

Lord says you just take shelter of me!

Venue: Kenya

Dated: 19.04.2015

Sundar Lala Saci Dulala... (Vaishnava Song- Guru Maharaj singing)...

Radha Bankebihari ki... Jai! Grantharaj Srimad Bhagavata ki jai! Srila Prabhupada ki jai!

So this morning reading from Srimad Bhagavatam, canto 2, chapter 7, text number 53

**“Mayam varnayato ’musya ?svarasyanumodatah
srnvatah sraddhaya nityam mayayatma na muhyati”** (SB 2.7.53)

mayam – affairs of the external energy; varnayatah – while describing; amusya – of the Lord; ?svarasya – of the Personality of Godhead; anumodatah – thus appreciating; srnvatah – thus hearing; sraddhaya – with devotion; nityam – regularly; mayaya – by the illusory energy; atma – the living entity; na – never; muhyati – becomes illusioned

Translation and purport by Srila Prabhupada ki... Jai

The Lord’s activities in association with His different energies should be described, appreciated and heard in accordance with the teachings of the Supreme Lord. If this is done regularly with devotion and respect, one is sure to get out of the illusory energy of the Lord.

Purport:

“The science of learning is a subject matter seriously is different from the sentiments of fanatics”. And you could talk about each statement of Prabhupada also further. Fanatics! You know fanatics? Ya, You do? There are lots of them.

“Fanatics or fools may consider the Lord’s activities in relation with the external energy to be useless for them, and they may falsely claim to be higher participants in the internal energy of the Lord, but factually the Lord’s activities in relation with the external energy and the internal energy are equally good.” Ya! Yoga Maya and Maha Maya, Yoga maya is active in the spiritual world internally directly in relation with the Lord. While the external energy is dealing with external energy. Mayam! Says ‘mayam varnayato amusya’- Lord’s Maya, Lord’s external energy, this material world including how Lord first creates and then controls and maintains and eventually, annihilation also. These activities of the Lord Maha Visnu, Garbhadaśayi Visnu, Kṣīrodakāśayi Visnu. These three Viṣṇus put together is one avatar, Puruṣa avatar of the Lord, one of the avatars, Puruṣa avatar. So their activities are in relationship with the external energy which have been described also in the beginning cantos of Bhagavatam. So, we have to go further before, the point that Śrīla Prabhupada is making would be clear. So we are just introducing this. So, they are both equally good, that’s one point. Those are Lord’s activities either in relationship with internal energy or the external energy. They are “Lord’s” activities, “Lord’s” activities, so they are equally good.

“On the other hand, those who are not completely free from the clutches of the Lord’s external energy should devoutly hear regularly about the activities of the Lord in relation with the external energy.” In the beginning, “They should not foolishly jump up to the activities of the Lord’s internal energy, falsely attracted by such activities like His Rāsa-Līlā.” I think you are getting some points here now. Rāsa-Līlā is in the tenth canto, so don’t jump. Read earlier cantos also which are dealing with Lord’s activities with the, in relationship with the external energy of the Lord- “this” world.

“The cheap reciters of the Bhagavatam are very much

enthusiastic about the activities of the Lord's internal potency and the pseudo devotees, absorbed in material sense enjoyment, falsely jump to the stage of liberated souls and thus fall down deeply into the clutches of external energy". "Some of them think that to hear about the pastimes of the Lord means to hear about His activities with the Gopis or about His pastimes like lifting the Govardhana Hill and they have nothing to do with the Lord's plenary expansions as the purusavataras" This is how they think, there is a party thinking like this. And the "pastimes of the creation, maintenance or annihilation of the material worlds." We have nothing to do with this; the, the creation, maintenance, annihilation and they go to the Rasa dance and other pastimes in the tenth canto.

