

New Vrndavana Parikrama

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20th August 2019

West Virginia

Yes okay you remembered being on the banks of Radha Kunda, Radha Kunda ki jai! Some Radha Kunda water has also been put into this Radha Kunda (shouts of Haribol). This makes the Kunda non-different and so this New Vrndavana Radha Kunda is non-different from Vrndavana Radha Kunda.

On the banks of Radha Kunda there is a temple of Radha Gopinath in Vrndavana and at least three temples, Radha Madana Mohan, Radha Govinda and Radha Gopinath are in Vrndavana and these are the three temples in Radha Kunda. Kamavan is also where these three temples are over there. So because of the threat of the Muslims they were taking the deities for the sake of protection from place to place.

So from Vrndavana to Radha Kunda the deities were there for some time and from there they were bought to Kamavan and from there they were brought to Jaipur and along with the three deities there was also Vrinda Devi. Vrinda Devi ki jai! Although the devotees managed to bring the deities of Radha Madana Mohan, Radha Govinda and Radha Gopinath to Rajasthan in Jaipur, Karauli was where Radha Madan Mohan were taken, but they could not get Vrinda Devi to leave Vrndavan.

So the original deity of Vrinda Devi remained in Kamavan, Vrndavana and she did not leave. So Bahulastami is as Maharaja mentioned a few times, the occurrence on the night of Radha Kunda appearance. Right at midnight was meant to be a dance night and so they (the Gopi's) assembled at nine thirty PM every night.

One of the astakaliya Lila, one kal or ratri, night begins around ten thirty PM and goes on around three thirty AM. This

is the extended period and so the kal during the day and then ratri night, the periods become longer and this longer time span is reserved for Radharani and the Gopis and Krishna in Madhurya Lila.

So that night is meant to be the rasa dance night and there is a rasa dance night every night in Vrndavana. So they come together for the purpose of the rasa dance but that already happened the night before and also this night also. So finally the construction, the digging of Radha Kunda and Shyam Kunda appears to happen in one night, the same night and not even in one night but half of the night.

So Shyamkunda was filled first and then right at midnight the waters from Shyamkunda overflowed by the arrangement of Sri Krishna and entered Radha Kunda. So in this way that night of Bahulastami also became the appearance night of Radhakunda. This Bahulastami is in the first fortnight, Krishna paksha in the month of Kartik.

So there is Krishna paksha and the next one is sukla paksha because paksha is a fortnight and many of you have heard this term, Krishna paksha and sukla paksha. The first astami is Bahulastami and the next astami during Kartik is Gopastami. These two astami's of Kartik are very famous, the first one is Bahulastami.

This is on the appearance night of Radha Kunda and as Maharaja mentioned, I was reminded that one year, in 1972 I was in Vrndavana because Prabhupada was also in Vrndavana that year. Srila Prabhupada was in the Radha Damodara temple and we were there to spend an entire month of Kartik.

So on Bahulastami day Srila Prabhupada conducted an initiation ceremony and it was taking place in the courtyard of Radha Damodar temple and Prabhupada was at the front on the Vyasasana and we were sitting at his feet in between Rupa Goswami's samadhi on one side and Rupa Goswami's Bhajan Kutir

on the other side.

We were sitting under a Tamala tree as there is one Tamala tree that is also there and so we were sitting. So that is when I was also fortunate to be initiated on that day (shouts of Haribol). I was Raghunath before and so Prabhupada said 'your name will be Lokanath.' So there is some Bahulastami connection.

Look at the watch, what is the time? Okay 12.35. So Maharaja did mention that everyday at noon time Krishna would say 'I will meet you.' And so everyday that meeting takes place around noon time. This is the Madhyana pastime and so for several hours the lord performs his pastimes in Radha Kunda or around Radha Kunda.

So we are in the right place at the right time. Radha and Krishna and the Gopi's have come to Radha Kunda. Before coming to Radha Kunda the Gopi's had gone to Kusum Sarovar. Kusum means flowers so on the bank of this Kusum Sarovar the Gopi's pick up flowers and so one day the Gopi's and Radharani were plucking flowers. Someone has gone into trance (laughter) and he is visualizing.

I hope he is but it cannot be as nectarean as Maharaja's descriptions. So Krishna knows and he knew that day that the Gopi's and Radharani were going to be coming to pick flowers and so Krishna played a little funny pastime. He had already climbed onto a tree and so he climbed onto one branch of the tree.

Because of Krishna being on top of the branch the branch was lowered and as the Gopi's and Radharani were coming, they came to that branch and began to say 'hey, this branch is hanging very low so it will be easy to pick the flowers. We won't have to stretch to reach the flowers, it will be so easy.'

Radharani had held a branch with one hand and she was picking flowers with the other hand and as she was busy and had

tightly held the branch, Krishna quickly came back down and as a result the branch went up and 'help help help!' Radharani shouted and everyone laughed as you all just did and Krishna enjoyed.

And so they would pick flowers and make garlands and a variety of garlands they would make for Krishna and one of them is called Vaijayanti Mala. There are flowers of five different kinds and five different colours. It is also mentioned which flowers and which colours are used and that makes the Vaijayanti Mala. It is also very long and reaching the Lord's-hanging down to His knees.

And Krishna also wears these garlands in three different ways, one which is the normal way where it is hanging down his chest around the neck. The other way is in the hair also. Garlands around his hair as hair decorations and the third way is across his chests, imagine it's a garland. It's convenient for him to play his flute because it's not in the way. I haven't seen this but this is how it is described by someone who sees Krishna all the time and how He wears His garlands.

And who is that amongst many? Rupa Goswami is one such person because he is Rupa Manjari. He came down and gave all these descriptions and all this information which he has compiled in Bhakti Rasamrta Sindhu, the nectar of devotion we find so many details. So then the Gopi's and Radharani come over to Radha Kunda and it's a great reunion between the divine couple Radha and Krishna, Kishore Kishori and Radha Madhava, Nanda Nandan and Vrushabhanu Nandini.

Nauka vihar we had last night, well we didn't have but we were watching Radha Krishna in the lake, did you see? That was just a glimpse and so there are various Nauka (boats) across the river. Jala keli is the water sport pastimes on the banks of Radha Kunda and there are eight differences kunjās, forest gardens which are maintained by Vrinda Devi.

Vrinda Devi is the temple commander and you could see that she is the only one here but she has one hundred thousand parrots and they are the messengers, bringing a little information technology in Goloka (laughter). And she has these little information gatherers, message deliverers, these parrots.

So the eight kunjjas belong to the eight asta sakhis, Sudevi and Rangadevi and Lalita and Vishakha, Tungavidya, Chitralkha, Champakalata and like that. I wanted to say it in order, in the way they stand in Mayapur with Radha Madhava, the asta sakhi's, four in either side. So they have Kunja's named after them and so besides pastimes in Radha Kunda itself, there are pastimes on the banks of Radha Kunda in these kunja's.

And each kunja has a very unique setting with unique birds also and unique scenery and different seasons. This is as per the wishes of Sri Krishna and as he would like to play pastimes. So if he wants to play in spring season he goes into a particular kunja that has spring time. And next door kunja has rainy season and in this way there are six seasons.

There are eight kunjjas and there are different seasons which Krishna enjoys. They have jhulan yatra's and jhulan yatra is coming up in few days, oh has it started? So Tuesday it started. So jhulan yatra's take place in those kunja's. In some kunja's when there is a swing festival all the scenery and the trees and leaves, they have a bluish hue, a bluish complexion.

Everything is blue so when Radha and Krishna are busy when they are together performing their pastimes, Radharani's mother in law comes looking for her. 'Where is that couple? I am going to catch them red handed today!. So the swing festival is on and then she- what is her name? Jatila yes, and one is Kutila. Jatila and Kutila (laughter). Kutil (crooked) nature and Jatil (complex) understanding.

So Jatila comes and she is seeing from a distance. Because the clothes of Krishna are yellow and in that kunjā everything is also yellow, all the leaves and all the flowers. Everything is yellow and so Krishna is on the swing with His yellow garments and from the distance she is seeing and thinking 'oh it's only Radharani alone in there.'

Krishna is there but because of the whole arrangement the whole background is yellow and his clothes are yellow so He is merged with the yellow backdrop. So she thinks 'they have not met together today, my daughter in law is a good girl and she never messes with that Krishna.' Then sometimes Krishna is there but as soon as they get a clue that Jatila is on her way to them, it looks like it is her coming, so what Krishna does is He disappears.

He leaves the scene and then Jatila enters and she is looking around and then Radharani also says, 'hey what brings you here? What are you here for? I did not meet Krishna today.' But then Jatila is smelling, inhaling. 'Aaahh you say you did not meet Him and He wasn't here?!' So what was that? It was Krishna's fragrance because the form of His body is so fragrant.

Krishna has left but the fragrance hasn't left. The fragrance is still behind and in that way she detects 'yes, yes certainly He was here.' And she chastised Radha for such unions and meetings. So there's no place like Radha Kunda in the entire creation. Of course in the mundane world there is no Radha Kunda and in the spiritual sky also there is no place like Radha Kunda. This is the topmost.

parakiya bhava jaha brajete pracar

Vrndavan is known for parakiya bhava and those parakiya bhava pastimes or those Madhurya Lila pastimes. Radha Kunda is super saturated with these Madhurya Lila pastimes and that is the most condensed Rasa, juice, nectar of all the rasas.

Of course Vrindavan has only three predominating rasas, mellows which are sakhya rasa, vatsalya rasa and madhurya rasa. Amongst these rasa's madhurya rasa is the topmost, the most condensed. So Radha Kunda is the seat of madhurya rasa which is a thick, thick rasa, a condensed rasa at Radha Kunda. The most confidential place in the whole world is Radha Kunda.

Radha Kunda ki jai!

Only Chaitanya Mahaprabhu could discover this place. He left the discovery of other places to other Goswami's and Narayana Bhatta Goswami discovered some more places that were forgotten or covered over but Radha Kunda was the most confidential. Sri Krishna Chaitanya Mahaprabhu gets the credit, or he took that upon himself to discover Radha Kunda.

It's the most hidden otherwise and as he toured Vrindavana, Chaitanya Mahaprabhu discovered Radha Kunda himself and the inaugural bathing, or the inauguration of bathing in Radhakund, was done by Mahaprabhu personally. He was the first one to bathe in that Radha Kunda. The six goswami's gradually arrived and several of them spent so much time there.

Raghunath das Goswami was in Jagannatha Puri before. After Chaitanya Mahaprabhu's departure he decided to go to Vrindavan. He could not bear separation from Mahaprabhu and he thought 'I will go to Vrindavan and climb up Govardhan hill and kill myself! I cannot stand this separation!' But then upon his arrival in Vrindavan, Sanatan Goswami and other Goswami's dissuaded him and so he gave up this idea of committing suicide.

Then he stayed for forty one years on the banks of Radha Kunda where on the there is a Radha Gopinath temple and in a part of the courtyard of Radha Gopinath temple is the Samadhi of Raghunath das Goswami. So Sanatan Goswami also stayed there and Krishnadas Kaviraj Goswami stayed on the banks of Radha Kunda and he compiled Chaitanya Charitamrita which took place

on the banks of Radha Kunda Shyama Kunda.

I just remembered that after Prabhupada's departure, of course Maharaja did mention how Prabhupada wanted to, he was talking about going to Govardhan. He did not say Radha Kunda as such but Govardhan, 'I want to go to Govardhan.' Then he wanted to travel to Govardhan by bullock cart and Srila Prabhupada had trained me about bullock cart travelling and preaching.

So when I came to Vrindavan in '77 in the month of, I think November, maybe just one week before his departure he wanted to travel to Govardhan. That meant that he also wanted to go to Radha Kunda, Govardhan Radha Kunda and by bullock cart. So we had made all the preparations and the next day we were going to depart and the Ox cart had come and was parked in front of Krishna Balaram temple.

But during the night some more considerations and discussions took place and the pilgrimage to Govardhan never happened. Then soon Prabhupada had left and so we considered this going to Govardhan as Prabhupada's last will. This was Prabhupada's last will, one of the very last will of Prabhupada, going to Govardhan.

