

Japa seminar- Part 1 – The process of ‘krsna-aradhana’ is sankirtana”

Dated: 12.09.2012

Venue: Mauritius

So once again, I would like to thank you for good presence, big presence in small country. The big interest...I am sure you have so much interest in the Holy Name. It is one of the offences to keep the phones on (laughter). The 12th offence (laughter) is you have on phone next to you, we will get there. We will, I think this will come up again; but... (To someone in audience) That's what you said right? Yes, your interest in Japa is very obvious here by the good turnout of devotees. This is Purushottam Month also, only few more, few more days to go; but, somehow, Japa retreat or Japa whatever, workshop or Japa, I don't know what you, what name you have given, is becoming part of this Purushottam month. It's becoming event, part of that "very" auspicious month. "Very" favourable for devotional service.

In fact, **nothing works in this month, just the devotional service, no Karma Kanda.** You don't get any result of conduct Karma Kanda or Jnana Kanda which is "kevala visera bhanda" (Prema-bhakti candrika) also. In any case, just a pot of poison. According to our siddhanta, our stand, Karma Kanda is just a pot of poison.

So, only thing that works during this month, only thing that is beneficial, infact Radha-Krsna worship for this month is stressed very much which is the topmost thing to do. And the way we worship Radha-Krsna is **"yajnaih sankirtana- prayair, yajanti hi su- medhasah"** (SB 11.5.32). It requires intelligent person, brainy person to go for worshipping in yajnaih- by performance of sankirtana. So, you must be, you are very

intelligent persons because you are always, not only during this month, but you are always worshipping the Lord by performance of Sankirtana. And sankirtana is congregational chanting or congregationally glorifying the Lord, in a broad sense which may not be always limited to chanting of 'Hare Krsna' but, there are related activities are also Sankirtana.

How Srila Prabhupada made the connection of the sounds at the construction site, at 'Hare Krishna Land', Juhu, Bombay during his days. We were proposing that there is so much noise here. So much "kat kat kat kat" (Guru Maharaj making sound) here, you should be stationed elsewhere. Well, Prabhupada said, this is "music" for my ears. This is Radha-Rasbihari's temple being built, so the sounds are not ordinary. This is also music, this is also "sankirtana." So, only a pure devotee like Srila Prabhupada could make connection on those sounds as "sankirtana." "Yajnah sankirtana- prayair, yajanti hi su-medhasah".

So, again then kirtana is, we do kirtana, Sankirtana, kirtana. While, we were just doing little bit of that with the use of Mrdanga and Kartals and, and last night what we had Oh! ..(Guru Maharaj laughing). There is a ISKCON kirtana standard committee. They may not approve of (Laughter) I am a member of that committee (Laughter). I don't know how to deal with the situation; but... So, that's, one way sankirtana. Congregational chanting and dancing with Mrdangas and kartals. And some other, maybe, Veena of Narada Muni is there and...

"prema dhala dhala sonara anga, carane nupura baje" (Gitavali, part one, Arunodaya-kirtana, text 2). Mahaprabhu is taking part in sankirtana and He is chanting and dancing prema dhala dhala sonara, His golden form is moving, swaying and He has tinkling, jingling bells around His ankles. So, that's instrument also, some tinkling bells. He does not have to play that instrument separately with the hands. It is there around His ankles and as He dances, the jingling and tinkling of that bell, that's instrument also. The bells... and then, and of course, other thing that we do is we take our Japa Mala and do

yajnair sankirtana-prayair. We do our, the glorification of the Lord. Lord is glorified to, to our hearts content.

Of course, doing kirtana is the whole hearted and full-throated kirtan, out loud. And then, during japa, we may not be screaming or shouting out loud. Some meditative chanting we do. Or we do "murmuring." On our beads, we chant japa. So, that's the other way. Kirtan with group as big as possible and last night was a, quite a, quite group. I got the report there were over 700 devotees last night (Haribol!!!). You don't know? You missed it? You were there? So, they said 700 devotees. 700 plates of prasadam were distributed. Maybe towards the end some more rushed in. So this Japa seminar, retreat, whatever the name is, this is happening during Caturmasya also. In the middle of caturmasya, there is sandwiched; this month is, two months of Caturmasya and then, Purushottam masa and then two more Caturmasya months to follow. So, it's right in the middle and right towards the end of this month we are able to do "this" during this Caturmasya or oh no, Caturmasya and Purushottam masa. I just, probably you know, we were doing Kirtana Mela in Germany.

