

Only concern of devotee is welfare of others

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Ujjain

All you devotees of Ujjain are doing the best work for everyone. The representatives of Iskcon Ujjain including Bhakti Prem Swami Maharaja, Prem Avatar Prabhu and Upendra Priya are all belonging to Iskcon Ujjain, isn't it?

So in celebration of Nrsimha Chaturdasi mahotsava there is not just katha for the one day but usually for seven days and here you are all having katha since nine days. So thank you all of you that you are giving me the opportunity to speak some small broken, imperfect words which even I am able to speak. This is for the service of Nrsimhadeva or you could say in the service of Prahlad Maharaja alongside the service of Srila Bhakti Charu Swami and all of you.

I am the servant of everyone and so I am your servant also so again thank you that you gave this servant an opportunity to perform service and also a very big welcome to you all. Some are not yet here so there are still people coming and I have just sung Jaya Radha Madhava and you played that recording. In doing so you have made my work easier.

mahaprabhoh kirtana nritya gitavaditra
madyan-manaso rasena (guru astaka 2)

Translation

Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the sankirtana movement of Lord Chaitanya Mahaprabhu.

In lockdown the kirtana performers cannot meet nor can those who play musical instruments in kirtana meet and so those who were late did not hear but those who were present heard and I also heard the recording of Jaya Radha Madhava. So Nrsimha Chaturdasi is not far away, only two days to go and we are all counting the days or moments.

We are eagerly awaiting that auspicious moment or time and so I was thinking that when the Gopi's sang their geet, their song, the Lord appeared amongst them and in the same way if we sing Nrsimhadeva's bhajan and remember Him then Lord Nrsimha will appear before us.

**tatra tisthami narada
yatra gayanti mad bhaktah
(SB 4.21.41)**

Translation

I remain where My devotees engage in glorifying My activities.

So we do not in one sense even have to wait because as soon as we start to sing about Lord Nrsimhadeva, tatra tisthami, the Lord says 'I appear there.' So the Lord will certainly keep his word and Lord Nrsimha can appear two days in advance. Before that though we have to bring the Lord into our heart. It is a good thing that the Lord appeared in Ahobilam or somewhere else as well, sambhavami yuge yuge.

But our goal or rather every soul's goal should be what the devotee's desire is, 'That the Lord please appear just for me.' So we will glorify the Lord and remember Him and everyone will think of Him and that is the place where the Lord appears, tatra tisthami narada. You are all reading different slokas here and in Srimad Bhagavatam canto seven in many chapters there are the pastimes of Lord Nrsimhadeva.

So Nrsimhadeva is not alone in these pastimes, Prahlad is also present and Nrsimhadeva is the Isa, the Lord of Prahlad. So the Lord's pastimes came to an end and the demigods appeared

along with Lakshmi. This is all described in many of the chapters in the seventh canto. We will read today the ninth chapter verse 43 where we will hear Prahlad Maharaja speak, Sri Prahlad uvaca.

So before we start reading, we offer our pranam to Nrsimhadeva, although we do not know how to offer prayers, the prayers that have been spoken already and are known to us have been taught by Srila Prabhupada.

Also when we go to parikrama and go to Jagannatha Puri, we go behind the temple, where there is a Nrsimhadeva deity. This is where Chaitanya Mahaprabhu offered prayers and it is the same prayer, the Nrsimha prayer we sing daily. So let's now go to our sloka for today of Srimad Bhagavatam canto seven, ninth chapter Sloka 43.

**naivodviye para duratyaya vaitaranyas
tvad viryam gayana mahamrta magna cittah
soce tato vimukha cetasa indriyartham
mayavsukhaya bharam udvahato vimudhan**

Translation

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them. (SB 7.9.43)

Okay so you are all looking and reading the sloka as I read it and so we do not need to recite it repeatedly as you have all heard and read it. Let us do the transliteration.

'I am not disturbed nor afraid.' Who is saying this? Prahlad Maharaja is saying this. So on the day of Nrsimha Chaturdasi, this is going back to Satya Yuga, Nrsimhadeva has appeared and vinashaya ca duskritam, He has also killed that dustha, demon.

All the demigods and goddesses present there are quite somewhat afraid even of the Lord.

The display the Lord has shown of His anger along with the screaming and roaring has scared them. The whole world is afraid of this roaring and so are the demigods. Lakshmi is standing far away and Brahma has prompted Prahlaḍa Maharaja to go forward. 'Go close to the Lord' and Prahlaḍa Maharaja has done just this as he was unafraid even then.