So finally Prabhupada, on the 14th of November '77 he was no more and then his followers arrived in Vrindavan in big numbers and then we decided to bring Prabhupada, Prabhupada's Murti to Govardhan. So we all arrived at Radha Kunda first with a small brass Murti of Srila Prabhupada. We were carrying that in a palanquin and so before we started our Parikrama of Govardhan with Srila Prabhupada, we bathed Srila Prabhupada's Murti in Radha Kunda.

Bathing in Radha Kunda is glorified by Rupa Goswami and Prabhupada. The glories of Radha Kunda and the glories of bathing in Radha Kunda and so we bathed Srila Prabhupada's Murti in Radha Kunda. And we dressed him up and placed him on the palanquin and we did Parikrama of Govardhan hill.

So Prabhupada gave us everything, he gave us Radha Krishna, he gave us Radha Kunda Shyam Kunda, he gave us Govardhan and then he wanted to give this to the western world also and so he gave to the western world. He gave Vrndavan to the western world, 'let there be new Vrndavan.'

So Prabhupada personally came here and sat under a tree, in '72 Prabhupada had come and there was not much development, very little in '72. So Prabhupada conducted Bhagavad Dharma discourses. There is a famous photograph of Prabhupada sitting under a tree and there's a little desk in front of him with some devotee disciples here in new Vrndavan.

So one of the twelve forests is Bahulavan and so there is also a Bahulavan here and Madhuvan, so all the twelve forests are here. So he wanted seven temples and why seven temples? Because in Vrndavan there are seven famous temples. Otherwise he said that in Vrndavan there are five thousand temples but amongst those seven are most important because of their Gaudiya connection and because of our Gaudiya acaryas.

There is Rupa Goswami's temple, Radha Govinda temple and Sanatan Goswami's Madan Mohan temple and Jiva Goswami's Radha Damodar temple. Then Lokanath Goswami's Radha Vinod and there's another name. Yes, Gokulananda, so seven famous temples which are famous in Vrindavan. So Prabhupada had acquired five thousand acres of land here.

Just to hear this in India – these are amazing reports of New Vrndavan. I think now we have two thousand? But still we have, some was sold or lost or whatever but still we have two thousand acres of land here. Prabhupada's land or New Vrndavan land.

So as time passes by this Krishna consciousness movement will spread to more towns and more villages with more congregation and new Vrndavan has a big bright future. For the next ten thousand years the glories of new Vrndavan are going to spread

far and wide. There will be pilgrims coming from all over the United states and North America and South America.

So Prabhupada made it a little easier because going to Vrndavan is not easy and not free. So you could come to new Vrndavan and be benefitted and so Vrndavan has the six Goswami's of Vrndavan and so this New Vrndavan has Varsana Maharaja like the Goswami's and so in New Vrndavan one Goswami.

So many they come and go and in the past there were more and there will be again more in the future but Maharaja has – others have come and gone and will come back again but Maharaja is steadily here and he is going to stay here forever.

And Maharaja has written this beautiful book called appreciating new Vrindavan Dham. Her beauty and glory, message and grace by Varsana Swami Maharaja. So the books are right here and I haven't even seen myself, I would like to. It's filled with beautiful deity pictures and all the deities are here.

Yes so to bring this book to your home is like bringing new Vrindavan to your home. You could carry new Vrindavan with you and we haven't got so many copies so you could rush to the table and grab your copy. Wow, phew it is beautiful! The packaging and the contents are amazing. So you are a true Goswami!

So the whole history and culture and nature, everything is here and Maharaja has poured his heart into this book. Okay, so if you buy then Maharaja can sign the book, you have to pay for it though (laughter). Okay so all get up and take the book and when all the books are sold we will proceed (laughter).

Okay so there is also prasada, right behind that cabin there you will also get prasada and snacks. Okay Gopinath is here, oh this is you? All grown up now and so is Govinda also in there?

There is Gopinath temple.

Vrindavan Consciousness

Vrindavan consciousness

17 03 2018

Govardhana Eco village, Mumbai [18:02]

Nice to meet you all, you are all residents of Vrindavan dhamaa, Govardhan Eco village is a village, you all stay in the village. You are villagers, Gokulvasis are also villagers. So also jungle here, some devotees were saying we are staying in jungle, you are doing jungle mein mangal here and jungle is no more jungle that's the idea.

Sri Krsna Caitanya Mahaprabhu transformed the Jharkhand forests, it was no more ordinary forest, it was transformed into Vrindavan, and how did He do that. By chanting

HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE

HARE RAM HARE RAM RAM RAM HARE HARE

He made animals to chant and dance, we can't do that. Could you get a tiger to dance, could you, anyone of you, they will make you dance. So the animal's consciousness was revived, was evolved, transformed, changed and they were no more acting like animals. Looking, still looking like animals but not acting like animals. They were acting like vraja-vasis, Vrindavan vasis, Mahaprabhu was on the way to Vrindavan from Jagannath Puri, His destination is Vrindavan dhamaa.

Vrindavan Dhama kijai

He always, He always wanted to go to Vrindavan that is what

happened also when He received mantra from Ishwar Puri in Gaya, and as He started chanting the mantra, He was transformed and he immediately remembered Vrndavan and He was rushing towards Vrndavan, near somehow he was stopped and he was brought back to Navadvipa then again when he took sannyasa, I am, I am free now, free liberated, taking sannyasa, renounced everything. So then again first place He thought of visiting, going to is Vrndavan, but again he was tricked by Nityananda and Advaita Acarya and he was brought to Shantipur instead, anyway and then mother, Saci, son you better stay, stay in Jagannath Puri. So, He admits that as His headquarters Chaitanya Mahaprabhu, he never forgot Vrndavan, that sort of going to Vrndavan. I have to go to Vrndavan.

Vrindavan Dhama ki Jai.....

So finally after six years of sannyasa, He managed to get away from Jagannath Puri and devotees of Puri and He on His way to Vrndavan and His destination is Vrndavan. In the middle of his path, half way though, so whom He met, the tigers and the deer and everyone to chant and dance, He even saw the tiger and deer, they were rubbing shoulders, somehow they were walking with each other, then Sri Krsna Caitanya Mahaprabhu, next scene was He saw deer and tiger, they were embracing each other and next scene was He saw deer and tiger as mentioned in Caitanya Caritamrita, they were doing "allingan" and "chumban" kissing each other. So when Mahaprabhu saw that attitude of those animals and the birds, attitude towards each other, the dealing and their thoughts and consciousness. Mahaprabhu Said.

Vrindavan Dhamaa ki... Jai

This is Vrndavan, this is Vrndavan, although He had long way to go to reach Vrndavan. But in this forest, He realised, this is, this is Vrndavan. So Consciousness of the soul makes that place is also transformed and person becomes Vrndavan vasis, He has the thought of Vrndavan and then that place becomes

Vrndavan and becomes Vraja Vasi. Vrndavan consciousness, mora mana vrndavan

That was also Caitanya Mahaprabhu's stand or His thought or prayer, dancing in front of Jagannath chariot, Caitanya Mahaprabhu, He was saying to Himself, Lord was hearing that "mora mana vrndavan" My dear Lord, my mind is Vrndavan , you love to stay in Vrndavan, Lord Please stay in Vrndavan and the Gopis and Vrajavasis all attempting too, Lord is sited in the chariot and they are bringing Lord from Simhachal to Nilachal, they are bringing Lord to Vrndavan. Lord also loves to be in Vrndavan. He also misses Vrndavan, while He is away from Vrndavan in Dwarka or other places.

So as Mahaprabhu is dancing in front of the chariot during the ratha yatra, Mahaprabhu says, "My mind is Vrndavan – mora mana Vrndavan." Lord please reside in my mind, mind which is like Vrndavan. So the heart, the mind that is in Vrndavana Govind's Vishram, vaisnava's they allow Lord to reside in their heart and Lord could relax and does "Vishram in the heart, Hari Hari.

Vrindavan Dhama ki Jai...

As we chant Hare Krsna Hare Krsna, this mantra has mantra devta, you worship particular deity by chanting, reciting particular mantra, each mantra has mantra devta. What mantra do we chant?

**HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE
HARE RAM HARE RAM RAM HARE HARE**

So the deity of this mantra, devta, devtas, dev and devi of this mantra is Radha Krsna. Radha Vrindavan Bihari Lal ki jai....., they are the mantra devta. So as one chants that, whatever mantra one chants, so they attain the mantra devta, perfection is to realise mantra devta and ultimately go where those devta's reside in their dhama. Every dhama has a dhami. Dhama- Dhami, the deity that resides in the dhama is called

dhamai. So Vrndavan dhama and the dhama of Vrndavan dhama is Radha Krsna. So as we chant the Hare Krsna maha mantra then that's chanter destination becomes the destination where the mantra devta of that mantra resides or in fact that mantra brings us to where ever the mantra devta is residing. So Hare Krsna maha mantra, mantra devta Radha and Krsna reside in Vrndavan, so then that becomes the destination of chanter of Hare Krsna Mantra.

maya saha ramasva

The chanter of the prayer as one chants is maya saha ramasva, my dear Lord, do maya saha with me you do raman, you are Radha Raman, and you are this Raman, you are that Raman. In this bhava, in this rasa, dasya rasa, sakhya rasa, madhurya rasa in each living entity. We also have our own rasa or relationship with the Lord. So as we chant hare Krsna, this is maya saha ramasva. Each living entity could do raman with Lord. Living entity is

mac-citta mad gata prana bodhayantah parasparam

kathayantas can mam nityam
tusyanti ca ramanti ca
(BG 10.9)

That living entity is mac-citta his consciousness is glued to Krsna, his lotus feet mad gata prana, kathayantas can mam nityam as he hears katha of the Lord, glories of the Lord, kathayantas can mam nityam tusyanti ca ramanti ca He is satisfied, fully satisfied tusyanti ca ramanti ca he is doing raman, he is running to the Lord and Lord is running to the soul also. Both are running towards each other dealing with each other.

Hari Hari.

So this mahamantra could make us fully conscious of Radha

Krsna, fully conscious of our relationship with Radha Krsna, could revive or hold consciousness and finally, ultimately bring us back to Vrndavan.

Vrndavan dhama ki ..jai

Ya, that is the purpose of this International Society for Krishna Consciousness. Prabhupada always talked about going back to home, back to home, we are going. Devotees in the west they sing a song on guitar, we are going back to home and then Iskcon is the boat. Srila Prabhupada is the captain of the boat. Is everyone jumping into the boat, we are going back to home, back to Vrndavan. So as the holy name, Caitanya Mahaprabhu said "My name will be chanted in every town, in every village." So as soon as one gets the name, as soon as one receives the holy name, his journey towards Vrndavan begins right then and there. In fact even in this life they make the goal, every chanter of the holy name, then he makes plan I will go, I want to go for Mayapur Festival, I want to go for Vrndavan festival. From nama to dhama, nama to dhama, nama to dhama. So nama brings us to dhama. Nama makes us eligible, qualified, purified, eligible to go to Vrndavan, enter Vrndavan and stay in Vrndavan, this eligibility is also attained, achieved by chanting of Hare Krsna.

**HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE
HARE RAM HARE RAM RAM RAM HARE HARE**

Gets the shelter of Krsna's lotus feet.
namasraya kori jatan tumi and naam vina kichu nahika ara cauddha bhuvana majhe. We also realise that there is nothing, nothing better than this nama in the entire creation of cauddha bhuvana in fourteen planetary system, makes Vrndavan special destination and that living entity chants Hare Krsna maha mantra purely offencelessly, he gets closer and closer and closer towards Lord's lotus feet and finally returns to Vrndavan.

Vrindavan Dhama kijai.

So we have Vrindavan here also, the deities have appeared, deities are the Lord. So when Lord appears infact dhama appears before Lord appears. The Lord has appeared in the form of Gauranga and Radha Vrindavan Bihari, then there dhama is also here. Lord always resides in His dhama.