So, that was quite experience and we were in Radhadesh and we were doing kirtanas called "Stay high forever" Stay high forever kirtana. Prabhupada termed, he called this stay high forever. Whether you chant Hare Krsna with the drums, instruments or you chant on your beads, the idea is to stay high forever. Stay high, up there! Srila Prabhupada was referring to this as the drug. He said "I have a drug for you!" And then, those in the mid 60's, those American boys and girls would jumpe "Oh! Swamiji has a drug for us!" (Laughter, Guru Maharaj laughing). They were into drugs and.., Prabhupada said "my drug is very special." If you take this, you will stay high forever which is not the case with the other drug. I don't think you know (laughingly). I only have heard (laughter) that you take the drug and you kind of go high. You begin floating or (laughing) they say you feel lighter and you

feel relieved and no anxiety and you feel.., but, when the effect is over, then, what happens? They are low. Then next time, they take, well, a bigger dose, higher dose and then they go higher also. But, when the deep effect is over, they go “lower.” And like that, they increase the dose and then one time, they may go highest and opposite of that is lowest and from there they may never go (laughter) anywhere. They are stuck into that ignorance, the lowest mode of material nature. So, this is mundane thing, mundane world. This is all due to whatever you said, drugs or so-called mundane gratifications. Higher and then, lower, this up and down **“dvandva mohena bharata” (BG 7.27)**.

But, this chanting, this sankirtana, this “japa” is meant to keep us only at high altitude. Elevation! and no degradation. Ya, so, we, we were doing ‘stay high forever’ kirtanas in Radhadesh and we also did Rama Katha in Czech Republic as we were doing Ramayana Katha and then... so, we are here, to do these japa sessions. So, we are today and tomorrow also? You will be coming back tomorrow? (Yes!) Or you are staying overnight or? But, you’ll be back! Ya? We expect you tomorrow or? – Yes! “Kal bhi aaoge ki nahi?” – Haan! (Hindi). Ok! (Guru Maharaj laughing out loud along with audience).

So, I think we have today and tomorrow. So, today we could say first session is already on. We started a little late and this goes up until four o’clock at which time there is prasadam for all. Yes? For one hour you’ll get a break and then, we resume at five o’clock. Than five to seven or something, Ya? So, these are the two slots for today. Two to four and five to seven. Ok! There is something already printed here or no, ok, let’s see what it is. Alright! And then tomorrow.., so, those who can attend Mangala Arati, they.., we have Mangala Arati at 4.30. So, 4.30 to 9.30 which includes, after mangala arati there will be japa session. Those who would be with us, we could chant together Japa. There is the Bhagavatam class followed by breakfast. At “9.30”, breakfast. Ok and then, Japa

retreat session. I would call that as number three which is 10.30. Last for two hours- 10.30 to 12.30. And then, again break for.., is it lunch break or? No! No! That's a break, short break and then, then one to.., this is a longer one. One to... what I am looking at here, one to four! Oh, it's longer sessions. And then, tomorrow is a marathon (laughing). And ya, four to seven it says. Ok, so, no! Four to five. Oh, that's shorter one. Maybe we should.., 10.30 to 12.30 break and then one to four. Ok. Ok that switched (?) Ok, we'll end at four. Ok so, I think you "have" this! ... Yes. OH! (Guru Maharaj starts laughing). I thought you, you have to take notes. I was just... So, I see you already have a pretty good idea. "Better" idea than I (laughingly). So, this is our first introductory session. And... So, we already said some introductory matters and we could continue. Ya, something Harinama Mahatmya, you may want to call it or the glories of the "Holy Name!" And part of that, I want to do, quickly run through the Siksastaka. You are familiar with Siksastaka. And at, in fact, there is no greater or better glory of the Holy Name chanted in the form of this Siksastaka which has been chanted, these glories have been chanted by none other than the "Supreme." "Supreme" Personality of Godhead, Sri Krsna Caitanya Mahaprabhu ki... Jai!