Rather, the descriptions of such activities of the Lord as the purusavataras are specifically meant for persons who are in the clutches of the external energy. Topics like the Rasa-Lila are meant for the liberated souls and not for the conditioned souls. The conditioned souls, therefore, must hear with appreciation and devotion the Lord's pastimes in relationship with the external energy, and such acts are as good as the hearing of Rasa-Lila in the liberated stage. A conditioned soul should not imitate the activities of liberated souls. Lord Sri Caitanya never indulged in hearing the Rasa-Lila with ordinary men.

That's the point! He did indulge in hearing Rasa-Lila pastimes; but not with the ordinary men. With Ramananda Rai and Svarupa Damodar, they were liberated they are nitya-siddhas in fact one is Lalita other one is? – Visakha, Lord is talking with them. "In the Srimad-Bhagavatam, the science of God, the first nine cantos prepare the ground for hearing the Tenth Canto." Ok I'll get back to that. "This will be further explained in the last chapter of this canto." We'll take a look at it soon.

In the Third Canto it will be more explicit. A pure devotee of

the Lord, therefore, must begin reading or hearing Srimad-Bhagavatam from the very beginning and not from the Tenth Canto. We have several times been requested by some so-called devotees to take up the Tenth Canto immediately, but we have refrained from such an action because we wish to present Srimad-Bhagavatam as the science of Godhead and not as a sensuous understanding for the conditioned souls. This is forbidden by such authorities as Sri Brahmaji. By reading and hearing Srimad-Bhagavatam as a scientific presentation, the conditioned souls will gradually be promoted to the higher status of transcendental knowledge after being freed from the illusory energy based on sense enjoyment

Thus end the Bhaktivedanta purports of the Second Canto, Seventh Chapter, of the Srimad-Bhagavatam, entitled **“Scheduled Incarnations with Specific Functions”**.

Mayam varnayato musya ?svarasy anumodatah,
srnvatah sraddhaya nityam mayayatma na muhyati.

The Lord’s activities in association with His different energies should be described, appreciated and heard in accordance with the teachings of the Supreme Lord. If this is done regularly with devotion and respect, one is sure to get out of the illusory energy of the Lord.

Ok so this is our Acarya, Lord Brahma speaking. Kindly Speaking **“Mayayatma na muhyati”** Atma has been illusioned and how to make that atma free from illusion is the goal. Goal of Dharma, goal of Bhagavatam also. So, how could that be achieved is described here. Mayaya- Means by maya. Mayaya means by maya. With maya ‘Atma na muhyati’- Atma is not illusioned. Well of course, this is being talked about, the atma’s... ya..haribol.. Let’s talk about hearing, when you sleep, that’s the end of the hearing. And then, we’ll continue to be what we are here. Illusioned! All the atmas in the Lord’s abode are... it has nothing to do with maya in the spiritual sky. **“Sambhavami atma mayaya” (BG 4.6)**. Or His maya, the internal. Maya is also of two kinds you could say. Yoga

maya and Maha maya, both are mayas. Both are energies, energy that governs, controls all those liberated souls in the spiritual sky, is internal energy of the Lord

“Mahatmanas tu mam partha, daivim prakrtim asritah” (BG 9.13). Lord said that in Gita. Mahatmanas tu mam partha- Oh! that person is Mahatma, that person is mahatma! Who is that mahatma? ‘Mahatmanas tu mam partha, daivim prakrtim asritah’- the person, the soul that has taken shelter of “daivi prakrti” of the Lord, that is mahatma. So, there are **“Daivi” prakrtis**. Also Radharani is that “daivi prakrti”. So those who have taken shelter of “daivi” prakrti of the Lord- internal energy of the Lord- Yoga maya of the Lord they are Mahatmas. So in the spiritual sky, everyone is mahatma. No Duratmas, no bad atmas. Only, only pure devotees, entire population of that of pure devotees. Enlightened! “Enlightened” devotees. So, two Mayas, that is also Maya, the Yoga Maya and Maha Maya is active here, represented by Durga.

