

The unseen merciful hand of Lord Krsna

Dated: 19th June 2016

Venue: Nagpur

I was born in Aravade, a small village in the Indian state of Maharashtra that differs little from more than seven hundred thousand others in India. After I graduated from high school, my family sent me to Bombay to study chemistry in college. But my college career was not to be.

For the first time, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada was touring India with his foreign disciples. They had arrived in Bombay just before I had, and now they were going to have a pandal program (a spiritual festival) at Cross Maidan. The devotees publicized the pandal program very widely, in newspapers and on billboards. In the advertisements, **Srila Prabhupada's disciples were described as American, Canadian, European, African, and Japanese sadhus (saintly devotees)**. This was unprecedented. Previously, whenever the word sadhu had been applied to someone, it was understood that the person was Indian. There could be no other consideration. But these advertisements were talking about sadhus from all over the world. This was indeed a novelty for everyone and it especially fascinated me.

With the inquisitiveness in mind, I went to the Hare Krsna Festival, which was quite well organized. The Hare Krsna sadhus were the biggest attraction for me. I appreciated their singing, dancing, walking, and talking. In fact, I liked everything about them, and I attended the function practically every evening. I would simply watch and listen. Though I knew English, I wasn't fluent, and speaking with foreigners was too difficult for me. I purchased a few magazines and a few booklets with the little money I had.

Srila Prabhupada spoke every evening. He discussed many issues relating to Krsna consciousness and made many points. But the point that had the greatest impact on me, and which attracted me to him and his society more than anything else, was the simple point that if you serve Krsna, the Supreme Personality of Godhead, you simultaneously serve everyone and everything else. Srila Prabhupada gave the analogy of what happens when one waters a tree. Just by pouring water on the root of a tree, one automatically waters all the leaves, branches, fruits, and flowers on the tree.

Srila Prabhupada had simplified my job. "Here is my chance," I thought. I had always wanted to serve others, and thus at different stages in my life I had contemplated becoming an engineer or a doctor or a lawyer. Whenever I thought of my future, I would think of how I could serve others. Yet although throughout all these years I had mainly thought of service, I didn't know where to begin, and I had practically no resources in my possession. But now Srila Prabhupada had cleared my path by showing the easy way of serving the whole creation through the simple medium of serving the Lord, the source of all that be. This idea greatly appealed to me.

As scheduled, the Hare Krsna Festival ended after eleven days, and everything went back to normal. I continued going to college in Bombay. I shared a room with some people from my village, whom my family had asked to keep an eye on me. Once, several years before, I had left my studies and gone to join an ashram in a town nearby my village. I had almost made it to the ashram, but **the unseen merciful hand of the Lord brought me back, so that later I could join Srila Prabhupada instead.**

After this incident, my family had anticipated my going away somewhere, sometime, and that is why they asked the villagers to watch over me. But how much could they watch me? I had gone to the Hare Krsna function practically every evening, and no one had noticed that. I would keep Hare Krsna magazines and booklets inside my big fat chemistry books and read them for

hours. My roommates would marvel at how seriously I was studying chemistry. They couldn't detect that instead of absorbing myself in analyzing chemical solutions, **I was probing into the ultimate solution to the problems of life.**

Whenever my roommates went out, I would bolt the door and, with my arms raised, chant Hare Krsna and dance to my full satisfaction. Having seen the devotees chanting and dancing on stage at the festival, I was trying to imitate them. Thus, in hiding, I was following the process of Krsna consciousness: chanting, dancing, and reading over and over again the few pieces of literature I had.

I knew that the Hare Krishna devotees were living somewhere in Bombay, but after the function their small group had merged into the big city, and I was deprived of their association. One year passed. **Then, in March 1972, ISKCON organized another festival, this time at Juhu Beach.** During the course of the year, the devotees had purchased some land at Juhu, and the function was going to be held right on their premises. Once again, advertisements appeared in the newspapers and in other media, and news of the festival reached me by the causeless mercy of the Lord. I had been waiting for this news, and I was extremely happy to receive it.

Naturally, I attended the programs. I would go long before they began, borrow books, and read them. During the chanting I would join in wholeheartedly. The foreign devotees, in Indian dhotis and kurtis, and the Indian student, in imported trousers and shirt, would dance together. Occasionally, during prasadam time, when I happened to be near the gate, the devotees would invite me to come and take prasadam with them. I was eager to observe their life closely, so I would take advantage of the opportunity and join them. They were all nice devotees. On top of that, they were all foreigners, and I was duly impressed.

A few days after the festival at Juhu ended, I sat down and

composed an application for membership in ISKCON (the International Society for Krsna Consciousness). I had decided to join the devotees, and to join any organization. I addressed my application to the president of ISKCON, Bombay. I wrote that I agreed to follow the four regulative principles- no meat-eating, no intoxication, no illicit sex, and no gambling. I also stated that I liked their dazzling dratis, ecstatic kirtanas, and sumptuous prasadam. (I had picked up all these terms from their publicity handouts.) I went to a typing institute and had the application typed out. **ISKCON was an international society, so I thought everything had to be formalized and just right.**

Then I went to the Hare Krsna ashram at Juhu and asked who the president was. It wasn't difficult to get to see him. His name was Giriraja dasa. He went through my letter-application, and on the spot he accepted me and embraced me. Not only that, he welcomed me in and immediately introduced me to all the ashram inmates as a new devotee.

I quickly adjusted to my new lifestyle. I had a new home, a new uniform, new associates, a new program- almost everything was new to me. Nonetheless, I immediately embraced all of it and liked it. Although the devotees were mostly foreigners, I felt completely at home. **I was determined to make this my life's commitment.**

One week passed quickly. Then my elder brother arrived at the temple with one of my old roommates. Among the things I had left in my room was a handbill with the Hare Krsna address at Juhu on it. That's how they'd found me. It was no big surprise to them that I'd joined the devotees. They had been expecting something like this for some time, and now all they had feared had come to pass.

My brother wanted me to visit my family, especially for the sake of my mother. If I wouldn't go she might die, he said. But he assured me my family had no objection to my returning

after the visit. I had always respected my brother, and here he was practically begging me to return home, saying that it was a matter of life and death for my affectionate mother and that I could return soon. Finally, I asked permission from Giriraja and left, wearing my new uniform of dhoti and kurta.

After I arrived in my village, people began saying that though I used to be such a nice boy, now something had gone wrong with me. The difference was that I was wearing a dhoti and kurta, chanting Hare Krsna, and avoiding the association of non devotees. The village people considered all these things strange and abnormal.

My father requested me not to wear my new clothes and not to put on tilaka, even though he wore clothes similar to mine and occasionally wore tilaka himself. He was a devotee of Lord Vitthala, a form of Lord Visnu, or Krsna, and devotees of Lord Vittala apply tilaka in a way similar to that of the Hare Krsna devotees. On special occasions my father would put on his tilaka, but he didn't want me to imitate him, because he was worried about what people would think. (If such is the reaction of Indian parents, I can hardly imagine the reaction of parents of devotees in other lands).

Thus my parents tried everything in their power to dissuade me from returning to the Hare Krsna devotees. They even went to astrologers to learn some way to "cure" me or to find out how long I would continue living this "strange type of life." They were really concerned.

More than a week passed, yet no plans were made for my return to the devotees, as per the original agreement between my brother and me. My parents kept telling me that some relative or other still had to come see me and that it wouldn't be proper for me to leave without meeting him. My family planned to enlist the relatives as agents to somehow or other take me out of this sadhu business. My parents tried everything on me, but my mind was fixed on going back to the Hare Krsna

devotees.

One day I saw my sister shedding tears. When someone asked her what was wrong, she replied, "Just see how in our house all the other boys are nicely engaged in playing cards, but my brother Raghunatha isn't sitting with them." This is the cause of her tears. She was feeling sorry that I wasn't playing cards with the other boys but was instead busy chanting the holy names of God on my beads.

When my family all realized I wouldn't give up the life I had embraced, they came up with the proposal that I could continue the life of a sadhu but that I should do it in our village. They promised to build a small temple so I could do my devotional practices there. I rejected this idea, too, however, because I wanted to associate with the devotees. There is no question of leading a spiritual life without proper association, without the association of devotees who are practicing Krsna consciousness full time. I didn't want to be just another bogus sadhu. India was already over crowded and overburdened with them. I wanted to engage in the service of Krsna in the Hare Krsna movement. Srila Prabhupada had already cleared my path. He had given me my life's mission, and I was fully satisfied once and for all with that.

I had sold my heart to Srila Prabhupada and Lord Krsna. So, finally, my family accepted the inevitable. I returned to Bombay after about a month. Since I had stayed in my village quite a long time, I wasn't sure how Giriraja and the other devotees would react to my return. When they saw me, however, I was surprised to find myself most welcome, just as before and they were surprised to see me back in their midst. Their experience had been that many Indian devotees had come and gone, promising to return soon, but hardly any had actually returned. Thus they were surprised and pleased to see me. By the causeless mercy of my spiritual master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, and Lord Sri Krsna, the Supreme Personality of Godhead, my return to the devotees

became possible.

Although it may appear that my joining ISKCON disrupted my family's life and caused a disturbance in my small village, these negative effects were only temporary. In the years since I joined ISKCON, I and many other devotees have often visited Aravade and taught the principles of Krsna consciousness, and now my family and my whole village has embraced ISKCON as a genuine religious movement. There are seven fulltime devotees from there. Also, my family and many other families in Aravade regularly chant Hare Krsna on beads. **All in all, my whole village loves the Hare Krsna movement, and there is no disruption of any kind.**

Haribol.

Today you will get Harinam which Lord brought from His dhama

Dated: 9 May 2016

Venue: Ujjain (Kumbha mela)

Occasion: Gurudev at diksha ceremony

I welcome you all to this initiation ceremony and special welcome to those who are getting initiated and rest of you can say Haribol and express your happiness. I had got message of the kumbha coordinators that more and more devotees should get initiated, so we both me and HH Bhakti Caru Maharaj thought of giving diksha here. The venue is also very special we are at bank of Sipra. This is siksha and diksha bhumi of Krsna and

Balaram. But what they will achieve by taking diksha, but....

“yad yad acarati sresthas tat tad evetaro janah” (BG 3.21)

All the rishis of the world are present here today, there is also possibility that Demigod must also have come for nectar here today. On such special day diksha ceremony is taking place. You all are taking a great step today that means you want to be free from this world, you want to go back home. If you want then for you diksha will be there. So this special mercy of Lord on you.

“Bramanada bramite koni bhagyavan jiva, guru Krishna prasad pai bhaktilata bija”

By Lords mercy such fortunate souls get Guru, in gita Arjuna takes shelter of Krishna and says Lord please protect me. With this bhava if a jiva goes to Guru,

**“krsna se tomara krsna dite para tomara sakati achhe
ami ta’ kangala ‘krsna krsna’ bali dhai tava pachhe pachhe”**

‘ami ta’ kangala’ – I am kangala- I am poor and you have Krishna so I am running after you. You give us Krishna the real wealth Krsna is yours. You can give Krishna. You have that power. Don’t just say we need to realize it.

When the jiva goes with this bhava to Guru, Guru takes us to Lord. Lord says,

“Sarva-dharman parityajya”

Guru also says the same, surrender unto Lord whatever rules and regulations are given by Lord should be followed. Prabhupada presented to the whole world the message of Lord, so it’s called *as it is*

Let the Lord say you don’t say.

“sampradaya-vihina ye mantras te nisphala matah”

We can get Krsna only by getting connecting to bonafide sampradaya, so that's how the thoughts of Lord will reach us. Today some are getting harinam diksha and some Brahman diksha. We are from Brahma Madhva Gaudiya Sampradaya, so we get initiated with Hare Krsna mantra. So today officially you all are getting Harinam. You have to avoid 10 offences against holy name and follow 4 regulative principles.

After diksha you will become dharmik and you will also contribute in establishment of dharma.

The foundation of dharma are: mercy, truthfulness, austerity and cleanliness.

"daya dharma ka mula hai"

The foundation of dharma should be strong; we need to make these foundations very strong. Prabhupada also told us to follow four regulative principles. ISKCON is now 50 years old, haribol and when ISKCON was just half a year old since that time Prabhupada is telling the disciples to follow four regulative principles.

He told this in America, where people used to eat flesh in breakfast lunch dinner Prabhupad was telling them

"patram puspam phalam toyam" from today now no muttanam chikanam biryanim.

You know Jagai Madhai incident, Haridas Thakur and Nityananda Prabhu told them to take Harinam and but they were not ready. To such Jagai Madhai like people Prabhupada was training and they agreed to follow the four regulative principles.

During Nashik kumbha nectar was flowing in Godavari and there was a tea stall named chai-amrita pijiye, people were busy drinking tea. In Badrinath also there a tea stall and a board "chai ka akhari Dukan". In Mumbai airport yesterday they offered us tea; I said no, they said atleast take coffee. They thought tea is for poor persons. So tea is also addiction.

So you all will take sankalpa to follow 4 regulative

principles and chant 16 rounds. When Lord came He brought harinam for all of us and today you will get this mantra which Lord brought from His dhama.

Haribol

Let the soul sing and dance on the Supreme song, Hare Krishna...

Dated: 29th Sept 2015

Venue: Rajapur (Mayapur)

Occasion: World Holy Name Week

Mayapur dham ki jai!

So this is where all the gang of this sankirtan,

“sankirtanaika-pitarau kamalaya-thaksau visvambharo dvija varau

yuga-dharma phalau vande jagat priya karo karuna avatarau”

Karuna avatara-Guar Nityananda, the founding Supreme fathers of this Hare Krishna movement, Hare Krishna sankirtan movement are Gaur Nityananda and not far from here is Srivan angan and not angam. Many of devotees say angam, angam means body. Angan means courtyard angan not anganam so Srivas angan. SriKrishna Chaitanya Mahaprabhu would chant

“Hare krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare”

All night long kirtan and Caitanya Mahaprabhu He would go mad,

roar like a mad man also and chant and dance doing His uddanda kirtan, uddanda nrutya.