Caitanya Mahaprabhu is glorifying the Holy name. His whole and sole purpose coming down here, in the midst of us, was to share this gift of the Holy Name. Just imagine, the "Supreme Lord." Supreme Lord comes down to the Earth, why does He come? – "golokera prema-dhana, hari-nama sankirtana" (Srila Narottama dasa Thakura). To hand out the best of the gifts. So, "He!" He came down with the sankirtana. He came down here with this japa, Japa business. He gave us the business so that we could be in business. Japa has been given by Sri Krsna Caitanya Mahaprabhu and He hasn't given only, speeches, talks on Kirtana, the mahatmya and... In fact, Mahaprabhu has chanted more and spoken less. Talked less, chanted more. So, He has spoken these eight verses of Siksastaka, He spoke

other times glories of the Holy Name, but then these eight verses are very special. These, they have been attributed to the Lord. The Gita was spoken by Sri Krsna. What did Sri Krsna Caitanya Mahaprabhu speak? What did He write? He wrote these Eight prayers. Of course, on behalf of Sri Krsna Caitanya Mahaprabhu, His Associates were writing so many scriptures, books. But, personally Sri Krsna Caitanya Mahaprabhu wrote only eight verses and they are known as Siksa astaka. Siksa is instructions and astaka- the eight verses. And the theme of this is the Holy Name. Stress of this is the Holy Name. And not that Sri Krsna Caitanya Mahaprabhu compiled these eight verses and then published and “Ok”, do the mass distribution of this and He had nothing to do with. He is author, He doesn’t have to read them. But, Mahaprabhu, as we understand again and here is the Caitanya Caritamrta Antya-Lila means last, concluding pastimes. In that Antya-Lila, the very last chapter is the Siksastaka. You better know the location. Where is Siksastaka situated in Caitanya Caritamrta. It is the very last thing like “essence” of Caitanya Caritamrta Antya-Lila, chapter 20 – Siksastaka. And there is nothing more, this is it.

So, this way we could also understand the position, of the Siksastaka. This is something very tough thing. Sri Caitanya Mahaprabhu passed His nights testing the meaning Siksastaka prayers in the company of Svarupa Damodar Goswami and Ramananda Raya. So, He compiled and then, every night He has His most confidential associates around Him at Gambhira in Jagannath Puri. And He is... In this way, he became absorbed in ecstatic emotions. He relished the taste of reciting. This is another, also mentioned here, transcendental verses.

“ei-mata mahaprabhu vaise nilacale, rajani-divase krsna-virahe vihvale” (CC Antya 20.3). And of course, this, we just talked about the night, but during the day also, rajani? – “divase!” Day and night Lord is in this mood of separation, mentions here and..., So, He is reciting and remembering and getting

absorbed in different emotion of these, these verses of Siksastaka. “nana-bhava uthe prabhura harsa, soka, rosa, dainyodvega-arti utkantha santosa” (CC Antya 20.5) – He relished the symptoms of various transcendental emotions, such as jubilation, lamentation, anger, humility, anxiety, grief, eagerness and satisfaction – (Translation). There is the whole waves of emotions of various kinds. **“Sei sei bhave nija-sloka padiya, slokera artha asvadaye dui-bandhu lana”** (CC Antya 20.6) – He would recite His own verses, expressing their meanings and emotions, and thus enjoy tasting them with these two friends – Translation). Ramananda Raya and Svarupa Damodara. Sometimes, Lord would be absorbed in a particular emotion and would stay awake all night reciting related verses and relishing their taste (20.7).