Naivodvije, Na means not, 'I am not afraid.' Prahlaḍa Maharaja wasn't afraid at that time and actually he was never afraid. So Prahlaḍa Maharaja has gone close to Nṛsiṃhadeva and is offering his prayers and from these prayers I have recited one sloka to you, this sloka here.

So this is the situation of the Lord appearing and after the appearance there is this prayer of Prahlaḍa Maharaja and we are reading his prayers. So anyway you have been reading Bhagavatam for many days so you must know up till where we have reached. So okay.

Naivodvije para duratyaya means that it is difficult to overcome vaiṭaranyas, the river of this material world. Tvad virya means by glorifying the activities of the Lord through kīrtana or by spreading the Lord's glories. Maha amṛta is the great ocean of nectarean spiritual bliss. Magna cittā whose consciousness is absorbed. I am simply lamenting tataḥ – from that; vimukha cetasaḥ – the fools and rascals who are bereft of Kṛṣṇa consciousness; indriya- artha – in sense gratification; maya sukhīya – for temporary, illusory happiness; bharam the false burden or responsibility (of maintaining one's family, society and nation and elaborate arrangements for that purpose) udvahataḥ – who are lifting (by making grand plans for this arrangement); vimudhaḥ – although all of them are nothing but fools and rascals (I am thinking of them also).

Please listen with rapt attention. Who is speaking these words? Prahlad Maharaja and so these are his words so we must listen carefully.

Translation

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.

Srila Prabhupada's purport now. Srila Prabhupada ki jai.

Throughout the entire world, everyone is making big, big plans to adjust the miseries of the material world, and this is true at present, in the past and in the future. Nonetheless, although they make elaborate political, social and cultural plans, they have all been described herein as vimudha – fools.

The material world has been described in Bhagavad-gita as duhkhalayam asasvatam -temporary and miserable – but these fools are trying to turn the material world into sukhalayam, a place of happiness, not knowing how everything acts by the arrangement of material nature, which works in her own way.

**prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate**

Translation

The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities that are in actuality carried out by nature. (Bg. 3.27)

There is a plan for material nature, personally known as Durga, to punish the demons. Although the asuras, the godless

demons, struggle for existence, they are directly attacked by the goddess Durga, who is well equipped with ten hands with different types of weapons to punish them. She is carried by her lion carrier, or the modes of passion and ignorance.

Everyone struggles very hard to fight through the modes of passion and ignorance and conquer material nature, but at the end everyone is vanquished by nature's laws. There is a river known as Vaitarani between the material and spiritual worlds, and one must cross this river to reach the other side, or the spiritual world. This is an extremely difficult task. As the Lord says in Bhagavad gita

daivi hy esa gunamayī mama māya duratyaya (B.G 7.14)

Translation

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome.

The same word duratyaya, meaning "very difficult," is used here. Therefore one cannot surpass the stringent laws of material nature except by the mercy of the Supreme Lord. Nonetheless, although all materialists are baffled in their plans, they try again and again to become happy in this material world. Therefore they have been described as vimudha – first class fools.

As for Prahlada Maharaja, he was not at all unhappy, for although he was in the material world, he was full of Krsna consciousness. Those who are Krsna conscious, trying to serve the Lord, are not unhappy, whereas one who has no assets in Krsna consciousness and is struggling for existence is not only foolish but extremely unhappy also.

Prahlada Maharaja was happy and unhappy simultaneously. He felt happiness and transcendental bliss because of his being Krsna conscious, yet he felt great unhappiness for the fools and rascals who make elaborate plans to be happy in this material world. So these are very important words of praise by

Prahlad Maharaja and Srila Prabhupada again and again would quote these prayers of Prahlad Maharaja and he has said 'vimudhan' (fools and rascals). He has also said 'naivodvije, I have no fear nor any worry and that too under any situation, Prahlad Maharaja is saying.

So someone may ask 'why do you not get afraid, unhappy or worried?' So Prahlad Maharaja answers that 'actually no sorrow or problem or situation in this world can disturb me.' He says 'duratyaya vaitaranyas.' So the river known as Vaitarani which Srila Prabhupada has described in his purport is very difficult to cross.

In the same way this world is duhkhalayam asasvatam, full of miseries (B.G 8.15) and also mama maya duratyaya, 'my material energy is so difficult to overcome' (B.G 7.14). So Prahlad Maharaja is also using the world duratyaya here in his prayer. He is saying that to overcome the Lord's material energy and this material world and also the river Vaitarani is duratyaya, so very difficult.