**“dhule dhule gaurachanda hari guna gai
asiya vrindavane nache gaura rai”**

He was dancing like that in Vrindavan 500 hundred year ago, Caitanya Mahaprabhu travelled to Vrindavan and he danced there also so that is ‘dhule dhule’ one kind of dance and he would do uddand nritya, He would jump high in sky and floating, trying to reach out his Lord where are you O! Lord? And he would be seeking for his Lord, he would jump. When Sachi mata had observed that kind of uddanda nritya of her Nimai dancing in Shantipur, he would jump high and fall flat on the ground so that was heart breaking experience for Sachi mata, considering that her Nimai getting hurt as he lands on the ground. She was praying to mother bhumi, mother earth that whenever my darling when he falls down in your lap. Please make sure that he was not hurt, let him experience like he is falling on bed of roses or something soft ground. So this was going on every night, all night long chanting and dancing on and on and on for weeks and for months. Advaitacharya was not very happy that Lord was dancing with “pure” devotees, what about the others? So he was the one, Advaitacharya was the one who had prayed for the merciful descend of the Lord.

“dharmasya glanir bhavati bharata”

“There is so much decline of the religious principles my Lord this is the time you did promise or made that statement whenever there is decline in religious or of the religious principles

“sambhavami yuge yuge” – you would appear”. So advaitacharya had come some 50 years prior to advent of Gauranga as if he had come as a advance party to do all evaluation of the situation and he had come to the conclusion now only Lord can rectify the situation so he prayed and Lord had responded and Gauranga appeared. But then he was chanting and dancing with

some selected few and what about the rest of world then Advaitacharya, he falls at the feet of Gauranga and says oh! Lord be merciful

“Patitpavan hetu tav avatar”

The purpose of your avatar is patit pavan, to uplift the fallen souls so please do so these are pure devotees, its fine that you chant and dance with them but what about rest? So then Gauranga Mahaprabhu continued his kirtans all over Mayapur, Navadwip. Bhaktivinod Thakur explains in his famous kirtan.

**“udilo aruna puraba bhage dwija mani gora amani jage
Bhakta samuha loiya sathe gela nagara braje”**

So early morning the sun rose in the east. (Bell rings in the temple of Rajapur Jaggnath) O! Something is appearing Jagannath is rising appearing here Jai Jagannath Swami ki jai! Jai Jagannath! Jai Jagannath! Jai Jagannath ! Jagganath Baladev Subhadra Ki ..Jai

So gathering all his followers, devotees, Mahaprabhu was dancing all over, throughout Navadwip Mandal.

“tathai tathai bajalo khol”

“dhik tam dhik tam dhig etan kathayati satatam kirtana-stho mrdangah”

Mrdanga uvacha, mrdanga says all the time what does mrdanga says? Dhik- I condemn those folks, kirtan is going on here where I am being played, mridanga is being played and what you are doing over there? You are condemned dhik dhik, I condemn you, I condemn you, ‘etan dhigetan’- all these people are condemned because you are not present in the kirtan, mrdanga speaks like this during Chaitanya Mahaprabhu’s kirtan.

“mukunda madhava yadava hari bolena bolo re vadan bhoi”

So they are chanting,

“Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama
Hare Rama Rama Rama Hare Hare”

And they are also chanting Mukunda say Mukunda Mukunda Mukunda. “bolena bolo re vadan bhoṛi” using all their strength, love their Lord with all thy strength, with all thy heart, the bible also says “love thy Lord with all thy heart, with all thy strength”. So this song of Bhaktivinod also says “bolena bolo re vadan bhoṛi” So some devotees along with their kirtan they are also doing preaching to those who were witnessing the kirtan running out of their homes to observe the kirtan. So devotees were preaching to them you also chant full hearted, full throated, heart full, throat full.. “balena bolo re vadan bhoṛi”. And what is the next part ?

“preme dhala dhala sonara anga carane nupura baje”– again dhule dhule

That golden complexion Lord, “Preme dhala dhala”- full of prem, ecstatic feeling, emotions. He is dancing with ankle bells tinkling jingling around His ankles. Devotees must be playing mridanga very expertly, they also loving the sound of tinkling and jingling the bells also do come across. Mridanga playing was not drowning the sound of the nupur. The tinkling and jingling of the bells also were audible. Mridanga being played and those kartal and bits of all that there was also sound of jingling bells from ankles of Gauranga!

“kiba mantra dila gosai kiba tara bala japite japite mantra karila pagal”

This is another time as Sri Krishna Chaitnaya Mahaprabhu, he was maddened as he chanted rolling on the ground and this was very common thing shading tears. He would do kirtana in Jagannath Puri Jagannath puri dham ki jai !!! In front of Jagannath’s cart and when He would go round and round all people all devotees are all around Him and making three

circles. Nityananda Prabhu was in the first circle around Gauranga and then Srivas and then Kashishwar and others would make the second circle. King Prataparudra and others would make the third circle and he would be in the middle protected from the public or He could have His own space. Gauranga would have His own space for chanting and dancing and not getting distracted, so they would form circles. He is everywhere simultaneously he is everywhere. Not that he is here and then after some time going round and round and that time shading tears. From the Lotus eyes of Gauranga tears would flow drowning not just making people little bit wet. They would drowning in those tears, becoming all soaked in tears of Gauranga.

“Nayanam galad ashru dharya” -dhara- flow. It was coming out, the flow coming out forcefully, so it was not just dropping down but going, spreading all around and it was coming out so forcefully reaching out going for long distance so all around the tears of Gauranga!! So one time He had again approached his Guru Maharaj Ishvarpuri and he was wondering Oh! What kind of mantra “Kiba mantra dila gosai”- what kind of mantra you have given to me? “japite japite mantra karil pagal”- by chanting or while chanting I just go mad, my body begins trembling, rolling on the ground, I become stunt ,this happens that happens, sometimes my complexion changes, Gauranga’s body changes complexion. The Golden body would turn pinkish while He was in Vrindavan golden body turned bluish black!

“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Hare Hare”

He was doing His japa, japa yoga underneath of Imali tala, Tamarind tree all from Krishna’s time, there was a tamarind tree 500 years ago and still there is tamarind tree. And after while at bank of Yamuna underneath the tree chanting His japa and while chanting He became so much Krishna conscious that He was no more Gauranga, He was not Gaursundar! But he became Shyamsundar! Body was shyamavarna.

So that also was result of His madness, ecstatic feelings. So He had inquired what kind of mantra? So much power, so much strength has invested in this mantra. This mantra just taken charge of me and makes me dance, make me mad. What kind of mantra have you given oh! Spiritual master?

“hari hari vip Hale janama gonainu”

And kirtan parties Chaitanya Mahaprabhu's kirtan party, Chaitanya mahaprabhu already in Jagannath Puri and parties would go from different towns and villages to Jagannath Puri to participate in Rathayatra festival. During one such time, as devotees were arriving in Jagannath Puri and they were performing kirtan or while performing kirtan they are entering Jagannath Puri and King Prataprudra, was enquiring “who is that devotee?” Oh! That is Advaitacharya ,“ who is that one in bluish?” Oh! That is Nityananda and who is that he was enquiring and he said I have heard kirtans before, same mantra same mridanga, kartala also, but this is something different. I have never experienced this kind of kirtan, these prabhu's are chanting, singing, dancing what is this Kirtan? Then he was told, this is “Prem Kirtan”. So Mahaprabhu and His associates, followers they would perform **Prem Kirtan**, shuddha Naam.

Every day we chant keep doing this. This Hare Krishna Mahamantra is the Prem, the Love of God or in this name, the form of the Holy name. Sri Krishna Chaitanya Mahaprabhu delivered Krishna Prem to this world. “Krishna Prem Pradayte” He appeared to deliver Krishna prem and what is that prem?

Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare. Keep chanting!!!

So let's chant, utter not just by the tongue, but by the soul. Let the soul sing this supreme song. We always hear encouragement chant from the heart. Because within the heart there is soul, Let the soul chant, so that kirtan was brought

by Gauranga from His own abode and chanted here in Navadvip.

Srila Prabhupada took sannyas for the benefit of the whole world

Venue: Pune

Srila Prabhupada ki jay!!

Srila Prabhupada did most of his classes also in English, not many knew in the audience. 50 years ago, he also on the occasion of his sannyas ceremony in Mathura, he also had spoken in English. So this is yet another reason for us to speak in English. He was concerned about his followers. They were from all over the world. So we also speak the international language, english for their benefit. And even if you don't understand the language that Prabhupada would speak in, those persons are still benefitted. Sometimes in Juhu, he would speak in English, others some children or others and he would make those comments. **"They don't understand my language but still there is a benefit."**

There was another time he was speaking in Vrndavana in Hindi and some of his disciples they thought, " Oh! We don't understand this language!" Especially Gurudas, he mentioned. As he was getting ready to get up and walk away, Prabhupada said, "Sit down!" But I don't understand!" "You will be benefited; still the transcendental vibration has purifying effect regardless". 50 years quickly passed since Prabhupada sannyas initiation. Persons takes sannyas, he renounces everything then he is free for the benefit of the rest of the world. He gives up his small family and gains bigger family.

This world Holy Name Week that has been resolved by GBCs and now being implemented all over. This year is 50th anniversary of Srila Prabhupada sannyas. Every year we celebrate Srila Prabhupada's arrival in America. In 1965, Srila Prabhupada arrived in America around this time. As he arrived, he had a gift for the rest of the world. He was carrying Bhagavatam and he was carrying the Holy name of the Lord. These were the two matchless gifts that Srila Prabhupada gave to the rest of the world. So this World Holy Name Week started with the day. Earlier we had World Holy Name Day. We started also during Srila Prabhupada Centennial and we were perpetuating that event World Holy Name Day now becomes World Holy Name Week. To remind the whole world the arrival of Srila Prabhupada in America with the gift of the holy name is the connection for you to remember. The gift that Caitanya Mahaprabhu had come down to the earth, he came with the gift. And that gift Caitanya Mahaprabhu shared within India. And he said, Caitanya Mahaprabhu left this job of sharing this gift to the rest of the world to the International Society for Krsna Consciousness whose founder Acharya is Srila Prabhupada ki jay!!

"You want tea or me?" Kind of started from around that dialogue time. Srila Prabhupada had been travelling in North India. He had a business, an agency, he had goods, he had medicines. Then during those travels, he had also gone to Jhansi. Then he had some preaching opportunity there at Gita Mandir. And he liked that field. He kept coming back there to Jhansi. He was going back and forth from Jhansi to Allahabad. He still had a business in Allahabad. But during one such visit as he was visiting Allahabad, Srila Prabhupada then wife 'Paper!kabadi' get your newspaper on the scale weigh. Paper on one side and they weigh, five kilos, you get three rupees. So you couldn't imagine Srila Prabhupada's wife, she sold big, thick fat Bhagavatam. And she got some tea biscuits. Srila Prabhupada found out '**Where is my Bhagavatam?!**' He realized what blunder had taken place. Prabhupada was furious and he had asked that final question. "You want tea or me?, tell me."

His wife said in a humorous mood, 'Of course tea." Okay have it. You will have a tea not me.

And Prabhupada left home and then never return. He broke his family connection. Whatever little connection was there remaining, residue, he got rid of that he headed for Jhansi. So that was in early 50s, could be '51- '52. He spent several years in Jhansi. He was thinking of having a global institution, league of devotees. There was advertisement also that appeared on the paper. He invited youths to join from any nationality. "they will be trained into brahmacaris and made into brahmanas and exported all over, lodging boarding free of charge." And he was placing these adds in the newspapers. Advertising in newspapers, "Brahmacari wanted. Brahmacari wanted." There was very little or no response in fact of such adds. He was literally by himself. He had conceived his international organization. He had a place in Jhansi. He was talking a bit, planning a bit and he had one disciple, Doctor Prabhakar Mishra. Around that time also Srila Prabhupada was still making trips back and forth.

Once Srila Prabhupada got a telegram. The message was that his workers had ran away with some funds. And disciple read out the message to Srila Prabhupada and looked at Srila Prabhupada's face thinking that Srila Prabhupada must be now really morose or miserable getting such news. But that wasn't the case. Srila Prabhupada was smiling and Srila Prabhupada had to say,

' yasyaham anugrhnami harisye tad dhanam sanaih ' (S.B 10.88.8).

Srila Prabhupada quoted that verse and explained that to his disciple. When Lord is very merciful, He takes away that person's wealth. So Lord is very very kind to me. And disciple was surprised and pleased also to hear such response from his Gurumaharaj. So his money was being stolen and his family connections were getting weaker and weaker. Then finally he

had, 'tea or me', then he had left. Now he was in Jhansi. The land that he had where he was thinking of setting his society, league of devotees, from there he would preach all over the world. He lost that land.

There was a Governor called K.M Munshi, his wife Lilawati. She was thinking of setting up Mahila Sanga there in Jhansi with the help of governor, her husband is Governor, she managed to capture that place. Srila Prabhupada lost the claim over that property. That property is still there in Jhansi. Srila Prabhupada left Jhansi for Mathura, Vrndavana. Earlier he had also been going between Jhansi and Mathura. But now he had finally come to Mathura. He had become associate of Gaudiya Math in Mathura. His Godbrother Prajnana Keshav Goswami Maharaj was in charge of the Math there. Srila Prabhupada was a writer. They were publishing patrika and Srila Prabhupada would contribute to that pre editorial. So he was part of the Gaudiya Math by now. These is all part of his life time in preparation. Srila Prabhupada was preparing to go finally, to go to the West.

In 1922, he had received this order. "You preach in English language". That was also instruction. That must be another reason why Prabhupada would always preach in English language. So Srila Prabhupada was preparing. Ealier, he was also thinking, "In order for me to preach in English language, go the West I need money.' One of the purposes he kept doing his business. He wanted to make some money. He was also thinking. "My godbrothers, they have different Maths. They are just doing madukari, bheeksha, begging. I will not do that. I will earn money. I'll utilize those funds to spread Krsna consciousness or go to the West."

But Krsna had different plan. In one dialogue, Srila Prabhupada said that he was thinking that he needed money to preach, go to the West. And Krsna wanted to prove otherwise. You don't need money! What do you need money for?! Srila Prabhupada with his conversation with Syamasundar Prabhu,

Brahmananda also one time said, that he had so many opportunities to get jobs with this company, that company. But he kept making wrong moves. He kind of blew up those opportunities. He could have made very easily ten thousand per month those days, Prabhupada said. That's lot of money. But he didn't go for it, this bad intelligence. Krsna was giving this bad intelligence. Lord was behind that bad intelligence. Krsna was giving those directions. No no, don't go for this. Don't get this job. So he was without money. Finally when Srila Prabhupada went to the West, he had no money. He didn't fly to the West. He went in a cargo boat with free passage. When he arrived, he had only 5 dollars. He could only survive for 5 minutes in New York with 5 dollars. So he had no friends, no money. Under those circumstances Srila Prabhupada was going to launch the International Society for Krsna Consciousness. A zero bank balance and Srila Prabhupada was going to launch the International Society for Krsna Consciousness. Those original 40 rupees he had, we say 5 dollars, its equivalent to 40 rupees. He kept those 40 rupees.