“sankirtana-yajne kalau krsna-aradhana” (C.C Antya 20.9). Then Mahaprabhu sharing everything He is talking now is only most essential, most confidential. So, one day, one night He said to His two friends – “sankirtana-yajne kalau krsna aradhana, sei ta ‘ sumedha paya krsnera carana” (CC Antya 20.9). “Dear friend, dear friends!” Not mummy (laughter) Dear friends-`That in this age of Kali, aradhana, krsna-aradhana is done by the intelligent people by performance of Sankirtana. So, Mahaprabhu has said this... in His own words, in Bengali words, Bengali language which is nothing but, just the translation of Bhagavatam verse that we had been talking about earlier. “krsna-varnam tvisakrsnam sangopangastra-parsadam yajnaih sankirtana-prayair yajanti hi su-medhasah” (SB 11.5.32). Not the first part, but, the later half, Mahaprabhu said that in Bengali language to His friends: “You know! The, the **process of ‘krsna-aradhana’ is sankirtana.**”

“nama-sankirtana haite sarvanartha-nasa” (CC Antya 20.11) and Mahaprabhu continued and Mahaprabhu quoted that verse. That same verse from Bhagavatam that we quote all the time, Mahaprabhu quoted that verse as it is which He had already said that in Bengali , to substantiate his statement he has

quoted Bhagavatam verse “yajnaiḥ sankīrtana-prayair” and then He says more. **“Nama-sankīrtna haite sarvanārtha-nasa”**– By performance of nama sankīrtana, the anārtas, all anārtas are destroyed. “Sarva- subhodaya” – all auspiciousness arrives. Kṛṣṇa-prema ullāsa – and there will be the Love of God would be invoked “initiating the flow of waves of love for kṛṣṇa.” These are Mahāprabhu’s thoughts. Here, Mahāprabhu recites now the, the first of the eight astakas to His, those two friends with Him. So, beginning of this chapter, Mahāprabhu is reciting one of the astakas and then, He makes some comments, few comments Himself. These are His texts, His verse and then, some emotions. Just sampling of that is included here. Not all that, all the waves of emotion arrive. They are not all here.

**“ceto-darpana-marjanam bhava-maha-davagni-nirvāpanam
sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam
anandambudhi-vardhanam prati-padam purnamritasvadanam
sarvatma-snapanam param vijayate sri-kṛṣṇa-sankīrtanam”** (Sri Śikṣastaka, verse 1).

So, Mahāprabhu says “param vijayate sri-kṛṣṇa sankīrtanam.” All glories! Not only all glories, but “victory” to the sankīrtana. You may want to call it movement or just sankīrtana and its sankīrtana movement, of course. And Mahāprabhu is sankīrtanaika-pitarau.

**“ajanu-lambita bhujau kanakavadatau sankīrtanaika-pitarau
kamaḥlayataksau
visvambharau dvija-varau yuga-dharma-palau vande jagat priya-
karau karunavatarau”**

That is introduction, as soon as you open ‘Caitanya Bhagavat’ which is another scripture, you find this as the first verse. Mahāprabhu is glorified as **“ajanu-lambita bhujau”** and **“sankīrtanaika pitarau.”** The founding father of sankīrtana movement and of course, he is not alone. That is why it says sankīrtanaika ka “pitarau.” Pitarau means two, Rāma- Rāmau. You know little Sanskrit, Rāmau. Sankīrtanaika-“pitarau”,

“kamalayataksau” “dvija-varau” Ÿuga-dharma palau.” You see, everywhere “au, au, au.” (Laughter). This means two, two of them. This, Gauranga Mahaprabhu and Nityananda Prabhu are sankirtanaika pitarau- Founding Fathers of the sankirtana movement.

So, “param” vijayate! Mahaprabhu, “param” vijayate! Victory of the Holy Name. So, that is the eighth, 1/8 (one eighth) part, portion of this first siksastaka. Param vijayate sri-krsna-sankirtanam. And there are seven, there are seven other components in the siksastaka. First line has two of them- ceto-darpana, “marjanam!” stop there, that’s one. Then, maha-davagni “nirvapaman!” Whenever is a nasal sound, then you stop that’s two. Then, vidya-vadhu – “jivanam.” So, there are seven of these and these are the, you may call the glories or the adjectives- ‘Visheshana’ or in Sanskrit vishesha, visheshana. These are seven visheshana. Seven glories or attributes of the sankirtana movement, Sankirtana! Each one is a special feature, description the quality, “adjective” of that sankirtana.

