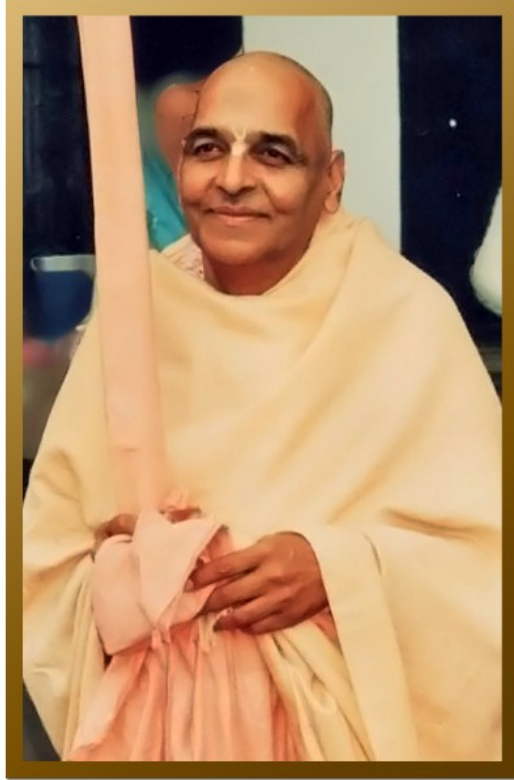


A Week with a Saint

Bhāgavat Saptāh



Lectures by:

His Holiness Sri Mahāvishnu Goswami Mahārāj

This is a compilation of the transcripts of Bhāgavat-Saptāh lectures given by His Holiness Mahāvishnu Goswami Mahārāj in Sydney, Australia, from 29 September to 06 October 2001

Dedication and Gratitude

Hare Kṛṣṇa,

This lecture transcription service is dedicated at the lotus feet of His Holiness Sri Mahāviṣṇu Goswami Mahārāj.

The initial transcription and reviewing of Bhagavat Saptāḥ lectures was done mainly by disciples of Mahārāj in Minneapolis. Special thanks to prabhujis and mataji from Minneapolis yatra especially, H. G. Purnendu Kṛṣṇa Das, H. G. Anasuya Devi Dasi, H. G. Yadushrestha Kṛṣṇa Das and H. G. Jagat Mohini Devi Dasi, H. G. Gopika Devi Dasi, H. G. Balram Das and H. G. Purnima Devi Dasi, H. G. Jayant Kṛṣṇa Das and H. G. Sarva Mangala Devi Dasi and Srimati Shipra mataji for their lecture transcription and reviewing efforts.

Later, in order to further review and edit the Bhagavat Saptāḥ lectures so as to make it presentable in the form of a book gracious help was received from H. G. Uma mataji (Abu Dhabi), H. G. Srimati Sheela Ravishankar mataji (Singapore), H. G. Bal Kṛṣṇa Das (Singapore), H. G. Jagat Mohini Devi Dasi (Minneapolis), Ananta Vijaya Kṛṣṇa Das (Minneapolis), and Atma Prasad Krishna Das (Minneapolis) and H. G. Prasanna Vadana Das (Lucknow, India). Thanks also to Nishant prabhujī (Minneapolis) for cover design. Throughout the efforts we got constant encouragement from H. G. Devakinandan prabhujī. With the blessings of all devotees only we have reached thus far and hope to keep doing more such service unto the lotus feet of Mahārāj. Final editorial revision was done under the experienced and expert guidance of H. G. Kalachakra Das prabhujī.

We would also like to thank our Sydney congregation of devotees, H.G. Dhanvantari dasa, H.G. Purna Chandra dasa, H.G. Tarala Vilocana Kṛṣṇa dasa, H.G. Ananda Moya dasa, for inviting and hosting Mahārāj to preside over Srimad Bhāgavatam saptāḥ in Sydney, Australia. Special thanks to HG Atmaram Prabhujī who at the time was the Sydney Temple president and also a very close associate and well-wisher of Mahārāj.

H. H. Mahāviṣṇu Goswami Mahārāj emphasized study of Śrīmad-Bhāgavatam and Bhagavad-gītā, books written by ISKCON founder acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, so that we can be convinced about chanting the Name, wonderful pastimes and glories of the unlimited Supreme Lord and Supreme authority Lord Sri Kṛṣṇa, and in the process purify our existence so that we can be better servants of the servants of the Supreme Lord.

We hope that the students of Śrīmad-Bhāgavatam can derive fresh and deeper meaning and better practical understanding of the great transcendental literature after reading through lecture transcriptions of Mahāraj.

Most of the lectures delivered by Mahāraj were in the English language. The parts which were delivered in Hindi have been translated into English. We hope that the reader will overlook the mistakes in these transcriptions and translations and take the essence. Feedback for improvement of this lecture transcription is welcome. This eight day lecture transcription has been divided into chapters for better readability.

Reading Tips

Please note that the audio of the Bhagavat Saptāh lectures can be found at <http://www.nabholingam.com> web site. Readers will find reading in conjunction with listening to the lectures more fulfilling experience when they actually hear Mahārajji's speak, sing, pray and laugh!

Foreword

'kiba jaya jaya gorācānder āratiko śobhā, jāhnavī-taṭa-vane jaga-mana-lobhā.....' It barely had been moments when Devaki Nandana Prabhuji had started his usual trademark sweet and melodious Gaura Arotika Kirtan with eyes closed - when he opened his eyes at the end of first stanza, his optical nerves triggered a message to the brain after identifying from the corner of his eyes a foreign object hurled his way with great velocity. Natural defense mechanisms took over. In a quick instinct Devaki Prabhuji ducked to save himself from being hit. He lost balance and almost fell over trying to save himself from being hit. When he finally gained some balance and composer he realized that the foreign object had come from the direction of the Vyasa Asana where His Holiness Maha-Visnu Goswami was presiding over the Bhāgavatam Saptāh. Today was the last day of the Saptāh, with hall packed, over 300 people attending the Arati Finale after culmination of what had been a Kṛṣṇa Concious saturated week of enlivening, captivating and for many, a life changing experience, hearing Srimad Bhāgavatam coming from the heart of a pure devotee.

From ecstasy, great anxiety overtook Devaki Prabhu's mood after he realized that the foreign object which had come from the direction of the Vyasa Asana had indeed been thrown by His Holiness, and his revered Spiritual Master. "What wrong did I do?" was his immediate thought. "Am I not singing the right way? What have I done to warrant Mahāraj throw this book at me?" His mind overtaken by great anxiety, he struggled to sing, but he had no choice. He could not stop now – the Arati Kirtan had to go on.

This was the Srimad Bhāgavatam Saptāh during the auspicious Purushottama Masa in year 2001. It had only been about 18 months after our beloved and revered Spiritual master, had suffered a serious life threatening stroke in London, aged 82 at the time. His health had not fully recovered. In fact, everyone thought that it would be very difficult for Mahāraj to survive, let alone recover, especially given the lethal stroke he suffered exacerbated by his advanced age. However, this would not deter him from undertaking the humongous and colossal task of glorifying Bhāgavatam. Doctors had told him, "You will not survive!" However, Mahāraj replied to their astonishment, leaving them in utter shock, speechless and perhaps a little anguished, "One day you will also die..... Till I am alive let me be with Bhāgavatam!"

His Holiness refused to take any medication. The only medicine Mahāraj relied on was Bhāgavatamṛtam. After the stroke within a period of 18 months Mahāraj had read Bhāgavatam front to back along with Srila Prabhupāda purports two times. He would often remark, “I only survived because I kept reading Srila Prabhupāda’s Bhāgavatam”. Such is Mahāraj’s *nistha* (determination) in Bhāgavatam. Mahāraj never allowed anything to interfere with his Bhāgavatam - on the contrary the more challenging the circumstances, even due to serious ill health and bodily limitation, the more I found Mahāraj’s head buried in absorbing and relishing Bhāgavatam.

Consequently the audience who reads this transcript of this Srimad Bhāgavatam Saptāh discourse spoken by Mahāraj will definitely feel that this isn’t just some professional Bhāgavatam reciter, doing this task for some monetary remuneration or fame, but a sincere and genuine sadhu (saint) who has lived, who has practiced and who survived by breathing and drinking the nectar of Srimad Bhāgavatam as his lone source of subsistence and that too, amidst great adversity, old age and bodily limitation. Our Sydney Temple president, His Grace Atamaram Prabhuji at that time had commented, “Mahāraj does not read Srimad Bhāgavatam; He LOVES Bhāgavatam!”

Devaki Nandana Prabhuji (Singapore), H.G. Madan Gopal Prabhuji (Brisbane) and I had the good fortune of staying with Mahāraj during the Sydney Bhāgavatam Saptāh. At that time I was renting a two bedroom apartment in Beverly Hills. We witnessed firsthand a genuine sadhu not only speak but live and breathe Bhāgavatam.

The schedule for speaking Bhāgavatam was very heavy, and given that Mahāraj had bodily limitations compounded with stroke he suffered not so long ago, I thought he would require our service so that he can solely concentrate on the Saptāh. “We should just allow him to read Bhāgavatam and take care of all his other needs,” I thought. However, even during this time Srila Gurudeva would not compromise his daily routine of washing his own clothes. Daily he cooked Prasadam himself, but not only for himself – also for all of us and the guest who would visit him during the day time. What I remember about prasadam to this date was how he rolled Puris in such a way that they would be almost a perfect circle and once he started rolling a Puri, he would not stop to lift the dough up until it was complete circle. He did it in a way that the puri would turn around round by itself without being lifted. Yes, it is an ART! Difficult concept to grasp? Our dear brother Madan Mohan Prabhuji also found it difficult when given a chance to try rolling the dough and he got some chastisement at the time from Mahāraj. In any case, each and every Puri when dipped in the oil by Mahāraj’s delicate hand came out all-round and fully puffed. On one occasion as the puri came out of the pan he threw it to Devaki’s and my direction for honouring it. Also Mahāraj’s ‘Potato sabji’ was divine. With

all respect to my wife's well known cooking, I had never tasted such nice 'Aloo Sāg' as cooked by Mahāraj to this date – it was fully imbibed with spiritual energy and taste which nourished both the body and the soul.

We were staying with Mahāraj in guise of serving him, however Srila Gurudeva never took service from us. On the contrary he was serving us without us even realizing. Such is Mahāraj's love. Due to him being a pure devotee and saturated with bhakti, his transcendental personality unveils the same selfless and unconditional love for all living entities he comes in touch with – to this date he is serving unlimited souls.

As Devaki Prabhuji started his usual trademark sweet and melodious Gaura Arotika Kirtan and the end of the saptāh, few people from the audience started going onto the stage to get blessings from Srila Gurudeva. They bowed to Mahāraj. One particular person presented Mahāraj a gift. Mahāraj lovingly smiled upon him and started unwrapping – it seemed to be a book. As soon as the wrapping paper was out Mahāraj smiling face turned in fury and anguish. He threw the book at this notorious person, and swung his old but strong hand to slap him. However, on both occasions the person managed to duck. The book hurled towards Devaki who also ducked for cover. Unknown to Devaki what had transpired on the stage, he continued to lead the Kirtan in great anxiety. By this time, many devotees headed by Jagjivan Prabhuji came on the stage to see what happened and escorted the person down. Later it transpired that the book being presented to Mahāraj was about a bogus guru who claimed himself to be God by putting some cheap magic tricks and fooling the public. This person of course was a misled follower. If Mahāraj, had being any younger I don't think the person would have escaped from Srila Gurudev's heavy but merciful slap and a lesson of the lifetime. Nonetheless I think Mahāraj left a great impact on him to question his false faith. Mahāraj would never compromise on the principle of Kṛṣṇa's position as the absolute and Supreme Personality of Godhead.

In all effect Mahāraj is a genuine saint, unpretentious, free from duplicity, fixed in his dedication to Srila Prabhupāda, relishing Srimad Bhāgavatam every moment and completely surrendered to Supreme Lord Kṛṣṇa. Like Srila Prabhupāda, without consideration, he is intolerant to bogus so-called gods and gurus.

Indeed reading, contemplating and digesting the kirtans and discourses, presented herein as transcription of Bhāgavatam Saptāh, *A Week with a Saint* will instigate the reader to start their spiritual journey, search for truth, to make a change in their lifestyle for the better, and undertake devotional service. Furthermore they will be inspired to dive deep into Srila Prabhupāda's Srimad Bhāgavatam, get attached to the Supreme Personality of Godhead Sri Kṛṣṇa, chant His Holy Names and nourish their souls and

lives following instructions and wisdom that a that a great and selfless Mahatma poured herein within a week. Srila Gurudeva has gone through all stages of life, as such the instructions and words of wisdom herein will appeal to everyone and most profoundly be practical for all purposes.

His Grace Manohar Krsna Pabhuji and his team of dedicated devotees have done a great service by making the transcriptions of the Saptāh available in this book format for benefit of all. We are very much indebted to them. I am sure Srila Gurudeva is smiling upon him and his team of devotees. We pray the readers of the transcript will derive great bliss and attraction for the message of Krsna, the Supreme Personality of Godhead.

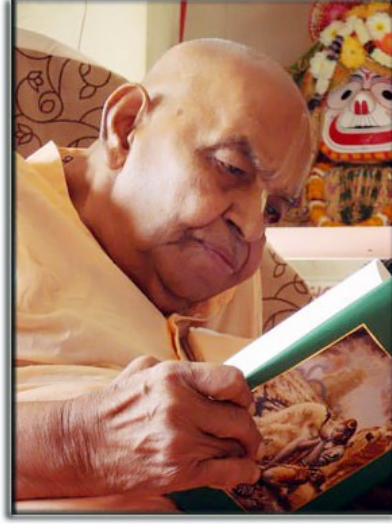
Your Insignificant Servant

Viraja Krsna dasa

Sydney, Australia

23 December 2012.

Introduction



His Holiness Srila Mahavishnu Goswami Mahāraj was born in the outskirts of Mumbai in 1919 on the auspicious day of Dattātreya Purnima in the month of mārṅga-śīrṣa [November-December]. He appeared in an eight generation Vaishnava family. On 25th January 2010, aged 91, when Mahāraj peacefully passed away, he was the most elderly sannyasi (spiritual teacher) in ISKCON (International Society for Kṛṣṇa Consciousness). Mahāraj first took darshan of Srila Prabhupāda in 1973 when, as President of the London Gujarati Community Society, he invited Prabhupāda to be guest-of-honour at the society's annual function. There Srila Prabhupāda's lecture marked the turning point in Mahāraj's life. Srila Prabhupāda had stated that whenever we meet our friends, we ask them so many material things, like how is your business, your family etc. But this is simply a waste of time. If we really cared for them, then when we meet them, we should ask them how far they have progressed, since we last met, in the matter of stopping the repetition of the cycle of birth and death. Since that profound meeting H H Mahābishnu Goswami Mahāraj has dedicated his life to the rigorous study of Śrīmad-Bhāgavatam.

His Holiness Srila Mahāviṣṇu Goswami Mahārāj, is a brilliantly divine personality and such kind of personalities are rarely seen on the stage of human life. Anybody who has come in touch with Mahārāj experienced that he was not just a spiritual master but a sweet loving father, who, by his loving dealings with everyone, made them experience the love of Kṛṣṇa. He is an embodiment of all the exalted qualities. His deep serenity, the vast limitless wellspring of knowledge he possessed, the beautiful sobriety he exhibited, his gentle, sweet and simple demeanor, the soft expressiveness of his features and the natural flow of all his actions could capture everyone's heart.

Mahārāj could relate even the most ordinary event to the scriptures and for even a seemingly ordinary subject matter Mahārāj could offer a spiritual perspective. He was a genuine guide in our struggle to carry on the material life as well as for understanding the transcendence. His presentation of the scriptures and especially Śrīmad-Bhāgavatam which is his life and soul was not a dry academic subject to be theorized and armchair philosophized about. Mahārāj spoke and lived the essence of the scriptures and made everyone understand that the scriptures are not in the cloud or in the sky but very much on the ground intimately related to our day-to-day life. That way he was a practical Maha Bhagavata and a down to earth Paramahansa. The humility which Mahārāj exhibited is a conclusive proof of his greatness.

Mahārāj is simultaneously grave and jolly and often he laughed and joked and brightened the whole atmosphere with his effulgent Vaikuntha smile but even his lighter mood was fully Kṛṣṇa conscious and not frivolous. Mahārāj's every movement, every word and every action had a transcendental purpose in it. Throughout his whole life and at the time of leaving the world, Mahārāj showed us how not to be bewildered by the inevitable miseries of the material existence and always remain aloof simply by remembering the lotus feet of the Lord. (*saṁsāra-dharmair avimuhyamānaḥ smṛtyā harer bhāgavata-pradhānaḥ* – SB 11.2.49).

Once His Grace Viraja Kṛṣṇa Prabhuji humbly asked His Holiness Mahāviṣṇu Goswami Mahārāj how he was able to become so famous a devotee all over the world. Mahārāj replied with his trademark, uncommon humility that it was because he lived every moment of his life based on the verse 1.6.26 from Śrīmad-Bhāgavatam. This particular verse spoken by Srila Nārada Muni reveals the nature of an unflinching servitor of the Supreme Lord.

nāmāny anantasya hata-trapaḥ paṭhan

guhyāni bhadrāṇi kṛtāni ca smaran

gām paryatams tuṣṭa-manā gata-sprhaḥ

kālāṁ pratīkṣan vimado vimatsaraḥ

“Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I traveled all over the earth, fully satisfied, humble and unenvious.”

Anyone who comes in touch with His Holiness cannot go away without the impression that Kṛṣṇa consciousness is all common sense, practical, logical and simple. The one shloka which Mahāraj had in his heart even till his winding up pastimes was SB 1.5.40, the instruction of Srila Nārada Muni to his disciple Srila Vyasadev on the power of the pure subject matter of the transcendental pastimes of the Supreme Lord and how it is satisfying both to the general mass as well as great learned men.

tvam apy adabhra-śruta viśrutam vibhoḥ

samāpyate yena vidām bubhutsitam

prākhyāhi duḥkhair muhur arditātmanām

saṅkleśa-nirvāṇam uśanti nānyathā

“Please, therefore, describe the Almighty Lord's activities which you have learned by your vast knowledge of the Vedas, for that will satisfy the hankerings of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries.”

Mahāraj urged everyone that the preaching of Śrīmad-Bhāgavatam with emphasis on its practical aspect is the one and only way to mitigate the miseries of common people who are suffering from the material pangs. His instructions ranged from organizing one's own shaving kit, washing one's own clothes, to living a life without a tinge of expectation from anyone.

Mahāraj firmly emphasized that without organizing our material lives in a perfect manner, there is no question of progressing spiritually.

Mahāraj is unflinchingly attached to the lotus feet of Srila Prabhupāda and studied His Divine Grace's books very deeply. With his compassionate, powerful, intense, pure and earnest preaching and encouragement, Mahāraj could impress upon the living entities to translate all the instructions of scripture into real life experiences by changing the behavior for good.

Mahāraj is of the firm belief that Srila Prabhupāda's literatures are so powerful that by the force of this literary influence, a revolution can be brought in the lives of the conditioned souls and thus save them from the miserable conditions. Mahāraj's appreciation and attachment to Srila Prabhupāda's transcendental literature is so much that Mahāraj says that if it had been possible, Prabhupāda would have physically taken out his heart and put it in these books.

At about 3:25 pm on 25th January 2010, our beloved spiritual master, H H Mahāviṣṇu Goswami entered into his final pastimes in this mortal world and left us all in great grief of separation at the Bhaktivedanta Hospital, Mira Road, Mumbai, India. Those who had the good fortune of meeting him soon became aware that the Śrīmad-Bhāgavatam was indeed his very life and soul. In a very simple and sublime manner he would provide anyone practical guidance in their lives based on the teachings of the Bhāgavatam, and with this he has awakened so many souls to the importance of the amala purana Śrīmad-Bhāgavatam.

In 2001 from 29th September to 6th October, under the auspicious of ISKCON Sydney, His Holiness Mahāviṣṇu Goswami decided to deliver Srimad Bhagavat Saptāḥ, in Sydney, Australia, giving powerful and heartfelt discourses, over 8 continuous days, to a fully captivated audience in Statville Town Hall. This is a humble attempt to present the recording of this great saint. These teachings are organized and conveyed in this book so that future generations may benefit from H H Mahāviṣṇu Goswami Mahāraj's unique insight and intimate association of the Bhāgavatam. May he live forever by his divine instructions in the hearts of his sincere followers.

For many Mahāraj was a humble and loving Vaishnava, who has made them follow the teachings of the Supreme Lord and realize the true value of human life. Still others cannot help but be completely and helplessly touched by Mahāraj's love and compassion. In today's age His Holiness's love and humility coupled with his profound wisdom and realization, have

brought many fallen souls to the lotus feet of Prabhupāda and the Supreme Lord. We offer our deepest respect unto His Holiness Mahāviṣṇu Goswami's lotus feet for kindly guiding us on the path back to the Supreme One. Now more than ever, his divine instructions are the only shelter for his disciples and all sincere souls seeking to reunite with the Supreme Lord Kṛṣṇa.

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Day 1: Introduction to Simple Lifestyle and Understanding Constitution of Kṛṣṇa

Chapter 1: Significance of Puruṣottama māsa and Simple Vedic Life

Before we start to think about Śrīmad-Bhāgavatam, it's essential that we should understand the importance of this month which is very correctly known as Puruṣottama māsa. It reminds us that our Vedic calculations are very precise since ancient times.

Our years, our months, days are very nicely divided and we very well know in which part of the day, which part of the month we can perform auspicious activities. Which time is very auspicious and which is not auspicious. But since we depend upon computers etc. for these calculations, and many times our calculations go wrong. We remember in our childhood the Brahmin used to come and he will forecast about the weather –rainfall, etc. and it was quite correct. Now we hear weather report from all over the world and it is completely wrong and fat salaries are paid. Our Brahmin was very happy if he got four *annas* or something. **The life was very simple. In all dealing money was completely absent.** That was the blessing. Since the whole thing as they call it is gold standardized, and since then the difficulties are increasing. The name is very nice to hear “Gold Standardized” and in our hand there is a paper! It's nothing! I remember that in our India, rupee was there and it had exactly the 1 rupee symbol in it and we had gold coins also. Now we don't have anything in our hands and the name is very big “Gold Standardized”. The whole thing is going in completely wrong direction. Day by day in transactions particularly, they are the cheating transactions. There are no commodities and they buy and they sell. I do not know what they buy and what they sell and because there are no commodities they lose so much.

What is our duty in this age?

Anything happens in the world and we are at the risk of losing our riches. It is very pitiable condition that we have left our own original economic standards which very well depended upon farming and cows. Till that time, we remember, whatever happened in our world economy, we were not affected at all. That is the Vedic culture. Please, think peacefully what situation we are in at the moment. We are very busy working everywhere. In these foreign countries you are very busy. You don't have time and if you

think really seriously, what work we are doing? It's no productive work. Product means you must grow, produce. The word product comes from produce. How many of us are producing anything? We are not producing at all. We are very busy at work, I don't know what work? There is no product! Soon the time is coming, when we will have all this computers and high rise buildings and so on and so forth, and rice will be absent. We are not producing anything. We have to depend for our essential things on other people. Now it's all artificial farming. Few people are farming the rest of the population is very busy in non-productive work. We have to think about it seriously. Suppose war breaks out and the continents cannot send grains to each other, we'll be starving. This was not the case even 50-60 years ago. Every village was producing plenty of grains. The things are getting to this level.

The question comes before us is that what is our duty in this age? We cannot stop the work which we are doing and we cannot go to farming may be, but one thing we should try to understand that in these times particularly it becomes our pious duty to live to our own ancient teaching and to the best of our capacity we may try to mold our lives. If you cannot mold, at least you please introduce this *svādhyāya*- that is study of, may not be all scriptures, but at least Bhagavad-gītā.

How to become very simple?

In our news media; we have BBC, British Broadcasting Corporation. Any news broadcast by the BBC is regarded as authoritative. We also have our BBC! Please take help of our BBC and think over it. Our BBC is Bhagavad-gītā, Bhāgavatam and Chanting. Minimum we should start to follow this BBC. Then we have AC- Air Condition everywhere. We cannot bear cold, we cannot bear heat. So we have to have the air conditioned offices and premises. That is harmful again. It consumes so much energy. Everywhere in Dubai, there are so many people there, they cannot survive without AC. Here also you may be accustomed to it. The less we touch that AC its better for us. We want AC no doubt- as we have our own BBC, Bhagavad-gītā, Bhāgavatam and Chanting, the same way we have AC, that is we have Abhay Charan – our Prabhupāda's name. **You please buy some small books written by Prabhupāda and always study.** At least you should start doing this in order to mold your life. I am sure that you'll get the light from even a small book and slowly you will develop the taste to go through our big volumes that is Bhagavad-gītā and Bhāgavatam, etc. These things have got to be done and this way you please begin. Knowingly or unknowingly you will become very simple.

First thing you will change is you will change your dress. It is very simple - we can put on dhotis or kurtas. For work you may keep some suits or

something. But please life should be very simple. As soon as you understand these things, then it brings us to the importance of this month.

How Puruṣottama month became auspicious?

This month depends upon the difference of the calculation between the *Chandra Varsh* (Moon year) and *Surya Varsh* (Sun Year). Every month moon is revolving around our planet and takes certain set time. Twelve times it revolves and that is known as Moon Year, *Chandra Varsh* and side by side again there is another movement and that is Sun movement. Our planet moves around the Sun within a year. That is known as *Surya Varsh*. Now these two movements have different timings. If you think about the Moon year, 12 times it goes around the planet and the definite minutes and seconds are given about this movement. It is 354 days 8 hours 48 minutes and 33.55 seconds. Up to the seconds the calculations is given. This is very correct calculation. You should remember the 354 days 8 hours 48 minutes and 33.55 seconds. This is *Candra Varsh*- Moon year. Then we have Sun year, *Surya Varsh*. It takes us again 365 days, 48 minutes 47.5 seconds. This is how there is a difference between these two years. So if they are allowed to continue like this then the difference will widen. So they have their own way to make up for this difference and that's why after every 32 months and 16 days they add an additional month, and this additional month is the extra month. That is why it is known as *Adhik māsa*. The beauty is that we may not know, but we are completely controlled by the demigods all the time. That's why our 12 months have its own demigods, but this month being extra it doesn't have any demigod. So this month was without owner and that's why it was regarded as inauspicious time. Because it was regarded as inauspicious time, no auspicious activities were performed during these thirty days of extra month. So this *Adhik māsa* was feeling left out. They call it *Mala māsa*, inauspicious month. So eventually he [the month personified] surrendered to Kṛṣṇa, Puruṣottama Kṛṣṇa was very merciful to this month.

Kṛṣṇa said “As people get extra time during your month, so now you are mine because you are surrendered to Me.”

As soon as we actually sincerely try to surrender to Kṛṣṇa, He gives us everything. In Ramayana it is very nicely said, *sukrd eva prapanno yas tava asmi iti ca yāchate* [Lanka Kandha 18.22] this is our duty. We should go to Kṛṣṇa or Rāma and just sincerely tell Him, “*tava asmi*”, “I am yours, please look after me”. “*tava asmi iti ca yāchate*” This *yāchana*, begging; we have to do in front of the Supreme Absolute Truth, Kṛṣṇa. “*tava asmi iti yāchate*”, “*abhayaṁ sarvada tasmai dadāmy etad vṛtam mama*”. This is *vṛtam mama*, this is My vow”, He says. “As soon a living entity surrenders I give him fearlessness, *abhayaṁ*.” In the same way, this month also when he surrendered to Kṛṣṇa, He made him fearless.

“Don’t worry about it. Henceforth you will be known as Puruṣottama māsa, and because you don’t have any demigod, to look after you, so I Myself will look after you.”

This is how this month, being recognized by Kṛṣṇa immediately became very auspicious.

*api cet su-durācāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi sah*

[Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.] (BG 9.30)

Kṛṣṇa has very clearly said “Maybe he is a *durācāri*, his behavior is very inauspicious, even then, *bhajate mām ananya-bhāk*, without deviation if that *durācāri*, worships Me, then, *sādhur eva sa mantavyaḥ*, he should be regarded as *sādhur*[saintly].”

However sinful we may be, it does not matter, but because we have come to Kṛṣṇa, the whole thing becomes immediately auspicious. Why He says that? *samyag vyavasito hi sah*. Since he is very equally situated with Me, it is My duty now to make him a completely auspicious living entity.”

How to get manifold results from our pious activities?

In the same way this Puruṣottama māsa was given this special benediction that anybody who gives charity, who chants something, who sacrifices something, he will have the manifold result out of his pious activity. That’s why it was very nice of these boys to organize this *Harināma sankirtan*. Here we are trying to understand Kṛṣṇa and follow the instructions of Puruṣottama in this month. We must be getting manifold result out of it. It doesn’t matter who speaks, it doesn’t matter who hears. Wherever it is spoken and wherever it is heard, everything is completely purified. *jagat-pavitram’ pragṇīta karhicit* [SB 1.5.10]. In Srimad Bhāgavatam, He insisted that as soon as we chant Kṛṣṇa’s name, *jagat-pavitram’*, it has the capacity to purify and sanctify the whole atmosphere of the whole of universe, what to talk of one town or one continent or one place like this. As soon as you counteract the inauspicious activities, by chanting, I am sure, we will get manifold results.

Don't waste your valuable human existence

Harināma is very, very powerful. It is inconceivably powerful. Being non-different from Kṛṣṇa, it has an inconceivable potency. As yet, we have no realization. In our laziness we keep sleeping. We waste our time. If we are awake, we talk about so many topics, and uselessly waste the human existence. **Please, this existence is not meant for wasting. It is very short existence.** In the vast expanse of the unlimited time, how many years are we going to survive? Sixty, seventy, eighty, ninety maybe? Please, please... make best of your existence, and out of our whole lifetime, which we may have by Kṛṣṇa's mercy at our disposal, half of it goes in sleep, then rest of the time, I am sure we have to perform our bodily maintenance activities. Frankly speaking, we don't have anytime left. Those who are lucky souls, they may leave the material world and come to just devote the time on these things. Even these living entities go back to the material rut because of material glamour around them. Since they may not be very sincere or properly guided, they also feel very tired and then lament This is the serious situation in this age.

Please you go on doing your own activities, but at the same time, don't waste your human existence only in the material activities. I would earnestly request on behalf of all our scriptures, saints, sages and Prabhupāda that "Please, let us use at least fraction of our time to have the pure consciousness." As soon as you purify your consciousness inauspicious things will never touch you.

How to perfect the mind and speech?

Mind is the source of all inauspicious things. It is insisted in sastras, that it should be always full of remembrance of Kṛṣṇa.

*sa vai manaḥ kṛṣṇa-padāravindayor vacāṁśi vaikuṇṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu śrutim' cakārācyuta-sat-kathodaye*

[Mahārāja Ambarisa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa.](SB 9.4.18)

Vaca, one should always speak about Kṛṣṇa. This is the perfection of our speech. This is the perfection of our mind: *sa vai manaḥ kṛṣṇa-*

padāravindayor. In this way if we can utilize our time in *Puruṣottama māsa* it will always be with us. We are fortunately already in atmosphere of chanting His names or understanding *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*, etc. This is the time now. It's not only for seven days. It is very nicely said that, Sunday goes through Saturday. Every time we have seven days. Sunday goes Saturday comes, Sunday comes again, Sunday goes, Saturday comes, so every time we have seven days at our disposal. So *Bhāgavatam* should be recited in seven days. Here we have a small fraction of time. **Time is very little. So please make it a point, take some vow in this month.** You please take the vow that at least during this month, every day, one hour, you will devote to remembering *Kṛṣṇa* through chanting,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare

How avoiding mental concoction saves time?

Have beads or clicker, and try to chant *mahamantra* and don't think anything else, at least during this month. **Make it a point, that we'll not talk anything about anything else, but we'll chant *Kṛṣṇa's* names and continue to read something about *Kṛṣṇa*.** We don't want to be *jnānīs*, we are not interested. *jnāna*, knowledge, on its own, becomes speculative. Suppose I know that early to bed and early to rise is the way to be happy, healthy, wealthy and wise. This is *jnāna*, I know that if I go to bed early and rise up early then I may be healthy, wealthy and wise. This is *jnāna*, knowledge. But unless this knowledge is realized, it doesn't have any meaning at all. Only knowledge becomes speculative. Don't do that please. This speculation must be avoided. It is known in *Bhagavad-gītā*, as *mano-gatān*, mentally concocted things.

There is a nice verse which gives you clear instruction.

śrī-bhagavān uvāca

prajahāti yadā kāmān sarvān pārtha mano-gatān

ātmany evātmanā tuṣṭaḥ sthita-prajās tadocyate

[The Blessed Lord said: O Pārtha, when a man gives up all varieties of sense desire which arise from mental concoction, and when his mind finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.] (BG 2.55)

He says that those who have steady intelligence and those who have resolved that they will definitely try to recognize the Supreme authority of Kṛṣṇa and will sincerely try to go to Him, to understand Him, their first symptom is *prajahāti yadā kāmān sarvān pārtha mano-gatān*, *mano-gatān* is very significant here. Mental concoction we have to completely stop, at least during this month. We should habituate ourself to altogether stop the mental concoction during our lifetime, and you will see that more than half the time is at your disposal to carry on research about Kṛṣṇa or chant His names.

Chapter 2: Significance of Temporary Human Existence

What should be our main concern?

There are four kinds of living entities based on how they take birth. The first living entity is called *jarāyuja*, the second type is called *aṇḍa-ja*, the third one is called *sveda-ja*, and the fourth one is called *udbījah*. These are the four types of living entities and all of us fit into one of these types. The first one is *jarāyuja*. We are all *jarāyuja*. We are coming from mother's womb. *ja* means *janma*, those living entities born out of the embryo. Few animals also, they are also coming from the womb, embryo, and they are also included in this type, *jarāyuja* living entities. The second is *aṇḍa-ja*. They are coming from *aṇḍa*, egg. They have to squeeze into egg, and then eggs are hatched, and then the living entities are born. This is the second type. Then the third one is *sveda-ja*, means perspiration. Out of perspiration the living entities are born. That's why we make it a point not to use the clothes again second day. We wash the clothes because all these clothes are full of the living entities which are born out of the *sveda-ja*. Then the last one is *udbījah*. They grow out of the earth, the trees come out, plants come out, creepers come out; these are also the living entities. All these living entities are facing this problem of *janma*, *mṛtyu*, *jarā* and *vyādhī*. This should be our main concern.

Saints and sages insist and Bhāgavatam stresses this point, that when we see each other, we ask "How are you? How things going on? How is business? How is service? How are you doing? How are children? How is your family?" No. This should not be asked. But only we should ask each other, "How are you? How far have you gone to stop your birth, death, disease and old age?" This should be asked always. Our main concern should be to come out of this entanglement.

What is the purpose of this temporary human existence?

This Puruṣottama māsa reminds us to heartily, take some auspicious vow and get out of this entanglement. This human birth is the only one outlet out of 8.4 million different species of existence in which you can come out. In a big roundabout and there are different roads coming out of it. We have

to take one road. So if you move about in roundabout and if you get out in the right outlet you can immediately go out to your road. But if you miss your outlet then again you have to take the round. This thing we are doing. We are entangled into this roundabout of birth, death, disease and old age. **Human existence is the only outlet, we have, in which you can cut short and get out and have a spiritual body and never to come back.** *yad gatva na nirvantante tad dhamma paramam mama* [BG 15.6]. That's why human birth is very rare but at the same time it is full of purpose – *arthadam*, but again it is *anityam* – it's temporary. We don't know, we wish that we all live for more than 100 years, but we don't know when our end is coming. It is *anitya* – temporary. **Because this is temporary this matter becomes urgent.** In order to insist this point we have got this *Puruṣottama māsa* by the mercy of Kṛṣṇa.

How to make best use of *Puruṣottama māsa*?

In this *māsa* particularly, Kṛṣṇa reminds us that, “this *māsa* has surrendered to Me and that's why I have made him completely auspicious. Otherwise it was an inauspicious *māsa* and I have made him auspicious.” Please, you are lucky to have this, so do something. There is one lady in Bombay, she is about 70 years old. So, she was to go to Gokul to pass this *Puruṣottama māsa*. She wanted to stay there in Gokul for one month. Her health was not good. So we went to request her: “Please mataji, don't go, just stay in Bombay and forget about Gokul. I don't know whether you will be alive there or die.” So she gave a very nice answer. She said: “I don't know whether I'll see another *Puruṣottama māsa*. So better utilize this *Puruṣottama māsa*. And if I have to die then I will die there. It will be an all-auspicious death.”

So she went to Gokul. This is how please take some vow. Try to stop at least one time *prasadam*, if not more. Take *prasadam* once. And don't take revenge once. Otherwise you are taking, come on, come on! No. **Please try to have some austerity and increase your *svādhyāya*.**

What one should be completely satisfied with?

It is very nicely stated in *shastras* that if you want to have a happy life then in three things you should always be very satisfied. *Santosha trishu kartavya* – in these three things please remember that you have to be satisfied, *shastra* orders you - *Santosha trishu kartavya* – it is our duty to be satisfied in these three things – *swa-dhare bojane dhane*.

- *swa-dhare* means whatever wife we get or husband we get, we should be completely satisfied;

- *bhojane* –whatever you get to eat, you should be completely satisfied;
- *dhane* – whatever wealth you have, be completely satisfied.

You should completely do away this unsatisfied attitude, in these three things otherwise you will waste your human existence. Since we are not satisfied in these things our life has become an animal life. It is not a human life – because we do not have any idea what the *shastras* tell or why they are telling. We are not submissive to anybody including *shastras*, saints, sages and that’s why our miseries are increasing.

What one should never be satisfied with and why?

Then again in the second line it says – that in these things you should never be satisfied. And again there are three things. *Santosha trishu kartavya*, we saw, *swa-dhare bojane dhane*, and *trishu na kartvayah*: in these three things you should never be satisfied and that is *svādhyāya japa dānyoh*– the study of the scriptures, japa and charity. Again, as I told you, please remember that, we don’t want *jnānīs*. We want to be *bhaktas*- we want to be devotees. *jnānīs* have no value. They have their own speculation, we don’t want that. Then why do you have study, *svādhyāya*? Why this *sloka* insists? It’s only to increase our faith in the Supreme Absolute Truth, Kṛṣṇa. To that extent we must have the knowledge and to that extent only we should try to touch Bhagavad-gītā, Bhāgavatam or whatever. As soon as you come to this conclusion that you want to increase your faith, in the name of Kṛṣṇa, in the existence of Kṛṣṇa. You want to try to understand what is He, how He appears, what is His constitution, what is our constitution? All these things are made very clear in our scriptures. Particularly in Bhagavad-gītā, all the preliminary knowledge is squeezed. For this lifetime at least Bhagavad-gītā is more than enough for us.

In Bhagavad-gītā there are five matters described very nicely and this description is continued in Śrīmad-Bhāgavatam for the advanced study. But you can forget about the advanced study, but please concentrate on Bhagavad-gītā. It is only 700 verses. Forget about 700 verses also if you don’t have time, only there are four verses which are known as “*chatur shloki* Bhagavad-gītā”[BG 10.8-11]. In these four verses the whole Bhagavad-gītā is squeezed. At least come to those four verses. If you don’t have time for four verses at least come to Kṛṣṇa’s names, *Mahamantra*.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare

If you don't have time for *Mahamantra* then please only chant Kṛṣṇa's name – Kṛṣṇa, Rāma, at least one word. If you don't have that inclination also, forget about it just think that you are going to chant, and that thinking also will give you the results. This is Kali-yuga. In Kali-yuga you think about the pious activity and you get the result, whereas the sinful activities you have to perform and then you will be punished. This is specialty of Kali-yuga. I don't mean that you should only think and never do anything. Otherwise we are very clever. "I am thinking. I am thinking. I am thinking!" You think that: "I have to go to hear Śrīmad-Bhāgavatam and it will give the result as if you have already heard." Don't be like this. Always try to do something. This is the specialty of Kali-yuga. *Kalau Keshava Kirtanad*. We all get auspicious results by just *Keshava kirtan*, just thinking about Kṛṣṇa, just speaking about Kṛṣṇa, reciting few verses or chapters from Bhagavad-gītā if you can. Puruṣottama māsa is here. One Puruṣottama *adhyaya* is already in Bhagavad-gītā. It is 15th chapter. You should at least make it a point to recite that chapter daily – its only 20 verses. If you don't know Sanskrit, then it may take you about half an hour or so, to get used to it. Once you get used to it, it takes hardly 5-10 minutes to recite once. You please begin. At least take this vow. 12th chapter is also again 20 verses. It is our Bhakti-yoga and Puruṣottama Yoga is 15th chapter. **At least during this month these two chapters at least you should do.** If not, as I told you, four seed verses from 10th chapter verses 8, 9, 10 and 11, at least minimum in Puruṣottama māsa you should do.

How to come out of the material rut?

Please continue to have Puruṣottama māsa in your life for all of the time and you will be tremendously benefited spiritually, and if Kṛṣṇa is merciful our vicious circle of birth, death, disease and old age will be cut short. That's why His name is Kṛṣṇa. *Krish* -means repetition of birth, death, disease and old age. It's a horrible struggle, we are always struggling. You are struggling to get born. As soon as you are injected into your mother's womb, the life starts, and within few days you can hear the heartbeat of the living entity in the womb. Since then the struggle starts to grow. Slowly it grows and it takes shape by about 8-9 months, it's a nice small baby. Then if you try to trouble the baby, it is murder. So please, please, please, try to shun these activities. You can't, because we don't have spiritual engagement, we are materially too much attracted to these things and as soon as the material attraction is there, the unlimited sense gratification is there, we do the things which are completely obnoxious to do. It has very bad effect on the parents who carry on their abortions. They don't feel alright. They go mad, particularly mothers. I have seen so many mothers. They can't forget that they have killed their child. So please these activities have got to be stopped. However we must have

activities, we cannot sit silent. We have to do some activities. So change the activities from the material rut to the spiritual clear activities. As soon as you do this and you resolve in this month I am sure that in the next *adhik māsa*, you will definitely see the difference. So this is the beginning. You please try to resolve something. At least try not to think anything else. Concoction must stop. Be straight forward in your dealings.

How to be completely fixed in a constantly changing world?

Living entities always come together and they always are separated. There is nothing to worry about it. Either death will take them away or some other thing will take them away. It is eternally going on. The living entities come together and again separated, again come together and again they are separated. Maybe sometimes if we are lucky, the same living entities will come, otherwise some other people will come. Otherwise nobody will come. Gaura Kishore das Babaji, he didn't want anybody to bother him. So he would go to the toilet in India, an Indian toilet (not this toilet), Indian toilet! I don't know whether you have idea or not, you will not be able to stand near that toilet- 10 feet away you can have nice odor! In that toilet he was sitting, as he didn't want the living entities at all. So please don't mind anything, in this material world. Some loss or gain you may have to change the continent, it doesn't matter at all. So far as *bhakti* goes on everything is auspicious. These material circumstances, they have the tendency always to change. We are doing everything for our body and the body is also changing. Soon the time will come when you have everything but no body. So what's the use of everything? You may have palatial building, you may have bank balance, you may have big family, etc., but the body is not there. It's continuously changing. Since the conception in our mother's womb, we are growing, and still we are growing. Still we are going ahead and soon the time is coming for the change. So we don't lament about these things which is eternal, you have to face it. This way this Puruṣottama māsa will help us.

How Vedic calculation helps increase our faith?

Apart from these differences between the *Chandra* year and the *Surya* year, again there is something left, because in these 30 days all the differences are not met. Again very fine calculation is made in our astrological calculations, that after every 141 years, there is again one month more. And it is known as *akshaya māsa*. It always falls in these months, that is, October, November, December or January. This is the time when every 141 years, maybe I think in two or three generations, one generation will see this

akshaya māsa. Then, whichever month it covers, after that month there is another *Puruṣottama māsa*. This is how they keep the calculations together. This way our calculations are very trustworthy and very nice thing, we are given directions by our saints and sages to utilize this time. As soon as we come to this conclusion, our faith in our own *shastras* increases.

ādaṁ śraddhā [CC Madhya 23.14-15], first we must have faith. The Kali-yuga is surcharged by the faithlessness. Please don't allow Kali-yuga to enter in your own life. *yadā mukundo bhagavān*[SB 1.15.36] – When *Bhagavān Mukunda* Kṛṣṇa *śam-tvatva sva padam gataha*, He left from this planet and went to His own planet. *tad dināt kalih ayatah.*, from that day the Kali-yuga has come. *Sarva sādhan bādhakam*, and it is impediment everywhere and particularly in devotional service.

Story: How fruitful are our attempts to avoid death?

“We don't have time” - that is what we say. We have so much time but we argue, “I am not free, I am very busy – for death also I don't have time!” Nobody will ask you whether you want to die or not. The death will be there always.

There was one doctor during the time of Mahatma Gandhiji His name was Rafi Ahmed Kidwai or something. His son was doctor, his daughters were doctors, and his son-in-laws were doctors. Twelve doctors were in the house.

So, people said “You are old now. Please try to pray Allah and forget about these activities.”

He said: “These twelve doctors are here with me. My house is full of all medicine. Will they allow me to die?”

Kṛṣṇa hears Kṛṣṇa doesn't speak. So one day Kṛṣṇa caught him when he was travelling from Calcutta to Delhi in a first class compartment. At Benares station He caught him. He knew that he is going to die now.

He said: “Please, please let me go home”

Kṛṣṇa said: “I don't have time now. For the whole of life you did not have time, today I don't have time.”

He was dead at Benares station. This is how death will pounce on anybody. We cannot depend upon the material arrangements. We cannot fight death or old age by our material standards.

Chapter 3: Medicine for this Age

Medicine for old age

The pop singer, Michael Jackson is a black man, he wants to be a white man. So he has plastic surgery every time. So many times he had surgery, but the whole thing falls down. He cannot hide now. That is how, we may try to take advantage of this, so called advancements, but you can't stop old age. The doctor must know, in old age the muscles hang, so they tie. So they tie one and again something falls down, again they tie again they fall down. Every year they need the operations. So much we do to counteract the old age. Whereas in our scriptures, the medicine for our old-age is given.

Hari sharanam evam vachaha, nityam mukhay evam vachaha. Those who always chant, that I am surrendered to Kṛṣṇa (*Hari Sharanam*), *nityam mukhay evam vachah, yesham mukhe nityam vachahah, kala samadhista jara na badhyate kvacit. Kala samadhista*, by the influence of time the old age is approaching and it cannot approach the people who are completely surrendered to Kṛṣṇa. Eventually this body is going to go away, but till you are alive you will be alright, that is the meaning here. From any angle, you see these things, eventually we come to Kṛṣṇa, because He is everywhere, all pervading and He is the medicine for everything. Even the cancer patients, they also get better. Without the stomach also the people survive. There was one nurse, I know and she survived without the stomach for one year or so. Stomach was operated. I don't know how she survived, but somehow or other she survived. Please, these bodies always give you trouble, in order to reduce these troubles we must whole heartedly come to Kṛṣṇa. Other things will hasten your death. Surrendering to Kṛṣṇa maybe will prolong death.

Srila Prabhupāda's transcendental touch

Our Gaurmohan prabhu was to be initiated by Prabhupāda and he was very much attracted to drinking tea. He thought, "Prabhupāda will stop my tea now, so what to do then?" So when he was to be initiated, that day he prepared a bucketful of tea and drank. [laughs heartily]. At the time of

initiation he had to go to the toilet many times. [laughs]. Prabhupāda was very upset.

He said “Where are you going?”

He was so very straight forward he told Prabhupāda that: “I like tea, please allow me to have tea”.

He said: “No rascal you can’t drink tea from today.”

He said: “That’s why I have drunk one bucketful.” [laughs].

So this is how we try to satisfy our senses. Since then he left everything and is amongst us. Should be nearing eighty He still walks, the brain is intact; the intellect is alright. It’s all because of initiation.

Prabhupāda’s transcendental touch, and then the living entity cannot forget Kṛṣṇa. This is how, please somehow or the other, make best use of the Puruṣottama māsa, and we’ll be very happy to see you again and again. At least we’ll hear that Australian crowd is more sincere about thinking about Śrīmad-Bhāgavatam. Please, please, these things we should hear.

Change your life

We don’t want to hear, some quarrels or misunderstanding. Please leave them aside. Because you are not sufficiently attracted to Bhagavad-gītā, Bhāgavatam and Kṛṣṇa we have these misunderstandings. There is no place for quarrels, we don’t have time. To the best of our ability, we should decide “In this month henceforth, whatever little time I could squeeze out I will just utilize it to these things.” All these young people, they are running around, they are doing nice service. Our Devakinandan is solicitor, he is doing a nice legal job, very responsible job and even then he devotes his so much time. Our Viraj Kṛṣṇa, Danesh prabhu, Praveen prabhu, all these young people. Somebody was chanting mantra today when he paid obeisance! (*vancha kalpa tarobhyascha*). Please, please come to this. **Those who chant Kṛṣṇa’s names, those who chant few mantras here and there, their figure changes immediately. They are effulgent.** There is no dearth of hemoglobin in their body. There is no need of pouring hemoglobin medicines from outside. This is real hemoglobin. As soon as you associate with Kṛṣṇa, who is the source of all electricity, all energy, and that energy starts flowing through your veins. The more you allow that energy to flow, through your veins; there is no cholesterol, etc. Because we get up at four O’clock in the morning, so no lying down after nine O’clock or so, so we move about since then, so circulation goes on and health is quite alright. We have full engagement. After getting up at four O’clock also, we don’t have to worry about what we are going to do. There are engagements, *maṅgala-ārati*, *Tulasi puja*, chanting and some svādhyāya is there. .Then at

about eight O'clock you have to go to work. This is the way to change your life. Otherwise these meetings have no value, unless you change your existence. That is realization.