After some years Prabhupada had come to India. He landed in Delhi airport and then he was going to Chippiwada near Lal kila, Red Fort. That is where Srila Prabhupada used to stay before he had gone to America. He used to stay there to get his books printed. So when he arrived at Chippiwada in a taxi, there was no one to receive him. Srila Prabhupada took taxi to his own residence, one Radha Krsna temple there. So when he had to pay taxi bill, Srila Prabhupada used those 40 rupees to pay the taxi bill. So those 40 rupees were sitting all those years with him as balance. He spent those 40 rupees on taxi. Practically he had those 40 rupees but he didn't use those 40 rupees in America for his International Society for Krsna Consciousness.

So he started from a scratch, from a zero bank balance and he had no friends. Then Krsna proves, yes! This is possible. You don't need money. So while he was, Prabhupada in Jhansi and

now coming to Mathura, he had been getting dreams. Bhaktisiddhanta Sarasvati Thakur appearing in the dreams and asking him to take sannyas. After the dream Prabhupada gets up and remembering that dream, he would say, 'How horrible!' Bhishma, Bhishma, something like that. When Bhishma decided to take sannyas, the demigods exclaimed, "Bhishma! Bhishma!" These were the words of the demigods, oh! How could you do such a thing?! How could you take such a vow of not marrying? You are just a young man, prince and no marriage? How horrible?!" So those demigods were thinking like that. And this is how grandfather Bhishma got the name 'Bhishma'. How horrible or terrible is this thought of sannyas. So Srila Prabhupada was thinking how horrible. Then after some time again the same dream. 'How horrible, no no, I can't do this', Prabhupada was thinking.

Then Bhaktisiddhanta Sarasvati Thakur was not giving up. He was after Prabhupada. And again he appeared in the dream and even gave hint, come come come, follow me, follow me. Again he is reminded of taking sannyas. So third time as Bhaktisiddhanta Sarasvati appeared in the dream and instructed him to take sannyas, Srila Prabhupada took this as, " My gurumaharaj is reminding me of my mission of going to the West and preaching in English language." So he made this connection- this sannyas is for preaching. You should be sanyasi for preaching. Then gradually now he was preparing mentally and practically taking some steps so that he could be in sannyas order of life or undergoing the formality of sannyasa. Although he was more than sanyasi himself.

"You must be sacrificing everything for Krsna. That is sannyas", in one dialogue Srila Prabhupada had said. You sacrifice everything for Krsna. That is sannyas. This is practical definition of sannyas. "sacrifice everything for Krsna that is sannyas" and How does Krsna says that in Bhagavad Gita?

'anasritah karma-phalam karyam karma karoti yah

sa sannyasi ca yogi ca na niragnir na cakriyah' (B.G 6.1)

I remember this verse very well. I will tell you in a minute why I remember this verse. Prabhupada was with the reporter and Prabhupada just defined sannyas means sacrificing everything for Krsna. Someone else said, "That means akarma?" Prabhupada said, "No, that is more than akarma."

Reporter, "Sannyas is akarma?"

Yes, sannyas is akarma, that is described in Bhagavad Gita, 'anasritah karma phalam'. That is also karma, 'karyam karma karoti yah sa sannyasi' 'when one works with this principle he is a sannyasi. Srila Prabhupada was very proud of his grhastha disciples also. They were in this mood, sacrificing everything for Krsna. Surabhi, later on he became sannyasi, but one time he was grihastha. He was architect from Holland. He was architect of Vrndavana, Mayapur, Mumbai temples. He was sacrificing everything, renounced. And of course he was not the only one. But sometime, I remember him, Prabhupada saying he is a sannyasi. He had a wife and all. But seeing his dedication, his sacrifices, sometimes he said, he is like a sannyasi.

'kamyānam karmanam nyāsam sannyāsam' (B.G 18.2).

This is another definition of sannyas that Lord Krsna talks about in Bhagavad Gita. 'sannyāsam, nyāsam' 'nyas' means to renounce, to give up. What do you give up? 'kamyānam' You give up kama, 'kamyānam nyāsam sannyāsam'. Be sannyas, give up this kama-lust of various kinds. Little philosophy behind sannyas is, that giving up this 'kamyānam nyāsam', that is sannyas.

So everyone may not undergo sannyas in a formal way. But those who wish to go back to home, back to Godhead, they have to be in the mood of sannyas. Their consciousness has to be at the level of sannyas, otherwise there is no going back to Godhead. You cannot say, I am just a lady, I am just a vanaprastha, I am just a grihastha but I want to go back to Godhead. Fine,

you may not take sannyas. It is also fault to take sannyas. In this age of Kali, five things are forbidden. One of those forbidden item is sannyas. It is a good excuse not to take sannyas. It's forbidden. You know prabhu, it's forbidden. So one has to become free from this kama. You wish to go back to home; you don't have to take sannyas. You don't have to go around, ladies going around with tridand in their hands. You don't have to do that but there is something that makes you eligible to go back to Godhead. And that is 'kamyanam karmanam nyasam sannyasam'. Giving up lust, 'kama esa krodh esa' (B.G 3.37) and mukti kami, bhukti kami and siddhi kami. These all have to be given up, 'sakale ashant'. One who is ashant cannot go back to Godhead. Person has to be very shant, very much peaceful then he goes free from kama.

Bhakti defines us, 'sarvopadhi vinirmuktam' (Brs 1.1.2) that is one.

'anyabhilasita-sunyam jnana-karmandy-anavrtam' (Brs 1.1.11)

You have to transcend this, go for bhakti and perform devotional service. Then it doesn't matter which ashram you are in, which varna. You perform devotional service, you get rid of all the kama, lust.

So let's get back to this,

**'anasritah karma-phalam karyam karma karoti yah
sa sannyasi ca yogi ca na niragnir na cakriyah'.**

So I remember the day I wanted to be sannyasi. So first time I approach Srila Prabhupada, he asked me to wait for. He didn't say how much time. Those days there was no sannyas minister and 5 years waiting period. Srila Prabhupada was kind of all in all for us. So we would run to Prabhupada. Or he would recommend, 'Oh, you take sannyas, you take sannyas.' He would surprise his disciples, 'you take sannyas.'

So one time I approached him to take sannyas. I was two and a

half year in the movement (Laughter), joined in '72 and approached Srila Prabhupada in '74 for sannyas. Prabhupada said, 'wait' (Laughter). Then I was waiting. Srila Prabhupada then during one visit of Mumbai, he asked Sridhar, ' You take sannyas you go to Vrndavana, I am coming there very soon.' So when the news reached me, I ran to Prabhupada, 'Me too, me too!' What I have done wrong? Me too, me too! Like children, father has given a toy to one son and another son runs, me too, me too (Laughter). So when I approached Srila Prabhupada like that, 'me too, me too! I want to take sannyas. Give me sannyas', Prabhupada was at the building at the back which doesn't exist anymore. So there used to be BBT building on the top floor Srila Prabhupada stayed. That was his quarter. There were just me and Srila Prabhupada.

That time Prabhupada said, 'Oh, you are already sannyasi!' 'No, no, no! (Laughter). Srila Prabhupada was tricking me. So that time Prabhupada pulled this weapon. 'anasritah karma-phalam karyam karma karoti yah'. He was preaching to me. He quoted this verse, 'anasritah akrma-phalam...'. You are giving your karma, everything to krsna, this and that. He was giving the verse and his purport. I was listening very carefully. But it was not convincing. So after going back and forth Srila Prabhupada said, "Oh! You want to undergo formality of sannyas?" 'Yes Prabhupada!' 'You join Sridhar. You and Sridhar go to Vrndavaana." Haribol!!

So this talking to reporter, 'anasritah karma phalam' the true meaning of sannyas. The meaning is coming directly from Krsna, the spirit, the consciousness of sannyasi. So Srila Prabhupada was certainly more than a sannyasi, was born more than a sannyasi. But then he must be thinking, 'My gurumaharaj is reminding me of my mission going to the West preaching. So I should be taking sannyas.' So he was now settling in his mind and heart of undergoing formality of sannyas.

So those days Caitanya Math, you know what Caitanya Math is in Mayapur? Where Bhaktisiddhanta Sarasvati Thakur has his Samadhi. This was the headquarter of Bhaktisiddhanta Sarasvati

Thakur. The Gaudiya Math later on became Caitanya Math. So Srila Prabhupada was considering taking sannyas from Maharaj incharge. There was a legal dispute over that property and one of Srila Prabhupada's godbrother, Bhakti Vilas Tirtha Maharaj, he was heading the Caitanya Math those days. Srila Prabhupada approached him. Srila Prabhupada's gurumaharaj was no more. Of course long back, 1936 Bhaktisiddhanta Sarasvati Thakur had departed. It's now late '50s, some 20 years after Bhaktisiddhanta departure. Srila Prabhupada now taking sannyas. He had to take sannyas from one of his sannyasi godbrother. So he had approached Bhakti Vilas Tirtha Maharaj. But Bhakti vilas Tirtha Maharaj, he said, 'We could consider your case if you join me full time. You join Gaudiya Math, Caitanya Math and we'll give you all the facility and then we'll certainly give you sannyas.' But Srila Prabhupada was not in mood of joining Gaudiya Math in a formal way. He was always kind of outside. He was a grihastha. He was initiated. He was supporting Gaudiya Math but never became integral part. And his godbrothers, there were so many disputes for this property and that property. Srila Prabhupada was not simply impressed. There was so many splintered groups, no united efforts. They were basically maintaining those temples, no preaching spirit. So it was not very appealing to join.

Also another reason for Prabhupada not joining and taking sannyas from Bhakti Vilas Tirtha Maharaj was, Srila Prabhupada wanted to get some of his books printed. He was thinking, 'If I go to the West, I should carry some books to make my preaching substantial preaching.' But then again they were willing to take care of his lodging and boarding but they were not in a position to print Srila Prabhupada's books. They had no funds. So Srila Prabhupada gave up that idea of taking initiation from Caitanya Math. So this was earlier and now Srila Prabhupada was already in Mathura. Sometime had passed and Srila Prabhupada was doing some writing for Keshav, the Gaudiya Math. And dream after dream he was being reminded of sannyas. Srila Prabhupada was seeing the connection of his

gurumaharajis first instruction to go to West. Preach in English language. Now he is asking him to take sannyas. **'Take sannyas and go to the West and preach in the western world.'**

So Srila Prabhupada finally made up his mind to sannyas. Now he was going to take sannyas from another of his godbrother, Prajnana Keshav Goswami Maharaj. His Math was in Mathura. Srila Prabhupada had come from Jhansi and he was staying there working for that Math. Also Srila Prabhupada when he came from Jhansi, he came with one deity of Caitanya Mahaprabhu. He had deity of Lord Caitanya with him in Jhansi. So he carried this deity of Caitanya Mahaprabhu to this Keshav Gaudiya Math. And that deity of Caitanya Mahaprabhu was on altar along with Radha Vinodabihari, Radha Krsna deity with Caitanya Mahaprabhu. Srila Prabhupada's Caitanya Mahaprabhu is still there. We used to go in the past. Now some difficulties are there.

Some 10-15 years ago, we used to go during our Vraj Mandal parikrama to that place, visit the temple where Srila Prabhupada took sannyas on this occasion. That was another reason for us to go during Vraj Mandal parikrama, visit the place of Srila Prabhupada sannyas initiation. Then we used to take darshan of that Caitanya Mahaprabhu. One hand is up like that and other hand down..... **'ma sucah'**.

When I had gone to Bankura in Bengal to get the deities for Padayatra, the murtiwala, I asked him. **'What is the meaning of one hand up and one hand down like this?'** (gurumaharaj showing). He said, **"This meant 'ma sucah', do not fear. And other hand, come here, come near, do not to fear. He is pointing to His lotus feet, 'mam ekam saranam vrajah' take shelter. Do not fear."** That murtiwala was explaining. **So this is the mood of Mahaprabhu. So that Caitanya Mahaprabhu deity in that mood used to be there.**

I am sure He is still there. In that temple Srila Prabhupada on this occasion 50 years ago took sannyas from his

godbrother. Srila Narayana Maharaj also was present there during that ceremony. It was a very simple ceremony. Mostly the residents of the Math had attended the function. Narayana Maharaj had chanted mantras. Keshav Prajnana Goswami Maharaj had given talk. Then Visnu Pragyan goswami Maharaj, another of his godbrother. Two persons took sannyas. Another godbrother of Srila Prabhupada called Sanatan, he was 90 years old.

How old was Srila Prabhupada by that time? -63 years. Srila Prabhupada was 63 years old. This is 1959 we are talking, month of September 17. It was on 17, September 1959, two godbrothers are taking sannyas from another godbrother. So after lecture of Pragyan Keshav Goswami Maharaj, he asked Srila Prabhupada to also give a lecture. In Lilamrta it is mentioned, Srila Prabhupada would be surprised. Srila Prabhupada did give lecture. I have no account of what he said. He looked around and the audience was Hindi speaking. But he spoke in English on that occasion. So Srila Prabhupada received the name, Bhaktivedanta Swami Maharaj ki jai!!!! Everyone say jai!!! His Holiness Bhaktivedanta Swami Maharaj ki jai!! It was not so many at that time present. Also Sanatan also received his name. I think he became Muni, Muni Maharaj ki jai!! After they received their names, 'swaha swaha' happened. They went around the fire with kirtan. And they had the idea of taking group photograph.

The godbrother who had given sannyas is sat in the chair and the two candidates; they stood on either sides of Keshav Maharaj. And they clicked photograph. That photograph, you have seen? That was 50 years ago. That was purnima day, month of Bhadrapada, full moon day. Which also happened to be of Visvarupa taking sannyas some 500 years ago. He was getting this name Sankararanya Swami. And that time, He wasn't very far from here. Visvarupa was just in Pandharpur. As a sannyasi, Visvarupa was in Pandharpur. That was the last station, last destination and then He had departed from there. So that was '59 then. That was yet another milestone in

Prabhupada's life, he is taking sannyas. And yet another heading towards preparing for his travel to the West and preaching the mission of Caitanya Mahaprabhu.