So, we don’t have such luxury, right now, to go through this step by step. Sometimes, there are seminars given on siksastaka and that takes one week just to go through this, this seven- eight verses. And we have Bhaktivinoda Thakur and Srila Bhaktisiddhanta Sarasvati Thakur amongst others, they have written commentaries on siksastakas also. So “anandambudhi-varadhanam”- Always expanding the ananda and ceto darpana marjaman you understand? Darpana- Cleansing. Wherever there is a black spot, cleansing. Mahamantra chanting does the cleansing of the heart, the consciousness. Davagni- **“Maha-davagni” we are being “burnt!” samsara-davanala-lidha loka (Sri Sri Gurv-astaka).** The first thing that comes out of Hare Krsna devotee’s mouth as he gets up and faces the Deities and in the morning, takes ‘Darsana’- Mangala arati – samsara-dava. This, world is, what kind of world is this? Samsara-davanal this forest fire. Same thing – maha-davagni-nirvapanam. So,

that fire of the material existence is extinguished by this sankirtana movement. Tava kathamrtam (Gopi Gita, text 9) Gopis said here Tava kathamrtam, what does your kathamrta do? Tapta-jivanam. The life that is on fire- tapta-jivana- the kathamrta. Here is Namamrta, sankirtana, they are not different.

So, maha-davagni, like that's all the benefit "sarvatma-snapanam" Sarva, atma snapanam. Snapanam meaning taking bath. So, as one is involved, engaged in "sankirtana", what happens? His atma takes full bath in that sankirtana, the full Abhishek. The living entity is bathed or swimming, drowning; but, happy. If someone is drowning, OH Help! Help! Help! Drowning, Help! Help! But if you are drowning in this, the sankirtana, then you don't call for help. You are nicely situated. You are "very" happy to be "drowned" in this ocean.

"avatirne gaura-candre vistirne prema-sagare, yena majyanti majyanti te maha anartha sagare" (Prabhodananda Saraswati, Caitanya Candramrta). And this is in Caitanya-candramrta- it says Caitanya Mahaprabhu appeared and what did He do? "avatirne gaura-candre vistirne prema-sagare". He expanded the prema sagara. And it is "here" now, there is sagara all around us, ocean all around us. But, then on the Island, there is the ocean, the sankirtana.

So, avatirne gaura-candre vistirne "prema"-sagare. And Lord appeared and He expanded that ocean of love of God- prema sagara. And then, next it says "yena majyanti-majyanti" – those who do not throw themselves into this prema sagara. ye "na" majyanti. Those who do not drown, do not throw themselves, do not dive deeper into this prema sagara, well for them there is another sagara. This is maha anartha-sagare. Take note of two sagaras, Prema sagara and maha anartha sagara. So, those who do not get into this sankirtana sagara, prema sagara, only other sagara available around, only option is? – maha anartha-sagara. Not only anartha, but maha anartha sagara. So, that is why it takes intelligence to make the

choice. Take a pick! Prema sagara or maha anartha sagara. So, intelligent person goes for “yajnaiḥ sankīrtana- prayair, yajanti hi su- medhasaḥ”. So like this, Mahāprabhu has, Himself, glorified this sankīrtana in this first verse. Or He could, later on go little deeper and try to understand how there are seven different attributes of the sankīrtana movement or chanting, right there.

“Sankīrtana haite papa-samsara-nasana” (CC Antya 20.13) He says, now He makes little comment. This is Mahāprabhu’s words that sankīrtana destroys the papa of, in this world.

‘Citta-suddhi, sarva bhakti-sādhana-udgama’ (CC 20.13) And then, “citta”-suddhi, Citta-consciousness. Suddhi- the purification takes place. And this is the source of all the “sarve bhakti-sādhana”. Bhakti is life of devotion. This is the means, original means of the life of devotion, “Kṛṣṇa-premadgama, premamṛta-asvādana, kṛṣṇa-prāpti, sevamṛta-samudre majjana” (CC Antya 20.14).