Any book of Prabhupāda will try to really help you to organize your lifestyle for the betterment. Otherwise your life will be completely inauspicious and then full of diseases, and full of treatments and full of unnecessary expenses and full of unnecessary worries and anxieties. We have found out so many ways, but they all fall short. This is the only royal road by which we can be happy, otherwise there are always going to be in distress. Once we understand this then *supathan* stage comes.

Hear, Study and Contemplate

We are hearing at the moment. *tat sṛnvan* [SB 12.13.18]. This is our first step. Then second step has to be there, it's *supathan*, you have to study. Whatever you are hearing, please study about it. Take Bhagavad-gītā at least. We are all very sentient beings, so we go to the third step and that is *vichāran paro*. We think over it, what we are reading. We think again and again. Is it correct? Is my life according to those principles? This is thinking. As soon as these three steps are there, *sṛnvan*, *supathan*, *vichāran paro bhakya vimuchena narahah* [SB 12.13.18]. Then *bhakti*, devotional service develops. As soon as *bhakti* develops, you cannot stop it. It goes on and it has a tendency to increase. As soon as the *bhakti* increases, your life becomes sublime and all the worries become secondary. For that moment we may sort out things, but otherwise we don't cling on to it. We are always happy in our own situation without any external assistance. This is the main thing to be understood in this Puruṣottama māsa, and this way now we try to start thinking about Śrīmad-Bhāgavatam and engage in chanting.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare

This is how please engage your mind so that our life will be sublime.

Story: Heart is meant for Kṛṣṇa

There is one very funny story. There was one goldsmith. So he had his own business. He was buying gold and selling gold for ornaments. So those prices were always in his mind. For the whole of lifetime he thought that "I

have bought the gold for eighty dollars and I am selling for hundred dollars”. So for whole of lifetime those prices were in his mind.

Eventually he became old and he was very sick. So children thought that father has amassed so much wealth for us. We must call some doctor to see what is happening to him. So they called doctor. Doctor put thermometer in his mouth to measure fever; he was very hot. So doctor took out the thermometer and was looking at it.

“Oh” doctor said, “Hundred and seven? Way beyond limit!”.

The old man heard “Hundred and seven” and he thought that it is the gold price. [laughs] For the whole lifetime the gold prices were there in his mind. And he was very angry with his children.

He said, “Rascals, what are you doing here? Hear me. We had bought it for eighty rupees. Go and sell, go and sell gold ...ahhhahhh...” Gone!

We may stay in our shops. We may stay in our own businesses. We may stay in our own houses. But those things should not be in our heart. Heart is meant for Kṛṣṇa. So you please do as whatever is required to be done, and then come back to Kṛṣṇa. That's how daily we should have association of Kṛṣṇa, through chanting, Bhagavad-gītā and Bhāgavatam. Please organize the groups like this and try to discuss yourself. You are all intelligent people. Everything is very clear in the pages of Bhāgavatam. Nothing is monopolized. It is available for everybody. Just the sincere desire will give you the expected results.

Chapter 4: Understanding Constitution of Krsna

Understanding Kṛṣṇa's Vighraha

In Bhāgavatam, particularly the glorification of Bhāgavatam, the first verse, gives the nature of Kṛṣṇa and the constitution of His *vighraha*. It is very nicely described in one verse.

*sat cit ānanda rūpāya vishvotpātyadi hetave
tāpa traya vināshāya sri kṛṣṇāya vayam namah*

[I offer my obeisances unto the Supreme Personality of Godhead, Kṛṣṇa, who is the eternal blissful form of knowledge.](Gopala-tapani Upanishad 1.1)]

We pay our respectful obeisances to Kṛṣṇa, (note, the name is mentioned), and the nature of His *vighraha* is mentioned. His is known as *vighraha*. Ours is *sharirah*. We have a body which is known as *sharirah*. His is *vighraha*. He does not have *sharirah*. The definition of *sharirah* is given in Śrīmad-Bhāgavatam. It is very instructive. *Shiryate iti sharirah*. *Shiryate-* is that which decays, is *sharirah*. Without exception, this one decays. Every day it is decaying. It's only because the spiritual spark is inside our heart it tries to clean this decay. Eventually the decay is so much that in the heart also the spiritual spark cannot stay and leaves the body resulting in death. This is the definition of *sharirah*.

Before we talk more about Kṛṣṇa, we should be very clear that *He does not have the decaying body*. Many times from Mayavada corners or other corners, we hear that Kṛṣṇa is spiritual but when He comes among us, then He accepts the material body. **This is gross ignorance**. This ignorance will drag us to all the sinful activities, because the foundation is wrong. Unless we understand Kṛṣṇa correctly, it is very difficult to understand the pages of Śrīmad-Bhāgavatam.

That's why the first verse describes the nature of His *vighraha*. He is *sat*, *cit* and *ānanda* nothing else. We have all the material elements: *tat charma*

māmsa rudira medo majjasi dhātu. These are the seven elements in our body. We have the *charma*, skin; then *māmsa*, the meat, flesh is inside; *rudira*, blood; *meda*, fat, *majja*, marrow; *asti*, bones; and *dhātu*, semen. These are the seven elements in our body. He does not have these seven elements, He has only three ingredients, and they have nothing to do with the material ingredients at all. This is the difference between our body and His *vigraha*. His is *sat*, the first one, eternity is there. He is always there. There was no time when He was not there; eternal. *Cit*, because He is eternal, He should be knowledgeable and because He is eternal and knowledgeable, He should be completely in bliss. This is His *vigraha*.

Nicely we can understand and remember. Suppose you have your own houses. You are there always. So you know how many rooms are there, you know where you have kept what. You have full idea. You know everything about the house. Why? Because you are always there! He is always here, that's why He is fully knowledgeable. For Him there is no past, present or future. He knows everything. That's the difference between living entities and Kṛṣṇa.

We have limited perception. We remember faint about the past, present we may look to, and future we are completely ignorant about. So whatever activities we do, they fall short. We commit mistakes. Whereas Kṛṣṇa, completely *abhijṣaḥ* and *svarāṭ*, fully knowledgeable and completely independent, He never commits any mistake. Never He comes to you and says, "Oh, on this mango tree, I have committed a mistake, there is lemon juice." No! Mango will have mango juice; lemon tree will have lemon juice. No mistake at all!

In our teens we commit so many mistakes. Man always commits mistakes and he is very proud that he is very clever. That is not the case with Kṛṣṇa. His is *sat-cit-ānanda rūpāya*. His *rūpa*, His form, is *sat-cit-ānanda*, blissful. Because of this *rūpa*, those who run after Him, chanting His names:

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare

they also get association with Kṛṣṇa and bliss is the first reward. *brahma bhutah prasannatma* [BG 18.54] Those who are running after Kṛṣṇa, who try to understand Him through Bhagavad-gītā and Bhāgavatam or at least those who are inclined to hear about Him they become blissful.

Give Nice Instructions to Young Ones

These small children who are here at the moment, they have very nice pictures in their mind. They are taking the snaps. Our camera always takes the snaps. The same way, small children, including us, take snaps. At the

moment we remember very clearly, “Once when we were staying with our parents, we were going to school and our brothers and sisters were there and society members were there.” All the snaps are there inside our mind. As soon as we remember, like a cinema film, we see everything. This is also the case of these children. So if these children are given these auspicious snaps they will mold their lives accordingly. They don’t understand at the moment but it is our pious duty to progress spiritually ourselves and those who are our dependents, we should give them these auspicious snaps. They will remember, that there was a hall, there was some program, somebody was talking, somebody was singing. They don’t understand everything, but even then these snaps will be there. In these snaps you are performing the duty. This is our parampara, from one generation to the other generation, we pass on the values of Vedic culture; otherwise they are going to take some other pictures. So in their mind you please give them these snaps more. At least come together as family or neighbors, (5-10 people) and you yourself start first, Have some *namahatta* program Read some Bhagavad-gītā, purports are there, *Harināma* is there. Just perform some *kirtan* and you will always progress spiritually, and at the same time, unknowingly, you will give nice instructions to your young ones.

Powerful Effect of Harināma

As I told you, His name is very powerful, because He is *sat-cit-ānanda-rupāya*. Because He is *sat-cit-ānanda*, eternally knowledgeable and blissful, so He pervades everything, not only this planet but whole material manifestation. Not only whole material manifestation, but spiritual one also and whatever He is, always He is all pervading. That’s why He is known as Vāsudeva. And unlimited effect is there. **We are chanting here and we don’t know how far this chanting goes.** *Jagat pavitram* [SB 1.5.10], as I told you, sanctifying the atmosphere everywhere. I’ll give you one example.

There was a new temple in London and it was a small temple near a big institution. There in one lane we had a small rented house, and the *kirtan* was going on there. Prabhupāda had instructed that two times a day there must be *Harināma - nagar kirtan*. So early in the morning and in evening, the devotees would go from Oxford street up to Marble Arch., about one and a half kilometer. So this *Harināma* was going on and nobody knew the effect of this.

Once this *Harināma* was passing through one of the important departmental stores and the Prime Minister from Mauritius was visiting London, and he was there buying something from the department store. In Mauritius it’s all Bhartiya population. So he heard Rāma’s name and Kṛṣṇa’s name. He was

surprised to hear these names in London. So he came down and saw the devotees chanting. So he got the address of the temple and then eventually visited the temple, and therein Prabhupāda was there at that time. So he invited Prabhupāda to come to Mauritius. Prabhupāda was always taking chances; He can have some *mandir* in Mauritius then.

So he said, “I am ready to accept your invitation, provided you give some land, because you are government man, Prime Minister, so for you it is a play thing.”

So he promised that, “Please you come and I’ll donate the land”.

When Prabhupāda visited, he hosted nicely and then gave six acres of land, in the farming area. Even now we have that land. On that land we have built a very nice temple. **This Harināma in London gives a temple in Mauritius.** We cannot imagine, oh, beyond our wild imagination. We cannot understand these things. The point is **Harināma is very auspicious.**

Where it will give and what it will give we don’t know. **Have full faith and please carry on these transcendental activities, and it will have unlimited effect on your own life and who knows on who’s life again. This is the greatest reward, *brahma bhuta*.** As soon as you devote sometime you get tremendous result.

The first reward is, you are completely satisfied, *prasanna* and this satisfaction is a very important stage, the beginning stage of bliss. As soon as the bliss is there, Kṛṣṇa’s taste is there. His *vigraha*, we saw is *sat-cit-ānanda*; every living entity tries to find out *ānanda*, from all these material activities. *sukhāya karmāni, karoti loko* [SB 3.5.2] All *lokas*, all people, *sukhāya*, for the happiness, *karmāni*, they do the activities. They perform the activities to be happy. You have migrated from India to be happy here. All our activities we do for this happiness, bliss.

As soon as you taste this bliss it gives you two very good qualities. Somehow or other you try to see everybody equal. Then we don’t differentiate. We know that everybody is part and parcel of Kṛṣṇa. This is the result of this *sat-cit-ānanda vigraha*.

Story: Magical effect of Darshan

In our Vedic tradition, in the houses, we may not have deities, but at least we have pictures. In every corner, in every room, we have some pictures. So unknowingly we always see the pictures. *Darshan* is there. As soon as *darshan* is there it completely transforms your bad ideas to the good ideas.

Rāvana had abducted Sitaji. He was trying to explain to her that “Rāma is a pauper, I am the richest person. I can make you very happy. So please marry me”.

She didn't agree. Eventually he was completely tired. When we have some problems, we go to our brother always, to tell him that "I have this problem". That's why brother relationship are very auspicious, because we can tell that living entity what our trouble is, and he would sympathize and try to help us. So, Rāvana had a brother Kumbakarna.

So he went to his brother. He said, "Brother, what to do?"

Brother Kumbakarna used to sleep for six months and for six months he was awake. When Ravana went, Kumbakarna was sleeping. Ravana had to play big drums to wake him up.

Eventually Kumbhakarna opened his eyes, "Oh ah yes..."

Rāvana said, "I am in trouble."

"What trouble, you are always in trouble. Let me sleep."

He was not able to wake up. Eventually, somehow or the other, Ravana continued and woke him up.

Kumbakarna said: "What's the trouble now, tell me."

Ravana said: "I am trying to explain to Sita and She does not agree with me to marry. I don't know what to do."

Kumbhakarna showed him the way. "You are already mystic", he said, "You have so many mystic powers. You can take any form. So better take Rāma's form, and then Sita will agree! If she sees that Rāma is there, there is no question of disagreement."

Ravana said: "You are correct. I have tried that many times, but whenever I become Rāma, I see Sita as my mother."

So this is the thing: **Our inauspicious tendencies are completely dragged out, just by thinking about Rāma or chanting His name even with incorrect pronunciation.**

Story: Chant sincerely like Vālmiki

Vālmiki was a dacoit. When Nārada muni instructed him, "You are committing sins. You please stop it". Then Vālmiki tried to find out from his partner and concluded that nobody is going to share his sinful reactions. He eventually came back and surrendered to Nārada.

Nārada said, "You just chant Rāma, Rāma, Rāma, Rāma."

Vālmiki was not able to chant Rāma because, the more sinful activities we do, we cannot chant. He was chanting, "Marā, Marā, Marā, Marā."

"Alright", Nārada muni said, "You chant Marā, Marā, Marā, Marā, eventually it will be Rāma, Rāma, Rāma, Rāma".

For years together, he was chanting, “Marā, Marā, Marā, Marā.”

After twelve years, Nārada muni when he passed from that road, from some ant hill, there was some sound.

“Rāma, Rāma, Rāma, Rāma.”

Then he realized, “Oh that fellow is still chanting.”

Vālmiki was completely purified, from all the sinful reactions.

How study of scriptures will take us away from anxiety?

These are all things in front of us. As I told you please hear, read, then study, then *vichārana paro*, you think over it, and definitely, *bhakti* will be the result. As soon as you come to this, then you'll understand the *vigraha* of Kṛṣṇa and the importance of Kṛṣṇa. As soon as you are convinced, about these things, then you will never lose your faith, in the supremacy of Kṛṣṇa. As soon as the faith is strong then *Kali yuga* will not touch you. There won't be any quarrels, there won't be any misunderstanding. Your own house will be like *vaikuntha*. Where there is no anxiety, it's known as *vaikuntha*. In our own house we will not have any anxiety. This is how the house is being purified, all the members are being purified and we have very nice time in our own houses, in our own situations and this is how we should behave. Try to understand Kṛṣṇa's *vigraha*. This is the first instruction of Śrīmad-Bhāgavatam.

What is the work of a preacher?

Kṛṣṇa is completely spiritual, so material sense gratification can't stay with Him. There is no material thing. Our bodies are material, because we have completely obnoxious way of having sense gratification. Therein it's all spiritual, so how can he have bad relationships. It's completely absent there. Because we don't understand this point, we are completely misguided and immaturity we talk about gopis, and Rādhārāni, etc. and our mind becomes completely polluted, more polluted than whatever we have already. That's why Caitanya Mahāprabhu has completely stopped us. He has instructed, never to discuss these confidential pastimes, in public meetings, in immature stage, or maybe in mature stage. These confidential pastimes we should leave to the hearers. Our duty is to give them the correct instructions so that they can purify their life. We have a material life which is not purified at all, so we can help the living entities, to purify their lives. As soon as the purified existence is there with the continuous devotional service then automatically the living entity, if he or she is very

sincere, they will have all impressions about the confidential pastimes in their mind. There is no need of discussing about it at all.

Śrīmad-Bhāgavatam removes all Material Inebrieties

*sat cit ānanda rūpāya vishvotpātyadi hetave
tāpa traya vināśhāya sri kṛsnāya vayam namah*

[I offer my obeisances unto the Supreme Personality of Godhead, Kṛṣṇa, who is the eternal blissful form of knowledge.](Gopala-tapani Upanishad 1.1)]

Kṛṣṇa stands completely clear regarding material inebrieties and that's why he is known as *sat cit ānanda rūpāya*. And because His *rūpa*, His form is only *sat cit ānanda*, the material ingredients are completely absent in His form, that's why He is the cause of all causes, *sarva-kāraṇa-kāraṇam*, *vishvotpātyadi hetave*. *Vishva utpatti, stithi and pralaya* all this He does, and He is not affected at all.

These are all material ingredients, and if you want to study about the material ingredients, and how they appear in front of us, we have to study the third canto of Śrīmad-Bhāgavatam and Kapiladeva instructions are there regarding Sāṅkhya philosophy. Please I would request you, take out some time, **at least you should go through the last five chapters of third canto**. This is how our awareness of Kṛṣṇa must increase. And always we should remember this sloka, that's why it is the first sloka written by Vyāsadeva in order to introduce Śrīmad-Bhāgavatam in our life. Otherwise we'll be misguided. Don't do that. And if we are misguided then all the inebrieties of material life will flow into our life.

Three Doors to Hell

*tri-vidham' narakasyedam' dvāram' nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas tasmād etat trayam' tyajet*

[There are three gates leading to this hell -- lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.](BG 16.21)

The three inebrieties are: **lust, greed and anger**, *tri-vidham narakasyedam dvāram* [BG 16.21]. As soon as we don't understand Kṛṣṇa we increase these inebrieties and lust, anger and greed is there. Kṛṣṇa insists, *tri-vidham narakasyedam dvāram*, these are the doors to hell. If you want to go to hell, then you go through the greed door, anger door or the lust door and definitely you will reach to hell. This is hellish. *tri-vidham narakasyedam dvāram nāśanam ātmanah*, they will destroy you completely. Your human existence will be completely destroyed by these three inebrieties. These are *kāmah*, *krodha* and *lobha*, please leave them for good. This is the clear instruction of Bhagavad-gītā. And in that greed is horrible thing.

Story: Greed is a horrible thing

Once Sri Nārada Muni was walking on the village road and there was one beggar, with a begging bowl. I don't know, have you seen in India, they have the begging bowl, black and long thing. So he was showed the begging bowl to Nārada Muni and said: "Please Mahārāj, nobody is able to fill up my begging bowl, but you are very nice saint, you are not attracted to riches, so you will definitely be able to fill up my begging bowl."

So, Nārada Muni said: "What is this? Show me your bowl?"

He showed the bowl, and it was just ordinary begging bowl.

"Why, why nobody is able to fill?" he said, "I don't have anything, but do one thing. I know Kuvera, the treasurer of the demigod, and I'll write a chit for him. You take my chit and he will fill up within no time."

So the beggar was very happy. Nārada Muni took out address of Kuvera and wrote a line in letter.

"I am sending you this beggar please fill his begging bowl and oblige, your servant, Nārada."

The beggar went running to heavenly planets very happy that now the bowl will be full. Eventually he reached there and found out Kuvera.

Beggar said: "Kuveraji, I have introduction letter from Nārada Muni for you."

He took the letter which said, "I am sending you this beggar, you please fill up the bowl."

Kuvera said: "Show me your bowl"

Beggar showed his bowl.

"Alright, it is a play thing. Nārada does not have any sense. Why should he write a letter for this? I can fill up within a second."

He called his servant and said: “You take this beggar and go and fill up the bowl.”

The servant came running and said: “Come, come with me, I’ll fill it up within no time.”

To his surprise, half the treasury was empty and even then the bowl was not full! He was doubting whether there is a hole inside or what, “I don’t know, it’s not getting full.” Somehow or other he could not understand. Then he started pouring again. Within no time the whole treasury was empty and the bowl was not full!

Servant said, “There must be something wrong.”

He went back running to Kuvera.

He said, “Mahāraj, you are completely poor now! You are nearly a beggar and even now his bowl is not full!”

Kuvera said, “What are you talking?”

“Yes, I have emptied the whole treasury, you don’t have anything now.”

“Oh!” Kuvera said, “Nārada is a silly man. He did not see whether he has bowl or not or whether it has hole inside”.

In the meantime Nārada was passing though the heavenly planets.

He called, “Hey Nārada. What did you do? This beggar ... We are not able to fill up his bowl.”

Nārada said: “I didn’t know. It looks like an ordinary begging bowl.”

He called the beggar and said: “Show me your bowl?”

He showed one way.

Nārada said, “No, no, show me the other way.”

He just showed the other way. It was not a begging bowl, it was **human skull!**

This human skull will never be satisfied even if the Kuvera’s treasury is put into this. This is our greed. Please, we are all carrying that skull, and unlimited, insatiable desire is there. We have come to Australia, we have come here, we have gone to America, and all over the world we are earning very nice money, and even then running after this greed. **Please try to limit your things. Try to think over these things. Human existence is slipping away, and in order to protect our own interest, which is spiritual interest, we must draw somewhere the line of this *kāma*, *krodha* and *lobha*. We are allowed to have, in a regulated way. If we run after these things in irregular way, unlimitedly, then we are going to be destroyed completely.**

Understanding Kṛṣṇa changes our life completely

*sat cit ānanda rūpāya vishvotpātyadi hetave
tāpa traya vināśhāya sri kṛsnāya vayam namah*

[I offer my obeisances unto the Supreme Personality of Godhead, Kṛṣṇa, who is the eternal blissful form of knowledge.](Gopala-tapanī Upanishad 1.1)

You understand His *vigraha*, His form, and His work of creating, maintaining and destroying, *utpatti*, *stithi* and *pralaya*. In order to do these three things, He expands himself. He comes as Vishnu for maintenance, Brahmā for creation and Siva for destruction and these things go on always, *bhūtvā bhūtvā pralīyate* [BG 8.19]. Again and again it is created; again and again it is destroyed. Everything in the material world has to undergo these three phases. The microphone is created, at the moment it is maintained and the time is to come when it will be destroyed. Everything has to pass through these phases. Thinking of these phases we should remember and understand the transcendental position of Kṛṣṇa.

Chapter 5: Transforming Effect of Transcendence

As soon as you touch the transcendence, one effect is there, *na śocati na kāṅkṣati* [BG 18.54].

*brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu mad-bhaktim' labhate parām*

[One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.](BG 18.54)

You don't lament for anything, you don't hanker after anything. As soon as the lamentation is not there, and hankering is not there, you don't suffer from the threefold misery. Because there is no hankering, so dissatisfaction is not there. And because there is no dissatisfaction, the anger is not there. In the absence of hankering greed is not there. In the absence of hankering, *kāma*, lusty desires are not there. Those who hanker after, they only develop all this *kāma*, *krodha* and *lobha*. As soon as the hankering is absent, the lamentation is not there. This is the effect of understanding Kṛṣṇa, *sat cit ānanda*, and getting attracted to His form.

That's why, we go to the temple, take darshan, may be we put something in the box and we go back. Even then that becomes an auspicious activity. That's Vedic tradition. We may not stay in the temple more than five minutes or so, and even then we go, thinking, "Before I go to work, please let me go." You may not go to the temple, you may have small temple, in your own house, and you have darshan there. Why darshan? Because this *kāma*, *krodha* and *lobha* must be controlled. As soon as this *kāma*, *krodha* and *lobha* is controlled, your *tāpa traya* is completely absent. *tāpa traya vināśhāya*, that is the effect. And as soon as you, *na śocati na kāṅkṣati* [BG 18.54], then the result is *samaḥ sarveṣu bhūteṣu*. This is the result of understanding Kṛṣṇa.

Secret of devotional service

As soon as you come to this transcendence, then our whole lifestyle completely changes. No doubt, our near and dears are more near to us, but we don't differentiate much between the living entities, and there is some charitable attitude, some pious activities starts, and this is the starting point of the spiritual activities. In the beginning we are charitable, where you are in the mode of goodness, and you know that I have the excess amount, so let me build a hospital, or let me dig some well for the water, or let me open a school, or do some food distribution. This is charitable attitude. Why? Because *samaḥ sarveṣu bhūteṣu*. [BG 18.54]

They may think that, "I must serve all living entities, because Kṛṣṇa has given me the means, so I'll try my best to help these living entities."

This is the beginning of the *mad-bhaktim' labhate parām*. As soon as you become pious, you are in the mode of goodness, and in that situation, *mad-bhaktim' labhate parām*. You will be *parām*. You will be transcendental. Always we are dealing with the living entities; our vision to see the living entity completely changes and this gives us tremendous boost to our devotional service. Then devotional service is not limited in chanting alone or studying Bhagavad-gītā alone or going through Bhāgavatam alone or going to the temple alone, but 24 hours a day, our work also, our prescribed duty also, becomes the devotional service. This is a secret of studying the scriptures. Why are we looking to this first verse? Because we want to have the broad attitude of the devotional service. Devotional service being non-different from Kṛṣṇa, it should be broad; it should be all pervading and should be easily performed. That must be there, otherwise it cannot be non-different to Kṛṣṇa. Please remember that devotional service is a process through which we can go to Kṛṣṇa. *mad-bhaktim' labhate parām*.

Performing your duty through a different vision

In these transcendental matters the process and the destination is non-different. In material life the process and destination is different. Suppose you want to become an engineer. Then going to the college is a process. Going to the college is not becoming engineer. You can become engineer, this process is correct, but they both are different. Whereas in transcendental matters Kṛṣṇa and the process to go to Kṛṣṇa, they are all one, it's Kṛṣṇa. That's why chanting is Kṛṣṇa, our prescribed duty, dealing with the living entities with all the merciful attitude becomes a devotional service. As soon as it is devotional service, then your prescribed duties

are there no doubt, but you are performing through the different vision, and because you are performing your own duty through a different vision, it becomes devotional service, and if it becomes devotional service, means non-different from Kṛṣṇa. We are very careful to perform your own duty.

*iti mām yaḥ sva-dharmeṇa bhajen nityam ananya-bhāk
sarva-bhūteṣu mad-bhāvo mad-bhaktiṁ vindate dṛḍhām*

[One who worships Me by his prescribed duty, having no other object of worship, and who remains conscious of Me as present in all living entities, achieves unflinching devotional service unto Me.] (SB 11.18.44)

sva-dharmeṇa [SB 11.18.44]. It is not rejected in the pages of Bhāgavatam or in the pages of our literatures. We cannot stop the activities. The consciousness that is there should be changed, that's it. As soon as your vision becomes more auspicious, your own work you enjoy. You don't look to the return only then. Return is coming, it is automatic. It is coming. This is how you perform your prescribed duty differently from the materialistic people. **This helps you to perform your activity as a devotional service and in full consciousness of Kṛṣṇa.** The activities becomes completely transcendental, and at the same time whatever bit of return is coming you can maintain yourself or carry on these transcendental activities. This is the main difference in understanding the scriptures from the material view and the transcendental view. **Always we have to go to the transcendental Lord. Our vision must be transcendental. Unless we go through this way, our prescribed duties, becomes burden on us. Then it becomes drudgery.**

No Frustration!

The materialistic mind is always fed up to perform these activities.

The first thing they say "I am fed up.", in the morning.

He is coming in the morning and he shouts, "I am fed up about this".

"Aare man! You are just now coming, why are you fed up?"

"I don't know, really I am just fed up. Forget about it."

This is the attitude. Whereas a devotee goes, never utters this word "I am fed up"

At four O'clock, get up and you are completely fresh. Then we try to perform some *sevā*, our own activities, and never there is a disgusting

attitude. **There is no frustration. Frustration is completely absent. As soon as frustration is absent, the society goes on very smoothly.** The interaction is very smooth, because we are having interaction with other people 24 hours a day. These interactions instead of agitating our minds, it soothes our minds. This is the difference between a devotional attitude and the materialistic attitude. We people, fortunately, belong to the Vedic culture, or maybe from Bharat, we have completely changed ourselves. This change is a welcoming change. Because we don't understand these things, so we forsake our own best traditions, and go for some obnoxious traditions. Please never do this.

This is what Prabhupāda meant. You come to this point, ours is a gem. *Kācha artham visham ratnam*, *Kācha artham* for the piece of glass we have forgotten our own *ratnam*, our own jewel. This is our jewel. **It gives you the intricacy to perform these activities in a Kṛṣṇa Conscious way.** What to talk about other yugas, even few years ago this was not to be insisted. This is the main thing to be understood. As soon as we understand these things, we are helpless to change our life. We must change. As soon as you come to this point the starting point we already have.

[Mahāraj sings feelingly]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

...and whole life becomes *maṅgal*.

kṛṣṇeti mangalam nama yasya vachi pravartate
bhāsmibhavanti tasyaśhu mahapatakkotayāha

[Those whose speech resound the auspicious name Shree Kṛṣṇa, immediately burn a million great sins.](Vishnudharmotar Purana)

On whose tongue this *mangal*, auspicious name is dancing, *jayas tesam labhas tesam* everywhere he gains, everywhere he is gloried. *kutas tesam parajaya*. He does not have any defeat.

labhas tesam jayas tesam kutas tesam parabhavah
yesam indavara syamo hrdaya stho janardanah

[For those who have Janardana, whose complexion is that of a blue lotus, within their hearts, there is all gain and victory and no defeat in any enterprise.](Pandava Gita)

This is the consciousness we are running after, through the pages of Bhāgavatam. Always we have to touch the material life and try to improve ourselves so that so that we can really glorify Kṛṣṇa throughout the pages of Bhāgavatam.

**Day 2: Learning
from the Lives of
Devotees - Mahāraj
Parkshit, Queen
Kunti, Dhruva
Mahāraj and Bhishm
Pitamah - How they
Handled Distressful
Situations.**

Chapter 6: Dissatisfaction: Cause and Solution

Śrīmad-Bhāgavatam is pure history

It's Kṛṣṇa's mercy that we are able to discuss His own past times with His own devotees. Śrīmad-Bhāgavatam is known in Bhāgavatam itself. In 12th canto Kṛṣṇa Himself describes, what it is. He says *Śrīmad-Bhāgavatam purānam amalam*. This has two qualities. This is *purān* and *amala*. That which is old is known as *purān*. In our material education we call it history.

Our history is date-wise, month-wise, year-wise. There is something for every year in that. However, this *purān* is divine history. This is not like the ordinary history like ours. Because this is divine *itihās* it has a single goal: all pastimes of Kṛṣṇa has been included here. After reading the pastimes we become aware of His divinity; that He is divine person. Then it is very difficult to conceive about different energies of Kṛṣṇa.

Whoever listens to these divine pastimes from the realized persons, all those listeners start praying to Him. In Śrīmad-Bhāgavatam there is nothing else. There are lot of examples from *Mahābhārata*, *Rāmāyana* and *Purāna* and after describing all of them He is remembered. Until we pray to Him from the heart, till then we do not get satisfaction. This was the condition of Vyasa Bhagavān. He had written *Purānas*, *Mahābhārata* and *Rāmāyana*; all Vedic literatures were nicely described by him. Yet, he was not satisfied. He was feeling there was something lacking. We are also in the same state.

What is the cause of our dissatisfaction?

We have crossed over all the oceans. We have travelled to so many foreign countries. Since last so many years, we are earning here. Nice life is here and even then we feel something is lacking. Ordinary public do not understand why they are in sorrow, even after possessing so many things. Why we need to suffer from diseases? Why do we have to face problems? We cannot understand this at all. And to counteract this, we have invented many mentally concocted ways. One of those ways is that of a psychiatrist. We have mental doctors. They fix the mind. The psychiatrist themselves don't have a stable mind.

sa vai manaḥ kṛṣṇa-padāravindayor

vacāmsi' vaikuṇṭha-guṇānuvarṇane

karau harer mandira-mārjanāḍisu

śrutim' cakārācyuta-sat-kathodaye

[Mahārāja Ambarisa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa.](SB 9.4.18)

This is a simple path. This mind has no other job. Mind should not have any other thoughts, but for Kṛṣṇa's *līlas* pastimes. Those who understand this concept, they also have lot of doubts. Our mind does not get convinced. We think "Now we have this grave problem, how will taking the name of Kṛṣṇa solve the issue?" So, we refrain from chanting, thinking, "It is given in sastras so if good happens then I'll take it, however, now I am in trouble, so I'll look for some other solution." We are stuck with this kind of ignorance. We have just entangled ourselves more and more into the obnoxious material atmosphere. This material atmosphere is like falling into a mud pool.

In our Israel, there are mud pools. One who takes bath there, he becomes healthy. So, many people visit there to fall into the mud pool. In that the more you try to get out, the more you get stuck. It is same in material manifestation. However hard you try to get out, the more you will sink.

One time we try psychiatrist, another time there are welfare offices. Many governments have also come up with many solutions. There are other institutions also that have come up with many solutions. Somebody tells to worship the gods, some tell to worship the goddesses. Every one has some suggestion. We agree to do as they say because we get perplexed "Why we are pursued by these troubles even though we have so many solutions"

What was Nārada Muni's solution to Vyasadeva dissatisfaction?

Vyasa Bhagavan had similar condition at the beginning. He used to sit and ponder, "I have written so much, even then why there is discontent in my heart? Why am I dissatisfied?" Then his Guru Mahārāj, Nārada Muni, came to him and explained, "Look, you wrote a lot, however, so far you have not sung the glories of Bhagavan. That is the cause of your discontent."

In our life also, this is the cause of our discontent. In our life also there is always discontent, because the products of nature cannot give us contentment. We are spiritual by nature. This nature always tries to pull us down, that is why everyday we have to pull ourselves out. So Vyasa Deva also realized that “I have written everything except for singing the glories of Bhagavat-dharma, which are liked by paramhansas and also by Bhagavan.”

sr̥ṇvatam sva-kathah kṛsnah punya-srāvana-kirtanah

hr̥dy antah stho hy abhadrani vidhunoti suhṛt satam

[Sri Kṛṣṇa, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.] (SB 1.2.17)

Vyasadeva has written *śr̥ṇvatām*. You please listen to, *sva-kathāḥ*, because Kṛṣṇa is sitting in everyone's heart. *sarvasya cāham hr̥di sanniviṣṭo* [BG 15.5], As a Supersoul, He is existing everywhere and is there in everyone's heart. When He is glorified then *sva-kathāḥ*, He listens to His story, and feels happy and that gives us bliss. Is it not blissful, if someone sings your glory? Then we are in so much bliss! Similar is the case with Bhagavan. As soon as He listens, He gets blissful, and when the Supersoul is blissful, then the soul is also blissful. And when bliss emanates from there, then the body discomfort reduces. This arrangement to remain blissful is there within us, this we don't know.

Story: Pleasing Kṛṣṇa pleases everyone

Nārada Muni explains to Vyasadeva that, “Please somehow, please sing the glories of the Bhagavan, so that everyone becomes peaceful.” *yasmin tuste sarvan evam tustam bhavati*. He is satisfied, then everyone becomes peaceful. In our Mahabharata, there is a very nice story.

The Pandavas were all in the forest and because of the blessings of Sun God, Draupadi was given *akshaya patra*, from which everything came out, particularly prasad. After 12 O'clock, until Draupadi took prasad, *patra* always gave unlimited prasad.

The Pandavas were happy in their difficulties. Duryodhana was in riches but he was unhappy. Look, this is a matter to be understood. Pandavas had nothing. They did not have place to live, however they had Bhagavan's blessings with them. Except for the blessings of Bhagavan, they did not have

anything. Duryodhana had everything but did not have Bhagavan. Even after having everything Duryodhana was very unhappy, and Pandavas were very happy. So, Duryodhana was always envious of them. In Bhāgavatam it is said, that “Unless you are *nirmatsarāṇām satām* [SB 1.1.2]. Unless you are without envious nature, you can never go to Kṛṣṇa. You can never recognize His existence. You cannot even imagine attaining Kṛṣṇa. Duryodhana was always disturbed, “Somehow I must make Pandavas unhappy.” This he used to think always. He knew that Yudhishtira and Draupadi have *akṣhay patra*.

Once it so happened, that Bhagavan wished “May Durvasa muni visit Duryodhana as a guest”. Durvasa was really incarnation of Lord Shiva. He used to get angry very quickly. He used to wander with 10,000 disciples. So, if Durvasa came then 10,001 people would come. He did not come alone. So one day, he reached Duryodhana’s place.

Duryodhana observed that “He is a very good angry type of person! If I serve him very nicely and please him, then my purpose, of destroying Pandavas, will be accomplished.”

Duryodhana served him very nicely. Durvasa was very pleased, and said: “Son, you have served me very nicely. Please ask something from me”.

Duryodhana was in a lookout to ask from him something so that Pandavas be destroyed without having to fight with them. He thought, “If the Pandavas are destroyed, then the kingdom would be mine. Then there won’t be anyone to disturb me”.

So he said: “Mahārāj, by your mercy I have everything. I don’t require anything. However, please show mercy on us. My elder brother Yudhishtira, who lives in the jungle, he greatly desires that Brahmins visit him. So, you please make sure to visit him, however, make sure that, our Draupadi bhabhi is not in trouble. Visit them only when *bhabhi* (sister-in-law, Draupadi) has taken prasād.”

Durvasa thought: “He is a very good person. He even does not want to trouble his *bhabhi* at all.” However, Duryodhana wanted exactly opposite. The people who get angry are foolish. They don’t understand. All they have is anger. Durvasa had less intelligence. He thought: “Duryodhana is very good man. How he is worrying about Yudhishtira and Draupadi.”, and said: “I will do just as you say. I’ll go after she takes the prasād”.

Duryodhana thought that if Draupadi will take prasād, then she will not be able to feed Durvasa. Then Durvasa will get angry and curse Pandavas.

One day Durvasa visited them, after everyone had taken prasād. So Yudhishtira was very welcoming.

Yudhishtira said: “Mahārāj, please come, it is very auspicious day that you have come here. Please tell how to serve you?”

Durvasa said: “We are going to take bath in the Ganges with my 10,000 disciples. When we’ll return then make sure you have prasad for all of us”.

Yudhisthira told Draupadi, “He has come with 10,000 disciples, and we need to prepare prasad for them.”

She said: “What have you done? He has 10,000 *shishyas* and there is nothing in kitchen. What have you done? I have just taken prasad and so there can be no further prasad coming from *akshay patram*, what to do?”

“This is your problem. I have already invited them. You do what you have to do.”, said Yudhishtira.

Draupadi thought: “What should I do now?”

Poor lady started praying to the Bhagavan. **Bhagavan quickly agrees to the prayers of those who have pure mind and character.** Whatever trouble comes even after taking His name, it comes because of our own deficiencies. Those troubles are not imparted by Bhagavan. Bhagavan does not interfere with our *karma*. That is why, *if we need Lord’s mercy and blessings, then our daily karma (activities) should be very pure.* There should not be any bad thoughts in the mind, because first we think in our minds and after that we act. So please remember this.

So Bhagavan listened to Draupadi’s prayers. At that time Bhagavan was taking prasad at Rukmini’s palace. He stood up.

So Rukmini asked “What is the matter?”

He told: “My devotee is in trouble. I’ll have to go”

Rukmini said: “Bhaktas always have difficulty. Please sit and go after taking your prasad.”

“No, I will have to go urgently”, and Bhagavan immediately left.

If it had been another henpecked husband like me, then He would have sat down and ate properly, “Will see devotee’s problems later!” It was not the case with Kṛṣṇa. He takes such good care of the devotees there is no doubt about this. All we have to do is to do *bhakti*, that’s it.

So Kṛṣṇa came down and told to Draupadi: “I am hungry. If there is some prasad, please give to me.”

Draupadi told: “We have called you for that! There is nothing here, how can I feed you?”

Krishna inquired: “What are you talking about?”

Draupadi explained: “Durvasa has come with his 10,000 disciples. Our good luck he has now gone for a bath with his disciples, so they will take some time. When they return, the prasad must be ready. However, I have

already taken prasad. I have washed and kept the *akshaya patram*. Now there is nothing in it”

So Bhagavan insisted: “Please bring the *akshaya patram*”

She brought the *akshaya patra*, said: “There is nothing in there”

There was one *bhaji* leaf stuck on the side. Bhagavan took out the same and ate.

“Oh! Very good prasad!” He was satisfied. *asmin tushte*. When Bhagavan is satisfied, then the 10,000 disciples bathing in the Ganges started burping.

Durvasa was amazed. “What is this? What are you doing?”

“Now our stomach is full”

“What are you talking about?”

“We don’t want to visit Yudhisthira’s place to take prasad.”

This is the point, please ponder. When Bhagavan is satisfied by our behavior, then Bhagavan Himself gives satisfaction to all. So all our problems, becomes null and void.

Simplicity with Faith in Scriptures leads to Satisfaction

We experience ups and downs in our lives, however, whether you can do anything or not, at least chant Bhagavan’s names. One-two mala (rounds) of Hare Kṛṣṇa Mahamantra. If possible, there are two chapters in Bhagavad-gītā – 12th and 15th. Today you heard 15th chapter on Puruṣottama-yoga. 12th is related to Bhakti-yoga. If you speak these two chapters then you will get mercy of the Lord, and problems will go away, just like it did, in case of the Pandavas. Always keep strong *sraddha* in this. We do these discussions in order to develop strong *sraddha*. Because many times we are under the influence of material nature our faith starts dwindling. We have much increased our artificial necessities of life. However much we decrease our artificial desires, that much we will be peaceful and satisfied. Our youths, the young persons must please understand the Vedic instruction.

Please don't increase your artificial necessities. In no way they are going to help you. If you increase your artificial necessities, then you will have to earn more money to cope with your artificial necessities. If you are very simple, then that much money spending will decrease. As your spending will decrease, that much your anxieties and worries will decrease.

Pass on the torch of Transcendental Knowledge

Please, please you have to take this torch in your hand. We may be here for some time. When our time is over, we have to back off and you have to carry on this torch otherwise our Vedic culture will be completely destroyed. This was the burning desire in Prabhupāda's heart and somehow or the other he caught hold of all young persons. He never talked to the middle aged or old persons. He thought that if I can catch the younger generation, they will carry on my Vedic culture further and this is happening now. There are so many difficulties already, always when we go on the right path there are always difficulties. But don't worry about the difficulties. You people are young. You can tolerate any difficulty. Please try to come to this. **Don't leave Bhagavad-gītā in the beginning. You must go through Bhagavad-gītā intensely.** From Bhagavad-gītā you can go to Śrīmad-Bhāgavatam. There are so many verses quoted by Prabhupāda in his purports. Please try to go then to Bhāgavatam and this is the way we can reduce our difficulties and be completely satisfied.

Bhāgavatam, the fearless way to success for all

Nārada also insisted that Vyasa Bhagavān must come to this point. Vyasa also decided that "I haven't glorified Kṛṣṇa enough, so I must try now." This is how the Bhāgavat purān has come into existence. Everything has already happened, not in this planet alone but in other parts of the material or spiritual manifestation. all those *lilas*, they are included in these pages. As I told you in the beginning that the **major part of the Bhāgavatam is the prayers; by demigods there are prayers; all the bhaktas they are praying.** Anybody who says any glorification of Kṛṣṇa immediately they are praying. Arjuna starts praying in the beginning.

Ashwathama killed Draupadi's five sons, while they were sleeping in the tent. Duryodhna was helplessly lying because he was hit by Bheema on the battlefield, and he was nearly dying. Ashwathama loved Duryodhana very much. So he thought "I should perform some act by which Duryodhana will be satisfied." Immediately he went to the tent and he thought that five Pandavas are sleeping and in the sleep he just murdered the whole lot.

From the beginning of the history, millions of years ago, these acts of terrorism, are going on. It's not only now. Now we are very advanced, we are using planes now instead of walking! But the thing is our own acts must improve in order to improve the quality of our own existence.

Today somebody rang from America and said that one priest there has very nicely found out the reason why these activities are happening and he quoted two things- homosexuality and abortions. "Because of these sinful

activities, we have to face these things.” So the whole mob was very angry with him. They went to beat him. Eventually he had to apologize that “Please I am wrong and you are correct! We must retaliate.” This is our culture. We are completely degraded. Whenever there is some act which we don't approve then we try to retaliate and the retaliation is very bad. Even now somehow or the other, there is no retaliation. Now they are trying very hard, but this is not the way. The priest was very correct. He was the only one in America who told them correct thing and he was hounded out. This is the general tendency.

We do not understand at all that we have to improve our *karma*, actions, then our suffering will stop. We want to stop by force, and that is impossible. This is what we want to learn from the pages of Śrīmad-Bhāgavatam. Somehow or the other we should come to this point.

This is how please come to this conclusion that whatever difficulties we have, we are the reason for it. Nobody else is to be blamed. In Bhāgavatam it is very nicely said that we should not find defects in other people but we should try to examine ourselves. We are full of faults. This Vyasa Bhagavan realized and as soon as he realized, Nārada Muni was very happy and he told him his story.

Nārada Muni, we know that he was a maid-servant's son in the previous life and because of satsang, because of some *seva* (service) for those sadhus he could elevate himself and come back as a pure devotee. This is what Bhāgavatam is - *puran*, it is definitely history – but it's transcendental history. It's divine history. There is no anger, jealousy or enviousness. That is *puran*! That's why it is not full of *Malla*, it's not dirty. Our history is dirty because they are fighting for their own cause. That's the difficulty. Because of this it becomes very difficult to improve the quality of human existence by reading the ordinary history. It's very difficult! That's why everywhere it is recommended that we must find out time and go through these transcendental literatures. As soon as we think about it, then we find out so many things out of these scriptures, and everyday if you go on again and again and again to these literatures you take out the gems out of it. Otherwise your life becomes sinful. This is how Vyasa Bhagavan corrected Himself and tried to glorify the Lord through all the pages of the Bhāgavatam. Then He was completely satisfied. Our life also is full of so many miseries and so many problems. Everyday there are new problems. That is the way of the material existence. So we have to reduce the problems. By any other method you try to reduce, they will increase. They won't reduce at all. **Only one method is there, that if you come to God-Kṛṣṇa, and try to glorify Him through your heart, then only we will be reducing our problems. This is the high road.**

*nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyām
mahājano yena gataḥ sa panthāḥ*

[Sri Caitanya Mahaprabhu continued, "Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated, self-realized person. Consequently, as the sastras confirm, one should accept whatever progressive path the mahajanas advocate."](CC Madhya 17.186)

mahajano yena gataḥ sa panthāḥ. All great sages-saints they have travelled on this path and they have showed again and again. There is no need of carrying the research. It's already decided.

*etan nirvidyamānānām icchatām akuto-bhayam
yoginām ṇṛpa nirṇītam harer nāmānukīrtanam*

[O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.](SB 2.1.11)

It's *nirnayataṁ* - it is decided truth!

Chapter 7: Mahāraj Parīkṣit Punishes Kaliyuga Personified

Parīkṣit Mahāraj was the best king. He also tried to remove misery. He had to face Kaliyuga.

One day, he wanted to see whether everyone in his kingdom is happy. So he changed his clothes and went out at night to see whether everybody was happy. To his surprise, he came across Kaliyuga personified. That Kaliyuga was *sudra* in his look, complete blackish personality, and he had a king's dress on him, and he was beating a cow. Just beating; not killing. Yesterday we saw millions of cows are slaughtered now. Parīkṣit Mahāraj could not tolerate that. He wanted to kill Kaliyuga immediately.

Parīkṣit Mahāraj said, "You are a bad man, you are troubling the cow in my kingdom. It is very horrible act. So I must kill you."

Kali yuga was completely puzzled and he surrendered to Parīkṣit Mahāraj. In Vedic culture if somebody surrenders then he is excused.

So Parikshit Mahāraj excused him and said, "You are very bad, you please leave the kingdom."

Kaliyuga presented very nice argument, "Where can I go? Everywhere it is your kingdom!"

Global remnants of Vedic culture

Formally till Parīkṣit Mahāraj the whole planet, Bharat varsha, was under one king. This is how the whole planet was managed. That's why we see so many remnants of the Vedic culture even now on this planet. This country's name is coming from Sanskrit - Australia. *Astra ālaya*. *Himālaya*, *Himm* means ice, snow. The house of snow is known as *Himālaya*. The house of *astra*-weapons, they are known as *astrālaya*. From *astrālaya* it has become Australia. Pandavas had all their *astras* – *brahmastrā* (nuclear weapons), *agni astrā*, etc, in order to carry on experiment on these *astras*, they required big no-man's land. The middle of Australia is whole desert, so no-man's land. This was very suitable place for carrying out the experiments of these weapons. Pandavas must be coming here or might be sending their military officers for training here. They must be carrying on the experiments in the desert. After the experiments they should attain the perfection. Perfection is known as *siddhi*; *siddhi* to operate the nuclear weapons. Those who attained the *siddhi* they came and stayed in this city.

From *siddhi* it is Sydney. Then Arjuna was special, so he said “I don't want to stay with these ordinary people. So I must have another place, my own headquarters.” So he went to other side. One of his name is *Pārtha* and it is Perth there. All these cities are coming from the Vedic culture.

In Java Sumatra, in Bali, particularly, there are much more beautiful temples than what we have in India. How they are there? Muslims in that country they love to read *Ramāyan* and *Mahābhārat*. These are the remnants of the Vedic culture! How, otherwise it is a Muslim country? They cannot be reading *Ramāyan* or *Mahābhārat*. Our devotees are very nice there. So many devotees! In every house there is puja. These are all the remnants. You go anywhere in any country and even now you will find out so many remnants of the Vedic culture.

What are the four pillars of sinful life?