As I was going through some material that I was provided this morning by Vamandev, I came across another conversation where Srila Prabhupada is talking about different stages, phases of sannyas. Kutichak, Bahudak, Parivrajakacharya and Paramhansa. So as I read that, I was also reminded of the morning walk conversation that took place in Mayapur which had again connection with me as a sannyasi. This was in '76. As I had arrived in Mayapur, it was my first morning in Mayapur. Srila Prabhupada had already started his morning walk. And this day he was walking on the roof top of the lotus building. That was the only building those days. You know lotus building in Mayapur?. Prabhupada had his conference on the 2nd floor. GBC take their prasada on that building. Srila Prabhupada was walking on that building making rounds and rounds. Jayapataka Maharaj, his quarters are now there.

So he was walking and I climbed up the stairs. As I came on the roof, I noticed Srila Prabhupada party was coming. Srila Prabhupada in front and so many, 23 tridandis. He and his GBCs were walking, so I offered my obeisance's. So as I was about to merge in the group, Prabhupada pointed to me, 'Here comes paramhansa.' Hariboll! (In the audience). That was not meant to be glory, no compliment. He rebuked me and I was wondering why Prabhupada had to address me that way- 'Here come paramhansa'. Gradually Prabhupada made that as the topic. As he was walking, I realized.

So Prabhupada, he started talking of kuticaka sannyasi. He takes sannyas and he builds his kutir outside his hometown or home village. And he gets his tiffin from his home (Laughter). He carries on for sometime. Then he kind of, 'Why should I get tiffin from my home?' He stops this, then he begins going to many homes. He becomes bahudaka, bahu-many, not one but many. And as he get trained depending upon others or different

sources then he thinks, 'Why should I stick to one village, one kutir?' Then he starts travelling, even further depending upon Krsna. He becomes parivrajakacharya. And as he makes further progress, further purified and detached, then he comes to the stage of paramhansa. He may not follow other rules and regulations. He is avadhuta, he is paramahansa.

So the reason Prabhupada called me paramhansa that morning was, my sannyasi cloths were not bright saffron cloths. In those days we didn't have that chemical dyes that last long. After you wash or few months fading away again becoming like a whitish. So just a little tinge of saffron but mostly looking white. But I still didn't care. The rule is saffron cloth and I was not paying attention. I was transcendental to that rule, the colour of the cloth. And Prabhupada had to get on my case, 'Ah! Here comes paramhansa!' He doesn't follow the rules. Now he is already paramhansa (Laughter). I just gave him sannyas some 6 months ago and within 6 months he is paramhansa (Laughter).

Srila Prabhupada as a sannyasi moved from Mathura to Vrndavana. He was staying in one temples and then finally he had rented this Radha Damodar quarters. Now he had sannyas. He is getting seriously into writing projects. Srila Prabhupada writing, writing, writing. First Canto of Bhagavatam, commentaries, typing also editing himself. Then travelling in the train third class. That class doesn't even exist now. There used to be first class, second class, third class. On that class Prabhupada would travel to Delhi to get his books printed and taking all the trouble. When the printer was interviewed, he had told the interviewer devotee that, "Sometimes I would notice that he would come without any food to his printing press. Either he had no time or no money for eating." It is also a famous fact that he would go to paper place where he would buy paper to print his books. After purchasing paper, he would carry that big bundle of paper to the printing press. The printer would be surprised. He is an author, a sannyasi and he is carrying the bundle of paper on

his head. And printer would print books and again no money for paying the printing bills. So printer would give Prabhupada only, 'Okay you take 50 books.' Printer would print 500 or 1000 books. He would give only 50 books.

Then Prabhupada had to go, sell those books, save the money and make more payments. 'Okay you take another 100 books now.' The printer would not release all those books. As and when Bhaktivedanta Swami would go around selling books to the libraries here and there and come with more money, he would get his books. So that time he was staying in Chippiwada. There is one Radha Krsna temple there. We were trying to take charge of that temple during centennial but that didn't work. We had found Srila Prabhupada's old typewriter, some things from Prabhupada those days. As we would visit Chippiwada, Jama masjid, that's where Prabhupada was staying.

Like that he was preparing, Life Time Preparation, Sannyas was part of that preparation. Printing his books was part of that preparation. Then he had no money to fly. There was a Gita sammelan in Kurukshetra and Srila Prabhupada had gone to participate in Gita sammelan. Kurukshetra is the place where Gita was spoken. Prabhupada was attending that ceremony. During that ceremony, Sumati Moorarji had taken note of this sadhu, Bhaktivedanta Swami. She had some encounter. So when there was time now to go the West, as he could not fly, Krsna wanted to show, "You don't need money. I'll bring you to the West. You will see how I bring you to the West." Srila Prabhupada had gone to Bombay to meet Sumati Moorarji. She was a big rich lady. She had a shipping corporation, so many ships, cargo ships. So Prabhupada was trying to get a seat. She was discouraging, "Oh no, you are an old man. You want to die?" He was already 68, 69. But Srila Prabhupada was determined. So finally she had agreed to give a seat on cargo ship, not a passenger boat but a boat that carry goods. From Bombay he had gone to Kolkata via Nagpur. In the famous Jaladuta diary, Prabhupada made that entry. He travelled from

Bombay to Kolkata, he writes via Nagpur. So devotees of Nagpur, they think Srila Prabhupada went to America via Nagpur (Laughter). But his destination was America. He was going there to catch the boat. The boat was leaving from Kolkata. So Prabhupada had his trunk. You have seen that diorama in Vrndavana. Srila Prabhupada carrying trunk, his umbrella climbing up the stairs of the Jaladuta boat. He boarded that boat there. Through Bay of Bengal his boat has come to Colombo city. Prabhupada going around Colombo. "It is a very clean city. This reminds me of Pune", Prabhupada said. You knew that, am not making up. In one conversation, I have that conversation. Prabhupada had visited Pune during his business trip. So, 'This reminds me, this clean city of Pune- green and hill stations during British times.' He was reminded of Pune in Colombo. Then he continued his journey. He went to Cochin. That is where his books, the great Bhagavatams were loaded into the boat. Srila Prabhupada had spent one night in Cochin.

Some years ago Padayatra was visiting Cochin so I visited also. During that visit we went to see that very same home where Srila Prabhupada had spent the night. The same lady who was hosting and had cooked for Srila Prabhupada was there. She also showed us upstairs. She said, "Swami held satsang here." He had only one night and he was taking opportunity to do satsang. The gentleman had gathered some of his friends. So Prabhupada did program the night before he departed.

The following day, his books were in Jaladuta boat and Prabhupada on boat and journey started. It took almost some months. Srila Prabhupada celebrated Janmasthanami. Janmasthanami, he was on the boat. He had done fasting, then some more cooking for midnight offering. He had gathered all the crew members and others. He had Janmasthanami celebration on the boat. He would take all these opportunities. What could we say? Vaikuntha man as he was. He was saying about his gurumaharaj, "Utility is the principle. Always thinking of engaging others, in their company glorifying Lord Krsna." Then in the diary we have whole account, 'Sea sickness and I had vomiting today. I

am getting better today.' Everyday he would make some entries. 'I am remembering my Radha Damodara in Vrndavana.' All his emotions, Prabhupada would write down all his feelings. Then he had heart attacks. Then he was wondering, "Oh!! but what about my mission? I have to fulfill mission of my gurumaharaj." He is thinking of his gurumaharaj mission of how to preach. Again making entry, 'Then Lord took charge of my boat.' He took charge of Jaladuta. As if Krsna became boatman. It's a huge big boat, then from that time onwards, everything was smooth journey. No turbulences, no knocking of the boat that causes sea sickness. After a few days, the 11th of this month, this year, this day that is Prabhupada arrival in Boston. Then with the captain of the boat, they had taken little tour of Boston.

This was first encounter of Srila Prabhupada with the Westerners, the American specially. And they were moving so fast, back and forth. No one ready to stop. They were so busy and absorbed. "My God, what about my mission? Who is going to listen to me here?" Prabhupada said. His very first thought. So as Prabhupada got back on the boat, and between Boston and New York, Srila Prabhupada wrote that poem, Markine Bhagavat. He started intense prayers,

**'nachao nachao prabhu nachao se mate
kashthera puttali yatha nachao se mate'**

I'm just puppet in Your hands my dear Lord. Please You make me dance as You feel. You make me dance. I'm given the name Bhaktivedanta but now it is up to You. You may prove it I am Bhaktivedanta. I don't know how. You have to do something my dear Lord. You make me dance. You make me talk. And then he arrived in New York. He gets down from the boat. Not right there, there must be that evening. When he got down, there was no one to receive him. He didn't know where to go. He writes down. He didn't know whether to turn left or right. 'Where should I go now? I don't know. It's New York. Where to go?'

So he had no friends, no hotel booking. He had only 40 rupees in his pocket and his luggage, his umbrella were there. Lord was with him. He started preaching with the whole amazing circumstances. Bowery and all these hippies and drunkards. He started practically on footpath of New York. When he was sitting on the bench, he was talking with somebody, 'Temples are everywhere. Books are being distributed.' He was seeing. He had that vision. He had that goal. What is separating? Only time is separating. Only matter of some more time and these all would be in place- temples, followers and book distributions.

And he had this Matchless Gift shop. He had a shop, he managed to get this storefront on 26 second Avenue. There are different avenues. Srila Prabhupada managed to get that on rent and then twice a week he was doing his programs there. He was meeting people on the street giving his address. "You meet me there. We have programs there on such and such time." They were all coming. They said, "Swamiji, Swamiji there is a sign here on this shop. The previous owner, he shifted his shop but he left behind the sign. "What does sign say?" Prabhupada asked. Sign says ' A Matchless Gift'. He said, 'That's nice, keep that sign. Let's keep that sign. Because I have the matchless gifts. I have come to your country to give the matchless gifts.' So that place became known as, still it is very popularly known as 'Matchless Gift'. So kind of moment started there. As the followers were coming regularly, chanting, dancing and sitting down . Srila Prabhupada was feeding them, he who was cooking, he was washing pots. Others were just guests. When chanting and dancing were over, Srila Prabhupada was teaching them the swami step. Prabhupada taught some steps and they name it 'swami steps'. Prabhupada had a hat, then the 'swami hat'. They were naming like that. The swami hat, swami step.

Then one day Prabhupada had this idea of doing public kirtan. So he took his followers to a place called Tomkins Square

Park, not far from this 26 avenue. And he held the first public congregational chanting in the Western world. Haribol!! He did kirtan and so many people gathered around. Then Kirtanananda, Acyutananda, there were only few followers with him. After or in the middle of the kirtan, Prabhupada stood up next to the tree and he is giving his talk, explaining this Mahamantra . You remember that photograph? Prabhupada sitting and there is a tree behind. He is addressing some westerners. He is standing up. So that is Tomkins Square park. During Centennial of Srila Prabhupada in 1966, we held major kirtan there to commemorate the very first ever kirtan held by Srila Prabhupada in the western world, public place.

To promote World Holy Name Week while Eklavya prabhu was in New York. He went to Tomkins Square park few months ago. He took a cameraman with him and he stood next to the same tree. The tree is still there. And he gave a five minutes talk, presentation with animated body languages and promoting this World Holy Name Week. I'm sure during these days, the New York Radha Govind Temple devotees, they also are planning. We just received a news.

New York, they are planning everyday nagar kirtan in different places. Haribol!! New Jersey is another state. New York is another state adjoining next to each other. So both states New Jersey and New York. New York is also city, New York is also state. Like New Delhi is also state, New Delhi is also city, like that. So devotees will be going to the Tomkins Square Park and holding the big nagar kirtan there during this World Holy Name Week. Holy Name is Srila Prabhupada gift to the whole world. Essence of Krsna Consciousness is chanting the holy name of the Lord. He gave gift of the holynome. This is no less than krsna. He gave the gift of the holynome. What does that mean? He gave Krsna. He gave holynome means he gave Krsna to the Western world, to whole world. So this World holy Name Week culminates in the last day, the 11th , last day is the day of Srila Prabhupada arrival in America.

For some years now we have been doing this celebration by chanting,

“Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Hare Hare”

So he took sannyas for the benefit of the whole world. He renounced, sacrificed everything for Krsna and taking sannyas. He went to the West and he delivered the Holy name. He gave Krsna to the whole world. So his followers continue his mission spreading the Holynome. And this World Holy Name Week is providing us, as there is book marathon making special effort. Not that other time books are not distributed, but we make some special effort to distribute some additional books. And we get involve as many temple devotees, congregations, youths, man, woman even child is involved with the book distribution.

During centennial again we started ‘Feed the World Day’. We had one World Holy Name Day, Feed the World Day and World Enlightenment Day. We had these three days. Because we thought these are Prabhupada’s gifts. Prabhupada gave books, gave Holy Name and gave prasadam. So during that centennial master plan, had these three days. So the World Enlightenment Day is carrying on. Bhagavad Gita Jayanti Marathon, that is going strong. Feed the World Day, am not sure. It was going on for some years. We are not hearing so much. Mukunda Maharaj was behind that. Now we started with the centennial and we are continuing on this World Holy Name Day. But now day has expanded into week. This time, it is more than a week. In fact, it is nine days.

So we are very happy and proud of ISKCON Pune taking lead in propagating the Holynome of Lord. Ganapati Bapa moriya, I think we had enough of that now. That’s fine but ‘harer namaiva kevalam’. The recommendation is ‘harer namaiva kevalam’. Take note of this ‘harer-hari naam’, ‘harer namaiva kevalam’. People don’t know who is Hari. So they try to equalize other names with Supreme Personality of Godhead’s

name, Krsna, Rama names. Or something that could be part of the religion and they think the part is everything. Part is the whole thing. For some people the part is the whole thing. So this is Hari-naam, time for spreading the Holyname for the benefit of everybody.

Things are not getting better, only getting worse day by day, year after year. So many clashes and so many differences, economy is melting down. What is melting down? The glacier, also the snow is melting down and coming down, going into the ocean. And there is a fear of the ocean levels may be rising. People of Mumbai, they don't wish to undergo jal Samadhi. They will all have to rush to Pune, take shelter of Pune. Those are the days ahead of this world unless something is taken seriously. Whole life style is not revolutionized otherwise their present their life style, it is only a death style. People want to die in a style. That cannot go on. 'This show cannot go on any longer', Prabhupada said this. Last public lecture that Prabhupada delivered, then no more public function, that was in '77 month of April.

In Azad Maidan Prabhupada delivered the talk. The topic was, 'The Modern Civilization is Total Failure'. So that was '77, 32 years ago. People were wondering, 'What is Swamiji talking about? The modern civilization is total failure?' They still had some hope. They were thinking, the technology and the sciences are going to deliver some goods, keeping their promises. But Prabhupada, he was convinced with the total failure 32 years ago. Now it is more than obvious. Of course people are so stubborn and not honest. They may not admit this but everything is right there.