Radharani in the spiritual sky and Durga in the material world. Durga! She makes it difficult for going. “Dur..ga!” ‘Ga” -means to go and ‘Dur’ -means very difficult to go out. Durga also means fort, the fort of the Maha Maya, Maha Maya’s fort and Durga Devi is superintendent. And she is Chaya of the original spiritual Maya. Spiritual Maya’s, she is Chaya – shadow. And she **“prakrteh kriyamanani, gunaih karmani sarvasah** (BG 3.27). prakrteh kriyamanani, gunaih karmani sarvasah. All the souls here are governed by prakrti, Durga.

Now, these three modes of material nature- Sattva-Guna, Rajo-Guna, Tamo-Guna. What is that? Gunamayi, Gunamayi maya, what is that? – Daivi hy esa! **Daivi hy esa guna-mayi, mama maya duratyaya** (Bg 7.14). Daivi hy esa “guna-mayi”- My maya, external energy is “guna-mayi”maya. “Guna-mayi!” -full of gunas. Basically, three gunas – sattva- guna, raji-guna, tamo-guna. Gunamayi maya, Mama maya? “Mama” maya, Who’s Maya? – “Mama maya!” “My” maya, “My” energy. “Duratyaya”- very

difficult to transgress! To transcend. To get out of the clutches of my three guna-mayi maya is very difficult. Difficult, but not impossible. Difficult it is, but; not impossible. So, how to, is there any possibility how to become free from the clutches of this tri guna-mayi maya? So, as soon as the three gunas take over, the soul becomes conditioned soul, bound up soul. Mam eva ye prapadyante, mayam etan taranti te. The Lord has the material problem, spiritual solution coming up. The problem is we are caught, we are bound and we are being tossed by the waves of this illusory existence. Thrown from one body to another, one planet to another, one species to another! And then, but, Mam eva, mam eva ye prapadyante! Mayam etam taranti te. "Mam eva"- those who surrender unto Me, Mayam etam taranti te- immediately, instantly they could become free from my Maya.

There are two.., there are but two things. One is Krsna, other one is Maya, there is no third party. Third party is us, in fact. We are the third called tatastha energy. Internal energy, external energy and we are? – Beech, Beech mein (speaking in Hindi). Like a beach, beach is always in the middle. Of what? – One side there is the water, other side there is the land and the middle is what? – "Beach." Beech mein Beach (Hindi). Then what happens? Sometimes that beach becomes part of the ocean. Waves come, they cover and entire beach is covered then it's part of the ocean. Other times, it is part of the land. So sometimes the beach is covered by the water, other times covered by? – The land. So, our status is like that. The tatastha energy is like that, marginal energy is like that. Sometimes covered, governed by the internal energy. It could also be governed, covered by the external energy.

So now, as we are here in this material world, we were very much covered by the external energy of the Lord, influenced by the external energy of the Lord. And then hence, in deep illusion and the goal is how to become free from this

illusion. Being governed by the external energy is not very pleasing, It's torture. And Srila Prabhupada explains there is a cat. Cat holds sometimes the rat. Rat is held by the cat, Yes? Yes, yes? You have seen? That happens in this country also? We see that in India happening around. And then, sometimes, same cat, mother cat, also holds the kitten. "Miaw, miaw, miaw.." (Guru Maharaj making sound of a cat). The helpless, little baby cat, the kitten is crying "miaw", mummy! Miaw, miaw, miaw. And the mother cat comes and holds by the neck and brings upstairs or next door or here, there. So, the holder is the same, the cat holding. Sometimes rat is held and other times the kitten is held. When the rat is held, is rat very happy in the mouth, the clutches of, the jaws of the cat? Is the rat happy? Yes or No? So the same cat, when it holds the kitten, does kitten try to get out of the clutches of the "Cat's" clutches? Very happy! The soft and warm touch of the teeth. As long as you like to hold me, I am very happy in this situation. I am very happy. The kitten never complains, never tries to get out of the clutches. So, it is like that the same Maya. Well, Lord's Maya, as we are hearing, there no difference between Lord's external energy or His dealings with the external energy and His dealings with the internal energy. Because it is same Lord in fact. This, He is holding. But; for the conditioned soul, when external energy holds, this is a torture and when internal energy holds, gives shelter to the soul, soul is very, very happy.