Parīkṣit Mahārāj was very kind. He was ruling all over the planet that time. So Kaliyuga could not find any place to stay, so he requested “You please give me any place and I will stay there, I'll not disobey you.” Parīkṣit Mahārāj thought, “Alright I must give some places to him”. So he gave four places to stay and those are the sinful pillars of this Kaliyuga, because Kaliyuga stays there.

sūta uvāca

abhyarthitas tadā tasmai sthānāni kalaye dadau

dyūtam' pānam' striyaḥ sūnā yatrādharmas' catur-vidhaḥ

[Suta Gosvami said: Mahārāja Parīkṣit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.] (SB 1.17.38)

Abhyarthitas means he prayed, he requested him to give some places to stay. So these four places he gave - *dyūtam' pānam' striyaḥ sūnā*. These are the four places. *yatrādharmas' catur-vidhaḥ*, wherein irreligion is in rampant. Plenty of irreligious activities you find in these four places.

dyūtam' - gambling. We know the share market is completely crashed. Within no time millions of dollars are wiped off and then we say “What to do?” We can't give ten dollars to any body but millions of dollars are wiped off. Can't do anything! Currency fluctuation is also gambling and we are

suffering from it, sometimes more and sometimes less. All these things are *dyūtam*; Kaliyuga is there. Then there is fighting, court cases and intoxication. In Maharastra they had made drinking permissible and that's why in Bombay the crime rate has gone beyond our imagination. In a city like Bombay you cannot move about after 9 O' clock at night because of drinking. Can you imagine! Gujarat is dry. It does not allow drinking; it's a bit more peaceful. That's why Prabhupāda has given us intoxication as one of the regulative principles; including tea and coffee we must stop. Intoxication must stop in any form. Somewhere in the college there was competition, "who can drink more". So somebody drank 8 or 10 drinks and immediately fainted! It's a poison and we love!

Please, please, please try to think about these things. This is the way our quality of human existence must improve. Young people should improve their existence so that they can be healthy. Young person must be very healthy. There shouldn't be any disease. The reason we are diseased is because the fine fiber of our human life is completely getting disturbed. When we buy cloth, we see the fabric. If the fabric is all right, soft and nice, then we buy the cloth. Similarly our life also has a delicate fiber. Your life must be made of very fine fiber; otherwise if you do these sinful activities, then everybody is affected. It's not meant for a sect of population. Anywhere, anybody, whether he belongs to Christian or Islam or Hindu sect, everybody is affected by this. That is why our way is known as *sanātana*. This is how these shastras should we studied so that we try to improve the quality of our life. Otherwise it becomes useless. You may hear the stories from here and then go away, it doesn't make any difference.

One thing we should try to remember, that the quality of our human existence should improve and with it constant remembrance of the Supreme Person must be there in any form, either you read, or you chant or you go to the temple, or you associate with the good devotees, or whatever you do, but please try to improve the quality like this. This way you will be away from these activities such as *dyūtam* and *pānam*. When there in no Vedic culture these activities increase.

Then *striya* -illicit connections. We remember in our childhood, there was nice Vaishnava society and we didn't even know illicit connections. Everybody was married and nice society was there. Everybody knew other's wife and mother. Everything was known. There were no illicit connections at all. As soon as you go to the advanced world, it increases and we falsely call it "advanced". **We are really going backwards to the animal life.** This we have to understand.

And the last one is *sūnā* - slaughter houses. We have plenty of slaughter houses in New Zealand. New Zealand is supreme. While driving in the compound of one slaughter house we saw that the leaves of the trees were also shrivelled. Even the trees were troubled by the shrieks of animals.

Nobody likes to be killed. That's why they don't show any film. If anyone sees then they will stop eating meat immediately. **This slaughter house is actual slaughter house but our tongue is also another slaughter house. We cut the living entities. We speak so harshly that the living entity is in trouble always.**

How to improve the fabric of our existence?

We have to control our tongue. This tongue is better utilized in reciting our scriptures. If you don't understand, don't try to understand; you just hear and go on reciting. At least till that time you will not cut any other living entity. **This is how violence in any form has got to be controlled.** If you can avoid the four sinful activities, then the fiber of your existence will improve. When the fiber of your existence improves, then wherever you go you will spread that quality of fiber. This is the advantage. Wherever the devotees visit, people will think "He is quite happy, he is quite satisfied. He is also like us, he is also working, and he is carrying on these activities." The fiber must improve and it's is very easy.

In Minneapolis, America, there are few devotees. They asked me, "We are all working. What is to be done?" I told "You all carry on your work." No scripture says you stop the work, but the quality of the work has got to improve, so that becomes a devotional service. "If you can", I told, "You please try to perform *maṅgala-ārati*." This is our culture. **Please reintroduce *maṅgala-ārati* in your life.** We perform at 4 O'clock, but you can fix your time according to your work. You may be working physically or having some other duties. You try to fix your time and perform daily. **Please fix some time for *maṅgala-ārati* at 5 O'clock; 6 O'clock, but get up early.** That is the improvement of the quality of your human existence. As soon as you get up then, we have so many chapters from Bhagavad-gītā and prayers from Śrīmad-Bhāgavatam, you will relish it. Don't worry if you are not able to pronounce properly. First try, slowly. It will be there. This is how please avoid these four things. From today please see that you are not victimized by these four sinful activities.

What are the ill effects of money?

Kaliyuga then tried to go to these places but there was no place available in Parīkṣit Mahārāj's kingdom. *Dyūtam, pānam, striyaḥ and sūnā* was not there at all. So he came back to Mahārāj Parīkṣit.

Kaliyuga said: "Mahārāj, you have given me four places but I am not able to find the four places."

Parīkṣit thought, “It’s correct.”

Kaliyuga begged: “Please give me a place which exists in your kingdom”.

Then Parīkṣit Mahāraj gave *jāta-rūpam adāt prabhuḥ*

*punaś ca yācamānāya jāta-rūpam adāt prabhuḥ
tato 'nrtam madam kāmam rajo vairam ca paścagam*

[The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold because wherever there is gold there is also falsity, intoxication, lust, envy and enmity.](SB 1.17.39)

Parīkṣit Mahāraj told “Where there is gold you stay there.” Gold is wealth. According to the shastras, where there is wealth and riches; there five inebriety is there. *'nrtam madam kāmam rajo vairam ca paścagam*. *'nrtam* means falsity is there. Always there is lying. We always speak lies because we are attracted to riches, somehow or the other and we have to hide it.

So *'nrtam* is there, *madam*, intoxication, comes with it. Where there is riches, we are completely intoxicated by that. If we have big bank balance staying may be in Australia or America, we are completely infatuated.

You get down at the airport in India, and the first thing you utter, “I am coming from America!”

Nobody cares you are coming from America. You are in India that’s it!

You go there: “I am from Australia you know? I have Australian passport!”

This is how, we are completely infatuated. Then lusty desires follow. Money must be spent somewhere. As soon as we have riches, we have to spend somewhere. There are three ways we spend. *vitta* means riches. *Tri-gata yo bhavanti*. Three phases are there. First *dana* - you may give charity. *bhoga* - you may utilize for your own sense gratification. **And if you don't give charity or don't use for your own self, then it is destroyed.** You cannot hold it long. We may deposit certain amount, inflation is reaching ahead. It may look that we have kept 10,000 dollars, but it will reduce day by day automatically. Nothing can remain here. Everything is destroyed eventually. So too much hoarding will not also help us. Please be happy. Use it for Kṛṣṇa. This is how it should be utilized.

So this *'nrtam madam*, lusty desires are there, then enmity is there. People will become enemy. They think, “You have money, you are not giving us.”

Then again envy is there. We are envying others; others are envying us. This is the bad effect of this *vitta*, and because Kaliyuga is staying there there is always quarrel. If you want to destroy some family, who is very happy, then give them gold! As soon as gold enters the house, there is definitely bound to be misunderstanding. This is how, please save ourselves, and come to this point, so that we take advantage of this teaching of Śrīmad-Bhāgavatam and try to improve ourselves.

How to avoid the ill effects of wealth?

One thing is there, that, as soon as there is auspicious remembrance of Kṛṣṇa is there, in any house, then riches, is a blessing. Vaishnavas also are very rich, but they are completely blessed. They are very calm and quiet and very simple. Nobody knows even that he is very rich. In order to digest the riches also, we must have Vaishnava attitude. When we become Vishnu Bhakta, then only our riches becomes Lakshmi and Lakshmi always blesses us. If you are not Vishnu Bhakta then the Laxmi is not there and instead of Laxmi we have Durga and Durga kills everything. Durga will force you to go to the pubs. Laxmi will force you to go to the temple. This is the difference.

We are all rich in foreign countries. In order to digest the riches, there must be Bhāgavatam always with you, there must be Bhagavad-gītā always with you. Some form of prayers should go on always. We have one disciple in Madras, and in his house there are five-six members; turn by turn they recite Bhāgavatam. Whenever we go to his house, somebody is reciting. This is the best activity. Then you can have riches. **You can have factories; you can have big businesses, everything you can have. But with these riches, you must have Kṛṣṇa in your life.** This is the teaching of the Bhāgavatam.

What is real wealth?

Kaliyuga stayed where there was gold, but even then because of Parīkṣit Mahārāja's best rule, he was not that powerful Kṛṣṇa also was there. As soon as Kṛṣṇa left the planet then Kaliyuga became rampant. **Even now, in our life, if we add Kṛṣṇa, then we can save ourselves from these difficulties. This is the main thing.** Please always remember, in Hindi, there is very nice *bhajan*. You please repeat after me and you'll enjoy that *bhajan*. and it will give you some nice idea.

Kṛṣṇa naam ke heere moti, sant bikhere gali gali

Lelo re koi Kṛṣṇa ke pyare, shore machawe gali gali (2)

Kṛṣṇa naam ke heere moti, sant bikhere gali gali

Daulat ke matwale sunlo, ekdin aisa aawegaa (2)

Sundar kaaya mitti hogi, charcha hogi bhali buri

Kṛṣṇa naam ke heere moti, sant bikhere gali gali

Jinko tum apna kehate ho, ek din tumhein bhulayeige

Jinko tum gale lagate ho, agni mein tumahein jalaeinge

Chamak chandani hai do din ki

Jagat sagayi hai do din ki aakhir hogi chalachali

Kṛṣṇa naam ke heere moti, sant bikhere gali gali

Lelo re koi Kṛṣṇa ke pyare Shor machawe gali gali

Kṛṣṇa naam ke heere moti, sant bikhere gali gali

Jis maya ke chakkar mein tum etna phula phirta hai (2)

Anya jivoh ko tu kuch nahi samajhata hai

Chamak chandani hai do din ki aakhir murjhaye kali kali

Kṛṣṇa naam ke heere moti sant bikhere gali gali

[Translation]

Gems in the form of names of Kṛṣṇa, saints distribute everywhere

Take this away O lovers of Kṛṣṇa, we declare everywhere

Intoxicants of wealth please hear, one such day will come...

Beautiful body will become soil, and people will defame you

Gems in the form of names of Kṛṣṇa, saints distribute everywhere

Take this away O lovers of Kṛṣṇa, we declare everywhere

Whom you call your own, one day they will forget you

Whom you hug, will eventually burn you

This glamour is temporary, so are these worldly meetings; After all we have
to separate

Gems in the form of names of Kṛṣṇa, saints distribute everywhere

Take this away O lovers of Krsna, we declare everywhere
After the illusion you are somadly proud
Disregarding living entities around
This glitter is of only two days, eventually, all buds wither away
Gems in the form of names of Krsna, saints distribute everywhere

Taking the names of Krsna is our duty. The body which is very beautiful at the moment will be completely transferred to ashes within no time and the ashes will not be even fill one glass. That is the end of this body. This is what we have to realize; not to commit the sins in our lives.

Chapter 8: A Devotee Executes Kṛṣṇa's Plan

Where do good qualities come from?

As our *karma* improves, our happiness will increase. There is no other way to happiness. Bad actions can never make a person happy. Durvasa had insulted Ambarish Mahārāj for a very small thing. So Durvasa had to suffer a lot. Durvasa had to wander here and there because Kṛṣṇa could not tolerate this insult. **Never insult anybody.** Parīkṣit Mahārāja was a pure bhakta, because he was protected in his mother's womb by Bhagavan. Ashwathama had released nuclear missile, so Bhagavan had protected him, and then he had the *darshan* of the Lord.

Parīkṣit Mahārāja was very undeviated, unflinching in devotional service. He was very good. Devotees are *sarvair guṇais tatra samāsate surāḥ*. (SB 5.18.12) **Where there is bhakti, there all good qualities reside.** *harāv abhaktasya kuto mahad-guṇā* If one is a non-devotee, from where will he bring good qualities? He will always fight. This is the main thing to be understood.

Let no bad quality come near us. Please, every day please take care that your life does not get dirty by the undue influence of the three modes of material nature and particularly the mode of ignorance. We always remain in mode of ignorance. When we remain in mode of ignorance, whoever comes in front of us, we get angry at that person immediately.

We know one *grihastha* (householder) who wakes up at eleven O' clock in the morning. Whoever comes in front of him is finished, is dead! After waking up at eleven O' clock he is full of mode of ignorance. Whoever comes to him for whatever reason, he scolds him. His son is a devotee. He wakes up early at 5 O'clock, and goes to the temple for taking darshan. When he starts the hot water geyser in morning, then sound comes from the bathroom. That wakes his father up. He scolds his child and does not allow him to go to the *mandir* (temple). This is mode of ignorance. Most probably the present civilization always forces us to be in the lower mode and we stay in our modes.

What comfort can 5-star hotel provide?

It was not possible at all for Parīkṣit Mahārāja can get angry. Once while hunting, he became hungry and thirsty. At that time there were no five star hotels around! We have 3-4 star hotels. More the stars the better! We say, “If five star hotels are that good then if we sleep under millions of stars then how much better it will be? If your 5 star gives you so much pleasure then imagine how much pleasure millions of stars will give?” (laughs) ... “No, no I don’t want that, I want 5 star.” “O brother why?” (laughs)

In summers we used to sleep outside in fresh air in a first class *chabutra* (courtyard), watching the moon and all the stars. It was best. We were in bliss. We used to have very sound sleep!

We now we are after 5 star luxury, and sit there and smoke! (laughs) The hotel smells so bad as if somebody just smoked there. When you go to hotel, conditions are not proper, yet we have to pay some money and somehow live there. Even dog goes and sleeps there. That is the quality of our life.

Who is the secret doer?

Parīkṣit Mahārāja saw an ashram. He went into the ashram. It was Shamik rishi’s ashram. He saw that Shamik rishi was humbly sitting in meditation. However, Parīkṣit Mahārāj became very angry. As I told you, he should not have got angry, because he was bhakta. Very nicely Bhismadeva has said:

*na hy asya karhicid rājan pumān veda vidhitsitam
yad vijijnāsayā yuktā muhyanti kavayo 'pi hi*

[O King, no one can know the plan of the Lord [Sri Kṛṣṇa]. Even though great philosophers inquire exhaustively, they are bewildered.](SB 1.9.16)

There are very nice verses in Bhāgavatam. Please, you are all intelligent. Just try to learn few of the verses. These verses, slokas, are lively. They are non-different from Kṛṣṇa, so, how lively they should be! These slokas are not dead material. **If you memorize one or two slokas then whole of the lifetime, you will be guided by those slokas.** This is one of the best verses. *na hy asya karhicid rājan.*

Yudhisthira Mahārāja was repenting, for he thought he was the cause of mass destruction in the Kurukshetra war. He thought, “Because I wanted to be the king that’s why I have killed so many living entities.”

Here Bhishmadeva is explaining, “Nobody can kill anybody, Lord Kṛṣṇa is the killer, and this is never visible. Look, *na hy asya karhacid rājan*, whatever happens, you are not the cause. *pumān veda vidhīsitam*. He has His plan. Everything happens according to His plan.”

If we develop the habit of seeing the hand of Kṛṣṇa in all circumstances, then we will not have any envy or enmity towards anyone. However we never see Kṛṣṇa. That is the biggest defect we have. We blame others for their actions, “Why did you do like that”. The other person is not the doer, Kṛṣṇa is the doer.

*māyā-javanikācchannam ajnādhokṣajam avyayam
na lakṣyase mūḍha-dṛśā nato nātyadharo yathā*

[Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.](SB 1.8.19)

Between us and Kṛṣṇa there is a curtain of illusionary energy, with which Kṛṣṇa is covered. So we see that the other living entity did this. Nobody can do anything, as He is the doer. However we cannot blame Him, because He is unseen.

So many times when we see people die, we ask, “What happened to your father?” We get replies like: “He suffered heart attack.” or “He had an accident.” or “He was sick.” Nobody says “Kṛṣṇa killed my father.” Nobody says! Kṛṣṇa kills everyone however Kṛṣṇa is never in front. He is the doer. When we understand this from Bhishmadeva then our envy and enmity goes away

This is the way the fabric of our human existence must improve by the study of the pages of Bhāgavatam. This is the way to improve: You see only Kṛṣṇa.

Blame yourself not others

bahūnām' janmanām ante jñānavān mām' prapadyate
vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ

[After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.] (BG 7.19)

Kṛṣṇaji says, *bahūnām'*, after many births, *ante-* at the end, *jñānavān-* those who are knowledgeable, *mām' prapadyate* - they attain Me; and what is that knowledge? *vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ*.

It's impossible to find out a person who sees Kṛṣṇa in every situation. Please for a change transform your vision and everybody will be friendly with you. Because you are not hurting anybody, there is no cause of creating enmity. This is the point. Improve your vision. We are going to the correct vision. We are not misguiding you. **Doer is Bhagavan. We say, even a leaf which moves cannot do so without the permission of the Lord. So if even a leaf cannot move without His permission, then how can one die without His permission? If His permission was not there, then how thousands people could have died in America? This is His plan, is it not?**

As soon as you see Him then we try to improve ourselves. We don't try to beat about the bush. **We do not blame others rather we blame our own self.** Since our bhakti is weak that's why Kṛṣṇa told is to improve your devotional service. That is the real cure. We just go outside and blame others for our own difficulties and anything happens we immediately get angry with that man.

This also was the plan of Kṛṣṇa. If Parīkṣit Mahārāj, would not have become angry the whole Bhāgavatam would not have been narrated. In its root there is anger. When Parīkṣit Mahārāj was angry, while walking away, he saw a dead snake. He took that snake with a stick and put it around the neck of Shamika *rishi*. The sage's son was also *brahmin*. He had the *brahmanic* effulgence. When he heard that the king has put a snake around his father's neck, he got angry. The *brahmin* boy cursed, the king will die in seven days after getting bitten by a *Takshak* snake.

Parīkṣit Mahārāj could have counteracted this. He could have arrested or executed the child. However he did nothing like that. He accepted the situation. Although he was a big king of the whole planet, he repented. After putting snake around sage's neck when Parīkṣit Mahārāj reached home, he was lamenting that he had committed a sin and should now be punished by God, because he had insulted a *brahmin*.

Brahminical culture should be propagated at any cost. In brahminical culture, the fiber of our behavior should be very fine. If the cloth is very fine

then it is blissful to wear that. Wearing rough cloth is not very blissful. **The fiber of our life should become finer, finer and finest.** Remember this. This is called brahminical culture. It is our good fortune that we are from Bharata, we may be born here, however, we are connected to Bharatiya family and these things are inborn in us. We need not import from outside as this is already in us. Prabhupāda is telling us that this is the way. This is the main thing to understand in this episode.

There was no reason for Parīkṣit Mahārāj to get angry. Even if he got angry, there was no reason for the Brahmin boy to get angry. “*pumān veda vidhīṣitam*”[SB 1.9.16] We don’t know what is God’s plan, however we feel hurt and blame others, “Why he behaved that way?” or “Why he did that?”

Is this world my permanent place?

When Parīkṣit came to know about his impending death, he left everything. How much he must have had to renounce we cannot imagine. We cannot leave our home. If we drop five dollars somewhere then we search the whole world upside down in order to find it. “Where is five dollars? Where is five dollars?” To leave the entire kingdom was not easy, but Parīkṣit immediately left, because he knew that this body will go, today or tomorrow. Since death has already come, at least I have seven days to get prepared.

Regarding these seven days it has been said in the *sastras* that in a week also there are seven days. We have to go in one of these seven days. We have some time daily at our disposal. **So daily please, you may not visit the cemetery, at least in the morning you should remember the cemetery, that one day everyone has to sleep here without exception.** One will have to lie down in cemetery without exception. When you have to sleep that I don’t know. Don’t think that because my hair has not yet turned white, I have 50 years. May God grant you 100 years of life. However, it may happen that you may not even have one second more. We saw in that building (twin towers in New York) how many people must have gone to work and how varied their thoughts may be and within no time (20 minutes), it collapsed like card castle. This is our life.

Eat sparingly and depend on Almighty

In this life of ours let’s learn this thing from Parīkṣit Mahārāj that within no time he left everything and started fasting. If we have to die, then we would tell first let me eat rasagulla, after that we’ll see! [everyone laughs]. **That is our fiber.** “I have to go ... lets first cook and eat, *dokle, patre*, etc.!” Please, please, please you have to control.

Jo kam khata hai, gam khata hai. One who eats sparingly, eats away the sorrows. If you have to reduce the sorrows, if you have to remain peaceful then you have to reduce your intake. The person who eats less takes on less sorrow. The person who eats more will always remain in *tama* (laziness), because he will never remain healthy. Tea, coffee, biscuit keeps coming; in our India *pav vada* keeps coming [laughs], many food types keep coming, “Let it come. *Pav Vada*, let it come”. Belly is this big already, let there be one more! [laughs]... Don’t have to walk or do any work... just sit comfortably. “Let it come, let it come!” This is our condition. Please not do this. Sastras do not teach this. If something happens to the body, then first thing you do is to shut our mouth. Firstly, don’t talk much or get angry at anyone. When you are not the cause then why you are angry? Our mataji has aptly said that her children say to her, “Why do you worry? You don’t have faith in Kṛṣṇa? Kṛṣṇa will do everything.” They are very correct. “Why are you getting upset?” [laughs] This is our way. We don’t have faith in God, and even have some faith, it is quite less. We desire that we’ll do everything ourselves. “I’ll do this, I’ll do that.” and in this way we spoil everything. We learn this from Parīkṣit Mahārāj “Don’t worry, death has come, get prepared for that.”

Chapter 9: Mahāraj Parīkṣit Fasts unto Death

What three things Mahāraj Parīkṣit ask?

Parīkṣit Mahāraj was very renowned King, When everyone came to know that he is going to die, then very big, saints and sages, including Vyasadeva started coming. When all saints and sages gathered, even before Sukadeva Goswami came, Parīkṣit Mahāraj told them what he wanted.

*punaś ca bhūyād bhagavatya anante ratiḥ prasaṅgaś ca tad-āśrayeṣu
mahatsu yām' yām upayāmi śṛṣṭim' maitry astu sarvatra namo dvijebhyaḥ*

[Again, offering obeisances unto all you braahmanas, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Kṛṣṇa, association with His devotees and friendly relations with all living beings.](S.B. 1.19.16)

punaś ca bhūyād – Parīkṣit Mahāraj says, “Since my life is sinful I am definite that I will have to come back again.” *punaś* means again. “If I have to be reborn, *punaś ca bhūyād* then, Bhagavan, please grant me this much that *bhagavatya anante*, that may I be always attracted towards You.”

Then the second thing he asked was “*ratiḥ prasaṅgaś ca tad-āśrayeṣu*” *ratiḥ* means attraction, *tad-āśrayeṣu*. “May I have attraction towards those who are surrendered to Kṛṣṇa. May I have association of devotees.”

The third thing he told was “*maitry astu sarvatra namo dvijebhyaḥ*”, that “May I have friendly and equal relations with everybody.”

In Bhāgavatam it is said that we have to take great care in friendly relations and equal relations. So what we do is “we have to be equal to all”, but we get intimate. Don't get intimate. Under the name of friendly relationship we get intimate. Bhāgavatam says “No” to this. You can have very workable relationships with everybody. No intimacy! There is more danger in intimacy. This has got to be digested. Otherwise, we think that we have to remain equal to all, *Samo sarveshu bhuteshu, maitry astu sarvatra* [SB 1.19.16], this is the lesson from sastras. We think: “I am very equal to

everybody” and we fail to remain equal and get intimate. Don’t behave like this, please.

What is the art of living?

Try and these equalities will definitely appear in you automatically provided you have unflinching faith in shastras and Kṛṣṇa. Then you go through it again and again and Kṛṣṇa gives you intelligence, *dadāmi budhi yogam tam*. God gives you intelligence.

*teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogam tam yena mām upayānti te*

[To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.](BG 10.10)

This point we should never forget or overlook. We have to be very careful about this. This lesson is already there in the shastras; How to change our life style depends upon us. Please listen just like you are listening and then try yourself. When will we act in devotional service? We already travelling by aero-planes, we are already in vulnerable situation; don’t know when we have to end our life. **So get to this point that everything good auspicious thing must assemble in your life.** Let there be always auspiciousness in our lives. Inauspiciousness should stay away from us. **This is life. In this, good, bad things will keep coming. But you can turn bad things into auspicious things.** What you think is not up to the mark, make that also auspicious. That we can do. *yogaḥ karmasu kauśalam*. This is *kauśal*. **This is the art of living the human life wherein we don’t create enemies at all. We don’t have any misunderstandings at all. Why? Our whole attention is to Kṛṣṇa. We don’t have any time. Thus by creating amicable relationship with everybody whatever time is saved should be invested in the pages of Bhāgavatam.** Otherwise we maintain good relationships but waste away our time. Please don’t do that. This is the greatest danger. We may go half a road but other half you don’t take. Then you won’t achieve anything. In order to achieve the favor of the Supreme Absolute Truth Kṛṣṇa the whole thing has got to be together. As soon as you do this your style improves. This way, Parīkṣit Mahārāj asked and fortunately Sukadeva Goswami walked in and then the whole Bhāgavatam was recited. **This is how this whole episode should be understood, chewed, digested and the end result is, our own behavior should improve.**

Chapter 10: Maharani Kunti's Prayers

Then Kunti comes into picture again. Kṛṣṇa wanted to leave after sometime from Hastinapur to Dwarka. He got ready and in the meantime Kunti came and she wanted to pray to Kṛṣṇa, because she knew what He had done. In her prayers, she says very nicely.

*yathā hr̥ṣīkeśa khalena devakī kamsena ruddhātīciraṁ śucārpitā
vimocitāhaṁ ca sahātmajā vibho tvayaiva nāthena muhur vipad-gaṇāt*

[O Hrsikesa, master of the senses and Lord of lords, You have released Your mother, Devaki, who was long imprisoned and distressed by the envious King Kamsa, and me and my children from a series of constant dangers.](SB 1.8.23)

How we are saved at every step of our existence?

vimocitāhaṁ ca sahātmajā vibho; “So many times You have saved me with my children. *tvayaiva nāthena muhur vipad-gaṇāt*, again and again we are experiencing so many difficulties and You have always saved us.”

It's not only Kuntidevi, we are also in so many difficulties, and He has saved us. Otherwise, how can the aeroplane with a bit of fuel can hang itself in the air and travel very fast and we go from continent to continent. It's not possible unless Kṛṣṇa is merciful. In aircraft, all these things are always present. The fuel, which is highly combustion, is there, then electricity is there and water is there. All these things they are enemy of each other. How long does it take for an electric short circuit and completely destroy? Always in every second of our existence we depend upon His mercy.

Last January we were very happy and proud because we have to perform the foundation laying ceremony for our temple in Dwaraka. That day we had Ratha Yatra on 26th January, so we were all very happy. So many preparations were going on. Exactly at about 8:30 He started to show His might. It was so horrible earth quake. Oh, immediately the whole town was chanting “Dwarkadish Dwarkadish Dwarkadish Dwarkadish!” We heard a big noise. I thought truck might be passing on the road. While we were hearing the noise, immediately the whole building started moving. We had

a big pit for the foundation. I thought this building is going into the pit now and everything will be completely destroyed. This is our position. When it stopped, within half an hour, people completely forgot. They opened their shops and forgot. “Forget about it!” This is our nature. Till He shows us might, we chant His names and as soon as He stops then we are back to square one. This should never happen. Every time we should remember that there is a possibility of earthquake. We are sucking millions of barrels of oil from the bed, so there is imbalance. That balance has to be corrected. Inevitably, we have created these things by our sins.

In America, particularly in California area, everywhere you see pumps running, and millions of barrels are coming out. That area is very vulnerable for the earth quake. This is His plan. We don't know His plan. Because we are committing so many sins, so we'll definitely suffer.

What is the solution to our miseries?

As soon as you start remembering Him helplessly, you will be very simple and as soon as the simplicity is there, half of the miseries will be over. This is the only answer. From today, at least in *Puruṣottama māsa*, we should all try to be very simple, and create this habit, and you will be feeling less miserable conditions. The more simple you are the more happy you will become, and the material situations will not bite you. Otherwise if there is no simplicity and if there is no *Kṛṣṇa* in our heart and house, then miseries will multiply. This is the solution. Kuntidevi did this and that's why she remembers Him [SB 1.8.18-23]. In the first two verses she describes *Kṛṣṇa*. It's so beautiful prayer. Please find out time and go through these verses. The first five verses are very easy. You can just chant now and we will see how beautiful they are. First verse is *namasye puruṣam tvādyam*. “You are the *ādi* (original) *puruṣ*.(enjoyer) .” If He is the original enjoyer it becomes our duty to serve Him and offer Him everything because He is the enjoyer. What we are doing at the moment is that, without offering Him we are trying to enjoy. We can't do it. This is the Kunti Devi's realization. Kuntidevi being woman is completely straight forward and in very simple terms she describes, what *Kṛṣṇa* is.

Who exists everywhere and secretly does everything?

Sing please *namasye puruṣam tvādyam* ... [Mahārāji sings SB 1.8.18]

kunty uvāca

*namasye puruṣam' tvādyam īśvaram' prakṛteḥ param
alakṣyam' sarva-bhūtānām antar bahir avasthitam*

Srimati Kunti said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all. [SB 1.8.18]

It is very easy to understand. *alakṣyam' sarva-bhūtānām* – He is not seen and even then *antar bahir avasthitam* He is situated inside as a Supersoul in every body. Not only is He situated inside the body but outside also in the form of water, air, sky, etc. All these are His energies. *bhūmir āpo 'nalo vāyuh khaṁ mano buddhir eva ca* [BG 7.4] He is so very important. You should remember one thing that when we take rest, including our soul everything becomes inactive. When we wake up it is the mercy of the Supersoul that we are waking up. Every time you sleep, your senses, your mind, your soul, everything becomes inactive. Only the Supersoul is awake and He helps you to get up. If He decides that today you should not get up, you will have eternal sleep! So please, always remember that unless He wakes us up we can't touch our own riches - bank balances. You love bank balance very much. But you should remember that unless Supersoul helps us in the morning, our bank balances is also nil. Only when you wake up you will see the bank book. This is how... in order for us to enjoy material life help is required from the Supersoul. This is what Kuntidevi prays. Then in second verse, please recite now. *māyā-javanikācchannam*. You are covered – *ācchannam* by curtain of *māyā*

*māyā-javanikācchannam ajnādhokṣajam avyayam
na lakṣyase mūḍha-dṛṣā nato nātyadharo yathā*

Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized. [SB 1.8.19]

Very easy way to understand Kṛṣṇa

*tathā paramahamāsānām' munīnām amalātmanām
bhakti-yoga-vidhānārtham' katham' paśyema hi striyaḥ*

You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we woman know You perfectly? [SB 1.8.20]

This is the question asked by Kuntidevi. She said, "We don't understand the complications of matter, spirit and devotional service. So please tell us some very easy way how we can understand You". In the next verse she herself says, how simply we can remember Kṛṣṇa. Please repeat all the verses again. Just go on reciting these 5 verses only [SB 1.8.18-22] and this should be your prayer. Puruṣottama māsa could be very nicely celebrated with these 5 verses. There are about 25 verses, but these 5 verses will make you a nice prayer. Please always repeat. *Kunti uvaca, namasye puruṣam tvādyam* [Mahāraj starts reciting SB 1.8.18]

In Sanskrit when *aham* is there, we have to take a bit of care. When we pronounce, first close your lips please and then vibrate. That vibration is sound representation of Kṛṣṇa, so when we pray we have to be very careful about it. We are dealing with Kṛṣṇa actually. In OM we are actually dealing with Kṛṣṇa. We chant very nicely. [Mahāraj leads chanting OM thrice] By this sound even the mentally deranged will be corrected. It's non-different from Kṛṣṇa, *praṇavaḥ sarva-vedeṣu*.

*raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣam' nṛṣu*

[O son of Kunti, I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.](BG 7.8)

"In all the Vedas I am *praṇavaḥ*", Kṛṣṇa says. Where are you going to look for Him? "*praṇavaḥ sarva-vedeṣu*", He says. You just chant OM. As soon as you feelingly chant, this sound vibration being non-different from Kṛṣṇa, gives us the feeling and the presence of Kṛṣṇa. He is Vāsudeva, all pervading, so is this transcendental sound vibration. It is further described in the pages of Bhagavad-gītā, that we have to not only chant OM but *om itiḥi aksharam vyāharan*, vibrate it – *vyāharan* and *mām anushmaran* and "you just remember Me". That's the main thing. Mere OM may not help us,

it becomes bit of impersonalist like but if you remember Him then it is full. That's why Nārada Muni gives us this twelve letter mantra.

om namo bhagavate vāsudevāya

This is the mantra which helped Dhruva Mahārāj to attain the Supreme Personality of Godhead within few months. If the boy of five years could attain Kṛṣṇa within few months, why can't we attain within a few years? **But we don't concentrate on these things.** We should have knowledge only upto this limit. We don't want to be *jnānīs*, but our knowledge must convince us the importance of these vibrations, and the effect of those vibrations.

Chapter 11: Dhruva Mahāraj Hurt

What did mother Suneeti instruct the hurt Dhruva Mahāraj?

Dhruva Mahāraj was completely disturbed because his stepmother did not allow him to go near his father and sit on his lap. Because Suruchi's son was sitting on the lap of Uttanapada, Dhruva Mahāraj thought that because his brother was there "I also want to go sit on fathers lap." So he approached the father and she was very sarcastic and angry with him. Dhruva Mahāraj being five years old boy did not understand much but he definitely knew that there is something wrong somewhere and she is very angry with me. So what can a boy do? He just ran to Suneeti his mother Suneeti. Before he complained Suneeti knew everything. Since Suneeti knew that she was not liked by the King and Suruchi is liked by the King so there is no end to these difficulties for Dhruva Mahāraj. She had a full idea, but she couldn't do anything. Suruchi somehow or other in anger had given very nice instruction to Dhruva Mahāraj that "You should go to forest. You meditate and when Kṛṣṇa is pleased with you then by His grace you come through my womb and take birth again and then you will be able to sit near your father." So Suneeti thought, "How to teach this young boy what is the correct thing?" This is the most important part of Dhruva Mahāraj's instruction.

The whole story we are very clear about; because the King had two wives one was very dear, and one was not that dear. Both of them had sons, the elder one Suruchi had Uttama and Suneeti had Dhruva. Now Dhruva had the difficulty to approach his own father and he went running back to mother. Mother was helpless.

*dīrgham śvasantī vṛjinasya pāram apaśyatī bālakam āha bālā
māmaṅgalam tāta pareṣu mamsthā bhuṅkte jano yat para-duḥkhadas tat*

[She also was breathing very heavily, and she did not know the factual remedy for the painful situation. Not finding any remedy, she said to her son: My dear son, don't wish for anything in-auspicious for others.

Anyone who inflicts pains upon others suffers himself from that pain.](SB 4.8.17)

In that difficult situation also the Vedic mother doesn't misguide the child. That is mother's responsibility. Children hear more from the mother, they learn more from mother. So Dhruva went to mother and she didn't understand, she knew *vrjinasya pāram*, *vrjinasya* means difficulties. "There is no end to these difficulties. It will occur again and again because I am not liked by the King and Dhruva being my son, will always have these difficulties." So she said "*vrjinasya pāram apaśyatī*." She couldn't see how these difficulties could be over, *apaśyatī bālakam āha bālā* – *bālakam* to her own son she gave very nice instruction in these two lines. This is Bhāgavatam!

You should go to the heart of the story and take out the real instruction in order to improve fiber of our own existence. This is Bhāgavat Saptāh! Otherwise mere repeating the stories or bhajans or kirtans may not take us that further. We are all intelligent living beings and because of our intelligence we want some food for our intelligence, and this is the food from Bhāgavatam for our own intelligence.

She said "*māmaṅgalam' tāta pareṣu mam'sthā*", only four-five words are there. *mā amaṅgalam* – please don't think any inauspicious thing for the other living entity, your mother. She has hurt you, but it's the duty of the sane living entity that he should not be thinking any inauspicious thing about any other living entity. We cannot do any harm to any other living entity.

This is Rāma's kingdom "*Rāma Rāja*". Here He rules and in His rule He loves every living entity, because every living entity is part and parcel of Him, and because every living entity is part and parcel of Him, He will never allow us to harm any living entity. Whatever happens - happens with His own permission, He knows what is happening. So this teaching please remember - *māmaṅgalam' tāta pareṣu mam'sthā* – don't desire any inauspicious thing for any other living entity. This is the way our existence must be improved. Otherwise every time we have some opposition, some living entity tries to harm us and we become enemy. No, that is completely barred in Bhāgavatam and that is human existence. The dog can't understand, as soon as one dog barks, another barks. It can't stop, but we can stop. One dog is barking the other dogs will stop other. We are not dog level. If you start barking then you are in the dog platform. Would you like

to be at dog's platform? No! Otherwise you will be kicked. This is the main thing to be understood.

Story: Sadhu and the dog

There was one sadhu, so he was walking on a village road and the dog was barking after him. So sadhu started running, dog was running and Kṛṣṇa was in Goloka Vrindavan and grazing His cows. He thought that “Sadhu is in difficulty, so I must go and save him”.

So He prepared Himself to go, after while He sat down again on the stone. So His friends were puzzled, they said: “Kṛṣṇa are You mad? You are standing and sitting again. What happened?”

“My devotee was in difficulty.”

“Why did you not go then?”

He said “I will tell you afterward.”

Then what happened, in the mean time sadhu picked up a stone to beat the dog. So Kṛṣṇa thought that “Finished, now he doesn't need Me.” and then he said to the boys that “Now two dogs are fighting. There is no sadhu and a dog.” [Mahāraj laughs]

So please don't let Kṛṣṇa regard us a dog. No retaliation. *māmaṅgalam' tāta pareṣu mam'sthā* [SB 4.8.17]. Please in dream also don't think any inauspicious thing about any other living entity.

Don't poke your nose in Kṛṣṇa's business

Everybody has to suffer or enjoy according to his or her own karmas and Kṛṣṇa will decide their enjoyment and suffering. Who are we to decide? What authority we have? We don't have any authority and unnecessarily we think that I am the controller and that's why we think so many inauspicious things about the living entity. You please leave alone; everybody has to

answer the reactions of his own *karma*. This Suneeti knew every well and that's why she is known as *su-neeti* "good morality". This is the teachings of the morality that "Please don't poke your nose in Kṛṣṇa's business. Otherwise He will cut your nose." When we don't like, many times we say "You mind your own business. Don't poke your nose here." [laughs] There He says you mind your own business and don't poke in My business. Please stop this. And in the last line she gives the universal teachings of Bhāgavatam. These two lines are very important in Bhāgavatam and particularly Dhruva Mahārāja's incident. We may learn so many things from his life. **But this is the main instruction is that please completely purify your mind.**

Completely purify your mind

Completely purify your mind. Don't keep any dirty things in your mind. If you keep dirty things in your mind then your face will look dirty. Your face will tell what is going on in your mind. The face speaks. You cannot hide because face is the mirror of mind. Whatever wrong is going on in your mind can be detected by looking at your face.

So please genuinely try this that always any inauspicious idea should be thrown like a scratch. Throw this away. This is garbage. We don't keep garbage at home. We collect garbage and throw it away. If you keep garbage then you get diseased. The more garbage you have the more you will get diseased and the miseries will increase proportionately. Please don't keep this garbage in your mind. Whatever is there, it is very straight forward. Our life is very straight forward. We don't have any corners here and there. It is perfectly straight. The more it is straight the easier it will be to clean it. This mind is not for keeping garbage, this mind is only for Kṛṣṇa Lila. Please don't keep anything else in it.

There are so many pastimes of Kṛṣṇa and Rāma, there are so many incarnations and stories in Bhāgavatam. Where is the time for this garbage? Is there any corner in your mind for this garbage? None at all, just throw this away! This has been told by Suneeti. In the last line she gives the reason as to why we should behave that way. Why we should not think bad about other living entities? So there, she is giving us a lesson. Please remember this always "*bhunkte jano yat para-duhkadas tat*" [SB 4.8.17] *Bhunkte* means they suffer, *jann* – means living entity, the living entities who are trying to inflict misery on others they suffer themselves. First they suffer. Those who inflict pain on others, they suffer themselves. Let them suffer. That's it. **Don't do anything**, don't think about it.

How tolerating saves time and brings you closer to Kṛṣṇa?

You do just this much that you please save that time and after saving that time, invest it in Bhāgavatam or Bhagavad-gītā or visit temple or go to your room and chant. Whatever time you are able to save from tolerating pain inflicted by others, utilize it in these.

That is the way to be very happy in this material world. Otherwise, *“dhukhālayam ashāsvatām”*

This life is very temporary and not only temporary is a full of misery. Dhurva Mahārāj’s mother has told the way to drive away these miseries to a five year old. She thought and told: “Do as your step-mother has told you. Mother has told you to go to the jungle and do penance for Bhagawan. You please go”

That mother is a real mother, otherwise if it was some other then “This is a five year old child, where he will go? I should certainly keep him” No. She said “You go and try to find out Kṛṣṇa.” This is Dhruva Mahārāj.

Chapter 12: Dhruva Mahāraj Meets Nārada

Muni

Then Nārada muni met him on the way and he told, “You are a small child, you should tolerate all these. Honor and dishonor is not a big deal for you. You should not do anything. You go and apologize to Suruchi”.

Dhruva told “Mahāraj, what you have told is perfectly fine but I am of different steel! This suggestion will not work for me. I have to attain Bhagavan”

After seeing the firm determination of Dhruva Mahāraj, he gave this mahamantra “*Om namo bhagavate vāsudevāya*. Go my child, you repeat and you will achieve.”

Then Dhruva Mahāraj left. Looks at his austerity! How well the child did the austerity! We won’t be able to imitate this however, we have to do something.

How to attain Kṛṣṇa?

First, the poor child, used to eat leaves from bushes. He sustained this for one month while meditating. Later, he thought “I have to pluck, gather and eat”, so in the second month he ate only fallen leaves. One month passed this way. Then he thought “This collecting of leaves and eating is also consuming time; now I’ll sustain myself just by drinking water.” So he started living on just water in the third month, without leaving his focus on Bhagavan. Then he thought that even drinking water is problematic because that much time is wasted. He stopped drinking water also in the fourth month. He carried on just breathing. By breathing our life can survive.

So when he saw that by just breathing he is able to manage, then he stopped all survival activities. What is implied here is that for Bhagavan there is a need to sacrifice something.

That is why Puruṣottama māsa is very pure, we need to sacrifice something or the other in this month. Take some regulations that “In this month I won’t do this...” Secondly, whether you have any regulation or not do atleast this much that in this month you won’t bring any bad thoughts in your mind. No criticism for others should dwell in your mind. Do not think anything inauspicious for others. Please do at least this much: in this month try to keep the mind clean. Will you do this much endeavor? There is lot of *santosh* (satisfaction) in this. As much satisfaction you will have, that much work will keep happening. Please do something. Take benefit of this Puruṣottama māsa. This is the point.

Verses that will take you back to Godhead

Whatever Kunti has given, nobody has given anything like that. When she found a very easy way, “How can I pray to you? You are such a big person. You have created material manifestation and spiritual creation. How we can attain to you?” In the second verse she is telling a very easy way. Please chant.

[Mahāraj leads recitation of SB 1.8.18-22]

kunty uvāca

*namasye puruṣam’ tvādyam īśvaram’ prakṛteḥ param
alakṣyam’ sarva-bhūtānām antar bahir avasthitam*

[Srimati Kunti said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.](S.B 1.8.18)

*māyā-javanikācchannam ajnādhokṣajam avyayam
na lakṣyase mūḍha-dṛśā nato nātyadharo yathā*

[Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.](S.B 1.8.19)

*tathā paramahamśānām' munīnām amalātmanām
bhakti-yoga-vidhānārtham' katham' paśyema hi striyaḥ*

[You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?](S.B 1.8.20)

*kṛṣṇāya vāsudevāya devakī-nandanāya ca
nanda-gopa-kumārāya govindāya namo namaḥ*

[Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devaki, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.](S.B. 1.8.21)

*namaḥ pañkaja-nābhāya namaḥ pañkaja-māline
namaḥ pañkaja-netrāya namas te pañkajāñghraye*

[My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.] (S.B. 1.8.22)

Regarding Kṛṣṇa please remember this one thing: whatever comes in relation to Him is turned into spiritual nature. His garland is also spiritual. His bed stage is also spiritual. His *umber* (clothes) is also spiritual. Everything becomes spiritual. Not only that but mrdanga with which we perform kīrtan, is also spiritual. That's why we pay obeisances to mrdanga also. The living entities who run after Kṛṣṇa also they lose the material inebrieties. They also become spiritual. Please, this is the easiest way to

become spiritual from the material rut. That's why we insist that at least the remembrance must continue.

Srila Prabhupāda has written in so many places there only these two verses will take you back to Godhead. The only two verses, this “*kṛṣṇāya vāsudevāya.....*” and “*namaḥ pañkaja-nābhāya...*” please chant loudly. *kṛṣṇāya vāsudevāya* – The loudly you chant; you have the stomach muscle exercise. You have to have the exercise of the stomach muscles. So the louder you chant the more you will feel hungry. Prasadam is ready. [laughs] So please chant loudly.

*kṛṣṇāya vāsudevāya / devakī-nandanāya ca
nanda-gopa-kumārāya / govindāya namo namaḥ*

This *nābhi*, naval area of Kṛṣṇa, we very well know, is source of all material manifestation and that's why the lotus flower comes out of it and Brahma is born on it, the engineer of material manifestation. We will come to it after some time. So this is how *nābhi* is very auspicious.

*namaḥ pañkaja-nābhāya namaḥ pañkaja-māline
namaḥ pañkaja-netrāya namas te pañkajāñghraye*

His foot is also lotus, *charan kamal*. *namas te pañkajāñghraye*

[Mahāraj made everyone to recite these 5 verses (1.8.18 to 1.8.22) very loudly.]

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

Please keep these papers with you will daily recite till we are here.

Chapter 13: Bhisma Pitamah: Steady in Troubles

What is the secret of success?

Now we go to further in the first canto and there are very nice prayers again by Bhishma pitamah. He is one of the mahajans. There are twelve mahajanas.

*svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo balir vaiyāsakir vayam
dvādaśaite vijānīmo dharmam bhāgavatam bhaṭāḥ
guhyam viśuddham durbodham yam jnātvāmṛtam aśnute*

[Lord Brahma, Bhagavan Nārada, Lord Siva, the four Kumaras, Lord Kapila [the son of Devahuti], Svayambhuva Manu, Prahlada Mahārāja, Janaka Mahārāja, Grandfather Bhisma, Bali Mahārāja, Sukadeva Gosvami and I myself know the real religious principle. My dear servants, this transcendental religious principle, which is known as bhagavata-dharma, or surrender unto the Supreme Lord and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance one fortunately understands it, he is immediately liberated, and thus he returns home, back to Godhead.] (SB 6.3.20-21)

Svayambhu, Nārada, Shambhu these are three in the first line. Svayambhu means Brahma, self born. Brahma is the first mahajan. *Mahajana* means that they know everything and they are undeviated devotees of Bhagavan. Of these mahajanas Brahma name comes first. Secondly Nārada, then Shambhu, Shiva Bhagavan and because they are unflinching devotees of the Lord they are never defeated. They keep succeeding.

kṛṣṇeti nām, kṛṣṇa iti nām yasya, vāchi, pravartate

Whoever's has Kṛṣṇa's names on the tongue, he is always benefitted. *kṛṣṇeti nām, kṛṣṇa iti nām yasya, vāchi, pravartate, labhas tesam jayas tesam*. They always gain profit. They are always glorified.

How our problems can bring us closer to Kṛṣṇa?

Please, do not get disheartened by the miseries of material nature. Keep courage. With courage, as the miseries come, they pass away.

*mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās tāmś titikṣasva bhārata*

[O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.](BG 2.14)

āgamāpāyino – that is its nature. That is the nature of problems. They *āgam*, they come. Whatever comes necessarily goes away. You have come here, you are about to go away. Whatever comes always goes. We have been born, death is certainly there. Nobody is spared... you may have million dollars, good house, good family, still you cannot survive long. Whatever comes always goes. This is its nature. So not get nervous. Don't get nervous at all. Increase your remembrance of Bhagavan. Increase your shelter and remembrance unto Bhagavan and you will forget the problems. It will so happen the problems are there or not, it won't matter to you. This is the practical instruction from the shastras. Don't do anything else. As the problems increase, that much you go towards Kṛṣṇa.

