

Rukmini Dwadashi Class

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Iskcon Amravati

24th May 2021

aradhyo bhagavan vrajesa tanayas tad dhama vrndavanam
ramya kacid upasana vraja vadhu vargena va kalpita
srimad bhagavatam pramanam amalam prema pum artho mahan
sri caitanya mahaprabhor matam idam tatradarah na parah

Jai sri krsna caitanya prabhu nityananda
sri advaita gadadhara srivasadi gaura bhakta vrnda

hare krsna hare krsna, krsna krsna hare hare
hare rama hare rama, rama rama hare hare.

Om Namo Bhagavate Vasudevaya

Om Namo Bhagavate Vasudevaya

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Our obeisances are not only unto Vasudeva but again and again we offer our obeisances to the lotus feet of Rukmini Devi. If Rukmini is pleased then Lord Dwarkadhish, the Lord of Dwarka will be merciful to us and without Rukmini's mercy we cannot attain Krishna's mercy.

Rukmini is the one who recommends us, 'Prabhu Prabhu look here and look there. Look at that devotee over there and look there! He is certainly worthy of your service, so engage him in your service as well.' This is what we say in Marathi, that recommendations come from Rukmini in Dwarka.

There are other queens and the principal queens also and Rukmini is a principal queen, a Maharani and there are many other queens. There are the palaces of the main eight principal queens and then another sixteen thousand one hundred palaces plus the principal eight.

So of all this and of all the queens, their principal queen is Rukmini and they all got married one after another to the Lord. The first marriage of the Lord is with Rukmini and I will briefly speak to you about how this gathering of sixteen thousand one hundred and eight came about and why is it such a specific number of sixteen thousand one hundred and then eight.

This is not the talk of astotara sata, one hundred and eight, no. The eight principal queens are Rukmini and then Satyabhama, Jambavati, Kalindi, Satya and others. So like this there are eight and the remaining sixteen thousand one hundred princesses were imprisoned by Bhaumasura.

So Lord Krishna went at that time taking Satyabhama with him because he needed to go to the heavenly planets. So first they go to Pragjyotishpura where this Bhaumasura was ruling and so this was his kingdom. He was a demon and was also the son of Bhumi (Earth) therefore his name was Bhaumasura. The Lord has battled there first with the demon Mura who was Bhaumasura's bodyguard or it could be said his defence minister.

The Lord had killed him first, this Mura and so after this the Lord's name became Murari, Ari means enemy and so the enemy of Mura, Murari. After this Bhaumasura was also vanquished, Haribol! Then after this the Lord goes into the dark prison house where the princesses were being held captive. There were sixteen thousand one hundred, that is how many princesses Bhaumasura had captured.

So the Lord freed them from the prison house and not only from the prison did he free them but also from all bondage in this material world by giving them his darsana. At that time all the young princesses pleaded to the Lord, 'Oh Lord please accept us because who else will marry us now that we were held captive in the prison house of that demon? Please accept us.'

So there was no marriage over there but the Lord sent them

away after having them nicely adorned, in palanquins and elephants to Dwarka and then He Himself went from Pragjyotishpura to the heavenly planets and then returned to Dwarka with the Parijata tree. Thereafter the sixteen thousand one hundred marriages took place.

There were also sixteen thousand one hundred palaces and so in those palaces each marriage took place. The eight marriages to the eight principal queens had already happened and now the sixteen thousand one hundred marriages are taking place. In this way those princesses have also become the queens of Lord Dwarkadhish.

So now there are sixteen thousand one hundred and eight queens and out of these the main marriage of the Lord is to Rukmini. This is some bonus katha that I have spoken because today is the appearance day festival of Rukmini. Rukmini Maiya ki jai!

So you must all have reached here to hear Rukmini Katha and you are now thinking 'oh Maharaja what is this you are speaking about? Please speak about Rukmini.'