Wherever Lord is that is His dhama, here dhama also has appeared and then Lord has appeared. Lord has mercifully appeared here in Wada, Wada (that is name of the tehsil) right here in Wada, now this has become wadi, wadi of Shri Shri Radha Vrindavan Bihari. This is wadi, Thakur wadi and wada and there is wadi, so both are here. Acarya's have kindly prayed to Lord to appear. His Holiness Radhanath Maharaja had prayed to the Lord personally making His appearance here. So Lord is here, all the way from Vrindavan. Lord has made this place His residence. Making more easily accessible. You could just step outside Bombay and there is

Vrindavan dhama kijai

Govardhan dhama ki ...jai

Radha Kunda ki.....jai

Some Radha Kunda jala has been put into this. Is Govardhan Shilla also. So it is nondifferent. They don't have to go all the way to Vrindavan. Mathura, Vrindavan takes long time. Then it is also takes thirty days of Vrindavan Parikarma. This place is closer and parikarma is only for seven minutes, not seven hours as of twenty one kilometres and one day as thirty days are there. So big discount for Bombay folks and one day and you are done with parikarma, dhama vasa, dhama vasi as one of the

five principles of Bhakti. So this is okay. I am thankful that I was invited and given opportunity to be the resident of this Vrindavan and do parikarma in one day.

Srila Prabhupad ki ...jai

Nitai Gaur premanande hari haribol.

Creation of Lord is His Lila

Creation of Lord is His Lila.

2008 Vrindavan [1:4:36]

So this morning we are reading from Srimad Bhagavatam canto 3 chapter 26

text number 60 th , which is a short purport so we'll move onto the next one also.

So please repeat,

**ksut-pipase tatah syatam
samudras tv etayor abhut
athasya hrdayam bhinnam
hrdayan mana utthitam.**

Translation and purport by Srila Prabhupada. Srila Prabhupada ki jai!

Next grew feelings of hunger and thirst, and in their wake came the manifestation of the oceans. Then a heart became manifest, and in the wake of the heart the mind appeared. The ocean is considered to be the presiding deity of the abdomen, where the feelings of hunger and thirst originate.

In the abdomen, not in the mind. Hunger and thirst has origin in the abdomen, we get signals from the mind but mind is not independent, it's coming from abdomen. There are connections.

When there is an irregularity in hunger and thirst, one is advised, according to ayurvedic treatment, to take a bath in the ocean. Now you know the treatment.

Okay, that's the end of that purport.

So, text 61,
manasas candrama jato
buddhir buddher giram patih
ahankaras tato rudras
cittam caityas tato 'bhavat.

Translation, purport by Srila Prabhupada.

After the mind, the moon appeared. Intelligence appeared next, and after intelligence, Lord Brahma appeared. Then the false ego appeared and then Lord siva, and after the appearance of Lord siva came consciousness and the deity presiding over consciousness. The moon appeared after the appearance of the mind. The moon, there's only one moon. Lord is also moon. Krishna Chandra, Rama Chandra, Caitanya Chandra. There's a little talk about that coming up here in this purport. But Chandra mentioned here by Kapila Muni is the moon in the sky. The moon appeared after the appearance of the mind, and this indicates that the moon is the presiding deity of mind. Something in the body is appearing, some part. Then its predominating deity appears, out there in the universe. We'll be talking about that in a minute, but quickly, the creation is called Brahman and the body is called pinda. Whatever is in Brahman, there's also in the pinda corresponding manifestations.

Similarly, Lord Brahma, appearing after intelligence, is the presiding deity of intelligence, and Lord siva, who appears after false ego, is the presiding deity of false ego. In other words, it is indicated that the moon- god is in the mode of goodness, whereas Lord Brahma is in the mode of passion and Lord siva is in the mode of ignorance. The appearance of consciousness after appearance of false ego indicates that, from the beginning, the material consciousness is under the mode of ignorance and that one therefore has to purify himself by purifying his consciousness.

This purificatory process is called Krsna consciousness. As

soon as the consciousness is purified, the false ego disappears. Identification of the body with the self is called false identification, or false ego. Lord Caitanya confirms this in His siksastaka. He states that the first result of chanting the maha-mantra, Hare Krsna, is that dirt is cleared from the consciousness, or the mirror of the mind, and then at once the blazing fire of material existence is over.

Did you get that? Don't sleep. You may miss some very important points.

The blazing fire of material existence is due to false ego, but as soon as the false ego is removed, one can understand his real identity. At that point he is actually liberated from the clutches of maya. As soon as one is freed from the clutches of false ego, his intelligence also becomes purified, and then his mind is always engaged upon the lotus feet of the Supreme Personality of Godhead. Everything is there in one purport. Purport is complete in itself.

The Supreme Personality of Godhead appeared on the full-moon day as Gauracandra, or the spotless transcendental moon. The material moon has spots on it, but on the transcendental moon, Gauracandra, there are no spots. In order to fix the purified mind in the service of the Supreme Lord, one has to worship the spotless moon, Gauracandra. Those who are materially passionate or those who want to exhibit their intelligence for material advancement in life are generally worshipers of Lord Brahma, and the persons who are in the gross ignorance of identifying with the body worship Lord siva. Materialists like Hiranyakasipu and Ravana are worshipers of Lord Brahma or Lord siva, but Prahlada and other devotees in service of Krsna consciousness worship the Supreme Lord, the

Personality of Godhead. Sri Krishna Balarama ki jai!

So, this is, probably you're in Vrndavan during kartik and expecting some rasa-lila kind of topics, but don't be

disappointed. This will also lead to that one. First thing first, first thing first then comes the next thing. So, this is the first thing in the Bhagavatam. This is also lila, creation, the fundamental principles of material nature, spoken by Lord Kapiladev, spoken to his own mother, certainly Kapila wouldn't be wasting his time.

It's important, it is essential to know the Lord and not just dancing, playing his flute but in the old context of the creation, where we fit into, but we want to get out of this existence, entanglement of this existence.

We have to understand how we are bound before we understand how Yashoda bound Krishna. That's nice to relish those pastimes of Damodhar, but let us first understand how we are bound, what is binding us. If something has tied you down, sometimes rope, the rope is tied around here or whatever, before you try to untie that knot, what do you do? First take a close look, you look from here, this way that way, where should I start? Untying the knot, this knot okay now and then what is next?

Or what is next? and you understand how that rope has bound you. Before you begin untying that knot. So, same principle applies, what is binding me? Before how I could become free from bond. That is kind of subject-matter of the third canto of Bhagavatam or earlier canto before we go to ukhala bhandan lila, ukhala bhandan, bhandan, Krishna was bound to the mortar ukhala,

atha te sampravaksyami tattvanam laksanam prthak [SB 3.26.1]

This is how the, we are in text 60 th , the very first verse of this chapter says; "my dear mother", atha te sampravaksyami, "I will now speak to you". Sampravaksyami, thoroughly, in detail, I will give you, provide you all the details. Sampravaksyami tattvanam laksanam prthak, the elements, material existence, which is binding, so you will

know the symptoms, you will understand those elements and their functions.

**yad viditva vimucyeta purusah prakrtair gunaih [SB 3.26.1]
prakrteh kriyamanani gunaih karmani sarvasah
ahankara-vimudhatma kartaham iti manyate [BG 3.27]**

Lord says, Bhagavad Gita, that is Bhagavad Gita just something introductory and you want to find explanation, purport to Bhagavad Gita is the Bhagavatam. Bhagavad Gita is a verse or text, Bhagavatam is the purport, explanation.

prakrteh kriyamanani gunaih karmani sarvasah

Everyone is bound, everyone is bound by the three modes of material nature.

prakrteh kriyamanani gunaih karmani, gunaih karmani sarvasah,

all our activities are controlled by gunaih, guna, again the ropes of the material nature, they are making us dance. We do not see those ropes, they have been mentioned in this chapter, presiding deities are there. Each and every part of our body gross and subtle as my hand is moving, I hope in Vrndavan, demigods have no control, it is said. The Demigods have no access, although they have full charge over the material existence, but in Vrndavan they cannot even pick up speck of dust from one spot and place it on another.

So, purusah prakrtair gunaih, so by knowing the symptoms, the activities of the gunas of the material nature, vimucyeta, one becomes vimucyeta, becomes free. So, before the discourse, this is the purpose stated, "Why am I going to talk to you? All that I will be talking to you at great length and full details, my purpose is this." Lord says, Kapila Muni,

yad viditva vimucyeta

One becomes free, you become mukta then you become bhakta then you could sit down and relish the pastimes of the Lord. Not

while you are being bothered, the whole agitation going on and you are not taking care of it. Not subdued the mind and not attained the intelligence.

dadami buddhi-yogam

Intelligence coming directly from the Lord, yena mam upayanti te and that intelligence, Lord says, then my devotee will use that intelligence to come to me, not to exploit this material existence and try to exploit, enjoy, isvaro 'ham with that spirit.

ksut-pipase tatah syatam

Thirst and hunger has become manifest, tatah syatam, after something. So, this verse, what has been stated in the beginning verse, has connection with the ending of the previous verse.

udaram nirabhidyata, then appeared an abdomen, verse 59 said, then appeared the abdomen, udaram nirabhidyata, tatah, so from once there was abdomen, ksut-pipase, there was thirst and hunger and then samudras, the ocean, presiding deity.

hrdayam bhinnam hrdayan mana utthitam,

then the heart became manifest and hrdayan from hrda, mana utthitam, heart and mind. manasas candrama jato then when there's mind presiding deity, mind the moon. Then intelligence, then giram patih, the Brahma is born.

ahankaras tatah then false ego. rudras cittam rudra is born tatah 'bhavat. And this kind, what could living entity with teeny brain, Prabhupada would say, teeny brain, tiny brain, what could they understand? The subject-matter which could be described as acintya and could just keep it aside, it's not for me, you know, acintya, inconceivable. But something something, not that Kapila muni has said everything here but something that human beings possible could grasp has been presented and then you also have to be sort of devotee to even

understand this, to assimilate this information, not just accumulate but assimilate. Assimilation is yet another level, not you put the food inside but then it has to be digested, assimilated into energy that you could use for functioning.

All that has been said here, it's not just information technology here that is going on in this world today. Information technology, but there's no transformation. Lots of information no transformation but this information is another nature, meant to change, transform us, transform our character, our whole paradigm shift, leading to not only studying the principles of material nature but then the source of this nature or Whose nature is it?

Prabhupada would say, "Whose nature is it? So, by knowing this nature, it could lead a natural life, leading to a spiritual life. That's the natural life, not, life in this world, without Krishna consciousness it may be some kind of simple life or natural living but if it is not Krishna conscious living, then it is not again natural, it is artificial, material. So, spiritual life is the natural ultimate and natural life.

So, purusa, virat-purusa has been talked about and from virat-purusa, and from virat-purusa, the two other virat-purusas are coming. All the living entities are purusas and the demigods are purusas. The dead matter cannot move by itself, if I leave this watch, it will stay there unless some living force picks it up and places it in another place or some strong wind could also come, you don't see who's behind the wind. There are demigods, some demigod behind the wind and he could blow my watch. It's either that some living force, living entity can move the nature, the dead matter.