When Kaliya snake had spoiled the water of Yamuna, and after drinking water cowherd boys and cows had died, then they (residents of Vraja) had meditated on Kṛṣṇa, thinking "He is only going to save us" Always they were dependent on Kṛṣṇa. Kṛṣṇa had come and killed the Kaliya because they had Kṛṣṇa as the only one shelter.

Story: Kṛṣṇa lifts Govardan hill to protect His devotees

Indra was very angry when Bhagavan stopped Indra yagna. Nanda Mahārāj used to do Indra yagna. So Kṛṣṇa asked Nanda Mahārāj: “What is going on? Lot of preparations is going on!”

So Nanda Mahārāj said: “This is Indra’s yagna. If we pacify him then he provides rain.”

Then Bhagavan said: “It is better if we worship Govardhana, then we will be benefitted.”

Thus he stopped the yagna. Indra got very angry. And he sent very big cloud named *samvartak*. When there is catastrophe, then that cloud comes. So when he released this cloud, there was so much rain that everything was inundated with water. Cows started dying, Gopis started dying. Because they had only one shelter, Kṛṣṇa, they ran to Kṛṣṇa. Kṛṣṇa saw that Indra needed to be taught a lesson. Immediately he picked up the Govardhana hill on His last finger of the left hand. This is Kṛṣṇa’s way, Girivardhari! In order to dispel the miseries of His devotees, He can lift even a mountain! So the cowherd boys thought that He is a seven year old small boy, His finger will get tired, lifting so much weight, they started propping with their sticks, thinking they are helping Him, because He is a small child, baby Kṛṣṇa. We also have similar situation.

What is the solution to our problems?

Bhajans of baby Kṛṣṇa are very good.[Mahārāji lovingly sings]

*kararavindena padaravindam mukharavinde viniveshayantam
vatasya patrasya pute shayanam balam mukundam manasa smarami*

[The one who keeps His lotus like feet on his lotus like mouth with His lotus like hand, i think of that Balamukundam who sleeps on the vata pathra leaf] (Sri Balamukundam Ashtakam Text#1)

That’s it, this is the way. However much you have problems - *balam mukhundam manasa smarami*. There is no problem too big for Him. He can

lift a mountain for their protection and kept it that way day and night. How merciful He is? Where should we run away from such merciful Kṛṣṇa? We have come to Australia, there are problems here too. Go to Fiji, there also there is lot of problems. Go to America there also - troubles and miseries are there. I always thought America is like heaven. There also, I have seen, planes crash into high rise buildings. Nowhere we can remain without problems. If Kṛṣṇa desires then only we are protected. That we can see in Bhishmadeva's life.

Story: Ganga's conditional marriage with King Santanu)

We know about Bhishma deva that he was son of Ganga. Santanu the Romeo (you must have heard about Romeo and Juliet), always roamed on the banks of Yamuna. He was a very big king. He had a beautiful and youthful body. He was wandering to catch some "fish". He saw Ganga. Ganga had to help the Vasus, who were cursed that they will have to take birth on earth. They were very worried.

So they pleaded "Please give us mild curse"

They were given mild curse "Whoever will give birth to you and then kills you then you will be emancipated", because they had stolen cow and other Vasus had helped him.

So these Vasus had to take birth on earth, this was the curse. So when they had to take birth, then they searching which mother they should have who would kill them right after birth. So they found that Ganga is suitable choice. She will be able to do all this.

So they went to Ganga and said: "Please help us. Please become our mother. Please, we have to die immediately after taking birth".

"Very well" agreed Ganga mother.

When she came down, the Romeo was wandering there, walking. He could travel to the heavenly planets. So when he saw her beauty, he got attracted. You know, in Bhāgavatam there is a verse that butter and fire cannot stay together. When there is fire, butter melts. I don't know about your state,

however, this is what is stated in Bhāgavatam. You are very good person, you don't melt like butter.

After looking at Ganga Shantanu felt like marrying her. He proposed her for marriage. "Will you marry me?"

Ganga also liked him and they got married. Later Ganga put her terms of marriage that "Don't ever ask me: who I am, what I am doing or speak angrily to me. If you do then I'll leave you."

He was a fool, he agreed to all conditions. "No, no, I won't ever ask you anything or get angry at you"

When the first child was born, then she threw that child in the Ganges. Same happened with second and then again with third...this happened seven times. All seven were thrown in the Ganges. Somehow he was able to control himself. He knew that if he asked anything then she will leave him. The eight Vasu was Bhisma. This Vasu had performed the pastime of stealing the cows. So this Vasu was not destined to die. He had to stay here to spend his life, this Shantanu did not know. When the eighth child was born Ganga got ready to throw the child.

Shantanu could no longer tolerate and said: "Who are you? You demoness! Why are you killing my child?"

As soon as he got angry her work was over. "Now I am leaving.", she told: "You did not have the intelligence...this child was destined to live...and we could have lived together and raised the child. However, now you have lost your patience, now I am leaving."

Story: Bhisma early life

So you see that from the very beginning of his life, Bhisma was full of miseries.

In Dwaka a child was left by her mother. The child did not even know that he was raised by neighbor. Now he says "If my own mother can do this to

me, then why another cannot cheat me as well? It is better that I surrender to Kṛṣṇa.” This is the state of living entities.

Bhisma has very nicely sung and prayed. He says this at first. The state of our condition is also similar. Intelligence’s nature is thinking, feeling and willing. We want to feel and we also have our free will. These are the three workings of intelligence.

So he says, that “My intelligence is so lost. So, please have mercy and now that my last moment of my life has arrived, please let my intelligence be fixed at your lotus feet and nowhere else. Please have this much mercy upon me.”

When we think of his fate then our brain stops working. Soon after birth of Bhisma, Ganga left with the child.

Ganga had told Santanu that “I will prepare the child and when he will grow into a youth after learning everything then I’ll bring him back.”

Santanu could not do anything. Ran after her, apologized to her, however Ganga walked away.

So since birth Bhisma did not get his father’s love.

So his intelligence remained lost thinking, “How will be his father? Why she did not leave me with him? Why she took me away?”

This was the sad state of the child. Then he completed his education, then Ganga one day brought him back.

Santanu used to loiter near the banks of Ganges. He saw that how wonderfully Bhisma had stopped the flow of Ganges by creating a dam.

So Santanu thought “My child also must be like this youth”

Then Ganga came and gave back his son in Santanu's custody. Santanu was very blissful. Ganga returned, however, Santanu got the prince. His name was Devavrata. When Devavrata came, then Shantanu was very happy and so were his subjects. Look at Devavrata's fate... when he got father then mother walked away...

How tolerance and constant remembrance of Lord can help us?

When there is fight within family and when there is a question of divorce or something like that... then the most suffering party are the children. **If possible, we should pray to God, that we get the power to tolerate.** Nowadays the power to tolerate has decreased a lot and because of that these couples don't stick together and children suffer very much.

Our nature is such that men cannot live without women. Women also by nature cannot live without men. However somehow we have to tolerate. When a situation arises when both get separated, then Vedic culture advises that as far as possible, it is good that such a thing does not happen. However there are complicated situations. There are many different types of questions. We don't know what is in our life's fate. We are sometimes forced to do what we don't have to do. However whatever happens in this Kaliyuga one benefit God has provided us that whatever situation you are in don't stop taking the name of God. Constant remembrance of God is required. If you are together then it is very good. There is nothing like that. However, if you cannot stay together, then don't worry, that's all we can say. However, do this much that without God, don't pass a single moment. Otherwise what will happen is ... one will break, go for second. Second will break, go for third. Third will break, go for fourth. That is a silly thing to do. If one marriage does not last, then you make a determination; one did not last, so now, no other will last. By changing the partners you can never be happy. If one did not last, learn from that experience that one did not last, now its time for retirement. Leave all the stuff. Whatever children you have, whether with me or them, raise them, and pray for them. Day and night remember God. This we can learn.

Story: Devavrata declared king by Shantanu

Then after all this, Shantanu agreed and declared that after him Devavrata will be king. The subjects also agreed thinking that if such a qualified

person becomes king, then we will all become happy. Very happily everyone gave their approval, and it was determined that after Shantanu, Devavrata will become the king. There was peace and happiness and everything was good. Ganga's son had no bad habits. He had all good habits. The subjects were very happy. However, Kṛṣṇa had another plan. As I had told you, this Romeo used to wander in the banks of river Yamuna. Once while wandering he saw Satyawati. He again fell in love at first sight. "Oh what happened, I fell in love with you." Poor fellow got stuck again with her beauty and proposed "Will you marry me?"

"I have a father. I'll do as he says", she said.

Look, Devavrata was fully peaceful that "I am with my father. After my father I will become king." He was in full bliss. Intelligence was little stable. However, mind started oscillating because of trouble caused by father. That is why I keep saying that if it does not last once, then that's it, cut it short. Don't remarry. So when Santanu proposed, then Bhishma's intelligence got disturbed all the more.

When Santanu asked Satyawati hand in marriage, Satyawati said: "I have father".

Santanu got so impatient for getting married, that he reached her father. Her father said: "If a king like yours will get married to my daughter then it is a very good thing, however, I have a condition that her son will become king."

This was another problem. Now Santanu got a very big problem. He had already declared that "After me our Devavrata will be the king."

So now again the big question came, that if he marries her, then Devavrata has to step down. What to do now? So poor fellow Santanu just came back, and started living in pain. When Devavrata saw that his father has some sorrow, he asked, "What is your sorrow? All is well. You have a prince like me. The subjects are all obeying. What is the reason of your sorrow?"

However, poor fellow Santanu could not tell, started making up something. Santanu told: "Look, you are my only son and you also love military

training. God forbid, if something happens to you, then we will have no king at all.”

There was no surety that what he told was correct. However, Santanu had lusty desires. Then, Devavrata could not understand. Then he asked the ministers. Then one elderly minister told what was the king suffering for.

Always remember, in this world, if someone has stomach-ache, he will tell its headache. Ask someone what's happening, “Head is aching.” But actually there is stomach ache. One who has headache, he'll tell stomach ache. Always, here people say the opposite. Then poor fellow did not understand, the minister said: “Santanu is in love with somebody. The fact is, he is not able to marry. If you step down, then it will clear his way.”

So Devavrata felt pity that “For me my father is sad, so it is my duty that I dispel his sorrow.”

Then he himself went to Satyawati's father. There he asked: “What is the matter. Perform the marriage.”

Her father told: “You are the difficulty.”

“What is the matter? This is your problem because you are going to be king after him. I'll not marry my daughter to him. I want the issue of my daughter to be the king.”

“That's all... I make a pledge that I leave my right, and agree that her son will be the king”, said Devavrata.

Then Satyawati's father thought for a while, and said “This is a good pledge Devavrata has agreed upon. However, in future Devavrata will have children and they will not agree and fight.”

Devavrata thought this is a valid thought that my children may not agree in future. However all this was Krsna's plan. Devavrata also saw the same way, and he took a very big pledge that “I'll never marry”.

How to have stable intelligence in the midst of sorrows?

Look how the mind gets strayed. In one moment he going to be the King, and in another moment he lost everything. You blame it on father or whatever, this is called unstable mind. Our mind never can stay stable and to stabilize the mind it is said:

*duḥkheṣv anudvigna-manāḥ sukheṣu vigata-sprhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate*

[One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.](BG 2.56)

If you tolerate the sorrows then mind will remain stable, don't be too interested in pleasure. Don't desire for pleasure. This Bhagavan has told *duḥkheṣv anudvigna-manāḥ*. However much sorrow falls upon us... Kunti has asked for more!

*vipadaḥ santu tāḥ śaśvat tatra tatra jagad-guro
bhavato darśanam yat syād apunar bhava-darśanam*

[I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.] (SB 1.8.25)

She said, "Jagat Guru (Kṛṣṇa), let all misfortune fall upon us. Let me just keep remembering You, O Lord!" Don't get disheartened with sorrows. Increase your remembrance of Kṛṣṇa. This is the only way.

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-sprhaḥ

[BG 2.56]

Don't desire for pleasure. In this world there is no pleasure. In this material life there is no pleasure. We are in this prison. In this prison, where there is pleasure? If we do not hope for it, then the mind will remain stable. That is

how, poor Devarata, convinced his mind, that this has happened by God's wish. Look how his mind went hither-thither.

Then Shantanu got married, and got two sons, Vichitravirya and other, that is another story. But this is the matter of mind. Bhism protected them and could not leave home. Even after his solemn pledge, there were big calamities, for Kauravas and Pandavas and the rest such that he had to stay there for taking care of them and their kingdom. And in pursuance of his duties in his kingdom, his mind was wandered here and there.

Prayers by Bhismadeva

We pray that my intelligence somehow should get improved. There is one prayer in Śrīmad-Bhāgavatam, eleven slokas, in very nice raga. Let's sing.

[Mahārāji sang Damodar Astakam's first verse and then Hare Kṛṣṇa Mahamantra and continued in same tune]

*namāmīśvaram' sac-cid-ānanda-rūpam'
lasat-kuṇḍalam' gokule bhrājamanam
yaśodā-bhiyolūkhalād dhāvamānam'
parāmṛṣṭam atyantato drutya gopyā*

[To the Supreme Lord, whose form is the embodiment of eternal existence, knowledge, and bliss, whose shark-shaped earrings are swinging to and fro, who is beautifully shining in the divine realm of Gokula, who I (due to the offense of breaking the pot of yogurt that His mother was churning into butter and then stealing the butter that was kept hanging from a swing) is quickly running from the wooden grinding mortar in fear of mother Yasoda, but who has been caught from behind by her who ran after Him with greater speed--to that Supreme Lord, Sri Damodara, I offer my humble obeisances.] (Damodar Astakam Verse 1)

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare (2)*

This verse is in the same *rāga*, it is a very beautiful *rāga*

śrī-bhīṣma uvāca
iti matir upakalpītā vitṛṣṇā
bhagavati sātvata-puñgave vibhūmni
sva-sukham upagate kvacid vihartum
prakṛtim upeyūṣi yad-bhava-pravāhaḥ

[Bhismadeva said: Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Sri Kṛṣṇa. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created.] (SB 1.9.32)

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Look, this is matter of mind and for mind we need to take this lesson from this, that my mind should not wander hither and thither. We fall into trouble then the mind starts wandering here and there. Many times the troubles are so strong that we start reducing our faith. “Is Kṛṣṇa there?” The Americans ask now. “Is God there?” “O brother, when you committed so many sins, then God was there? When you killed others, then God was there or not? You yourself are dying and then you are asking whether God is there?”

mattaḥ parataram nānyat kiṣcid asti dhanasjaya
mayi sarvam idam protam sūtre maṇi-gaṇā iva

[O conquerer of wealth [Arjuna], there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.](BG 7.7)

Bhagavan says to Arjuna that besides Me there is nothing else. And His words are true, whether we agree or not, He is everything. Even if a person does not agree to this, God, being merciful, He gives air, water and food and everything to him. He is so merciful.

Leaving such merciful One where else should we fix our mind? This we should understand in this Puruṣottama māsa. Please take the example of Bhism. He tolerated lot of sufferings inspite of being such a big man, Mahajan. The live of great personalities always has been full of sufferrings. Renouncing kingdom is not easy and besides that not marrying is a very brave act.

If someone is thinking that “I have to do like this (not marry and remain celibate)”, then you have to find out one thing in your mind, that “How much *prema* (love) you have towards God and scriptures.” Only then you can live without women. If this love (*prema*) is not there, then don’t dream that “I’ll be able to do this.” No. Then you should get married in time.

And if you have real renunciation according to bhakti, then with these scriptures you can pass on your life very easily. Through the scriptures of God, not only one life, you can spend many lifetimes from this. There are 18,000 slokas (in Bhāgavatam), 700 in Bhagavad-gītā, 100,000 in Ramayana and Mahabharata. That’s a lot. There is a great need to know about God and preach about Him. Those who have already enjoyed life, and are now in *vanaprashtha* stage, you now have to please convince your mind. If it is not possible to leave, then stay at home. However, besides preaching activity, nothing else you should do. For doing the preaching activity, one needs to continuously study. In this Puruṣottama māsa, you please find out your own situation, and decide what to do, when and how, and learn lessons from Grandfather Bhisma, Nārada, Swayambhu, Prahlad and Arjuna.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Let us all pray to the Lord (Bhagavan) that He keeps us alive more, and that He gives more such time tomorrow and we meet.

Day 3: Practicing Kṛṣṇa Consciousness

Chapter 14: Keshava Keshava Kukiye

*keshav keshav kūkiye na kūkiye asār
rāth divas ke kūkte kabhi to sune pukār*

The meaning is obvious. Always we should speak out loudly Kesava Kesava Kesava. Kesava is one of Kṛṣṇa's name. **Don't waste your breath in unnecessary speaking.** That is the instruction. If you continuously chant Kṛṣṇa's names, sometime your vibrations of the names will definitely fall on His ears. Except Kṛṣṇa's names we should never speak anything else.

What is the benefit of feelingly uttering the names of Kṛṣṇa

See Ambarisha Mahārāja was the king of the whole planet. It was not only one country or one town like Singapore. Means whole planet he was the king, how much busy he should be. But he had taken a vow that he will not speak anything else than Kṛṣṇa. Always he will speak Kṛṣṇa. Even now in dhams particularly we have four dhams in India. Particularly in Ayodhya Dham there are many people who just speak Rāma Rāma Rāma Rāma... They will not speak anything else. That's the best way to save ourselves from so many unwanted reactions. Whatever we speak, it is very nicely said in the pages of Bhāgavatam, that even the walls have the ears. Walls also hear. We think that I am talking about you and you are not here, you are not hearing. But somebody takes the message to somebody and eventually the person hears and he becomes your friend or enemy as the way you speak out. So please all these material vibrations they have the horrible reactions.

tato 'nyatha kincana yad vivaksatah [SB 1.5.14] Whenever you speak *anyatha*... Don't speak *anyatha*. *tato 'nyatha kincana yad vivaksatah*. As soon as you speak anything else, it will have the good or bad reaction and good or bad is everything bad in the material world. There is no good here. So you may speak something good about some body. You are just applying *maska* they call it. (laughs) "Why are you flatering?" There is nothing good. Except the person uses his breath sincerely in uttering the names of, feelingly uttering the names of Kṛṣṇa, everything has its own reaction and

we are suffering from actions and reactions and again the horrible result is, that we are unknowingly throwing ourselves into the ocean of this material existence which has a vicious circle of birth, death, disease and old age. That is the instruction of this.

*keshav keshav kūkiye na kūkiye asār
rāth divas ke kūkte kabhi to sune pukār*

If you really feelingly chant, He will definitely hear our scream and immediately He will pay attention. As soon as you utter His name, He knows immediately. Even now here we speak and we are heard miles away on the other side of the planets also. With all the technical advancement we have this facility that you speak here and you are heard all over the world. So very easy! He has all the transcendental apparatuses, everything you think about and it's there immediately. That is the meaning of the omniscient. He knows everything. He knows what is going on in each living entity's mind. In Bhagavad-gītā He says that "Out of all *indriyas*, out of all the senses I am the mind.... *manas casmi* [BG 10.22]". Mind is very powerful in both destroying and in creation. If you utilize it very nicely it can help you to get out of this vicious circle of birth, death, disease and old age. That is what our goal of human existence is. If you want to follow this, then you have to utter Supreme Absolute Truth Kṛṣṇa's names. He has millions and millions of names. There is no binding that you only chant maha-mantra or you only chant this. No, No. We are not fanatics. Which ever name you have faith in, please chant, but don't chant anything else. That is the meaning of this.

*keshav keshav kūkiye na kūkiye asār
rāth divas ke kūkte kabhi to sune pukār*

*rāma nām ratate raho / kṛṣṇa nām ratate raho
jab lag ghat me prān (2)
kabahun to deena dayāl ke bhanak paregi kām*

*āj kahlen mein kāl bhajun kāl kahlen phir kāl
āj kāl ke karath hi jāsi avsar chāl*

kāl bhajantā āj bhaj āj bhajantā ab

do pal me parlay hoyegi phir bhajegā kab

This is the instruction. You please don't delay these things. We are not guaranteeing even a single second in this existence. All this time is passed because of the mercy of the Supreme Absolute Truth Kṛṣṇa. Otherwise within a second He can just annihilate the whole manifestation.

How to become fearless?

That is how He does, and that's why in the pages of Bhāgavatam it is insisted

*āpannaḥ saṁśṛtim' ghorāṁ' yan-nāma vivaśo gr̥ṇan
tataḥ sadyo vimucyeta yad bibheti svayam' bhayam*

[Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.](SB 1.1.14)

It is beautiful. This “saṁsāra” word comes from *saṁśṛtim'* and *saṁśṛtim'* means this vicious circle of birth. Everybody has to take birth in order to obtain this material body, and then those who are born must die and in between birth and death you have to be sick many times, you have to be old also. The material arrangements cannot save from these things. But Bhāgavatam says that, *yan-nāma vivaśo gr̥ṇan*.

Those “jivas”, those fortunate living entities, *yan-nāma vivaśo*, *vivas*-helplessly... He does want to chant the names. Ajāmila did not want to chant the name, because he wanted to call his younger son and he helplessly chanted “Narayan, Narayan, Narayan” and we know that instead of the Yama dūtas, the Viṣṇu dūtas took him to Goloka Vrindavan. This *yan-nāma vivaśo gr̥ṇan* if you helplessly chant... Many times we hear Rāma's names or Kṛṣṇa's names in our families and when we are in difficulty, “Hey Rāma !, Hey Kṛṣṇa ! ” we call. As soon as we speak out *tataḥ sadyo vimucyeta*, *sadyo*-immediately, there is no delay for fraction of second *tataḥ sadyo vimucyeta yad bibheti svayam' bhayam*, because even the *bhaya*, fear personified is also afraid of the name of the Supreme Absolute Truth. It's beautiful. Fear is afraid to this name, so how can you be fearful? If you want

to have fearlessness, in this always fearful material existence then this is the only way out.

We are always fearful, “Will I get some disease?” “Will I die?” “Will my money go away?” “Will the bank collapse?” “Will Australia drive me out? So many fears we have. Always we feel that way. There is only one way to become fearless.

Somehow or the other you must spare time to chant His names. Study is just altogether a different thing. You may study Bhagavad-gītā, you may study Bhāgavatam, you may study other scriptures. But please, the whole sum total of all the instructions of all the scriptures is to chant *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare. Hare Rāma Hare Rāma Rāma Rāma Hare Hare.*

alodyam sarva shastrani [Skanda purana] He says *alodyam sarva sasthanani*. I have scrutinizingly read all the scriptures. And not only read but *vicharya cha punah punah* again and again I have thought over it. Its not only he has read - *alodyam* means scrutinizingly read. I have studied this with concentration, and after that, I have thought over it. *vicharyacha punah punah* again and again I have thought over it. *idam ekam sunispannam*. Only one thought comes out. Its only one thing, *idam ekam sunispannam*. There is nothing else. *idam ekam sunispannam*. And what is that? *dehyo* always meditate on *Narayana sada*. Always the name of the Kṛṣṇa should be meditated on, nothing else. If you want to elevate yourself spiritually it is so very easy in this age - Keshava Kirtana.

As soon as you chant the names of Kṛṣṇa, you are completely elevated whichever material condition is, it doesn't matter at all. You may be in the material miseries completely buried. You are completely buried under miseries of nature. Everyday family problems; daily business problem; our service problem; this problem; that problem; children problem, parent problem, everything problem, from every direction we are squeezed. It feels like somebody is squeezing the neck. If you have to stop this “neck squeezing” then this is the only way. **Please don't waste your time.**

Chapter 15: Developing Firm Faith

Why can't we have faith in sastras?

How nice, how easy it is. In *Puruṣottama māsa*, it is very nice, that these boys have organized this yajna. So at least we get to the root of these scriptures. Otherwise who will tell to us? We need someone somewhere to be able to tell, that “Please do this ...” We don't come to know and when we go to someone for some directions, then we are told wrong directions. You want to go North, and they will tell to go South. In this spiritual field, there is lot of cheating going on. There is lot of cheating because wherever there is money involved that is full of cheating. As soon as there is some motivation is there to earn something or whatever then there is definitely cheating there. And particularly in this field, because, what is the proof of this? We have to put faith in the scriptures. That's only *ādaṁ śraddhā* [CC Madhya 23.14].

Faith is the first thing required. And how can we have faith on this? Who has written this? Whether Vyas Bhagavan was there or not, who has seen him? O brother, you sleep or wake up, that I have not seen, however, you are sitting here. That means you have slept, that means you have got up, that means you have taken shower, that means you have shaved, that means you have eaten your prasadam. I do not see anything of this. I see you sitting here. But I think that you have done these. Isn't it? O brother, who am I seeing someone sitting here?

You know that always twenty four hours a day you are in this position.. You should get up, you should go to bathroom, you should go to take shower. You must have the arrangement of hot water and cold water. This I don't see, but I take it for granted.

So this he agrees, “Vyasa Bhagavan was there or not, I don't know”. What you don't know? You are seeing that there are so many scriptures. And this is not written by any human being. No living entity can write this. How come we lose our faith? We are seeing this building, but we definitely believe that carpenters must have worked on this wood otherwise how it is there? We don't see the carpenters here. We don't see the masons; we don't see the paraphernalia bricks etc. We don't see here anything, but we definitely believe that because the building is standing there must be

maisons, there must be carpenters and in the end there must be one person who might have spent money for it. He might have decided that he has to build the building. There one person. This is how we go to Kṛṣṇa. This is through the scriptures. And safely we say I don't believe in Kṛṣṇa.

O fool! What do you not believe in? You do not believe in yourself. You are cheating yourself. Please don't allow this atheistic attitude to touch you. We don't want this atheistic attitude. We are theistic. We firmly believe. This is our culture. We don't ask questions, we accept what is given in the shastras.

Why is reciting verses important?

This is the way. If you create a doubt *saṁśayātmā vinaśyati* [BG 4.40] and we should not have any doubt. That's why these two verses we have given you. Please chant after me. It's beautiful. These are two verses in those pages. Please chant.

om namo bhagavate vāsudevāya (2)

For our faith to become more fixed, these verses are very important.

How to recite verses properly?

[Mahārāji recites and teaches how to recite SB 1.5.10]

*na yad vacaś citra-padam' harer yaśo
jagat-pavitram' pragrṇīta karhicit
tad vāyasam' tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ*

[Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.](SB 1.5.10)

In *tirtha*, *ti* is long, “*tad vāyasam’ tīrtham*” long short. Always be careful about long and short. Look, in Hindi *din* means day, like *divas*. and *deen*, the meaning completely changes.

Din means day. *Deen* means poor fellow. This is the meaning. And you need to stop also at the correct point, otherwise the meaning changes.

This is the sentence. *roko mat jāne do*. Means, “Please don’t stop him, let him go.” If I stop wrongly, then the meaning changes *Roko! Mat jāne do*. “Stop him! Don’t let him go!” Completely changes...! As soon as you have wrong stoppages the meaning changes. Please be careful.

What is the difference between atheist and theist?

Meaning is very clear. We just, one word we have to remember here, *tad vāyasam tīrtham*. From the equivalent you can find out the meaning. *tīrtham* is the pilgrim centers, and *vāyasam* means crow, crow’s pilgrim center. What is that? Rubbish dump! Isn’t it? There is a conference there are twenty crows sitting there, and in between they take breakfast also. They take something. They eat there. That is our conference. We also have conferences and there are plates of biscuits, and this and that and they eat in between. Crows also have the conference in their pilgrim place, and their pilgrim place is the rubbish dump. But those who are habituated to just swim in a clean water and nice atmosphere they will never like to go on the rubbish dump and that is the difference between the theists and the atheists.

Believer accepts God. They have lot of *śraddha* in God. They swim in clean water, like swans. Atmosphere is completely very good. Those who are atheists they are like crow. If you become like crow you will always enjoy the rubbish dump. That is your pilgrim place. So we have to decide whether we want to be swan or (*kawva*) crow. The answer is obvious. Isn’t it?

Dhanesh. Is it obvious? You want to be crow, isn’t it? That’s it [laughs]. He is very clear says, “I want to be crow, that’s it!” Oh that’s very nice! Kṛṣṇa Conscious crow [laughs]. That’s nice! That’s nice answer. If you become Kṛṣṇa Conscious crow, you will never go to rubbish dump then! You will go to the nice lake to swim! That is the difference. That is the meaning of this verse. Please recite the translation, it is beautiful.

[Mahāraj reads the SB 1.5.10 translation and audience repeats.]

Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.

We have given you Prabhupāda's purports also. Please keep these pages framed and always in the prayers, you should at least recite the verse and the translation. Then we go to second one.

[Mahāraj then recites SB 1.5.11]

*tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti grṇanti sādhaveḥ*

[On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.] (SB 1.5.11)

This verse is beautiful. Always Srila Prabhupāda quotes this verse. That, that literature which glorifies Kṛṣṇa continuously is meant for revolution, creating a revolution. When the rulers are to be changed or some political change is to occur, there is a revolution. The mass of people they don't agree. Here the popular current is going in one direction and we have to create the revolution. This general current is misleading us for excessive sense gratification.

How excessive sense gratification is misleading?

After waking up he has to drink coffee. What you call? Bed tea or bed coffee. But we have to drink coffee. Wife is not there at home. If she was there then would have drunk. Nevertheless, he has to drink coffee. So he has a mechanical arrangement that at 7'0 clock the cup of coffee comes in front of him. This is excessive sense gratification.

He has not washed his face. He has not brushed his teeth. Lying down like a dead man, night's toxins have filled the mouth. And he has to drink that poison. Is this not foolishness? On top of that he says, "We have got a bed, you know? Do you know we have got a nice bed? In the morning automatically my cup of coffee will come in front of me."

And thousands and thousands of dollars are unnecessarily spent. Instead you get up early in the morning, and instead of cup of coffee, you have Kṛṣṇa's names.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

How to wake up early?

Till you go to take rest you please chant and the sleeping period will be credited as a chanting period. We have this experience that what we think something before we go to sleep, when we wake up, we have the same thinking, because it lingers on. So you go to sleep taking the Lord's name.

We must do this practice, this is Vedic practice. **That you should go to bed about 9'o clock or 9:30.**

We stay in in so many grihastas house... excuse us please! These grihastas really are elevated persons. But they don't know really, they go on lingering up to midnight and after midnight. Many times I have to tell them, please arrange some separate room so that I can take my rest and you can do whatever you want to do. And there is no work being done, some television is on, wife speaks or screams, the child shouts and he shouts back or goes through the news papers and viles away time.

You are not from those grihastas. I am not talking about Australia. [laughs]. Because here I have to stay and eat, otherwise my eating and staying will be finished. So I am bit scared about....This is fear, great fear that our Viraja Kṛṣṇa will get angry then (laughs) I will be out of his house. (laughs)

Don't waste your time, just to minimize the bills of electricity also, this is a nice way. At about 9'0 clock, the lights must be switched off in the house. We may not sleep immediately, because we are not habituated, so you will be awake. Then have some, table lamp or something and you read about Kṛṣṇa or chant your rounds. So that is the way to take rest. And suppose you are not able to sleep up to midnight or after, don't worry about it that you are not sleeping or you don't take any artificial pills, sleeping pills. Don't feel, and in order to utilize that sleepless period, which is meant for sleep, should be utilized very diligently in understanding scriptures and chanting Kṛṣṇa's names. And you will not feel next day that you didn't sleep up to midnight. And again to your surprise, you will be able to get up at 4'0 clock, 5'0 clock or whatever time you decide to get up. This is how sleepless periods have got to be utilized. One day you will not sleep, two days you will not sleep, three days you will not sleep, fourth day you will snore like a dog or a hog, may be. Hog is beautiful. [laughs] Please don't worry about that you are not able to sleep.

One thing is that you don't sleep early, and if you can't sleep even if you want to take rest then you worry about it. And then the pills are ready, doctors are ready.

“Common on... You didn't sleep yesterday?”

“Oh doctor since yesterday I didn't sleep at all.”

“Oh. It's a horrible thing you will get sick, so take this and give me the money, come on”

So this is how completely misguidance is there.

Please do not worry, only one thing should be worried always and that is if we are not able to chant Kṛṣṇa's names or if we are not able to go through some pious literature. That is the real worry. Otherwise the rest of the worries you forget about it. The worry is the business of Kṛṣṇa. As I told you, let Him do His business and **our business is to chant His names and catch His lotus feet very firmly**. That is our business. If you do this business, then rest of the business is taken care of by Him. And there is not a single syllable wrong in this sentence. All the syllables are very correct. Don't have a dint of doubt about this. Do not doubt.

Why kill yourself before death by worrying?

Do not worry. Worry is like funeral pyre. There is only one syllable difference between *chinta* and *cita*. Worry burns us alive, *cita* burns us after death. So why are you burning alive? O brother, one day you have to go anyways, one day one has to definitely die, so why should we die before death? Give me the answer. Brother, one day we have to die, so why should we die before death? It is our habit that “I am dying” “I have disease” “I will die” ... so you die! That it! End of it! (laughs)

Why do you worry? I'll die! I'll die! O brother then you die!

I was also sick. I was told by the doctor “You take medicine. If you won't take, you will die”.

Then I told: “You spoke the truth” (laughs)

“Are you going to stay? I am going to die. Are you going to stay?”

“No, no”, he said, “I am also going to die”

The living entity who, is going to die, how can you cure me from the death? (laughs)]

I was very helplessly lying on the bed, but I had this much intelligence.

He said, “Your mind is very sharp.” (laughs) “Otherwise the persons who are sick they are not that sharp”, he said. “So you are a special patient, leave him.”

I was very happy, so no blood no nothing, otherwise these doctors and nurses, they just suck blood. When I was admitted in, big syringe they took out, “We have to keep an eye on your blood and you don't have sufficient blood”, he said.

“Alright here”, I told, “you take, and I have an eye on my blood.”

The next day morning she was there again. Then I told, “Yesterday you took one big syringe, what happened to it?”

“You don’t have any right to ask.”

“Man! Is it? This is a free country, I am in, I am in England, London. And this, regardless of free democratic country, I am not asking about your blood, I am asking about my blood.” (laughs)

“No, this is not your business.”

I told “What nonsense, get out” (laughing) and she went away, she was very angry.

Then doctor came “You must give blood, we have to keep an eye on your blood, because you don’t have sufficient blood.”

I told, “You are telling me ‘you don’t have sufficient blood’, so let me have whatever I have” [laughs]

He said, “There is no answer to your question.”

I told “It’s a fact isn’t it? You are telling that you don’t have blood, so I just I want to stick to whatever I have” [laughs]

This is how...please, **because we don’t trust Kṛṣṇa, so we have to trust these people** and then do whatever they want to do. And eventually because of sucking of blood, everything is completely spoiled. Our vaidyas, our Ayurvedic doctors, now they are few really, but they will just improve your health from where you are. These people [doctors] first they will drag you down.

One man came walking. He said, “You should not walk?”

“Is it? I am walking and I am able to walk”

“No, No. You should sit on wheel chair.” [laughs]

Then something happened, they took out blood and then different things to be checked and X-rays, this and that. And next day, he was completely dead.

Then he said: “John. John. Get up.”

“I can’t get up.”, he said.

“Sit on the wheel chair.”

Then somehow or other they took out, and made him sit on the wheel chair. And they got the walking frame there.

“Walk, John! Walk!!”

“I can’t walk. I try to walk, I can’t walk.” [laughs]

This is a fact.

Chapter 16: Tolerate

Please, please, just try to tolerate. This sickness, the nature of sickness is very nicely described in the pages of Bhagavad-gītā. You just come to Bhagavad-gītā. That is the real medicine and real direction.

*mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāmś titikṣasva bhārata*

[O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.](BG 2.14)

In two lines the nature of sickness is described and in the third line what is our duty that is described, in the fourth line the remedy is given. But we don't have time we don't have eyes to see our own scriptures. And that's why we worship these scriptures. Bhagavad-gītā or Bhāgavatam, we worship. See here, *mātrā-sparśās tu kaunteya*, because we have excessive sense gratification and we have senses, I have the hand. Hand is a sense, so I can feel whether it's cold or hot. *śītoṣṇa-sukha-duḥkha-dāḥ*. *śīta* and *uṣṇa*, whether cold or hot, I can feel and I may be enjoying the heat or the cold and suffering from heat or the cold *duḥkha-dāḥ*. They always give us misery. Now this nature of sickness is, *āgamāpāyino*. It comes and it goes.

Yesterday I told you, that you have come you are going to go away. Just we have to feed you prasadam and you will be out. Now if I want to drag you out now then there will be resistance, you will say, "No it's my right to sit here". So this is what we do. Immediately we want to have the medicine to stop it. And as soon as you stop it, it becomes adamant or some after effects are there. Those who have come, they bound to go. Sickness also comes, it is to go. Therefore *tāmś titikṣasva* you just tolerate for a while. Every misery has its own time. Leave it to Kṛṣṇa and just bit tolerate and automatically it will go away. This is Bhagavad-gītā.

Because we are not ready to tolerate, so we have to take different pills, consult doctors or this or that. So much misery we create. As it is we are suffering and again in this suffering, we create so much misery. And the more outside material you stuff into your stomach, the more you lose your health. The '*cetana*', living force is there. In our body, living force is there. Very nicely it is known as '*caitanya*'. *Cetanta* is there isn't it? Living force. This *jiva* which is there in us, whose force, its energy is there. And that is how the blood is circulated, everything is regulated. That is how it is done since last so many years in this body. And we have to make arrangement for this "*cetana*" to move freely. And if you want your "*cetana*" to move freely, the first thing we have to do, if there is uneasiness, is to stop taking anything, don't eat anything. That is how. Whenever you feel very hungry, then you can eat. That should be our way. This is how we can carry on. We can devote more time in here. Don't feel that, since last two days, I didn't eat. No, just carry on. If you don't want (to eat), carry on, and utilize that time in understanding Kṛṣṇa through the scriptures.

Chapter 17: Seeing Kṛṣṇa through Scriptures

We can only understand Kṛṣṇa; can experience Kṛṣṇa through the scriptures. These material eyes “*carma chakshu*” it is known as. These eyes are made up of skin and these eyes have no capacity to see Kṛṣṇa. It can only at the most see the *mūrtis*, Kṛṣṇa’s *mūrtis*. Nothing else they can see. But if you really want to see, then you have to develop, you can’t see with the *carma chakshu*, so you have to develop *sastra chakshu* and through the *sastra chakshu* you can very well *anubhava*, experience, Kṛṣṇa. This is the way we should go.

Be careful about mental concoctions

If somebody tells you, that “I speak, I know about Kṛṣṇa, and daily He comes in my dream and I speak with Him”, it is completely nonsense.

We were in Minneapolis, there was one nice devotee; so he was 48 yrs old and he had his wife 20 yrs old. So they came both to me after the discourse.

“Mahāraj, daily Kṛṣṇa comes in my dream and I talk with Him at about 3:30 in the morning. And then He wakes me up like this for mangla āraṭi.”
[laughs]

So I heard, I told: “This is completely nonsense.” Slowly I told.

He was very upset, because he wanted to impress his wife that he is talking to Kṛṣṇa, so his impression went down when I told him this is nonsense.

“No, no... What are you talking? I daily talk with Him.”

I told him, “It is completely lie.”

He was very upset, so he wanted to run away really, so he paid obeisances and then went away. I thought that he will never turn up because I didn't entertain his dreaming stage. To my surprise next day again he was there [laugh] and then he came to me.

He said "You don't believe I am talking to Kṛṣṇa".

I said: "I told you, this is a naked lie, please don't repeat again."

Again he went away very angry. Third day he came for mangala āraṭi, we perform mangla āraṭi daily. I was surprised to see him in mangla āraṭi and then he handed out me one cover envelope. So I thought he might have written something inside. Inside I opened it, it was 100 dollars. And that day was Sunday or Saturday, I don't remember, but he was there in the lecture and everything. After that he came again to me.

"You don't really believe that I talk to Kṛṣṇa." [laughs]

He thought that his 100 dollars will work on me [Laughs heartily] and I will definitely agree now. I said, "See with all due respect to you...." I was bit mild because of 100 dollars, not that strong. (laughs)

But I told him "See! To be very honest with you, I agree with you, to disagree." (laughs)

He said, "No..No..; you don't believe then."

I told, "Please, you stop this. Nobody talks. You already having illicit connection at your door step, and Kṛṣṇa is that free to come in your dream in this illicit life?"

Then he came to his senses. Somehow or the other people try to do something like this. And we then always just play about in our mental concoctions. And there is nothing, but we think that "I am talking to Kṛṣṇa, Prabhupāda comes in my dream. And this....I get up and I perform mangala āraṭi." And he is deep in sleep. But he convinces him, that while sleeping also I perform mangla āraṭi. Please this is completely wrong because the real

message, except Prabhupāda nobody gives. Everybody will try to drive you to *sahajiya* mentality’.

Be careful about watering down the confidential pastimes

We can’t do anything about gopi’s perfection is highest perfection. Gopi’s devotion is the highest one. But we cannot touch it. Our life is completely obnoxious. *vikretukama kila gopa-kanya murari-padarpita-citta-vrttih dadhyadikam mohavasad avocad govinda damodara madhaveti*. There is a nice verse from there. He says this is the way the gopi’s behave. Because “*murari-padarpita-citta-vrttih*”. Their *citta*, their mind was completely engrossed in Kṛṣṇa all the time. “*murari-padarpita-citta-vrttih*”. And that’s why they behaved in that way, that in the morning they will try to sell the milk and the yogurt. They will have to tell “*dud lo..dahi lo.. dud lo..dahi lo..*” So instead of “*dud lo..dahi lo...*” They will say “*Govind lo..Gopal lo..Govind lo..Gopal lo...*” If you try to imitate, you will be out of your job [laughs..]. Please these are the gopis. They didn’t think anything else, always their mind was always engrossed. That is what we have to try. We can’t imitate gopis just, we can go to Vrndavana and you don’t have to put on sarees to become gopi...or here also ...no.no...no.no... These confidential pastimes are prohibited by Caitanya Mahaprabhu to be discussed in public. And just now I heard one Puri Mahārāja was here, I have not seen him so far, but he is quite aged and he also repeated same thing. That these confidential pastimes, please don’t entertain. Our life is completely obnoxious at the moment.

Try to purify your life

Try to purify your life. And it’s a long, long way we are away from gopi’s devotional service. We will talk when that topic comes. But this is how; please try to engross your mind at least in chanting Kṛṣṇa’s names first. And that’s why we have to chant our rounds, whatever rounds you can chant. Don’t worry, Prabhupāda has recommended 16 chanting rounds. But maybe you are busy you have to go here and there long way to travel or whatever. You try to chant at least one round and do it sincerely and then slowly increase. Don’t cheat yourself in 16 rounds also, otherwise we just hum about and just waste your time. **Chant your rounds properly whenever you are chanting.**

Hand out the worries to Kṛṣṇa

Don't worry that your mind goes hither and thither. That is the nature of mind, it's always flickering. So don't worry about it, but come to this point and you will be rightly guided. This is how from our own existence, we have to create the idea of the spiritual existence. And the easiest way is to chant the rounds. And the worries always come inside, because we are worried about so many things. So this I told that, you please hand over the worries to Kṛṣṇa. As it is He is managing. He is supreme authority. Ultimate sanctioning authority is Kṛṣṇa. And He will definitely do it for you. Please have full faith in this and just go on these lines.

Have steady intelligence and listen to scriptures

It is very nicely said, that there's only one we should follow always...

*vyavasāyātmikā buddhir ekeha kuru-nandana
bahu-sākhā hy anantās ca buddhayo 'vyavasāyinām*

[Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.](BG 2.41)

Only one intelligence, only one *buddhi*. It was asked that, who, how can we follow one? Then in the answer, there is a very nice verse. What is it? “*eko devo devakī-putra eva. eko devo, ek dev*, there is only one God and he is giving His name of the mother, *devakī-putra eva, Kṛṣṇa, Eko devo*. “*ekam śāstram devakī-putra-gītam*” Whatever He has sung, is only one sastra, that's Bhagavad-gītā.

*ekam śāstram devakī-putra-gītam / eko devo devakī-putra eva
eko mantras tasya nāmāni yāni / karmāpy ekam tasya devasya sevā*
[Gītā-māhātmya 7]

His names is only one mantra.

There is only one God, Kṛṣṇa. There is only one sastra, Bhagavad-gītā. Somehow in this world Prabhupāda translated Bhagavad-gītā. Before that there were 400 translations. Since long, don't know how, in this world Bhagavad-gītā is very loveable by the masses. By all sects of people, Bhagavad-gītā is much loved, don't know why. And this is the truth.

Perform prescribed duties honestly and keep hearing scriptures

ekaṁ śāstram devakī-putra-gītam eko mantras mantra also is one *tasya nāmāṇi yāni and karmāpy ekaṁ*, there is only one work. *tasya devasya sevā*. Whatever work we do, that is a service to Him. If we work with this attitude then whenever we work...there are lots of work... all that work becomes good.

Honestly we do all our prescribed duties. And As soon as you are very keen to perform your prescribed duty very honestly and with a compassionate attitude towards the other living entities, those duties themselves, they become devotional service.

That becomes devotional service. I had heard about bhakti since long since childhood or more and we had this imagination that we need to have devotion... So one needs to go to the temple, have little darshan we have to do, drop few paise in the (donation) box, just look at Kṛṣṇa and go ...“I have become devotee, big devotee”

But Prabhupāda has given a very nice translation of *bhakti*, it is not only devotion, devotional service. In this we have to work. And how we have to work? Just look these children have called you, have prepared prasadam, this work is service and whatever our prescribed duty is there based on our ashram we have some work. He is a student, so he has the work of studying. If you are older, then your work is to earn money. If you are still older, then we have to reduce earning activity. These are the duty of our ashram. You should do these works very nicely. This is devotion. There is no need at all to leave the work. If we leave work, then society will become bankrupt. It is very nice that few living entities have been able to come out of this. That is very nice, however]...everybody can't do it, should not do it. But their work, their own prescribed duty should be converted into devotional service.

This is way to lead one's life. And whoever states otherwise is just misguiding, please understand it in this way. This is an eternal lesson. All sastra say this. *sthāne sthitāḥ*. **You be situated in your own situation.** And only you have to do, *śruti-gatān tanu-vān-manobhir* (SB 10.14.30). Only keep listening. You have tape records, CDs, if not make your own. You recite slokas and make your own CDs, make your own recorded tapes and you listen to those. When you have time, read the purports of Bhagavad-gītā and Bhāgavatam and listen to that.

Just keep on hearing. Nothing else. **As you hear, so you will start doing.**

So make it a point you will always hear about Kṛṣṇa. And if you do that, then nothing will deter you from your devotional service.

Those of you who are aged, can take example from Dasharath Mahārāja who had seen one white hair and had immediately decided to coronate Ramji.

“That now, my time is over. Now my son has to take over”.

Even if our whole head hair becomes white, we continue to hold the keys.
(laughs)

“O, what for you are carrying the keys?”

They say “Our possessions are kept here” (laughs)

Please, please...if the children grow up, then don't disturb them, shut your mouth, and fix your mind on Bhagavan more. This is the practical matters to be driven out of these discussions and let our mind be attracted towards One (God), then we have to understand that from “One” everything is being created. You please have this perspective. Just like these painters..

Suppose you are painting a road, the road also goes to one point and actually there is no point. But it appears the road goes to one point. The trees around also appear to be meeting at a far distance at a point and from that point....You have this perspective.

Chapter 18: Chant and be Regulated

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare

These Puruṣa avatara also we have seen, Kāraṇodakaśāyī Viṣṇu is there, then Garbhodakaśāyī is there, then Kāraṇodakaśāyī is there, so where did all these came from? O Brother, there can be only one factory owner, and there are his managers, assistant managers, laborers, all get appointed by him. He himself is not there, only via his directions everything moves. Similarly this is His factory. His is the only owner. He has invested everything. And this has been explained very nicely in the pages of Bhāgavatam. And in Bhagavad-gita also the four seed verses are there, in that the first verse, the first word is this,

*aham sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante mām budhā bhāva-samanvitāḥ*

[I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.](BG 10.8)

aham sarvasya prabhavo. All this is happening because of Me [Kṛṣṇa]. *mattaḥ sarvaṁ pravartate*, everything is emanating from Me. And *iti matvā*, those who know this, *bhajante mām*, they worship Me [Kṛṣṇa]. We are not mad that we are worshipping Him. In the beginning of Bhagavad-gītā itself He has told that “I am only the root cause”. It’s Me, so catch My feet. And at the end of Bhagavad-gītā He has ordered *sarva-dharmān parityajya* (BG 18.66). You have created these separate dharmās please leave those, *mām ekaṁ śaraṇaṁ vraja*. In the same way, when He had to He create the material manifestation, so He just thought over, because, living entities, already they have the fruitive desires. Those with fruitive desires lie in the stomach of Kāraṇodakaśāyī Viṣṇu and they have to get out of there always.

Lord Brahma struggles to find the truth

So that the living entities like us get a chance to recognize Bhagavān and get out of this [material world] that is why He first created Brahmāji. From Kāraṇodakaśāyī Viṣṇu came Garbhodakaśāyī came, and from the navel of Garbhodakaśāyī the whole material manifestation was situated there.]