Ya, similar thoughts which we already talked, Kṛṣṇa- prema - udgama, premamṛta-asvādana. This is Hindi, Aap logon ke liye Hindi mein Mahāprabhu bol rahe hein (Guru Maharaj speaking Hindi). It’s very similar. Premamṛta-asvādana, kṛṣṇa-prāpti, sevamṛta-samudre majjana. And then, as one takes to this sankīrtana, then, “seva amṛta samudra.”. There was the prema sagara and now it is mentioned He has taken, accepted the sankīrtana. Then, he has received seva because as one is chanting “Hare kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare hare, Hare Rama Hare Rama Rama Rama Hara Hare”, what is he doing? Is he doing something or just saying this mantra? Utterance is there or else, and thoughts are supposed to be accompanying that utterance of the Holy Name. And one thought that Prabhupāda always mentioned was thought of, it’s a prayer, begging for service of the Lord. Oh Lord! I am yours Oh ! Lord, please engage me in Your service oh! Lord, Oh! Pleasure, pleasure potency of the Lord, Oh! Rādhā, Oh Kṛṣṇa. So, then, Caitanya Mahāprabhu says seva-amṛta samudra. Now he has another

samudra, he has another ocean which is also nectarian. Seva-amrta samudra or seva amrta sagara and “majjana.” And devotee immerses, immersing. This is Mahaprabhu’s., “The result of chanting is that one awakens his love for Krsna and tastes transcendental bliss. Ultimately, one attains the association of Krsna and engages in His devotional service, as if immersing himself in a great ocean of love.” (Translation CC Antya 20.14)

These are Mahaprabhu’s confidential thoughts and words. Then, next verse,

**“ namnam akari bahudha nija-sarva-saktis
tatarpita niyamitah smarane na kalah
etadrishi tava kripa bhagavan mamapi
durdaivam idrisam ihajani nanuragah (Sri Siksastaka, verse 2).**

So, Lord has further glorified the Holy Name- “namnam akari bahudha nija sarva-saktis”. How potent is the Holy Name. How potent is the Holy Name? Lord has invested “all” His energies. nija! Take the note of this two little words, but important ones. He has invested energies, whose energies has he invested? Nija – His own energy. And how much energy has he invested. nija, “sarva”-saktis. All His energy he has invested in the Holy Name of the Lord. So, who is more powerful? The Lord or His Holy Name? (Answers from audience- Holy Name! – laughter). I was expecting you would say they are both equally powerful. All energy of the Lord, all that is in Him, all that in the Name. Well, some time, they do sing “Hari se bada Hari ka nama.” – (Hindi expression – Greater than Hari is hari’s name). “Hari se bada hari ka nama.” And they say this, that bada Hari ka nama, this bada hari ka nama- Hari se bada. Certainly not less, bada not chota, never chota, no less.

So, all the energies have been invested in the name and what other concessions are there? There are no hard or fast “rules” it says. **“niyamitah smarane na kalah”**– That’s another, not only all the energies, all powers, but no hard and fast

“rules.” “etadrishi tava kripa” – and this is Your kindness my Lord. Mahaprabhu is also taking stand now, also as He is a chanter, He is a devotee. Now, He is facing the Lord and addressing the Lord- “yes this all You have done!” All Your powers invested in the Holy Name, no hard and fast rules and his is Your kripa, bhagavan mamapi. But, using the word ‘api’ – “but” Ifs and buts. No ifs and buts! But, here Mahaprabhu is coming: “but!” all these as just described, “but!” What is but? “durdaivam!” – It’s very unfortunate situation. What is that misfortune of myself? – **na anuragah- I do not have attraction- I don’t have attachment to these Names My Lord!** iha jani. iha, iha meaning in these names, iha. ajani means not, not produced, not... ya ajani. They are not there, in me, ‘araga’ is not there. na anuragah in this Holy Name and this is misfortune. Of course ee can’t say Caitanya Mahaprabhu has no anuraga in the Holy Name. Could you say that? Mahaprabhu has no attraction, no attachment, no ruci, is that the case? He is taking the stand on behalf of us. We should be saying this. If the honesty was the best policy (laughter), then, we should be talking like this. “I have no attachment, I have no attraction.” Is that the case? I think many of you would also admit that, think that way. Or, ya some ruci but, not enough. More! I would like to get more ruci, more anuraga. So, that’s when I think or, the Japa retreat session comes into the picture or maybe it’s also kind of response to this.