So, living entities at our level whatever different moments we manage, again, we are not free, we move things, we move ourselves or something moves us. But then we are not independent in our movements unless the demigods are right

behind or right with us, above us. Then again, demigods are also not free to move. There's someone above them and that is Supreme Personality of Godhead who declares again in Bhagavad Gita;

mayadhyaksena prakrtih suyate sa-caracaram [BG 9.10]

Supreme Personality of Godhead is the superintendent. He's moving the matter through demigods and the living entities. He is in charge. He is the boss and there's no one above Him. But, I was talking early. All that is in the Brahman, in the universe, that is also in the little universe of our body. So, there is Brahmanda and the body is called pinda.

pinde pinde matirbhinaa

You heard? Or some say munde munde matirbhinna. Munde, every head has a matir- Intelligence, ideas, concepts, bhinna.

munde munde matir bhinna

Each munde or it's also called pinda. Matirbhinna,

ya matir sa gatir

What kind of matir you have, that kind of gatir you achieve, what kind of destination you achieve. So, matir and gatir, so first matir. munde munde matirbhinna There's different ideas to exploitation, enjoyment and then you go different directions. Brahman? a bhramite, they're going round and round, enjoy this enjoy that, your gatir, your destination, anyway is complicating things. So, the munde and pinda, that's what we're talking. This body, munda, pinda is body. Munda, pinda, this body and all that is in the universe gets into the body, pindanam, there's a word called pindanam, we're just looking at the dictionary meaning; coagulation, coagulation, the word called coagulation. In chemistry laboratory, with the use of electrons, there's some kind of solution and electrons specially alum, they all get attracted to these and they

become, they all get together and form kind of a hard substance or body, all that is in the solution, some particular elements they come together and they form a pinda, pindanam, coagulation. So, all that is in the universe from Brahmanda it comes and forms a pinda, forms a body, so there's something that has come up in this chapter. What we have in the body there's corresponding existence of it in the universe and its predominating deity. We have abdomen inside and the ocean connection, like that. Everything has a connection around us or in the universe and demigods in charge and ultimately the Supreme Personality of Godhead.

This is kind of sankhya yoga and sankhya points, brings us to the origin of all these elements and that is aham sarvasya prabhavo mattah sarvam pravartate, again Bhagavad Gita, aham sarvasya prabhavo. Lord is source of all that exists, spiritual as well as the material existence. To how this world was created. The whole cosmos and cosmology is very major, one of the ten unanswered questions, they say, "How the world was created?

How it came into existence?" There's no answer to this question and if there are answers and explanations that exist, that is right here, the third canto of Bhagavatam. You find some astronomy also in the fifth canto of Bhagavatam. Bhagavatam is answer to all the questions. Otherwise without the help of this knowledge, the sabda, sound coming from the Lord, this knowledge coming from the Lord, how could possibly living entities understand something that happened billions of years ago? We could only speculate and that is, a speculation is, one speculation called big bang, some big bang and some kind of explosion took place but then who was there to explode it? Someone was there to become the cause of the explosion. All these terrorist are doing explosions, let this one took place, in our song we heard. There may not be a remote somewhere there pushing button, someone behind. You may not see so there is nothing automatic in this world, there's

nothing automatic. When we do not see someone, we do not see the cause or hand involved then say, oh it's automatic but there's nothing automatic. If you find out go deeper, reverse back the connection you will see ultimately there's person behind, even beyond behind this big bang, there's mahatattva and the glancing upon that mass, the matter and creating agitation and the living entities entering bodies and the whole Mahavisnu, more universes and garbhodaka-sayi Visnu entering each universe and then Ks?rodakasay?-Visnu entering each of those atoms, "I am in the anda in Brahmanda" and that is garbhodaka-sayi Visnu. [...] the atom.

andantara-stha-paramanu- chayantara-stham [Brahma Samita]

I am within the atom also. Kana kana may bhagvaan, in every anu parmanu there's a Lord, so He is in smallest unit of the universe, He is there and in whole brahman He is there as kind of a soul in that universal body in the form of Garbhodaka-sayi Visnu. He is described, Lord is described, "Where is Lord present?" Lord is present "otam protam."

Lord's existence is described as otam protam, like in a cloth, the threads are this and that way, there are threads everywhere in a cloth, this way, that way. So Lord is everywhere

andantara-stha-paramanu- chayantara-stham.

So, this speculation trying to avoid God, "We don't need God because I am God." isvaro 'ham, that's the idea. Then you forget this sastras, gita, bhagavat because they talk of some other God and who has seen and all that and the reasoning. It's the faith and reason, "Oh these are just blind followers, this religionist". We are another party and we are reasoning party, we want to reason, we want to see the proof of everything before we accept. So, this has always existed but in the modern times, this maybe started whenever this industrial civilisation, so-called western civilisation came into existence, that who was, he wanted to come to India

Columbus, same time as Sri Caitanya Mahaprabhu was exploring the Gauracandra mentioned in this port, He was going within deeper and was talking about going within, realising the soul and going within to the Supersoul. This fellow, he wanted to come to India but he went to the other direction and he found the land of opportunities, land of opportunity, which is now melting down, economic melt-down.

So, it started some 500 years ago, when they got into another economy. There was agrarian economy in this world headed by Nanda Maharaja in Gokul, he was a leader of the agrarian community, vaisya community. Nandaraja or Brajaraj and they knew and that was being followed in the vedic times. Economy is based on the land and the cows; who is wealthy?

One who has more cows. More land. That person is a wealthy person, not who has more nuts and bolts. And when you're hungry you cannot do the deep frying of nuts and bolts in your petrol and use some of them for your breakfast and when you're hungry. So, that's the kind of material, so industrial civilisation and industrial economy was created with that faithlessness came into existence, show me. Then gradually this, the state and religion was separated prior to that, the rajarsis existed, evam parampara-praptam imam rajarsayo viduh What I am talking to you Arjun, this is learned in parampara and the first party to learn this are the rajarsi, the saintly kings. The saints and the kings, this used to be the team because saints had, or the kings had association of the saints or guidance counselling so those rajas were rajarsi, saintly kings. They worked as a team, state, the administration, the kingdom, the king and the advisors, the vidvan, the pandit, the scholars, the brahmanas, vaisnavas, they work together. But then at some point, this was separated, state and religion, secular state. Even India went for this with great pride following the example of the modern civilisation of the west, India adopted this as part of their constitution in 1947, our secular state, we are now separating religion from,

we don't have a worry, "We only take care of the secular needs of the population. We only take care of the roti kapada makan." They talk about. Roti? You know roti? Chapati.

Kapada- clothes, makan-housing. "This is our concern. Beyond that? It's not our business. We are secular state. We don't want to interfere with religion or be partial to this religion and closer to this one and at distant from that one. No no, we are neutral, we are secular. Let the religion go to whatever hell." The communism also has sprung up out of this. That has again origin. The capitalism did not work. They tried few hundred years capitalism. That experiment was total failure then the world was looking for something else to try we could try. Okay let's go for communism, "All the country it belongs to us. And we will just enjoy it together; there is no one above us, no no." God, forget. Did you go to the church? Yes, we did.

Did you ask for something? Yes. What for, what did you ask for? Oh!

Bread, oh God give us daily bread. Did He give you? No, He did not give. Now pray to the communist." Oh! Communist come and give us the daily bread and they used to have this truckloads of bread, Prabhupada used to talk about this, and then they were handing out the bread. "Just see, you went to the church, you prayed to God for your daily bread, He's not giving you but as soon as you prayed to us, wasn't there bread immediately available?" So, systematically they were trying to kill the remaining faith of remaining people. Faith in God. We are just communists.

But then the day arrived and they used the cranes and they were lifting statues of Lennon, from wherever they were stationed, they lifting and they're dumping into the gut of our oceans. Lennon, he was the leader.

"You have your leader, we have our leader." Prabhupada. He was in Moscow "You have your leader Lennon, we have our leader

Krishna. You have your communism, we have our communism, Bhagavat says everything belongs to the Lord, isavasyam idam sarvam. Not that everything belongs to us now. We are the Russians, the owners of this land who will enjoy it together, we share it but we will not share nothing with God.

It's also the year of Darwin. This year or next year, they're getting ready, 100 or 200. 200 anniversary of Darwin, Darwin's theory of evolution which is being dumped already and some people still getting ready for a grand celebration of the bi-centennial of the father of evolution. Who starts, in the beginning there was amoeba and Bhagavatam says in the beginning there was a Brahma. Amoeba and then gradually there's no intelligence, least intelligent being came into existence and there was evolution and further evolution. Prabhupada made so many jokes about this and he had his boot on the faces of the scientists. He wouldn't like to just kick them bare feet but with a boot on and give a kick. So, the most intelligent, Brahma intelligence, we're seeing connection here. The most intelligent, the most evolved, even four-headed, not just one head that was the first one to take birth, four-headed person has taken birth. This is the fact, this is history. In the beginning, Brahma was there not amoeba and then evolution and then monkeys and then monkeys. They walk on their hind legs then four legs. So, he explains how the monkeys started kind of rising. And the hind limbs or legs remained the legs but the fore limbs, they became the hands. The tail of the monkey went inside [laughter] and then he was a fully-fledged. So, one party says we are ancestors of monkeys, Bhagavatam says we are ancestors of Brahma. From Brahma's mind comes manu and manusyas come from manu.

See all this distraction, side-tracking, just avoid the Lord, just avoid the Lord, so that we could remain the Lord, so we could remain the isvaras. So asura sampradaya, devi sampradaya that's the topic of the Bhagavad Gita, divine and demoniac, those parties have always existed. But more now in number in

this age of kali. But they are also not independent of the Lord, the Lord's arrangement. They are influenced by the forgetfulness which is a creation of the Lord. Forgetfulness, remembrance is creation of the Lord.

Forgetfulness is creation of the Lord. It comes from the Lord;

sarvasya caham hr̥di sannivisto mattah smrtir jnanam apohanam

From me, I am situated in the heart as Supersoul and from Me comes knowledge, remembrance and forgetfulness. See if someone has forgotten God because they wish to forget so God arranges, okay you would love to forget Him? "I can arrange. You would like to forget? Sure. I can make all the, give you lots of logic and arguments. I will equip with you lot of logic and argument so you could be satisfied. Be convinced of no existence of God and then you could enjoy because if God exists then He is going to interfere with my enjoyment then God is going to be talking about, oh this is a pious activity and this is a sinful activity. If you're fine you go to Swarga, if you're sinful, you go to hell. Oh this God is going to be talking, He is going to be reminding me. I am going to be feeling guilty. I want to just throw all of this, be free and just jump in the middle of feeling free."

So, you could be. Forgetfulness could cover over you and you could boldly "God does not exist! God does not exist!" who is saying this? God is telling him, "Go ahead, go ahead say it. God does not exist." This is a text, purport also, a little more purport. Write the books, give talks, "God does not exist." But who is telling him God does not exist. God tells him.

This kind of ignorance is also creation of God. Human beings have not create ignorance, it exists. As we were hearing yesterday from Vayasaki prabhu. Prabhupada said I am equal to everyone, my mercy is equal to everyone but this Visnujana prabhu has taken more of that mercy, its equally available. So, it depends what you take, how much you take. It is

available. Both things are also available. Krishna consciousness is also available, illusory consciousness, illusory is also available. What do you go for? Choice is yours. You're on the beach, you could enter the ocean, you could go to the land, you could come to temple. you could go to cinema house, both things are there. Is someone in there? Who is it?

So, the little child came to the door. "Is your father here?" "Oh! Let me check." The child goes all over big house, looking for her father. "Daddy, daddy, you know your friend has come. Father was not interested. So, he says "Tell him that I am not here." The child back to the door and tells "You know my father said that he is not here." My father said... God does not exist. Who said? God said, God said that He does not exist. You want to be convinced that way so that arrangement is also there. So this kind of party nastik, astik party is also described. Asti means He is, astik astik, He is. He exists! He exists! Astik! Astik! So one who accepts His existence is called astiko. And one who thinks oh no He doesn't exist, nastiko. Deva asura eva ca, devatas and asuras. The Krishna conscious party and the other party. And sure there was a time all those who knew reading and writing, only thing that they read throughout their lives was sastras. There was nothing else to read, they didn't feel there was anything else outside sastra the need to read. Everything was in there.