Mama maya duratyaya. 'But these very difficult things are actually very easy for me. Without difficulty I overcome these obstacles and am above the difficulties and dualities of these things.' How is this? Tvad virya gayana mahamrta magna cittah. So this is Prahlad Maharaja. How is Prahlad Maharaja? He is he who promises 'yes, naivodvije para duratyaya vaitaranyas.'

'So how is this possible that you are never worried or sorrowful or troubled? What is the secret to this and how is it possible?' Tvad virya, Tvad virya. Tvad means you, so this is where Prahlad is talking to the Lord and the Lord is not far from Prahlad Maharaja at this point but is standing by his side. He is there and is sitting there, he has appeared. Nrsimhadeva Bhagavan ki jai!

So therefore whilst addressing the Lord, Prahlad Maharaja is saying 'Tvad virya, your glories and activities.' Mama virya

samvido. When there is glorification of the Lord amongst devotees, Lord Kaplia is saying that 'the devotees sing of my glories and activities.' So Prahlad Maharaja is this kind of saint, a Mahatma and he is also a Maha Bhagavad, one of the twelve Mahajanas, great personalities. Prahlad Maharaja ki jai!

**prahlado janako bhismo
balir vaiyasakir vayam**

tvad virya gayana mahamrta magna cittah (SB 7.9.43)

Translation

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities.

So Prahlad Maharaja's thoughts are always absorbed in the Lord. Lord Krishna says in the Bhagavad Gita that the devotee's thoughts are always in him.

**mac citta mad gata prana
bodhayantah parasparam
kathayantas ca mam nityam
tusyanti ca ramanti ca
(B.G 10.9)**

Translation

The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

So the Lord is saying that this is an introduction to my devotee. 'So where do my devotees' thoughts stay? Mat cittah, in me. Kathayantas ca mam nityam tusyanti, they are always conversing about me. This is where they derive great satisfaction.' This is exactly the same thing as what Prahlad Maharaja is saying.

Tvad virya gayana mahamrta. When the glorification of the Lord is there, there is an ocean of nectar and bliss of the Katha. 'So this is the ocean of bliss in which I keep diving into and there I taste the nectar of that bliss.'

Radha krishna padaravinda bhajananandena mattalikau (Sad goswami 2)

The six Goswamis are absorbed in the mood of the gopis and are engaged in the transcendental loving service of Radha and Krishna. This Sloka is in reference to the six goswamis of Vrindavana so Ananda matta, magna. In the same way Prahlad is saying 'my consciousness is always absorbed in you, my Lord and that is why for myself I have no problems or concerns. For me I don't care for myself. I am happy and satisfied.'

I am not afraid at any time. So the Lord may say 'okay so you do not have any concerns for yourself nor any fear or worry. So is that all you have to say?'

'No, no! I want to say further that not for myself but I keep thinking and I am always worried for them. What will become of them?' So who are these people? Vimukha cetasa. 'Those who are fools and rascals. Because I myself am Shanmukha.' These two words have an opposite meaning to each other.

They are facing face to face, these two words. 'I am Shanmukha because your devotees are Shanmukh but few others are Vimukha,' which means their back is towards the Lord. They are going away from the Lord and so vimukha cetasa means the devotee's contemplation and thoughts, feelings and meditation is towards the Lord, Vimukha.

They do not do this by facing away from the Lord but by facing towards the Lord and why do they do this? The answer is not in this specific Sloka but Srila Prabhupada writes in the purport that people make elaborate political, social and cultural plans, they have all been described herein as Vimukha fools. Therefore their feelings and thoughts and intelligence is also

foolish.

Indriyārtha is mentioned in this verse because for the satisfaction of their senses they keep trying different things and then maya sukhaya, they look for happiness in Maya and in this way they are carrying a great burden upon their selves, the burden of Maya in the guise of duties and responsibilities, 'saying this is mine and this I must do.'

That is why bharam udvahato, those who are not facing the Lord and are Vimukha are lifting the false burden of responsibility. Bhaar means a heavy load, a burden which they keep carrying just like an Ass does. An Ass carries tons of the washerman's clothes and in the same way those who are indifferent, not facing the Lord are carrying so much other burden.

Those who are facing the Lord as devotees, those who are faithful and righteous, are free from burden, Saragahi. So one is Bharavahi who carries a burdensome load by not surrendering to the Lord and the other is Saragahi who doesn't accrue burden.

