

# Katha by Gurudev at prem sarovar

15.11.2023

You have all reached Dham. That's why you all welcomed me. You are all residential here and I am just a visitor.

CC Madhya 19.53

namo maha-vadanyaya

krsna-prema-pradaya te

krsnaya krsna-caitanya-

n?mne gaura-tvise namah

Translation

"O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You.

Krsna has brought us here.

Unnat ujwal rasa

The best of all rasas is madhurya rasa. Caitanya mahaprabhu had appeared to relish the madhurya rasa and also spread it.

Srila Prabhupada ki jai!

He established ISKCON to preach and spread the unnat ujwal rasa in nagar adi Gram.

I can see you all have come here from all over the world.

That's all by the mercy of Guru and Gauranga.

Gauranga and Guru is Srila Prabhupada and by their mercy we are here.

I called you all local residents and I am a visitor but we all are actually visitors. We are Sadhaka.

We are coming and going.

And our aim is that one day we come and never go back.

na tad bhasayate suryo  
na sasanko na pavakah  
yad gatva na nivartante  
tad dhama paramam mama (BG 15.6)

Translation

That supreme abode of Mine is not illumined by the sun or moon, nor by fire or electricity. Those who reach it never return to this material world.

Parikrama is sadhana and we become siddha by sadhana.

mora ei abhilasa, vilasa kunje dio vasa  
nayana heribo sada yugala-rupa-rasi (Tulasi Kirtan 3)

Translation: My desire is that you will also grant me a residence in the pleasure groves of Sri Vrndavana-dhama. Thus, within my vision I will always behold the beautiful pastimes of Radha and Krsna.

With this desire or becoming a beggar we are pleading for Vilas kunje diyo vasa.

Prem sarovar is also Vilas kunje.

namo namah tulasi krsna-preyasi namo namah  
radha-krsna-seva pabo ei abilasi (Tulasi Kirtan 1)

Translation: O Tulasi, beloved of Krsna, I bow before you again and again. My desire is to obtain the service of Sri Sri Radha-Krsna.

We all pray to Tulsi Maharani that you are very dear to Krsna. As Radha is dear to Krsna almost like that Tulsi Maharani is

dear to Krsna.

Krsna plays lila and tulsi does all arrangements for the pastimes.

Vrindaya Radhaya Bhaktanaam Vanam Tatr Vrindavan"

Translation: Vrindavan means the forest of the devotees of Shri Radharani.

Vrinda devi does set the scene of all the pastimes of Krsna and Radharani like Jhulan yatra and Jala krida. She is an event manager or temple commander.

Krsna also married Vrinda devi. We offer obeisances and prayers to such Vrinda devi by understanding her position and also engage others in services.

If you want to serve, go to tulsi Maharani. She will engage you.

ei nivedana dharo, sakhir anugata koro  
seva-adhikara diye koro nija dasi (Tulasi Aarti 4)

Translation : I beg you to make me a follower of the cowherd damsels of Vraja. Please give me the privilege of devotional service and make me your own maidservant.

May we be qualified to serve the Lord. May we be anugata of the gopis.

nirodho 'syanusayanam  
atmanah saha saktibhih  
muktir hitvanyatha rupam  
sva-rupena vyavasthitih (SB 2.10.6)

Translation:

The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Maha-Visnu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and

subtle material bodies.

Madhura rasa, Sakhya rasa and Vatsalya rasa. These 3 rasas are prominent in Vrindavan. Forget Sakhya and Dasya bhava.

So we are going towards Nandagaon.

Gokul and Rawal are also nearby. Rawal is the birth place of Radharani and Krsna was born in Mathura, but immediately was transferred to Gokul.

If we think or say that Nandagram is 8 km then it is an aparadha. Whatever we see is not always true.

In Rasa lila how many gopis are there?? Arabudha ..crores of gopis. If so many gopis are there then how much far the Rasa lila place will be, it's beyond kms.

There were 9 lakh cows at Nanda Maharaj's home, so how much place is required its beyond kms.

We think Vraja is 84 Kosa but that's not true. Pastimes have happened here and are still happening here in Dham.

Acaryas have seen and realised the pastimes and they have entered in Bhagavatam, Caitanya Charitamrita, and Gaudiya satras.

Krsna was in Vrindavan for only 11 years but the pastimes are still happening here. So there is an ocean of pastimes.

When this pastime appears from the mouth of Acarya we can take a dip in it.

avat?rne gaura-candre vistirne prema-sagare  
suprakasita-ratnaughe yo dino dina eva sah

"The advent of Lord Caitanya Mahaprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor."

Caitanya Mahaprabhu appeared and made a Prema Sagar. And at the bank of such Prem Sagar, we are sitting. We have to take dip in such Kunda

itidrik sva-lilabhir ananda-kunde  
sva-ghosham nimajjantam akhyapayantam  
tadiyeshita-jneshu bhaktair jitatvam  
punah prematas tam satavritti vande (Damodarashtakam 3)

Translation: By such childhood pastimes as this He is drowning the inhabitants of Gokula in pools of ecstasy, and is revealing to those devotees who are absorbed in knowledge of His supreme majesty and opulence that He is only conquered by devotees whose pure love is imbued with intimacy and is free from all conceptions of awe and reverence. With great love I again offer my obeisances to Lord Damodara hundreds and hundreds of times.