So, goal is to get out of the clutches. Like a rat, rat's position rat is held. We are like a rat held by Maya. Not happy there, we want to be held by the Lord's internal energy. "Then" we would be happy. So, daivi hy esa guna-mayi, mama maya duratyaya. Lord's Daivi prakrti is holding us, all the souls in this material world and souls are not happy. They cannot be happy in that situation. "Mahatmanas tu mam partha, daivim prakrtim asritah" Mahatmas are those who take shelter of the internal energy of the Lord and Lord says 'yes!' "Mam eva ye prapadyante, mayam etan taranti te". You just take

shelter of me! Surrender unto me! You just, you just call out like that kitten miaw, miaw! Miaw, miaw. Immediately the mother cat must come. That's the arrangement. Does come! Must come! So, the conditioned soul is in trouble- Help! Help! Kelp! Help! – **Krsna Krsna Krsna Krsna, Krsna Krsna pahimam. Please protect me- Krsna Krsna Krsna Krsna, Krsna Krsna raksamam.** (CC Madhya 7.96).

So this – **Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare**

Although we are singing here, but, this call, emergency call. **Someone in distress is calling – Ö Lord, 0 Lord, 0 Lord!" Enough is enough. Please get me out of here Oh! Lord.**

Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare.

Calling for Krsna so that He would accept us again, give us shelter again...

**"Punarapi jananam, punarapi maranam, Punarapi janani jathare shayanam
Iha samsare bahudustare, kripaya apare pahi murare" (Bhaja Govindam by Sri Sankaracarya, text 22).**

This is, Sankaracarya is praying, this is Sankaracarya's prayer. My dear Lord, "punarapi jananam, punarapi maranam" – repeated birth and death. For a while, Janani jathare shayanam- lying there, called shayanam. Sleeping, lying in the womb of the mother, not very comfortable situation. Not at all "iha samsare bahudustare, kripaya apare pahi murare". "Please, please O! Lord, please." Protect me from this birth and death and entering into another womb, into another womb... "Mayayatma na muhyati"- So, this verse is talking. When you come to the stage, the stage of the free from the illusion caused, clutches caused by Maya. Mayaya, "na" muhyati- Free from influence of Maya. You would like to attain such a stage? Or, yes ok? How are you Sir? Fine, everybody is fine. "I Am fine." He is in ICU, but, if you ask him how are you? – I am fine. So, first we should be realizing we are in deep trouble,

trouble waters. And then, that will to get out. 'Will'- I want to become free from this illusion, free from this bond, free from this suffering! Free from this suffering.

So, when that will is strong, I mean there has to be will right. There has to be will to become free from the clutches, free from suffering. Then, we would be looking for some other alternatives. We have tried this, we have tried that and nothing is working out, then I will try out something different. The "will" has to be there. Thinking, feeling, willing. Thinking and feeling. "Feeling" not filling, "Feeling", "feel." If we are filled with "feeling." We are full or filled with "feeling." That feeling would be there, after thinking. Thinking, feeling and that strong will. So, more we think, more we think, more we think, more we think. What happens? From thinking, comes the feeling and when feeling becomes stronger, stronger, solidified, then, the strong will, strong will. And then, where there is will, then what happens? We will find the way! So, we are also making point as will... (microphone problem).

Feeling, something thrilling, microphone is feeling. Failing! So, by hearing, this thinking, food for thought. From "hearing" comes the feeling. Thinking, feeling, willing. So the thoughts are here. The topics are talked about here and as we hear more and more.., as we hear more, there is more... We think. We "Hear", we think right? The hearing makes us think. Is that right? Hearing makes us think. We take notice of something, noteworthy. As we hear, the feelings are stirred up leading to the strong will. So, anyway, we could, then, kind of conclude that hearing is important. Hearing is important, hearing is important in order for this thinking, feeling and willing to happen. It all starts with hearing. And that is what is being talked here. Sranvatah – hearing, Sranvatah- we should hear! We should hear! How should one hear? One should hear sraddhaya. One should hear with faith. **"Sraddhaval labhate jnanam"** (BG 4.39). Krsna said- If you have faith, then

you will acquire the knowledge. If you hear something with the faith, then that, you will accept that. You will admit, you will accept that. That will become your property. That will become part of you. But, if you have no faith, then you will reject. That will bounce off. That, what heard, will not settle. That will not become your possession because you don't have faith or you have a doubt.