So welcome to you all again. It is a welcome to you all who were not here yesterday and for those who were here yesterday, welcome to you all again. So yesterday I was speaking to you about the childhood pastimes of Rukmini and how as a small girl she would go to gatherings of Vaisnavas to hear them speaking the of the glories of Lord Krishna. Her father would invite the saints to have sat sanga.

satam prasangan mama virya samvido (SB 03.25.25)

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart.

When there is a gathering of devotees, mama virya, the Lord is saying that 'there is then talk of my activities and my glories.' So Rukmini was listening from childhood to these

types of discussions and by constantly listening to these discussions of the Lord she was doing sravanam kirtanam visnoh. So by remembering Vishnu also, because she was listening to His glories, she gave her heart to the Lord.

Now at the time of her marriage you have all heard how Rukmini had written a letter and so now she has sent out a Brahman with this letter and the homework that was given to you all is to read that letter. She had given a signal as she was very smart and you will understand when reading that letter the strategies and words she has used to prove her intelligence.

‘You are calling me there but when I come to Kaundinyapura and come into the palace to kidnap you at your father’s place, they will then all follow me, Sisupal and company who will have arrived there. Then your home will become a battlefield, just like Kuruksetra and there will be bloodshed, so how will we avoid this?’

This sort of question Krishna could ask her and so she was thinking this question could come in the mind of Dwarkadhish, she was thinking like this in advance – this is called proactive. One is reactivity and other is proactivity. Thinking from the beginning of the answer to this, Rukmini said ‘No no no, do not worry about this’ so in this letter she has spoken about the meeting point as well and where that point will be.

‘The meeting point will not be in the palace but I will go to offer worship to Girija Devi before the marriage takes place and after the worship when I am returning on my way back and going back towards the palace, then you come. There will be a wide space there and you can meet me there.

Whatever you have to do over there you may do.’ So in this way Rukmini was very clever and this is all written in that letter, where to meet when the Lord arrived. Many other things are written in that letter and the godly Brahman has taken

this letter and has reached Dwarka with it. This Brahman has been welcomed graciously and he has read this letter to the Lord.

When the Lord heard this letter He said a few things thereafter. The Lord first of all said 'I agree with all these things spoken in this letter. I too cannot sleep at night and although I am lying on my bed I have sleepless nights. Why is this? Because I am always thinking of Rukmini all the time.'

I was supposed to mention some of these things before but how can I when you do not give me the time to do so? It is one talk after another. Anyway then the Lord got ready to leave and He has readied His chariot and seated the Brahman upon it. In one night only He has reached from Dwarka to Kaundinyapura just like when a storm arises.

He has gone just like a storm. Just a few days ago the cyclone and wind was blowing for so many hours and so like this in one night, from Dwarka to Kaundinyapura which is central India, near Nagpur and Amravati, this must easily be a thousand kilometres which the Lord has passed in one night and reached his destination.

So the next morning when everybody awoke in Dwarka, Balarama especially was thinking 'Where is Dwarkadhish?' He knew immediately, 'Oh I know! He must have gone to Kaundinyapura to kidnap Rukmini as He is going to marry her. But there must be other kings there as well including those lowest of the human beings, Sisupala, Shalva, Jarasandha and others.

There is a great possibility of a great battle occurring.' In this way Lord Balaram was thinking, so he took a small army with him as he had understood 'the Lord has gone but he has gone alone without taking an army or any person with him, not even a bodyguard.' So Lord Balarama has gone as well following the Lord and both Krishna and Balarama have been welcomed in a grand way in Kaundinyapura.

King Bhishmaka has arranged a wonderful welcome for the Lord and for His stay there. The marriage is to be performed that very day or maybe the next day and it is Rukmini's marriage. She is a princess, daughter of a great king and therefore all the citizens of the kingdom of Vidarbha have reached there.