So a devotee like Prahlad Maharaja or devotees who follow Prahlad Maharaja, these are all Saragrahi. One poet has written, saar saar ko gahi rahe totha de udai. So the people of the material world keep trying to wash away what they feel is a burden of work in devotional service and true devotees like Prahlad Maharaja keep washing the burden of maya sukhaya bharam and so they wash the burden of false responsibility.

Udvahatah is a reference to those who are lifting by making grand plans for their arrangements. These plans can be called Ugra Karma, what kind of work? Ugra Karma, unpleasant work and so the whole world is busy performing unpleasant work. Prahlad Maharaja says 'Vimudhan.'

He says that these people are nothing but fools and rascals, vimukha cetasa, because they are bereft of Krishna

consciousness. They are always endeavouring to gratify the senses and attain material happiness by performing Ugra Karma, unpleasant works and therefore they have been called Vimudhan.

Ahankara vimudhatma. Prabhupada is giving meaning to all these terms in his translations and so

ahankara vimudhatma

kartaham iti manyate (BG 3.27)

Translation

The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.

They believe themselves to be the doers, they are not just Vimudha, fools but are first class fools. So Prahlad Maharaja was speaking his prayers and feelings to Nrsimhadeva and in this way he was revealing his own feelings and thoughts. This is Prahlad Maharaja's high thinking and his own life was simple living but the thinking was high thinking.

But still he has great concerns for those low thinkers, those who are slowly thinking or lowly thinking.

mandah sumanda matayo

manda bhagya hy upadrutah (SB 1.1.10)

Translation

O learned one, in this iron age of Kali are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.

These things have been noted in regards to the age of Kali and so how will the people of Kali Yuga be? Manda, slow. Like if they should go to temple or a gathering of devotees then they become so slow in thinking and in willing to go. So Prahlad Maharaja is worried and so he is telling the Lord of his high thinking.

So although his thinking is high thinking and his living is

simple living his concern is for those who are high living in these modern times. This modernisation which started in the western countries and has reached India long ago already, this is what Prahlad Maharaja is describing.

Imitation is happening in India as well and so what kind of lifestyle do Indians now have? High living and low thinking. Their high thinking is that 'even if we die we will die in style.' This style and that style and so many styles people take on in their lifetime. 'We will die in a five star hospital and we will have a high lifestyle in a five star hotel whilst living and we will enjoy.

So we will have a high living in a five star hotel.' The thinking remains low thinking and what do they say? 'just do it!' Many walk around in a t-shirt which has this slogan and there is a thumbs up sign and it is written 'just do it!' This means do not even think about what you are doing, but just do it.

So this is not even low thinking because low thinking means that at least there is some thinking, but here 'just do it' means there is no thinking at all. Not low thinking but no thinking at all and so these are Vimudhan, fools and rascals.

This is the problem and now the whole world is suffering in this coronavirus. Greediness leads to misery and disease and these fools and rascals become greedy, indriyārtha. The Lord says in the Gita 'yogi bhava, become a yogi' but the preaching is 'become greedy, become Bhogi!'

Okay that's fine, be a Bhogi, become greedy but what will be the result of this? One shall become sick and diseased. If you become greedy then you have no choice but to suffer with disease.

**ye hi samsparsa-ja bhoga
duhkha-yonaya eva te (BG 5.22)**

Translation

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses.

Krishna has said this and we will say a little quickly as we won't be able to elaborate too much. The Lord has also said, Ye hi samsparśa ja bhoga (BG 5.22). 'If you become greedy by wanting entertainment for the senses then okay.' First the Lord warns 'don't do it don't do. It!' But when they don't listen, 'okay, go ahead. What is the result of this? Dukha yonaya eva te. It is also here in this verse 'maya sukhaya. So whatever situation or person gives you happiness is going to also be the reason for your misery, oh fool!' So prevention is better than cure and therefore some people listen to what the Lord is saying and to what Prahlad Maharaja is saying. In this way they bring the true art of living into their lifestyles.

In this way some people make improvements and adopt a new lifestyle in Krishna consciousness and this misery is then avoided. Prevention is better than cure so then you will not have to become diseased. So devotees like Prahlad Maharaja make this kind of endeavour for themselves and preach to others to do this and remind people of these things. They continue to be concerned for fools and I was just thinking that when the prayers of Prahlad Maharaja will end in a while the Lord will then say

**prahrada bhadra bhadram te
prito 'ham te 'surottama
varam vrnisvabhimatam
kama puro 'smy aham nrnam (SB 7.9.52)**

Translation

The Supreme Personality of Godhead said: My dear Prahlada, most gentle one, best of the family of the asuras, all good fortune unto you. I am very much pleased with you. It is My pastime to fulfill the desires of all living beings, and therefore you may ask from Me any benediction that you desire

to be fulfilled.