And from that abdomen, by His arrangement, by His will, the lotus stem came out and the bud was created. And that bud included all the material ingredients, for the creation. And on that lotus flower Brahmā was created, that's why he is known as Svayambhu. Brahmā was created very nicely. And Brahma is the engineer for all creations. All the jivas are coming from him. And then when he was created, he didn't know what is happening, because he was all alone, it was all dark, and unlimited water was there, he didn't know what is the lotus flower where is he coming from, why is he sitting there? He had so many doubts about it. There were so many doubts in Brahmāji's mind, that he could not find what is all this.

Then he tried to enter on his own, into the stem of the lotus flower, and for millions of years he went down, and even then he couldn't find the root cause. On our own strength we cannot find out. Then he came up again, completely fed up. He didn't know, what is to be done. And there was a voice, there, divine voice. And that voice gave him two words, ta-pa, ta-pa, ta-pa. And that is tapa. **Without austerity you'll not be able to find Him, perform the austerity.** Then for many many years, celestial years, long long time, Brahma was meditating, that who is the cause, to find out the cause.

Chant while you can

Here the meditation is very easy, you just chant,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare

And continue chanting, and that is meditation. And you will know everything.

Yasmin vignate sarvam evam vignatam bhavati

He who takes Kṛṣṇa's name, gradually knows everything because as I told you, the essence of śāstras is in this *nām smaram* [chanting]. There is nothing else. At the time of death, may be Bhāgavatam set is there, Bhagavad-gītā is there, and everything is there, your japa mala is also there. Maybe you will lose capacity to pick up japa mala also. Who knows, within no time this *chetan* could be withdrawn, by Kṛṣṇa. At the moment I am able to raise my hands, get up and stand up and I can do everything. Within no time you lose the capacity and the life, our material existence, which is against the regulated principles in your youth, the more you suffer in your old age, that we don't have any idea. Please, teach your young ones, this truth, that you have to have the controlled life. Otherwise the old age will be very horrible and death will be very painful.

Chapter 19: Respect Parents and get their Blessings

The devotees ask three things from Kṛṣṇa that please Lord, give me these three things.

anāyāśena maranam
vina dainyena jivanam
dehi me kṛpaya kṛṣṇa
tvayi bhaktimacancalam.

These are the three things that devotees always ask to Kṛṣṇa. That please, my *maran*, my death, should be *anāyāśa*, instant. Just now I was here, not there; now here, heart fail is the best way. And if there is no heart fail, you fall down. [laughs] that is also another way, it's fall [jokes], somehow or the other, instead of lingering on, in wheel chairs, and so many difficulties. Children are tired and eventually we are thrown somewhere in the old houses or somewhere. So please this is the first thing they ask, that *anāyāśena maranam*. Otherwise old age is very difficult to bear. For us also it is very difficult to bear, and for the living entities who are around us, they also get fed up. Daily the same thing. Daily the same thing. And then we are not able to do our own activity. And they are completely tired. Without that also, old men are rejected from the society. They don't want to see our face because we are just sitting there. Only we have the speaking capacity. The old you become, more old, you speak very loudly “*āh āh āh*” [Mahārāj imitates]. Shut-up and they go away. You can't do anything. Everyday there is disrespect.

There was one gentleman, his wife died in his middle age, so he had a son, small son, about 10-11 years. So he rightly decided that “I'll not marry now, I'll just raise this son, I have got one son. So we'll carry on. And I'll educate him, and, eventually I'll be happy, he will be happy. Otherwise if I marry then again there are step sons and step brothers, so he will be in difficulty.”

So he did not marry. With so much trouble he just raised him. And eventually the son became a doctor. He was married to another doctor lady.

So both were ... two doctors were in the house. And the house was very nice. Father was sleeping, they were sleeping and they were enjoying their time. Son knew that father had sacrificed so much for him, so he should be respected, he should be served. Somehow or the other, in the old age the cough increases. Because we go on taking the same amount of food, we have to decrease in the old age, that we don't do, and that's why the cough increases. So as soon as the cough increases then you have to cough it out. And during night it troubles us more.

So there was coughing sound from the father, so she told son, that, "Please, I have to serve your father, your father is very good, I am ready to serve, but he coughs and we are tired, and we have to do this duty and that duty. So I don't want to drive him out, but just give him the last room in the house, so that we don't hear his coughing."

So this hen pecked got up, and went to the father, and he said: "Father, better you sleep in the last room."

He said: "Son I am alright. I don't have any difficulty."

He said: "No, No, you cough and sometimes we are disturbed. If it is convenient to you, sleep in last room."

So the old man was shunted to the last room. Then therein also after six months, again she complained.

"Your father is alone, now I have to look after these children, I have to send them to school, and then I have to work also, so better we rent the house in front of our building, the house is empty. We rent it, your father can be at ease there, and we appoint some servant for him, so he can get tea coffee whenever he wants, and get some newspapers and this and that. So he can ..."

So again the son went to the father, he said: "Father, you are all alone in the house, nobody is there."

He said: "Son, I am alright. Don't worry about me; you just carry on. I am very happy to see you people happy."

“No, No”, he said, “for your convenience we are going to rent the house, opposite to our. And we are here. We’ll be coming to you. And you’ll be at ease, whole house will be at your disposal, and newspapers will be there and servant will be there.”

He said; “Son, I don’t require anything. But if it pleases you, you can do whatever you like.”

So they rented the house in front, then once the house was rented again after six months.

“Your father is all alone there, he broods always, nobody is there to talk, it’s better that we send him to some old house, old home. Therein the people will like him, and will be there you know, so they can chat.”

So again the son went to the father: “Father, you are all alone here, and you are really...we feel that always ... but we are very busy so we can’t visit you that often, so we have decided now that we must go to some old home.”

So father said: “No, No, No, there is no need of it. I am quite alright with you, children are here, they come always to me, I don’t require you. You just carry on your duty.”

“No, no father, it’s very nice ...”

“Do please, as you like, I am happy.”

So then it was decided that he should be taken to old home. So son was very compassionate, so he brought him two pairs of dhoti and kurta. Two pairs were there.

So he came in the evening and he said; “Father, I have brought dhoti and kurta for you. Two pairs are there, you wash one, and wear one. And you will be always fresh.”

He said, “Thank you son, you are very kind, but I want only one pair.”

He said: “Why, why father, we have plenty of money. I can buy, another if you want, three pairs you can take.”

“No”, he said, “One pair is enough for me, and you better keep one pair.”

He said: “No, no, I can have another.”

“No, No”, he said, “Remember, son”, he said, “You are very good son, so you are shunting me to the old home, and at least you have brought two pairs of dhoti and kurtas but when your time comes, your son will not bring dhoti, so you keep one pair” [Audience responding]

This is how, please, don't reject the parents. That is the main thing. Father should always be respected, mothers also should be respected. And within our own means, and within our own arrangements, in the house there are so many problems, but even then, everybody should be very comfortable, and by their blessings, you will advance in your bhakti also. Without the blessings of the parents you can't go ahead.

Chapter 20: Lord Brahma's Prayers

Atma cannot live independently

Brahma eventually found out a way, to construct. And he knew there is a Lord. There is Kāraṇodakaśāyī Viṣṇu is lying on the bedstead of *sesha* and he prayed to the Lord and that is the second page we are taking. [Canto] Three, [chapter] nine page. His prayers are beautiful. If you have time please go through the whole chapter, but few verses we are giving you, just as the sample.

Om Namo Bhagavate Vasudevaya(3)

This is a very nice lyric, Brahma-saṁhitā it is called, like Brahma-saṁhitā we sing these verses. [Mahāraj recites this thrice]

*ye tu tvadīya-caraṇāmbuja-kośa-gandham
jighranti karṇa-vivaraiḥ śruti-vāta-nītam
bhaktyā grhīta-caraṇaḥ parayā ca teṣāṁ
nāpaiṣi nātha hṛdayāmburuhāt sva-puṁsām*

[O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts.] (SB 3.9.5)

govindam ādi-puruṣam tam aham bhajāmi

ye tu tvadiya, di, dee is long

In this verse, Brahma being *ādi gata*, he is the great, great, great grandfather of all the living entities. In our house also, if fortunately grandfather is alive, we are very respectful to him. And whatever he says we obey. Much more

than that, we must obey Brahma's instructions. Here he has shown us that how we should never separate Kṛṣṇa from our own heart. You can't separate; as a Supersoul, plenary expansion again, He enters into everybody's heart. In the atom He is present. And because the Supersoul is there, it always gives the strength to our own soul. Our soul being very tiny cannot exist on its own. The measurement of the soul is only given in the pages of Bhāgavatam, in no other scripture all over the world. We are very much trying with all our advancement to see the soul; we are not able to see it because it's very very tiny spiritual spark. The measurement is that you take a hair, one hair, and the tip of hair is very small. Again that tip of hair you have to divide into ten thousand parts and one that, I don't know what to call it's a very tiny thing. Ten thousand part of the tip of the hair is the size of the soul. And such a small soul is situated in heart and it has to derive the strength from the Supreme soul, and that is known as Supersoul. Ours is Ātma, but there must be Paramātmā with it. Ātma cannot survive independently. Ātma must be accompanied by Paramātmā. Without Paramātmā, we will not be alive. This is Supersoul and He is always there. However we don't know that Kṛṣṇa is sitting here.

sarvasya cāhaṁ hṛdi sanniviṣṭo / mattaḥ smṛtir jñānam apohanam ca

[I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness.](BG 15.15)

I am situated in everybody's heart, and remembrance, knowledge, etc. comes from Me alone. He sits in our heart and *brahmāyan sarva bhūtāni*. He causes us to wander. We have to wander, He makes us wander. *bhrāmāyan sarva-bhūtāni*, all living entities. Even cat is moving, dog is moving, insect is moving, mosquito is moving, everybody is moving. *bhrāmāyan sarva-bhūtāniyantrārūḍhāni māyayā*. "I have created machine for them to move about", and that is machine of the external energy.

There are two important energies. Millions of energies are there. But this internal and external, these two energies are very important. Kṛṣṇa always appears before us through His internal energy. And always He is in His own form. And because He is always Kṛṣṇa, whether He is one hour old or whether He is 125 years old. Always He is Kṛṣṇa. As soon as He was born, He was few days old, He could kill Putana. So Kṛṣṇa is always Kṛṣṇa.

One bushy Kṛṣṇa is there in south India. And since last so many years he was promising, that I am going to be Kṛṣṇa, when I will be 75 years old.

Now already that time has passed away, now he says in the next birth I'll appear as Kṛṣṇa. Kṛṣṇa doesn't promise like this. Kṛṣṇa is always Kṛṣṇa. As I told you yesterday, that Prabhupāda very jokingly told, that if anybody claims that he is God, he is reverse of it. D-O-G, God is G-O-D, reverse it D-O-G. We cannot claim that we are Gods. He is always God... and why? Because He controls His internal energy and then appears before us, *ātma-māyayā*.

*ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma-māyayā*

[Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, I still appear in every millennium in My original transcendental form.](BG 4.6)

He never says, “I take birth.” *Janma* never is used. *sambhavamy*, “I appear”. And how He appears? He controls Himself, through His *ātma-māya* and His *ātma-māya*, His internal agency, internal potency, wherein the external potency cannot touch it. External potency no doubt is coming from Kṛṣṇa, but it can never touch the internal potency. And that's why the scriptures advise us that we are very busy in the external potency.

Have to open the shop, have to get married, children need to be given education, have to collect money... all these things are external potency and we are very busy in this. 24 hours a day we are busy in this. And there are so many miseries, concomitant miseries we have to suffer. Sometimes miseries are less and that we regard it as enjoyment. You know, even the sick person ...suppose from the bed, he is sitting on the wheel chair, ask him “John how are you today?”

“Very fine”, he says.

And he feels completely sick. He can't walk he cannot do anything, but he thinks that he is very fine. Bit better, bit less misery and that we regard it as happiness. Real happiness is not here. Bliss is not in this life. Bliss is only the monopoly of Kṛṣṇa, *sac-cid-ānanda*. We cannot have *ānanda*. These are all things, *nirānanda*. There is no *ānanda* in it. Otherwise the whole world would have been very happy. But everybody is completely miserable. We fully depend upon Him for our *ānanda*. And that's why the scriptures have

shown us the short-cut, that you are busy with the external energy, please go to His internal energy. And as soon as you start chanting, Kṛṣṇa, Kṛṣṇa Kṛṣṇa, we are in His internal potency. And that's how we escape the misery at least till that time. We may not escape, but till the time we are with this, we escape the misery.

Smelling Lord's lotus feet by the scriptures

This is what Brahma says here. *ye tu tvadīya-caraṇāmbuja-kośa-gandham* [SB 3.9.5]. Your lotus feet are just like lotus flower, and nice aroma is coming from the lotus flower. Generally in the material world we smell by the nose. But this aroma from the lotus flower of Kṛṣṇa can only be smelled by the ears, *karṇa-vivaraṇh*, *jighranti* means I smell. By my own ears I am smelling, aroma of your lotus flower. And how? Because this aroma comes through the scriptures. And as soon as we read, appreciate the scriptures, then we can have the aroma of the lotus feet.

ye tu tvadīya-caraṇāmbuja-kośa-gandham

kośa is the inside red part, inside the lotus flower. Then we can have the aroma. His lotus feet it only could be smelled, by *śruti-vāta-nītam*. *śruti-vāta-nītam* is all these Vedic literatures. This Vedic literature insists that only the name will take you ahead. Name is glorified in so many verses. Every page, of Bhāgavatam is full of this that you please come to this point if you want to go to the spiritual nature and just be engaged in this.

Lord's name is greater than Lord

There is very nice bhajan also, gives examples from Mahābhārata, Rāmāyaṇa and Bhāgavatam and he insists on the name. So please sing after me.

hari se bada hari ka nām (2)

(‘Name’, he says, ‘Your name is greater than You.’)

prabhu se bada prabhu ka nām

hari se bada hari ka nām (2) / prabhu se bada prabhu ka nām

Ant mein nikala yah parinaam

sumiro nām rupa bina dekhe (2)

kaudi na lage dām, (There is no expense)

kaudi na lage dām

nām ke bandhe khichāyenge (2)

ākhir ek din shyām

He is bound by His names, He has to appear there, He is very kind.

See, we know thousands of people may be, we have so many friends, relatives, other acquaintances, but those who ring us or send email now, then we reply immediately. That's what He also does. He knows every living entity. He knows what is going on in their mind. But those who call Him through the names, He pays attention to them.

nām ke bandhe khichāyenge / ākhir ek din shyām

Then he gives example from Mahabharata, Draupadi's example.

draupadi ne jab nām pukara, jhat āgaye ghansyām,

Draupadi said to Him, 'You are late in coming'

He said: "Mata, I am not late, you called Me late."

Because she wanted to see Bhishma, that Bhishma may relieve her from this misery, then Bhishma could'nt do anything, he just looked down. Then she looked to Dronacarya, then Dronacarya also ...Then five husbands... completely gone. And then she started calling Kṛṣṇa, and immediately Kṛṣṇa appeared. And she said that, "You are late"

"Mata, I am not late", He said, "You are late". We are late in calling Him.

draupadi ne jab nām pukara, jhat āgaye ghansyām

saree khechata arādha dushasana / saree badayee shyām

*hari se bada hari ka nām / prabhu se bada prabhu ka nām
ant mein nikala ye parinām*

Then there is nice example from Bhāgavatam.

jal dubata gajraja pukaro / āye adhe nām

Just he could not speak out, Gajraja was in difficulty. The elephant was in difficulty, his leg was already caught by crocodile and he was reeling in difficulty, for 12 months the whole struggle was going on. And he was weak because he was not a water animal. So he could'nt speak out even, but then just *adha-nām*, half name, Govin, Govin, Govin, and even then He came in.

*jal dubata gajraja pukaro / āye adhe nām
nāmi ko chinta rahti hai / nām na ho badnām*

He is worried, somebody chants His names, and if He doesn't go there and relieve him or her then His name will be spoiled, nobody will chant His names. He is very compassionate. In the same way, the devotees are also very compassionate.

Story: Compassionate sadhu and horse thief

There was one sadhu in one village, so village people gave him nice cottage, and nice living arrangement and he was chanting Kṛṣṇa's names and he was passing his time in *bhakti*. So village people thought that sadhu baba is alone, let us give him one nice horse, so that he can ride the horse and go out, or Mercedes car may be. So every day sadhu was very pleased, had nice horse. So every day in the evening he will go out and come back and again continue his devotional service.

So one day what happened, that one nice horse rider was there in the village. So he saw this sadhu with the beautiful horse. So he wanted to take his horse away. So how to take it ... So in the evening he goes out and plays some trick and somehow or other I'll take his horse. So what he did, he pretended as if he is a lame man, and he just lay down on one side of the road.

When sadhu was passing he said: “Please, please sadhu you are very kind. I can’t walk to the other village. Please let me sit on the horse. Just leave me there and you can come back.”

Sadhu was very compassionate, he thought “He can’t walk, let me help him. As it is the horse is for everybody.”

So he allowed him to sit on the horse. As soon as he sat on the horse, he was nice rider, so he kicked out sadhu and he ran with the horse. So sadhu came running after him.

He said, “Please, horse is yours but stop, horse is yours but stop.”

So he heard sadhu telling that horse is yours, stop. So he thought now anyway horse is already mine, so let me hear what he says. So sadhu went to him running he said, “Hey, don’t tell anybody how you have got the horse from me, otherwise in future nobody will help the lame persons.”

This is the fine sentiment. This Kṛṣṇa also feels. If I don’t help the living entity who is feelingly chanting day and night my names, ‘*kabhi to sune pukar*’, sometime He will definitely hear. And as soon as He hears, He will definitely work out subtly, we don’t know how. But somehow or the other the miseries vanish.

How we can remove miseries?

Frankly speaking the miseries don’t have factual existence. It is not a fact. Because we identify with our bodies, that’s why we feel miserable. It is very easy for me to tell, but when we are really in misery, we don’t think about these things. But we should. The more miserable condition we have, the more we should go to chanting and go through the scriptures. That time is very disturbing time. But please, somehow or the other try to make a habit of going through the scriptures or chanting, daily, regularly. And if you do that then you will have the same habit in the miseries also. And they will work out. Kuntidevi prays:

vipadaḥ santu tāḥ śāśvat tatra tatra jagad-guro

bhavato darśanam' yat syād apunar bhava-darśanam

[I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.] (SB 1.8.25)

She said, “Please Jagad guru! You please inflict all the miseries upon me again and again. Don’t make us comfortable. *bhavato darśanam' yat syād*. Because as soon as the miseries are there we have Your audience. Because in misery we chant very nicely.

Story: Within misery we chant very nicely

We were in Fiji once. Fiji is not very far from here. This Fijian airline, what is its name, moon...moon or something Sunflower [laughs] Sunflower airlines. And our Jagannath bought the ticket of Sunflower. Those planes are thrown by America and reconditioned by Fijians. [laughs]. And the plane is so small. Hardly six or eight seater they take. And the pilot is just near us. We can see everything there. And a black pilot was there, he was chewing sandwich and flying the aeroplane. And as soon as you start, grorrrrrr...so much noise was there, I don’t think it would take off. Then somehow it took off and lights went off, because everything was dark there. I thought that, this is the end now. Sunflower is going to finish us now. [laughs]. And we were right on the top of the hill. And so nice chanting was there, because the danger was in front. I never chanted my rounds that nicely, again!! [laughs heartily]

The meaning is, if we really see the danger, we are really are very engrossed. (laughs) So we should have the Sunflower airlines, to make us chant very nicely.

Kṛṣṇa is there, but we are not there for Him

Please, this is the way. As soon as we are in dangers, we definitely follow these things very nicely. And if we have **unflinching faith**, that is required, un-deviated attention.

*ananya-cetāḥ satatam yo mām smarati nityaśaḥ
tasyāhaṁ sulabhaḥ pārtha nitya-yuktasya yoginaḥ*

[For one who always remembers Me without deviation, I am easy to obtain, O son of Prtha, because of his constant engagement in devotional service.] (BG 8.14)

ananya-cetāḥ satatam. Ananya, An-anyā – not anybody else, An-anyā ONLY Kṛṣṇa. *ananya-cetāḥ satatam yo mām smarati nityaśaḥ*. Those who remember Me *nityaśaḥ*, regularly, every day, every moment of their existence, if they can. *ananya-cetāḥ satatam yo mām smarati nityaśaḥ* Those who always remember Me, *tasyāham sulabhāḥ pārtha*, for him I am very easily attained. He is not far. Very near us. But there is no *ananya-cetāḥ*. Our attention is divided in so many ways. We don't have the pointed attention to His lotus feet. That's our defect. If it doesn't work then the defect lies with us and not with Him. We blame Him, "Where is Kṛṣṇa? So many people died. Where is Kṛṣṇa?" Kṛṣṇa is there, but we are not there with Him. As soon as there is *ananya-cetāḥ*, and *nityaśaḥ*, regularly we are with Him, then *tasyāham sulabhāḥ pārtha nitya-yuktasya yogināḥ*. These yogis, they are always there, bhakti yogis, are always with Him and that is spontaneous devotional service. We don't have to invite somebody to clean the place or to serve prasadam or cook prasadam. Just spontaneously the living entities come. They know that this work belongs to everybody and everybody has to help, otherwise we won't be able to vacate the hall within the time limit. So this is spontaneous. But it's only for today, only for maybe five minutes we are spontaneous. Then again we are lethargic.

Laziness is the main symptom of Kali yuga. If you can come out of this ...and laziness is another name of the mental concoction. Our mind is fertile. It will try to drag you away from Kṛṣṇa's lotus feet. Bring it again and again to the lotus feet. **Stop the concoctions.** Half the time, more than half the life, we are just concocting. Don't concoct. Living entities may behave favorably or unfavorably. That is going to go on. Because every living entity has its own way of behaving, every living entity has his own choice. Every living entity has his own guidance or misguidance, whatever it is. So we should not worry about these things. We should only save time, from all these concoctions. And that time which we save should not be wasted again, as I tell you again and again, please save that time and utilize, invest it in the pages of scriptures, so that you will have un-deviated attention to the lotus feet of Kṛṣṇa. And that is what this Gajraja had.

jal dubata gajraja pukaro / āye adhe nām
nāmi ko chinta rahti hai / nām na ho badnām

Now there is a nice example from our Rāmāyaṇa

jis sāgar ko lāngh sake nā / bina pul ke rāma

Rāma wanted to cross over from South India to Lanka and He had to take all the monkey army also. So He wanted Rāma Setu.

*jis sāgar ko lāngh sake nā / bina pul ke rāma
kūd gaye hanumān usi ko / leke hari ka nām*

nāma is more powerful. Hanumān took the help of the name, and just within a step he was in Lanka.

*jis sāgar ko lāngh sake nā / bina pul ke rāma
kūd gaye hanumān usi ko / leke hari ka nām*

*hari se bada hari ka nām
wo dil wāle dūb jayeinge / jinme nahin hai nām*

Chapter 21: Maṅgala-ārati and naam sankirtan

In the third canto again, Devahuti was married to Kardama Muni and Kardama was Prajapati afterwards. Brahma insisted that he should have children. Kardama Muni was very nicely situated in his own austerities, but even then, as all living entities have the inner desire to marry, he wanted to marry. After 12 years of *tapascharya*, he had this desire. This is the best chapter for *grihastas* to go through. How to stay as *grihastha*, and how to perfect our life. That's why we have taken few things here and there. The main thing is to understand how our body is created. Kapildeva, Devahuti's son, is incarnation of Kṛṣṇa. As soon as He was born immediately Kardama Muni thought that now this is the time I should go away. I should leave the material matters now and immediately he left to perfect his life.

Everybody has to go away. We may not leave our houses. We may not leave Australia. It's the best country, you think. So please, be situated in Australia. Be in your own house, but please take your heart out of the house. Stay there as a guest. Now we are guest of somebody, so we use all the facilities and nothing belongs to us and we are not worried about anything else. This is how the *vānaprastha* life should be cultivated. In order to have the impetus for stopping the material activities, we must come to these scriptures though gurus and sages.

Maṅgala-ārati is enlivening

We cannot be ISKCON fanatics. But I am very transcendently proud to tell you that at the moment this is the only society, which has its own problems, but even then, this is the only society which is really genuinely propagating Kṛṣṇa Consciousness. [Audience applauding] Not only that but we have our own specialties. Somebody tells that "You have so many problems in your society. We don't have any problems. We run our temple, we open on Sunday, clothes already are on the deities, we just dust out and they are ready. And then we sit for ...two hours we perform continuous kirtan, and we don't have any problem at all."

I told "You are correct. How can you have any problem? In the dead society, you cannot have any problem."

Suppose I am suffering from cancer. So that means that I am alive, isn't it, isn't it? Dead man cannot suffer from cancer. In order to suffer from cancer you must be alive, that goes without saying. Or I may have some other disease, but I must be alive to suffer the disease. So problems in the society are bound to be there. Problems are disease but that means that the society is alive. Otherwise there is no puja, there is no food distribution. There is nothing else going on, no kirtan, just half sleep you come, half sleep you go, then what problems you are going to have. We are transcendently proud that wherever we have temple at the moment so far, *maṅgala-ārati* is going on at 4:30 in the morning. And I visit so many temple, hundreds of temples, ISKCON temple, everywhere *maṅgala-ārati* is exactly at 4:30. And we attend *maṅgala-ārati* and I have eventually told them that your temple is alright, no problem. All other problems are just scratch. *maṅgala-ārati* is going on, you are alright.

If your life also you want to perfect, please carry on *maṅgala-ārati* if you can at 4:30. Because of strenuous work or whatever, if you can't, you fix your own time, but please perform some *maṅgala-ārati*. We were in Minneapolis, and there are 8-10 I told you yesterday, and they were initiated, and now they are performing, everybody, they are working, and they are performing *maṅgala-ārati* at 4:30 then they have humble chanting going on, then few pages from Bhāgavatam they discuss, and this is morning program. It will rejuvenate your existence, and make you ready to face the material demons during the whole day. You have to face the demoniac living entities or tendencies at least. This will give you the strength, and it will fix you at the lotus feet of Kṛṣṇa. Don't waste your existence please.

This is the first speciality of the live symptom in our temples. Which is the temple show me that from 4:30 in the morning, till 9 O clock, seven *ārati*'s are there, seven times prasadam is there and everything is going on. Which temple is doing? We have Jagann Mandir in Dwaraka, Dwarkadhish mandir is very famous all over the world and may be all over the universe. It's the best mandir we have. Nice lovely mūrti we have, Dwarkadhish mūrti. But the *maṅgala-ārati* is at 7 O clock. So I told Brahmins, pujaris that please, *maṅgala-ārati* is supposed to be earlier in the morning. He said "No, that is in Vrindavana. Because He is cowherd boy in Vrindavana, He gets up early there. He is here king. He gets up late." [laughs with audience]

Our mind is very fertile I told you. It will always find out some suitable argument. I told him, "Is He sleeping or you are sleeping?" [laughs]

“No, No forget about it., he said. We don’t talk about it.... 7 O clock.”. This is how

No! No place...there are beautiful places... nice structure is standing, but its only structure. We don’t have structures. Ours is a house, humble house or some hall or something. But lively bhakti is going on. This is our monopoly, I am very transcendently proud to tell you that, “Please, if you want to learn our own culture, and own devotional service, our own bhakti, how to develop, and how to carry on, you please come to these temples.”

Nama-sankirtanam pleases Kṛṣṇa

You are in Australia, nice temple you have. Try to help the temple. Go to the temple. Don’t worry about insults or this or that, forget about it. We go there to see the Lord and to increase our devotional service. Please carry on these activities. And oone temple is not enough. Sydney is so very big town, have another temple. And if you cannot have temple, at least have the groups, *namahatta* groups. Who stops you? Buy Prabhupāda books, read one or two slokas and please carry on, on your own. There should be millions of groups here. And the more you propagate, the more you will be engaged in active devotional service. Kṛṣṇa says in Bhagavad-gītā. That one who spreads My message is very much dear to Me. If you want to be dear to Kṛṣṇa, this is the activity you have to propagate. Why one boy or two boys or three boys should do? If one or two or three boys can do such as a nice program, why can’t everybody do something? Everybody of you are staying in the house, you have your neighbors, some people, some friends; call them for this, and this is the way to propagate Kṛṣṇa Consciousness. This is sankirtan.

nāma-saṅkīrtanaṁ yasya sarva-pāpa praṇāśanam

It will completely destroy all the sinful reactions. Please don’t pay attention to anything else. Those who direct you to *nāma-saṅkīrtana*, they are your real relatives. Otherwise the misguidance is at rampant. Please, please, please. Save yourself from this. Nothing else is important. Otherwise Śukadeva Gosvāmī will not sing the glories of *nāma-saṅkīrtana*. In the last verse before he finished Bhāgavatam, he thought that he did not glorify *nāma-saṅkīrtana*, so he is giving two lines only.

nāma-saṅkīrtanaṁ yasya sarva-pāpa praṇāśanam
praṇāmo duḥkha-śamanas taṁ namāmi hariṁ param

[I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.](SB 12.13.23)

We are so very sinful. Knowingly unknowingly we are committing so many sins. *nāma-saṅkīrtanaṁ yasya sarva-pāpa praṇāśanam*. Not only that but *duḥkha-śamanastaṁ, duḥkha-śamanas taṁ*. *taṁ* means that *saṅkīrtana* will mitigate all your miseries. *duḥkha-śamanas taṁ namāmi hariṁ param* To that transcendental Hari I pay my obeisances and in order to fix in this, we must know our self and we must have some idea of Kṛṣṇa also. Then Bhagavad-gītā gives you preliminary idea, about Īśvara, the Supreme Absolute truth. He gives the idea about jīva. He again gives you the idea, Kṛṣṇa Himself, about prakṛti, the material manifestation, wherein we are passing our life. Then He gives the idea of the importance of time and lastly He gives the idea about our own activities, karma. Please come to the pages of these scriptures. And if you come to Bhāgavatam, you know your own situation and that is we are discussing now. It's the last page.

Chapter 22: Kapila Muni instructs Devahuti

How a living entity takes birth?

śrī-bhagavān uvāca

karmaṇā daiva-netreṇa jantur dehopapattaye

striyāḥ praviṣṭa udaram puṁso retaḥ-kaṇāśrayaḥ

[The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.](SB 3.31.1)

This verse destroys all our ignorance about the living entities' birth. It is said wrongly, that there is no jīva from the first day of the conception. And so they can carry on the abortions. It is completely refuted by Vyāsa Bhagavān in this scripture. From the first day, and the first second of the conception, there is a growth involved, and that's why the jīva is already present. *retaḥ-kaṇāśrayaḥ* he is always with the semen of the father. It's already there, and then only the semen can work out. Otherwise semen can't do anything. As it is semen doesn't have any capacity to create. *ahaṁ bīja-pradaḥ pitā* [BG 14.4], Kṛṣṇa says that I am there to inject the jīva's; it's already put on the semen. And then as soon as the semen is injected in the female womb, the growth starts. This is given here. I'll leave it to you to study.

śrī-bhagavān uvāca

karmaṇā daiva-netreṇa jantur dehopapattaye

striyāḥ praviṣṭa udaram puṁso retaḥ-kaṇāśrayaḥ

[The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is

made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.](SB 3.31.1)

*kalalam tv eka-rātreṇa paśca-rātreṇa budbudam
daśāhena tu karkandhūḥ peśy aṇḍam vā tataḥ param*

[On the first night, the sperm and ovum mix, and on the fifth night the mixture ferments into a bubble. On the tenth night it develops into a form like a plum, and after that, it gradually turns into a lump of flesh or an egg, as the case may be.] (SB 3.31.2)

These verses about seven verses they give you the idea about how the embryo grows. And where there is a growth, the atma must be there and the Supersoul also must be there. It's very sinful, just to disturb that living entity, in that delicate stage. He already develops his head and delicate limbs. And he tries to make himself safe, in his own house, mother's womb and suddenly the knife is pierced from somewhere and his body is cut and sucked out, that is abortion or some poisonous liquid is thrown on the delicate living entity. Please in dream also, don't do. And those who are already victimized please continuously chant, for the living entity whom you have killed. The most disastrous effect is on the ladies. Man may forget. But lady loses her sanity if this is created. Please, please, all the miseries start from this sinful activity. And then in that stage he is fully conscious and he prays. {aside: Our matajis know about the prayers, are they here, please let them hear, are the ladies here who know the prayers? No? }

The prayers also we have given you, I think, which number verse? Prayers of the living entity. Some eleven verses are there. All the verses we have given you. I am sorry, the time is up, we will have to stop here.

Chapter 23: Prayers of the unborn child

jantur uvāca
tasyopasannam avitum' jagad icchayātta-
nānā-tanor bhuvi calac-carapāravindam
so 'ham' vrajāmi śaraṇam' hy akuto-bhayam' me
yenedṛśī gatir adarśy asato'nurūpā

[The human soul says: I take shelter of the lotus feet of the Supreme Personality of Godhead, who appears in His various eternal forms and walks on the surface of the world. I take shelter of Him only, because He can give me relief from all fear and from Him I have received this condition of life, which is just befitting my impious activities.](SB 3.31.12)

yas tv atra baddha iva karmabhir āvṛtātmā
bhūtendriyāśayamayīm avalambya māyām
āste viśuddham avikāram akhaṇḍa-bodham
ātapyamāna-hṛdaye 'vasitam' namāmi

[I, the pure soul, appearing now bound by my activities, am lying in the womb of my mother by the arrangement of maya. I offer my respectful obeisances unto Him who is also here with me but who is unaffected and changeless. He is unlimited, but He is perceived in the repentant heart. To Him I offer my respectful obeisances.](SB 3.31.13)

yaḥ paśca-bhūta-racite rahitaḥ śarīre
cchanno 'yathendriya-guṇārtha-cid-ātmako 'ham
tenāvikuṇṭha-mahimānam ṛṣim' tam enam'
vande param' prakṛti-pūruṣayoḥ pumām'sam

[I am separated from the Supreme Lord because of my being in this material body, which is made of five elements, and therefore my qualities and senses are being misused, although I am essentially spiritual. Because the Supreme Personality of Godhead is transcendental to material nature and the living entities, because He is devoid of such a material body, and because He is always glorious in His spiritual qualities, I offer my obeisances unto Him.](SB 3.31.14)

*yan-māyayoru-guṇa-karma-nibandhane 'smin
sāmśārike pathi caramś tad-abhiśrameṇa
naṣṭa-smṛtiḥ punar ayam pravṛṇīta lokam'
yuktyā kayā mahad-anugraham antareṇa*

[The human soul further prays: The living entity is put under the influence of material nature and continues a hard struggle for existence on the path of repeated birth and death. This conditional life is due to his forgetfulness of his relationship with the Supreme Personality of Godhead. Therefore, without the Lord's mercy, how can he again engage in the transcendental loving service of the Lord?](SB 3.31.15)

*jñānam yad etad adadhāt katamaḥ sa devas
trai-kālikamś sthira-careṣv anuvartitāmśaḥ
tam jīva-karma-padavīm anuvartamānās
tāpa-trayopaśamanāya vayam bhajema*

[No one other than the Supreme Personality of Godhead, as the localized Paramatma, the partial representation of the Lord, is directing all inanimate and animate objects. He is present in the three phases of time – past, present and future. Therefore, the conditioned soul is engaged in different activities by His direction, and in order to get free from the threefold miseries of this conditional life, we have to surrender unto Him only.](SB 3.31.16)

*dehy anya-deha-vivare jatharāgnināśrg-
viṇ-mūtra-kūpa-patito bhṛśa-tapta-dehaḥ
icchann ito vivasitum ganayan sva-māsān*

nirvāsyate kṛpaṇa-dhīr bhagavan kadā nu

[Fallen into a pool of blood, stool and urine within the abdomen of his mother, his own body scorched by the mother's gastric fire, the embodied soul, anxious to get out, counts his months and prays, "O my Lord, when shall I, a wretched soul, be released from this confinement?"] (SB 3.31.17)

*yenedṛśīm' gatim asau daśa-māsyā tśa
saṅgrāhitaḥ puru-dayena bhavāḍṛśena
svenaiva tuṣyatu kṛtena sa dīna-nāthaḥ
ko nāma tat-prati vināśjalim asya kuryāt*

[My dear Lord, by Your causeless mercy I am awakened to consciousness, although I am only ten months old. For this causeless mercy of the Supreme Personality of Godhead, the friend of all fallen souls, there is no way to express my gratitude but to pray with folded hands.] (SB 3.31.18)

*paśyaty ayam' dhiṣaṇayā nanu sapta-vadhriḥ
śārīrake dama-śarīry aparāḥ sva-dehe
yat-sṛṣṭayāsam' tam aham' puruṣam' purāṇam'
paśye bahir hṛdi ca caityam iva pratītam*

[The living entity in another type of body sees only by instinct; he knows only the agreeable and disagreeable sense perceptions of that particular body. But I have a body in which I can control my senses and can understand my destination; therefore, I offer my respectful obeisances to the Supreme Personality of Godhead, by whom I have been blessed with this body and by whose grace I can see Him within and without.] (SB 3.31.19)

*so 'ham' vasann api vibho bahu-duḥkha-vāsam'
garbhān na nirjigamiṣe bahir andha-kūpe
yatropayātam upasarpati deva-māyā
mithyā matir yad-anu samśṛti-cakram etat*

[Therefore, my Lord, although I am living in a terrible condition, I do not wish to depart from my mother's abdomen to fall again into the blind well of materialistic life. Your external energy, called deva-maya, at once captures the newly born child, and immediately false identification, which is the beginning of the cycle of continual birth and death, begins.](SB 3.31.20)

*tasmād aham' vigata-viklava uddharīṣya
ātmanam āśu tamaṣaḥ suhṛdātmanaiva
bhūyo yathā vyasanam etad aneka-randhram'
mā me bhaviṣyad upasādita-viṣṇu-pādaḥ*

[Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Viṣṇu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.](SB 3.31.21)

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

Before we disperse I would like to draw your attention to the verse number 17. All the verses are important because, in a helpless condition the soul against his desires according to his karma and under the supervision of Kṛṣṇa, he is squeezed in the womb of the mother.

karmanā daiva-netreṇa [SB 3.31.1] – if you want to have the best life, hence forward hence forth let us try to **make this life as the last material life. You should intensely desire about it.** Again why should we put ourselves again into the same obnoxious condition? Gives us nice idea and we let Prabhupāda to take the class now because nice purport is there. Please recite the verse with me.

[Mahārāji leads recitation of SB 3.31.17 twice]

*dehy anya-deha-vivare jatharāgnināṣrg-
viṇ-mūtra-kūpa-patito bhr̥śa-tapta-dehaḥ*

*icchann ito vivasitum' gaṇayan sva-māsān
nirvāsyate kṛpaṇa-dhīr bhagavan kadā nu*

[Fallen into a pool of blood, stool and urine within the abdomen of his mother, his own body scorched by the mother's gastric fire, the embodied soul, anxious to get out, counts his months and prays, "O my Lord, when shall I, a wretched soul, be released from this confinement?"] (SB 3.31.17)

Before we go to this verse I would like to complete the live symptoms of the society.

Chapter 24: Symptoms of live society

First live symptom: Mūrti Puja

I had given only one symptom and that is our worship is according to Nārada Panchratra, is recommended by Nārada, and Nārada is the Mahajan who used to see Kṛṣṇa every day and that's why he knows how to worship Him. Accordingly he has given the instructions in Nārada Panchratrika and according to that vidhi we are carrying on our worship. All over the world we are very proud that the pujaris. There are at least one or two poojaris who are performing puja continuously, they don't stay in this world. So far I know in England, there is one pujari and we don't see him at all anywhere else, his name is Jivapati I think. He is only seen on the altar or he is in his room. We have never seen him taking his prasadam. He must be taking some frugal prasadam but we don't know, always he is chanting or he is in worship. And he doesn't talk to anybody, he doesn't want any donations from anybody, he is not interested in money or anything. This is Prabhupāda's potency that out of the foreign devotees who were born in all these obnoxious activities of eating non-vegetarian food and so on so forth and even then by the touch of mūrti or by the proximity of the transcendental form of the Lord, they are completely driven out of their own atmosphere for good. They are not interested at all.

Story: Dwaraka temple gets a pujari

In Dwaraka, we had installed the mūrti's and there was no pujari pujari and we were worried. Some or the other we are carrying on puja with whatever devotees we had. Krishna played a trick, one boy just ran away from his house and next day he was in Dwaraka.

I said "Why have you come?"

He said, "I have come to be a pujari pujari in the temple."

I told, "Why? Why you want to be pujari?"

“No that’s the service I want. I don’t want any other service.”

I said “No, you can go out or preach or do some cleaning work in the job first in the beginning, you are just coming out for you...”

“No, no please excuse me, I want to pujari.”

And he is unflinching pujari since then. It’s nearly one and half year before. Then we forced him to ring to his parents because his parents might be worried. So he was not willing to ring because somebody told him that if he ring then they will come and take him away and he will not able to do the service.

I told “No no, our bharatiya system is completely different. So you please let them know that you are here.”

So I took him to the phone and forced him to ring to his house. Father was very pleased, mother was very pleased. Next day, they all were there in Dwaraka.

Then he said, “See I was telling you that they will come.”

I told no doubt, let them come. For their coming only we rang them. It’s alright, doesn’t matter. If you are fixed they cannot take you anywhere.

So, then I forced him to accompany them and take them to Beta or where ever the sites are to see. So the boy accompanied them and they tried to convince him that, “You should come back! You should come back! You should come back!”

He said “No, no I have decided I want to pujari of these deities, these dieties are very beautiful. So I like them, now I have come, please now don’t disturb me.”

So, his father then came to me, “You just please tell him to accompany us.”

I told, “See, the child is yours. We are not holding him here and he is not our property. We haven’t bought the slave, so he is yours. You and him whatever you decide, if you request then I will keep him here, otherwise he is an expense to me. We have to feed him.” [Mahāraj laughs].

So, father saw that I am not attached. So, father was thinking what to do now. So, the son said no, for a while let me continue, then may be after a month we will think, so he agreed. Then they went away. Then, since then they keep on coming. The boy also goes to visit them but he is very fixed in pujari service and once he has started then he doesn’t want any other service. He is the best sankirtan devotee also. But he doesn’t want, he is fixed completely.

The meaning is that anybody who has proximity to the form of the Lord, transcendental form of the Lord, [gets inspired by it]

Is mūrṭi idol or transcendental form of the Lord?

Mūrṭi is wrongly translated. *Mūrṭi* is not idol. Please drive away this wrong translation from your mind. This is the gift of our guardian’s - British people. They have given us this wrong translation. “You are idol worshipers”. Frankly speaking they are idol worshipers. Have you seen London, here also there must be some statues in the city. In London in the front of Parliament house there is Churchill statue standing like this. And since the statue is erected there nobody has offered him a single sandwich man. He is starving like anything and thousand and millions of cars are drawing around the square and he inhales all the fumes. Nobody cares, he may be sick I think. Chronic sickness should be there and nobody sees at him. Nobody knows that Churchill is standing there. So he gets dirty by the fumes and everything. So when he is very dirty the municipal *kharata* man comes and with his nice *kharata* he cleans him and all scratches are there on the statue after cleaning.

For our deities we have palatial buildings. Which statue has the palatial building? They may be very important men in their life. I remember this President Kennedy, he was very much glorified when he was there and now his statue is lying in London near about some park and nobody looks at him and his statue is in a horrible condition. It doesn’t look like President Kennedy and nobody cares. This is the idol worship. And they don’t know what to worship, what to put. I think in Sydney there is a park wherein they

have two matchsticks. Some architect might be there, smoker architect and he didn't know what to do, so daily he was looking to the match sticks. So let me have matchsticks. I think our form of the Lord is much more beautiful than the matchsticks. These ordinary people they want to worship something but then they don't know who to and those matchsticks, one matchstick is full matchstick and another one is a burned matchstick. Might have lighted and burnt his cigarette and throw it away. Alright one burned and one good. So they are standing here. Please if you doubt me just go and see. This is our folly, foolishness and madness, insanity.

Instead some nice transcendental form of Lord we could put there, people thousands of people are coming there, they will be liberated and those who erect there, they will also liberated. Some electric lamp should be there and something like this we can have too. This is our condition. We are completely misguided. We are not idol worshipers. **The correct translation of *mūrti* is the transcendental form of the Lord and these forms are carved according to the descriptions given by Nārada.** Nārada knows. Nārada is daily seeing Kṛṣṇa, he knows how He looks like and according to his description these *mūrti*'s are carved in Jaipur. Jaipur is very famous in India for *mūrti* carving the *mūrti*'s. And there in Muhamodan *mūrti* carvers are there and they study Nārada's description and eventually they carve out very nicely. And once the *mūrti* is carved then for years together we worship the same *mūrti* and He reciprocates.

We have the self-manifested *mūrti* in Dwaraka in the main temple. This Dwarkadish *mūrti* was not carved, it is self-manifested. Since last four thousand years He is standing there as fresh as it was and the puja is going on very nicely. **This is our one symptom of being live society.**

Second live symptom: Prasadam Distribution

Then second thing we do that in all the temples the prasadam is ready. And *prasada* is not two peanuts or something. No, its full *thali*, *kicheri*, plenty of prasadam is there. Food distribution is going on to the best of our limits. This is the second symptom.

Third live symptom: Study of Scriptures and Preaching

Third live symptom is that preaching is going on in the temple and outside. We go personally to the houses and we preach, we request them "Please don't waste your human breath, you have limited breath at your

disposal, as you breathe you are losing the breath life and please utilize it for remembering Kṛṣṇa.” We are very busy in other activities, we request the people that please you do like this and this is one of the requesting point because of these boys transcendental desires. Otherwise nobody is to gain anything from this. If there would have been material enterprise they will first see that how much they are gaining out of it. Our society Prabhupāda has told us that money is the by-product, we don’t beg. We are very rich father’s son. Rich father’s son doesn’t beg. He is just attached to his father and he is also rich. That is how we are not materially proud. Material pride is hypocrisy. We cannot be proud materially. Nothing belongs to us. How can you proud of anything which doesn’t belong to us? *īśāvāsyam idam sarvaṁ* [IU 1] – everything belongs to Kṛṣṇa. This is the third live symptom and then again we go out to preach in the form of our transcendental literature. Our literature is the best literature at the moment to convince our own mind how to get attached to the lotus feet of Kṛṣṇa and how to make our human life more successful.

Appeal to the youths: Don’t get lost or frustrated

Please young people, I would request you don’t be misguided, don’t get lost. Here the young people are in a very dire difficulty. They don’t know which course to follow, how to follow, expenses are there, everything is there, they don’t know. Please don’t do that. This human existence is not for frustration. We are frustrated because we don’t know that **our own selfish interest is in the Supreme Absolute Truth, Kṛṣṇa**. We don’t have any idea.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ

[SB 7.5.31]

We don’t know this that our *svārtha-gati* – own selfish interest is in Kṛṣṇa that’s why every time in 24 hours for 26 hours we are frustrated. Don’t do it please. Young age is not meant for that. You come in contact with these boys and there will be plenty of work to do. Please please don’t waste your time. We want your youth. We want your hours. We want your *kriya shakti* and please utilize it in propagating the names of Kṛṣṇa. It’s the best use of our existence and then side by side when you are attached to Kṛṣṇa’s lotus feet your own desires will be automatically fulfilled. Those who don’t come to Kṛṣṇa they look pale. They don’t have any red capsules of blood in them. Because we don’t have faith it speaks adversely on our own health and you become completely pale. You don’t know what is happening. You start dwindling in young age.

Our psychiatrist is Kṛṣṇa

Those who come to Kṛṣṇa automatically by the name of Kṛṣṇa the red capsules of blood will develop in their body. Otherwise particularly in the advanced stage the blood is not there at least. Or it may be there it might be yellowish not red. But those who are running after Kṛṣṇa they are karkandu like tomato. Please in order to have nice health, in order to have reducing all the anxieties, this is the royal road. Don't run around here and there. Psychiatrist is the modern invention to reduce your anxieties. Frankly speaking they don't do anything. They hear you. That's it and they themselves are disturbed. That's why they become psychiatrists. And all these ordinary psychiatrists, they are consulting the higher psychiatrists. And all those higher psychiatrists again go to the highest psychiatrist to consult. And the highest one commits suicide. We don't want that. Our psychiatrists or whatever you call is Kṛṣṇa, that's it and this is to propagate and not only that but this is the only society on the face of the planet at the moment who have printed millions of our scriptures and already distributed and we are still doing that. Because these literatures are now rampant in every town and city, may be every house I don't know and that's why there is always talk of the war but the war never takes place. This is the 'lid' over these material ideas. Till we follow this 'lid' we will not be in the difficulty, the whole planet will not be in difficulty.

Study the scriptures

We don't want conversions. We want you to improve the values of your human existence and as soon as you follow these four things through our society or wherever you are get it in touch with the and please look to these good things. We have our own problems as every society has but problems don't worry, we don't worry because anxieties are already there. So we go on with these things and please we request you that you please carry on in your own way, whatever in a trickle way may be in a small way, just try to come to the, take some small books, have the small book with you and keep on studying that book alone, that will give you the whole idea and that will attract you to the big volumes like Bhagavad-gītā or Bhāgavatam or Caitanya-caritāmṛta, etc.

So please don't forget this. These are the prime duties every society if they want to be alive they have to perform otherwise it's a dead society and don't look to the problems. Society maybe they are divided, so many ways they are divided. Every sect is divided, doesn't matter. There are so many divisions, always these upamann societies are there, are bound to come up.