So, *sraddhaval labhate jnanam, Samsayatma! Samsayatma vinaswati!* (BG 4.40). If you doubt, you doubt, doubting, doubting, doubting, doubts, *vinaswati!* You will be destroyed. Already destroyed and you will be further destroyed. So there is talk of hearing here. But hearing how, how to hear? – *sraddhaya*. And what kind of hearing? – *nityam*- constant hearing -hearing all the time. “*Nityam bhagavata-sevaya, bhagavaty uttama-sloke bhaktir bhavati naisthiki*” (SB 1.2.18). Same Bhagavatam has already made this statement. Hare Hare. Haribol! Gaura Haribol!

What is that statement? Says – **“Nityam bhagavata sevaya”** This says **nityam** also. That one also says **nityam bhagavata sevaya**. And if you hear and you hear **nityam**. **Nityam** means, **nityam** means constant or **nityam** also meaning regular. One person said “you know, I, I visit, Bankebihari Temple, I am a “regular visitor.” Every Janmasthami.” That's also **nityam** right? That's **nityam**. He is a **nitya sevaka, nitya visitor**. **Nitya** means regular, once a year. “Every year, once a year, I am there!” I am a regular visitor. So, that is also **nityam**. That person could claim. He is right if he says I am **nityam**, I am regular. But; there is also, ya then, every Sunday he is also **nityam**. Every Sunday, I am **Nityam**. Every, every day, every morning. That is also **nityam**. And this **nityam**, has to be extended.

So, the terms used in the Sastras says *ksana, anuksana, ksana* means moment. *Ksana* means moment. This is the time factor that cannot be further broken into pieces. Just one moment. One moment or you are visiting or you are hearing. This moment-*Ksana- anuksana*, *anu* means the following moment, also hearing

or also remembering. Ksana- anuksana. This moment and the next moment also and the following moment also and the following moment also and that is also nityam. So again we will have to understand what is this nityam.

“Tesam satata yuktanam bhajatam priti-purrvakam” (B.G 10.10). Lord said in Bhagavad-Gita Lord said something similar. “Tesam satata yuktanam bhajatam priti-purrvakam”- “Those who serve me” how? – Sraddhaya or? Well, with faith or priti, with loving, loving service and satata yuktanam. Satat! Satat! Means constant, constant! Like satat, word satat. How does it sound? Is there any space between those letters? Satat. They are so much next to each other – satat. Constant like that. The word, when you hear this word satat, is there some space? There is no spacing out. There is no interspace, satat. That is the purpose the Lord is using this, this particular word satat. ‘Tesam satata yuktana’- Those who are engaged – Yukta, equipped with the service. How often? Or what kind of service? Satata-yuktanam. I mean that’s the, that’s the goal. What do the residents of the spiritual sky, they are also serving the Lord. Do they go herding cows with Krsna once a year? They claim “yes! I am, I am a regular cowherd boy. I am regular associate of the Lord. Every, on Gopasthami day, I go herding cows.” No! They do, they do it every, every, every day. And of course, other times, they do some other things also. “Pritipurvakam and Satata-yuktanam” And the goal is going back to home, back to Godhead. Then this, well, that’s fine once a year; but then, it will take long, long, long time.