Won't you all like to take a dip?? Haribol.

So atleast desire to take a dip.

Today is also the birthday of Brajabhumi prabhu.

In kunda there, Krsna and Gopis do Jal krida. One time this Kunda was not there. After a long long time Radha and Krsna met here.

They meet like they have never met each other. So the joy of meeting is always new.

In material life if we meet someone many times we may not feel like meeting him again. But that's not seen in the spiritual world. It's always new. Meeting is there but there is also fear of losing each other when Radha and Krsna meet.

Yoga and become Viyoga. Yoga means meeting And Viyoga means separation.

This is Vrindavan and its filled with Kalpa Vriksha and Radha

Krsna were sitting on a Ratna throne. So as they were meeting, there came a bumble bee and was making noise. Maharaja made a noise and said I am a nakli bumble bee.

Madhu mangal saw the bumble bee and thought it was bringing an obstacle in the meeting of Radha and Krsna. Madhu mangal is a funny friend of Krsna. So he came with a stick and drew the bumble bee away.

Madhumangal said Oh, I fled away the bumble bees. As Radharani heard this she thought he has drawn away her Madhusudan and the fire of separation started burning her. As Radha Raman Maharaj was saying Prem Vaichitya.

And the love becomes more and more solidified and that prem is Vaichitya. And in this Krsna was sitting right there but Radharani feels that Krsna has left her. With that thought Radharani start crying. And tears are flowing from her eyes and all her clothes have become wet.

As Krsna saw Radharani crying, he said hey why are you crying. What happened I am right here. But Radharani is all absorbed in her Bhava tasta also called Vipralambha Bhava. That also becomes Samadhi.

In spite of all his attempts Krsna can't counsel her. He feels compassionate for her. He is surprised what is happening to her.

And seeing her cry, he also starts crying. They cried for a long time and because of all the tears from both their eyes, the Kunda was filled and it become Prem Sarovar.

Tears of Radha are Radha herself and the tears of Krsna are Krsna himself.

gita su-gita kartavya, kim anyaih shastra-vistaraih  
ya svayam padmanabhasya, mukha-padma vinihsrita (Bhagvat Gita Mahatmya 4)

Translation: Because Bhagavad-gita is spoken by the Supreme Personality of Godhead, one need not read any other Vedic literature. One need only attentively and regularly hear and read Bhagavad-gita. In the present age, people are so absorbed in mundane activities that it is not possible for them to read all the Vedic literatures. But this is not necessary. This one book, Bhagavad-gita, will suffice, because it is the essence of all Vedic literatures and especially because it is spoken by the Supreme Personality of Godhead.

Gita is the lord himself.

The words which come from Radha and Krsna's mouth are Krsna and Radha only. They are Sachidananda.

Like that this water is also Sachidanand.

This Kunda reminds us of that pastime which occurred here. This Dhama is filled with wonderful pastimes.

Next we will go to Sanket Dham. Where Radha and Krsna would meet.

When Krsna was a small child that time Vatsalya rasa was predominant. Then on Diwali day, Krsna and his family shifted to Chattikara. That place was filled with Sakhya rasa. Rawal gaon vasis go to Basanti.

Krsna reaches Nandagram and Radharani to Barsana and then begins Madhurya lila.

At Sanket, Krsna and Radha decide by gestures where to meet.

Madhyan lila takes place at Radhakunda. And other lilas take place in forests. There are not only 12 forests but there are forests in forests.

So where to meet is decided at Sanket by gestures.

On the way to Nandagaon is Uddhav kyari. Here Gopis meet Uddhava. There Gopis sang their Bramar geet.

And when Akrur had come to take Krsna and Balaram, Gopis tried

to stop. Gopis shouted as Akrur, who named you Akrur you are very Krur. You are taking away our life, our Prannath. Akrur took away Krsna and Balaram and Gopis just stood there crying and crying and fell down.

Caitanya Mahaprabhu had come to Nandagram and asked, Is there any darsana on the top of the hill. The hill in Nandagaon is Shiva. Hill in Barsana is Brahma.

Govardhan is Krsna or Vishnu. So Brahma, Vishnu and Mahesh are staying in Vraja.

There is pavan sarovar, Krsna Balaram temple in Nandagaon, Krsna stays here and Radharani stays at Barsana.

Krsna has walked in this place where we are. This is all causeless mercy of Caitanya Mahaprabhu and Srila Prabhupada.

It's mercy that we are here in Dham in Kartik Masa and doing Parikrama.

Thank u to the team of Parikrama –

Radharaman Maharaja, Bhadra prabhu, Istadev prabhu, Brajabhumi prabhu.

By their efforts Parikrama is going on smoothly. We should thank them also.