Sukadeva Goswami has spoken of how all the citizens have welcomed Lord Balaram and they have taken His darsana. They are drinking in the beauty of this darsana, all those citizens of Vidarbha. So it has been said that the citizens of Vidhabha had made their eyes into glasses and they were drinking the beauty of Krishna Balarama, filling their cups with their beauty through the eyes.

They were then drinking this beauty from the cups of their eyes and after drinking like this they would again and again fill these cups and drink in the beauty of the Lords. Just like our brahmacaris fill cups of sweet rice and keep eating and drinking it and they shout 'me too me too' to devotee who is serving the sweet rice.

They have just now had one cup of sweet rice and they are shouting for another and so they drink again. So in the same way the thirst of the citizens was not being satisfied even by drinking in the beauty of the Lords again and again.

Sri Krishna Balaram ki jai!

So Rukmini is anxiously waiting for the news from the Brahman and when she cannot see any sign of him arriving she is thinking 'why has he not returned? Will he even come, maybe he will not even return.' So she was going through a very difficult time but at the end when she saw the Brahman from afar she could understand that he had returned. So now was the time that she would go to perform worship of Girija Devi because she had written in the letter where were they to meet.

When she was to go for her worship of Girija Devi, upon her return from there on the way back she had told the Lord to

come and take her. So she is now going, the most chaste Rukmini, varanana Rukmini. She was lovely faced and she was Vaidharbhi, the daughter of the King Vidharba. So youthful Rukmini was walking alongside many girlfriends.

There were many Brahmanas walking alongside her, chanting auspicious hymns for her good fortune and for her well being and this wonderful party was going along on their way towards Girija. A beautiful thing Sukadeva Goswami has said and what is it that he has said?

He says that Rukmini is going towards the feet of the goddess but how is she going? She is going with her feet, walking towards there by foot. So although she is going in this way by foot towards the temple of the goddess, towards the goddess's feet, she is thinking in her mind of the Lord's lotus feet. This is the game of the feet. There are three pairs of feet, Rukmini who is using her feet to walk towards the feet of the goddess and then there is the lotus feet of the Lord, upon which Rukmini is meditating.

This is Krishna consciousness or otherwise this is

**man mana bhava mad bhakto
mad yaji mam namaskuru (BG 18.65)**

Translation

Always think of Me and become My devotee. Worship Me and offer your homage unto Me.

Always remember me.

**smartavyah satatam visnur
vismartavyo na jatucit (CC Madhya 22.113)**

Translation

Krsna is the origin of Lord Vishnu. He should always be remembered and never forgotten at any time.

So the Gopi's are doing just this and they are always

remembering the Lord. They cannot forget him, not even for one moment and one Gopi Chandravali from Vrndavan, she is the very same Rukmini who is always remembering Krishna. Upon reaching the temple, Rukmini performs her worship to the goddess and at the end of the worship there is also a prayer.

The prayer is the same as the prayer the Gopi's made in Vrndavan to the goddess Katyanyani on the banks on the river Yamuna one year. This very same Katyanyani is here in the form of goddess Girija and here is the banks of the river Vardayini where Chandravali is present as Rukmini. The prayer is also not any different.

Nanda gopa sutam devi patim me kuru te namah (SB 10.22.4)

Translation

Please make the son of Nanda Maharaja my husband. I offer my obeisances unto you.

'In the form of my husband may I have Lord Krishna, Dwarkadhish,' this is the prayer of Rukmini as she reaches the temple of the goddess. So those who pray to the demigods

kanksantah karmanam siddhim yajanta iha devatah (BG 4.12)

Translation

Men in this world desire success in fruitive activities, and therefore they worship the demigods.

Here for Rukmini there is no other desire, nothing else to attain, no, zero! She wants Krishna only in the form of her husband and the goddess has heard her prayer and that is the arrangement that will now take place. Now Rukmini is returning back to the palace where she has to go back to but actually she knows that she will not go back to the palace.

