw some light, prabhu? Could you throw some light on this? Meaning I am not able to see or understand this particular point or whatever.

Please throw some light on this, means please explain or reveal truth. Throw some light! So instead of throwing some light this Darwin threw some darkness on the truth or covered the truth. But in the process billions of people were misguided. All the universities are teaching this nonsense, speculation.

Speculation is a topic. Speculation. That's not the way. The only way is Ya! Perform tapasya ,devotional service. Get connected with the knowledgeable people on this planet and they are devotees of Krsna and acaryas and the book of. Devotees always see the Lord within their hearts. em knowlestrongItidrk sva-lilabhir anand-kunde.Prabhupadadge is Bhagvatam. The whole world isstrongstrong engulfed in the darkness of this age of kali. Lord created Bhagvatam and it is described as brilliant as sun.

Bhagvatam is brilliant, more brilliant. This is more brilliant than sun. In the brilliance of sun, the sun would be just like a candle. So that, so we have reached , we have as now, we have reached Bhagavatam, we have reached Bhagavan, we have reached is above. We are very close just around the corner from Lord, matter just sticking to this and pushing on and spreading this truth. Each one of us, we owe this obligation, "you do as I did," Prabhupad said. So this makes these big endeavors of spreading this truth and making people knowledgeable and happy. This is the only way. There is no other way. There is no other way. There is no other way. Haribol! Only way is way to the prasadam hall. Only way! Ok! It's a little late, so we will stop here, you take prasad. So see you there or see you here, if you are leaving down this day. Please come back. Keep coming, keep coming, keep coming and finally when you give up your body, finally come and stay here eternally. Is that ok? This is the way. Krsna Balaram ki Jay! Srila **Prabhupad** ki Jay!



Lokanath Maharaja on unnecessary anger of the jivas

Bhagavatam canto 4, verse 11.7: Class at Vrindavan.

“Unnecessary anger of the jivas verses unlimited anger of the Lord.”

manur uvaca: alam vatsatiroshena, tamo dvarena papmana, yena punya janan etan, avadhis tvam anagasah

Translation and purport by Srila Prabhupada. “Lord Manu said, my dear son, please stop. It is not good to become unnecessarily angry. It is the path to hellish life. Now you are going beyond the limit by killing Yakshas, who are actually not offenders.

Maharaja reads the purport, “In this verse, the word atiroshena means ‘with unnecessary anger.’ When **Dhruva Maharaja** went beyond the limits of necessary anger, his grandfather, **Svayambhuva Manu**, immediately came to protect him from further sinful action. From this we can understand that killing is not bad, but when killing is done unnecessarily or when an offenseless person is killed, such killing opens the path to hell. (Maharaja comments, “Other killing could lead to heaven. It is mentioned in second chapter of **Bhagavad Gita**. But this one could lead to hell when the limits are crossed.) **Dhruva Maharaja** was saved from such sinful action because he was a great devotee.

A kshatriya is allowed to kill only for maintenance of the law and order of the state; he is not allowed to kill or commit violence without reason. **Violence is certainly a path leading to a hellish condition of life, but it is also required for maintenance of the law and order of the state.** Here Lord Manu

prohibited **Dhruva Maharaja** from killing the Yakshas because only one of them was punishable for killing his brother, Uttama; not all of the Yaksha citizens were punishable. We find in modern warfare, however, that attacks are made upon innocent citizens who are without fault. According to the law of **Manu**, such warfare is a most sinful activity. Furthermore, **at the present moment, civilized nations are unnecessarily maintaining many slaughterhouses for killing innocent animals. When a nation is attacked by its enemies, the wholesale slaughter of the citizens should be taken as a reaction to their own sinful activities. That is nature's law."**

Maharaja continues, "My dear son, please stop." When I read that, I am reminded of **Srila Prabhupada**. Once, he also asked me the same thing, "stop it," he said. This was in the year 1972. About 38 years ago, during the month of Kartik, in Radha Damodar temple, our team of 10-15 devotees traveled from Bombay to Vrindavan to see **Srila Prabhupada**. As I was sitting around **Srila Prabhupada**, right in front of him. We were giving report of Bombay and different activities and **Srila Prabhupada** was appreciating or enquiring from time to time.

As he was talking to us, he was moving his head from side to side. So whenever he looked at me, he would stop for a fraction of seconds. Then he would move again and come back again to take a little closer look at me. I knew that **Prabhupada** was noting something and I was wondering what was getting **Prabhupada's** attention. I was trying to figure out, oh have I forgotten my tilak or what? But I could not figure it out till **Prabhupada** said, "Stop it". Then I realized what **Srila Prabhupada** was referring to.

Those days whenever I heard someone attentively, then I would automatically move my thighs. I did not even know what I was doing, going fast in my movement. I was in Vrindavan for the first time and I was listening to **Srila Prabhupada** in such proximity for the first time ever. I had seen him in Bombay on the stage and heard him before, but never ever so closely. So there I was, moving my thighs up and down and **Prabhupada** said, "Stop it!" That was the first thing he ever told me. And I

stopped it. Whenever I do a little demonstration, I do it again. So spiritual master gives different instructions, do this and don't do this. I thought this one phrase 'stop it' included the whole package – don't do this, don't do that and that, etc. Although he was giving indication to stop one item, I thought he was asking me to stop all the nonsense.

The Lord came to see Dhruva:

So **Dhruva Maharaja** chanted the mantra, "*Om Namo Bhagavate Vasudevaya*" at a place called Madhuban, not far from here. The main thing was his tapasya and remembrance of the Lord, taking bath in Yamuna regularly, as he was instructed by his spiritual master, **Narada**. He was thoroughly purified by the end of six months. He had darshan of the Lord or Lord was taking his darshan. **Srila Prabhupada** used to say this. If you want to see the Lord, it is not so easy. But if Lord wants to see you then it is very easy.

So Lord was pleased with **Dhruva Maharaja** and came to see him. But **Dhruva Maharaja** had not taken note that his Lord was standing right in front of him. He was just absorbed in his meditation of seeing the Lord within his heart. So, to get **Dhruva's** attention, Lord turned off the screen inside. Whatever **Dhruva** was seeing inside, on the smriti patal, the screen of the heart or consciousness; Lord turned off that screen, and **Dhruva Maharaja** immediately opened his eyes and Lord Vishnu was right there.

Unnecessary and excessive anger lead to sin and hell:

So now **Dhruva Maharaja** was trying to take revenge because his brother, Uttama was killed; although Uttama was some kind of competitor for **Dhruva Maharaja** for the throne or the lap of his father. Due to **Dhruva Maharaja's** affection for his brother Uttama, he killed the yaksha who killed his brother but now he was unnecessarily killing some more yakshas and that is the topic of this verse. "This is not fair, enough is enough, O boy", **Manu** said. He is the law maker. We call it **Manu Samhita**. For **Dhruva Maharaja**, he was a family member, grandfather to **Dhruva**.

Manu was old but not useless. Sometimes there is culture in

the West to kill someone if one is useless. Old people may be weak in body but their wisdom comes handy. **This is the Vedic culture. In Vedic culture, even old people could be useful, helpful with their wisdom.** Utility is the principle. Young people are usually foolish. It is said young and foolish; but old and wise. Their experience could be shared or used. Same thing is happening here. **Manu** is the ruler of the universe. Even though we cannot see **Manu** (& see only politicians ruling the countries), the supreme manager or administrator is **Manu Maharaja**. He comes up with the laws for dos and don'ts. He is advising his grandson to stop unnecessarily killing others who are not responsible and hence should not be killed.