Caitanya Caran, spiritual scientist, he will tell you. He has all the statistics, all the numbers. It could be eye openers. So only solution Prabhupada was proposing, the only alternative is Krsna Consciousness. Not just for India but for the Whole world. He never thought of India only. God never thinks of India only or Hindus only or human beings only.

Prabhupada's thinking was high, thinking like God although not God. 'saksad-dharitvena samasta-sastrair'. Like father like son. God, Krsna is father so he is son. Abhay Carananaravinda Bhaktivedanta Swami Srila Prabhupada was thinking like God, broad thinking looking into the future. He was very much concerned about the welfare of the whole world.

So push forward this Hare Krsna movement, understand this. Prabhupada always appealed, 'Understand this Hare Krsna movement'. Today is your first day. Ganesh was in the way, He is supposed to be vignaharta. He became some kind of vigna for you propagating the Holynome. But now he is gone, he could be with us. Demigods love chanting the Holynames. They love chanting.

'yam brahma varunendra-rudra marutah stuvanti divyaih stavair' (S.B 12.13.1)

When there is arati of Gauranga Mahaprabhu, Brahma comes. 'arati korena brahma-adi deva-gane'. Then comes Shiva, 'kiba siva-sukha-narada', they all come. Only few names have been mentioned. But others also they participate. They know Krsna's position. When Caitanya Mahaprabhu appeared, all demigods had welcomed the Lord. They were participating; in disguise they were doing kirtan.

Brahma had come again. What did he do? Exclusively he devoted his life for chanting the holynames.

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

Is anybody busy like Brahma? He is most busy person. He went on the retreat 100 years and took little break and just chanted and chanted and chanted. So tell busy people the example of brahma. He took some time off.

Okay so we stop here. I have heard of your plans. I had read about it. We also wildly speculating your plans for others to read and hear, get inspired. We are getting communications now

all the way from Fiji writing and different part of the world. The Moscow, one mataji last Sunday, she had set up a table. And she was getting devotees to take a vow for japaton-additional chanting. It was big success also.

Someone from New Jersey has submitted list of maybe 100 names. This prabhu, this mataji, two more rounds , everyday ten more rounds. They have already given us a report. These devotees, those many rounds. Grand total, how many additional rounds they chanted in New Jersey every year. There is account like that. We sent appeal to so many Gurus, spiritual masters for them to appeal to their followers and disciples, very good response. They all have sent communications, encouraging inspiring their followers to participate in this World Holy Name Week. This is for chanting. This year seems to be the best ever. So keep it up. Keep sending reports. You don't have to send only final installment. As it went everyday or every other day, you provide what happen. This helps and we circulate that.

There is also internet kirtan that you should take note. Tomorrow night in Vrndavana there will be kirtan, internet kirtan. Kirtan will be lead in Vrndavana. It is also to be heard and to be followed globally. So from 6 to 7 Aindra Prabhu is going to be leading kirtan. Haribol!! From 7 to 8, they have scheduled me to lead kirtan. Haribol!! 8 to 9 is Indradyumna Maharaj, Haribol!! That much I remember now.

So these are the three kirtans to be broadcasted from Vrndavana. The technology in Pune, it exists. Eklavya is also here.

What is expected is, you hear as these kirtan are being lead. As I lead here, you hear. I'll be in Vrndavana leading and you would be hearing here and also responding. We had done this last April. This internet kirtan, we tried once before 24 hours. I was in Bangladesh that time. So second time we are attempting this internet kirtan. So look into that, try to tune in. There are also temples doing 24 hours kirtan. I know

ISKCON Aravade, Nagpur, Solapur. We were just there just there in that area. 24 hours start either from Mangala arati time till next Mangala arati time or starts at noon or evening till next noon. Taking turns, one day is one of the feature. We have nagar kirtan , public chanting, Japaton and internet. These are the broad guidelines. Within those categories you could have many ideas. In Bengal it is famous as 'asta prahar'. You make a schedule and 4-5 devotees in a team depending what your strength is. You do one day, one night and continuous 24 hours. And others could participate. You don't have to be here. You could be in other place also, some other temple. It could be here. It will be nice if it is done here.

Most intelligent persons would go for Gauranga

Speaker: HH Lokanath Swami

Venue: Mayapur Candrodaya Mandir

Date: 7 March 2016

So that's the verse, Eleventh Canto, Chapter 5, Text 32. Are you familiar, if you have looked at the board? Yeah! Sounds familiar? Not new! But ever ever new also at the same time! Never be-comes old!

So here we are in land of Gauranga, Gauranga! (Devotees respond: Gauranga!) Sri Krishna Cai-tanya Mahaprabhu ki (Devotees respond: Jaya!) And also we have gathered here amongst other reasons, gathered here for Kirtan Mela ki (Devotees respond: Jaya!) Yes, you have come here for Kirtan Mela! Some of you have just come for the Kirtan Mela.. So I thought of selecting a verse that talks of Caitanya Mahaprabhu as well as of course talks about the kirtana, sankirtana-

yajna, that we are engaged in here. So quickly as time is running.

krsna-varnam tvisakrsnam sangopangastra-parsadam

yajnaih sankirtana-prayair yajanti hi su-medhasah (SB 11.5.32)

Translation and Purport by disciples of His Divine Grace A C Bhaktivedanta Swami Srila Prab-hupada ki (Devotees respond: Jaya!)

“In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

“This same verse is quoted by Krsnadasa Kaviraja in the Caitanya-caritamrita, Adi-lila, Chapter Three, verse 52”. And I was reminded that Laghu Bhagavatamrta of Rupa Goswami, he also quotes this verse in the very beginning of Laghu Bhagavatamrta, Rupa Goswami does, its part of his mangalacarana, same verse.

“His Divine Grace A.C. Bhaktivedanta Swami Prabhupada has given the following commentary on this verse. “This text is from Srimad-Bhagavatam (11.5.32). Srila Jiva Gosvami has explained this verse in his commentary on the Bhagavatam known as the Krama-sandarbha, wherein he says that Lord Krsna also appears with a golden complexion. That golden Lord Krsna is Lord Caitanya”. Did you hear that, “That golden Lord K???a is Lord Caitanya.” Very nice the way Prabhupada is commenting based on Krama-sandarbha. “who is worshiped by intelligent men in this age. That is confirmed in Srimad-Bhagavatam by Garga Muni, who said that although the child Krsna was blackish, He also appears in three other colours – red, white and yellow”

“ idanim krsnatam gatah” (SB 10.8.13), Garga Muni, idanim

krsnataam gatah, now He has be-come Krishna. But previously He was, suklo raktas tatha pita (SB 10.8.13). He has three other colours, sukla-white in Satya Yuga, rakta-red in Treta Yuga and now He has appeared in Dvapara Yuga as Krishna, so what is the remaining age, Kali Yuga, pita. So four colours mentioned and then he had already mentioned three ages. So fourth age is Kali and pita is remaining colour, so that is Sri Krishna Caitanya Mahaprabhu's colour.

"Who said that although the child Krsna was blackish, He also appears in three other colors – red, white and yellow. He exhibited His white and red complexions in the Satya and Treta ages respectively. He did not exhibit the remaining color, yellow-gold, until He appeared as Lord Cai-tanya, who is known as Gaurahari"

Hari who is Gaura. Either Gauranga whose complexion is Gaura anga, golden complexion or Hari Hari. So Gaurahari! He is Hari, but what kind of Hari He is? (Devotees respond: Gaurahari) Gaurahari! Don't just say Hari! Hari! Say Gaurahari! "Srila Jiva Gosvami explains that k???a-var?am means Sri Krsna Caitanya". That is he is getting back to the verse, there is krsna-varnam and that refers to Caitanya. "Krsna-varnam and Krsna Caitanya are equivalent. The name Krsna appears with both Lord Krsna and Lord Caitanya Krsna."

"namo maha-vadanyaya krsna-prema-pradaya te krsnaya krsna-caitanya-namne" -I offer my obeisance's unto krsnaya, krsnaya because namah is there, I offer my obeisances unto Krishna, you say that in Sanskrit as krsnaya, which kind of Krishna, krsnaya krsna-caitanya-namne, Krishna whose name is Krsna Caitanya, unto that Krishna I offer my obeisances. krsnaya krsna-caitanya-namne, Krishna whose name is Krsna Caitanya, I offer my obeisances unto Him.

"Lord Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, but He always engages in describing Krsna and thus enjoying transcendental bliss by chanting and remembering His name and form. Lord Krsna Himself". So that is krsna-varnam,

anyway I will go ahead, keep going and then get back.

“Lord Krsna Himself appears as Lord Caitanya to preach the highest gospel. Varnayati means ‘utters’ or ‘describes.’ Lord Caitanya always chants the holy name of Kṛṣṇa and describes it also”. He chants and He describes. And that is why He is called here as krsna-varnam, the very first word of this verse is what, krsna-varnam, krsna-varnam, varna. So Krishna, these are varna’s. Also varnan, from that comes, varhah, description. So krsna-varnam, who always chants and describes, so thats krsna-varnam. And because He is Kṛṣṇa Himself, whoever meets Him will automatically chant the holy name of Krsna and later describe it to others”. That’s preaching.

“He injects one with transcendental Krsna consciousness, which merges the chanter in transcendental bliss”. In all respects, therefore, He appears before everyone as Krsna, either by personality or by sound. He appears as personality or sound. Personality is there in the form of vigraha and sound is,

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

He appeared you could say. And there is no difference. The form and the description, not different. Or form and the sound no difference, form and the sound. Simply by seeing Lord Caitanya one at once remembers Lord Krsna. One may therefore accept Him as visnu-tattva. In other words, Lord Caitanya is Lord Krsna Himself.”Haribol! (Devotees: Haribol!)

So its a long purport but we don’t have long time for the class here. So I will kind of stop there and well go to the verse and make few comments. Some comments have been made and we’ve already read, we heard. But we could make few more connections.

Earlier in this same chapter question was raised by Nimi, King Nimi and Karabhajana Muni, he is talking to Karabhajana Muni. It is a dialogue between King Nimi and Karabhajana Muni. And

the question raised was,

sri-rajovaca

**“kasmin kale sa bhagavan kim varnah kidrso nrbhih
namna va kena vidhina pujiyate tad ihocyatam” (SB 11.5.19)**

Please tell me, kasmin kale, or kasmin yuge, in which age, bhagavan kim varnah, Lord appears in which kind of varnah, or complexion, colour. namna, or what name does He become known as in different ages, kena vidhina pujiyate and by which process, paddhati, mode of worship He is worshipped in or worshiped by.

So he was interested to know in which age, which Lord, which incarnation, colour, please tell me colour, please tell me the name, please tell me the process He is worshipped. So after Satya, Tre-ta, and Dvapara, he has already given reply to those questions or those ages have been described. Which Lord appears and what colour does He appear and how is He worshipped and what are the names. And now is the turn of the age of Kali and then he talks of this verse.

In the age of Kali, the Lord appears, krsna-varnam tvisakrsnam sangopangastra-parsadam, so this kind of Krishna, Lord appears in the age of Kali, krsna-varnam, krsna varna, He always chants,

Krsna Krsna Krsna Krsna Krsna Krsna Krsna he!

Like that. krsna-varnam, He always chants and always describes Krishna, that's krsna-varnam, krsna varna tvisa akrsna, tvisa refers to the luster, complexion, ok what kind of complexion, a-krsnam, a means no, krsna means black. He does not appear as a blackish complexion. Opposite of black is what? White, more than white! He appears as golden, which is very close, white plus much more! krsna-varnam tvisakrsnam and that one also, krsnaya krsna-caitanya-namne gaura-tvise namah, same tvisa is, you find tvisa here and that pranama mantra of Sri Krishna Caitanya Mahaprabhu there is also tvisa, tvisa, grammar has done something to that tvisa. So gaura-tvise, I offer my

obeisances unto the Lord who is of golden complexion, like that mantra we offer obeis-ances with.

**“namo maha-vadanyaya krsna-prema-pradaya te
krsnaya krsna-caitanya- namne gaura-tvise namah”**

Four things quickly, four things are mentioned, Krishna's, Lord's name is mentioned, what is His name, krsnaya krsna-caitanya, then His form is mentioned, what kind of form, gaura-tvise, form of the Lord, gaura-tvise is a form. So name, form, and quality, what is the quality of, namo maha-vadanyaya, this is the quality of Sri Krishna Caitanya Mahaprabhu, amongst all or many, so many qualities, this is predominating quality of Sri Krishna Caitanya. He is namo maha-vadanyaya, maha, most magnanimous, matchless Lord, no one comes close to Him when we talk of the magnanimity of the Lord. So namo maha-vadanyaya, this is, this is the quality, guna of the Lord and what is remaining, nama, rupa, guna and lila, the pastimes, so what is the pastime of this Lord Gauranga, namo maha-vadanyaya krsna-prema-pradaya te, krsna-prema-prada, krsna-prema-prada, da the giver of Krishna prema, prada, He gives so much, prakrsta rupena, gives so much. So its not only, like narada, just da there but prada, He gives so much, ocean of prema. So that pranama mantra itself has nama, rupa, guna, lila of Gauranga.

So tvisakrsna, tvisa, refers to complexion of the Lord which is a-krsna, not black. sangopanga-stra-parsadam, so there are four items here. The letter sa there, sa means with, equipped with, with that, sa anga, anga, upanga, sangopangastra, astra, sangopangastra-parsada, fourth is parsa-da.

sa anga, sa upanga, sa astra, sa parsada, He appears along with all these items here. So He appears with anga, limbs, they are like a part of Him. So Nityananda, Advaita is anga of the Lord. In the commentaries by acharyas, Jiva Goswami they explain this. Bhaktisiddhanta Sarasvati Thakura also quoting other commentators. Srila Prabhupada briefly does mention, we

did not reach that part in the purport.

upanga, Srivasa and many many devotees are upanga's. So anga, upanga, astra,

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

is a astra, is a weapon, to do what, **"paritranaya sadhunam vinasaya ca duskrtam"** (Bg 4.8), there are so many duskritina's, dusta's the demons. So astra the holy name, so the astra's are used for killing the demons. But the Lord has appeared as the most magnanimous. So this time His weapons are not the usual bow and arrow, the axe like a Parasurama is using, Krishna is Sudarshana. In fact when Nityananda Prabhu was attacked, Caitanya Mahaprabhu had appeared on the scene with Sudarshana! But then He was reminded, No, No, No, Nityananda Prabhu, not in this age, not this weapon.