On the way back she knows she will meet Dwarkadhish and this will be the first meeting as she has never before met Dwarkadhish or even seen him. She had only heard about Him

again and again and in this way love for Dwarkadhash had awakened in her and now she just wants to attain him only.

Now that moment is not so far away and she knows that just as it was written in the letter about where to meet, Krishna is going to follow the script. When there is a drama performance or a movie in making then first of all there is a script. Rukmini had already sent the script so of course the show will take place according to the script, of this she is confident.

So just as Rukmini is coming back from the trip to the temple, what happens is that the whole party of Sisupala who were coming on behalf of the groom have also arrived and are standing near the temple which Rukmini has just visited. They are all there, all the important kings along with their entourage and they are all standing on both sides of the road.

They are all there and how are they all settled? Some are standing on the ground and some are on horses and some on elephants. Other kings are sitting on palanquins and they are there ready with their weapons at hand because they have a feeling that maybe Krishna may come and give some trouble, put some obstacles their way so they will have to attack if this happens.

This is another reason why they are gathered there in this manner. Now Rukmini is walking along, returning back and there is a wonderful description of her beauty and her beautiful walking, just like a swan she is walking. She is walking in this style and is moving forward and there is further description of her thin waist and lotus like face. There is description of her hair and some of that hair is also covering her face, so how she is removing some of that hair with her hand to be able to look at the kings in sidelong glances.

All these descriptions have been spoken of by Sukadeva Goswami. So when Rukmini is moving ahead from there, she has fascinated everyone and with everyone's focused attention upon

her, this Rukmini is going ahead and all the kings' hearts are enticing. 'Rukmini is so beautiful, can I also get her as my wife? Wow, what beauty!'

Everyone is saying 'wow wow' and it is also written that they are not aware that at the time they are sitting on the back of the horse or riding on an elephant. So the weapons they had in their hands are falling down one by one. They are all falling, dropping from their hands.

And one by one as Rukmini is moving forward, so those kings alongside where she passes, those Maharajas, who are sitting, riding on a horse or on the elephant, they are also falling. And thus she is defeating everyone, all are enchanted and fascinated, as she is attracting everyone's attention to her. What is the purpose behind this?

It is because in this way no one's attention will go towards Krishna and the path easily become clear for Krishna to come without the kings noticing. No one should note that 'Look Krishna has come, Krishna is here, Krishna is here.' So no one will be ready to attack. So wherever the kings were standing, she kept them there and she attracted their attention towards her. The weapons of some of the kings are falling, many are falling, so now Krishna can reach there with great ease.

Then it happened in the same way, that Rukmini suddenly saw the chariot of the Lord with the flag marked with the Garuda and as she saw the flag, she understood that 'this is the chariot with Garuda on the flag, this should be Krishna's chariot, this should be Krishna's.' So now Rukmini is moving forward towards that chariot and Dwarkadhish is also moving swiftly ahead where Rukmini is.

Okay now that hour, that auspicious moment has arrived, now the chariot is moving forward and Rukmini is also moving forward and now Rukmini is right next to the chariot. They have both now seen each other, Rukmini and Dwarkadhish and as

they meet their eyes lock together and meet their hearts. Now Rukmini, she knows what to do next and that she needs to get onto that chariot so she has extended her hands forward and Krishna has extended his helping hand.

So that Rukmini could to climb with great ease, Dwarkadhish has made it easier in this way by helping her on.

Rukmini Dwarkadhish Ki Jai!

So now Rukmini gets seated in that chariot and the next departure is for Dwarka. Dwarka Dham Ki Jai! Dwarka is far away but then in Krishna's chariot.

mahati syandane sthitau (BG 1.14)

Translation

On the other side, both Lord Krsna and Arjuna, stationed on a great chariot drawn by white horses

What a beautiful chariot and who can describe that chariot as well as Dwarkadhish who is standing before it? Only Anantasesa can do it, Nagpur Amravati can't do it, they can also do many things, but only Sahastravadan can describe this chariot and only he can describe Dwarkadhish's name, qualities, pastimes and abode. So such Dwarkadhish, when he started off with Rukmini, as the departure started, all Sisupala and company woke up. Hari Hari!