Manu says, "Others are not offenders. One person has killed your brother and you have already killed him. Alam .. stop it. Don't become excessively angry." **If anger is excessive, then you will commit sins. That will open the gate to hell. 'tamo dvarena papmana'.** So **Manu's** laws are based on Krishna's. Manu is not an independent lawmaker separate from Krishna. **Krishna has also said this in Bhagavad Gita that there are three gates kama, krodha and lobha. These are the gates leading to hell.** So this advise is based on Krishna's.

Punya janan etan. Others are pious, innocent. Why are you killing them? Maharaja reads purport of **Srila Prabhupada**, "We find in modern warfare, however, that attacks are made upon innocent citizens who are without fault. According to the law of **Manu**, such warfare is a most sinful activity. Furthermore, at the present moment, civilized nations are unnecessarily maintaining many slaughterhouses for killing innocent animals. When a nation is attacked by its enemies, the wholesale slaughter of the citizens should be taken as a reaction to their own sinful activities. That is nature's law."

Unnecessary killing of animals by humans: Cause of war

We all have experience of this. **Srila Prabhupada is taking this opportunity to take up the cause of animal slaughter.** Especially cows, they cannot speak. **Srila Prabhupada** is speaking on behalf of the cows; as if the cows are saying, "Just because we cannot speak, just because we don't have the

passport, that doesn't mean we are not citizens." **Srila Prabhupada** is making this point, just because you have passport you claim to be citizens and the cows don't have passport. They are also citizens, innocents. Not only innocent, but so useful. So gentle. Even looking at the cow, we feel peaceful. By looking at a buffalo, we may not. Looking at a dog, do you feel peaceful? No. This is very special. **Just by looking at the cow, just by being with the cows, you feel peaceful. If you want peace of mind, stay with the cow, be with the cows or serve the cows.** So there could be a whole cow mahatmya. Name of this land is Gokul, Govardhan. Cow centered culture. All we need is some land and cows. God says, you drink their milk, not their blood. So called civilized nations kill the cows and drink their blood. Including India, Indians also do this. India is one of the leading exporters of beef, second largest. This is a great misfortune.

Cruel Parliament:

Some years ago, in the Indian Parliament, cow slaughter was the agenda. Some of the Parliament members wanted to be kind to the cows. They said, "whereas when animals are killed or slaughtered in India; whereas the machinery is old and useless; whereas the blades used for killing animals are not sharp enough, therefore (the Members of Parliament concluded), we should modernize our slaughter houses. Certainly we should import the equipment that is used in America and Ireland so that there could be painless killing." It was unanimously accepted. Just see what they said, "Cows, animals are suffering when they are slaughtered. We have to be kind to them. Let's modernize. Let's get the best equipments possible for slaughter. Let's have sharpest blades so that when they are killed, they will not feel the pain. Before they can even think, they are gone. Are the Members of Parliament very kind? What do you think? Very kind?"

Fine sentiments of kindness destroyed:

So this is how slaughter houses are maintained. **Srila Prabhupada** is pointing out that in the purport. This is the cause of the war. Killing has its origin in animal slaughter.

One of the major causes of war and killing among people is animal slaughter. With the appearance of Kali in Kali yuga came the four sinful activities. One of them is animal killing. **As animals are killed, one of the four pillars of religion, which is called 'daya' or mercy is broken.** *Daya dharma ka mool hai* (the foundation of religion is mercy). **When the animals are killed and gobbled up, you become merciless. You lose all kindness, all friendliness. With animal killing, animal eating, all finer sentiments like kindness are gone.** Then such person could be a killer. He could he kill others. Kill and then go for lunch. He won't feel bad at all. As tiger kills other animals, it just goes to sleep as usual as if he has done nothing. Killing is just a routine thing for a tiger. He doesn't go to any temple to lament and say, "I am sorry. I killed that animal. How could I do such a thing? I take a vow I will never ever do such thing again!" Does any tiger or lion do such confession? No. Human beings are becoming like that. They can kill. They come with guns and bombs and kill. They don't even know whom they are killing. The target people are not even their enemies. They just load the gun and go to market and kill hundreds of people.

One American lady in New York met **Srila Prabhupada**. At that time, America was battling in Vietnam War. She says, "Swamiji they are recruiting young men and sending them to war front. My son has been on the list, booked already." She wanted that swamiji should say something to console her or pray to the Lord so that he doesn't have to go to the war. So **Prabhupada** responded to this lady's dilemma. **Prabhupada** didn't express any sympathy. He said, "Oh that is nature's law. He had been killing. You have been killing cows in your country. Correct? Now it is your turn to be killed. You killed cows and now it is the humans' turn. It is nature's law."

So 'atiroshena', excessive anger is always exhibited. Not only anger, but lust and greed also. This could make the individual, family, community or nation go blind under the influence of these enemies – kama, krodha, lobha etc. (lust, anger, greed, pride, illusion and envy). When a person is

blinded by kama or lust, he is called kamandha (blind due to lust) or similarly krodhandha (blind due to anger) etc. So lust becomes the cause of blindness. It is not that you have no eyes. But your eyes do not show you what is what just like in the darkness your eyes don't see the obstacles. Similarly your lust could make you blind.

The two sons of Kubera:

The two sons of Kubera, the demigod in charge of treasury became blind due to pride. **Narada Muni** was passing by singing on his veena, Narayan, Narayan. ***Narada muni bajaya vina Radhika Raman nam.*** But these sons could not hear that. They were busy with their mada (pride). They were madandhan (blind due to pride). Thus they were cursed. This story has a connection to Damodar lila. But they were also blessed at the same time.

Story of Dantavaktra:

So this kama, krodha, lobha are dangerous things. Do you know Dantavaktra? During Krishna's time on Earth, Jay Vijay appeared as Shishupala and Dantavaktra. Shishupala was killed in Hastinapur. After that, Krishna had gone from Hastinapur to Dwarka. The news of Shishupala's killing had already reached Mathura and Vraja. Not far from Shantanu kund, Bahulaban in Vrindavan, there is a place called Datiha. It is the place of Dantavaktra. When Dantavaktra heard the news, he became furious and decided to kill the killer of Shishupala. So much anger, that he lost the sense of direction. He thought Krishna was hiding in Dwarka. But he didn't know which direction to go for Dwarka because of his excessive anger. Do you have that experience when someone is extremely angry? Due to excessive anger, sometimes such a person ends up in doing something crazy.

So the advice is when you are excessively angry, stop! Don't act. Don't do anything drastic. **An angry person loses his power of discrimination to decide what is right and what is wrong.** In the present story of **Dhruva Maharaja** also, **Manu Maharaja** is also reminding, "My dear boy, you have lost the sense of discrimination. Your brother was killed by just one

yaksha and not by others.”

As this Dantavakra was lost, **Narada Muni** came and asked, “May I help you, sir? You seem to be lost.” Dantavakra said, “Yes please. You know I want to kill Krishna. Could you help me?” I am finding it difficult to get Him. **Narada Muni** said, “No problem. I will tell Krishna that you want to kill Him. Then He will come to you to get killed.” So **Narada Muni** went flying, and playing his Veena. Dwarkadhish Krishna heard that Dantavakra wanted to kill Him. **Narada Muni** said, “Could you please go to him. He desperately wants to kill You. He cannot come here. Could you please appear before him?” Immediately Lord mounted the chariot with Daruka. And off they went. In no time, Krishna arrived at the gate of Mathura, at the place of Datanvakra and said to him, “Here I am”. They started fighting and soon Dantavakra was killed. Hari bol.

Battle with Jarasandha – bigger than Mahabharat war:

Much earlier to the Dantavakra story, Krishna and Balaram were brought to Mathura by Akrura and they killed Kansa. Kansa’s two wives Asthi and Papti started crying and they went back to their father’s house, to Jarasandha. When Jarasandha got the news, he became furious and wanted to take revenge. Jarasandha also wanted to kill Krishna who killed his son in law, Kansa. He came with a big army.