There are some other things but we will get to the point and so the Lord says to Prahlad, 'ask for a benediction! Ask, ask!' The words Prahlad has offered in prayer to the Lord has pleased the Lord very much. So the Lord asked Prahlad to ask for a benediction and what did Prahlad say? He has said in the tenth chapter

**nanyatha te 'khila guro
ghateta karunatmana?
yas ta asisa asaste
na sa bhrtyah sa vai vani (SB 7.10.4)**

Translation

Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.

'Hey no no no no! I am not performing devotional service unto you with some desire to get something back. I never had done so and so even if you give me some benediction or blessing being pleased with me, I will never perform devotional service thinking that this pleasure of yours in my performing devotional service will grant me any benediction from you.

Those who do so are sa vai vanik, merchants doing business in wanting something in exchange for their devotional service. So one who does this – na sa bhrtyah, he can not be (na sa) your servant.' After speaking thus Prahlad Maharaja said 'if you really want to give me something then

varam varaya etat te yad anindat pita me (SB 7.10.15)

Translation

Prahlada Maharaja said: O Supreme Lord, because You are so merciful to the fallen souls, I ask You for only one benediction.

So this is Prahlad Maharaja and there is a description here where Prahlad Maharaja says that he is not worried for himself but for those fools, 'I want something for their well being.' So that father who had become Prahlad's enemy kept going against Prahlad Maharaja. He was also against Lord Vishnu and the Vaishnavas, this Hiranyakashipu.

What can be said more? So much trouble and pain he had caused to Prahlad Maharaja. 'Throw him off the top of the mountain!' That is exactly what happened and he ordered to have his son thrown into the boiling oil. Wherever there are snakes and poisonous things, lock him up amongst these in a cave!'

In so many ways he gave so much pain to hurt him and so when the Lord is asking Prahlad for a benediction then this very father is the one who Prahlad asks benediction for. He said 'not for me but if you want to give something then please give for my father.' So he isn't calling him Vimudha a fool but actually he is meaning to say 'my father is a Vimudha, a fool. So I am worried for him.'

So this is Prahlad Maharaja. So once a scorpion fell into a pond or lake and as it was drowning it was lamenting as it could not reach back to the safety of the lakeside. So some saintly people had reached there to have a bath and they wanted to help the scorpion. But as they held the scorpion the scorpion kept on striking to bite them.

So one person was walking past as this was going on and he said 'oh saintly persons! Let this scorpion die because you want to help it by saving it but it is trying to constantly strike you!' So in answer to this the saintly persons replied, 'oh friend, the nature of the scorpion is to bite and it is therefore performing it's natural duty in trying to bite us.

In the same way our duty is to be merciful.'

titiksavah karunikah

suhrdah sarva dehinam (SB 3.25.21)

Translation

The symptoms of a sadhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

So the saintly persons continued 'how can we give up our duty?' If even the scorpion does not give up his natural duty then why should we give up ours?' So this is what saintly persons are like, the Mahatma's, and this is what a devotee should be like and then only can he be called a devotee. This is what Maha Bhagavad's like Prahlad Maharaja are like.

I also have one more sloka that I am remembering here. In the discussion between Vidhura and Maitreya which happened in Haridwar, as soon as the discussion started Vidhura spoke

janasya krsnad vimukhasya daivad

adharma silasya sudukhitasya (SB 3.5.3)

Translation

O my Lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.

I didn't recite the full sloka as it is pointless to do so but here Vidhura is talking about those fallen souls and we were also talking about those who are Vimukha. Those who are Krishna Vimukha, those who are facing away from the Lord, Krishna or Lord Nrsimha, what happens to them?

Sudukhitasya. Those who are Vimukha, fallen souls they are Sudukhitasya, they are definitely going to be miserable. So

here it is not said Duhkhitasya but it is Suduhkhitasya which means they will nicely suffer. So Suduhkhitasya, note this what Vidhura is saying, those who are facing away from the Lord, Vimukha's, they will be very miserable.

Why is the whole world miserable? Do you have an answer? It is because the world is Vimudha, godless. Then it is said in the next part of the same Sloka

anugrahayeha caranti nunam

bhutani bhavyani janardanasya (SB 3.5.3)

O my Lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.