Then they all started following the Lord and His chariot, but who can catch Krishna? How much effort yogi's make in their meditative state for thousands of years to attain Krishna, to be in association with him or to touch or attain the Lord's lotus feet?

So that, and actually if Krishna wants then only it is possible for him to be caught. All these kings then did not want to receive the Lord or touch him, please him, so then they were just following and futile efforts were being made.

By the way, there is a certain thinking, such a demonic tendency, and all those demons, Asuras Kings who were from this category of demons were thinking, 'where is this fox?'

They were referring to Lord Krishna as a fox, 'where is this fox? Amongst us lions kings of the forest, Kesari Vanraj, how did this fox come and kidnap Rukmini? Who is this fox amongst us great lions? Who is this fox among us lions?' So the matter was just the opposite and things were happening in the right way but by thinking and saying the wrong or opposing thing, these demonic congregations produce vomit from their mouths by such talk.

Everything that they talk they vomit by speaking the opposite. So all these so-called Kings, Maharaja's had come there from Sisupal's side, these were the actual foxes and Sri Krishna is Vanraj Keshari, the king of the forest, the lion.

Narsimha Bhagwan ki jai!

Narsimha is lion. He is also a lion and when He once showed himself as a lion, it is not that he had become a lion for the first time. He is the one lion and the whole world is full of foxes. If there is a lion, it is Shri Krishna, it is Narsimha. So all of them followed the chariot and then some fighting continued. Rukmi was also following all of them and was also fighting and then Balaram scolded him, shaving his head with a sword and defeating all.

After this Krishna and Balaram along with Rukmini departed to Dwarka Dham. Dwarka Dham ki jai!

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare

Hare Rama Hare Rama

Rama Rama Hare Hare

So 'Shubh Mangal Savdhan.' Shubh Mangal' happens in Dwarka, then there is Rukmini Mangal, which is I think Rukmini Mangal Mangalyakarya or Shubh Mangalya, an auspicious time, it can be

said like that and it happened in Dwarka.

**tada mahotsavo nrnam
yadu puryam grhe grhe
abhud ananya bhavanam
krsne yadu patau nrpa (SB 10.54.54)**

Translation

At that time, O King, there was great rejoicing in all the homes of Yadupur?, whose citizens loved only K???a, chief of the Yadus.

By the way, a festival was being celebrated in every place in every house in the entire city of Dwarka and the people of Vidarbha had reached that festival in Kaudanyapur and the marriage is about to take place. Rukmini is getting married, so let us go. So many people have got dressed and adorned themselves for the marriage and as you know, especially ladies are wearing beautiful saris and make up with beautiful ornaments.

They have embellished themselves and they have reached Vidarbha, have reached Kaudanyapur. But that marriage for which they had originally come did not take place. Krishna spoilt the whole thing or now rather that so called bad thing was being celebrated everywhere in the entire city of Dwarka, in every household. And under at festival, the people of entire Vidarbha had reached Kaundanyapur.

‘Now Rukhmini is getting married so let’s go.’ Innumerable amounts of people had reached Kaundanyapur like a huge marriage party. But then that marriage for which they had arrived did not take place. Krishna spoiled the whole thing. Now talk of that bad thing will be made in Dwarka as the most wonderful thing. So now the preparations for marriage have started in Dwarka and the marriage festival has been announced.

So all the people of that state have reached Dwarka all the

way to clean India, and surely to clean Dwarka and the citizens have made Dwarka clean and green. By the way, Dwarka is already clean. But cleaning should be done thinking like this, even when cleaning is not required, even if there is no garbage, keep cleaning. That is Chintamani Dham, sacred and clean. All the decoration for the marriage is described and what

is called talk of the town has become a topic of discussion.