The battle of Mahabharat is more popular. But this battle was bigger than Mahabharat in one sense. The battle of Kurukshetra lasted for 18 days. But this battle lasted for 18 years. This happened on the eastern side of Yamuna in Lohavan. Krishna and Balaram were fighting with Jarasandha and his army for 18 years. Of course, the battle did not take place every day. Throughout the year, it was a cold war or preparations for the actual war.

Jarasandha was bringing big army every year. In Kurukshetra, there were 18 aukshahinis of army (640 million), 7 on Pandavas side and 11 on Kauravas side. But here, there were 23 aukshahinis of sena. Jarasandha was bringing 23 aukshahinis of sena every year. **Bhagavatam** mentions, Krishna and Balaram they would take only small army. 23 aukshahinis verses a small army

of Krishna and Balaram.

There is another distinction between these two wars. In Mahabharat war, only Krishna took part and that too without any weapons. He was just there. Balaram showed no interest. In fact, He went on pilgrimage during Mahabharat war. Both had different opinions about the war. But in this war, both the brothers, Krishna and Balaram were fighting shoulder to shoulder. They were of the same opinion and their strategy was like this, kill the army of Jarasandha but don't kill Jarasandha. Each year they would kill the entire army of Jarasandha, sparing him alone. Only he would survive. Then Jarasandha would run back to his capital and contact his friends and gather another army as big as 23 aukshahinis. They would come marching every year, like a season. He would take some time to prepare and as soon as the army was ready, they would march to Mathura for war. For Krishna and Balaram, it was an easy job. They would just go across Yamuna. They were in town. When Jarasandha brought his army, Krishna and Balaram would go across Yamuna and battling with Jarasandha's army, killing army and sparing Jarasandha. This happened 17 times.

What was Krishna doing? Was it excessive anger of Krishna battling so many times. No. It was as per the Lord's plan. Earth was in trouble, had taken the form of a cow and had gone to the demigods. Demigods went to the Lord. The Lord said, "Yes, it looks like I will have to appear; you cannot handle this situation, O demigods." So much of 'dharmasya glani' (decline in religious principles). So the Lord had to come to kill demons and to protect the devotees. You could imagine how many demoniac people were killed there! 23 aukshahinis multiplied by 17. 391 aukshahini divisions of army were killed.

What do you think? Did Jarasandha do service or disservice to Krishna? Jarasandha did service to Krishna. How? Krishna had appeared to kill the demons. And Jarasandha was gathering all the demons and offering them one after the other like a svaha offering in fire sacrifice. Krishna had come for this business of killing the demons. Some have retail while some have

wholesale business. Krishna's battling with Jarasandha was a wholesale business, it was wholesale killing. Otherwise, Krishna would have to go door to door to find each demon and kill him. Then go to another village, town etc. so Jarasandha was doing all this homework and was presenting it to Krishna. Jarasandha's friends must be demoniac. They were cooperating with him, assisting him. So big battle took place in Vraja mandal, Vrindavan region. **Krishna exhibited His anger and there is no limit on anger when Lord becomes angry. His anger is limitless.**

Hari bol.

/strong

Transcendental transcripts of Lokanath Maharaj

Born in a little village of Maharashtra called, Aravade, Lokanath Swami Maharaj went on to become one of the most powerful bonafide gurus of ISKCON. Little did anyone know from his village that the spiritual words uttering from the divine mouth of Lokanatha Swami, would be the source of inspiration for hundreds and thousands on the path of spiritualism. His fate was sealed when he took his first initiation in the year 1972 from Srila Prabhupada. And from then on, he took up his Padayatra mission to spread the Vedic culture. He, together with his baritone voice and a deep ocean of knowledge, spread the divine nectar to one and all. His inspirational lectures have helped in the rapid progress of his followers on the divine path.

In order to spread the message of ISKCON's spiritual guru in a

more effective manner, his worthy followers have created a magnanimous website called www.lokanathmaharaj.info. The website is a unique approach in spreading the words from the divine mouth so that it can reach to the homes of the general people. It has got word to word English translations of his lectures all over the world. The website has been so designed that anyone can access it easily. The design and layout is simple yet elegant and very user friendly. It is wonderful for the devotees as they can read each and every powerful quote of their divine master on this website. The website contains various transcripts under different sections. Some of the transcripts included are Lokanath Maharaj on the importance of tirthas, Lokanath Maharaj on curbing the symbol of sin, Chant for Change, etc.

One of the most interesting transcripts is ÇRÉLA PRABHUPÄDA ON SANSKRIT (SAÀSKÅTA ÇIKÑÄMÅTAM). It is an encyclopedia of Sanskrit pronunciations, an index of verses, and other features to assist readers in accurately reciting the Vedic scriptures. It has proved to be really helpful for the disciples and they have achieved a sense of perfection in reading the scriptures.

The transcripts here are a storehouse of knowledge and inspiration for the present devotees as well as for the inspiring devotees of His Holiness. The transcripts in this web portal will help the users understand how they can include chanting and various divine activities in their day to day life and enhance themselves spiritually. The Vedic verses included in these transcripts are very succinct to the topic.

Scores of people have found this web portal very interesting. It has enhanced their level of thinking and given them a better understanding of life. A lot of very fresh and informative transcripts are yet to be added in the portal and thus the readers will have a multitude of topics to read from. So, for those who want to transform themselves and reach to a higher platform of spiritual understanding, this website is a

must read for them.

Lokanath Maharaj on the importance of tirthas

Venue: Los Angeles, 20/9/2003

nimajjyasmin hrade bhiru

vimanam idam aruha

idam sukla-kritam tirtham

asisam yapakam nrinam

Word for word:

nimajjya – after bathing; asmin – in this; hrade – in the lake; bhiru – O fearful one; vimanam – airplane; idam – this; aruha – ascend; idam – this; sukla-kritam – created by Lord Vishnu; tirtham – sacred lake; asisam – the desires; yapakam – bestowing; nrinam – of human beings.

Translation and purport by Srila Prabhupad, jai Srila Prabhupad, Srila Prabhupad ki jai.

Feels good, I gain some confidence. Maharaja asks devotees whether they had heard Prabhupad speaking sitting on this vyas asan, did anyone sitting here, had such a good fortune? Yourself mataji, your good name? Many times he was here for months together. Haribol! Not here, in Denver.

Sutkarma prabhu, where were you stationed those days? Where were you at that time, when **Prabhpada** was in Los Angeles? I was in Mumbai, Bombay. I wish he was with us giving this morning's class but in some sense he is giving class. It is his Bhagvatam, his translations and purports, his disciples, **Prabhupad's** disciples are trying to say something.

Translation: My dear Devah?ti, you look very much afraid. First bathe in the Lake Bindu Sarovara, created by Lord Vishnu

Himself, which can grant all desires of a human being, and then mount this airplane.

Purport: It is still the system to go to places of pilgrimage and take a bath in the water there. In Vrindavan, the people take bath in the River Yamun?. In other places, such as Prayaga, they take bath in River Ganges. The words tirtham asisam yapakam refer to the fulfillment of desires by bathing in a place of pilgrimage. Kardama Muni advised his good wife to bathe in Lake Bindu Sarovara so that she could revive the former beauty and the luster of her body.

nimajjyasmin hrade bhiru

vimanam idam aruha

idam sukla-kṛita? tirtham

asisam yapakam nrinam

Translation: My dear Devahuti, you look very much afraid. First bathe in Lake Bindu Sarovara, created by Lord Vishnu Himself, which can grant all desires of a human being, and then mount this airplane.