Vedas and puranas and Vedantasutra and Gita and Bhagavat. This is all that they read and all the studies were based on just the sastras. A verb in Sanskrit called sas meaning ruling over or administration, rule, sas. So, the sastras used to rule the life. Guide the lives of people. Sastras or based on the sastras, then the kings would rule. They would get all their mantra from mantri. Mantri, minister. Why were they called mantris? Because they had mantras. "Minister, minister, mantriji mantri." "You know this happened, what should I do?" "Here's a mantra." And they were so smart, realised, well-

versed. Immediately they would come with some mantra. They had a mantra, they had a sloka for different folks, different slokas. For every occasion they had some mantra. So, one who provided mantra, they were called mantris. And mantra came from the sastras. So, kings had sastra and sastra. This is how also, the rule. Sastra, scriptures and sastra. Those who do not follow the sastra, those who want to go against the sastra, okay here comes the sastra. Here comes some kind of weapon. But when using of the sastra was based on the...the sastra was based on sastra. When to use sastra, when to use weapon, when not to use the weapon. This was all guided by the sastra, by the scriptures and by learned, wise, impartial personalities. They would go give these advise to the kings.

dharmo rakshati rakshitah

So, by protecting religion, those who protect religion, that religion in turn protects them. Dharmo rakshati rakshitah. You protect religion that religion will protect you. So, kings, they would protect that religion. They were protectors of that religion. And then they knew then their citizens would be protected always upheld the principles of religion. Always upheld the principles of Bhagavad Gita, Bhagavatam and that was all that taught. All these kulagurus, Sandipani muni. Every school was a Vidyapeeth. Every school was a Vidyapitha. And every teacher was some rushi, some muni. So, that has. So, starting somewhere around five years.

Big deviation, big distraction and a big way distancing from the Vedic thought. Vedic lifestyle, Vedic version but the results are a total failure that's what Prabhupada said. Modern civilisation is total failure. Seven days, Prabhupada spoke on this topic, in '77 his last lecture series in Bombay, everyday he spoke, "Modern civilisation, total failure. Only alternative is Krishna consciousness." Maybe to a lot of us, it was not obvious, thirty years ago when Prabhupada was speaking but he was foreseeing but now it is more than clear to more people, if they're doing fine their mundane affairs or

whatever even happily living, good health, good this, good family, good whatever. Even that they cannot manage.

Bad health, most sick country in the world is America, most sick nation on the planet is America. When I read that kind of survey result, when I heard, I was not surprised. Because we all know. They also are very proud, land of opportunities. The bhoga, the bhogis on the planet. Most bhoga is done in America. Whole bhoga is taught by the western world and then they went even further west. They were only in Europe and then Columbus found the land and they moved further west and they became western.

Distancing from the eastern part. Just opposite of the east is the west so a big turn around and they tried it. 500 years, this has been tried and failure. Splitting of the families can't even, no peace of mind, can't digest what they eat, cannot sleep, can buy very expensive beds but they can't sleep at night. They can purchase lots of food but when it is cooked, they tell the servants "You eat, no hunger." The big bosses have their cooks or their cook. When the offering is ready to be offered to the bosses, bosses have no hunger, you eat. So, they have nice appetite, the workers and the cooks eat. And there's terrorism, and this and that and pollution, air pollution, mind pollution. Everything is polluted. "Don't breathe, close your nose." when the instructions come in, I know in Los Angeles when the pollution is kind if bad, they close the schools and they "don't go out, don't send your children to the street, stay indoors, there's very bad pollution." So, one day they will say, stop breathing using the television communication.

They have all these means. So, mind's predominating deity is the moon. From moon comes oja one who has ojas is called Ojasvi He kind of creates, his mind is healthy and creates an aura around him and he could defend all the attacks of different sorts of different concepts, different this, that, could shield himself from all those. If he has nice mind,

clean mind, pure mind-ojasvi, tejasvi. So, for vaisnavas, they go even beyond the mind, candra. They go to the moon or the Caitanya candra, He is spotless and He was given process of chanting of,

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

He is spotless and anyone who chants Hare Krishna, his mind also would become spotless, ceto darpana marjanam and that's the protection. Krishna consciousness then you could protect yourself, So, Caitanya candra when He appeared, this moon in the sky, he covered his face cos he knew that another moon which is spotless moon He is appearing. So, this moon in the sky was thinking oh my face has so many spots, how could I show my face with all black spots, let me cover my face. So, he appeared with his face covered, with the skills of the moon eclipse, comments are given like that. The moon, he didn't want to show his face,

candra koti chandra jini vadana ujjwala

That moon has brilliant face like a thousand moon effulgence is emanating from His face, from His personality. But look at my face, I don't want anyone to look at, so many spots, I hide my face. So, he hid his face with the pretense of, this is moon eclipse, you know moon eclipse. So, both candras. Two candras appeared at the same time, as moon was rising in the east on the horizon. Caitanya candra also took birth, appearance of candra in Mayapur, Yogapeeth.

So, we have both the candra in the sky at our disposal and we have yet another candra, best of all the candras, Caitanya candra and we could just take shelter of Him, take shelter of something that He has delivered to the world, the holy name and He also, Caitanya candra took great interests in these sastras. Srimad Bhagavatam pramanam amalam, He says. Srimad Bhagavatam pramanam amalam. Srimad Bhagavatam is authority

because it is a spotless purana, it is amalam, it is a spotless purana. So, then that purana has been given to us by Srila Prabhupada. And hundreds and thousands of devotees are already convinced about the contents and they have kicked Darwin out of their mind long time ago and the theories.

Anyway hate the sin, not the sinner. Don't have to that Darwin committed some kind of sin by proposing something anti-Bhagavat, against Bhagavad, conclusion of Bhagavat. There was no need. But the words are no we don't know how the world was created, could someone supply theory. So, then speculation came up. But then the stories of Bhagavatam, they will not look beyond Bhagavat. There are more and more students and followers of this Bhagavat, person also like Prabhupada, goswamis of Vrndavan, they wouldn't think twice. This is it. So, as we distribute Bhagavatm more, sets of Bhagavatam more and more people read then immediately everything lese is out. Doesn't fit into the picture, doesn't make sense. So, this is most intelligible, most intelligent approach, information. In fact, history as we said. Coming from Kapiladev so with the spreading of Krishna consciousness and with more and more distribution of this knowledge, this Bhagavatam, all the darkness will disappear. Where there is sun, there is no darkness.

Krishna-surya sama maya haya andhakara.

So, the world was thinking, we don't know how the world was created, let's find out. There's no need to do experiments with the truth. The truth exists. You don't make experiments with the truth. Someone tried to do that then Prabhupada founded also Bhaktivedanta institute with a very important task cos scientists are gurus these days. For most of the people, scientists are gurus who cares for the gurus or scientists are. Prabhupada wanted his devotee, his disciples, scientist disciples to prove Krishna is the supreme scientist and life comes from life and not from matter and all these. The creation. And then his vision was this planetarium in

Mayapur. Not only we install deities and we have this and that but part of the temple complex, planetarium.

Challenging the modern scientific approach and so-called science. Challenging the whole science, of course Krishna is challenging. On behalf of Krishna, his pure devotee, Srila Prabhupada challenged. Alright, we are overtime, Grantharaj Srimad Bhagavatam ki jai!

Vrndavan is source of all Dhama

Topic : Vrndavan is source of all Dhama.

Place : Vrndavan

Indradyumna Maharaja was talking to almost all of you. Some additional English devotees now have arrived, as others also are listening to him. He narrated Damodara lila to all of you, most of you. That lila brings the listener to Gokul. That pastime took place on deepavali day which is in just few days. I didn't finish, you continue the pastime. Some other day, then I started that Badri Narayan, Narayan, Narayan. So from Gokul to Badri Narayan, Badrikasram, Vaisnav's, Gaudiya Vaisnav's there worship able Lord is aradhyo bhagvan vrajesa tanaya, vrajesa tanaya son of Nanda Maharaja and there worship able abode is tad dhama Vrndavanam where vrajesa tanaya appears, their minds are always fixed, Vaisnav's, Gaudiya Vaisnav's, Brajavasis mind is always fixed on Krishna. They know nothing, no one else but there Radhanath. na parah no one else.

sri chaitanya mahaprabhor matam idam tatradarah na parah

(Caitanya-matta-manjusa by Srila

Viswanatha Cakravarti Thakura)

Worship vrajesa tanaya He like to reside in, or visit to or parikarma of Vrndavan and their ideal, the hero's the devotees, whose examples they follows, those devotees are the Gopis.

vraja-vadhu-vargena va kalpita

That aradhana is the best aradhana, the best mode of worship and which scripture do they study, they study Srimad Bhagavatam,

srimad bhagavatam amalam puranam

Srimad Bhagavatam is amal, it is spotless puran and the goal of their life is prema pumartho mahan, the love of Godhead Prema, Pancham purushartha, they don't compromise , no dharma, artha, kama, moksha, they spit at it, they only care for prema pumartho mahan. So that is what has been taught to us by Sri Krishna Caitanya Mahaprabhu and then, we are here, we are still here at Badrikasram, knowing all this, we come, we still come to Badrik-asram, every, every follower of the Sanatan dharma, every Hindu aspires to go at least once in his life, he has to go to Badrik-asram. Them his life is, kind of perfect, then he is pacified, satisfied. Otherwise he has some agitation. No, no, I haven't been to Badrik-asram. Oh! That, what kind of Hindu, santaniya am I, I have to go to Badrik-asram. So was also the desire, an aspiration of Nanda Maharaja and Yashoda. I

am sure, you have been hearing from last couple of days that, it was a wish of Nanda Baba, it was the wish of Yashoda and the elderly gopas and gopi, they wanted to go to Badrik-asram. So as the darling of Yashoda, he came to know that this is the wish of elderly. His elderly parents and other elderly brajavasis, they would like to go on pilgrimage to one on to Badrikasram, then Lord says, yes, yes I will bring you, just

follow me. This way, this way, that way, this way and finally this Krishna and Balaram were leading the parikarma, the procession, the shobha yatra, the parikrama party, where did they end up. They end up here

Badrik-asram dhamaa... ki jai.

Badrik-asram dhama ki jai.

And Nanda Yashoda offer their pranams, obeisances to Nara-Narayan rishi and other presents here, Kuber is also here and well that time Uddhav was not here, he once asked later on to come here or if you think of previous kalap then , if similar instruction was given by Sri Krishna to Uddhav, you should go and reside at Badrik-asram. In that case Uddhav also was very much here, they all had been thinking that this, this is Narayan, that had been protecting our son. So many calamities, so many demons and terrorist had been coming and attacking and every time our child was protected by who, who was the protector,

Namo Narayan, Narayanah Namah ! Namah, Namu Namah!

Obeisances again and again, thank you dear Lord for protecting our son, protecting our children, you are so kind, so Lord Krishna didn't want parents to leave Vrndavan, so are we going to say, he created, He created Badrik-asram as integral part of Braja Mandal. They also wanted to go and take a holy dip in Ganga, you heard about that, yes, you heard, so then the Krishna take them to Haridwar or to Mayapur, so many, Ganga flows all over. So, no, no, no, you don't have to go, please come. This Ganga is also here, please follow me and Krishna took his parents to 'Mansi Ganga". This is another reason, another day I don't know, Maharaja was explaining why Mansi Ganga, what was the reason of the manifestation of Mansi Ganga. In Bhadravan, one day calf was killed. Oh you are sinner, you are sinner, now you had to take a dip in Ganga. So Krishna didn't want to go to Haridwar, or to Hrishikesh or to

Prayag Raj, or to Kanpur or to other places where you could go and take a holy dip in Ganga. He didn't want to go, so he created Ganga from his mind, "Mansi Ganga", then he took bath, so this is one reason, given why or how come Mansi Ganga was created, came into existence and there is another reason is that the parents wanted to take the holy dip, "Ganga snana", so Krishna says okay, no, no, you don't have to go. Ganga is here, Jamuna is here, Saraswati is here and then,

**gange ca yamune caive
godaavari sarasvati
narmade sindhu kaaveri
jalesmin sannidhim kuru**

While taking bath every pious, religious Hindu, well if he knows some mantras, he chants this mantra. Oh rivers, oh Ganga, oh Yamuna, oh Saraswati, Godavari, Narmada, Kaveri, Sindhu, please come, where I am. I wish to take bath, could I have this sacred opportunity of bathing in your holy water. Oh you different rivers. So he invokes, he invites, he remembers and those river appear. "M. So, all the rivers are flowing through Braja, all the holy tirtha's are in Braja. In Radha Kunda, Shayam Kunda all the holy rivers are there. Krishna and Radha they had proposed to each other, no, no you had to take bath, go take bathe, don't touch me. Radha Rani says, stay away, go take bath first and then he had to take bath in Ganga, Yamuna, all the rivers, he had to travel all over the universe, all over the planet and then comes back and he take after taking bath. So then as Krishna was, kind of thinking , but the holy rivers and holy kunda's , not only he had to take bath in holy rivers but all the sacred kunda's he had to take bath first and then you come. So quite a task, this would take time.