Don't worry about it. But the crux of whole thing is in puja, performing puja, continuous puja. Crux of whole thing is the study of the scriptures and preaching. The whole problem is food distribution. That's it, print the books and distribute. Buy the books and distribute to the best of your ability. That is the biggest seva you are doing.

Chapter 25: Painful process of birth

Prayers of the unborn child (Jantu) continued

Now we come to this verse and we will complete now. See this
[Mahāraji leads recitation of verse and word by word equivalents]

*dehy anya-deha-vivare jaṭharāgnināṣṛg-
viṇ-mūtra-kūpa-patito bhr̥śa-tapta-dehaḥ
icchann ito vivasitum' gaṇayan sva-māsān
nirvāsyate kṛpaṇa-dhīr bhagavan kadā nu*

We'll go through the equivalents, please repeat.

dehī — the embodied soul; *anya-deha* — of another body; *vivare* — in the abdomen; *jaṭhara* — of the stomach; *agninā* — by the fire; *aṣṛk* — of blood; *viṇ* — stool; *mūtra* — and urine; *kūpa* — in a pool; *patitaḥ* — fallen; *bhr̥śa* — strongly; *tapta* — scorched; *dehaḥ* — his body; *icchan* — desiring; *itaḥ* — from that place; *vivasitum* — to get out; *gaṇayan* — counting; *svamāsān* — his months; *nirvāsyate* — will be released; *kṛpaṇa-dhīḥ* — person of miserly intelligence; *bhagavan* — O Lord; *kadā* — when; *nu* — indeed.

[Fallen into a pool of blood, stool and urine within the abdomen of his mother, his own body scorched by the mother's gastric fire, the embodied soul, anxious to get out, counts his months and prays, "O my Lord, when shall I, a wretched soul, be released from this confinement?"] (SB 3.31.17)

The living entity suffers unsurpassable misery inside the womb. So very nice idea is given! Inside heat is there, heat. The body is already hot. If the mothers body becomes cold the living entity has to die. So heat has got to be tolerated and it's so very hot there inside and his body is completely delicate and he is scorched, the word is there for scorched – burnt.

I don't know really sometimes we are punished by our own sinful activities and we also to die in an unfavorable circumstances. These hijackers might have hijacked the plane, there were passengers inside, within a second how they might have been feeling, the extra heat was there, fuel was burning the whole iron was melting. How much heat should be there? They could have experienced for a second or so and immediately they were dead. This is how this living entity why doesn't he die? We don't know. Otherwise death is certain. We cannot tolerate these miseries inside or outside and we have all have tolerated without exception. There was no AC in the womb. It was all hot and our body was scorched and in that condition we are counting the months "When are we going to get out?" He had the faint idea that "After nine ten months I have to get out". As soon as the growth is there the body is growing, so when the growth is stopped the womb is a limited place, so as soon as the growth is stopped then the birth takes place. So he wants to grow, the growth continues but in between the womb and the outside atmosphere we have the birth. Somehow or the other he has to come out and if favorable winds are there delivery winds they call it, *śruti-vāta-nītam* [SB 3.9.5] those *vāta* must be there and that air helps us to get out. By the force of air we are born. When Kṛṣṇa appears, He doesn't appear by the material force. That is the difference.

Please determine to make this birth your last birth

Again, as soon as we are born we lose all the consciousness and you go back to the material rut. The circumstances are completely different and we don't know what is happening and because the birth is so very painful for the mother and the child that when the child is born really that moment he loses his consciousness. He moves, he tries to cry, he can't cry even because there is nothing left there and after some moments by Kṛṣṇa's mercy he comes back and then he starts crying, we are all happy. This is the condition.

The living entity who knows these things from the pages of Bhāgavatam will never in his dream or her dream will never try to come back again in this situation same situation and the same situation is waiting for us and somehow or the other I don't know how but we take comfort from the Bhagavad-gītā [BG 6.41] "*śucīnām śrīmatām gehe yoga-bhraṣṭo 'bhijāyate*" those whose devotional service is incomplete they may be born in a rich family or a saintly family. So he thinks "Oh again, I will born in rich family. I'll have Mercedes and then we'll die." No, this between two births there is a horrible gap because of our sinful activities, 8 million 400 hundred thousand births and deaths. So many living entities we have to cross. I don't know at least we have completed one round, 8400000, how did we do it we

don't know. Fortunately, we are here now in our body, please be determined to make it the last body and only you can do it by following Kṛṣṇa.

What is the meaning of Kṛṣṇa and how He acts?

Krish means repeated birth and death and *na* means who can cut. Its only Kṛṣṇa, nobody else can do that. Only Him. Demigods are very faithful we are very respectful with them. Indra helps me continuously to raise my hand and this and that. Indra is sitting here, without Indra I can't do. I have to take help from Indra. In every sense there is a demigod, every month has a demigod, everywhere demigod is in charge, and we are staying on their pity but the director is there. That director we are catching and then these lower administrative officers they become very favorable to us. They also want that our hand must be used for *seva* then Indra becomes very happy. Otherwise Indra cries, he screams when we take non-vegetarian food and put into our mouth. He doesn't want the hand to do that because he is the director here. Saraswati sits on our tongue and she screams loudly as soon as something else is spoken. She wants us only to glorify Kṛṣṇa because they are all officers appointed by Kṛṣṇa, so they have to be very faithful to their own boss and Kṛṣṇa says "O this tongue is not chanting." Then they complain that, "We are trying but he doesn't obey us." Then Kṛṣṇa destroys us through the material manifestation. He doesn't need to come here to destroy us. He just orders His external energy, that deal with this living entity and the material energy deals with us.

Why we should not cross the Laskman Rekha of BBC?

Please these are the facts we should never go out of the lines of the scriptures. We have this Lakshman rekha it is called. Sitaji was alone in the ashram and somehow or the other Kṛṣṇa's arrangement Rāma was running after the deer and the deer shouted "Lakshmana, Lakshmana, Lakshmana", Lakshmana was not disturbed, Sitaji was very disturbed. She said, "Why you wretched soul, you are standing here and your elder brother is calling, why are you standing here?" He said, "Mata you don't worry. Rāma is not to be worried about." She said "No", she gave him some bad words and immediately Lakshmana had to leave so while going, he drew the line. Said, "Please mata don't cross this line and this line will protect you." Eventually Rāvana came to beg and he forced her to cross and he abducted her. We also have our Lakshmana rekha "Bhagavad-gītā, Bhāgavatam and Chanting". If you cross over this Lakshmana rekha you are in a dangerous

situation. What danger will crop in we don't know but there will be always danger. In-order to save us from these dangers, we must not cross our Lakshmana rekha and with this determination we go to the translation.

In Srila Prabhupāda words

Please repeat.

Fallen into a pool of blood, stool and urine within the abdomen of his mother, his own body scorched by the mother's gastric fire, the embodied soul, anxious to get out, counts his months and prays, "O my Lord, when shall I, a wretched soul, be released from this confinement?" (SB 3.31.17)

Do you like to fall into that pool now? Dhanesh try one pool like this. We don't, we hate it!

And please hear now Prabhupāda, we are all speaking on behalf of him and here he is (speaking).

"The precarious condition of the living entity within the womb of his mother is described here. On one side of where the child is floating is the heat of gastric fire, and on the other side are urine, stool, blood and discharges. After seven months the child, who has regained his consciousness, feels the horrible condition of his existence and prays to the Lord. Counting the months until his release, he becomes greatly anxious to get out of the confinement. The so-called civilized man does not take account of this horrible condition of life, and sometimes, for the purpose of sense gratification, he tries to kill the child by methods of contraception or abortion. Unserious about the horrible condition in the womb, such persons continue in materialism, grossly misusing the chance of the human form of life.

The word *krpana-dhih* is significant in this verse. *Dhi* means "intelligence," and *krpana* means "miserly." Conditional life is for persons who are of miserly intelligence or who do not properly utilize their intelligence. In the human form of life the intelligence is developed, and one has to utilize that developed intelligence to get out of the cycle of birth and death. One who does not do so is a miser, just like a person who has immense wealth but does not utilize it, keeping it simply to see. A person who does not actually

utilize his human intelligence to get out of the clutches of maya, the cycle of birth and death, is accepted as miserly. The exact opposite of miserly is *udara*, "very magnanimous." A brahmana is called *udara* because he utilizes his human intelligence for spiritual realization. He uses that intelligence to preach Kṛṣṇa consciousness for the benefit of the public, and therefore he is magnanimous."

Please try to preach to the best of your ability. Hare Kṛṣṇa. Jai Srila Prabhupāda ki Jai.

Day 4:

Understanding
Detachment and
the Permanent,
Duty and
Renunciation.

Chapter 26: Understanding Detachment

om̐ namo bhagavate vāsudevāya (3)

[Mahāraj requested devotees to chant the 15th Chapter of Srimad Bhagavad Gita – As It Is - Purshotham Yoga – “The Yoga of the Supreme Person”. One mataji recited all the slokhas of Chapter 15th along with Mahāraj everyone repeated the slokas]

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

Jai! Srila Prabhupāda Ki Jai!!

Importance of recitation of Sanskrit slokas

Nice kirtan we had and nice recitation also. As we have already seen Sanskrit slokhas, we may not understand it but even then the recitation of Sanskrit language itself has its hypnotic effect and without understanding the slokhas we don’t understand the purport of it. So please don’t hesitate to understand, if you don’t understand even then you should continue to recite. We will recite four verses from Bhagavad Gita again and they are very simple. Please start from Bhagavad Gita so that you have a taste of the Sanskrit language.

[Mahāraj made everyone to recite after him, the four seed verses from Bhagavad Gita – 10.8-11]

*śrī-bhagavān uvāca
aḥam’ sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante mām’ budhā bhāva-samanvitāḥ*

*mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam
kathayantaś ca mām' nityam' tuṣyanti ca ramanti ca*

*teṣām' satata-yuktānām' bhajatām' prīti-pūrvakam
dadāmi buddhi-yogam' tam' yena mām upayānti te*

*teṣām evānukampārtham aham ajnāna-jam' tamaḥ
nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā*

[Sri Bhagvan said]

[I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

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

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.] (BG 10.8-11)

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare – (2)*

[Mahāraj feelingly recites the first few slokas of the first chapter of the first canto from Śrīmad-Bhāgavatam]

*janmādy asya yato 'nvayād itarataś cārtheṣv abhijaṣaḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām' yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ' satyam' param' dhīmahi (2)*

[O my Lord, Sri Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.] (SB 1.1.1)

*dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām'
vedyam' vāstavam atra vastu śivadam' tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim' vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

[Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyasadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart.](SB 1.1.2)

*nigama-kalpa-taror galitam' phalam'
śuka-mukhād amṛta-drava-sam'utam
pibata bhāgavatam' rasam ālayam'
muhur aho rasikā bhuvi bhāvukāḥ*

[O expert and thoughtful men, relish Srimad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.](SB 1.1.3)

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Śrīmad-Bhāgavatam and Bhagavat Gita shows the way to Kṛṣṇa

In Śrīmad-Bhāgavatam the nice way to go to Kṛṣṇa is described. All living entities being part and parcel of Kṛṣṇa they hanker to go back to their father. He is extra merciful to us to take us back but in between us and Him there is the external energy involved. Saints sages all the mahajanas from the beginning of this creation are insisting that external energy being a very temporary thing by its intrinsic nature it is painful. We can't change the nature of that potency. But at the same time the scriptures insist and all the great persons they follow it. In order to look after these creations there are different officers appointed by Kṛṣṇa. All these officers are empowered by Him and because of this they understand that if we have to stay here then there is no other way to be bit satisfied or blissful unless we follow the instructions.

Understanding the temporary nature of material existence

It is very nicely said before we go to the slokas which give the royal road to go to Kṛṣṇa, we should understand the futility of our own existence and at the same time we should be very clear about the temporary nature of everything in the material existence. Even now this idea of the temporary nature doesn't sink into our brains, and that's why again and again the hammering is required and these hammerings is successfully done by the pages of Śrīmad-Bhāgavatam, etc. Bhagavad-gītā we should always have with us. Please keep some small copy, nice Gorakhpur copies are available for 3-4 rupees in India. Here also we can send you. Those who can read Sanskrit so they can read. Otherwise try to copy it in English and always keep it with you. Bhagavad-gītā will give you everything.

Understanding the permanent

It is very nicely said in the scriptures that:

*asmin vaye bharata varshe surabhi deva sanskruti
sva katham shrāvanam pumsām nishphalam janma kirtitam*

nishphal – useless. Our birth becomes completely useless if we don't hear it at least some glorification of the Supreme Absolute Truth – Kṛṣṇa. That is the only permanent thing.

*aham evāsam evāgre nānyad yat sad-asat param
paścād aham' yad etac ca yo 'vaśiṣyeta so 'smy aham*

[Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.](SB 2.9.33)

He gives in Śrīmad-Bhāgavatam: He says *aham evāsam evāgre*, *āgre* means before the creation. Before this creation I was existing, *aham evā* – certainly, only I. And I means a person. Unless He is a person how can He say “I”? This is the established reality in the scriptures. We don't have to carry on any research. We doubt His existence and that is the way we are getting destroyed. Because we doubt His existence, that's why our miserable condition is daily at our door step. As soon as we recognize Him - *aham evāsam evāgre* He says, “Before this creation I was existing, with this creation I am existing”. *mattaḥ parataram nānyat*[BG 7.7] “There is nothing else existing”. This is the reality and *paścād*, after annihilation of this whole thing is working on time scale. It has its set time. The same way our body also has a set time and the time is ticking out. You know push button? We have in the hallways somewhere, you push the button for a while the light is there. So the button is ticking out. So till that time you have to go out or come in or open your door or whatever. So eventually the button will be completely ticking out and the light will go off. The same condition we are in. So He says *asmin vaye bharata varshe* – those who have got lucky to have the birth in *Bharath varsha*, the whole planet is known as *bharath varsh*. We will see how it is known as *Bharath varsha*. Those who have taken birth in

this, *sva katham shrāvanam pumsām*, if they don't try to hear anything about Supreme Absolute Truth Kṛṣṇa and realize Him through the pages of Śrīmad-Bhāgavatam or Bhagavad-gītā then *nishphalam janma kirtitam* this birth is completely useless.

*moghāśā mogha-karmāṇo mogha-jnānā vicetasah
rākṣasīm āsurīm' caiva prakṛtim' mohinīm' śrītāḥ*

[Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.](BG 9.12)

This is our condition; *Moghāśā*. We are completely baffled in our hopes. *Mogha-karmāṇo*, all our fruitive activities are defeated. We try to do so many things and everywhere the defeat is there.

*parābhavas tāvad abodha-jāto yāvan na jijnāsata ātma-tattvam
yāvat kriyās tāvad idam' mano vai karmātmakam' yena śarīra-bandhaḥ*

[As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called *karmātmaka*, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body.](SB 5.5.5)

Unless you come to *ātma-tattvam* the realization of your own Supersoul, who is 24 hours a day situated in your own heart "*ātma-tattvam*", *parābhavas tāvad abodha-jāto* – *abodha-jāto* we are completely *ajñān* about this. We are ignorant and because of lack of the inquiry into our own spiritual nature and the nature of the Supersoul we are "*parābhava*", always defeated. And "*parābhava*" the meaning of this word is "*parā*" you are separate, and because you are separate you are in "*bhava*" you are in the material existence.

What are the types of temporary detachment?

As soon as you come back to Him through the names and through the slokhas, Bhāgavatam, etc., till the time you are together. Till the time you develop the detachment with the material atmosphere. We are discussing daily till that time we feel that “O! Yes it is correct.” This is detachment here.

Again we are detached when somebody dies and we see him burning. Here maybe some beautiful box is there to put the dead body in but in India we are very simple. We can see the dead body and he is tied with the string on bamboo sticks and four people will carry and after death also we are so adamant that the people are chanting “Rāma bolo bhai Rāma”. He says “For you it’s alright, for me no.” Because the whole body is tied but the neck is bit open. So when they carry they say “Rāma Bolo Bhai Rāma” “no no not for me,” you are alright. Even after death also we don’t take it. [Mahāraj laughs]. That’s why for the whole life we are in Australia, Sri Rāma is in India. “Not for me, not for me.” In box we can’t see whether neck is out or not, but India is very nice. Death in India is best. Here you die and immediately you are taken to the hospital. “Hey man”, I told, “Why? When he was alive you could have taken to the hospital.” “No, no, postmortem!” After death also they will not allow to rest in peace, they will cut here and there. You are vegetarian, so what type of stomach you have. Your stomach will be hanged somewhere, your lungs will hang because you don’t smoke so let me see your lungs. So your lungs are exhibited somewhere – this was a non-smoker. [Mahāraj laughs and everyone laughs]. And then they sew you something up and “come on get out” and we thought Chandulal is back. Chandulal is not, Chandulal is hanging everywhere. This is the tragedy of the modern civilization. Please that’s why *Bharat varsha* death is also good. Once you are dead, nobody would care. “Come on take him off and burn him.” And we may see and then we realize that time again detachment is there. As we have detachment in *Hari katha* more than that we have detachment when we see the body burning and we have an unknown idea, unknowingly we are very scared that someday I will also be there.

Then again there is a detachment, there is a horrible detachment we have and that is in the womb of the mother. When we are there particularly after six seven months the consciousness develops and then daily the *jantu*[living being] is praying. We have seen the prayers; please please, please, these detachments are very temporary. Till that time we feel that we have to do something but it doesn’t continue as soon as we leave the hall then again

the external energy is there. Husband is there, wife is there, mother is there, bank balance is there, work is there. Everything is there.

What is real detachment and how to develop it?

These scriptures insist that you please understand your own position and the scriptures are very practical. For our own upliftment they have very kindly *cātur-varṇyam mayā sṛṣṭam* [BG 4.13]. Kṛṣṇa says, “I have divided your own life into four ashramas and your social life into four varnas” and this is how this has got to be explained to us. What is our position here? That is why according to age, we are fixed in some *ashram* and according to our taste of work, we are fixed in some *varna*. This must be clear to us. And as soon as this is clear then maybe the detachment we can work out and it may remain with us all the time. If the detachment attitude remains with us all the time that we are not excessively attached and the same time you have to remember that detachment is not carelessness. There is a vast difference between detachment and the carelessness. You cannot just go home and tell your house “No, I don’t want to do anything with you now, I am alright till tomorrow morning until breakfast I don’t want you.” You can’t. Again for breakfast you go. “No, No!”. Detachment means the clear understanding that everybody is breathing and we can’t do anything about their breathing. The breathing goes on because Kṛṣṇa is very merciful. Till that time the lungs are working the air is going alright and the blood is purified everything is going on. Our machinery we can’t work on our own and we don’t know what is happening inside. **We are not controllers at all. To understand this and to have subtle remembrance of this “not controlling situation” is the detachment. Detachment should force us to perform our responsibilities to the best of our ability but with the basic idea that we can’t do anything.** “I am trying to serve and nothing I can do more. Please Kṛṣṇa look after these living entities and myself also.” This is detachment.

This is what is developed by *katha.sva katham shrāvanam pumsām*. If you don’t hear then *nishphalam janma kirtitam* like a hog we come back sleep, eat and go away. This is our condition and should not be repeated at all. This is the clear understanding of the detachment and the creation of detachment is through the pages of our shastras. This is a practical thing and as soon as you have the idea of the detachment, at the same time you are very careful you are not running away from your responsibilities, then your life becomes a bit useful somewhere. Otherwise in running away and coming back, the whole life is completely wasted and not only that you are wasting your life but side all living entities who are around you, their life is also wasted.

Chapter 27: Wake Up and Understand the Permanent

Understanding how our body is together

Once we come to understand this then we go further and try to understand what this existence is about? A frank description of our body is given in the pages of Bhāgavatam; *asti stambham snayobadham mausa shonita lepitam*. *Asti* means bones, they are the pillars, because we have bones we are able to sit, stand, and walk and everything. Think about our body without pillars, maybe from outside to come inside will take 10 years. If there are no bones then we have to push like this all the time. Even then we can't move even an inch. Without *asti* we can't survive, *asti stambham* pillars *snayo badham* and they are tied again with different muscles. It is said that we have 360 bones in our body.

As soon as you are born Kṛṣṇa doesn't stand there and gives us "come on take 360 bones". No can't do it. It's already fixed. It has the capacity to grow because of the basic ingredient of the life is present there. This tiny spiritual spark is present in there and it has the potency to develop the body and because it has the potency to develop the body we don't have to do anything. The muscles automatically increase, the bones automatically increase, our understanding also increases, everything increases and this is the specialty of the human existence. Otherwise in other existences we don't know anything and in this existence we can understand that all these material ingredients are given by the grace of Kṛṣṇa, at the same time another truth is there that we have a bit of material ingredients in my body but there is plenty of stock outside also.

In my bones or flesh we have five ingredients and they are outside also. "I have water in my body, outside is an ocean." This is the truth and I am not the owner of all the stock. This is the greatness of Kṛṣṇa. According to His mercy and according to our requirement He gives us water in our body. He gives us the *prithvi* the earth also in our body is also required. He gives the *teja* also, warmth is there. He gives air also, everything He gives and again He has unlimited stock. That's why He is known as *ananta* and He is very

expert. *snayobadham* all bones are tied. “I throw my hand like this and the bones don’t come out because they are tied very expertly.” All the time they are there in working condition. *snayobadham mausa shonita lepitam* not only bones and muscles are there but it is covered by flesh as well.. Nice flesh is there in the body and then again the flesh is not left alone *charmavadham* and there is skin on it. If there is no skin you won’t see your own body. You won’t able to see your own body. As it is the body is so very disfigured materially somehow we cover it with clothes otherwise we can’t see our own body stomach is falling this side, leg is falling that side, can’t really see it. Because of only these coverings we like it that’s it. *Charmavanadham* if you peel your own skin it will be a horrible sight.

We were in Bombay [Mumbai] somewhere there was a young boy. He was suffering from some headache one day. He complained to his parents that he has headache and he was about 25 years old and they said you take rest and the headache will go away. Somehow or the other it persisted, he saw the doctor and gave medicine and nothing was happened and soon I don’t know how he developed the skin cancer and he was just lying on the bed and if he moves the whole skin will come out. You touch him the skin will come out. This was a horrible site to see. That time the parents have to pray that please that this soul is suffering too much please take him away. This is our condition.

Charmavaradham, *charma* is also not in our control. This skin also till He wishes it will be there. Don’t know really when it will fall apart and this understanding forces us to behave very nicely with each other till we are alive because of His mercy.

How to control anger?

We should not be victimized by the material existence and the important thing in material existence is the three modes of material nature. Control your lower modes, ignorance *tama* it is very correctly known.

Anger should never be there. *Krodho prathama shatro naranam* is the first enemy. Suppose you are angry at somebody he is not harmed but you are completely burned. Anger is completely to be controlled.

We are not the controller that is definite. Our desires may not be fulfilled. Anytime you feel that you are getting angry you please at least shut your mouth. Don’t open your mouth.

We were staying in Africa and our neighbor they were not getting along together. So they were daily fighting and children were seeing that and joking about it. So after six months I just went to them and I told “Excuse me, I come uninvited, but I think you can’t get along.”

He said “What to do? Since Indira Gandhi is Prime Minister she doesn’t want to hear me at all.” [Mahāraj Laughs]

So I told, “If you can’t get along you have fight. So please keep on fighting but do one thing that you don’t speak, don’t open your mouth when you fight.”

He said “That is good idea” and they tried to follow and [would fight] [Mahāraj imitates the fight without speaking and everyone laughs along with Mahāraj] but they will not open the mouth. This went on for a month or so and then they stopped. So at least please try this when you are angry. [Mahāraj laughs]. Don’t open your mouth and then exercise will be there. No need to go to gymkana! Please, please try this, because this existence is not meant for the lower modes in the human existence at least.

Can we be proud of this body?

Animals have their fixed modes but in our existence we can improve ourselves understanding all these intricacies. We can very well see our own things through the *shastras*. We may not have idea but *shastras* are very clear. *charmavardham*- it is not enough again, it’s not only covered by the *charma* but *pātram mutram purushayo*. Then again Kṛṣṇa fills this dirty bag with *mutram* and *purushayo*, urine and stool and that is the fact. There is nothing inside its waste water and waste food. It is full. Who can deny this? If somebody gives us a bag of stool and urine will you be happy? Or would you be proud of it? “Oh! You have only ten kilos stool, I have twenty.” [Everyone laughs along with Mahāraj]. Hey man! If you have 20 or 25 it’s all stool. And then we cover it with trouser and nice ironed shirt then tie and mmhh... [Mahāraj imitates] “I am going to the court now”. With all the stool he walks to the court so very proud. Please, please, please.

With the help of the some *Ayurvedic* medicines we should get rid of this excess material otherwise the result is *durgandham*. We are lucky to be heir apparent of the Vedic culture and that’s why we are forced to be a

vegetarian. Vegetarian food gives us less *gandha*, bad odor. Otherwise in this sinful body if you again pour some non-vegetarian food then the bad odor increases and we cannot really sit by the side, cannot smell. And we may clean our body by taking shower whatever so it becomes a bit bearable. Otherwise this body is unbearable.

How Kṛṣṇa's touch cleans your body?

This one body is unbearable and we have to have another body again. "This is my wife, this is my husband" and so many bodies to look after... children, so many bodies to look after and except misery what can you have because everywhere it is stool and urine? So how can this stool and urine become bearable? Its only because of the spiritual spark is there and if you control your intake then maybe it becomes bearable and if there is some connection with the spiritual Supreme living being then it becomes bearable. That's why the whole family has got to have the corner of Kṛṣṇa in their house. That is our culture. In the shop also we have one corner there is a ghee lamp going on or incenses is going on or something is there and it always reminds us. It cleans our body because we are seeing good things. Just have *darshan* and that is enough. Even by constant *darshan* of Kṛṣṇa, He cleans your body and then your ideas and mind is completely purified and that's why, in your dream also don't have the bad ideas. Always the ideas must be very good and that's why as soon as we get up in the morning we chant Kṛṣṇa's names or after taking shower at least we may chant Bhagavad-gītā, we may have some humble *pūja*. We are busy no doubt but this is the beginning of the day. As soon as you are pure in the beginning of the day whole day the dirt will not touch you because you are completely conscious always and this is the main use of this verse. Otherwise what is the verse? It gives you the clear idea what you have and it doesn't stop here.

Bodily woes continues, old age, disease and lamentation

Then *jara shoka vipātman-* to this dirty lump also there is *jara*, there is old age. You cannot just be comfortable that "Come on I am alright. Doesn't matter, I am very happy". No you can't. You have set time again and you are heading to your old age. If you are lucky you will be old, otherwise you will be killed before you are old. This is how *jarā shoka*. Then there is a lamentation as soon as old age is there we think "O he is running a factory, I would have run when I was young. Silly thing I didn't do it". So then lamentation is there. *Jara shoka vipakartam*. As soon as body gets old then *roga mandira mataram*. Its *roga mandir*, it's not Kṛṣṇa *mandir*. Any sample of disease you can take out, it's all *roga mandir* old age is the reason. Any time

any sample you can take out and somehow or the other we try to patch it up with our own investigations which completely fall short of everything.

Simple living and high thinking

This is the knowledge and this knowledge should set us on a right path and that is why Śrīmad-Bhāgavatam is here or Bhagavad-gītā is here or Ramayana is here or Mahabharat stories are here. Everything is here for this purpose. So many nice buildings, temple buildings we have. And that's why our temple buildings are not ordinary houses. They are immaculately built as the temple structure, architecture monument. We are trying in a humble way to build a small temple in Dwaraka and we have decided that all stone should be used and it should be a traditional temple. It's not that somehow or the other we build and carry on. No, it should be a monument that people will come there and see. It's a horrible expense for stone, carving and everything. But it doesn't matter. Kṛṣṇa's house, Kṛṣṇa builds so why should we worry about it? We should desire good. **Always for Kṛṣṇa we should have high desire.**

Everywhere where there are devotees they are *vishanna sādho visida sreyaha yatra bhāgavatā janāh. sādhave* – they themselves are very simple, we don't have any requirement the more simple you are the more this body will work alright. The more complicated your habits are the body will go out of order. You please try this, Be simple in food, simple in habits, simple in sleeping, simple in getting up. Simplicity will give very nice workable body. As soon as you complicate then complications arise. Simple living always helps us. We may think about Kṛṣṇa and there is a high thinking.

Why we need strong temples?

This is how if we do then we can understand these verses very nicely and that's why the temples also which we build very nicely built. We must have some marble structure here. What are you building these tins, what is this? It's not a temple. We are collecting so much money and money is not less. Money will be there, Lakshmi will be there definitely, but we must have the desire that we don't want to have these temporary structures. You should have a very *pakka* structure and then it will look like a temple. We are doing for our own generations because these temples these marble temples or stone temples they may survive for at least 100 years, 200 years, 300 years. We have Jagat Mandir in Dwaraka, Dwarakadish mandir since for the last 4000 years it is standing and last year we had a horrible jerk over there, this earth quake and even then it was not been destroyed and its nearly

seven story high, a very massive structure. Since so many thousands of years it is surviving. These are the temple structures. You go near Dwaraka there is a one Jyothir Linga near Somnath, that structure is also beautiful.

How to know who is real guru?

You see the temples our forefathers built. Really those are the temples. Why? Because they always remind us that this place is not our permanent home, we have to have something else in order to be happy. This idea comes by seeing our temples, by seeing our scriptures and by hearing them from particularly realized souls. They just move about the world. What they have to gain? They will not gain anything. But just to remind us they may kindly come here. .

Siva and Paravati were once sitting. Paravati asked Shiva “Bhagavan see there are so many gurus; how to know who is the real guru?”

So he gave a very nice answer in one sloka. He says “See Devi, *guruvo bahuvo santi*. There are so many gurus around. *sishyas vipatahāraka*- they take out the riches of sishyas. *satguru durlabho devi*. *satguru* is completely *durlabh*, *sishyas santāpaharaka*. Those who remove the misery of the disciples are very rare.”

This is the way to get rid of the miseries. You please do everything and anything but don't neglect to treat your own miseries. This is the treatment. Just come to this point.

What is this (temporary) body really?

roga mandiram aturam
dushpuram durdaram dushtam
sadosham kshanabanguram
krmi vid basma samjnaanta
shariram iti varnitam asthirnam
stiram karma kuto yan sadayen nahi

[Padma Purana, Bhagavata Mahatmya 5.56-61]

Otherwise *roga mandiram aturam dushpuram durdaram dushtam sadosham kshanabanguram*- it is very nice. It's completely impossible because its *kshana bangur*. Just you go to Mayapur and a mosquito bites you and the whole body, 100 kilo body, just lies down. One mosquito is enough. *kshanabanguram*- some heart attack is there or accident is there. It's completely *kshanabangur* and it becomes completely out of this world you can't mend it then at all. This is our life.

Then in the end *krmi vid bashma samjnaanta*. *krmi*- if you bury the body then its converted into insects that is *krmi*. *veet* means stool. If your dead body is left like that then vultures eat it and it's converted into stool or *basmam*- we burn the body and ash is hardly this much and you think "Oh! Champaklal is this much!" Champaklal was so much in height but when he was burnt Champaklal is only one pot. If you are lucky you will find out the remnants otherwise Rajiv Gandhi was blown off with the bomb and they hardly found anything except his slippers. Please please, this is our end *krmi vit bashma samjnaantam shariram iti varnitam*. *Asthirmam*, this is completely *asthirnam*. *stiram karma kuto yan sadayen nahi*. This is the knowledge. That we don't know this is *astir* and we cannot guarantee. So please carry on your prescribed duties but at the same time with full waking. You should be awake *jeev jago jeev jago*. As soon as you are awake to this fact then your duties also become the devotional service.

Eat fresh prasadam

Very nicely it is said in sastra that we are surviving by the prasadam, food we take. *Yat pratah samsritam annam sayam nunam vinasyati*. *Pratah samsritam* that *anna* (that food) which is prepared in the morning goes stale in the evening. It is said in the sastra (ayurvedic shastra) that when we cook the food within 3 hours we should eat it after that we should not eat. But now we have found out our own refrigerators and I heard that some husband and wife, they are both working so for a week they cook and for a week they microwave. This is an obnoxious way. It doesn't take more than 15 minutes to cook simple kichiri. It's very easy, just mix rice and dal and put some vegetables into it and a fresh thing is available, very nice and whole food. Nothing is there but we are so very lazy, we don't get up early in the morning, "I am tired, I am tired, I am tired" mimicks] and get up, eat something like dog and run like a cat! This is not human life. **We are not busy, we are lazy.** And this laziness forces us to eat the poison and then again in the evening you are awake, in the morning you are not! In the evening we are very fresh. And as soon as you are fresh then your body is troubling you because the poison is inside. So you go to the doctors then. They are also awake.

Simply be connected to Kṛṣṇa

Please, please save yourself. The sicknesses are bound to be there. The body will not work properly. Provided it is connected with the Supreme, it will never work properly. **If you are connected to the Supreme then the ailment also becomes very enjoyable.** You may have some disease, it doesn't matter, but even then you go on surviving and you survive with a blissful nature. Because we know whether there is sickness or not we have to go. So “*asthiranna*” this un-steady body we are making the best use of the bad bargain. This is a bad bargain. But we are trying to make the best use by *sthiram karma*, steady karma. And steady *karma* is only one and that is devotional service to Kṛṣṇa and that can be followed anywhere. **Please don't complicate devotional service. It is very simple.** In your house, in your car, wherever you are, you can just chant Kṛṣṇa's names

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Hare āRāmaHare Rāma āRāma āRāma Hare Hare

All these problems we saw and how easy a solution it is that anywhere you can chant. *namnam akari bahudha nija-sarva-saktis. tatarpita niyamita smarane na kalah* [Sikṣastakam verse 2] there is no *niyam*, there is no regulation, there is no certain time fix for remembrance, nothing at all.

Srila Prabhupāda points out the Supreme Truth is Kṛṣṇa

Please just try to make this as a successful life style and this is we are requesting really through the pages of Bhāgavatam. The young persons should please learn from this. That you have maybe 50 years or 70 years ahead, you have plenty of time, please come to the root culture, the Vedic culture try to study it and make best of your own existence and try to propagate and *prachār*, preaching is our society. Because the preaching was not there so Srila Prabhupāda had to take all the trouble after 70 years of age to go to the foreign countries and establish the society wherein preaching is the main thing and because of his *prachār* we are fortunate here at the moment. Otherwise I would have been lost completely. Because we were away from our own country and inside the country also there is no guidance we didn't understand who to worship, why to worship and we didn't have any idea. **Srila Prabhupāda was the first one to point out that Supreme Truth is Kṛṣṇa.** In the whole world at the moment every child knows Prabhupāda through Kṛṣṇa. The word Kṛṣṇa has now become a very

popular word. “These are Hare Kṛṣṇa’s”, immediately they say and we have now certain credit in this world because of Prabhupāda.

Please if one sincere soul from India could do so much how much more you can do... all you young people? Why are you wasting your time? You carry on your studies or business or whatever it is but please devote your attention to these things for good of the living entities who are undergoing unsurpassable misery “*duranta dukham prabhuvaṇ darshan*” its *durant* the unsurpassable misery the living entities are undergoing. With all the riches available at your disposable, with all nice houses available at your disposable, we are day and night suffering. This is because our mind must be completely clear and at the same time it should be full with Kṛṣṇa katha and ideas of Kṛṣṇa. Try to convince your mind. If you have doubts please write the doubts and ask somewhere somebody will come in front of you to clear your doubts completely and if not our Prabhupāda’s literature is fully capable of clearing your doubts. Please read, so many books are available, so many conversations are there. Everything will be completely sublime. This is how we should come to this conclusion and this is taught by our own elders, mahajanas etc.

Consciousness is for Kṛṣṇa

Manus are the directors of the all whole manifestation and Priyavrata was his son. Uttanapada was his son. These two sons he had and they had done very nice seva. As soon as Priyavrata attained to age Manu decided to leave. Always we see in the pages of Bhāgavatam that in the beginning of the life they are very austere and that’s why this austerity in Sanskrit this is known as *tapa*. *Tapa* means austere and we have to have austerity. When Brahma was completely perplexed when He was born he didn’t know what to do. So He heard these two words first. *tene brahma hṛdā ya ādi-kavaye* [SB 1.1.1] through his heart he was given this suggestion that you please don’t get perplexed perform *tapa*. We are also perplexed and through our heart these two words must come, *Tapa*, please be austere and because of this austerity in Puruṣottama māsa without forcing by anybody we are following some austerities. At least we are coming here for two hours to hear Kṛṣṇa Katha. This is the best austerity or some of us stopped eating two times and we are eating only once. This is austerity. To get up early in the morning is austerity. Please get up for a change when you have holidays Saturday Sunday or any other holidays, get up at 4 o’clock and try to have *mangal arati*. *Mangal arati* will give you all realizations of your own Supersoul and as soon as you recognize your Supersoul there is *ātma-tattva* and as soon as there is *jijnāsata ātma-tattvam* there is no *parābhava*.

*parābhavas tavad abodha-jāto yāvan na jijñāsata ātma-tattvam
yāvat kriyās tavad idam' mano vai karmātmakam' yena śarīra-bandhaḥ*

[As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called karmatmaka, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body.](SB 5.5.5)

We are completely *karmātmakam'* we don't have any idea of the spiritual nature of the *karmās* and that is what Prabhupāda was telling or the scriptures are telling, our gurus and sages they are all shouting. Everybody for us is elevated.

Chapter 28: Lessons from the Life of Priyavrata

Why we need to be austere?

These are the instructions given by Manus, given by Priyavrata, his sons and everybody is giving this and then Priyavrata was very austere from beginning. Kardama Muni was very austere from the beginning. Dhruva Mahārāj at 5 years was completely austere. All these examples are before us. Duryodhana was not austere so see the end of the Duryodhana, the whole race was wiped out because austerity was completely absent and because austerity was not there he was just body conscious. He thought “There is no powerful man like me” and the whole of life time and Kṛṣṇa came in front of him. Once Kṛṣṇa went to the assembly and requested him “Baba I don’t want war, you just give only 5 villages to Pandavas and they will be satisfied. Rest of the kingdom you enjoy.” “Succhaigram, the land which is situated on the tip of the needle that much land also I am not going to give. Without war I am not handover anything.” He couldn’t recognize Kṛṣṇa because as soon as you are bodily conscious then you can’t see Kṛṣṇa.

Why we need to be humble?

Kṛṣṇa may come in front of you in any form and even then we are completely blind because there is curtain of bodily conscious. This body consciousness must go away. What are you conscious about this lump of stool and urine? What are we proud of? And this lump also whatever dirty lump you have it is very *ksannic*. It’s very temporary. So what are you proud of? Just shed off this pride and be humble. Humility is required. We always join our hands, and do Namaskar or Namaste.

Why happens when we have faith in Kṛṣṇa?

Once we were travelling from Bombay to Igatpuri in Maharashtra so we wanted to go by a coach. So we went to the coach station and there are so

many travel agencies there. So we thought whom to go? Some good coach must be there. So I thought that if there is Kṛṣṇa's name that agency may be good. So we searched out, we found out eventually, we found out Manmohan agency.

So I told "Yes this is our agency".

So we went and bought the ticket. So just seeing the saffron clothes he reduced the price by Rs.10.

So I thought that "I am correct".

This is how just by the name the consciousness completely changes. And we don't believe and we don't have faith in the power of the name.

Then there was some time we had to wait. In Bombay there are very small agencies. They can only sit and nobody [is] able to sit there. So he just gave us a chair to sit on the foot path and I just asked him how many coaches your company ran?

He said "350 coaches in different parts of India."

So I told: "Your owner of this agency of this agency must be mad to appoint so many drivers and collectors and ticket checkers and coaches might be going out of order."

"Yes", he said, "but our owner comes only 2 hours in office."

I said surprised: "In 2 hours how can he..?"

He said "No, he has made one rule", he said, "That whoever comes in office they should tell Jai Sri Kṛṣṇa to each other and there are boards in the office all Jai Sri Kṛṣṇa Jai Sri Kṛṣṇa Jai Sri Kṛṣṇa. So everybody chants Kṛṣṇa's names and they are a bit honest. They might do a something here and there but overall they are honest."

I then told "What does your owner do? Only 2 hours he works, does he sleep at home?"

He said "No he has mandir. He performs puja."

That is our culture. If that Manmohan agency can go on then our Manmohan agency can't go on? But we don't have faith. Even the lady who

gave a free ticket to Prabhupāda she had a nice temple and she was multi-millionaire running a big concern, Scindhia Steam Division Company. And at the same time you just keep your eyes open and you will see so many things in this world.

Why happens when we turn away from Kṛṣṇa?

There was one business tycoon this Onassis in Greece. He was also shipping tycoon. This Jacqueline was married to him once. Onassis had one daughter. So after the death of Onassis she inherited the whole thing and her name was Christina and she had so much wealth that she could have fed the whole of India and even then her wealth would not have been exhausted, but no tinge of Kṛṣṇa consciousness. So at the age of 35 she died somewhere outside Argentina in the night club and after that I remember we had read, her secretary had given some press report, that she was always drinking so many bottles of fizzy drinks, 100 tins or something, and eating junk food, beef burger, etc.. See this cause of death.

What is the benefit of coming to Kṛṣṇa?

Whatever we are as soon as we come to Kṛṣṇa consciousness the fiber of our own existence improves. As soon as the fiber improves you are blissful. You may die young, I don't know. We don't claim that Kṛṣṇa conscious persons don't die young. They may die young but till you are alive your fiber is beautiful and you are blissful here and more blissful maybe afterwards. Very nicely they sleep. They are not disturbed at all.

We have the Ajamil's example in the pages of Bhāgavatam. A completely sinful man also just by chanting helplessly about the name of his boy was taken by Vishnu *dutas*. It must be cent percent correct. See the death of Vaishnava and he just sleeps, he doesn't have to worry about these things. This is the Bhāgavatam. If you please hear even some part of Bhāgavatam our life must change, the quality of our life must improve and it will be so very nice beneficial to you that you will never complain in future that you are suffering. Even your sufferings will become very easy. You will not feel that you are suffering.

Key to relieve our miseries is in our hands

Prabhupāda was always giving examples that in India there are road side magicians, now they are vanishing, but formerly they were there and they used to play with the snakes and pythons and if you see them we will be scared because they will put on the garland of snake. “There you will die now”. But he knows there is no poison tooth in the snake. So that snake may bite him but it can’t kill him. This is how our miseries are once we know Kṛṣṇa. They don’t have the poison tooth, they don’t stink. Ordinary persons they feel it, always they feel it, always. “I am so very miserable, I am so very miserable please come and relieve me from the misery.” Nobody can relieve. The key is in your hand. You just keep the bead bag or clicker or whatever. If you don’t have anything at least you don’t forget your tongue anywhere isn’t it? Your tongue is always with you. Just start chanting

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare āRāma Hare āRāma āRāma āRāma Hare Hare

and two verses we have learned ...

[SB 1.8.21-22 Mahārāj recited these verses and everyone repeated after him.]

kṛṣṇāya vāsudevāya devakī-nandanāya ca
nanda-gopa-kumārāya govindāya namo namaḥ

[Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devaki, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.](S.B. 1.8.21)

namaḥ pañkaja-nābhāya namaḥ pañkaja-māline
namaḥ pañkaja-netrāya namas te pañkajāṅghraye

[My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated

with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.] (S.B. 1.8.22)

And all *tapo vishamam* ... there is no misery at all. These two verses will relieve you from all miseries. At least this year please remember these two if not more.

The benefit of being satisfied

As soon as you come to this conclusion then whatever type of life we have it becomes very satisfied. As soon as you are satisfied with your own system and with your own situation then the *bhakti* begins. Satisfaction is the first requisite. As soon as you understand these things you are completely satisfied. *Santosh*; and “*santosh*” is very nice word. *Sam* equal, *tosh* means dampness. When there is first rain after summer, very hot summer the *prthvi* the land is very hot and it requires water. First rain just gives the dampness everywhere, equal dampness that is called *santosh*. Our mind also completely becomes blissful because everywhere it is *tosh*. Everywhere Kṛṣṇa is there and we feel Kṛṣṇa and we experience Kṛṣṇa. This is the way to experience.

What is the way to find out Kṛṣṇa?

Nobody is going to give you Kṛṣṇa, you have to recognize on your own endeavor. *Bala*, Balarama that's why we call it. The first expansion of Kṛṣṇa was Balarama. He gives us the *bala*, the spiritual strength. By material strength we cannot do anything by our own endeavor. Brahma tried to find out the source of his growth of the lotus flower. For millions of years he went into the stem he travelled and he couldn't find anything. But as soon as he started meditating he could immediately find out what is what. This is the way to find out Kṛṣṇa and that's why *śṛṇvatām' sva-kathāḥ kṛṣṇaḥ* [SB: 1.2.17] always His katha should be heard. *śṛṇvatām' sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ* this is *puṇya-śravaṇa*. Everything else we hear is *pāp-śravaṇa* and we are hearing so much *pāp-śravaṇa*. *puṇya-śravaṇa* they call.

śṛṇvatām' sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ
hr̥dy antaḥ stho hy abhadrāṇi vidhunoti suhṛt satām

[Sri Kṛṣṇa, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.](SB 1.2.17)

Whatever inebriety's we have in our life, in our heart, in our mind, they are completely, at a stroke are destroyed. *keciṭh kevalya bhaktya* -only by sincere devotional service. *Vasudeva parāyanah* completely attracted to Vāsudeva. Whatever inebrieties we have in our life we are completely happy, , completely cleared within no time. *Achirena, teṣāṁ satata-yuktānām* those who are *satata-yuktā*, *achirena* there is no time, no delay. Delay is on our part, not His part and that is what Priyavrata showed.

Be innocent like four Kumaras

Priyavrat Mahārāj, he was king after Manu and before he became king he was very austere. He is completely detached. He didn't want to be the King. Then eventually Brahma had to come to explain to him,

“No, no”, he said, “Mahārāj this is your duty and you must become a king.”

He said “No, no, I don't want to get entangled with these.”

Four kumaras were Brahma's *manasi putrās*. They come out of his brain, out of his mind. As soon as they were born Brahma said “This whole land is very empty you people fill up with the living entities”.

They said, “Please excuse us father, we should obey you but in this regard we don't want to obey you. We don't want to get entangled.”

Brahma could not do anything and Brahma was very angry with them. But he controlled his anger and third *netra* started in his forehead and from there Lord Shiva was born. This is the incarnation of *tama*. Kumaras did not grow more than 5 years old. They thought that if they grow then we will be entangled. They could do, we can't do. But **please we should be innocent like a 5 year old boy**. A 5 year old boy, even if his mother beats him, even then he goes to the mother and he forgets. After half an hour he forgets that

mother has given him something. He goes back to mother. The innocence must be there very innocent and straight forward life will give you the satisfaction.

Perform austerity in your ashram

As soon as you are satisfied with your own situation through Kṛṣṇa's mercy then you can go ahead, and this was the position of Priyavrata also. Because he followed the austerity and he didn't want to get entangled. Then Brahma had to come and he said that "according to the age and your experience you must have to go through the ashramas" And as we know our spiritual life is divided into four parts and our life is regarded as hundred years. Because of our sins we don't stay upto hundred years but otherwise our life is normally hundred years and it is divided spiritually into four parts. 25 years we take the education; it was guru's education to improve our consciousness. But now we take the material education. After that if you can't control we have to marry then *grihasta ashram* starts. And we should remember one thing that these are all *ashrams*. *Brahmacharya ashram*, *grihasta ashram* and then after 50 years *vanaprasta ashram* and after 70 years, may be, *sannyāsa ashram*. All these are *ashrams* and *ashram* means you have to get up at 4'0 clock. You can't say "I am married now ... forget about it." No, no, *ashram* you are in *ashram*.

Grihamedhi's go on sleeping upto 12'0 clock and they sleep upto the bed kicks them out. We can't sleep more but bed is going to kick you out. So before it happens, better we get out. This is the main thing and we forget that we are all in ashramas and it is very easy to get into *grihasta ashram* from the *brahmacharya ashram*. We are very happy because of all the decorations, everything, we married may be in churches or wherever and then when it comes to leave this ashram it goes very difficult. Who is going to cook?

Are we Kṛṣṇa conscious or chapatti conscious?

Once we were in San Diego and there were house programs somewhere, so as soon as you went there an old couple are standing near the door and they took garland in their hand.

“We are initiated devotees”, they said and he should be 75 years and wife should be 70 but he has nice combed hair and he said “I have left everything now. I have nothing to do with this house.”

So I heard. He said “It’s good that you have come.I am just here that’s it and have nothing to do with it.”

So then I told him that “You please shave off at least.”

“No, no”, he said “I can’t do that.

“I heard you just told that I have nothing to do here now so why can’t you?” Then I told him that “Please I am staying in Los Angeles now, you come with me we are there for 3, 4 days we’ll stay together and attend manglarati and then come back home”

Then he said “No, no, I can’t stay there.”

“What is the difficulty?”

He said “10’0 clock in the morning I have to have hot chapatti and there must be 3 dots on the front side and 1 dot at the back of the chapatti.”

I told “You will be lucky if you see chapatti in the temple” [Mahāraj laughs].

“Oh, no, no I can’t survive there.”

I told that “You told me that you left everything.” It’s very difficult for us. We are still in the chapatti consciousness.

We don’t know that we have to have less food in our advance stage. Chapatti may be absent, it doesn’t matter. We are not ready for it. We are

not ready for this, we may think that I am ready but we are not ready. It is very difficult.