The people are Vimukha and for that reason they are in distress but those who are devotees of Lord Janardana or Lord Rama or Lord Krishna or Lord Nrsimha, it has been said about them, 'bhutani bhavyani janardanasya.' They are divine beings, being devotees of the Lord.

Bhutani bhavyani janardanasya. So what are these devotees always doing? Caranti, they are wandering about to preach the glories of the Lord. So wherever there are people in difficulty and misery, that is where the devotees go just like the Parivrajakacharya's who are preachers.

Anugrahayeha caranti nunam. To make those fallen souls, those foolish people who are always unhappy, to make them happy the devotees put their merciful glance upon them. Caranti nunam, the devotees will certainly wander here and there and continue to do so. So they are Para dukha dukhi, unhappy to see others unhappy. So Srila Prabhupada was happy in his meditation upon Radha Damodar.

Radha krishna padaravinda bhajananandena mattalikau

vande rupa sanatana raghu yugau sri-l jiva gopalakau

Translation

I offer my respectful obeisances unto the six Gosvamis, namely Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami, and Sri Gopala Bhatta Gosvami, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds and they are worth taking shelter of because they are absorbed in the mood of the gopis and are engaged in the transcendental loving service of Radha and Krishna.

**sri radhika madhavayor apara
madhurya lila guna rupa namnam
prati-ksanasvadana lolupasya
vande guroh sri caranaravindam
(Guru Astaka 5)**

Translation

The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Radhika and Madhava, and Their qualities, names, and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

So Srila Prabhupada was very happy and satisfied in Vrindavana but still he left to go overseas and went to New York, why? Same thing as Prahlad Maharaja said. 'If I am concerned then it is for the sake of these fools and rascals, Vimudha.' So soce, they do not think about themselves or only of themselves.

'Naivodviye, for myself I have no worry but soce, I am thinking and am worried for them.' Para dukha dukhi. So Srila Prabhupada went overseas with this same feeling, this same concern and so meditating on the lotus feet of Prahlad Maharaja, Prabhupada went overseas.

And we can say that our Sri Srimad Bhakti Charu Swami was also happy. He was with you all here in Ujjain and there was so much Katha and Kirtan happening on a daily basis and you were all tasting this nectar and were also making others drink this nectar. Still Maharaja went overseas to America and he sacrificed his life. What was the feeling, the thought? The same.

**soce tato vimukha cetasa indriyārtha
maya sukhaya bharam udvahato Vimudhan
(SB 7.9.43)**

Translation

My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.

He went for these foreigners or countrymen and their betterment. Our, or my Bhakti Charu Swami also set out for America in the same way and so we must always remember him along with remembering Prahlaḍa Maharaja because Bhakti Charu Maharaja has come in the disciplic succession of Prahlaḍa Maharaja and Śrīla Prabhupada.

Bhakti Charu Maharaja was also a great devotee of Lord Nṛsiṃhadeva and we can see that Ujjain has a deity of Lord Nṛsiṃhadeva, right? Yes there is and so it is Bhakti Charu Maharaja who has installed the Nṛsiṃhadeva deity. When we used to go to the Mayapur festival during the GBC meeting, Bhakti Charu Maharaja would always be there to do Nṛsiṃhadeva's Arati.

Sometimes there would be a competition where others would try and get there first or I would try to be the first to open the doors to reach first. Whenever I got there, sometimes very early, I would see that 'oh, Bhakti Charu Maharaja is already there and is doing Achamana and is getting ready to offer

Arati.'

There is the rule of first come first served over there so whoever reaches first will do the Arati. Bhakti Charu Maharaja would be there before everyone including myself and then he would perform the Arati and so I would help him in opening the doors and closing the doors and Bhakti Charu Maharaja would be standing right there offering Arati.

I would take this opportunity to take darshan of the Lord with Prahlad Maharaja and I would take darshan of Bhakti Charu Maharaja as well. The view would be of Bhakti Charu Maharaja performing Arati for the Lord and Prahlad Maharaja. So I have seen this and have kept this image in my mind forever. These are deep impressions you could say of that scene.

Nrsimha Chaturdasi Mahotsava ki jai.

Prahlad Nrsimhadeva ki jai.

Srila Prabhupada ki jai.

Srila Bhakti Charu Maharaja ki jai.

Iskcon Ujjain Bhakta Vrindo ki jai.

Gaura Prem Ananda Hari Haribol.