How much time, forever, you take time forever, so many Kaunda's, so many holy rivers. So holy kaunda's and Holy Rivers they appear before Krishna. Oh ! We are here, we are here. Oh who are you, I am Ganga, I am Yamuna, I am Saraswati,

I am this Kunda, I am that Kunda, all the Kaunda's were there. They are begging, so Krishna had make a kunda, the Shayam Kunda and now all this rivers were there. Kaunda's from all over the universe, all over the planet and then Krishna took his bath and then Krishna said, you accused me, this is very false accusation. You know I killed that demon, bull demon, he was harassing all residents of Braja. The ladies were having miscarriages, yes by thinking of this demon or as he would walk, the earth would tremble and everyone was in great fear. Just to help the residents of Braja, I killed the demon. But you accused me for such a false accusation. You have committed a sin by accusing me, so now you should go take bath in all the rivers, all the Kunda's until that no touching me. no, no, no, no, I say no.

So then Radha Rani was thinking and gopis "Oh! We also were party to the same accusation, Radha Rani was just spokesperson, she was only speaking on behalf of us, we also had the same idea. So then what to do?" Then all the gopis they started bringing water, first of all they started digging their own kunda. They broke their bangles and with their bangles they started digging, round bangle cut into half, so they all have bangles or they are breaking their more bangles and they are trying to dig. So finally kunda was there and this was to be filled with sacred waters so then they got the pots, clay pots from somewhere and all the way to the Mansi Ganga, they are filling the pot and they were handing it to the next Gopi , the next Gopi, next gopi, next gopi, the gopi that was standing on the bank of Radha kunda was pouring that water into the Radha kunda huge big kunda and they are just filling up with pots and pouring. This was taking them forever, taking long time. So then the water in the Shyam kunda, they are very kind, we are seeing you, what you are going through. So could we help you, if you wish, we could help and then finally Radha Rani gave the nod, gave the green signal okay go ahead. And the waters from Shyam kunda, they poured into Radha kunda, Radha kunda was full and Radha Rani

jumped in and so did the gopis and the both the parties were now free from the sin committed and they are friends again and they had good time again as usual, so they always find some reason to get angry with and find fault with. So this was one of those reasons.

So all this kunda's Haribol. Sri Krishna Caitanya, we thought fighting goes on only in Delhi or in London, but where ever you go fighting continues, accompanies you. So Badrik-asram dhamaa is here, all the hamas are part of Vrndavan. Is that okay, that statement, you can accept, you can live with it, can you digest it. All the dhamaas, all the tirtha's are in Brajs. As all the incarnations are, where are they? All the forms of

ramadi-murtisu kala niemane tisthan [Brahma samita 12]

Where are they, what is their source? Krishna is the source.

**aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajant mam
budha bhava samanvitah (BG 10.8)**

'iti matva' accepting this much, thinking so much, how much? That Krishna is source is everything, aham sarvasya prabhavo yes mattah sarvam pravartate, that everything, Krishna is source of all the incarnations. He is source of all the incarnations. Srila Prabhupada has given the title to one of the chapters in Bhagavatam 3 rd Chapter of the first canto is entitled as "Krishna is source of all incarnation." So if Krishna is source of all incarnations likewise, Vrndavan is source of all the tirtha's, all the dhamaas. So when you worship Krishna, you have worshipped all incarnations like you go to the root of the tree.

prapayanti bhujō pa shakha, shakha, upshakha, the branches, sub branches, branches they are all satisfied by pouring water at the roots.

yatha mula nesihanane, yatha mula nesihanane

By pouring water on the root of the tree, the trunk, all the branches are satisfied. So Krishna from Krishna branch out so many incarnations, so Krishna is a source, you worship Him. He is aradhyo Bhagavan vrajsa tanayas, you have worshipped all the incarnations. Okay, so keep that aside for a moment. Now let us come to the dhamaa and then when we do parikarma of Vrndavan dhamaa and Vrndavan is source of all the dhamaa, all dhamaas are part of Vrndavan. This is a mother, like also Sanskrit is mother of all languages. Sanskrit language is mother of all the other languages. So this Vrndavan dhamaa, Braja mandal dhamaa is source of all the, all the dhamaas. Including Badrik-asram, Badrik asram is here, In few days will go to Kedarnath, Kedarnath is here, you name dhama and that is very much part of Braja mandal. Sometimes we say two in one, two in one radio and tape recorder two in one, sometimes three in one but in this case all in one. All dhamaas in one dhamaa, you do parikarma of Vrndavan dhamaa and you have done parikarma of all the dhamaas. Not only on this planet but all other planets, if there are any dhamaas you are completed your parikarma, you don't have to do any more parikarma. Haribol, Haribol.

Is that good news? Haribol. So we say this is ultimate, this is ultimate parikarma, this is ultimate experience that you do parikarma of Braja mandal. One time there was a conference, big conference in Prayag Raj and all the tirtha's they are invited to attend that conference, they had some issues to deal with so all tirtha's of this universe, from this planet had come and there they had a big list and they are saying the name, yes Kedarnath here – yes, Badrinath – yes, this nath, this dhamaa, Rameshwar – yes, yes, yes, yes, yes. Vrndavan – Oh! Vrndavan is not here. Is Vrndavan here? They are calling second time. Vrndavan, is Vrndavan here? Is this announcement loud and clear, very loud and very clear but because Vrndavan was not in the audience, in that conference, naturally there

was no response. Every other dhamaa was saying Haribol, Hare Krishna and yes sir, yes sir, yes madam, yes, yes, yes, yes, yes. But when Vrndavan, no response. So when they found out that Vrndavan was not attending the conference. All the members become very furious. What does Vrndavan think, we have left also very important businesses and have come for this very important conference here, but Vrndavan is not here.

Very angry, so what to do. So they all resolved that we should all go, we should all personally go to Vrndavan and chastise, teach some lessons to Vrndavan. So that Vrndavan would never ever think of missing future meetings, future conferences. So they all started, all the dhamaas, they started their journey from Prayag Raj. They are person. Dhamaas are also persons. They have different forms, they have different vehicles and they started their journey and they are travelling and travelling and travelling and they had got very close to Vrndavan dhamaa.

Vrndavan dhama ki Jai

The cooling effect, the cooling effect of Vrndavan, the effulgence of Vrndavan, the fragrance of Vrndavan, the opulence of Vrndavan was amazing. They were just amazed, stunned by seeing and as they were getting closer and closer and closer and they were right there at the outskirts of Vrndavan and by seeing the beauty, opulence of Vrndavan, the purity of Vrndavan, the residents of Vrndavan, the devotion of the devotees of Vrndavan and Yamuna of Vrndavan and Govardhan of Vrndavan, the cows of Vrndavan, everything of Vrndavan was so pleasing, so amazing, simply wonderful, this was the first hand experience of each and every one of those tirtha's. They had come with idea of chastising this Vrndavan dhamaa but there was no question , there was no question of chastisement They all collectively, they all fell flat at the feet of Vrndavan dhamaa and started begging for forgiveness, please forgive, please forgive O dhamaa, please Vrndavan dhamaa, we are sinful in our thought, we thought you are just one of us.

We didn't realised your exalted position, Oh Vrndavan please forgive us. Oh Vrndavan, Oh Vrndavan so they, Vrndavan didn't have to say nothing, but just being in Vrndavan, near Vrndavan around Vrndavan, all those tirtha's they realised, very distinguished position of Vrndavan, the exalted position of Vrndavan.

**mattah parataram nanyat
kincid asti dhanan-jaya (BG 7.7)**

No one is equal to Krishna, no one is above Krishna likewise. This is also the position of Vrndavan dhama. No dhama is equal to Vrndavan, no dhama is but superior to Vrndavan. This is the top most dhama, complete dhama, complete dhama. All Dhamas, all tirtha's are here, very much here and if they are out there, they are just extension counters; they are just expansion of this dhama. So we are here at Badrik-asram dhama as Krishna has brought his parents to Badrik-asram and made their life easy, they didn't have to go to other. Badrik-asram or Krishna's idea, His devotees, not only Himself but His devotees also, they don't have to leave Vrndavan. Vrndavan is Puranam. Vrndavan is complete. Its complete, nothing is lacking, nothing is missing. Everything is here in Vrndavan. So Krishna has made that provision He didn't arrange this not only for His parents but for all of us. So by coming to this Badrik-asram, we also derive the full benefit of Badrik-asram tirtha yatra. By doing this one Braja mandal parikarma, you get benefit of doing all tirtha yatra's all over the world. So I think you went on the tour yesterday or today, or today this morning. Maharaja must have taken you around Badrik-asram. Everything is here, things may not be very clear, fully visible to our eyes, our senses are imperfect and we make mistakes and like that we are in illusion and cheating propensity is there.

So with all this faults and flaws, we are just reading that bhrama is there, the pramada is there, vipralipsa is there, aranapatava. So we still try to see something, something. We

try to show, someone is trying to show, someone is trying to see and as combination of the two, we end up seeing, we had to be satisfied, but of course intellectually and spiritually we understand that. Oh! Yes whether we see or we don't see, things are here. All those places are here, all those manifestations are there. Badri-Narayana of course he is very visible, very much clear and that's most important. This Badrik-asram dhama is known for Narayan who resides here. Narayan stays here and who worships this Narayan and who is worshipper of Narayan here. Narada Muni worships Narayan in Badrik-asram. When we talk of Narayan , Narayan is worship able deity of Bharat Varsha. There are nine Varsha's. There are sapta divipas and nine varsha's. This is in Bhagavatam again more difficult to understand this.

So Bharat doesn't include, now we think that kind of map, Sri Lanka at the bottom, that is Bharat as you have seen the ad Govt. Of India writes "BHARAT", but then we said no, no, 5000 years ago Bharat was all over the planet but that is also incomplete information or knowledge. Bharat includes so many planets; it is a big huge space and region with. So that, all that Bharats worship able deity is Narayan and in each of these varsha's there is a worship able deity. In Varsha there is Ram as a worship able deity, Narsimha as a worship able deity where this Narsimha is being worshipped with worshiper, Prahlad Maharaja is worshipper. Where Ram is worshipped, who is the worshipper, Hanuman is worshipper, like that. Nine Varhsa's, nine objects of worship and nine worshippers. So for Bharat Varsha Narayan is the deity Lord to be worshipped and worshipper is Narada Muni. So this is Narada Muni worships here. Badri Narayan , Badrik-asram is the headquarters of Narada Muni. Each one of you have someone of us have our have our headquarters. What are your headquarters, someone says Delhi, someone says Moscow and someone says Pandharpur.

Someone says this, someone says that and Narada Muni's headquarters are Badrik-asram and Narada Muni travels far and

wide, everywhere all over the Universe, into Lord's dhama and back, into the universe and back into Badrik-asram. So that why, that is not the only name that he chants. Narada Muni is also part of Vrndavan other day, part of Vrndavan other day. We were talking, must be talking in Hindi, Narada Kunda, very close to Kusum Sarovar. At Narada Kunda, Narada muni is residing there also and he wrote his Narada Bhakti Sutra's there. Narada Muni is residing here. Uddhav also was staying there on the bank of Kusum Sarovar. Yes, yes, remember Uddhav is staying at the bank of Kusum Sarovar in the form of creepers. So Narada residing there, Narada residing here. Uddhav residing there, at the bank of Kusum Sarovar and he is also residing here. So Narada Muni , he chants.

narad muni bajaye veena

Lord Himself gave this vena to Narada Muni. Lord gave Him vena and using that vena, adjustment, adjustment is going on, tuning, then he plays. His vena is divya, transcendental, sacred vena, very special instrument, he plays and sings glories of Radha Raman and then officially he is , he is worshipper of Narayan and he travels and he gives Narayan to everybody, he gives Narayan to everybody, hence his name is "Narada'' Narada, da means giver, giver of Narayan is Narada Muni, he travels everywhere, chants the glories of Narayan, Narayan, Narayan, Narayan, Narayan, Narayan Hari Hari.