There is one Bindu Sarovar in Bhuvaneshwar, claim to be the same Bindu Sarovar, there are some other claims also in Gujarat, there is a Bindu Sarovar. There are always more than one places, bindu; ida? ?ukla-kṛita? tṛtham, idam this one, he is pointing out, idam, this one look, look this one. His wife is right there and they are on the bank of that Bindu Sarovar, the lake that was created ?ukla-kṛita?. Lord Vishnu created that tirtha by the bindus, by the tear drops of Lord Vishnu. He had come there earlier visiting ashram of Kardam Muni. That was perfection of course, perfection of the austerities that this Kardam Muni had performed, “sujanti tasmai prabhavisnave namah,” tapasya purifies. That tapasya could drag Lord Vishnu to that person who is performing tapasya, that’s the power of tapasya. So Lord Vishnu had come. He was still there on the back of Garud. He was right there. Garud ji ki jai. He was in the air, not landed yet, he doesn’t have to land he is there, in the air, just above the kutir of Kardam Muni. Lord Vishnu is there, standing, we see that photograph, Lord is standing holding all the four symbols and as He is watching Kardam

Muni, seeing Kardam Muni and he is so much pleased with Kardam Muni and his austerities, his penance, his devotion, all his tapasya . Kardam Muni is not a dry one.

Yad karosi yad asnasi yaj juhosi dadasi yat

Yat tapsayasi kaunteya tat kurusva mad –arpanam

He was offering his tapasya unto the Lord, for the pleasure of the Lord and Lord was highly pleased. He was there watching looking at him with great affection, so much affection that Lord started shedding tears. As mothers do, I have seen my mother shedding tears out of great affection, taking me on her lap or I just passed some exam. Two times, one in great distress one sheds tears and in great joy, jubilation also one sheds tears. So Lord was very jubilant to see his son, his Kardam Muni, my Kardam Muni, dear Kardam Muni and there were tears. How many tears? Lots of tears. So many bindus, bindu means drops, sindhu, sindhu means ocean, bindu, the drop in that ocean. So Bindu Sarovar. So many drops, droplets, crystal clear as if pearls were dropping. As if pearls were dropping from the eyes of the Lord and that formed a lake called Bindu Sarovar.

There is also Prem Sarovar in Vrindavan which is formed with the tears of Krishna as well as Radha, shedding so much, so many tears at one point, feeling great separation from each other. They were sitting next to each other .They were thinking where, where, where is Krishna? I just had him and this rascal Madhumangal came with a stick because there was one Madhu, the bhramar, the bumble bee was hovering just above Radha and Krishna were sitting. So this Madhumangal, this guy (laughs) this guy (I didn't catch it, I didn't say it properly) is disturbing Radha and Krishna. He came with a big stick and to get rid of this bumble bee. Hmmm...hmmm...hmmm (makes sound of bee) this is distraction. So came with a stick and then while going away. "I got rid of Madhu, I got rid of Madhu and as Radha Rani hears this, she thought he got rid of my Madhusudan. I finally had him but just see what he has done. He got rid of Madhusudan, now where I am going to find him Oh! Madhusudan, she was into tears. Madhusudan was right there

looking, Oh! Oh! I am here; she doesn't even here, what to speak of responding. She is fully convinced that he is not there. Madhumangal got rid of Madhusudan and then Krishna couldn't, by seeing Radharani in that state of intense separation and full of tears, Krishna also starts shedding tears. And streams were flowing, not just a drop at a time like a tap in Indian taps, water taps, drop at a time, they don't flow they have to keep the bucket for two hours to fill the bucket (laughter). So it wasn't like that, streams were flowing, riverlets were flowing from their eyes. Those tears mixed forming another lake between Barsana and Nandagram called as Prem Sarovar, so there is another sarovar, another lake. Here this is Bindu Sarovar.

"Idam sukla-kritam tirtham." And Kardam Muni is asking his wife, who has been described as bhiru or fearful one. Don't be afraid, just enter this lake. "nimajjyasmin hrade bhiru." Just throw your self into the lake, just enter the lake, jump into the lake, dive into this lake. "nimajjyasmin hrade bhiru." and then ofcourse this lake will "asisam yapakam nrinam" you will be bestowed all benedictions, all your desires would be fulfilled, just enter this lake and once you have done that "vimanam aruham idam" board this plane, then we will take off, travel all over. Not the planet, all over all the planets, all over the universe.

There is common knowledge that the world is big and it was accessible to personalities like Kardam Muni. He had his own viman, he had his own aircraft. Wife and husband boarded the plane and this is long, long, long time ago, much prior to the Wright brothers had some bright ideas, somewhere in Europe or America? Europe and the flights were very common those days, the good old days, flying was very common, interplanetary shuttle sevices were known between higher planets and earthly planets. This always was one of the principle destinations for all the travels, this earthly planet was very very special tirtha, Bindu Sarovar is mentioned here but there are so many tirthas on this planet associated with Krishna, with Ram, with ***Sri Krishna Caitanya Mahaprabhu*** and few I havn't mentioned.

In Vrindavan, people take bath in river Jamuna and Prayag and so many places. Padayatris have been travelling in India for past 20 yrs, they always come across another tirtha, yet another tirtha , another new tirtha after 5-10-20 kms walk, there is another tirtha, yet another tirtha. So many tirtha, all over that part of planet which is property of everybody. Why only in India? Why Lord is appearing in India? That part of the world is not in India. Vrindavan is not in India, Mathura is not in India. I was just reading last night also, ***Caitanya Mahaprabhu*** went to Vrindavan, first went to Mathura. He is at Vishram ghat, taking bath at Vishram ghat. Then he took bath at all the 24 ghats on the bank of Jamuna. So Vishram ghat is a place where vishram, resting place, Lord Krishna had taken rest, Lord Varaha took rest one time at Vishram ghat. He had just lifted the Earth and he was holding on his little tusk varaha, his little tusks. He is holding, Earth is right there, little one, tiny one. As he is holding Earth, he is called Dharnidhar. Earth is up there and he is sitting in Mathura, Mathura is not up there Mathura is not part of earth. The earth fell down but Vrindavan did not fall down, infallible. Vrindavan remained wherever it was, wherever it is. Lord Varaha comes holding the earthly planet and is sitting in Mathura, Vishram Ghat. So all these tirthas, all these holy places are not in India. So think that they are in India is one of the ten offences at the feet of the holy dham. There are ten offences against the holy name, there are ten offences against the dham and this is one of them, to think that Vrindavan is in U.P. and Mayapur is in Bengal, not correct, offence. They have there own realm.

So one goes, ***Prabhupad*** is writing, still the system to go to places of pilgrimage and take a bath in water there. In Vrindavan, people take bath in river Jamuna. In Prayagraj, there is Ganga, there is river Jamuna, there is Saraswati, there is Kaveri, there is Narmada, there is Sindhu and Godavari. Some people were there on bank of Godavari just last month, millions of them, there was Kumbha Mela on the bank of Godavari at Nashik. We had a big camp, huge camp following in

the footsteps of Srila Prabhupad. He used to go to kumbha melas, he went in 1971, he went there in 1977 and **Prabhuapad** used to say we haven't come here to take bath. We are talking of taking bath, still that is the tradition.