Ok I have “durdaivam idrisa ihajani na anuragah” That maybe the starting point of the, or what motivated us to come to this Japa retreat. I don’t have enough attachment, attraction. I want to increase my attachment to the chanting of the Holy Names of the Lord. So, then, I think that’s something that is gathering us here, all of us together to look into this and see whether how we could move forward or increase our or what to do. So, what to do? Mahaprabhu has, of course, He has raised this emotion or question and immediately He has presented the answer also to this question in nutshell and what is that?

“Trinad api sunicena taror api sahisnuna, amanina manadena kirtaniyah sada harih” (Sri Siksastaka, verse 3).

Just now there was no anuragah, there was no attraction, no attachment. It's becoming very hard for, struggling to get some names out of the mouth. Struggling, “struggling” – They are not coming out. Not naturally coming out. No attraction, they force themselves. And then, something happens in between and now what is happening? – “kirtaniyah sada harih”. So, this person is chanting all the time. He is doing kirtana, chanting all the time. So, what happened? Mahaprabhu has said. In Sanskrit he said “trinad api sunicena” – trina means straw in the street and nica means down. And ‘su’- means even more down, more humble. Straw is humble, but then, Mahaprabhu says more humble than the straw in the street (laughingly). As you trample all over these straws, you walk “all” over. Does any straw beats you with another straw? Takes some straw nearby and beats you, or runs after “Hey!” (Laughter), no courtesy! You are just walking all over me! So, not only trinad api, nicena, not nicena, “su” nicena. “su” nicena. That's why the translation is lower than a straw on the street. Not as same as straw in the street, but more lower than a straw in the street. Anyway, we can't get into the vyakhya of the, the comments.

And “taror api sahisnuna” and tolerance. **The “humility” – this was humility part** and then, tolerance part. How much tolerant? ‘taror api sahisnun’- Sehenshil (tolerant in Hindi). How much? More than the trees, trees are all around and they tolerate all the rain of either, Mauritius has all the seasons. I think in one day you get all the six seasons (Guru Maharaj and everybody laughing). You go through six season or this morning there was winter (laughter). Here it is sunny, there was, it also rained. And it was raining on the way (laughter).

So, the, the trees go through all these seasons and then; they just tolerate all this inconvenience caused by seasonal changes. Go through the rain and the wind and Sun and the human beings are cutting and beating the trees, they don't

complain. You may be cutting some branches of the tree and then, if you are tired you could go sit down under the same tree, in the shade of the same tree. Does that tree say “Hey fool!” You are just cutting my branches which are like my arms and now you want to rest! So, the trees are tolerant. So tolerant like the tree and what else has to happen? “Trinad api sunicena taror api shishnuna “amanina mana dena” kirtaniyah sada harih”

Amanina- Not expecting any respect for himself, herself. Not expecting any respect, on the contrary, doing what? amanina ‘manadena.’ Amani is one word and manada another word. So, it gets transformed here. amani, amanina – by giving all, not expecting any respect for oneself. And manadena, manada – the giver of honor. Because ‘mana’, mana is honor, ‘da’ is giver. The giver of honor. Becoming giver of the honor, honoring others to extent of serving others. Not just lip service. So, this is important item. I mean, they are all important items. This trinad api sunicena taror api sahisnuna. But, the straw and the tree is talked about. We may not be dealing with them so much, when it comes to, you know, day to day dealings in, as we lead our lives, then we have to deal with others, devotees all the time and this factor amanina manadena, this has to be practiced, understood. Can do the review of our own performance, our own dealings, introspection and see how we are doing with, our performance with this amanina and manadena. Ya, specially vaisnavas and vaisnava aparadha. That we may talk about later on. Vaisnava aparadha could be disastrous results.