The weapon is,

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

It is also described that Lord's beauty is also weapon. The demoniac mentality or demoniac consciousness is killed or defeated just by the beauty of Gauranga. He was so beautiful, just by looking at Him, the arrows are shot at, at the person who is looking at Mahaprabhu and he is killed in no time. His beauty is the weapon, captivating, capturing and then that person surrenders unto Gauranga.

So there are the astra's mentioned, there are several astra's. Prasadam is also astra. And hence comes the ISKCON bullet, ISKCON bullets are gulab jamuns. And you are finished! So Prabhu-pada just fed prasada and so many demons, American demons, demoniac nature was killed. There were hippies, there were demons, they chanted Hare Krishna, ate gulab jamuns and they were happy. The hippies became happies.

So Prabhupada was senapati bhakta, talking of senapati, sena

means army, he is chief in commander and then he made New York his destination. Go to New York, New York the capital of the age of Kali. And upon arrival there he started showering bombs of the holy name and the time bomb his books were also weapons. They would explode but not destroy but construct beautiful heart or consciousness.

So Bhagavatam is a weapon, Bhagavatam is complete, in there is Krishna's beauty, Krishna's form, Krishna, Krishna. So sangopangastra-parsadam, His parsada's are Gadhadhara is His par-sada, Govinda was His parsada, Ramananda Raya was His parsada, Rupa Sanatana were His par-sada and many others. So all those who were with Him at that time, those who appeared along with Him, they are anga's limbs or upanga's secondary limbs, or astra's the weapons or parsada's His companions, they are always around.

“yajnaiḥ sankīrtana-prayair yajanti hi su-medhasaḥ”

So first two lines is one part in this verse. Lord is described. It is just Lord's description. What kind of Lord is described? Like this, kṛṣṇa-varṇam tviṣakṛṣṇam sangopangastra-parsadam, am, am, you see, for some reason it is 'am', 'am'. So they are one family, they are together. They all describe Lord. And here is already established now. He is Sri Krishna Caitanya, because gaura-tvise a-kṛṣṇa, He is not black, He is golden.

So then the two more parts are there, yajanti hi su-medhasaḥ, su-medhasaḥ yajanti, su-medhasaḥ is su means nice wonderful, medhasaḥ intelligent. The most intelligent persons yajanti, they wor-ship, most intelligent persons, what do they do, they worship. Who do they worship? In this verse, they worship kṛṣṇa-varṇam tviṣakṛṣṇam sangopangastra-parsadam, su-medhasaḥ yajanti, intelligent persons worship this Lord, Gaurāṅga.

'alpa medhasam', Krishna says in Bhagavad Gita, alpa medhasam, those who are less intelligent devan deva-yajo yanti, they worship demigods, less intelligent Lord said. Less intelligent

alpa medhasam, here is su-medhasah. Alpa means no or little, and su-medhasah, so much intelligent, highly intelligent persons, most intelligent persons would go for Gauranga! go for Gauranga! go for Gauranga! go for Gauranga! go for Gauranga!

So yajanti his su-medhasah, now they worship this Lord, but how do they worship, what is the mode of worship? what is the process do they adopt? That is the third part. yajnaiḥ sankīrtana-prayair su-medhasah yajanti, they worship, how do they worship yajnaiḥ, yajnaiḥ means by performance of yajna and doesn't stop there, not giving any room for speculation, immediately that yajna's name is mentioned. Which yajna? sankīrtana yajna. There is no yajnaiḥ and then full stop. Period! No! **yajnaiḥ sankīrtana-prayair yajnaiḥ su-medhasah yajanti, the intelligent persons worship this Lord in the age of Kali by chanting**

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

So you must be intelligent that you have assembled here to worship the Lord who appears in the age of Kali. Worship how, by chanting kṛṣṇa-varṇam, as Lord did personally in fact, kṛṣṇa-varṇam, Lord personally did this "āpani acari jagate sikhaya" by His own example He taught others, He taught the whole world. So He chanted 500 years ago personally. All that chanting started in Mayapur, Navadvīpa and He takes sannyasa, He travels all over India chanting and dancing and the way He has shaken up, shaken, shaken up the whole world, or universe and left the vibrations – Hare Krishna! Hare Krishna! So that is what is shaking us up, waking us up, those vibrations are still in the air! Of course He has not stopped chanting, still He is here, Gau-rāṅga is here! "kōṇa kōṇa bhāgyavan dekhi bare bare", those who are fortunate they could even see today, Gaurāṅga Mahāprabhu performing His pastimes and His pastimes here are kīrtana līlā.

And same lila Prabhupada expanded that. Mahaprabhu chanted just within the boundaries of In-dia and Prabhupada said, **'Mahaprabhu left this job of spreading, chanting beyond the boundaries of India up to the International Society for Krishna Consciousness.'** (Devotees: Haribol!) So he became the founder acharya 50 years ago, ISKCON was founded, and then same "sankirtanaih kapitarau" as sankirtana was started by Mahaprabhu here was then inauguration took place and now it has reached far and wide. And what is the indication, how do we know it has reached far and wide? Right here, we see the faces from around the world, we heard day before yesterday devotees from 70 countries are here. (Devotees: Haribol!)

And then I say, I have been saying this, from nama to dhama. Devotees receive nama wherever they are, in their country they receive nama, and that nama the holy name brings them to dhama. (Devotees: Haribol!) So nama to dhama.

So one day will come as predicted by Caitanya Mahaprabhu, this yajnah, sankirtana-yajnah will be performed in every town, every village of this planet. And from every village, from every town devotees will be making plans to come to Mayapur for Kirtan Mela, amongst other festival aspects. And they will be coming from every little town, Timbaktu, there is a Timbaktu, from there also they will come. So this is just the beginning, this is just the beginning, 50 years passed and now another 9000 years to go. You could imagine. This temple which is going to hold 10,000 devotees, the TOVP temple in the front is built to accommodate how many devo-tees, 10,000 but for sure as soon as temple is opened it will be filled, it will be packed. (Devotees: Haribol!) Then we have to make plans for bigger temple, or stadium.

Ok Thank you very much!

Dwaraka Lila of Lord Krishna

Venue: Pune

Occasion: 14th Bhagvat Katha- Day 4

Date: 28 December 2015,

Dwarakadhish kijai

Srila Prabhupada gave us Bhagvat and taught us “nityam bhagvat sevaya”. Bhagvat sravanam is not to be done for just 7 days but like Parikshit maharaja heard it continuously for 7 days. His death was destined in 7 days and we say our death also is destined in seven days Sunday.. Monday ...Saturday, one day in a week.

So in ISKCON Srila Prabhupada gave us seva of **“nityam bhagvat sevaya”**.

In every temple every day we have Bhagvat sravan every day one slok is discussed. So you also by hearing for 7 days you will also get addicted to hearing Bhagvat, for example alcoholic keeps on drinking and says “jina to kaya jina pine ke bina”. Like that by regularly hearing Bhagavat we will get addicted and one day will come we will not be able to live without “Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare Hare Rama, Hare Rama, Rama Rama, Hare Hare. One man used to say I will read Bhagvat tomorrow, I will read Bhagvat tomorrow ...and tomorrow as no end.

Lord is bakebihari he is not straight, Lord Krishna is given the name Tribhanga Lalit, he whose body assumes a beautiful threefold bending form. So it's very difficult to make Him enter our heart but once He enters then it's very difficult to remove Him, as He is Tribhanga.

So first day we had Bhagvat katha we heard about glories of Prabhupada, he is himself Bhagvat .

Second day we heard about Lord Badrinarayan and third day Rameshwar katha and in Dwapara yuga Lord Krishna appeared and

He went to Dwaraka and was called Dwarakadhish.

Dwaraka dham ki ..jai.

So Lord stayed for 11 years in Vrindavan then Kamsa sent Akrura. Narada told Kamsa about Krsna Balaram whom he was searching for.

**“nainam chindanti sastrani nainam dahati pavakah
na cainam kledayanty apo na sosayati marutah”**

The soul can never be cut into pieces by any weapon, nor can he be burned by fire, nor moistened by water, nor withered by the wind. This knowledge is known by devotees that's called Science of Self realization. One who thinks I will kill God is a big fool, he is a demon. So as Narada had told Kamsa about Krishna Balaram and Akrura goes to Vrindavan to bring them and there is abhanga in Marathi

**“Soduniya Gopinath Krsna Mathuresi Gela...akrurane raath
sajavila ...ratha”.**

Om namo bhagvate vasudevaya, so these two vasudev's -Krishna and Balaram were brought by Akrura to Mathura in Mathura Lord stayed for 18 years every year one war with Jarasanda at Lohavan for 17 times. Then Krishna killed Kamsa. His wives Asti and Prapti were daughters of Jarasanda went crying to their father. Then Jarasanda wants to take revenge and wants to now kill Krishna and with this thought he used to come for war. With 23 aksayoni divisions of armies. And Krishna's policy was to kill all army and keep Jarasanda alive so next year he used to again come for war. On the other side Kalyavan wants have war with some powerful person and Narada muni tell him yes take this address and go to Mathura. Krishna thought both these armies will harm are Mathuravasis. So let's shift all of them to a safe place. The Krishna comes to dwaraka and takes some land from samudra devta on condition that once your Lila is over the lease will be over of the land. Then overnight a Nagari was set up by Visvakarma who is Lord's

architecture. The nagari was said to be out of this world that city was in this world but out of this world it was divya , its cintamani dhama. Lords dhama is abhina from Lord and it's eternal. And the same night mathura vasis were transferred to Dwaraka.

Then when Jarasanda comes on the 18th time but Lord was not interested in war with him. It was boring routine for Him. And at same time Rukmini maiya was remembering him and send letter to him. And Lord left the war field and Jarasanda said oh!!Ranchoda Ranchoda. But he has forgotten how Lord defeated him for 17 times. As Lord left the war and came to Dawarak he was glorified as Ranchoda rai ki... jai

Then Balaram was also married to Revati daughter of king Revata. Now Krishna was to be married. And in vidarbha region, in kaundinyapur also called as kundinpur is at the bank of Vardayini river. Kaundinyapur is near Amravati and by hearing katha of Lord from rishi munis coming to kaundinyapur. She fell in love with Lord and she decided I will marry only Krishna and here in dwaraka Krishna also made mind to get married to Rukmini. But Rukmi brother of Rukmini want her to get married to Sisupala number one enemy of Krishna.

When Rukmini heard this she wrote love letter to Lord and send with a Brahman. When Lord reads the letter He goes to kaundinyapur with the Brahman who had brought letter. In the morning when Balaram comes to know Krishna has gone he also goes with small army to kaundanyapur.

So all vidarbha vasi had darshan of Krishna and Balaram. Sukdev Goswami says in katha, the vidarbha vasis with the cups of their eyes were drinking beauty of Lord Krishna and Balaram and were getting satisfied.

So Krishna kidnaps Rukmini when she goes for darshan of Ambika. A meeting point was decided first and Rukmini told Krishna to take her from there. Lord goes with his ratha at that place and Rukmini is waiting for Lord Krishna. Many kings

had come for the marriage of Rukmini and Sisupala but all in vain and Krishna took away Rukmini. And there was war between the two parties. And when Krishna reaches dwaraka first marriage of Krishna took place and Rukimini of Maharashtra became patarani of Krishna.

But Rukmini is not from Maharashtra or Krishna is not from Gujarat. They are from their dhama. Krishna is Shakatiman and his queens and Radha rani and gopis are Lords alhadini sakti – pleasure potency of Lord they give pleasure to the Lord. We are also small saktis of Lord; we can also give pleasure to Lord.

We are very small,

**“balagra-sata-bhagasya satadha kalpitasya ca
bhago jivah vijneyah sa canantya kalpate”**

“When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul.

As in Vrindavan Lord has 8 gopis like that in dwaraka there are 8 Queens and Rukmini is patarani. And Lord marriages other 7 queens. Daughter of Jambavan is Jambavati, searching for Shyamantaka-mani He came in cave of Jambavan, Jambavati was playing with the jewel Krishna tried to take the jewel but Jambavan had war with Him for many days. Then one day Jambavan thought who is this person is he my Lord Ram?. Then he realised he is my Lord. Then Jambavan give the jewel and Jambavati to Krishna. Then he marries Satyabhama. Then Kalindi daughter of Suryadev. Yamraj and Kalindi are brother and sister, Yam – yami. Krishna accepted Kalinda as wife, four wives then Mitravinda also wants to marry Krishna but her brothers were followers of Duryodhana. But Krishna came and took away Mitravinda and married her. Satya also called as Nagnajiti, but she wanted to marry person who will fight with the seven strong bulls. Many came and tried but all failed

then came Dwarakadhish and fought with the 7 bulls and defeated them and then got married to Nagnajiti. Then He marries Bhadra and then 8th wife Lakshmana.

We have heard Krishna has 16008 wives but this calculation comes to only 8. Then once Krishna was going to svarga loka so he went to Assam side with Satyabhama on Garuda. A special gift was to be given to Satyabhama, when Dwaraka was established that time Indra had brought Parijat trees as a gift.

So east India Pragjyotishpur there Baumasura was staying he had kidnapped 16000 princes and they send message to Krishna to save them. So Lord goes there and first He encounters with mura demon and kills him so called as Murari. So this guard of Bhaumasura was killed. Bhaumasura was son of earth. Krishna kills him and takes all the 16000 princes. And Lord goes to svarga and brings parijat tree for Satyabhama. This was not welcomed by Demigods so there was takes place and after that Lord comes back to Dwaraka and marries all 16000 princes so all together 16008 wives.

He does not stay in apartments He has palaces for each wife. And in each palace marriage was taking place and the queens were 16000 but Krishna was only one. That's Lord, there is nothing surprising in this, Vrindavan to play rasa with 3 crore Gopis He expands and with each Gopi there is one Krishna. And He expands also for us for every Jiva one Krishna, in everyone's heart Krishna is there as Parmatma. As said in Katha Upanishad, Paramatma is sakashi.

"isvarah sarva-bhutanam hrd-dese arjuna tisthati"- The Supreme Lord is situated in everyone's heart.

"bhramayan sarva-bhutanani yantrarudhani mayaya"- Body is called as yantra.