Please it is said in Priyavrata's pasttimes particularly Brahma came and explained to him that "You don't leave your house, stay there. *Bhayam pramarthasya*" he said "Don't be afraid to leave your house and go away." Nobody is forcing you; if you go immaturely out to the forest you will create another set there. In America many times we are scared to ask, "How are your children?" He will say "No, no Mahāraj I changed the set." One set is left and another set is created.

Story: Immature Guru

There was one nice guru. He wanted to be guru and he was tired and he had 3-4 children and he couldn't work very hard and maintain the children. He thought that it is better to leave home and go to the forest. So he went to the forest and then nicely in Himalaya he found out some place and was meditating there and people were coming to him and they are very happy to see the new guru with all *jata* [matted hair] and beard. And guru was looking for the disciples because he must have something.

So people started coming to him and its nice meditating they said "We want to be your disciples."

He said "Come tomorrow I will take the vow." He was very eager but he was very tactful in performing the tactics.

So next day the people came, "Mahāraj somehow or the other we want to become your disciples."

"Alright" So three, four disciples he got.

Then they asked "Mahāraj, do you want anything, do you like anything."

"No, I don't want anything."

"Is there any trouble?"

"Yes, yes there is one trouble." He said, "My chapatti flour, I keep here and these mice come and eat it away. They trouble me."

“Alright guru Mahāraj, tomorrow we will bring something, some medicine for your mice.”

So next day the disciple came with a cat.

“What is this cat?”

“Yes this is cat.”

“What is this?”

“This is the medicine for rats.”

“Is it?”

“Yes, the cat will eat the rats and your flour will be alright.”

“It’s very good”, he kept the cat.

It was alright for the mice but in the evening the cat started crying because she was hungry. She was a vegetarian cat! So milk was required. So the sadhu baba has to run to the village down stairs, beg money for buying the milk, get the milk and again climb up and feed the cat and then the cat will eat the rat. It was a horrible thing.

Third day disciples came and said, “Mahāraj! How is your flour?”

“Flour is alright but I had to spend nearly four hours to go down, beg and bring the milk and feed the cat then the cat will eat the rats.”

“It’s a horrible thing you are doing.”

“Mahāraj we will find out something tomorrow.”

So, next day these disciples came with a cow.

“Did you bring a cow?”

“Yes, this is guru dakshina.”

“Oh! Why?”

“You just milk the cow; feed the cat and cat will eat the rats.”

Mahāraj was very happy.

“Oh! So I don’t have to go to village then?”

“No, No there is no need, you milk it and feed and it will work.”

In the evening the whole compound was full with cow dung and cow was very hungry. Now what is to be done?

“Oh! She wants the grass.”

So again he has to run to the village. For the whole day he had to beg, he has to carry the grass bundle and then come upstairs and feed the cow and milk it. Whole day was gone. There was no time for meditation. Disciples didn’t come for 8 days, they thought that Mahāraj has cow, milk is there, cat is there. Everything is there.

So after 8 days ...

“How are you Mahāraj?”

Mahāraj said “I don’t have time to talk to you. I am so very busy in this. What have you done? I just want to get rid of the mice, rats. That’s it. I didn’t want all these things.”

“Mahāraj don’t worry, get married!!!”, “so she will feed the cow and she will manage your household and you will be free for meditation.”

This is immaturely if you leave anything again you may create something.

Don’t disturb your setup

So Priyavrata was advised by Brahma that please don’t do it. It’s your prescribed duty now. You have to be king, so be king and perform your duty for Kṛṣṇa and that will relieve you from all these things and eventually Priyavrata agreed. Then he was king for many years. Then as soon as he had his own sons then he left for the forest. This is the way, otherwise immaturely anything you do and it will just bite you back again. So don’t force yourself. Everybody’s circumstances are completely different. We are all coming here together and our common cause is to develop our

devotional service and at the same time we have our own responsibilities. We have our own way of life. We have our own setups. Don't disturb your setup but just add some study of the scriptures and some form of humble puja. Otherwise we don't want anything else. And please feelingly just chant Kṛṣṇa's names through some bhajans or kirtans.

Just chant feelingly

There is a beautiful bhajan in Gujarati. Do we have any Gujaratis here? How many Gujaratis, please raise your hands? Oh! There are quite many. I will explain the bhajan. It's so beautiful. Please sing after us.

O karuna na karnara tare karunanu koyi vārati. Do you know?

He says "You are so merciful that there is no limit of Your mercy."

O karuna na karnara tare karunanu koyi vārati.

Ye sankat na hara na ra tare karunanu koyi ...

Just feelingly you please chant any bhajan, chant any shloka and that is it. We don't want anything more. Just add this thing to your life. As it is you may be doing, but intensify it. Keep one small book written by Prabhupāda, any small booklet and that will purify your consciousness. This is the main thing needed.

Must retire at sometime

As soon as Priyavrata had his own child Agnidra, then he immediately left and went back. Don't hesitate to retire. **The men folk must retire at sometime.**

Regarding women "matajis" they have their own way. There is very nice verse

Pita rakshati kaumare / bharta rakshati youvane / sthaverē rakshati putrah

[Manu Smṛiti, an ancient treatise on religion and householder's duties, said, *Pita rakshati kaumare, bharta rakshati youvana, putrah rakshati varddhakye, na stree swatantryam arhati*. It says, "A woman is protected by father in childhood, her husband protects her in youth, and in old age she should be protected by her son. At no stage in life should a woman be left alone and destitute. She deserves protection by man at every stage in her life." This is her condition.

So there is vast difference between matajis life and the male human beings. Here it is clearly said that when she is young the parents look after her. *barta rakshate yavvane*-when she attains age the husband looks after her and if she has children in the later age children will look after her. This is how they have always have to be protected. Falsely we should not think that we are liberated and we are also independent. No. You can't pass your life like that. If you don't have the legal protection then you will have to try to find out an illegal protection. So in order to save from this always they remain protected in the house and they carry on the devotional service in their own way. Till vanaprastha she may accompany the husband to the pilgrim places and slowly men always try to be away from these things. She is always interested in children, grand-children or whatever. So let them be there and they are quite safe there and this is how our life must be organized.

We may not leave the house but in the house also we may stay as a guest. There is nothing much to do with the house. This is the way. That is vanaprastha stage, and after vanaprastha the day is bound to come to leave the body so before you leave or you forcibly leave by Yamaraja or Vishnu dutas or whatever, you please try to create the atmosphere in which the attachment will be completely minimum. That is the way and there is all these Mahajanas, all these great kings, have left immediately.

Kardama Muni example is the prime example. As soon as the male child was born he left the home. We don't wait. This is how life must be organized.

By Kṛṣṇa's mercy, in last few years if you have at your disposal please utilize in preaching the Kṛṣṇa consciousness. You have seen the life for 60, 70 years. You have so much experience you please utilize that experience to enlighten the public at large. They require you. **Without the liberated persons or without the detached persons it is very difficult to have the society together.**

Renunciation will make you very happy

In Christianity also they called Essenes, they are known as Essenes. They are just like Vedic sadhus. They are very austere, getting up early in the morning, vegetarian food, etc, and they follow them. Essenes are situated somewhere in Saudi Arabia and I read about it but they are like nomads they don't stay in one place. For every sect has some of these in Jainism particularly those sadhus. They don't step on any vehicle, they walk and they follow particular non-violence attitude. So they cover their faces also if they talk living entities are troubled. So they are very non-violent. Every sect has some type of renunciation and the renunciation will make you very happy.

You stay in your own situation but, please, be renounced by following these things. As soon as you follow these things then you are near Kṛṣṇa that is our existence that is human existence is meant for that. As soon as this Agnidhra was there again then he also tried to perform the same duties as Priyavrata was performing. Eventually he prayed. He was so very austere that he pleased Vishnu by his own austerity and Vishnu appeared before him.

Be sincere like Srila Prabhupāda

In our life also so many times we come across nice living entities that are just as good as Kṛṣṇa. We don't recognize them and in the recent years I am very proud transcendently to tell you that Prabhupāda was in front of us. He was very empowered. We may not call him an incarnation but he was very empowered. Otherwise, who is the living entity after 70 years... he was here for 10, 11 years and he wrote 100 books and that is also not ordinary books, all the shastras were translated. He started 100 temples and established the best society at the moment which is on the planet. Who can do it? Without these people we'll be completely lost. So please, he was always telling us that, "What I have done everybody can do." He told us, "don't make my mūrti and keep it on the altar. You always keep my mūrti in front of the deities. If his mūrti is on the altar we may think that he is

very empowered and whatever he has done we can't do. He said, "This I am able to do because I am sincere and rascals, you are not." So sincerity is required.

Chapter 29: Lessons from Lord R̥ṣabhadeva

What is our duty?

Incarnation of Kṛṣṇa was there in the form of R̥ṣabhadeva. R̥ṣabhadeva is best because from the beginning is the best and He has given nice teachings to His sons. Again, being incarnation, He was completely enlightened and because of His enlightened attitude He gives so much particularly one verse is very important that it shows our duty.

*gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj jananī na sā syāt
daivam' na tat syān na patiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum*

[Lord R̥ṣabhadeva said to his sons: One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.](SB 5.5.18)

He says, *gurur na sa syāt sva-jano na sa syāt*. That he is not guru, that he is not *sva-jan*, relative; *gurur na sa syāt sva-jano na sa syāt*; *pitā na sa syāj*, he is not father. *jananī na sā syāt*, she is not mother. *daivam' na tat syān*, demigod is not there. *patiś ca sa syān*, he is not husband, *na mocayed yaḥ samupeta-mṛtyum*. We have our own dependents. This is our pious duty if you are a guru you must liberate your dependents.

In order to having liberating capacity we must be liberate ourselves. We can't be relative unless we have the capacity to relieve the relatives from this vicious circle of birth, death, disease and old age. It becomes our duty to give this knowledge to the younger generation and in this age the younger generation by our telling they will not take. They look at you, if you follow this in the house, knowingly or unknowingly the younger generation will take it up. Maybe not in front of you, they may not regard you or they may

not respect you. But they are also going to become old; they will also have more difficulties than us, for certainly our time is gone. For younger ones we haven't kept anything and this was taught by R̥ṣabhadeva. That if you are *svajan*, if you are *guru*, if you are *pita*, if you are *mātā*, or if you are a demigod, or if you are *pati*, husband then **you must try to liberate the dependents** and this is the main thing to be understood. As soon as you come to this conclusion we understand R̥ṣabhadeva.

Then He said *nāyaṁ deho deha-bhājāṁ nṛloke*[SB 5.5.1] this material existence we have in the form of human body it is not meant for too much labor. We are in the habit of working day and night, this qualification that qualification and then we fight with each other we have so many misunderstandings. No. No don't do that. This life is not meant for that. *Yadresha upanna nena*. Whatever automatically comes without much endeavor we are completely satisfied. This *dhan*- the wealth is according to our previous activities. That doesn't mean that we should not try. According to our ashram we should try. Very very subtly we should try to amass the wealth. Particularly grihastha ashram is very important. If the grihastha ashram is strong then all other ashramas are looked after and the society in which grihastha ashram is not there that society is completely disturbed because there is no ashrams. If the grihastha ashram is strong then the children are looked after, the brahmachari ashram is looked after. If the grihastha ashram is strong vanaprasthas they are also looked after and definitely sannyasis are looked after. As soon as grihastha ashram is well maintained conscientiously all these ashrams work and the society has its own pattern. The society under the name of the advancement who don't follow the regulated grihastha ashram, that society is in shambles and this we learn from R̥ṣabhadeva.

The name of the Prthvi- our earth comes from Prthu Mahārāj. He was very strict with earth, earth was not producing anything and then earth told Prthu Mahārāj that "Why I am not producing because whatever I produce is consumed by the non-devotees. They are demons on my back and they are trying to exploit me. That's why I have stopped producing."

In Bharata varsha everywhere there are so many developments going on, so many factories are coming up, so many residential societies are coming up and all the farming land is consumed. The day is coming when big person like Prthu Mahārāj must come in front of us. And again demolish these things and again increase the grains and foods and etc. We are heading in a

wrong direction but in this situation what is our duty is the most important and our duty is to be completely simple in our own habits. And with simplicity and humility we must carry on these instructions of our gurus, saints and sages. Somehow or the other inculcate in our life, intervene in our busy lives the remembrance of Kṛṣṇa. This is the remedy for this. This is what Prthu Mahāraj, R̥ṣabhadeva they are giving us.

Avoid undue attachment

R̥ṣabhadeva had 100 sons and the eldest son was known as Bharata Mahāraj. We know from Bharata Mahāraj name this whole planet is known as Bharata varsha. Otherwise before that it was known as Ajanav. Nobody knew about Bharata varsha and now the name of Bharata varsha is completely limited to India. It was not like that. Anybody born on this planet was included in the Bharat varsha. The whole planet was known as Bharata varsha and that's why up to Parikṣit Mahāraja there was only one king who was looking after the whole thing. Bharata Mahāraja was so very elevated soul that he followed Vedic culture word by word and his rule was also ideal. Eventually when vanaprastha time came he left his kingdom. Such a large kingdom he just left.

We know that he had his ashram and he is carrying on his duties there. But again Kṛṣṇa wanted to show us that such an important king like Bharata Mahāraja is also prone to be attracted by external energy and in the end in Bhāgavatam this story is very nicely described.

Bharata Mahāraja is so elevated that by his name the whole planet was known as Bharata varsha. He was very strong in his sadhana but even then if you are not careful then we may be attracted by the illusionary energy. It so happened that one day he saw a pregnant deer, and she was crossing the river and there was tiger on one side. While crossing the young deer fell down in the water. Bharata Mahāraja was meditating on the bank. He saw that the cub will die so he immediately swam and saved that cub and he was attracted to that. He thought that his mother was not there “the deer died already”. So he said that “I am the guardian and I have to look after him.” So his sadhana went on decreasing day by day and attachment to the deer cub increased. This was the greatest danger he was in and eventually he died in the deer consciousness, he got the deer body. Because he was

serious, very serious in performing his sadhana in the deer body also he could remember that his previous life was very highly elevated life and now because of bit of attachment he had to accept this. So in the deer life also he immaturely left his mother and came to the same ashram Pula ashram and he was staying there because he remembered the whole thing. So meditation was going on already in the deer body also. **The practical instruction is that we are also prone. So every second of our sadhana we should be very careful that undue attachment should not develop anywhere.** And, as soon as we are careful about this maybe if you are lucky and Kṛṣṇa is merciful this life will be the last life. Otherwise our consciousness will be polluted and again we will have to accept some unwanted body.

In that body also because he was conscious he left the deer mother and came back to ashram and eventually he left the deer body. Then he was born in Brahmin body and he was known as Jada Bharata. We know the story of the Jada Bharata. Knowingly he became deaf, dumb and mad. He was not mad but he thought if I behave normally again there is a chance that I will get attached to something. **We may not become deaf, dumb and mad person but we should be very careful that we should not hear anything apart from Kṛṣṇa.** We can do it very easily and we should not think anything apart from Kṛṣṇa. We should not chant anybody's names. We should not take any other shelter except Kṛṣṇa and then maybe bhakti will develop and if bhakti develops we will be able to crossover this very difficult material ocean.

mām eva ye prapadyante māyām etāṁ taranti te [BG 7.14] this is in short. We should please chant lovingly.

[Mahāraj leading kirtan]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare āRāma Hare āRāma āRāma āRāma Hare Hare

Day 5: Science of God as taught by Bhakta Prahlad

Chapter 30: Worship Nothing other than Kṛṣṇa

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare āRāma Hare āRāma āRāma āRāma Hare Hare*

*shāntākāram bhujagashayanam / padmanābham suresham
vishvādhāram gagana sadrisham / megha varnam shubhāngam
laxmi kāntam kamalanainam / yogibhir dhyana gamyam
vande vishnum bhava bhaya haram / sarva lokaika nātham*

[Salutations to Sri Vishnu, who has a serene appearance, who rests on a serpent (Adishesha), who has lotus on His navel and who is the Lord of the devas. Who sustains the universe, who is boundless and infinite like the sky, whose colour is like the cloud (bluish) and who has a beautiful and auspicious body. Who is the husband of Devi Lakshmi, whose eyes are like lotus and who is attainable to the yogis by meditation. Salutations to that Vishnu who removes the fear of worldly existence and who is the Lord of all the lokas.]

*barhāpīḍam naṭa-vara-vapuḥ karṇayoḥ karṇikāram
bibhrad vāsaḥ kanaka-kapiśam vaijayantīm ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraṇyam sva-pada-ramaṇam prāviśad gīta-kīrtiḥ*

[Wearing a peacock-feather ornament upon His head, blue karnikara flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndavana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.](SB 10.21.5)

It's a beautiful verse, from 10th canto, Gopis sing this. And this is nice lyric. It is known as *mandakranta* in Sanskrit. And *manda* means very slowly, gradually and *Akranta* means the jiva is crying. That is *akranta* in Sanskrit. *Mandakranta* is a very nice lyric for devotional service. For bhakti this *channd* in Sanskrit is very good. *Manda* means slowly, *Akranta*, the soul cries. Since last millions of years, our spiritual part and parcel of Kṛṣṇa, very tiny spiritual spark is separated from Kṛṣṇa. So it cries to go back and that is this lyric. It's beautiful description of Kṛṣṇa.

suta uvaca

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

[Suta Gosvami said: Unto that personality whom Brahma, Varuna, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the Vedas with all their corollaries, pada-kramas and Upanisads, to whom the chanters of the Sama Veda always sing, whom the perfected yogis see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon – unto that Supreme Personality of Godhead I offer my humble obeisances.](SB 12.13.1)

Kasturi tilakam lalata patale Vakshastale Kaustubham

Again nice description of Kṛṣṇa

*Kasturi tilakam lalata patale Vakshastale Kaustubham
Nasaghre vara mauktikam karatale Venu kare kankanam
Sarvange Hari Chandanam Sulalitam Kanthe ca muktavali
Gopastri Parivesthito Vijayate Gopala Chudamani*

Nanyam Vadami Na Shrunomi Na Chintayami

Repeat please

Nanyam Vadami Na Shrunomi Na Chintayami (2)

Nanyam Bhajami Na Smarami Na Ashrayami

Bhakta Tva Diya Charanam Bhujam Antarena

The bhakta prays, the devotee prays to Kṛṣṇa, *na anyam vadami*. I'll never speak anything apart from you. *Nanyam Vadami Na Shrunomi*, I'll not hear anything apart from Kṛṣṇa. Please at least for Puruṣottama māsa we should take this vow, that "I will not hear anything else, I will not speak anything else" *Nanyam Vadami Na Shrunomi*, I will not hear anything else. *Na Shrunomi. Na ca Chintayami*, I will not think anything else. *Nanyam Smarami*, I will not remember anything else. I will chant always your names. *Nanyam Bhajami*, I will not worship anything else. Everything else is a dog's tail. This is Bhāgavatam. Bhāgavatam says very clearly that if you run after anybody apart from Kṛṣṇa it's like catching a dog's tail.

Chapter 31: Lord is Always Fully Satisfied

*avismitam' tam' paripūrṇa-kāmaṁ / svenaiva lābhena samam' praśāntam
vinopasarpaty aparam' hi bālīśaḥ / śva-lāṅgulenātītartī sindhum*

[Demigods said to Indra who was fighting with Vṛtrasura: Free from all material conceptions of existence and never wonder-struck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog.](SB 6.9.22)

avismitam' He is never surprised. We are always surprised. There was terrorist attack on America, and we were surprised. They retaliated, we were surprised. The war broke out, we are surprised. Sickness broke out we are surprised. We are all limited living entities. We are always surprised. He is never surprised. Everything goes according to His own plan. And this idea doesn't sink into our mind. We think that we are the controller. *avismitam' tam' paripūrṇa-kāmaṁ. paripūrṇa-kāmaṁ*, He doesn't depend upon anybody. For His happiness He doesn't depend on anybody that He showed that in His pastimes in Vrindavana. Śrīmad-Bhāgavatam is a beautiful literature. Please don't leave it for a single second at least in Puruṣottama māsa if not always. This *jnana yagna* should continue always in your life. We pray Kṛṣṇa that please please give us this intellect.

How to behave with others?

Unnecessarily we are wasting our time in mental concoctions about other living entities. You please stop this for good. Don't concoct anything. The living entities have different natures.

*tulsi ye jagat mein / bhānt-bhānt ke log
hil mil ke sab chaliye / nadi nau sanjog*

Tulsi das very nicely says that in this world there are different types of people. Don't worry about them. No, never. Be very friendly to everybody. And just go on, *hil mil kar chaliye*, just you mix with them. Everybody has his own ways. We are all different in our mentalities. But one common thing we have, that we have to have the unflinching attitude, unflinching devotional service to the Supreme Absolute Truth who is correctly known in the Vedic literature as Kṛṣṇa. There is no other name for the Supreme Absolute Truth as compared to Kṛṣṇa in all other so-called spiritual literatures.

Run after the completely satisfied

Please be sure about it. We are fortunate enough to be heir apparent to Kṛṣṇa. *avismitam tam paripūrṇa-kāmam*- those who run after Him, they also become *paripūrṇa-kāmam* and that is our quality, and because we are completely satisfied without depending upon anybody, our life becomes sublime. We don't have any misery at all. No misery touches us. Why? Because we are running after *paripūrṇa-kāmam*. And if you decide for good that you will always remember Him, you will always chant about Him, you will always talk about Him, You will always hear about Him, you will never take any other shelter other than Him, then you are running *avismitam tam paripūrṇa-kāmam*, *svenaiva lābhena samam praśāntam*., by His own internal potency, He is always *param*, transcendental, and *param shantam*, completely peaceful. Because we don't expect anything from anybody, we don't depend upon anybody, so where lies the disturbance? Always the disturbance is because we expect from living entities something. Don't expect. What are the living entities going to give? They themselves are suffering. **So we should not expect anything from the living entity.** As soon as we learn this eternal lesson from the pages of Bhāgavatam, that we don't expect anything, there is no misery. **The miseries only touch those souls, those who are expecting something.** And we always knowingly or unknowingly we expect something. **If you expect then you are bound to be morose, because you are not getting that and no living entity can supply you everything.** Please don't run after the living entities instead, **just catch the source of everything.** *mattaḥ sarvam pravartate. aham sarvasya prabhavo*[BG 10.8], *svenaiva lābhena*. Because He doesn't depend upon anybody, that's why He is known as Supreme. And because He is Supreme, as soon as you run after Him, you are completely satisfied.

How can you become completely satisfied without anything?

*om pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate*

[The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.](Iso Upanishad Invocation)

How clearly in the invocation verse of Iso-Upanishad He gives us the definition “what am” I. Try to understand please. All these are stories just giving us the definition of the Supreme Absolute Truth Kṛṣṇa. He says “This is *pūrṇa*, complete, that is *pūrṇa* complete.” Complete is not the very correct translation of *pūrṇa*. *Pūrṇa* is the best word. That is completely perfect and perfectly complete. And out of these *pūrṇa*, so many *pūrṇa* units come out, and even then what is remaining is also *pūrṇa*. This is the meaning of *Pūrṇa*. *Pūrṇa* never deteriorates. One plus one is equal to one in the spiritual world. And one minus one is also equal to one. The whole thing is there, and that is *svenaiva lābhena samam praśāntam*. And as soon as we understand Kṛṣṇa in this way, that has got to affect your life and you become completely satisfied without anything.

This body is on lease, don’t break the lease conditions

What are you going to take from this world? Our body we are not going to take. This body also He will snatch from us because this also doesn’t belong to us. He says that I have given you flesh, bones, blood and what not. It all belongs to Me and it is just that I have given you on lease. And lease means you have to pay the rent, isn’t it? And you have to behave according to His conditions. You can’t just go into the property and try to build something here and try to do this and that. Immediately the owner will catch you because you are on lease. So here also all these things are on lease. He has given the direction how to use our hands, how to use our brain, how to use our eyes, everything is directed by Him. If you break the lease you will have to attend the court. He will sue you. This is the meaning of lease. And ordinary material lease could be renewed, may be the rent will go high. But this lease is non-renewable. It just finishes. So till you have this make best use of it according to His instruction. And that is, we are following the,

svenaiva lābhena samam' praśāntam. As soon as you obey the leaseholder, the owner then you are quite at ease in that property. As soon you break your promise then you are in difficulty, and that is what we are doing. Every step of our existence, we are completely, nonsensically breaking everything. Smashing really. And He gets angry then, and then He drags us to the court. And He hands us over to the illusory energy, and illusory energy punishes us like anything. And then we scream and shout, "Where is Kṛṣṇa, where is Kṛṣṇa". Arre man, you are reaping your own, whatever you have sown you are reaping. This is the ... *svenaiva lābhena samam' praśāntam* ... And to such Supreme authority, *vinopasarpaty*, if you don't surrender, *vinopasarpaty aparam' hi bālīśaḥ* [SB 6.9.22], you are *bālīśaḥ*, you are foolish.

Don't catch dog's tail

avismitam' tam' paripūrṇa-kāmam' / svenaiva lābhena samam' praśāntam
vinopasarpaty aparam' hi bālīśaḥ / śva-lāṅgulenātītarti sindhum

[Demigods said to Indra who was fighting with Vṛtrasura: Free from all material conceptions of existence and never wonder-struck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog.] (SB 6.9.22)

Bhāgavatam calls us living entities as foolish. And because we are fools, what we do in this foolishness? *śva-lāṅgulenātītarti sindhum*. We want to cross the ocean may be. This is Pacific ocean? We can swim from here to Fiji, isn't it, it is not very far. How far is Fiji? Two hours by plane? Two three hours... you can swim. So you go to the sea coast and there are dogs swimming, the dog goes ten feet and comes back ten feet, so we think "Oh, this is a nice way to go to Fiji, let us not spend money." So you hold the tail of the dog and go to Fiji. And what happens, you get drowned and the dog also gets drowned. This is how, anybody's tail you catch, apart from Kṛṣṇa, then you are just drowning, that is catching the dog's tail. How can you cross the ocean by catching the dog's tail? There are plenty of dogs around. Please don't touch the dogs. Catch the tail of one who can cross over. Then you have to go through the customs, you have to have the valid passport, you have to have the ticket, air ticket or steamer ticket, whatever it is. There is a process to cross over the ocean. You can't just go and catch dog's tail. "Come on go...bushy tail. Come on go...this tail ...I go... that tail ... I go."

And you drown, those gurus, so called gurus, they also get drowned and they drag their followers also to the ditch. Please save your self from this. And this is the instruction of the pages of Bhāgavatam. In this also, because we are victimized by the three modes of material nature, we insult each other, here and there, again and again, we go to the lower modes.

Chapter 32: Jaya and Vijaya Stop the Four Kumaras

Even in Vaikuntha it so happened that there was Jaya and Vijaya and they were the door keepers of Kṛṣṇa's seventh entrance in Vaikuntha. It so happened that once four Kumaras were trying to go through, because the Kumaras were the pure devotees. Always, *mayy āsakta-manāḥ*.

Purify your life with fiery devotional service

śrī-bhagavān uvāca

*mayy āsakta-manāḥ pārtha yogaṁ yusjan mad-āśrayaḥ
asamśayaṁ samagram māṁ yathā jñāsyasi tac chr̥ṇu*

[The Supreme Personality of Godhead said: Now hear, O son of Pṛthā, how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.](BG 7.1)

yusjann evaṁ sadātmānaṁ yogī vigata-kalmaṣaḥ

sukhena brahma-saṁsparśam atyantam sukham aśnute

[Thus the self-controlled yogī, constantly engaged in yoga practice, becomes free from all material contamination and achieves the highest stage of perfect happiness in transcendental loving service to the Lord.](BG 6.28)

yusjann evaṁ sadātmānaṁ yogī vigata-kalmaṣaḥ-, they were always practicing by themselves, *sada bhakti yoga*. *vigata kalmasha*, they didn't have any inebrieties. Every inebriety had completely disappeared from them, and that's why they didn't grow more than five years old. They were Brahma's mental children. They came out of the mind of Brahma, very pure. Brahma

wanted them to marry and produce the children, because Brahma wanted to fill up this planet. And they completely denied at the beginning.

“Father, we are supposed to serve you, we are supposed to obey you, but please excuse us. This thing we can’t do.”

So they were able to travel anywhere, because they were completely pure. **Purified living entity has no restrictions.** As soon as you have Australian passport or British passport or American passport, you can go anywhere, you are purified. American passport, British passport... purified, Indian passport... completely gone, rubbish. [laughs]. I am not criticizing, but this is how the material world goes. So as soon as you are purified, then there is no visa required. Here I come everytime, they require visa here. Some how or the other I miss visa always. So that man knows me, he says, “Here he is.” [laughs] “Now this one time I am allowing you, go.”

Because I have the British passport so I am purified. [laughs]. God, please excuse us. This is the way. **As soon as your life is thoroughly purified by the fiery devotional service to Kṛṣṇa then there is no restriction.** So they were not restricted, they entered all the doors, and on seventh door this Jaya and Vijaya, it’s all Kṛṣṇa’s arrangement, they stopped them.

Attachment leads to discrimination

These Kumaras were pure devotees, they should not have been angry towards them. They may be compassionate towards them, that was the natural way. But Kṛṣṇa wanted something so they became angry. All these four Kumaras became angry. “Who are you?” they said, “In this Vaikuntha how can you differentiate. There shouldn’t be any discrimination.”

In the pages of Bhāgavatam it is very nicely said, that we should avoid this discrimination because attachment to anything or any living entity is the breeding ground for discrimination. We are bound to discriminate because we are attached to the living entity. And as soon as the attachment is there, equal vision disappears. We are bound to discriminate. And those who discriminate, in the pages of Bhāgavatam it is said, that all living entities are part and parcel of Kṛṣṇa. Some how or other we have to train our mind to look to every living entity as part and parcels, spiritual relationships. We look to the spirit, we don’t differentiate in the bodies. If you really carry on then Bhāgavatam says that even the immovable things

like mountains and trees, they also hate us. This is the result of discrimination.

Story: Jaya and Vijay cursed by four Kumaras

But some how or other, Kṛṣṇa's wish, that they became angry and they said, "You are not fit to be in Vaikuntha."

So they cursed them that, "You should take birth in the material world."

In the mean time, while this was going on at the door, Krishna heard about it, and Kṛṣṇa Himself came there.

He said: "What did you do?"

He said. "You should know that every living entity who comes to Me they must be pure."

Before Kumaras came Lakshmi once had gone out and Lakshmi came back and they had stopped Lakshmi also.

So Lakshmi had cursed them that "Now you will suffer from this tendency. I don't curse you, but you will have to suffer."

So again they repeated and they stopped Kumaras, because that was Kṛṣṇa's arrangement. He wanted to perform His own pastimes. So He has His own subtle ways, how to send the living entities from Vaikuntha to the Earth planet or somewhere, in the material manifestation.

So these two, Jaya and Vijaya, they were cursed, and Kṛṣṇa came then, and Kṛṣṇa said to Kumaras that "You have not cursed them, but it is My desire, that they should take birth in the material manifestation."

Then they were given the choice that either you are born as a devotee for seven lives or as an enemy for three lives. So they selected enemy life. And this is how somehow or the other, in Diti's womb they were forced to take

birth in the material manifestation. As soon as they came they were supposed to be enemy of Kṛṣṇa. This was the reason why these pair of brothers were enemies for three life times.

Death of Hiranyaksha

First birth was, Hiranyaksha and Hiranyakashipu, then second birth was Rāvana and Kumbhakarna and then after that, Shishupala and Danta Vakra. These are the pairs, always enemies, always enemies. Shishupala was not able to speak, and since then he was abusing Kṛṣṇa. He learnt the language by criticizing Kṛṣṇa, so very adamant to criticize. Every time he saw Kṛṣṇa he will flare up. The same thing happened regarding Hiranyaksha also. Hiranyaksha was so very powerful: When these brothers stood erect their helmets will touch the clouds, so high and mighty with the *gada* in hand he was so very powerful. This Hiranyaksha was so very powerful that within no time he smashed everybody in the material manifestation. In the end there was nobody to fight with him.

So he said, “Now with whom I should fight?”

So the mountains and hills were there. He smashed all these, and all land was flat. Then again there was nobody.

So he went into the ocean, and went to Varuna, the demigod for water and he said, “Come on, give me fight”.

Varuna said: “This unnecessary trouble, I don’t want to incur.” So he said, “see, now I have retired, I have decided not to fight”.

“Tell me with whom I should fight?”

Varuna said “Yes, Vishnu is coming”, he said, “Because the earth is under the water. So He is coming to pick the earth up, so He is coming. He is the right person to fight with. Why should He take your earth?”

“Yes, the earth belongs to me. How can Vishnu touch it? I’ll see that He can’t touch it.”

So he was moving around in the ocean like anything. They were all mystics they were able to stand on water, go inside the water, and create all the trouble. And as we know, in the end, Varaha Bhagavan had to come to pick up the earth, and had to fight with him.

This is how, after killing Hiranyaksha, Varaha Bhagavan also tells “It’s a very very difficult job!”

How powerful those demons may be? The lesson is that with material arrangements we cannot save ourselves. However, hard we try, we make so many arrangements for our safety and even then death pounces on us.

Hiranyakashipu plays havoc

Then what happened, when Hiranyakashipu heard about his brother’s death, he flared up. When he knew that Vishnu has killed he became the enemy of Vishnu. He was supposed to be enemy anyway because he was cursed. But we should remember that once they were the gatekeepers of Vishnu so they were very nice devotees, associates of Krishna. They cannot have ignorance. It was their duty to fight with Krishna. So they really took life like that and they didn’t forget for a single second. Always they were remembering Krishna as an enemy. The very powerful Hiranyakashipu was very upset so he immediately ordered his soldiers that *dvija-śreṣṭhā (gao) varṇāśrama*.

“Wherever there is dvija, brahmanical culture, the yagna’s are going on or whatever, Vedas are sung, go to those places and smash them”, he said. “Go – where there is cow protection, you kill the cows.”

He said, “If the cows are killed, brahmins will automatically be killed”.

This is what is happening now. Billions of cows are slaughtered, and we are keeping quiet, and the reactions are there.

Always check whether Hari is satisfied

By *varna-ashram vyavastha* our society were very nicely organized in *Varna* and *Ashrama* and we know that *svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam*.

*ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam*

[O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead.] (SB 1.2.13)

That was the instruction. Whichever *varṇā* you are situated, you may be intelligent class, or you may be military class, or you may be businessman or farmer or you may be servant doing some humble service, (these are the *varnas*), so in performing all these activities, we have to remember *svanuṣṭhitasya dharmasya*. You have to do your prescribed duties but the end must be *saṁsiddhir hari-toṣaṇam*. We should always check whether Hari is satisfied or not. Are we performing these services according to His instructions or not? Suppose I tell you that go and prepare chapattis for me. So if you obey then I am happy. If the chapatti comes in front of me, then I say "Oh, Micheal is very good". As soon as he disobeys, "He is a rascal. I don't see chapatti on my plate", and I am angry with him like anything". This is how Kṛṣṇa becomes angry. *Yasmin tuste, sarvan bhavan tuste bhavati*. If He is satisfied every living entity is satisfied. That is how we go according to *varna* and *ashram* also. Whether you are a *brahmachari* or *grihastha* or *vanaprastha* or *sannyasi*, whatever it is, your duty is to satisfy Kṛṣṇa all the time. This is *varnāśrama vyavastha*: Hari is satisfied.

Hiranyakashipu consoles his relatives

Hiranyakashipu said, "Forget about Hari, repeat my name" "Hiranyakashipu", "Hiranyakashipu", "Hiranyakashipu". He was not satisfied even then. Meanwhile he had to console his mother and sister-in-law and nephews also. His mother was Diti, and Vrsabhanu was his sister-in-law. So he wanted to console them. So he had plenty of knowledge, and those verses give us a nice outlook in his nature as Jaya and Vijaya. He consoled them very nicely. He said that, "Don't worry, the soul is eternal.

My brother is killed, no doubt, but he is still there, body is gone.” This knowledge he gives. Then he again told that “Please, living entities cannot be long enough together. Anytime they have to leave the body.”

Chapter 33: Make it Your Priority to Just Serve Kṛṣṇa

All the thirsty people come together, they don't know each other, as soon as they drink the water they are separated. This is our coming together and getting separated. And it's all according to the plan of Kṛṣṇa. This is the knowledge He is giving. Then He says *daivene ekatra nidhan*. According to the plan of Kṛṣṇa, they come together. We are squeezed in one family, or in one lane, or in one town or one planet, wherever. We are just assembled here. It's Kṛṣṇa's plan. And that's why everybody is co-operating. The prasadam is getting ready, the hall is here, the expenses are carried on, and we don't have to worry about anything because it is Kṛṣṇa's plan. As soon as you obey Kṛṣṇa's plan everything will be provided. We are obeying very sincerely. Here no other thing is going on. It's all glorification of Kṛṣṇa. So far as we obey Him everything will be provided. As soon as something else crops in we'll have scarcity. If we stop glorifying Him then we cannot stay here and we'll not have any co-operation at all. But because it is for Kṛṣṇa so every living entity is attracted. This is how we should learn the practical lessons that in our life also if we make it our priority to just serve Kṛṣṇa through Prahlada Mahārāja's instructions then you'll be successful. You will be glorified also.

Don't entertain miseries, entertain devotional service

The gopis sing very nicely: [Mahārāja Reciting]

gopya ūcuḥ

*jayati te 'dhikam janmanā vrajaḥ śrayata indirā śaśvad atra hi
dayita drśyatām dikṣu tāvakās tvayi dhṛtāsavas tvām vicinvate*

[The gopis said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indira, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants,

maintain our lives. We have been searching everywhere for You, so please show Yourself to us.](SB 10.31.1)

Beautiful lines! It shows how we are glorified. Jaya means glorification. *jayati te 'dhikam* you are so much glorified. Please, please, don't get rusted in the material miseries. You are the shining spark of the supreme shining existence. Why are you losing your shining? The miseries may come. This is concoction really. We don't have to do anything with the miseries.

We have come together in this temporary mela. Somebody comes or goes, for that why worry? You should never worry about these things. Those miseries come and who have come they are going to go away. What comes has to go. So why to worry about somebody comes or goes away from our lives. We don't lament for that. Yesterday we were playing with the crows. So the crows came and crows went away. I didn't scream. Why? Because I am not attached. So all these living entities are like birds. They come then they go away. The wind comes from this window and goes out of the door. I don't scream "Hey where is my wind?" *arre* man, that is the nature of the wind, it comes and goes. So that is the nature of the living entities also, they come and go. Why are you unnecessarily concocting your things.

Brother, why do you take all the miseries on your head. We take all the misery on our head. Throw away the miseries and they will go away. If you don't entertain them, they will go away. You are here, we are talking very nicely to you, we are trying to feed prasadam to you, that is why you are sitting here. Suppose tomorrow you come, I sit like this, and he sits like this, and no water, no glass of water, nothing at all, then, "Forget about it. I am going" he says, "Because nobody entertains you". **So don't entertain the miseries. Entertain devotional service.** That is the instruction from this Hiranyakashipu, who is regarded as supermost demon. He was very proud. After consoling them they were quite pacified. They started chanting Kṛṣṇa's names and forgot that Hiranyaksha was killed. This is the effect of this demon's preaching. So this is the other side of the demon.

How immortality is established?

As soon as Hiranyakashipu came out to the demons, then he was very angry again. And he tried to conquer the whole world. Then he thought that he doesn't have sufficient capacity to do so, so he went on the mountain and carried on austerity like anything. Standing on one foot and one leg, for years together, many celestial years... thus he carried on austerities. In his

austerity his half the body was eaten up by ants and moths and even then he couldn't know that he was carrying on such sincere austerity. Then because of the austerity's heat the whole universe was in trouble.

So demigods ran to Brahma, and said "Please save us, it is getting very hot now here."

So Brahma told that "I know, I am going now, and I'll pacify him, and you will be alright."

Then Brahma went and sprinkled the transcendental water from his kamandalu and he was rejuvenated.

Brahma said: "Now I have come. I am very pleased with your austerity. Please ask whatever you want."

He asked so many benedictions. First he said "I want to be immortal."

But Brahma said: "I am not immortal how can I make you immortal? You can ask anything else apart from this."

So he was not going to be immortal but in a round about way he got so many benedictions. He thought that it was equal to immortality. Nobody can be immortal here however powerful he may be. By yoga practices you cannot have that but by devotional service confidentially the immortality is established. By other practices you cannot have immortality but if you really sincerely become devotee and if you are performing the devotional service to the best of your sincere attitude then the immortality is confidentially established. And how it is established? Then maybe, if you're lucky, we won't come in the material body again to suffer the same miseries. *punah punas carvita-carvananam* [SB 7.5.30]. Again I am chewing the chewed. We don't come back and we are always in the service of Kṛṣṇa: that is our immortality.

*na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ
yad gatvā na nivartante tad dhāma paramam mama*

[That supreme abode of Mine is not illumined by the sun or moon, nor by electricity. And anyone who reaches it never comes back to this material world] (BG 15.6)]

This is the confidential immortality we attain through devotional service. Otherwise by any means you try, so many ways, you cannot be immortal. So many big presidents were there, prime ministers were there, leaders were there, everybody is gone. And there is so much military around them, and even then they were murdered, killed, everything happened, we know. This is not the way to become immortal. **Only devotional service gives you immortality.** That is the purpose of the pages of Bhāgavatam

Take the jewel of Bhāgavatam to increase your faith

*naṣṭa-prāyeṣv abhadreṣu nityam' bhāgavata-sevayā
bhagavatya uttama-śloke bhaktir bhavati naiṣṭhikī*

[By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.](SB 1.2.18)

Your bhakti becomes completely firm if you go through these pages. You are chanting daily. You are reciting. You are reciting Bhagavad-gītā. **What is the use of recitation and what is the use of understanding all these things, if you are still not understanding this thing that our bhakti must become firm.** It is waste of time if you can't do this. Your bhakti must be very firm, *naiṣṭhikī*. How? *nityam' bhāgavata-sevayā*. If by reading Bhāgavatam we can get this result. Why are we not going through? Why are we not touching Bhagavad-gītā? Why are we not touching Bhāgavatam? Such a treasure of literature, transcendental literature is at our disposal. Fortunately, Prabhupāda has made it very clear. Why are we delaying I don't understand. The delay is dangerous. And not only dangerous but it is really killing us. It's like a suicide. We have come into this existence. So much treasure is at our disposal, and we are just going away from it. And again we are going to the rut, in unlimited circle of birth, death, disease and old age. And the reason is 'WE'. **We cannot blame anybody.** Even now with all understanding we are so very attached to the scratch glass pieces, *Kachartham vismrtam ratnam, harer namaiva kevalam.*

Hari nāma is *ratna* but for *kachartham* for glass pieces we have forgotten *ratna*. We have forgotten the jewel. In the form of Holy names of the Lord we have. This great jewel, however, we have forgotten all of that and are running after some glass pieces. O brother, what are you looking at in the television? What are you looking, it is just a screen, it's illusion.

Very beautiful lady is coming on screen. There is no lady, there is nothing. O brother, what are you looking at, it is glass. You can't touch that woman. There is no woman. [Mahārajī mimicking] Just "hehehehe...Keep quiet... keep quiet..." He doesn't understand anything. O brother, this is madness. You switch off that bloody thing and start chanting.

O brother, why are you dying in illusion. Is there any reason for you to die for this? If you want to die, die for Kṛṣṇa. That they won't accept.

"Kṛṣṇa! I don't believe in Kṛṣṇa", they say

You believe on that glass. On that glass you see mountain, ocean. "Ho ho ho! Nice nice. Very nice scenery".

There is nothing there. Who can convince you that there is nothing. Whatever is appearing is all trash. That is the mind pollution. Our mind is getting polluted. Why? As the polluted air will give you the sickness, the same way these things also will drag you down from your highest position which you are in at the moment. It's Prabhupāda's mercy he has dragged you from the rut, and took you to the highest peak. And from the peak you are again taking a dip, committing suicide. This is the main thing we are doing.

Chapter 34: Hiranyakashipu's Son, Prahlad Learns in Mother's Womb

Hiranyakashipu starts terrorizing

Jaya-Vijay, they have fallen down in the form of demons, but they are not demons, they are the most elevated living entities, and they are teaching through their pastimes. It was Kṛṣṇa's desire that they should become enemies. That's why he is playing his part very nicely. He got all the benedictions from Brahma and then he thought now nobody can kill me. So he went terrorizing everybody everywhere. The demigods completely flew away from their positions. Eventually he went to heavenly planets. He was not satisfied with only the earthly planet. He went to the heavenly planets. They were mystics. All these demons they were mystics. He went there and then he insisted that Indra should come down from his throne. Indra was very much terrified.

Indra said "What can I do for you?"

"Get off your throne", he said.

Indra stood up, and Hiranyakashipu sat down on his throne.

Then Indra said, "What can I do for you."

"Take out your helmet and put that crown on me", and he wore the crown.

He was so very powerful, including Brahma and Siva, they were also afraid of him. Nārada was just a layman before him. Nārada was running around here and there to satisfy him. This is the best pastime of Kṛṣṇa. Just to show that what to talk of us, Brahma and Siva they are very powerful, Nārada is also very powerful devotee, but because they were completely under the control of this demon, they were also scared. All the demigods were

running around here and there. They became invisible eventually. Then he started terrorizing, doing anything and everything. Eventually the whole thing came to his son. Now he wanted his young son Prahlada to be like him.

Ṣaṇḍa and Amarka try to teach Prahlada

Now everything was alright. Everybody was praising Hiranyakashipu and he thought he is in control now. That's how Kṛṣṇa many times shows us also that "You are in control now and now you go on doing whatever you like." Then we completely go crazy. This way Hiranyakashipu also went crazy.

So he appointed for Prahlada two teachers. They were Shukracharya's sons, Ṣaṇḍa and Amarka. Shukracharya himself was the guru of demons. He thought these are the fit persons to teach my son. So he called them and said "Take care of this boy and teach him all economics and political history and he should be ready to take over my throne."

"All right Mahāraj now we are doing this."

They went and took Prahlada and...we see many times in dramas also how they try to teach Prahlada.

Prahlada learns in mother's womb

It so happened that when Hiranyakashipu had left for performing the austerities, demigods thought that this is the nice opportunity. "For a long time that demon is absent here, so we'll capture our kingdom." So they became powerful and they fought with the demons and the demons lost. They arrested Kayadu, Hiranyakashipu's wife. She was pregnant that time. So they were arresting the women. Even demons were not arresting women at that time. Demons were also nice natured demons. Now, we have very bad tendencies at the moment.

Nārada Muni met them on the way. Then demigods was asked by Nārada Muni ("Why are you arresting this woman?"

"We are not going to kill the woman", they said, "but she is pregnant and as soon as the demon is born we'll kill the demon and release her."

So Nārada Muni told them that “please know that in her womb, it’s not a demon. It is the best devotee of Kṛṣṇa, who is situated in her womb.”

So the demigods were convinced. “Is it so? Is it not demon there?”

So they released her and they went around her to pray and then they paid obeisances to the devotee in her womb and then went away. This is how Kayadu was taken by Nārada Muni to the ashram, and she was given the transcendental instructions. **This shows that in the womb also the child can learn.** That is what the Vedic system is. When our mothers and sisters are also pregnant, we always force them to go to the temple, to hear about Kṛṣṇa, to read Bhāgavatam or hear Ramayana or hear Mahabharata. Then we always take them to the fresh air outside the village when some celebration is there. This is how we take care of the child in the womb.

Srila Prabhupāda takes us out of the material rut

This Vedic culture from every side is just to remind us that this place cannot be our permanent home. Our permanent home is somewhere else. We have to always strive to go to that permanent residence. This is how all our traditions were followed. Even now to revive the traditions, Prabhupāda tried very seriously and he introduced these traditions, just to give us the opportunity to hear about these things correctly he wrote so many books himself, and he has given on every page his compassion which is flowing. **Prabhupāda did not have to achieve anything from us. His compassion is in all the purports. He gives so much information just to pick us up from this material rut.** As soon as we come to this point then we get the continuous instruction from the pages of Bhagavad-gītā or Bhāgavatam. This is how we should come to these literatures.

Prahlada is Nārada’s disciple

In the womb also the child has the capacity to hear. Since the child is two months old in the womb, the ear holes start developing. This is the first sense which starts in the womb and this is the last sense which goes away at the time of death. Many times it so happens that because of excessive pain at the time of death we may lose our speech but the sense of hearing is still there. The man who has lost the speech on the death bed, he can still hear. This is the last sense to go away. Very important sense. We learn everything

through the ear. This is the *tapascharya*, this is the penance of ear that we don't hear anything scratch. Just make a rule that to the minimum extent I will hear other things. This is the best thing to improve our health also. If you don't hear anything bad, nothing pollutes your mind or the existence. Then there is no danger to our health. This is the main thing to be understood from this.

So eventually Prahlada learnt everything in the womb and when he was born he already had some lessons from Nārada Muni. This is how Prahlada was also Nārada Muni's disciple.

Chapter 35: Teachings of Bhakta Prahlad

When we come to Prahlada Mahāraj, he was taught by Ṣaṇḍa and Amarka so many other things, but he always will insist that “I have learnt this”.

After some time Hiranyakashipu called him and called the teachers: “Have you taught my son now?”