How Dwarkadhish kidnapped Rukhmini, and how he went overnight, went alone to Kaundinyapura in reply to Rukmini's letter. Whatever sequence of events happened, the news had reached Dwarka of all the happenings. So everyone was discussing haran lila, the pastime of the kidnapping of Rukmini amongst themselves. So because it has been explained by Sukadeva Goswami and written by Srila Vyasadeva, we read and discuss these pastimes regularly.

There is always some discussion going on, but in those days the kidnapping of Rukhmini had just happened, so we can imagine how much they were talking and for many days this went on, the talk of how Krishna had kidnapped and married Rukmini after she had sent him a letter. So all these discussions which were about Krishna's bravery between all the residents of Dwarka, such is written by Sukadeva Goswami.

**Rukminya haranam srutva
giyamanam tatas tatah
rajano raja kanyas ca
babhuvur bhrsa vismitah
(SB 10.54.59)**

Translation

The kings and their daughters were totally astonished to hear the story of Rukmini's abduction, which was being glorified in song everywhere. Here that discussion is happening everywhere.

dvarakayam abhud rajan maha modah puraukasam

**rukminya ramayopetam drstva krsnam sriyah patim
(SB 10.54.59)**

Translation

Dvaraka's citizens were overjoyed to see krsna, the Lord of all opulence, united with Rukmini, the goddess of fortune.

Now what is to be said, that's all, the marriage is done. Shubhmangal Savadhan, chanting of all auspicious mantras and with great joy and glee. First there was kidnapping of Rukmini and later Dwarkadish and Rukmini's marriage took place in Dwarka.

**yam brahma varunendra rudra marutah stuvanti divyaih stavair
vedaih sanga pada kramopanisdair gayanti yam sama gah
dhyanaavasthita tad gatena manasa pasyanti yam yogino
yasyantam na viduh surasura-gana devaya tasmai namah
(SB 12.13.1)**

Translation

Unto that personality whom Brahma, Varuna, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the Vedas with all their corollaries, pada kramas and Upanisads, to whom the chanters of the Sama Veda always sing, whom the perfected yogis see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon – unto that Supreme Personality of Lordhead I offer my humble obeisances.

The scriptures are the words, they sing this story. 'And us Lords – Brahma, Varuna, Indra, Rudra and the Maruts, all thirty three crore Lords, we keep listening, chanting such pastimes, and we do the same thing, we have been doing the same since morning, we are listening and reciting it. It is our religion to do this, our dharma. The Lord did such leela, He manifested these pastimes.

Rukmini was kidnapped just like people take part in sports games. It's all a game and so simple for Krishna to do these things, we say when something is easy that it can be done with the left hand like child's play. So this is how easily Krishna kidnapped Rukmini and then this pastime was narrated in Bhagwat katha.

Sukadeva Goswami spoke this pastime and so many others, so in this way this topic has become a topic of discussion through the whole world, and for this purpose it has been composed. This lila also happened, and was also written so that

**mac chitta mad gata prana
bodhayanta? parasparam
kathayantash cha mam nityam
tushyanti cha ramanti cha
(BG 10.9)**

Translation

With their minds fixed on me and their lives surrendered to me, my devotees remain ever contented in me. They derive great satisfaction and bliss in enlightening one another about me, and conversing about my glories.

On this point Rukmini listened to Dwarkadhish's pastimes from her childhood. She awakened her love for Krishna and established her relationship with Krishna. So it is the same with us if we follow the lotus feet of Rukmini. We will also do the same by listening and by performing kirtan.

**sravanam kirtanam visnoh smaranam pada sevanam
arcanam vandanam dasyam sakhyam atma-nivedanam (SB 7.5.23)**

Translation

Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Vishnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship, offering prayers to the Lord, becoming His servant, considering the Lord one's best

friend and surrendering everything unto Him – these nine processes are accepted as pure devotional service.