Hari Hari, that part is also there. No, no we did that Narayan, Narayan Hari, Haribol. So he is chanting and Badrik-asram is also place of Vyasadeva.

om namo bhagavate vasudevaya

where was this prayer compiled, this is how is bhagavatam begins with .

om namo bhagavate vasudevaya

om namo bhagavate vasudevaya

om namo bhagavate vasudevaya

Oh! You are tried, so where all scriptures, all the Vedic text are compiled in Badrik-asram, by Srila Vyasadeva, Purana's, Mahabhartta, Vedant Sutra and Bhagavad Gita is part of Mahabhartta and finally Srimad Bhagavatam also was compiled in Badrik asram. So today, did you see 'Vyas Guffa'. Cave of Vyasadeva, it is there, it has to be there. So, we happen to go, we happen to go to Badrik asram, the other one, this is manifestation, the expansion, extension one. So on top of Himalayan mountain, this also top of, all this, you realise, all this mountains are, which mountains are this. The Himalayan mountains what does Krishna say about Himalayan in Bhagavad Gita.

sthavaranam himalayah [BG 10.25]

of all the immovable, immovable bodies, I am Himalaya mountain. So this Himalayan Mountain is not different from the Lord. Lord is Himalaya, sthavaranam himalayah. So as we are travelling to Badrikasram, we were noticing three things redominantly, as we were looking around, what we are seeing, Himalaya, where ever you see, where ever you look, what is there. Himalayan mountain. Okay now look down, there is river Ganga. Most of the path on the way to Badrik-asram is right on the banks of river Ganga, lots of the path. So as we look down, there is Ganga and what is Ganga? Krishna again says in Bhagavad Gita tenth chapter,

srotasam asmi jahnavi [10.31]

Of all the rivers, flowing waters, He is Jahnavi, He is Ganga. So Ganga is manifestation of Krishna and as you are looking up what was it? Clouds, you don't see clouds there, clouds are down there, when you go to Badrik-asram, lot of time, you are above the clouds. Okay there are no clouds. ahhh peacocks, go keep going, you come closer to stars, day time moon, sun, what is sun? Krishna's eyes.

So this three things were very very dominant, look around,

Himalayan mountain, that's the Lord, looking down, that is river flowing Ganga, look up, there is sun. This is a kind of Virat Rupa or something, huge, big and gigantic but as you are climbing up and up and up, another experience. I am sure that it is not only my experience but others also feeling that we are going higher, in our consciousness. Some kind of lifting up the consciousness was there because when you go up there everything is sacred, everything is pure, clean, so many caves of the sages and because you are going to Badrik-asram and you are going, you are going, going, going, you are going away from your back stores, Agra, Bhopal and Mumbai. You are going away, you are going away from material existence, so this very sacred idea of India going towards North. Where did five Pandav's, when they wanted to retire, where did they go, they went in the Northern direction. They left Hastinapur, they went in northern, there is a Badrik-asram there, Himalayan mountain, caves, sages and bees, you know there is no "hasso and Basso" of cities, so even now, even now as you go you have another experience. I am sure as you are coming here, same thing, let us compare, coming here to Badrik-asram, similar experience you go higher, you are going closer, go higher means you are getting closer.

So Badrik-asram is very special experience. So in 1977 in month of October, I was there in Badrik-asram, I went few more time but first time ever I went to Badrik-asram was in 1977, October and then end of October, what do you think was going on that time, that was month of Kartik and what was Prabhupada doing, where was he, what was happening with him. This end of October 1977, Prabhupada was in Vrndavan, Prabhupada was bed ridden, Prabhupada was very very sick, ill. So and we were, we were travelling party that distributed Srila Prabhupada books and the name of our party was "Narada Muni Travelling Sankirtana Party" so because this was name of our Sankirtana party we thought of visiting Narada Muni's headquarters. He resides there, so we went to get his blessing and then we visited the cave of Vyasa Dev and as we return to Vrndavan, we

were very anxious to, as we had left for Badrik-asram, travelling, we were distributing books, we knew Prabhupada was not well. Prabhupad awas not well and as we were up there, we had this feeling, no, no, we must go back, where to go back. Find out, how is Prabhupad's health, so we all rush back to Vrndavan and then we had opportunity to see Srila Prabhupada, because if someone was distributing books Prabhupada always anxious to hear the book scores and reports. So he was very anxious so we were allowed to go in and as we sat Prabhupada was lying on his bed and the members of our Narada Muni travelling Sankirtana party, was sat around Prabhupada and as I was giving report of our travelling party. This is very deep spiritual experience for me and I can't get into the whole experience but ya what I reported to Prabhupada was that, we were in Badrik-asram and we visited Srila Vyasadeva's cave and we showed Srila Prabhupad's Bhagavad Gita to Srila Vyasadeva. I was reporting to Prabhupad, I said your Bhagavad Gita we showed it to Srila Vyasadeva, was little humorous we of narrating this or reporting this because I was thinking, we were thinking yes because we visited the cave of Vyasadeva, we were carrying Srila Prabhupad's Bhagavad Gita, we didn't see Srila Vyasadeva, but for sure he was seeing us and seeing us carrying Srila Prabhupad's Bhagavad Gita. So I think we had all the reason to say Prabhupada, Prabhupada we visited Vyasadeva cave and we showed your Bhagavad Gita to Srila Vyasadeva and we were trying to glorify Srila Prabhupada in some ways appreciate Prabhupada in some ways and find some reason to appreciate Prabhupada and I was trying to make this kind of connection, showed your Bhagavad Gita to Srila Vyasadeva and Prabhupada.

In those days Prabhupada little, very little, so he was just, we saw the expression on his face, he was pleased to hear that his Bhagavad Gita was seen by Vyasadeva. We are just watching, reading his face, expressions on his face and by seeing Prabhupada pleased, we were pleased and so that time we also mention several things, it is long get together, Prabhupada

was we were last to happen half an hour, forty five minutes, we were sitting, talking to Srila Prabhupada and this was like about

one week before Srila Prabhupad's departure, about a week before 14 th November and I happen to mention, I happen to mention that we also visited Bhima Brij, Bhima ka pull, Bhima ka pull, so this is a famous spot near Badrik-asram. Five Pandav's and Draupadi and a dog. This was a party that was heading towards north and on the way up there, up above there, one by one they were leaving there bodies.

First Draupadi, then Nakul, Sahadev, Arjuna and Bhima. So place where Bhima left his body, departed. So we, I happen to mention that yes we also visited that place and one of my God Brother heard this and he didn't like my reporting, that part of the report. Later on, not in front of Prabhupada but as we walked he rebuked me, he chastised me for this. According to him, it was not necessary to report the departure of Bhima and because Prabhupada was always thinking to departing and he thought maybe I was giving some idea, I was giving Prabhupada that was his thinking, that god brother's thinking. So then that day, we will talk some other day, some other time. Prabhupada wanted to go on a pilgrimage and he wanted us to organise ox cart for him and the destination was Govardhan and to there on Govardhan Puja day and anyway because I had this experience of bullock cart Prabhupad has asked me to do this Bullock cart Padayatra. We had done it for Prabhupada pleasure from Vrndavan to Mayapur and beyond in 1976, also 1977 beginning. So he, I was involved making arrangement for Prabhupada to go on pilgrimage to start to begin with, we could do it as a trail run, do Govardhan first and if it works out then do more extensive pilgrimage of Braja. But that never worked out why it didn't work out etc, we may talk some another time we will stop here now.

Krsna and Balaram in Vrindavan

Krsna and Balaram in Vrindavan

Dated: Sept 7 2009

Venue: Pune|

Vrindavana dham ki jai

udhava mohe braja bisarat nahi

God said this for Vrindavana, I cannot forget Vrindavana. Lord is in Mathura now. He was there in Vrindavana for 10-11 years performing various pastimes amidst all His loving, very-very dear devotees. Akrura had come to Vrindavana to fetch Krsna Balarama. They were also kind of eager to go to Mathura, thinking that it would be a very good opportunity, a rare opportunity. They had never been to any city before. They always stayed in the villages or in the forest, on the banks of the rivers, top of the trees, climbing and playing flute on the top of the Govardhan Mountain. Like that they wandered all over Vrindavana.

The city was Mathura. When there was a proposal of going to Mathura, they were very willing to go to there because they were excited to see the city. They were village boys, cowherd boys who stayed in Gokul. They stayed in Chhatikara and had to go to Vrindavana. Then finally the residents of Gokul had gone to Nandagram. They were in Nanda Gokul before and during their transit they stayed in Chhatikara for some time, and finally they reached Nandgaon, Nanda Maharaja's village. All this time Kansa was still looking for eighth child of Devaki.

Ten days ago I was in Braja dhama in a country called Hungary. You get hungry sometimes or get angry when hunger is not

satisfied – hungry and angry. We were on a Hungarian farm and it is named after Vrndavana. It is called Braja dhama and there is also Vraja-mandala and Vraja dhama Parikrama.

Sivarama Maharaja had been working for establishing Braja in the West. We were there – 100 devotees and Niranjan Maharaja was also there. We had gone on a tour of Braja dhama. There was Radha Kunda near Govardhana, a big gosala in Nandagram in Barsana. In between Barsana and Nandgram there is a place called Sanket where there is some indication of “Oh! Where would tonight’s Rasa-lila take place? For instance Radha and Krsna gave some indication or body language or by pointing some fingers. We could only imagine how there would be sanket- giving indication. Just sanket. Now let us speak of Gokul.

For 3 years and 4 months Krsna stayed in Gokul. Then they crossed the Yamuna. There were ox carts and hundreds and thousands of cows. They made a bridge. How do you think they made the bridge? They just used the bullock carts. They took one cart and they tied another cart to that cart and another cart to that cart. They walked over or through the ox cart. There were several bridges which they were all walking over. You couldn’t think of a bridge like this. They would cross the river in an emergency without using the cart, whatever they had at their disposal. They did not go to the steel or cement factory where there are architects and engineers. There are lots of engineers in Pune. They did not bother with engineers, they made their own bridge. It did not cost anything. They had carts, they had ropes to tie one cart to other cart and they happily they crossed but how could the cows cross? They swam across. Cowherd men were carrying the calves on their shoulders and cowherd men were swimming with a calf on their shoulders and when they swam the mother cow would swim right behind. You understand how it was working.

After crossing the Yamuna they were in Vrndavana. Remember Vrndavana. We are in Pune. To get out of this world we think

of Vrndavana where Krsna resides eternally. We meditate on Vrndavana. In the context of Vrndavana we hope to place Krsna, not replace Krsna. Krsna is there. We hear about Krsna, Balarama and our body may still be here, but our soul is transported to Vrndavana. We sort of go there and closely look at Krsna's pastimes. We are not yet qualified to enter pastimes of Krsna in Vrndavana, but we could watch, witness and learn how everything works. Krsna is the topic.

We are the students and what is the topic? We have different subjects, Physics, chemistry, botany, biology like we studied one time. But for the devotee of Krsna, Krsna is the topic, understanding Krsna is the goal. He is studying Krsna, wants to become graduate, post graduate. Every day we are trying to understand Krsna. When you understand Krsna you get to know Krsna, get closer to Krsna, developing some attraction for Krsna. The more we know, the more we are attracted to Krsna. We are not attracted to Krsna because we don't know Krsna. If you really knew Krsna you would be attracted to Him. He is all attractive. You will love Krsna and you would love to serve Him. Because of ignorance we don't care. Question is. "Who knows? Who has seen Krsna? He is such a loving personality and if you knew Him, your mouth would be watering like when you see a rasagulla. "Could I have it?" Just by seeing some eatables, you are attracted. There is some feeling, some emotions. Just by smell, just by seeing, touch you become eager to eat it, touch it. Rasagulla is attractive that is also because of Krsna. All attractions have origin in Krsna. As we hear we begin to witness the pastimes of the Lord. As we hear, study we see the Lord more with the help of ears compared to seeing the Lord with the help of eyes.