So, Sranvatah? **“Srnvatam Sva- kathah Krsnah, punya- sravana-kirtanah” (SB 1.2.17).** Lord’s, the Bhagavatam also has said Sranvatah. About hearing this, srnvatah, so Srnvatam Sva-kathah Krsnah, punya- sravana-kirtanah. Hearing about the Lord. His katha, of the Lord is? – Punyasravana- kirtanah. This is punyatma. Most pious – punya. They have acquired punya by doing what? Punya sravana- kirtanah. And this hearing, what would that hearing do? **“Hrdy antah stho hy abhadraṇi,**

vidhunoti suhrt sadam" (SB 1.2.17). Hrdi antah sthah. Hrdi means in the heart. Which part of the heart? Well, everywhere, specially, hrdy "antah" sthah. "Deep" within the heart- Core of the heart. There are so many black spots, desires, vasanas, this, that. 'Hrdy antah stho hy abhadrani"- is abhadra, amangala, inauspicious. Mundane, matter, "stuck" to your heart. Hrdaya granthi! There are knots also. Hrdaya granthi. The heart is full of knots. Knots of attachment. "Asa pasa satair badhhah" (BG 16.12). This is all hidden in the heart. Well, in the heart, in the mind. This is part of our? – Antahakarana. The subtle body made up of mind, intelligence, false ego and the consciousness. This is our antahakarana. And in there, you will find all the, all the desires. Asa Pasa Sataih. "Sataih" – hundreds, thousands badhhah. This is how one conditioned soul becomes baddhah jiva. Baddhah- bound! So many strings attached us. "Strings" attached. Bound. You cannot move. So as one hears! As one hears..

"Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Hare Hare"

Or as one hears **"punya-sravana-kirtanah"**, sva katha Krsnah, then that katha, those topics will do the cleansing of the heart. Cleansing of the consciousness. All those desires will be cleansed. "Ceto- darpana marjnam" (Sri Sri Siksha Astakam, Verse 1) will happen. Consciousness cleansing. Become free from desires. It is possible, becoming free from Kama. Ok kama, get rid of kama, get rid of kama!

So, by hearing about Krsna, the "hearing" about Krsna, the "hearing" about Krsna. As soul hears about Krsna with, with faith and with, constantly and cleansing will happen. Thinking, feeling, willing will happen. Will to attain Krsna will also become stronger. Will to go back to Krsna will also become stronger. Well, hearing. From hearing comes thinking, feeling, willing. **"Hrdy antah stho hy abhadrani vidhunoti surt sadam**

“Nityam bhagavata-sevaya, bhagavaty uttama-sloke bhaktir bhavati” and, that statement also says as one hears Srimad-Bhagavatam, nityam bhagavata sevaya. Srila Prabhupada gave us this nityam bhagavata. Not just seven days and your obligation is over. Bhagavat saptah, seven days and that again jump to the Rasa dance. Forget all these earlier cantos. Well, everything done not in authorized fashion.

So, as one hears Srimad-Bhagavatam, then, that person hearing Bhagavatam becomes Bhagavat. What does that mean? In relationship with the Lord, that is called Bhagavat. From Bhagavat, “Bhaagavat”- related with the Lord. Bhagavat-Dharma or Srimad-Bhagavat or Maha-Bhagavat, Bhagavat, devotee Bhagavat. His activities would be fit to be included in the Bhagavat or He is fit to enter the pastimes of the Lord. “Bhagavaty uttama-sloke”- Because he has developed now Bhagavaty uttama-sloke, “bhaktir bhavati.” Bhaktih bhavati. He will attain bhakti- bhaktir bhavati naisthiki! Another dimension being added here. He will achieve Bhakti! What kind of Bhakti? – naisthiki bhakti. He had started with sraddha. He had started with sraddha. Sranvatah sraddhaya nityam. And by hearing and hearing and hearing and hearing, thinking, feeling, willing, your will is becoming stronger. Your sraddha is becoming stronger. And now, you have attained nistha. You were at the level of sraddha, then, you did Sadhu sanga. Means you did hearing. Bhajana-kriya, you did practices as per the instructions. And Anartha nivrtti. That has done what? – You have become free from anarthas. “Anartha nivrtti sa” (CC Madhya 23.11). Anarthas, becoming free from anrthas. As one becomes free from anarthas, undesirable, unwanted, useless stuff, activities or thoughts or whatever. “An”, “an”- “artha”, an-artha, artha. Artha means ‘meaning’ also. Means meaningless (Anartha). Artha also meaning economy, economy. So, mundane economy could also be anartha.