Prabhupad used to say we have come here to preach the glories of devotional service, he is reminding his disciples. I also happened to be there in 1977 Kumbha Mela and we were sitting in the tent, **Prabhupad's** tent in Kumbha Mela. Tent right in the river bed, the whole city comes up, crops up the river bed of Ganga , so we had our camp, so I was just reminded of Prayag when I came here. So, Prabhupad asked Brahmanandi, one follower from another sampradaya, a nice vaishnava. We padayatris had just a week earlier had visited his village, then we had invited him come, come see our **Guru Maharaj**, so this gentleman, a grihastha, very nice saintly grihastha so he had come. Prabhupad asked as they were talking, did you take bath at triveni sangam, the confluence. Then he said, that this person was so smart, he was carrying some water, so he moved very fast, he rushed to feet of Prabhupad, he bathed Prabhupad lotus feet, poured water with one hand and held water, he had a plate or something and then he sprinkled that water on his head. Yes, Yes, now I have taken bath, taken bath. This is the bath that I was looking forward to.

Pada jal, bhakta pada jal, bhakta pada dhuli, bhakta bhukta avasesa yei tin bala.

These three things give us spiritual strength, one of them is bhakta pada jal, water that has washed the lotus feet of great acharayas, spiritual master. Sprinkle that and you have taken bath in all the holy tirthas. And bhakta pada dhuli, the dust of their feet, bhakta bhukta avasesa, the mahaprasad left behind by pure devotees. These three things gives lots of bala, lots of spiritual strength. Srila Prabhupad always reminded us of one particular verse, it's not doing in this purport but he always tells this, when talk comes of taking a holy dip in some tirthas in some sacred river.

"Yad tirtha budhi salinena karhicit na jane shu abhigya shu sa eva gokhara"

You remember this verse gokhara. So this is statement of Lord Krishna, Lord Krishna is in Kurukshetra. He has travelled long distance. He has come all the way from Dwaraka with hundreds and thousand of residents of Dwaraka to take holy dip in the lake at Kurukshetra, on the occasion of sun eclipse, this is tradition even to this day. 5000 yrs ago, on one such sun eclipse, Krishna had come. So, there were so many sages and rishis and munis, they found out that the Lord was in town, Lord was there, they all came in big number to see the Lord and the Lord was now addressing them. So this statement which Prabhupad always quotes, this is statement of Lord Krishna. Lord said my dear sages and saintly persons assembled here, people go to tirtha, I also have come to this holy tirtha.

Yad tirtha budhi salinena karhicit, people have so much faith in taking bath salile salilam means water, sacred waters yad tirtha budhi there mind is fixed focused on taking bath in the holy places, they have so much faith in this holy rivers, the lakes, the kunds, they come and they take bath. But they always don't have same amount of faith in ***jane su abhigye su*** in people, personalities who are abhigya, those have full knowledge abhigya, gya means to know. Abhigya abhigya svarat, Krishna is also known as abhigya and svarat. Lord is independent and full of knowledge, full cognition. So those who are devoted to Him, have heard Him, they also become abhigya. So those who are knowledgeable personalities in those tirthas, residing on the banks of those tirthas, those who study sashtra, they are like spiritual masters, spiritual guides for the pilgrims coming to those places of pilgrimage. So people coming they have more faith or they have sometimes only faith in taking bath, but not having faith in those holy men, knowledgeable persons, those dham gurus and so these persons coming for only holy dip but not approaching the holy men. They are to be compared, Krishna says, go and khara They are like cows, the bull is also 'go,' sometimes I feel bad to say that they are compared to the cow, I think it's good, isn't it? Compare someone to a cow is good. But 'go' also meant dull headed bull not a gentle cow. So it has both

meanings, cow and the bull, they are both 'go' 'go and khara,' khara means ass, ass is ok, there is no controversy over that, so they are compared with the asses and compared to the cows, dull headed bulls. They just go and only take bath and do not approach the holy men.

When people go to Prayag, Ganga is visible, Jamuna is visible. People wonder where is Saraswati? Where is Saraswati? Where is Saraswati? She is very mysterious river, appears and disappears, goes up and down. She is also there but then devotees explain that there are hundreds and thousands sadhus are here and they are talking, Saraswati is flowing right out of their mouths. Saraswati is emanating from there mouth, so take bath in that, those words, those knowledgeable statements. Then your bath is complete Ganga, Jamuna, Saraswati, you drown also in the ocean of knowledge. So of the two, after taking bath and hearing from sadhus, hearing from sadhus is considered superior and if one doesn't do that, but only takes bath, then he is 'gokhara.'

Caitanya Mahaprabhu appeared as nimajjya after bathing. This reminded me of another statement of **Prabhodananda Saraswati** in *Caitanya Chandaramrit*, he is glorifying **Caitanya Mahaprabhu** saying, "yen majyanti majyanti te maha anartha sagare avatirna guar chandre vistirne prem sagare." Lord **Caitanya Mahaprabhu** has appeared in order to expand the ocean of knowledge, ocean of love of godhead. So everyone is appealed, please jump now, and jump right in there. Avatirne guar chandre Lord has appeared, Guar Chandra has appeared. Vistirne prem sagar. Prem sagar the ocean of love of godhead, he has come to expand it. Normally oceans are not allowed to go beyond certain limit, they were trying to cross certain borders at Kerala few days ago and something happened. Normally they have their limits, Prabhupad was on morning walk in Hawaii, he stopped suddenly, devotees gathered around to hear statement of Prabhupad, Prabhupad said Lord has ordered this ocean, you can't go beyond this.

Mayadhiksena prakruti. **Prabhupad** had this thought as he was walking he wanted to share with his disciples, devotees

gathered all around and yes this ocean is not allowed to expand, come forward. But **Caitanya Mahaprabhu** appeared to pratiksana, the ocean of love of godhead is ever expanding, ever expanding. What is that?

**“ceto-darpan- marjanam bhava-maha-davagni-nirvapanam
Sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam”**

And anandambudhi-varadhanam, anandambudhi, ocean of love of godhead and vardhanam, expanding ocean of love of godhead. We don't have such experience. But **Caitanya Mahaprabhu** appeared to expand the ocean of love of godhead and there is appeal that you please dive deeper into this ocean and but if you don't do this, then the only other ocean awaiting for you is maha anartha sagare. We talk of two sagar, two oceans, prem sagar and maha anartha sagar. So yen na majayanti na majayanti, those who don't dive deeper into the ocean of love of godhead further expanded by Caitanya Mahaprabhu for them, the only choice is maha anartha sagare. So let us that ocean had been expanded on behalf of **Caitanya Mahaprabhu** by **Srila Prabhupad** and the ocean has been expanded cutting canals sitting in that Jaldutta boat.

Just last week devotees of Boston, they gathered at pear, Boston pear and they had festival called as paschayat des tarine, they gave the name of festival paschayat des tarine. There were couple of hundred devotees, senior devotees, Prabhupad's senior disciples went to that pear were **Prabhupad**, he landed captain Pandye said swamiji, swamiji America is here lets go lets see, Prabhupad had accompanied this Pandye and Prabhupad was watching America for first time and they are all immersed in this maha anartha sagar. The sagar of anarthas and that's the time Prabhupad went. Prabhupad oh! I came here on order of my spiritual master to deliver guarvani pracharine, guarvani message of **Guaranga Mahaprabhu** but how am I going to do? I have no customers everybody is so busy in rat race, running back and forth nobody is stopping and everybody is rushing, running. Such a passion, **Prabhupad** was wondering, God! How am I going to manage now? Then **Prabhupad** had sat and went back to the boat.

Now the boat was between Boston and Newyork. Prabhupad sat down and wrote that famous poem.

Bhagavata dharma.

Oh ! Prabhu Oh! Caitnaya Mahaprabhu now nacao Prabhu nacao nacao se-mate ami to kashter puttli .