This devotion begins with hearing and kirtan. By doing this, our affectionate relationship will also be re-established with the Lord. This is called yoga, Bhakti yoga. Some short circuit has happened in this illusory world. When we come, there is a short circuit and we connect our relationship with the whole material world. And we become the demons of the world.

This idea and illusion keeps us rotating round and round. But when they listen and do kirtan

**Apuliya hita jo ase jagata, dhanya matapita tayachiya
Kuli kanyaputra hoti ji saatvik, tayacha harikh wate deva
Geeta Bhagwat kariti shraavan, akhand chintan Vithobache
Tuka mahne maj ghado tyachi seva, tari mazya daiva paar naahi
(Tukaram Gatha Abhanga 4)**

Translation

Parents of a person, who knows what is in his best interest, are really blessed (by having given birth to him). Even Lord is overjoyed about those persons in whose clan children of pious thoughts are born. Where there is unceasing reading of Bhagavad Gita, Bhagavan and contemplation of Lord Vitthal; If people in such place are served by me, then I will consider my fortune as unparalleled.

So this is the same for whoever listens to Gita, lila, Katha, and especially on this day the story of the kidnapping of Rukmini, the story of Rukhmini Dwarkadhish. So we are also back on the track, we have come on the right track. There is a chapter in the Srimad Bhagavatam, the name of the chapter is the forest of enjoyment. This forest is of enjoyment, of consumption. So this world has also been called wild again.

It is a forest but it is a forest which has caught fire, a wild fire. We could avoid this fire but then the corona virus has increased the fire further.

The fire was
enough or needed a little more fuel to intensify this fire and
so
coronavirus came. Then India variant arrived, South African,
England
variant arrived and now the latest black fungus has arrived.
Enough is enough,
no more, or do you want more of this fire, should we make it
bigger?

So we, who have become so ghostly minded do not improve or
become better by kicks, so we are being kicked again and
again, so who knows when we will become proper. We will be
proper only when we get the grace of Kṛiṣṇa.

**brahmāṇḍa bhramite kona bhāgyavan jīva
guru kṛāṇa prasāde paya bhakti lata bīja
(C.CMadhya Lila 19.151)**

Translation

According to their karma, all living entities are wandering
throughout the entire universe. Some of them are being
elevated to the upper planetary systems, and some are going
down into the lower planetary systems. Out of many millions of
wandering living entities, one who is very fortunate gets an
opportunity to associate with a bona fide spiritual master by
the grace of Kṛiṣṇa. By the mercy of both Kṛiṣṇa and the
spiritual master, such a person receives the seed of the
creeper of devotional service.

You will come in contact with the devotees and in touch with
Hare Krishna mantra. Then we will chant

**Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare**

We will sing

ekam sastram devakī putra gītām

**eko devo devaki putra eva
eko mantras tasya namani yani
karmapy ekam tasya devasya seva**

Translation

Let there be one scripture only, one common scripture for the whole world – Bhagavad-gita. Let there be one Lord for the whole world – Sri Krsna. Let there be only one hymn, one mantra, one prayer – the chanting of His name

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

Let there be one work only-the service of the Supreme Personality of Godhead.

We will study the scriptures of Gita, there is also continual Bhagavatam service. We will listen to Srimad Bhagavatam Katha. If we do so

**nasta prayesu abhadresu nityam bhagavata sevaya
bhagavaty uttama sloke bhaktir bhavati naisthiki
(SB 1.2.18)**

Translation

By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Lordhead, who is praised with transcendental songs, is established as an irrevocable fact.

bhaktir bhavati, you will get devotion, bhagavaty – to the Lord, not a Goddess. In the Lord only, there will be devotion at the lots feet of the Lord. It became a topic of discussion in Dwarka, kidnapping of Rukmini was being discussed. You also

discuss in your own home, in the locality, in the state, in the country, all over the world. Perform talk of the town, in Mauritius, in Russia, in Bangladesh, everywhere in the World and in India of course.