So, as one becomes free from anarthas, then, he is now nistha. Bhaktir bhavati naisthiki! The bhakti is described. Adjective

used to describe Bhakti is naisthiki Bhakti. He started with sraddha bhakti. Now he has naisthiki bhakti- mature. When sraddha matures, when sraddha becomes pakva, matured stage of sraddha, faith is nistha. So, nistha, Srila Prabhupada translates that as irrevocable or irreversible. No reverses, no U-turns. Drdha sraddha. Drdha sraddha is nistha. No “Aya Ram, gaya Ram”- He is not – (Speaking Hindi) Aya Ram, Gaya bhi Ram Pata hi nahi chala. When he comes, when he goes, very unsteady, “Very” unsteady. So, from that unsteady stage, one becomes now fixed, fixed up. So, how, how did he become fixed? – By hearing. Nityam bhagavata-sevaya, bhagavaty uttama-sloke bhaktir bhavati naisthiki. And then, there is lot more, higher to go. And then, there is asakti, then there is ruci, then there is the Bhava, then there is the, there is the “Prem” levels.

So, chanting is also, chanting and hearing that we do, it is also, becomes nistha level chanting and it becomes asakti level chanting. From sraddha to prem, that ladder is there. And then, ruci level chanting, bhava level chanting and finally, “prem” level chanting. Fully evolved. So Naisthiki is like halfway through, long way, long way to go. The uphill task is over. And you are climbing the hill. Climbing, climbing, climbing, then, last few stretches becomes even harder. Harder to get there. Hundred people started walking, climbing. Mountain climbing, fifty went halfway through and then, another twenty five were dropped and another, were dropped. Finally you will find only five persons reaching the mountain top. They made it! They made it! So, at sraddha level, many started at sraddha level. Many started. But; to come to this naisthiki requires a special endeavor, extra endeavor. And this endeavor is this, ya, hearing. Hearing, chanting and practicing and ever and ever and you are at nistha and then got to keep going forward also. So that Mayayatma na muhyati! Atma becomes “free” from, completely free from illusion. And he has developed Krsna prem which is what? – **The goal of life is Krsna Prem. We should avoid all**

the ten offences against the holy name so that we achieve the goal of life which is what? – “Krsna Prem” is achieved, “Krsna Prem”.

So, by constant hearing, Sravanam, Kirtanam, Visnoh Smaranam. We remember the Lord more. We are reminded of the Lord more and more as we hear more, Sravanam, Kirtanam. And hearing, so, has to be about Visnoh smaranam. Visnu, hearing about Visnu or Visnu-tattva – Krsna, Ram, Sri Krsna Caitanya Mahaprabhu. Then you will remember them only. You heard about Krsna, you will remember Him. You heard about Maya, you will remember Maya. So, whatever the topic of you are hearing is, that is what you will end up remembering. So, this world is reminding, busy reminding us of Maya and if you want to remember Krsna, then, hearing about Krsna. Well, that is, Srimad-Bhagavat Gita also and Bhagavatam also. In fact, before Bhagavatam, hearing Bhagavad-Gita. Not jump to Bhagavatam, read Bhagavad-Gita. Do ABCD first before you go for higher education. So, Gita, Bhagavat and then, gradually, Tenth canto, then, Caitanya Caritamrta. And chanting of the holy name is always there. “Hare Krsna Hare Krsna, Krsna Krsna Hare Hare, Hare Rama Hare Ram Hare Ram...” and this also has to be heard? – Sraddhaya and nityam. With faith, with love and devotion and constantly so that we get rid of this anartha business cum go to higher levels. Go higher and go higher and go “higher...”

Hare Krishna to you.