They all have crossed Yamuna and entered Vrndavana. This is where Krsna wants to be a cowherd boy. In Gokul as a newly born child He was mostly on the lap of Yasoda or just in Nanda Bhavan calling and playing – vatsalya bhava – parenthood. That was the rasa, the mellow that He had been experiencing towards

the end of the Lord's stay in Gokul. He makes friendship with some of His friends of same age group and then stealing butter pastime, makhana chori begins in Gokul. Krsna would spend time with friends, other children but mostly at home with Nanda Baba, Yasoda, Rohini. But now as He had come to Vrndavana, He wants to solidify His friendship with His friends. They were growing up, He was also growing up, so He wants to go out and be useful to the family, go get a job.

Lots of people were unemployed, jobless, hungry they were crying. We always hear someone saying go get a job not depend on others. Go get a job. Krsna wanted to take up a job but Yasoda was not in favour of this. Half of the time, He would be at home, and the half in the forest. She could not imagine being away from her darling, Yasoda Nandan or Nandalal, but Nanda Maharaj was in favour. He had no objection.

Krsna was also very much in favour, so the vote was two in favour and one against. The party that wanted to go, won and then Krsna was allowed to go into the forest, but not take care of the cows. He was not big enough to take care of the cows. He was given charge of the calves. Small baby cows were gathered and Nanda and Yasoda trained Krsna and Balarama. They were given a crash course on how to handle cows, how to get them to start off, how to get them to turn around, how to sit down. Yasoda reluctantly agreed that Krsna could go. There were some other cowherd men who had their children going along with Krsna and Balarama. A small group of children and small group of cows were going into the forest. Yashoda was giving all kinds instructions, "Don't go deep into the forest. There are many ugly creatures there. My son may be scared. Come back soon, and Balarama listen, take care of Krsna."

They would go and come back and then the condition also was that he could go into the forest, but not every day. Some days he should stay behind and only for some days he could go. The whole schedule was – Monday, Thursday and Sunday you go and four days you stay behind. Krsna did not like to stay behind

but what to do? His Mummy would not allow.

The Supreme Personality of Godhead is going to the forest, Mummy or Yashoda is worried about the Supreme Personality of Godhead getting scared or tired or this may happen, that may happen. Here is vatsalya bhava and Krsna enjoys this. It is not against His will. He is relishing this relationship. He has become a son now and he acts like a son. On some days when he was not supposed to go into the forest Yasoda would make sure that Krsna has stayed behind. He is indoors and she makes sure that he is not out with Balarama and the other cowherd boys. She makes sure that the others have left with the cows. She is happy that today He is going to be all day at home. She gets back into her some household duties. From time to time she is making sure that He is around. She keeps calling for Him and he responds. However after some time there is no response and she looks outside through the window. She notices Krsna is running towards the boys, to catch up with other cowherd boys, cows and Balarama. And then Yasoda runs after Krsna. Krsna has taken note that Yasoda is running after Him so He is runs faster. By this time all the cowherd boys and Balarama have taken note that Krsna is running and Yasoda is running after Him. They encourage Krsna to run even faster and they are very happy. They are not happy to go without Krsna but what to do Yashoda doesn't let Him go every day. Krsna had finally managed to reach His destination – Balarama. He grabbed Balarama and Yasoda was coming. Yashoda is dragging Krsna and Balarama is pulling Him from the other side. A big tug up war, sometimes he is dragged back home and sometimes He is allowed to go to the forest with His friends. He is about 6 or 7 years old now.

When He goes into the forest, the Lord plays with His friends and the calves are also getting time with Krsna. There is vatsalya rasa at home and there is also vatsalya rasa in the forest between Krsna and calves. With His friends it is sakhya bhava. There were times when only calves were going with

Krsna in the forests. Cowherd men were taking cows to the forest. Cows were not very happy. They were not getting Krsna's association. Now the cows held a conference and all resolved that if He doesn't go into the forest with them then they will not go into the forest. They will go on a hunger strike in front of Nanda Bhavan. The cowherd men were trying to bring the cows to the forest but they were not going. They were ready to fight.

By this time, in Bhagavatam, Sukadev Goswami describes that Krsna had grown up and there was a get-together, ishtagosti of elderly members of Braja, Nanda Maharaja and others. They resolved that they were going to promote Krsna, and from that day onwards He was the vatsal. Thus far He was calfherd boy but from today onwards He will be Gopal. That was astami, Gopastami during Kartik. That was the day five thousand years ago when Krsna was promoted. He became Gopal. The cows were happily going to the forest with Krsna. Krsna now is grown up and gets extra time to spend in the forest with the cows. Then finally the residents of Vrndavana migrated. They travelled again and made their residence on the top of the hill, which is now known as Nanda gram. Krsna is now enjoying vatsalya rasa and sakhya rasa. Two full-fledged rasas were developed.

He is now growing up interacting with gopis, meeting and talking with Radha Rani who is a resident of Rawal. Rawal the place where Radha Rani had taken birth. They were staying in a place called Basanti. The residents of Gokul were staying in Chhatikara. Near Chhatikara was the other place Basanti which is in between Rawal and Radha Kunda. As we go from Vrndavana Krsna Balarama temple to Radha Kunda, about 3 or 4 kilometers before you reach Radha Kunda there is a place called Basanti. It is a small village and it is still there. Bhakti Ratnakar confirms that residents of Rawal, Vrishbhanu, Kiritida and other residents stayed there for some time. Residents of Basanti finally went to Barsana and the residents of Gokul end up in Nandagaon. Now Krsna is a full-fledged grown up. He is

now Kisor and there has to be Kisori. Kisor-Kisori met before when they both were children, little babies. The meeting had taken place in Rawal. You know that pastime also. Radha Rani was born but she was not opening her eyes. Her eyes were closed. They were not very happy. Then Yasoda, Nanda Baba had come from Gokul for Radhashatmi celebration – Radha's appearance day celebration. All the elderly members were going there. Radha Rani was playing in a cradle. All were blessing the child, praying for the well being of the child. So Krsna had also gone. Children were there. They like to imitate each other. They all were very curious. Krsna had managed to climb up and stand and look inside the cradle and as Radha realised that Her Lord is here, She immediately opened Her eyes drinking the beauty of Krsna's face. That was the first ever meeting and now they are both grown up. Krsna stays in Nanda gram and Radha Rani stays in Barsana. Sanket is in between in the middle. It is the meeting point and there they would make decisions where which Rasa dance would take place.

In this way Krsna enters into yet another relationship, another rasa, mellow. He is relishing the relationship with the gopis and specially Radha Rani and that is Madhuraya rasa. Krsna's life, His pastime, early childhood began with vatsalya rasa then sakhya rasa now madhuraya rasa.

parakiya bhava jahan brajete prachar

This parakiya bhava, Sringar rasa is the top most. This is practiced in Braja. There are a few servants in Vrndavana, the dasya rasa. They do not serve Him so much in Vrindavan. He doesn't act like an Isvara, like a boss. He doesn't like that relationship. Mostly it is the madhuraya rasa, sakhya rasa, vatsalya rasa. These are the mellows and moods Krsna relishes in Vrndavana. As He has now been brought over to Mathura by Akrura. He is in Mathura and Mathura is,

ye mathura kanchan ki nagari

Krsna's realization is that Mathura is only a business place where they only deal with chandi (silver), sona (gold). There are so many transactions of that nature.

O udhav mohe braja bisrata nahi.

"I cannot. I tried but I cannot forget Vrndavana. What to do Udhav? Please tell me what should I do. I used to play with the friends, the birds were chirping. There is Yasoda. Of course I have Devaki here. When it's time for My meal she left the plate – Ok, you eat, Yasoda never did that to Me. She used to put Me on her lap even if I tried to eat myself, she would take the spoon out of My hand and feed Me with her own fingers. She would do the spoon feeding or finger feeding. Mother Devaki is giving the plate and say eat-eat, I will see you later but Yasoda never did that to me. She would stop all other important business to feed Me, make sure I am eating enough. She used to feed Me with her own hands so that's why *mohe braja bisrata nahi.*"

I cannot forget Vrndavana Oh! Udhav. He is remembering this pastime, that pastime, this forest, that forest. Each time He is saying I cannot forget Vrndavana. I cannot forget, how could I forget? He is in Mathura but He lost His heart in Vrndavana There are T shirts that say –"I lost my heart in Vrindavan" . For sure for Krsna that was the case. I am not sure whether they wear T- shirts they lost their heart in Vrndavana or they lost their heart in Ahmednagar. Krsna says I lost my heart. Your home is where your heart is – Krsna's home is in Vrndavana. As a matter of duty He is staying in Mathura for a while but His heart is in Vrndavana. He is counting his days. When you have a good time what happens, time flies. Not so good time then time stops.

We are students. We get to know something more what we did not know but then each time we hear it becomes more solid. Knowledge is enhanced. We become more convinced about Krsna, the different aspects of Krsna. It is more tonic for us and

then we become stronger, spiritually strong, feeding our soul. Some more food for thought – this material realm, material world, material body, material consciousness, contaminated consciousness . Try to purify that. Replace some of them, feed more chips in the brain with some spiritual thoughts so that our head and heart becomes full of Krsna, soul and heart becomes full of Krsna like Krsna consciousness.

munijana manasa hansa

Jaidev Goswami said, “The devotee’s mind acts like a swan.” A swan moves about in a lake, the devotee’s mind like a swan moving in the lake of consciousness, Krsna consciousness. So many wrong things we have learnt. We have been taught and we thought they were all right things, but now we are realizing that we were cheated, we have been tricked. We had to unlearn then learn the right things, the eternal truth. We realize that Krsna is eternal.

avyayam achyutam

Krsna is the target. He has to be eternal, something that never gets exhausted. It never comes to an end, He has to be forever, always, always eternally. What’s the fun, you have been realizing after so much endeavour, that soon it will finish, it doesn’t exist anymore. So Krsna is **avyayam**, vyaya means that as you spend it, it becomes less and less and less. One day you may become bankrupt, left with nothing. You are spending and spending. Krsna is avyaya, **ajar amar**. I read something that we want to realize, He has to be eternal, He has to be always, always existing all the time in the future otherwise what is the fun.

This body could be finished. Is it the same case with the Lord’s body, Lord’s form? He would also be finished one day? Why should we be trying to realize the person, who is no more. He will be with him only for some time and he will be finished? He will be gone. Why would anyone try to realize

such a person, such a Personality of Godhead? So that is the difference between anyone else in this world and the Lord. Everyone else is dirt or earth. You go back to dirt, go back to earth. Bible says something like that.

You rise from dust and to dust you return. Body comes from the dirt. It is made from dirt, it goes back to the dirt, goes back to the dust, finished. When more bodies are coming into the existence some are moving on. This way this world although temporary seems to always exist. In the 15th chapter verse 1, Bhagavat-gita it says:

***urdhva-mulam adhah-sakham
asvattham prahur avyayam
chandamsi yasya parnani
yas tam veda sa veda-vit (BG 15.1)***

The Lord is avyaya. There is a commentary by Sridhara Swami. Although this world is temporary, it appeared as if it always exists. Always doesn't mean always. At the time of annihilation it ends, but normally everything is moving. So many people are dying, but things just move on, go on – buses are moving, terrorists killing people, everything moves on. Avyaya the world is always temporary, so Lord is **advaitam acyutam anadim ananta-rupam. Lord is ajar, amar, avyaya.** He is our target, our hope. Our body will end. If you want to end up with Krsna or search for Him that will not come to an end.

bahunam janmanam ante jnanavan (BG 7.19)

Until we become jnanavan **Vasudeva sarvam**, Vasudev is all in all in that jnana. So that kind of determination

utsahan niscayad dhairyat

So what if you don't find Krsna in this life, you will give it up, forget Him or find something else now. No, that's not the case. Devotees continue.

Thank you