So in Dwaraka Lord made arrangement that Vasudev and Devaki also were present for each and every marriage. Then savadhan subha mangalam, for Lords what savadhan? It's all mangal. When

Lord goes to Sudharma sabha, from 16008 palaces 16008 ratha used to come to entrance of sudharma sabha and then they all become one and one Krishna enters the sabha and in evening after office hours, one Krishna comes out and 16008 ratha are waiting for Him. And then Lord enters each ratha and moves to respective palace. Satyabhama..Laxmana..Rukmini. And Lord gives birth to 10 sons from each queen and lives a family life that is also His Lila.

So from Dwarka Krishna goes to many places for marriages. Then He goes to Kuruksetra at time of surya grahan to take bath in surya kunda in Kuruksetra, He starts His journey and before that He stayed for 18 years in Mathura and 11 years in Vrindavan and rest time He spends in Dwaraka. He was based in Dwaraka. So vraj vasis were missing him. He send letter to vraj vasis saying I am coming to Kuruksetra you all come to meet me there. So vraj vasi and dwaraka vasi meet each other. Radha Rani also meets Krishna, gopis also meet Krishna. Then again Krishna goes to Kuruksetra for war.

Oh! Arjuna only got Krishna and I got all army, Duryodhana was very happy. Krishna goes to Kuruksetra. And He stays there for 18 days and drives the ratha of Arjuna. Lord said message of Gita there which is the best gift for us. Ignorance is cause of all suffering so Krishna gave us knowledge about atma parmatma. The money making vidya is not vidya its atmah-killer of atma. Prabhupada used to say now a days the school and colleges are slaughter house of spirituality.

“yavat jivet sukham jivet” – as long as living enjoy, but if you don’t have money take loan- “rinam kritva ghritam pibet”. “bhasmi bhutasya dehasya punaragamanam kutah”- Once body is finished everything is finished, so who knows about karma and its reactions.

So Lord due to His mercy gave us prasad it was not only for Arjuna but for all of us now it’s are turn. Then Krishna returns to Hastinapur after war. Then Yudhisthira maharaja thinks it’s due me all were killed in war. He was sad and

Krishna was counselling him.

Bhisma pitamaha was on the bed of arrows but he had Benediction of ischa mrutyu. So Krishna comes to meet Him so this is the third visit of Krishna to Kuruksetra and then taking darshan of Lord Krishna, Bhisma leaves body. This is not death but its victory. Then Krishna returns to Hastinapur and prayers of queen kunti the first prayers in Bhagvatam. When Lord returns from Hastinapur, Kunti recites prayers.

Then Krishna comes to Dwaraka blowing His Panchajanya sankha and then He stays in Dwaraka. Then Sudama comes to meet Krishna they are friends. They studied together in Sandipani Munis ashram. Sudama was poor and his wife Sushila send him to Dwarakadhish to ask for help. So he goes to palace of Rukmini and as Krishna sees Sudama, He runs to hug him and makes him sit in his bed and Krishna was a satriya and He used to respect all Brahmans.

**“namo brahmanya devaya go brahmana hitaya ca
jagat hitaya krsnaya govindaya namo namah”.**

So Lord worshipped this Brahman, He becomes pujari of Brahmans, He does padapraksalan of brahmanas.

Krishna asks Sudama, you did not bring any gift?? He had brought chipped rice but he was hiding. But Krishna saw it and snatched and eat some of it. Then Sudama leaves for Sudamapuri and in the way he thought oh! I did not ask anything?? But it's OK its good I did not ask anything. I did not ask and Lord did not give anything. He thinks good Krishna knows that if He gives me money I will get spoiled. This is bhava bhakti nisakam bhakti.

But Lord does home delivery He sets up palace in Sudamapuri and everything. And he reaches he is surprised. He sees his wife in banarasi sari o! who are you?? Oh I am sushila. But sudama was attached to only Krishna. And he was following his simple living. Krishna also used to get up early. So there was no change in Sudama's life style, his 16 rounds were going on and he was eating prasad “patram puspam...carnamrita...not chai

amrita".In kumbha mela all were busy collecting nectar in the holy river but one man had put a tea shop named chai amrita.

Then Krishna is about to go to His abode. Lord is sitting at the bank of sarasvati at prabhasetra. There was war between the dwarakavasis and they kill each other. And Lord meets Udhava and Maitreya muni at the end before leaving. He called Daruk hye! daruk go to dwaraka and tell all dwarakavasis to leave dwaraka beacuse as I leave this world the lease of the land will be over and ocean will take away the land.

Lord is sitting and a hunter thinking Lord's feet as deer. And he trying to kill the deer shoots an arrow and Krishna leaves for His abode.

In between Lord comes to Pandarpur as Rukmini was angry on Him when she saw Krishna talking with gopis and Radha rani when they all come to meet Krishna and she leaves Dwaraka and goes to Dindirvan where He meets Rukmini and then he meets his bhakta Pundarik and Pundarik tell him to wait for all the devotees coming to meet him. Kara kata vari, so dwarakashish is Panduranga. This deity of Panduranga is a svayambhu deity, if someone says he is made by some man then it's a big offence as said by Tukaram maharaja.

Srila Prabhupada is Bharat Ratna of this soil

The materialism versus spiritualism, **so India has always stood for the values, the spiritual values.** India produces men of character and big big heros, personalities. There was a time the students, the scholars they would come to India to study different sciences. India was known for the knowledge. Knowledge is complete knowledge; our shastras are also, all

aspects. Not just how to attain moksha and go beyond this existence and attain liberation. That of course, but even how to lead a practical life, a successful life, a good life, healthy life, prosperous life. How to do that, this was also taught. This education was also there. That knowledge did exist. That treasure, house of knowledge still there. We had Nalanda, you heard that name, that university? Nalanda and Takshashila and Navadvipa. The scholars came from all over the world. One scholar from China, he had come and travelled, toured all over India. And he was so impressed with the learning, the body of knowledge, all aspects of knowledge and the scriptures which contain complete knowledge. Materialism, spiritualism, you name it and it was all in there.

So I just read this, this scholar, his name is Chinese name; during his tour, he has gathered all the manuscripts which he wanted to bring back home, Back to China. (Laughter)

His home, it sounded like back to home, back to Godhead. And then, he was taking some scholars with him who would teach, interpret those scriptures and explain the deeper meanings. So as they were back home, back to China, they had to travel on the way through a boat. What ocean that could be? Bay of Bengal, some tours, Japan side, Pacific and like that they were going. So they were traveling in a boat loaded with the manuscripts from India and the scholars also. It must be some rainy season like that. Again not just India or Hindus. Because this knowledge that we are talking is a science like a physics and chemistry and other sciences. It is said everywhere, right? H_2O , 2 parts of hydrogen and 1 part of oxygen and all that. $KLMnO_4$, catalyst and what comes out is H_2O . This is the same formula that is being taught all over. Then this is called scientific. In fact, knowledge given by the Lord and our sages is scientific, is eternal, unchangeable, very valuable.

So Bhaktivedanta Swami Srila Prabhupada ki jai!! He was that Bharatratna. You may want to call someone Bharatratna and give

a title. He was the ratna of this soil. He knew the value and then he endeavored to share this knowledge, this wealth, this treasure with the rest of the world by establishing, by founding this International Society for Krsna Consciousness. I am personally very very happy. This is how Srila Prabhupada was encouraging his countrymen to step forward and understand India's culture, India's scriptures, India's wealth, real wealth and be enriched, become rich in experience and make the whole world also richer. So he did a lot. He did everything possible so that, some of the Indians will understand the value of the world around all over will understand. And he was successful. We could see right here he is taking every opportunity he took talking all the time, sharing this knowledge all the time. So it was kind of disappointing in early days that just one student from Bombay joining. Of course later on some more joined and more they are joining. But I am talking of the way it started in '71, '72, '73. So not only I am happy , I am happy because I know that what used to make Prabhupada happy. **I am sure Prabhupada is watching from wherever and he is happy to see so many youths of India are taking keen interest in this subject matter.** So it is very encouraging. So I am happy that I have the opportunity to be with you, share something with you today.

Curbing the symbol of sin, that is the whole work for us this evening. Curbing, killing, smashing, dashing and subduing the sin or symbol of sin. It says in fact, the greatest symbol of sin is the lust.

Thank you

Lord is going to appear at Mira road by Prabhupada's desire and arrangement

Date: 24th Sept 2015

Occasion: Temple opening Mira Road Mumbai

Guar Nitai has there form; Caitanya Mahaprabhu is Guarsundar not Shyamsundar. Nityananda Prabhu is there with him. Lord appears in this world in His deity form to take us back so that we can stay with Him in His abode.

Lord is going to appear at Mira road by Prabhupad's desire and arrangement. **"Sambhavami yuge yuge"** happen but that's not enough in Kali yuga so Lord appears in His deity form. Tukaram maharaja said "papachi vasana nako dau doda" Lord don't show me papa of this world its better then I be blind I just want to take your darshan.

There is no difference between Lord and His deity. Lord has come to give His darshan but Lord has to give then only we can take. Like example of devotee leaving class and going to darshan from class of Bhaktisiddhanta saraswati Thakur. And Bhaktisiddhanta saraswati Thakur asked him, so then how was your eye exercise.

Lords darshan is possible by Vedanta darshan presented by Srila Vyasadev, Srimad Bhagvatam, Bhagvat Gita **"vedo narayano sakshat"** ..Veda pranahito dharma...

By following dharma and doing sravan kirtan we can have darshan of Lord. Lord's Srinagar then mandir marjana, bhagvat vidhi and pancharatrika vidhi. 'kirtan nrutya geeta' our gurujana teach us all this. With vigra aradhana, we need to hear glories of Lord at every step "nityam bhagvat sevaya".

"Caturvidha Sri bhagvat prasado" here also we have prasad and

in golok also we have prasad. We have mangal Arti early why so that Lord can start with His cow herding pastime. Yasoda maiya wakes Him up “utthi utthi gopala”.

Our sadhana should be done 24 hours keeping Lord on center. Krishna consciousness has put life in us. Serving Lord is our preparation to go back home, in His vigra form Lord gives us opportunity to serve Him. Lord has promised us as you are dear to me you will come me, **Lord loves you “apa Krsna ko Priya ho”**.

We put all are love in dog in car and we don't have love for Lord. We should reserve our Love for Lord and His devotees. Prove Lord that you love us? So Lord appears in His deity form that's His love. Let us all welcome Lord today.

Radha Giridhari ki ..jai

Prediction of Lord Caitanya comes true through Srila Prabhupada

Venue: Dubai

Dated: 2008

There are lots of Jagannath temples in Damodara desh. The place we are staying, there is also **Jagannatha Baladev Subhadra**. Here also Jagannatha, lots of Jagannathas. In Dubai, streets are quiet wide, no overhead wires. For holding ratha yatra, these streets are pretty ideal. In India, the roads are narrow, there overheads wires all over. Devotees have to, you have seen them how they do? When that day will be coming when we'll have a grand ratha yatra here in Dubai? Haribol!!

One day that will happen, maybe within our lifetime or soon after, 50 years. Sounds difficult and even there is impossibility. That day I was thinking, having Jagannatha temple indoor. 15, 20 years ago if we were to hear that in 2008, the country called Damodar desh, hundreds and hundreds of devotees, followers of Caitanya Mahaprabhu and hundreds of homes with deities of Jagannatha and Gaura Nitai. Who could have believed such thing? Forget it, not possible, in Dubai Middle East? Something that we thought would not happen, not possible. Here we are seeing that dream coming true or impossibility becoming possible. So likewise this 40 or 50 years ago, the whole world or well in India or Bengal, they were wondering when the prediction of Caitanya Mahaprabhu going to come true? Is it going to come true? Caitanya Mahaprabhu predicted,

**‘prithivite ache yata nagaradi grama
sarvatra pracara haibe mora nama’**

Caitanya Mahaprabhu predicted ‘prithivi’, what is prithivi? Whole planet, ‘prithivite ache yata’, as many nagars and grams, towns and villages are there on this planet. In those many villages, in those many towns “haibe mora nama”- My name would be chanted, this was prediction. This 50 years ago devotees were wondering, is this ever going to happen? Or the prithvi that Caitanya Mahaprabhu referred to, is that just India or is that just Bengal or Orissa or just Radha kunda or just may be Manipur? There was some chanting of the holy name was going on.

In 1965, Srila Prabhupada took that journey. It took him 30 days he traveled by boat Jaladuta. Devaduta was travelling by Jaladuta. Beautiful name of that boat, Jaladuta, Duta means messenger, so there was messenger travelling on that boat, Devaduta, Caitanya duta. He could only travel by cargo ship that time. Now we want to go to the West, travel to the West we do not consider that as an option. We just fly, cross the oceans, one ocean or seven oceans we land. But Srila

Prabhupada had to undertake that kind of journey and he landed in New York. From the boat he just climbed down, there was no one to receive him. Srila Prabhupada writes in his Jaladuta diary, Prabhupada's diary called Jaladuta diary. Well, he did not know where to turn, right or left. Once he was in New York off the boat or down the stairs, there was no one to receive him, no hotel booking and no one to pick him up.

So we say, he was by himself. We also say he was penniless; he had only 5 dollars worth 40 rupees only. Then Prabhupada started chanting, "Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare". He did not have microphone. He did not have anybody to play drum for him. He would be literally on the footpath and chanting. Only passers by people on the footpath, of course Americans. They would listen and of course everyone get attracted. There was a magnetic, something magnetic would get them, so they had to stop. The holy name was the Lord Himself and stopping them. Of course the personality of Prabhupada, the way he had dressed that was also very much different from American national dress. So they were stopping and hearing. Prabhupada would speak. Sometimes people would ask and Prabhupada would show, 'this is Krsna, this is God, Supreme Personality of Godhead.' **'If He is God, what is the girl doing there?'** (Laughter) So much ignorance. The world is full of ignorance. Americans had no clue that if this is Krsna and next to Him has to be who? Srimati Radharani. Not only Radharani but Simati Radharani. And if that is Rama then next to Him? Sri Sita devi. And if that is Narayana then next to Him? Sri Lakshmi devi. It is such a common knowledge. Even children know this in India. Even that much was not known to these ignorant Americans. So those were the good old days, in abroad days. Under those circumstances, Srila Prabhupada inaugurated his Hare Krsna movement. Then he will be sometimes sitting in the park on the bench. One day someone sitting next to him and some dialogues begun. Srila Prabhupada is by himself but he is talking about the temples around the world and Krsna consciousness around

the world. And he was explaining to that gentleman that he was talking to.