Once we were chanting, but now we are not chanting or we don’t have attraction for chanting! What happened? We may not realize, but lot of time, because we offended vaisnava. We offended some devotee. And now, you got the punishment. What is your punishment? Now you don’t like Holy Name anymore. So, “amanina manadena kirtaniyah sada harih”. Devotees are very dear to the Lord. All the living entities are very dear to the Lord. But; Lord takes that as an offence. Oh! you know, I just

offended this person. But; that is becoming offence of the Holy Name. Sometimes difficult to understand. I offended this person, but how is that Nama aparadha? Well, Lord takes it personally. Ok, you were thinking that you did not offend Me, but you offended My devotee. But, my devotee is very dear to Me. Lord takes it personally. Lord takes it as if “you have offended Me!” My devotee is not different from Me or He is very dear to Me and so, we offend some person, but becomes a nama aparadha, krsna aparadha

“Yei ye magaye, tare deya apana-dhana gharma-vrsti sahe, anera karaye raksana” (CC Antya 20.24). Caitanya Mahaprabhu shared some of His emotions. “The tree delivers its fruits, flowers and whatever else it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others.” And there are more thoughts of Mahaprabhu before we come to the next verse which is

**“na dhanam na janam na sundarim kavitam va jagad-isa kamaye
mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi”
(Sri Siksastaka, verse 4).**

Sraddha to prema, you heard of that? From faith, initial faith to the topmost ladder of krsna prema, love of Godhead. The siksastaka is talking that also, what is not step by step, you don't find it one after the other, but, it is all those sraddha and then what? And sadhu sanga, bhajana kriya, anartha nivrtti and nistha, ruci, asakti, bhava and krsna-prema. So, these verses are dealing with that subject matter. It is a nutshell, it is also talking. Siksastaka is also talking about sambandha jnana, Sambandha, abhidheya and? – prayojana. If you know this, Gaudiyas are into this and this is found everywhere also. This sambandha jnana. And you worship, you are supposed to worship Radha-Madanmohan! Then, “abhidheya!” – relationship. Then, getting settled in devotional service. Radha-Govinda, worship of Radha-Govinda. Go higher for prayojana, the final destination, you worship Radha-Gopinatha and then, and that's the prema is the prayojana.

So, the siksastaka is talking about sambandha jnana, abhidheya, prayojana is also described in these eight verses. You will also find, the Sadhana Bhakti and Raganuga Bhakti or Vaidi Bhakti, Raganuga Bhakti is also described here. Or vaidi sadhana Bhakti as well as Bhava Bhakti you'll find here. Prema bhakti thoughts are also here. The first five verses they talk about Sadhana and then, sixth verse there is some bhava and seventh verse also has a bhava and seventh verse also little prema and then eighth verse is just the prema. Those emotions are, they have been integrated in these eight verses. So, here, there is something like anarthas. "Na dhanam, janam na sundarim kavitam va jagad-isa kamaye" In the commentaries by our Bhaktivinoda Thakura, Bhaktisiddhanta, it is also said this is like four purusarthas. This verse is talking of purusarthas. Dharma, artha, kama, moksa! If you take a closer look at this, you will find dharma, artha, kama, moksa. Moksa is – mama janmani janmani, no I am not interested in moksa. That part is there and what about kama? – "na dhanam, na janam, na sundarim kavitam". So what you interested in? – pancam purusartha! I want just the Lord and His service. So, na dhanam, na janam, na sundarim, na kavitam, kavitam. This is also like a bhukti (enjoying the result on action). No bhukti, no, no, no bhukti. This list is also bhukti list, dhanam, janam. **Wealth and the women or men or enjoyment, sake of enjoyment. Sundarim kavitam and all jagad-isa kamaye – the wordly desires.**