I am just a puppet in your hands Oh! Mahaprabhu, Oh! Krishna, Oh! Damodar, now make me dance, Oh! Lord make me dance so as you feel, make me dance. So **Prabhupad** came and expanded the love of godhead spread all over America, all over Europe, all over Africa like that he went fourteen times around cutting canals and distributing love of godhead. That prem, Krishna prem that **Caitanya Mahaprabhu** had brought with him all the way from spiritual sky. Prabhupad was taking that all over and creating tirthas and his holy sashtras are tirthas.

We could take shelter of his tirthas, tirthas is a place that gives shelter, dham is place where you take refuge take shelter that is dham. So of all the tirthas **Srila Prabhupad's** scriptures, books are the topmost holy places, places of pilgrimage, places which we should visit and as we visit these scriptures they take us all over we go with Kardam Muni all over, we go with other munis, Narada Muni all over. We go to Vaikuntha, we go to Golok we go to everywhere these, these are the windows of spiritual sky, we could see through **Prabhupad's** books.

Otherwise we are blind not able to see because of the darkness of this age of kali and then **Prabhupad** offered us Bhagvatam. **Nasta kalu drasam esham Kalu nasta drasam.** Kaliyug finished our drusti, our vision, puran arak uditaha, then Bhagvatam has appeared on the scene from horizon. Prabhupad has presented that and as **Caitanya Mahaprabhu's** message in there and we should take shelter of Prabhupad. Taking shelter of his instructions, his purports, he has poured his heart into his books and his books are nondifferent from **Prabhupad** so as we open a book, listen, read Prabhupad is right there we get to meet **Prabhupad**, we get to know **Prabhupad**. *If you want to know me what is to be done? What to do? How we get **Prabhupad**?* Read his books, read his thoughts.

Essence of what a person is, is his speech wait till he talks he may have a tie and a coat, but his mouth he is going to expose himself as a fool. **Prabhupad** was a wise man, wise person that we have ever met and he has contributed so much, he has given us Rukhmini Dwarkadish. He has given everything. He has given us Krishna, what more you want, he has given us holy name, given us also Vrindavan, given us Mayapur, given us Jagganathpuri, given us Mahaprasad. Mahaprasade govinde, very famous and popular prayer right? There are two prayers very famous Om namo bhagvate vasudevai and as soon as that prayer is chanted devotees (sleep), Mahaprasade govinde they wakeup (laughter). So **Prabhupad** has given us everything. So let us remain very grateful to **Srila Prabhupad** and his Hare Krishna movement was so dear to **Prabhupad** he always appealed everyone to understand this movement and appealed everyone to join this movement and to push on this movement. Especially American boys and girls, he used to say American boys and girls. Sometimes he used to say European boys and girls, never said Indian boys and girls (laughs). I was waiting but he never said Indian boys and girls anyway we are included in that. And he wanted his American boys and girls especially to do something wonderful, to do something wonderful otherwise give up your citizenship. What kind of Americans you are? You can't do wonderful things. So let us all meditate get together plan cooperate with Saubas Prabhu to push on our Hare Krishna movement in this part of the world. Then druta karma will go with the boot to the scientist. Prabhupad liked the kicking scientist with the boot, so like that we have different fronts to work on just get our army together consolidated our army and shuu.....shot.

Maya is getting stronger, kaliyug forces are getting. We should unite spread this **Krishna Consciousness** all over, there is nothing better to be had than this **Krishna Consciousness**. Only thing that is lagging in this world according to **Bhaktisiddhant Saraswati**. Let us take this very seriously take it to your heart practice and propagate far and wide.

Srila Prabhuapad ki jai .

*Grantha Raj Srimad Bhagvatam ki jai.
Guar Premanande Hari Haribol .
His Holiness Lokanath Swami ki jai.
strong*

Srimad Bhagavatam 3.32.23

Verse: Srimad-Bhagavatam 3.32.23

Venue: Sri Mayapur Chandrodaya Mandir

Date: Feb 06, 2010

*vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairagyam
jnanam ca yad ahaitukam*

TRANSLATION:

Engagement in Krsna Consciousness and application of devotional service unto Krsna make it possible to advance in knowledge and detachment, as well as in self-realization.

PURPORT:

It is said by less intelligent men that bhakti-yoga, or devotional service, is meant for persons who are not advanced in transcendental knowledge and renunciation. But the fact is that if one engages in the devotional service of the Lord in full **Krsna Consciousness**, he does not have to attempt separately to practice detachment or to wait for an awakening of transcendental knowledge. **It is said that one who engages unflinchingly in the devotional service of the Lord actually has all the good qualities of the demigods develop in him**

automatically. One cannot discover how such good qualities develop in the body of a devotee, but actually it happens. There is one instance where a hunter was taking pleasure in killing animals, but after becoming a devotee he was not prepared to kill even an ant. Such is the quality of a devotee.

Those who are very eager to advance in transcendental knowledge can engage themselves in pure devotional service, without wasting time in mental speculation. For arriving at the positive conclusions of knowledge in the Absolute Truth, the word **brahma-darsanam** is significant in this verse. **Brahma-darsanam** means to realize or to understand the Transcendence. One who engages in the service of Vasudeva can actually realize what Brahman is. If Brahman is impersonal, then there is no question of darsanam, which means “seeing face to face.” Darsanam refers to seeing the Supreme Personality of Godhead, Vasudeva. Unless the seer and the seen are persons, there is no darsanam. Brahma-darsanam means that as soon as one sees the Supreme Personality of Godhead, he can at once realize what impersonal Brahman is. A devotee does not need to make separate investigations to understand the nature of Brahman. **Bhagavad-Gita** also confirms this. **Brahma-bhuyaya kalpate:** [Bg. 14.26] a devotee at once becomes a self-realized soul in the Absolute Truth. [End of **Srila Prabhupada**’s purport.]

You are all familiar with this verse? In the very beginning it appears and it is here again. The difference is **jnanam ca yad ahaitukam** [SB 1.2.7] (?) **Engagement in Krishna Consciousness and application of devotional service unto Krishna make it possible to advance in knowledge and detachment as well as in self realization.** So this is Lord Kapiladeva speaking. He has been speaking for some time. He spoke yesterday also. You heard, **nityam bhagavata-sevaya** [SB 1.2.18] . We are just taking a bite at a time.

tasmat tvam sarva-bhavena bhajasva paramesthinam [SB 3.32.22]

That was what we spoke yesterday.

tad-gunasrayaya bhaktya bhajaniya-padambujam [SB 3.32.22]

So already padambujam has been mentioned. Here it refers to darsanam. You start with the lotus feet and then you take complete darshan. ***Brahma-darsanam. Param brahma param dhama*** [Bg 10.12] Brahma is param brahma. That is Krishna. His darshan becomes possible by ***vasudeve bhagavati bhakti-yogah prayojitah***. [Aside -Jayo!] When we talk about darshan, darshan is here. Radha Madhava Ki Jai! So bhakti yoga, performance of bhakti yoga and bhakti not of anybody and everybody – vasudeve bhagavati – bhakti of Vasudev. And who is this Vasudev? What kind of Vasudev? Bhagavati – the Supreme Personality of Godhead. Not Bhagavatidevi. Full difference is there. Bhagavatidevi is rasva(?) here. Bhagavati his ears are there – Bhagavati. As devotional service unto Vasudev is performed, janayaty – that will give rise to janayaty, – janma will take place. As one performs devotional service someone takes birth – janayaty asu – quickly – janayaty asu vairagyam, jnanam – renunciation and knowledge. yad brahma-darsanam – as well as. Prabhupada says, as well as self-realization or brahma-darsanam. Darshan – seeing face to face becomes possible by performance of devotional service. Devotional service is complete and independently most powerful source of everything. Bhanu Maharaj was very nicely explaining that yesterday. From bhakti comes, jnan and vairagya and darshan ultimately – not the other way round.

anayaty asu vairagyam jnanam ca yad ahaitukam [SB 1.2.7]

Once upon a time **Narada Muni** had a meeting with **Bhakti Devi**. In Vrindavana they met and **Narada Muni** said to **Bhakti Devi** – **Bhakti Devi** at this time is in big trouble because her two sons – that's what **Narada Muni** will be talking. Jnan and vairagya are sons of bhakti. janayaty asu – here we are talking about janma. Jnan and vairagya are taking birth from **Bhakti Devi**. [Sanskrit] Once upon a time O Bhakti Devi you had

your hands folded, you were in front of the Lord and you enquired kim karomi – what can I do for You, my Lord? [Sanskrit] At that time Krishna ordered you or gave you assignment – **Bhaktan posa yati**(?) Please nourish My devotees. [Sanskrit] And you were ready!