The International Society for Krsna Consciousness was limited just to him, just the one person, founder. He was not even registered by the time he was talking. So that was 42, 43 years ago. Very soon Hare Krsna movement was founded in New York. And Srila Prabhupada had invitation to go to San Francisco. **Srila Prabhupada took flight and he was landing in San Francisco. He looked through the window of the aircraft of that airline.** To him all those buildings, tall sky scrapers, they look like a match box one on the other; Prabhupada describes. That was the first flight Prabhupada ever took in his life. He was 70 years old and New York to San Francisco in 1965 at the age of 70. That was the first time Prabhupada had flown, taken flight. Already he had some followers that invited him to come to San Francisco and hold festivals. Some kind, big name from the hippie era, San Francisco was the capital of hippies. One of the leaders of the hippie kingdom, they were attracted to Prabhupada, to his singing.

So during that visit, as Srila prabhupada stayed in San Francisco and Jagannatha ratha yatra festival was held. We were talking of Jaganntah ratha yatra in Dubai. The first ever ratha yatra in Western world took place, that was in San Francisco in 1966. There were 10,000 Americans attended that ratha yatra in the Golden Gate park, famous park. When I heard those numbers, I was thinking maybe they are just talking, maybe little, someone just making numbers. But very recently, I saw the footage of Yadubara Prabhu, Prabhupada disciple. He has made almost a movie, the footage is available now on ISKCON Cinema. You have seen? I saw the footage and I was amazed. I had been hearing, seeing is believing and when I saw the crowds, I was amazed to see the number of Americans attending that 1966 ratha yatra. It was so successful. Prabhupada was so much pleased. You can imagine the pleasure of Srila Prabhupada for the successful completion of

Jagannatha ratha yatra in San Francisco. That was not even regular ratha, chariot; flat bed truck. And the deities were made by one of his followers called Syamasundar. Malati is his wife and they have a daughter called Sarasvati. Prabhupada asked him to make the deities. How should they look like Prabhupada? Asked Syamasundar.

And Prabhupada gave them small doll sized deities. Where did Prabhupada find those deities? In fact, Malati, wife of Syamasundar as she was doing her shopping in one of the Hyper bazaars, I just read Hyper bazaar. I read Super bazaar, today I read Hyper bazaar. So one of those Hyper, Super, super duper bazaars that Malati was doing shopping one day and she found little strange looking dolls. Along with her shopping she also bought that doll back home or back to the small Hare Krsna center. Srila Prabhupada found the doll which Malati's daughter Sarasvati was playing with that. Srila Prabhupada saw that strange looking doll, for him the doll was not strange at all. And he immediately said, 'bring that, bring that here. Where did you find it?' He inquired from Malati and she gave the whole explanation. Prabhupada said. ' go back, if you look just around where you found this deity doll, there should be two more similar kind of strange looking.' And Malati ran back to the store and was surprised to find two more of those dolls. She returned and now there were three of them. Srila Prabhupada placed them on the desk in front of him And Srila Prabhupada was moved, he was in prayerful mood as he was looking at these dolls with devotion. Everyone was surprised and was wondering what is so special about these dolls, strange looking dolls. Then Srila Prabhupada for the first time, he explained **Lord Jagannatha. Jagannatha Baladev Subhadra ki jay!!** He explained Jagannatha Puri and Jagannatha Baladev Subhadra deities.

So when Syamasundar had to make deities, Srila Prabhupada said, ' you make deities looking just like these.' He gave that as a model of deities after these small Jagannatha

Baladev Subhadra. And then that ratha yatra was held and big turnout. Srila Prabhupada said that San Francisco will be known as New Jagannatha Puri. Haribol!! He named that town as this town or little state has been named Damodar by Jayapataka Maharaj. So Srila Prabhupada said, 'this new city will be New Jagannatha Puri.' The grand ratha yatra festival had become talk of the town. Gradually now they are holding ratha yatra every year, year after year. The Mayor of the town San Francisco, he declared, 'the day Hare Krsna will hold ratha yatra, that day will be the **Jagannatha Ratha Yatra Day.**' **Haribol!!**

He made that as a big declaration. Whenever there is ratha yatra that is Ratha Yatra Day in San Francisco. So the deities are there in San Francisco, the tall deities. They are not the original deities.

Till September 1965, the chanting of the holy name was happening mostly maybe few people somewhere in the Western world were chanting hidingly or they worshipped their Lords also hidingly, in a closet they worshipped. But soon the Hare Krsna chanting was happening on the streets of major cities of America. People were taking note and they soon of course reach straight over to Europe and European countries and to South Africa, Africa and countries, even East Africa also, Canada. Prabhupada went to Japan side and finally returned to India also. That's where we met him in 1971.

When Prabhupada went he saw the Western world and he conquered the Western. He went, saw and conquered. Who said that? Alexander and then he was also loosing all those. He was not good as maintenance. He is known for conquering and loosing his kingdom. So Prabhupada was going, seeing and conquering those countries. When he took birth he was just a baby, it was predicted, this child is not an ordinary one. He will establish 108 temples. So Prabhupada did that, more than 108 temples he established within his lifetime. He made Hare Krsna movement popular, Hare Krsna people. In Tokyo Hare Krsna, San

Francisco Hare Krsna, London Hare Krsna, everywhere the chanting and dancing parties everywhere within very short span.

So as we took that point earlier, the world was wondering, is this holy name, could it be spread all over the planet? All over the world? Or it will be limited to Bengal, Orissa, Radha Kunda or Manipur, just few of those places in India. **Srila Prabhupada- empowered Acharya- Senapati bhakta we call, chief in commander of the Sankirtan** army, he went to New York. Why New York? Because that was capital of the age of Kali, is New York (Laughter) Maya's kingdom, Kali's kingdom and its capital.

That commander in chief, he headed for that capital. He wanted to conquer that capital. He goes there and there has to be some weapons. So what weapon? Hari nama, Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare. The Hari nama was exploding on the streets of New York entering in the hearts of the people Americans, explosion. As a result all the ignorance were getting destroyed, smashed. Also Prabhupada came up with the bullets. **What are the bullets? Gulab jamun (Laughter).**

All this the language of the army, he was the commander in chief; also the books are time bombs. (Laughter) It may take little time but literally they will explode and will revolutionize, revolution in consciousness. That is terms Prabhupada also used this term, revolution in consciousness. This revolution, French revolution and his revolution and that revolution. Russians have their revolution in 1900, lasted for some 80 years only and then collapsed. Then Prabhupada came up with the revolution.

Revolution, dissolution, no solution. (Laughter) Prabhupada said in his purport and no solution. Prabhupada gave a solution also, by revolutionizing consciousness, humanity change, change of heart, change of consciousness. He changed

something. If you change one thing in a person's life and then everything else changes. What is that you would like to change? Change that person, if you change one thing and everything else changes. What is that? His consciousness. You change the consciousness and everything else, all the external features also, the form will change. So from substance to the form, substantial change and the root level, changing at the root level. Thinking, thought level, consciousness level, soul level go deeper. When Prabhupada had temples opened, he had temples commanders also, bullets, bombs and revolution.

Srila Prabhupada did go to Iran, atleast once, maybe more than once, is that Middle East he came that close and was heading towards. And then one of his disciples, he translated Bhagavad gita in Arabic language. In Iran devotees would preach from Bhagavad gita. They would begin their discourse saying, 'allah uvaca' (Laughter), nothing wrong.

**'bhagavan aisvaryasya samagrasya viryasya
yasasah Sriyah jnana-vairagyasyos caiva' (Visnu purana 6.5.47)**

Bhagavan is 'sad aisvarya purna' full of six opulence's. One of the six opulence's is strength, His greatness. So Allah means God is great. Who could deny? If you want to say God is great in just one word, one name, Allah is that name. God is great, so that is fine.

So prior to 1965, the world was wondering, when is the holy name going to spread all over the world? It was spreading all over the world but had not reached the Middle East countries. Devotees are coming through, while coming from Europe sometimes devotees would drive from London to Mayapur, to Vrindavana. They would come for the festivals from these countries Tribhuvanath Prabhu my Godbrother.

So Prabhupada time, my godbrothers and godsisters, Yamuna was one of those very daring souls that pass through Middle east countries. There are some photographs of devotees, some war

and some explosions, bombs and they were risking their lives. They took sometimes but finally Krsna consciousness is here in this part of the world taking deeper roots. And if has reached your hearts, if it is deeper rooted in your hearts, then it cannot be uprooted. If it is just something external at tilak level 'nake tilak galaya mala', and then ultimately you are 'kalir chela'. This is very cheap, these symptoms, these external features. Of course they are deeper meaning and that's part of Krsna consciousness. But sometimes they are just there but nothing within, nothing deeper. That is not the case here.

You have taken to Krsna consciousness very seriously, your homes are **temples. Ghar ek mandir hai, har ek ghar mandir hai. We used to hear** "dil ek mandir hai but now ghar ek mandir hai". So we are very pleased that you have taken to Krsna consciousness seriously and practicing it. Some people in India say, "Oh, you know I am pretty regular going to the temple. I am regular, every Janmasthami. (Laughter) And the Rama navmi also, every Rama navmi". Pretty regular, that's also regular right? Once a year, that's regular. You are more regular than ever before whether you are in India or not that regular. Not only you go, once a week you may go to the satsang program. There are so many weekly home programs. And then of course your home every day, you are attending to the Lord and making offerings offer obeisances and chanting and hearing.

You know how much regular it has to be? The sastras say, 'anuksann, sann' moment and the next moment also. sann and anuksann, 'anu' means to follow. One sann anuksann, then next sann, next asnn and then next and then next. 'abhiksnasah' continual, 'srnvanti gayanti grnanty abhiksnasah' (S.B 1.8.36), means nirantar, all the time. 'satatam' the way the word sounds, satatam, there is no space in this word 'satatam'. 'satatam' means constantly, satatya . English word does not sound like that, constantly is not satatam, see the

difference. 'tesam satata yuktanam', the 10th chapter of the Bhagavad Gita, the Lord says, **'tesam satata yuktanam bhajatam priti-purvakam' (B.G 10.10). Those who worship Me serve Me satatam.**

So once a year, that is also regular but every moment is also being regular. Once a week is also regular (Laughter). Once a day is also regular. So carry on practicing and spreading, preserving, propagating Krsna consciousness. This is the best gift that you could give it to anybody. Charity begins at home. You could give it to the family members and you could give it to your neighbors and give it to others. There was a time that Indians; they would go away from India to the West. Also maybe to get away from God. God has caught up with them. They went to the West, God has followed or Srila Prabhupada came with the God. Many wise Indians are accepting God, not just any God from the 33 crores Gods. But now you also know who is God and who is Supreme Personality of Godhead also. That discrimination, that understanding was not there before. **Now Srila Prabhupada, pure devotee on behalf of Krsna and previous acharyas, he is making very very clear, crystal clear in his books who is God. I am not God, you are not God.**

There is also trouble like that. I could make you God. You just have to get mantra, I will give you mantra. They sell mantras and some fools buy mantras thinking that they will end up becoming God. So many misleading statements, confusion, misunderstanding, speculating, impersonalism and lots of more. Srila Prabhupada made it very very clear and he made it available. It is available here now. As a result you have best of the whole world. You have some opulence of the West and you have culture and religion of the East. Chant Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare and take Krsna prasad. You have Bhagavad Gita also As It Is? Do not keep it as it is (Laughter). I have Bhagavad Gita and I keep it as it is. So don't do that. Take it out, read. We'll be meeting few more times in next few days if we

have time.

I'll stop here. Thank you for inviting us. It is an opportunity in great numbers present, houseful. Hare Krsna.

Srila Prabhupada cannot disappear from this world

Venue: Vrindavan

Dated: 2008

Occasion: Srila Prabhupad's Disappearance day

As we are gathered here at the lotus feet of Srila Prabhupada remembering him, I am reminded of a verse from the Bhagavatam.

**“yesam samsmaranat pumsam sadyah suddhyanti vai grhah
kim punar darsana-sparsa-pada saucasanadibhih” (S.B 1.19.33)**

Thus, the remembrance is sufficient for suddhyanti, for purification, remembrance of Srila Prabhupada. ‘kim punar darsana’, then what to speak, some of us had also opportunity for darshan of Srila Prabhupada. ‘sparsa’ the touch, the lotus feet also we touched and massaged his feet. ‘pada saucasanadibhih’ we did worshiping and washing his lotus feet. ‘asana adi bhi’, we offered him asann and etcetera, so many other services we were able to render while he was amongst us. But now all that we are left behind is basically one item from this list and that is darshan. And I was saying darshan that is available now to us is only sada darshan, the philosophy. So Prabhupada gave us his instructions and we could be sheltered by that darshan.

Today we have assembled to celebrate the disappearance day.

But on the occasion like this, especially on disappearance day, **I feel Prabhupada is appearing more**, Haribol!!

As we hear about him, as we are reminded about him, especially I got to see Prabhupada disciples gathering in big number on this occasion. And my thought also, we cannot imagine Prabhupada's disappearance. Prabhupada cannot disappear from this world, from ISKCON, from our life. That could be the end of lot of things if Prabhupada disappeared. We cannot allow that.

Hence, darshan of Srila Prabhupada in the form of his instruction, were specific instructions also given to us. And general instructions and his purports, his books full of darshan which is available now, accessible to not only to his disciples, but grand disciples and generations to come. This morning I was strongly feeling gratitude, I feel occasionally, should feel this all the time. But today I was thinking Prabhupada gave me Krsna. Prabhupada gave me life. I was dead. Life without Krishna is simply a death.

We become lively; life comes as we are made lively by the spiritual master, by his instructions and his guidance. We are all indebted to Srila prabhupada for what he has done. He has given Krsna. Is there anything more anyone else could give? No. So once his disciples were asking, "Is there anything we could do to become free from the debt that we owe to you Srila Prabhupada?" He said, "Nothing could be done." But after a little pause he said, "Yes, you do as I did." And that refers to, **'You preach as I preached.'**

It's nice we are gathered and we are making offerings. But then the best offering would be offering ourselves wholly and solely to propagate the mission of Srila Prabhupada which is Caitanya Mahaprabhu's mission. Giving Krsna to more and more and more people and this will be most pleasing to Srila Prabhupada. And as we do that, Srila Prabhupada who is very far from us, he will be very next to us as we follow that

instruction.

So on this day, we are being reminded, it's a day of separation but how we could stay closer is by following him, dedicate our lives to propagate this Krsna consciousness movement for the pleasure of Srila Prabhupada ki jay!!!!