“Yes Sir! You wish is my command.” “So be it.” The Lord was very pleased. [Sanskrit] At that time the Lord became very, very pleased with you. And what did that pleased satisfied Lord do for you? [Sanskrit] he gave you one maidservant called mukti. The Lord made mukti your dasi. Mukti becomes your maidservant. [Sanskrit] And He also gave two sons – one was jnan and the other was vairagya [Sanskrit.] You will not find an age like Kaliyuga. The best of all the ages! And in this age of Kali [Sanskrit] I will establish you O Bhakti Devé in this age of Kali I will propagate you. I will establish you [Sanskrit] in every house. [Sanskrit] In everybody or every society or from [Sanskrit] Every society, I will establish you. How will I do this? Do I have some strategy? He says, “I have a strategy how I will propagate you, establish you. [Sanskrit] Sounds familiar? sarva-dharman parityajya [Bg 18.66] It is said in different words here. [Sanskrit] I hate (?) all other processes, all other dharmans or all other ways. [Sanskrit] To keep in forefront of Me. Mahotsavan – the festival, I will organize festivals – mahotsavan. And with the festival as the forum, I will propagate you, establish you everywhere. That was **Narada Muni** speaking. This is **Srimad-Bhagavatam–Mahatmya – Padma Puraëa, Uttara Kanda by Srila Vyasadeva**. The greatness of **Bhagavatam – Bhagavatam- Mahatmya** . I wanted to stop there but you are enquiring.

So **Bhakti Devi** will go back now to her abode. Her two sons at one point they were in big trouble. **Bhakti Devi** says, “I was born in South India. Then I kind of grew up, I flourished in Karnataka and Maharashtra. Jai Maharashtra! But when I went to Gujarat I was fit for Intensive Care Unit – ICU! Somehow I managed to come to Vrindavan I got revived. [Sanskrit] In Vrindavan bhakti dances. But look at my sons they are still

trembling and because of weakness and exhaustion. Maybe their last breath is not far, it appears! Could you do something? And then he was trying different things – chanting this mantra and the **Puranas** and the Itihasas, then **Vedanta-sutra** and this and that. Some help was coming, getting little bit revived or opening little bit eyes and little movement was there but not total revival.

So **Narada Muni** travels all over looking for the solution. What could be done! What could be done! Then he ends up as he was looking he ends up in Badrikashram where he comes in contact with four kumaras and he explains, “You know this is that state of affairs with **Bhakti Devi**’s sons and she has asked me to do something. I tried this. I tried that, this mantra that **Veda**, that **Purana** but nothing seems to be working. Do you know what could be done?” And they said, “Sure. You have not done one thing. Or let’s do one thing. Let them hear **Srimad Bhagavatam**.”

Then the four Kumara’s stepped down. They came down to the foothills of the Himalayas on the banks of Ganga at Haridwar and **Bhakti Devi** managed to come also to that site where the four Kumaras had come and they were about to recite **Srimad Bhagavatam**. And everybody was there. Vaisnavas were the first ones to come and all the rivers, all the holy places; all the scriptures also had come. All the demigods are there and **Narada Muni** is sitting and **Bhakti Devi**, jnan and vairagya and four Kumaras begin to recite the **Srimad Bhagavatam – om namo bhagavate**. And it went on and on and on. And then the Lord appeared.

yatra gayanti mad-bhakta tatra tisthami Narada [Padma Purana]

Darsanam becomes possible as one performs devotional service – brahma darsanam. So by process of devotional service they are all busy with the process. It is called sravanam. Sravan bhakti then kirtan bhakti, smaran bhakti. This is bhakti – bhakti-yogah prayojitah [SB 1.2.7] As one engages in this

bhakti tad darsanam – darshan becomes possible.

So as they were reciting **Srimad Bhagavatam** and everyone was listening with rapt attention, the Lord appeared – who is non different from His pastimes. The Absolute Truth, the Personality of Godhead is nondifferent from His transcendental name, form, pastimes or the sound vibration thereof. It is **Srila Prabhupada's purport** – SB 1.6.33. I like this.

“As soon as a pure devotee engages himself in the pure devotional service of hearing, chanting and remembering the name, fame and activities of the Lord, at once He becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television.” [Srila Prabhupada's purport – SB 1.6.33.]

As the topics are heard it is like a television is switched on and on the screen you see the Lord and His form and His pastimes. Whatever you are hearing about that is non different from the Lord. So the television of the consciousness – This statement also is by **Narada Muni** and there also he is talking about darsan from,

ahuta iva me sikhram darsanam yati cetasi [SB 1.6.33]

From the consciousness darshan becomes possible. Sighram – as *asu vairagyam* – quickly! Quickly the jnan, vairagya and darsanam becomes possible as we are hearing that from Kapiladev, **Narada Muni** elsewhere. How I came to **Krishna Consciousness** he is talking. How I came to Krishna consciousness – those kind of articles we write. So he is speaking that firstly to **Srila Vyasadev**. He is saying, *sva-viryani tirtha-padah priya-sravah* [SB 1.6.33]. When Lord's *sva-viryani* – His virya – His prowess and other items are recited, spoken this is what happens. Then Kapiladev says,

satam prasangan mama virya-samvido [SB 3.25.25]

As soon as the Mahatmas come together – satam – mahatmas come

together, immediately – *mama virya-samvido* – *mama virya* – Me, Myself, Krishna becomes the topic – *bodhayantah parasparam* [Bg 10.9] *samvido* – *prasangan* or *samvit* – they talk – *akyan* – immediately begins.

We also have. **Srila Prabhupada** also – I am kind of jumping – a similar strategy as **Narada Muni** coming in that disciplic succession. This strategy also to propagate Krishna consciousness was – mahotsavan – the festivals. He named it Sunday festival and that festival and Mayapur festival and Vrindavan festival, Ratha yatra festival and Janmastami mahā mahotsava and Ramnaumi and on and on and on and on. And our morning program is a festival in itself and wherever there is chanting and dancing and feasting that is a festival. So as soon as devotees get together immediately at the center of that festival – *mama virya-samvido* and as the topic of discussion begins that is bhakti. That is bhakti!

Sraddha ratir bhaktir anukramisyati [SB 3.25.25.] The stages are from sraddha to prema immediately begins unfolding. Mahatmas come together, the beginning of the festival, beginning of the GBC meetings, GBC's have come, ABC's have come. Everybody has come together. Senior men have come representing **Srila Prabhupada** and as soon as the santas come immediately mahotsavan – festival begins, the topic of Krishna begins. They begin talking, they begin singing – *Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama, Rama, Hare Hare. Bhakti-yogah prayojitah* begins and that results in jnan vairagya and darsanam. We come to the festival to become a little more jnanis – knowledgeable, but that the source is bhakti. Bhakti is at the center. From bhakti we derive jnan, from bhakti we derive detachment, with the help of bhakti come prem and darsan of the Lord – everything in the context of bhakti – context of bhakti. And bhakti is propagated through the festivals.

So the four Kumaras they are also festival is **Bhagavat** recitation – mahotsava – was going on and **Bhakti Devi**, jnan

and vairagya also was hearing and as the Lords topics were being remembered and recited Lord appeared there. And some more personalities appeared there. Brahma comes, Siva comes all devatas come, **Sukadeva Goswami** comes – om namo bhagavate . As **Sukadev Goswami** was coming was coming he was reciting verses from **Bhagavatam** as he always does. **Prahlad Maharaj** comes. **Uddhava** comes. **Vyasadev** has arrived. **Indra** is there, the whole universe is there practically and the Lord has already appeared there. As **Bhagavat** is recited the Lord has appeared and with all these devotees big roaring kirtan begins. **Prahlad Maharaj** is playing kartalas, **Uddhava** is playing whompers, **Narada Muni** has his vina – vina dhari. [Sanskrit] Arjuna is something like – aaaaaaaaaaaaaaaaaahhhh! – raga kartaha arjuno.(?) [Sanskrit] Indra is playing a mrdanga in that assembly. [Sanskrit] Jayho jayho, jayho!!! The Kumaras are doing that and **Sukadev Goswami** is expressing all prowess, all the emotions.

So everyone has a role to play in that. And that kirtan and look! He is showing us – look at jnan and vairagya and Bhakti Devi also they are dancing like peacock in that kirtan. When they were brought on their feet their ambulance put them on the stretcher and gently place them. They were lying down and trembling they were not sure whether they will survive – last breath. But as they heard Bhagavatam, as they performed this sravan bhakti of hearing **Bhagavatam** not only did they survive but they thrived/survived and they jumped and they were dancing in that kirtan. So this is **Bhagavatam Mahatmya**.

They are making the point that from bhakti comes jnan and vairagya. Janayaty asu vairagyam jnanam ca yad ahaitukam [SB 1.2.7] She had given birth to them but then the influence of the age of Kali and they were very much exhausted and out of it but as they came to the festival, they heard **Bhagavatam** from the lips of these devotees – the four Kumaras. Their batteries were charged. We talk this language in **ISKCON**. And it was the end of the festival. We are in the first day of the

festival. Immediately they were equipped with jnan and vairagya and darsanam. Darshan was already taken in that place because in the middle of the recitation of **Bhagavatam** Lord has appeared and everybody is able to take darsan of the Lord.

This year also is another big festival or a big theme for the festival is what? You know what – **Lord Caitanya's** [aside – Ekalavya said something] 500th anniversary of sannyasa. This is the theme of the different festival, different devotees, different leaders are making that the theme of their festivals. I don't know what's the theme of this festival – but very much that sannyas took place not far from here. The Lord who stayed in Yogapith here in Mayapur.

Caitanya Bhagavat says if you wish to develop detachment and vairagya you should listen to the pastimes of **Caitanya Mahaprabhu** taking sannyasa. Are you interested in developing detachment? Anyone here? No one is attached. **Suno suno bhai prabhurere sannyas(?)** Suno brothers and sisters – only brother are mentioned but all the souls – [Bengali] If you hear the pastimes of **Caitanya Mahaprabhu's** sannyasa you will develop all the detachment. You just have to sit down and hear the Lord's pastimes. He is taking sannyasa, He is renouncing all that. If you sit down and hear this and automatically – **Prabhupada** says automatically, unknowingly! Does anyone know how it happens but it happens. You just hear and bhakti is so potent. You touch the fire – how you touch, when you touch, who touches, regardless of all this it will burn. So listen to the pastime of Lord taking sannyasa. Now is not the time.

For those who had come to **Nimai's** home – business as usual – everyday they used to come and that day they also had come. "Where is **Nimai**?" There was no **Nimai**. He had already left. Only Saci matta – she was also just sitting around and not only sitting of course – full of tears, speechless. And after long time she said, [Bengali] "Listen, listen O you all assembled. You know this is property of Visnu." Her home – Nimai's home "And you are Vaisnava's. Go ahead pick up

everything and anything that you like, some parcels – something, something. You take it away now.” Like that she was hinting indirectly what had happened that night. And soon they all realized.

[Bengali] They are all falling down, collapsing. Like when you cut banana tree at the bottom it falls down. So they all were falling, collapsing all around. [Bengali] And they were full of arthas (?) crying. [Bengali] They were embracing each other and crying. And they were rolling on the ground. Someone says, “Okay. Let’s all go now. Let’s go home and let’s put all our homes on fire. Let’s wear some earring and take some kamandal or some staff. Let’s leave this place. There is nothing here worth residing.” Those were their thoughts. Those were some but there are more. That was the nature of their thoughts. Does that sound like detachment?

“Anything and everything that we are attached to just burn that to pieces or ashes! Let’s just walk out of here. Let’s get out of here.” While they were crying of course **Nimai** had left. (Is someone going to stop us? You? Those who were in business they left already – Laughter.) So **Caitanya Mahaprabhu** had crossed Ganga and reached Katwa and met Kesava bharati getting ready for sannyasa.

“Hey who has recommended this sannyasa?” Some people in the audience they said, “We don’t accept this sannyasa. No way he has to take sannyasa. Who is recommending this and who has put this into the sastras – this process of sannyasa? No, We don’t No, no, no!” Protest – no sannyasa. The barber had come and he was sitting in front of **Caitanya Mahaprabhu**. He was shaving hair. He had razor but he was trembling. ” No I cannot cut this hair now.” He thinks the hair of the Lord is the Lord Himself. His hair is non different from Him. ” I cannot cut hair!” And he was crying and rolling on the ground while others were protesting. And **Caitanya Mahaprabhu** said, “Haribol! Haribol.” “Sit down sit down stay there, we shall see what happens.”

It says in **Caitanya Bhagavat** that it took most of the days spent in getting shaved! People were protesting. The barber was not ready. **Caitanya Mahaprabhu** in the middle jumps up and is dancing and He sits down again. The whole scene was going on. Finally He was shaved up. Then He runs to Ganga to take bath and comes back. For the first time he now has saffron clothes on and He really looks beautiful. ***Kandarpa-kotikaminiya-visesa-sobham*** [**Brahma-samhita** 5.30] That kind of attractive he looks like.

Then Kesava Bharati, **Caitanya Mahaprabhu** says, “You know last night one mahajan said one mantra to Me – sannyas mantra.” “Oh which one?” And **Caitanya Mahaprabhu** said, “This mantra. This mantra he said. Is that the right mantra?” “This is pukka! This is the one. This is the right mantra.” So **Caitanya Mahaprabhu** had given the mantra to Kesava Bharati and that was the right mantra. So Kesava Bharati was initiated first.

“Okay now give Me that mantra.” So **Caitanya Mahaprabhu** received the mantra. “Okay take danda, take kamandal.” And there was a big roaring kirtan. Before that, “Your name is – You are Krishna. You are known as Krishna. ***krsnaya krsna-caitanya-*** [Cc Madhya 19.53] And because with Your sankirtana you will make this world full of **Caitanya** – full of **Caitanya**. The world is dead but with Your sankirtana You will make this world lively and living and You will stir up the whole world – **Caitanya**. So Krishna and with sankirtana You will bring – invest **Caitanya** consciousness into everybody. So Your name from today onwards would be **Sri Krishna Caitanya**.” And so that was it and there was a big kirtan.

Lord **Caitanya**’s danda flew somewhere, His kamandalu flew somewhere and He was dancing in kirtan. Sri Krishna **Caitanya Mahaprabhu** Ki Jai! Nitai Gaura Premanande. Hari hari bol. [Applause]