He took him “Oh, son what are you doing, what have you learnt?”

śrī-prahlāda uvāca
tat sādhu manye 'sura-varya dehinām'
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ grham andha-kūpaṁ'
vanam' gato yad dharim āśrayeta

[SB 7.5.5]

Prahlada Mahāraj replied,

O best of the asuras, King of the demons, as I have learnt from my spiritual master, any person who has accepted temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in dark well where there is no water but only suffering. One should give up this position and go to the forest [vana]. More clearly, one should go to Vrindavana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.

Wake up early for maṅgala-ārati

This is the prime instruction he gives to him. Maybe everybody cannot go to Vrindavan. Vrindavan is the *dhama*. Five *dhams* we have. Vrindavana, Jagannatha Puri, Badrika Ashram, Rameshvaram and Dwaraka *dhama*, in all

these dhams even now the glorification of Kṛṣṇa goes on. In your own place you can create Vrindavana if continuously you chant Kṛṣṇa's names.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare āRāma Hare āRāma āRāma āRāma Hare Hare

Prabhupāda was very clear that we are not here to change your faith or convert you. “There are so many millions of certified names, for Kṛṣṇa, so you please go on chanting. But if you don't have any name, then chant Kṛṣṇa”, he said. “If you don't have any process, then follow the process which I am giving you.”

Somehow or the other, he has really toiled and moiled to wake us up at 4 o' clock in the morning. Otherwise, our night life was so very obnoxious. At 3 o' clock we were going to bed. I don't know how he did. He just woke us up at 4 o' clock. Now nearly millions of living entities around the world are devotees or semi-devotees and they are trying to get up early, if not 4 o' clock, at least 5 or 6 o' clock or 7 o' clock, earlier than what they used to get up. This is the main thing. Then Vrindavana is at your door-step. In our house there is Vrindavana. Don't worry if you are not able to go to Vrindavana.

Basic religiosity is the monopoly of Bharat Varsha

You step into India and even though there are so many difficulties in Bharata varsha even now, but even then, we are completely satisfied. That land has some potency. Anywhere you go and when you come back to India, you step down from the aeroplane, as soon as you step down, you feel quite happy. The weather is very good always, with half kurtas you can move about here and there. No cold, no rain Set seasons are there. People are bit religious. At the first sight, you may really not like it, because we have so much population. Out of that population, half of the population is not Vaishnavas really. Either they are Muslims or Buddhists or Christians or so on. So they don't want to follow the Vedic traditions. So at the first sight we may think, “O, I have come to India, I don't see anything here?” No, but if you go to the population, Hindu population particularly, and in that also Vaishnavas, and in that also our ISKCON temples, then you know really what is going on. Basic religiosity is the monopoly of Bharata varsha. I many times tell in the foreign countries that Christians should go to India and see how Christianity is followed. It does not matter which faith they follow, but they are basically religious, so they follow Christianity also very good.

Buddhists also are very expert in Buddhism in India. Vaishnavas are really very powerful even now. And Prabhupāda's mercy, so many young people now, they are understanding the importance of our Vedic culture, and they have full idea now that this is the only culture, which will uplift this planet, if at all it is to be uplifted. Otherwise, there is no other culture. All other so called faiths, they are the offshoots of this Vedic culture. You take Islam, it is only 1400 years old. Christianity is 2000 years old. That means before 2000 years, nobody was liberated? Millions of years ago, Bhagavad-gītā was present.

śrī-bhagavān uvāca
imam'vivasvate yogam'proktavān aham avyayam
vivasvān manave prāha manur iṣvākave 'bravīt

[The Personality of Godhead, Lord Sri Kṛṣṇa, said: I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvaku](BG 4.1)

What is the art of living material life?

Millions of years, Bhagavad-gītā is there and in Bhagavad-gītā, in fourth chapter, nice formula is given, how to get liberated. He says:

vīta-rāga-bhaya-krodhā / man-mayā mām upāśritāḥ
bahavo jñāna-tapasā / pūtā mad-bhāvam āgatāḥ

[Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me - and thus they all attained transcendental love for Me.] (BG 4.10)

This is formula. *mad-bhāvam āgatā*. They all came to Me since last millions of years. How? *vīta-rāga-bhaya-krodhā*. *vīta* means without. *Rāga* means attachment. *Bhaya*, fear and *krodha*, anger. Those living entities who have decreased their attachment a bit (as I told you to decrease the attachment is not carelessness), take full care but we know that we can do nothing.

Everything is done by Kṛṣṇa. Kṛṣṇa is looking after the living entities. We falsely think that “I am looking after my children, I am nourishing them”. No! Their breathing is going on because Kṛṣṇa wants. That’s why. You cannot give one breath to the children. Children are very dear to us. But that doesn’t mean that we should be very careless in our duty. **We should be very careful but without attachment.** This is the *yoga karma su kaushalam*. Art of living material life is here, that you are not attached, at the same time you are not careless. This is howthis is the beginning of it. As soon as you are not attached and you are very careful, every living entity is very pleased with you. Knowingly or unknowingly everyone wants service. So attachment is not there and at the same time you are not careless. Then, *vīta-rāga-bhaya*, you are not afraid of anything: that sickness will come or I may die, or he may die or she may die, doesn’t matter. Death and birth is going on. So with this idea, we don’t have *bhaya*, we are not afraid of anything. Then if the fear is not there, anger is not there. We are always completely satisfied because we have full faith in Kṛṣṇa. We know very well, that idea is sunk in our mind, that Kṛṣṇa is controller. So we are not disturbed at all. As I told you, we are not surprised at any situation. Those situations are going to come; we cannot avoid. *Dukhalayam ashashvatam* as branded by Kṛṣṇa, this life is full of misery and is temporary, so we can’t find any remedy for it. The best remedy here, Prahlada Mahārāj gives. There is only one remedy, and that is you should leave this situation, go to *vana-* forest. And Prabhupāda says, there are no forests now. So go to Vrindavana. I told you, there is no need, even if you cannot go to Vrindavana, you make Vrindavan in your own house. **Only chanting is the remedy. This is the supreme remedy. It is so nice, so easy to follow—why are we delaying?** After listening to Prahlada Mahārāj we should never go back to the rut. At least we should devote some time to sincerely chant our rounds. You may chant one round or two rounds or four rounds, whatever, but you **please chant sincerely.**

Don’t look to the television and chant again. We have one of the devotees in Singapore, he is very much addicted to seeing the television. So he doesn’t watch one television, there are three-four televisions. In one the wrestling goes on, in one the news is going on, some film is going on, something else is going on. He is very busy. If somebody comes, he says, “Don’t disturb me, I am very busy” [Audience laughs and Mahārāj laughs mildly].

Please, stop these things. We are wasting our human existence in this. So, at least I thank all of you. I hope that you are watching only one. [Laughs]. Thank you for your austerity. This is tapa, just to watch one. [Laughs]. Otherwise, don’t follow these instruction and see four [Laughs].

Please, save yourself from this. And from today, at least few rounds, one round, please chant sincerely and start, have a taste. Then there is no need of forcing by anybody, you will increase yourself, because then taste is there.

Nine ways of Bhakti

As soon as Kṛṣṇa's association is there, then nothing troubles us. This is what Prahlada Mahārāj said to Hiranyakashipu. He again flared up. And he was very angry with the teachers. Teachers were completely trembling before him. They didn't know what to do. So they took Prahlada Mahārāj back and again they tried to teach him.

Again after some time Hiranyakashipu called him, "Come on, come on Prahlada, have you learnt everything?"

He insisted that "Only politics and economics should be taught to this boy and make him ready to take my throne." So, again they taught, but Prahlada Mahārāj from the beginning was a devotee. So again he asked, and again the next verses giving the nine ways of bhakti Prahalad Mahārāj chants.

*ś rī-prahlāda uvāca
tat sādhu manye 'sura-varya dehinām'
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ grham andha-kūpaṁ
vanam' gato yad dharim āśrayeta*

[Prahlada Mahārāja replied: O best of the asuras, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [vana]. More clearly, one should go to Vṛndavana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.] (SB 7.5.5)

śrī-prahlāda uvāca
śravaṇam' kīrtanam' viṣṇoḥ smaraṇam' pāda-sevanam
arcanam' vandanam' dāsyam' sakhyam ātma-nivedanam
iti pumsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam

Prahlada Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words) – these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge. [SB 7.5.23-4]

Prahlada again gave these ways of bhakti to Hiranyakashipu. Inside he was very pleased, he was Jaya within he was very pleased really. But outside he was flaring up again, and he threw him away, “You’re not a good child”. And again he was very angry with the teachers. So teachers explained to him, that “We are preaching to the best of our ability, and we don’t know where has he picked up these things.” So again the teachers took him back and asked him. And he said *matir na Kṛṣṇa parater svato va*

Our movement needs training schools

By our own endeavor we cannot learn about Kṛṣṇa. Unless Kṛṣṇa is merciful, it is very difficult to go an inch ahead in the devotional service. And in order to obtain his mercy there is only one way that constant hearing from the reliable sources is required. That’s what in this verse *śravaṇa* is first thing. The more you hear, the more you are convinced about these things. We have so much hearing material outside, but maybe it is because of material education or whatever, but transcendental education is completely absent. We lack in these things particularly. **We must have the Vedic institution, wherein it should make the people ready to fit into the material world and at the same time we should give them the transcendental knowledge throughout.**

In America, there is a society TM they call it, Transcendental Meditation, and they have the full educational system. They only meditate. Boy enters into kindergarten and comes out as engineer, or doctor, or whatever it is; he completes the whole thing and so all the young persons are automatically attracted to the movement. Our movement also wants feeling.

Take care of your self interest

Please, this is our unique qualification that we are the heir apparent of this Vedic culture, we have our own traditions and we have revived our own traditions. All these traditions should be protected and with a genuine attention we should come to these few of the verses and try to learn them and try to perfect our own life and help others also to perfect the life. Everywhere you cannot have your own interest. Please forget about it. Selfish is a very good word. We become selfish. But instead of selfish we should become self-ish, self-ish (separate it). So, you are working for your own soul. Its not selfish interest, it's self-ish. So I have a soul, you have a soul, she has a soul, everybody has a soul. So, we are working for everybody's welfare. Money should not be the criteria always. You can experience this. Now here, I heard that some group cooked today here. They volunteered for cooking and they are very happy. They didn't get any money from it. But they performed the service without money and they are very pleased. **When we do the activities in which the return is not involved, that activity pleases us.** This is what we have to learn from these pages that we have a need, we have our own work, or whatever fruitive work we are doing. That work also, please don't keep the fruit in your mind, but just love the work. That is what we have to learn from the western or eastern society. They are very immaculate in their work. We people are lazy. We just do some haphazard work. Don't do that. Learn these lessons that we have to be very immaculate. Fruit, no doubt, we are getting our salary or profit or whatever, but love the work, and then you try to utilize some time to work for the betterment of the society in this sense.

Srila Prabhupāda movement gives real education

People were asking Prabhupāda that why don't you open hospitals or schools or this or that—some welfare activity.

So he was always insisting that "I am opening the temples so if people are attracted to *nama*, the name of Kṛṣṇa, then they don't require to go to the hospitals, they don't require to go to the schools."

He used to call these schools as slaughterhouses. And in India, really we have slaughterhouses now. Child is very small— may be six years, seven years old—and he has to learn three languages and three histories: Indian history, English history and again something else, Congress history or whatever [laughs]. Long, long ago the Queen Victoria is dead. In England, we went to see the grave of Queen Victoria. It's completely broken, fallen apart and the trees have grown up there. So she has gone vanished completely from England but in our primary school in India she is alive.

That child doesn't know anything, [mimicking] "Queen Victoria! Queen Victoria! Queen Victoria!"

"Who was the queen?"

"Queen Victoria."

"Who was the queen?"

"Queen Victoria".

As if all over the world there is only one queen. Man, this is slaughterhouse! Three languages: Hindi, his own mother tongue, and English. The child can't speak properly. "I am a boy. I am a boy. I am a boy." "Come on speak English..."

"I am a boy" [laughs].

He doesn't understand anything about it.... This is slaughterhouse. We are just killing the children. Then every week, there is a test. Then tuitions, then they want to play something, then the demon father becomes very angry.

"Hey, you are not studying?"

"Arre man, he has just come out!".

Again the fellow goes back, writes something, homework again. This is slaughterhouse. After putting may be twenty years of education, he comes out from the college and there is no job and he doesn't understand what is happening. These are young people, they are completely lost. They don't have any direction. This is the very pitiable situation of younger generation. That's why Prabhupāda insisted, that younger generation must have this direction from Prahlada Mahāraj. That you please come to this point and your life is very sublime. Whatever work you do, whatever education you acquire, don't worry. Then in the life also, because of the absence of the God consciousness, Kṛṣṇa Consciousness, so many miseries are there. In order to reduce that misery we have so many departments.

Please lead simple life somehow or other

Prahlada Mahāraj very nicely recites these verses. In the verses he instructs that whatever remedy we apply that remedy is more miserable than the misery itself. You know, we have one misery that we don't want to walk, so we have invented cars. Now you know better than me. As soon as you buy cars, somehow or the other, you have to pay the road tax, petrol you have to buy, then repairing you have to carry out. All these things come with it. It is better that we call it "eleven number car" - go walk! Then again you sit in the car, and your tummies are getting big and indigestion is there. So you sit in the car and go to the doctor then. We have increased the miseries. So many remedies we have found out, and those remedies are horrible. We did not want to calculate, so we had calculators. And now the young children have lost the memory completely.

"Two plus two?" ... [mimicks] ahh.

"āre man, come on.. two plus two?" ... ahh.

"I must have calculator". And he uses calculator...five...even then he is wrong. Then he says, "Calculator is not enough, we must have computer."

The fellow can't understand anything, he has to try computer. He does not know what is happening, goes on. Then too much use of computer, gives some disease in the joints of the fingers. So now for that again you go to the doctor. Then again in Europe, I don't know about Australia, but should be here also. Internet viewers ... those who view internet for more than three

hours a day...they are regarded as drunkards. Drunkards and these internet viewers, they are put on the same level.

Doctors have advised in those countries, that, "Please, you have to rehabilitate them."

So there are big societies coming up to rehabilitate the internet viewers because internet viewer is like a drunkard. You know drunkards also are rehabilitated to decrease their drinking. The same way we have so many societies coming up for rehabilitation of the internet viewers. We have created our own sins and again we are increasing those sins.

This is how Prahlada Mahāraj is very clear. That please come to the simple life somehow or the other. To the minimum extent we should do everything, otherwise we are killing ourselves with these things and our whole time is wasted. Human existence is completely wasted. That's why we have given you few verses from Prahlada Mahāraj. Those verses are *worth meditating*.

śrī-prahlāda uvāca

*brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ
sattvaikatāna-gatayo vacasām' pravāhaiḥ
nārādhitum' puru-ḡaṇair adhunāpi pipruḥ
kim' toṣtum arhati sa me harir ugra-jāteḥ*

[Prahlada Mahāraja prayed: How is it possible for me, who have been born in a family of asuras, to offer suitable prayers to satisfy the Supreme Personality of Godhead? Even until now, all the demigods, headed by Lord Brahma, and all the saintly persons, could not satisfy the Lord by streams of excellent words, although such persons are very qualified, being in the mode of goodness. Then what is to be said of me? I am not at all qualified.][SB 7.9.8]

*manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogaḥ
nārādhanāya hi bhavanti parasya pum'so
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya*

[Prahlaḍa Mahārāja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him.] [SB 7.9.9]

Govindam Adi Purusham Tamaham Bhajami

What is not required in devotional service?

Brahma samhita lyric, whole prayer is very good. This verse gives us twelve things which are not required for bhakti. It's beautiful... *manye* means I consider. I consider that the following twelve things are not required.

1. The first thing is *dhana*. The wealth is not required for devotional service. Whether you have wealth or not, you can perform the devotional service.
2. Second is *abhijana*. Aristocratic family. You know, my brother is a doctor, my father is accountant, my mother is this, I am this, all this is aristocratic. It is not required at all.
3. Then *rupa*. *Rupa* is also not required. *rupa* means personal beauty. Only the beautiful people can chant Kṛṣṇa's names. No. There is no restriction. The more ugly you are the more you can chant very nicely. Nobody looks at you anyway.
4. *Tapah*, austerity is not required.
5. *Sruta*, learning is not required.
6. *Ojas*, bodily effulgence is not required.
7. *Teja*, vigour is not required.
8. *Prabhavo*, influence is not required. Otherwise we boast, "I know the prime minister, I can get your work done etc.". No influence.
9. *Bala*, bodily strength is not required.
10. *Paurusha*, ability is not required. You are all able persons, that's why you are settled in the foreign countries. This is ability. But this is also not required.
11. *Buddhih*, intelligence is not required.
12. And *Yogah*, mystic powers are also not required.

These twelve things are not required. Nothing is required. Please, the sincere desire is required, to recognize the authority of Kṛṣṇa, through His names. *Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Harenārāḍhanāya*

hi, nārādhānāya hi. For prayers, you don't have any qualifications. Devotional service is very simple. Please don't complicate it. Don't put any conditions to devotional service. It's a very simple thing. See, the oxygen is required for breathing. We have come from India or Singapore, and we don't have to bring the oxygen cylinders with us. Oxygen is everywhere available. There are no meters in your nose to measure how many cubic feet you are taking. There is no bill. It's free of charge and it is supplied in plenty.

Be wide hearted and welcome everyone to devotional service

Devotional service being our constitutional right, by our own right, we have the right to perform devotional service. So it should be available in plenty everywhere, and free of charge. **Don't stop anybody from coming into the temple.** However sinful you think he or she may be. No restrictions for the living entities. Everybody must take advantage of the darshan. We should not complicate unnecessarily. We are monopolizing it, trying to monopolize. No. You don't have any right to monopolize. You must make it free and free of charge. If you can feed the people, it is well and good. Prabhupāda said that everybody who comes to the temple, not only who comes to the temple, but in the vicinity of the temple, around 10 miles, nobody should go hungry. So this is how, please be wide hearted and welcome everybody into the temple for darshan, for hearing. Maybe even the gross sinful living entity also will improve. So this is the meaning of Prahlāda Mahārāj's prayer.

He gives the example then. *bhaktyā tutoṣa bhagavān gaja-yūtha-pāya* [SB 7.9.9] Elephant was in difficulty. Gajendra, he was moving about with so many she elephants, and he was very proud, but eventually he went to take bath in the lake and the crocodile caught hold of his feet. And by only bhakti, because in the previous life he was the king and he remembered his meditation. And now he was in trouble. So only half name he could pronounce and he was liberated. He did not have all these twelve things. This is the very easy instruction from Prahlāda Mahārāj. I leave it to you to chant these verses and please try to understand, take these pages, and if you can put at least in a plastic cover, they will be ready for you anytime to look at and try to understand. Those who are fortunate enough to get hold of the Bhāgavatam copies, they should go through the purports also. This is how we should devote our time.

[Mahārāj leading kīrtan]

*kṛṣṇa jinka nām hai / gokul jinka dhām hai
aise sri bhagavan ko / mere bārambār pranām hai*

Kṛṣṇa is His name, Gokul is His abode, unto such Sri Bhagavan, I repeatedly pay my humble obeisances.

*yosoda jinki maiya hai / nanda jiva paiya hai
aise sri gopal ko / mere bāram bara pranām hai*

Yashoda is His mother, Nanda is His life, unto such Sri Gopal, I repeatedly pay my humble obeisances.

*radha jinki kaya hai / adbhuta jinki maya hai
aise sri ghansyam ko / mere bāram bār pranām hai*

Radha is His lover, amazing is His maya, unto such Sri Ghansyam, I repeatedly pay my humble obeisances.

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare āRāma Hare āRāma āRāma āRāma Hare Hare*

Day 6: Lessons from Lord Rama

Chapter 36: All Glories to Lord Sri Rama, the Renouncer

[Mahāraji leads Kirtan –Raghupati Raghava Raja Rama and then sings bhajan – āRāma Jinka Naam Hai and Ramo Rajmani Sada Vijayate]

Today, with Bhagvan's blessings we will remember Sri āRāma Chandra

āRāma is bestower of bliss

Its so nice to sing the glories of Sri āRāma. I don't know how but all over the planet āRāma is very popular since last so many years. They take the meaning of pleasure.

The thing that brings bliss is named as āRāma. In America there is a hotel chain called Ramada. That is Rama-Da-giver-a place that gives bliss. Whichever place is residence of *ananda* is named after āRāma. In Middle East there is currency, that gives *ananda* to us, so that is named Dirām. They don't know that this is a Hindu word otherwise they will change the currency tomorrow [laughs with audience]. Since morning when people wake up for millions of times they chant “Dirām, Dirām, Dirām, Dirām”. If you take the name of āRāma millions of times then there will be *ananda*, isn't it? So Bhagawan has given them oil. All the petrol comes from there. How much pleasure they are in? It is desert, nothing grows, however if you go there it does not look like desert at all. They have got so much money. So much riches they have that they have brought the outer crust of soil from Australia. They have bought the outer crust of soil from here and they have spread that soil in Muscat and Dubai and Abu Dhabi and everywhere you go it's all green. They have plenty of desalination plants for the sea water to soft water. It's a beautiful place. What can āRāma nām do—that is the living example of greatness of Lord āRāma's name. Please, without wasting a single second. We should feelingly pray day and night to Lord āRāma. The Supreme pleasure giver center is āRāma.

Wherever you are, you have to live in pleasure, in bliss..... That is why we say ārāma. “O brother, what are you doing?” “ā-rāma” (laughs). Without Rāma there is no āārāma-rest. We say “We are doing āārāma” āā-rāma

come-Rāāma. When Rāāma comes, then pleasure comes, peace comes. As soon as we have darshan of His face, all our miseries get destroyed.

Just have a *darshan* and you will be completely purified. It's very nice, Supreme Persnality of Godhead, non-different from Kṛṣṇa, same potency He has. Only Kṛṣṇa has bit more, that he can be cowherd boy also and the King also, where as this is a king. That is why He is called *maryada Puruṣottama*. When we take his name then then *marayada* (good behavior) comes.

He gives us very nice *maryada*. First *maryada* Rāāma Bhagavan has taught us that He didn't worry about His own inconvenience but He obeyed His parents, Dashratha particularly. You know, you have the idea of the story, that some time in the battle, Dashratha was nearly unconscious and Kaikeyi was accompanying him. So Kaikeyi, because of her cleverness and very caring attitude, Dashratha was saved. That time Dashratha had given two benedictions to Kaikeyi. So Kaikeyi said, "I won't ask you now. I don't require anything now. When the time comes I'll ask for them." And that time eventually came.

In renunciation there is more happiness

Dashrathji one day saw in the mirror and he saw only one grey hair on his head and immediately he decided that "I should now quit my throne" You have to take lesson from this. We proudly claim that "I am a devotee." You can't claim again and again. You haven't tasted the happiness of renunciation. These very great persons by their own example have taught us this very serious thing. As soon as he saw one grey hair he immediately decided to leave. We saw in Bhāgavatam that as soon as Kapila deva was born Kardama Muni left. Under different pretext we just carry on with the material activities thinking that "I am going to survive for innumerable years or may be permanently". We don't know that Kṛṣṇa may give us a lease—with a bit extended lease. That lease is only for remembering Kṛṣṇa and no mucking about. This is a serious lesson we have to learn from the pages of Ramayana. Otherwise thinking about Rāāma, or just concocting this thing or that thing, "I am a big devotee, and I do this, and I do that" "I, I, I" You have to forget. When are you going to get rid of this "I"?

We see any person he will definitely sing his glories. “I did this, I did this, I did this” “I, I, I”. Dashratha immediately forgot this “I” and he fixed the coronation next day in the morning for Rāama to be the King. It was Supreme person’s arrangement that it was not going to happen.

Be equal in misery or happiness

He showed by his own example, that, *dukh*-sorrow or *sukh*-pleasure should be *sama*-equal for us. Whether we are in misery or in happiness, it all should be equal to us. We should not be disturbed or elated. This should be the lesson learned from Rāama’s example. We read from the scriptures the same eternal teachings but even then we go back to so many lamentations and so many other things. Just to get the misery out we try so much. But we don’t have the idea that when we were born, according to previous activities certain amount of enjoyment and happiness is destined. We may try our best to achieve more happiness, but we cannot get more. Eventually the destiny catches with you and you can’t do anything about it. You may try very hard but eventually destiny catches you. Our karma has the reaction. And that reaction will catch you in this life or the next or the next or the next. But it will definitely catch you.

Yatha denu sahasresu vatso gacchati mātaram

Here Vyasa Bhagavan gives the example of cows. There is a big cow protection center near Dwaraka. It’s a very big cow protection center, nearly 4000 cows they maintain. So many milking cows are there. As soon as they bring some calf, that calf out of thousands of cows he will definitely find out his mother, I don’t know how. Definitely he will go to his mother. So Our Vyasa Bhagavan says here that *Yatha denu sahasra esu* As out of thousands of cows, *vatso gacchati mātaram*. *Vatsa* means calf, goes to *mataram*, his mother. *Tatha Yatsa karma kartaram*, whatever work you perform, *kartaram adhi gachhacti*, it will definitely catch you. Not only karma but the root of the karma, is the idea. First there was idea in our mind- that “we have to come to Australia”. It was in a seed form. One day Viraj rang, and said “We are thinking that for Puruṣottama māsa, you should come”. I was not very well so I told, “I have desire but I can’t guarantee” This was the seed idea and the *karma* happened.

So if you want to get rid of the karmas the Ramayana teaches us that you purify- *vishuddha mātaram*. *vishuddha anubhava mātra ekam*. As soon as you are *vishuddha vi-shuddha* means completely purified consciousness. The

meaning of purified consciousness is that it should never be contaminated by the three modes of material nature. Our consciousness is generally contaminated by the three modes of material nature and most probably by the ignorance *tama*. We are always in *tama*. You can't see the living entities. As soon as you see somebody he will just turn the face and go away. "Arre man what is happening. Why? Are we going to *loot* you? Are we going to take away something from you? Why can't you stand and smile?" But smiling is impossible in this world, and as we are advanced, we pretend that we are very busy. We are not busy at all. This pretending is hypocrisy. How long we are going to continue? And that is called, advancement, "I am very busy". And he is not busy at all. Please, please, why can't you smile with the living entity? It is not a cow that is coming to you, or a dog that is coming to you; it is a human being who is coming to you. So why can't you just smile and welcome him or her? Just ask "How are you? How you are doing?" That's it. And then you can go. But no, that is impossible. To smile is regarded as a primitive thing. It's not a modern thing. "You see, you are not so civilized, you are smiling." And then they don't smile, and their cheek muscle gets stiff. They can't do anything. Then they have to go to gymkhana. There are special gyms in America. One gym we went and the exercise was going on.

[Mahārāji mimicking and audience bursting into laughter]

I told, "What is this exercise?"

He said, "This is cheek exercise". [Laughs heartily]

"What happened to the cheeks", I said.

"That's stiff." [laughs]

Because they are stiff so they go inside and his face becomes like a rotten banana. Banana is good, but rotten banana is horrible. Please, please, please. And then thousands of dollars they pay for this cheek exercise. Ours is automatic exercise. Our Kṛṣṇa has a water melon face, very nice round face. Our face is like a rotten banana.

Please, please, these are the teachings from Ramayana that in any situation, we welcome the situation; we can't do anything about it, so better tolerate it. *Sama duhkha sukhāṁ. Amrit tatvaya kalpate.* That is nectar. It is given in Bhagavad-gītā that those who are *sama duhkha-sukham so amrit tatvaya kalpate*. There is *amrit tatva*, so why can't we get the nectarian *tatva*, why we are hesitating. Rāma is always accompanying us. And as soon as Rāma is there, *āārāma* is there. In any situation I am steady. That's it.

*duḥkheṣv anudvigna-manāḥ / sukhēṣu vigata-sprhaḥ
vīta-rāga-bhaya-krodhaḥ / sthita-dhīr munir ucyate*

[One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.] (BG 2.56)

Man maya māam upashritha. Just forget about it. *Man maya* you engage in My service and your mind in thinking about Me. And *mam upashritha*, you just take My shelter and you are happy. In any situation please avoid this, and be blissful always. It is very difficult but by cultivation we can do it, because our own constitution is non-different from Kṛṣṇa's constitution. Kṛṣṇa's *vigraha* is *sat-cit-ananda*. Rāma's *vigraha* is *sat-cit-ananda*. Always steady, always eternal, always full of knowledge and always completely blissful. We are also non-different because we are part and parcel of Kṛṣṇa, part and parcel of Rāma. And because we have the same constitution, we have eternity, our soul is eternal. That's why we always tell that this person has gone away. We never tell that he is dead. And we are also in the process of going away. Nobody can stop. This material infection has to be dropped one day.

sundar kāyāā mitte hogi charchāā hogi bhali buri

And those who are in the funeral, they think, that "He is dead, but we are here for eternal time. We are not going to die". Then they will say "That man was like this. That man was like this"

charcha hogi bhali buri

jagat sagayi hai do din ki ākhir hogi chalā chali

This is the reality.

jagat sagayi hai do din ki

This is the reality. And we think that my *sagayee* is eternal, yours may be temporary. But here there is no my or yours, it's everybody. This is the truth. And this Rāma teaches us. He was to be King next day. And the events took turn, completely to the opposite direction. And because of Manthara, envy personified.

How to get rid of envy?

Rāvana was killed, his whole race was wiped off, but Manthara is not killed, Mantharā is still here, Mantharā always devastates our life also. That we don't know. We are very happy to read Ramayana and very happy to read that Rāvana is killed and his whole race is wiped off, and "Rāmacandra Bhagavān ki jai" but we don't know that Mantharā is not killed. Mantharā is still here. And Mantharā dances in our family also, in our society also. Mantharā really rules, we are all envious of each other. We can't say good of any living entity. We can never tolerate. If he has ten thousand dollars I must have twenty. If he has Fiat car, I must have Mercedes. Always we compete, always we hate each other, frankly speaking. And that's why we don't smile. No smiling, because I hate. So when I hate then my cheeks become stiff, then I have to go in the evening and pay that money and get the exercise. This is advancement. Please, please. Rāma teaches us to get rid of Mantharā. Rāma could not kill Mantharā. He could kill Rāvana. Rāvana means the living entity who forces others to cry. *Rona*, Rāvana. That is the meaning of Rāvana. He is a living entity who will never see anybody smiling. As soon as you smile, he will create some trouble and he will enjoy your crying, that is Rāvana. And we have plenty. That time there was only one Rāvana. Now we have plenty, lakhs of Rāvana. And every Rāvana has got to be smashed. And without Rāma we can't do it. As soon as you come to Rāma, you become safe from the Rāvana. Rāvana can't do anything. Suppose you are engrossed in chanting or whatever, then everybody thinks that he is God's man, leave him. They don't touch.

We had a terrible trouble in Dwaraka. We were occupying a property. I don't know how we came there and somebody left, but, he left and people were very much envious, because there was a big property in our possession. So people were very envious. So now, we didn't know how to counteract. Because we were new in the town and that town is very small town, so everybody knows everybody else. So it was very difficult to face the local public. And since years they were there and well settled. So what we decided, that somehow or the other we got to have the *mūrti*, and we installed Kṛṣṇa. And then they may keep quiet. So we did that. And since then, nobody troubled. Forget about it, this is mandir. It was not yet full-fledged mandir, but just *mūrti* we installed and everybody kept quiet. This is Rāma. **As soon as you give place in your life to Lord Rāmachandra, all these Rāvanas will automatically vanish.** You don't have to do anything. And Manthara gets buried. Manthara doesn't appear in front of Rāma. She could not do anything in front of Rāma. Frankly speaking Kaikeyi was very much loving Rāma.

When Mantharā first broke the news to her that “you know Rāma is to be coronated tomorrow?”

So Kaikeyi immediately took off the nice gem necklace she had, and she gave that necklace to Mantharā saying that

“You have given me good news”.

Then Manthara had her own way to act on Kaikeyi and eventually, Kaikeyi was victimized by the envious nature. And the whole thing changed. The whole thing is to get rid of the people who force others to cry. That is the *avatar* and at the same time to teach us the lesson. For Dasharatha's own *vachanas* -words, Rāma left the kingdom He said,

“It's all right. If my father has told, I am ready to go. Let Bharata rule the kingdom as a king.”

Immediately He decided, instead of coronation clothes, nice clothes like a king, He had to pull the vulcal. Within a second, split second, it happened and it was all the same. *Sama sukha-duhkhesu so amrit tatvaya kalpate*. In the renunciation there is more happiness. He has shown us.

Chapter 37: Parents must be Respected and Served

Then Lord Rāma teaches us that in any case: **the parents must be respected, their *vachanas* must be respected.** In Bhāgavatam also this point is insisted. In this advanced age because of split families and because of so many difficulties we may neglect our parents or elders. That should never be done as far as possible. This thing is insisted by Lord Rāma's appearance and this is how He teaches us by His own example that He could renounce the whole kingdom for His father. But eventually all the events take an opposite turn and it was a horrible story then, because He left the kingdom. That was altogether a different thing and in the Bhāgavatam also it has been clearly said that

putrāṇām' hi paro dharmah piṭr-śuśrūṣaṇām' satām
api putravatām' brahman kim uta brahmacāriṇām

[Demigods said to Vishvarupa: O brahmana, the highest duty of a son, even though he has sons of his own, is to serve his parents, and what to speak of a son who is a brahmacari?](SB 6.7.28)

putranam hi paro dharmah is the main religion - *piṭr-śuśrūṣaṇām' satām* parents *must* be served *api putravatām'* - may be child may have his own children - he may be aged child, may be of middle age and he may have his own son and daughters and his family- In that case also, the *putra* must serve the parents. This is the instructions of Bhāgavatam. And same thing is repeated - *kim uta brahmacāriṇām* – and those who are *brahmacāri*, they must serve. This is the teaching of Lord Rāma.

Chapter 38: Rāvana's Unlimited Lusty Desires

Rāvana fights with Kubera and wins a chariot

Rāvana naturally was very powerful. He was Shiva *bhakta*, very mystic. He could fly in the sky and not he alone, but his whole army will fly in the sky; such a powerful man and the whole Lanka, his whole kingdom was golden kingdom. We may have one ring and we are very proud. Our Shriya puts on so much gold and she is very happy. But this Rāvana had all golden buildings. The whole Lanka was all gold. So much gold he had and even then he was not satisfied. He wanted more. *anrtam madam kamam* (SB 1.17.39) where there is gold, lusty desires are there, falsity is there, - all the five inebrieties were in him. *anrtam madam kamam rajo vairam ca pancamam* - falsity was there - *madh* - intoxication was there. He had ten heads. We have only one head. He had five this side and five this side - very big frame twenty hands. Ohh God - he could crush anybody. Very powerful man as he was Shiva *bhakta*. Shiva is mostly known as *Ashutosh* - immediately satisfied as soon as you pray to him. So Rāvana had so many powers. He could fly in the sky he could go from one point to other point within no time from heavenly planets, *sutala*, down, up any where he can move, such a powerful man but he was never satisfied with so much achievement.

Eventually what happened, that one day he heard that his brother Kubera has a very nice chariot and that chariot - that was not an ordinary chariot - but it was a whole city in the chariot. There were parks and buildings and everything - it is full of amenities so he thought that my brother Kubera does not require this much prosperity you know.

“Why should he have that chariot? He should give me that chariot.”

So immediately with whole army he flew to that heavenly planet. Kubera is the treasurer of the demigods. He is also equally rich but not that cruel like Rāvana.

So Rāvana went and said “Brother I want your chariot; you don't require that chariot. I am more powerful than you, I have ten heads and you have only one head”.

So Kubera says “See, don't look at my chariot - you please control yourself.”

“No if you don't give the chariot then I will fight with you.”

And then between two brothers there was a fight for the chariot and eventually Rāvana won. So he got the chariot and such a beautiful chariot it was, that it didn't require the fuel, no petrol - it was driven by mind. Rāvana used to sit on the chariot and he used to think that I want to go to the Himalayas and the chariot will take him to the Himalayas and Rāvana was so very elated that now, he not only is he a great king and the richest person but he owns now a beautiful chariot also.

Rāvana cursed by chaste Vedavati

Ravana sat on the chariot and wanting to cruise over Himalayas started from Assam to fly over Himalayas. The whole Himalayas was full of ashrams and different *yagnas* were going on. Through the trees he saw smoke. He is not interested in ashrams. But he came to one spot where it was a bit clear, with not that many trees. There one lady in white sari was meditating. “Rogue” is correctly known as *rog* or .disease. This is *hrd rogam*, heart disease. Ravana immediately spotted that this lady is meditating all alone.

He said, “Hey wait wait this is not ashram - some lady is mediating”

So he left all his ministers and army flying in the air and came down. He said to his men “Don't come, you stay there”.

Lone meeting with a lady is a horrible thing. Except our wife we should not meet any lady alone anywhere, and wife also, in the Vedic culture, is known as *dharma patni* it is not *kama patni*. Please remember this, otherwise the couples cannot survive.

So this fellow came down on the Himalayas - as soon as he came down - the first question he asked – “Are you married?”

She said “Yes I am married.”

“What is your name?” he said.

She said “I am Vedavati.”

“To whom you are married?”

“To Lord Vishnu”, she said.

“Vishnu”, Rāvana laughed. He said “He is pauper. He has nothing. I have this beautiful chariot. It’s standing there, you see. It has all city in there. You just marry me and I will take you all over.”

She said “You control yourself. I am a married lady. I am married and I am meditating on Lord Vishnu - don't disturb me.”

But this fellow could not control his lust. So he advanced towards her and caught hold of her hair. She was also mystic. She turned her one hand into knife and cut her hairs and he fell down on the ground.

“Ah ah”, he said. “It’s nothing, it’s nothing wrong”, and again got up.

She said “Now you have touched my body so my body is not worth for meditation. I will burn my body now”

Through mystic power she burned herself, but before she burned herself she cursed him that in her next life, “I will come back and I will be the cause of your death.”

The fellow thought that “Ahhh, she is down, gone, dead - she is burnt. What is she going to do? Who knows next birth where she is born? Where she will be?” He didn’t believe at all.

Ravana cursed again by Parvati

Ravana couldn't control himself. He was very intoxicated with the chariot. Just a bit of prosperity, like staying in Australia, working and collecting some dollars, gives us so much intoxication. I told you yesterday that you get down in Bombay and everybody is running and screaming and fighting with each other and you say "Hey don't talk, I am coming from Australia."

"Areey man, who asked you where you are coming from?" [Mahāraj laughs heartily] But we think that we are very advanced and these are all animals. This is *mad* - even just to stay in this planet or on this part of the earth gives us so much *mad*. We are proud. "I am from America!" Those who come from America their suitcase is like *grahasta asharam*, so big suitcase!

"Hey hey I am coming from America"

"Does the suitcase say you are American?" Just suitcase and we are intoxicated. Five suitcases, and man is three feet and big train of suitcases and he walks very straight "Hey I am American citizen you know?" This is *madh*.

This *madh* did not stop. Ravana could not understand. He again ordered the plane to go further. Later he saw a beautiful hill covered with snow. So he thought, "This is nice place! Who lives here?" So he came down and saw Shiva Bhagvan's Nandi was standing there.

Ravana asked "Whose place is it?"

Nandi said "Please control your self. This whole area belongs to Shiv Bhagavan and nobody is allowed here. This whole hill is Kailash hill and you can't really cross this hill. Your plane will stop."

Ravana wasn't ready - he ordered his plane to go and the plane stopped near the Kailash hill. As soon as the plane stopped he again screamed and came down and said "Rascal, who is Shiva" He didn't have any idea.

Nandi said “Shiva is very powerful. He is Bhagvan - you please don't disturb him. You will lament.”

“You rascal get out of my way. I can just pick up this hill.”

He was very strong and with twenty hands. He pushed twenty hands under the Kailash hill and as soon as he pushed twenty hands under the Kailash hill, the hill started moving. Shiva and Parvati were sitting on the top of the hill so Parvati was really disturbed. She thought that the earthquake is going on. She asked Bhagvan, “What is happening?”

Lord Shiva said “Don't worry this rascal is moving the hill, within a moment I will control him.”

So Parvati cursed him that, “Because he disturbed me, the women, so the next life you will die because of the women.” Ravana got cursed the second time.

Then Shiva forced the hill down.-He just pressed the hill by his toe and the hill was so very heavy that Rāvana's twenty hands were completely crushed under the hill. Rāvana started screaming. Rāvana's screaming could be heard in three worlds. For so many days he tried to get his hands out. He could not take out and 100 years passed and he kept screaming.

The ministers came down and said “Mahārāja what happened to you?” He said “This rascal made this stone so heavy” and again started screaming.

One minister suggested to him that “You know Shiva prayers from *puranas*, you please recite the prayers.”

For 100 years this rascal recited the prayers with his hands inside. He was very miserable. As I told you in miseries we pray very intensely. This is how he was in the miserable condition and loudly chanted Shiva's prayers and because Shiva is *āshutosh* - he was easily satisfied - he released his hands and then Rāvana was taken as a Shiva *bhakta* eventually. But he had got the second curse also.

Be grateful to Lord Rama and don't be proud

Again and again because of the intoxication he was defeated by the celestials but he did not care for that. This is how Rāvana was extremely powerful. Nobody could kill him. He got all the benedictions from Shiva that he should not be killed. But he did not ask one benediction that any man should not kill me. He thought, "Man cannot kill me at all - he is just a mosquito I can just squeeze like this." He forgot to get this benediction. That's why Rāma had to come as a man in the human form to finish off everything.

Rāma being Supreme person himself showed how He has to struggle in the material world because of the different modes and particularly Manthara - .She is the personification of *tama*-mode of ignorance-and mode of ignorance immediately forces us to be envious and angry. That is definite. As soon as we are envious we are angry also.

She was dancing in front of Kaikeyi and was cursing Kaikeyi that "You don't understand your own interest" Eventually the whole incident took place and Rāma had to quit. He very nicely showed us that for Him to be a king or to go to the forest was all the same.

We living entity also may not have that fluctuation in our life but you never know...I remember the days when India was divided. Formerly, India was all one. Bangladesh and Pakistan were all included.Except Burma, nothing was separate, and there was a time when Burma was also with India. But I didn't see that time but I saw that time when Burma was separate and the whole India was one. It was 1947 and it was suddenly divided and we were celebrating the Independence Day. All the Hindus were forced to leave Pakistan area, from Bangladesh as well as from Punjab and Sindh and everywhere, and it was full of Hindus. It was so pitiable conditions that with one cloth they came from there. Within no time - if Kṛṣṇa is not kind to us our circumstances can change. Every day we have to thank Him that He is allowing us to stay in Australia. He is giving us bread and butter here. Otherwise within no time, within fraction of second He can change the situation. We may be very rich at the moment - within no time we can be pauper. **So that's why the human life should be so conducted that in every circumstance we should be able to pass our life. We should not unnecessary increase our artificial necessities.** If you increase your artificial necessities you will not be able to survive in the changing times and this world always changes. Everything changes here; nothing remains

static. And our hankering is that we want everything static. That you can't do—everything changes including our body. And for the body's sake we do all these things and the body itself changes and then what remains? Nothing remains really. You may have millions of dollars or nice country or nice houses or whatever but the body changes. What can you do? You can't enjoy those riches. The best way is to come to our senses in this human form of life and get attached to Lord Rāma. He is the savior—*mam uddhara*.

Chapter 39: Lessons from the Life of Sri Ram

One verse children must remember

Best shloka we learnt when we, were in some lower standards—From primary school to high school we were going, and there was a question of selecting a second language. So there was a list, and I remember I looked at ‘Sanskrit’. I didn’t understand the Bhagavad-gītā—we were reciting Bhagavad Gita at home. So, I thought that let me try Sanskrit and we went in the first class. Those Gurus were really Gurus. Highly they were paid 15 rupees per month. Very nice dhoti kurta they will put on and they come. In the first class, they taught this verse this *ramo rajamani*....

*rāmo rajamane sadā vijayate / rāmam ramesham bhaje
rāmena-abhihatā nishacara-camuh / rāmāya tasmai namah
rāmān-nāsti parāyanam-parataram / rāmasya dāsosmy-aham
rāme citta-layas-sadā bhavatu me / bho rāma mām-uddhara*

Rāma can only liberate us from all these things. Since then I remember this verse clearly, after more than 60 years. Really *this* is teaching. At the moment we don't have education at all.

Prabhupāda says that all children must be taught this verse, and it's a beautiful verse. This teaching must be given to all the children. That's why we may—if resources give us—we should always utilize our resources in trying to have some nice educational institutions or the cow protection program. These are two programs worth in this age. There is no teaching at all; there is *no* teaching. Correct education is completely absent. If somebody is trying somewhere please donate generously for the teaching institution wherein Vedic culture is taught. This one verse is

*mātravat para dhareshu para dravyeshu loshtravat
ātmavat sarva bhuteshu yah pashyati sa panditah*

This must be taught to the children that *mātravat para dhareshu*. All women according to our age they are either mothers or sisters or daughters. That should be the relationship.

Then, *para dravyeshu loshtravat* this is the second thing to be taught. That anybody's thing is complete scratch for us. Somebody may have millions of pounds or rupees or whatever, for us its nothing. We should not touch anybody's wealth that is second thing.

Third thing is more important *ātmavat sarva bhuteshu* - all the living entities should be regarded as our own self. Whatever troubles us, we should never do those things. I think this sort of sentence is in Bible also "Do unto others in same way as you would have them do to you" Whatever you don't like please don't inflict that misery upon others.

These three things have to be taught. Prabhupāda says don't teach anything else, just tell them to put these things into practice and that's enough. Then he says you may have a patch of land, and you farm and the living should go on. If education is there then well and good; no material education is also well and good. And teach them to be completely attached to Kṛṣṇa. This is the basic education we should impart. And all these things we are learning from the Supreme person by their own example. Kṛṣṇa himself need not have any education. He also he went to Gurukul when in Mathura. He went to Gurukul and He did all the seva of His Sandipani Guru. There was no need - once He heard from Guru, all the Vedas He learnt immediately. There was no need of Him going there but they teach us by their own example. If we can imbibe some of the eternal teachings from the Supreme, our life becomes successful. Already we are situated in nice atmosphere. These things really will carry us through.

Sita Rāma pastimes at Panchavati near Nasik

Eventually Lord Rāma with all the difficulties went up to Panchavati. That place is still at Nasik. If you happen to go to India now Nasik is a developed city. The whole *tapovan* area is also very developed, but even now there is a temple of Surpankha –whose nose Laxmana cuts. Lord Rāma stayed there. Godavari River is there. So still that place is there. He stayed there. He went to Panchavati and stayed for long time. And therein, this mrga incident happened that He had to run after that deer. Sita liked it very much and He went to catch the deer for her. Somehow or other it was His arrangement

that this incident had to take place because His main appearance thing was to destroy Rāvana, so there must be some reason and this whole thing happened. In His absence, Laxmana was keeping an eye on Sitaji. Sitaji was there. There is a *gupha*, cave of Sita - Sita *gupha*. It is artificially made for earning money but the place is there and thousands of people come in this month particularly—Puruṣottama masa. Nasik is regarded as very nice pilgrimage center. Godavari River is there and Rāma *kund* is there still wherein Rāma used to visit daily to take *śnan*—bath. There is Rāma temple is there in Nasik. They call it Kala Rāma temple. It is carved out of one stone—such a big temple. Nearly I think it should be quarter of kilometer in size. And the whole sankirtan hall and temple is out of one stone. Few stones are joined. Cement was not there they used *chuna* at that time, you should know that—white material. And you can't see the stones. They are so for many years since last, I don't know may be thousand year or two thousand years that temple might be standing there.

Build temples for future generation

Our temples are monuments. In Australia also the weather is not that bad. Here you are rich people. Some very nice monument we must have. Where are our children going to go? The children don't have any place to go. Young children and youngest children, they don't have any place to go. Some time, these events are organized otherwise there is nothing to teach in our own Vedic culture is the root of all the cultures. We don't have any place here. Please try to have some nice constructed temple for our future generation otherwise our own children will have very bad life in these countries. They will not have anywhere to go and if there is nothing there then how can this culture be passed on? Make best of your own existence and try to strive in this direction instead to just madly getting victimized by the Kaliyuga forces—that is non-vegetarian food and drinks and this and that. Please... All these houses—I don't know here but—in all the advanced country has a bar in the house. So, they must be drinking at home—*too much* intoxication. And they don't sleep. Night life goes on up to 3-4 o'clock and then they sleep during the day. It is anti-Vedic culture, and this is destruction. When we see our own people victimized by this it's a really very painful sight. It's only because of the mercy of the saints and sages like Prabhupāda who traveled to the west and wrote so much literature to guide us otherwise we would have been completely lost.

Story: Rāma builds bridge to cross over ocean to Lanka

So Sitaji was completely disturbed and she forced Laxmana to go. So before going he drew the line and that line is known as Laxmana rekha. Even now that line is drawn. I don't know whether it was a correct place or not but it is there still and he instructed Sitaji that you please do anything and everything don't cross this line. Nobody will try to touch you if you remain inside the line and eventually Rāvana lured her. In the form of Brahmana he approached Sitaji for begging and she came with something to give. Brahmana should not go without being offered something, so she came out and he lured her to come out of the line and this way he kidnapped her. Then Jatayu was the first one to see this thing. So Jatayu was just flying over him. Rāvana was also going away with Sita So he just cut Jatayu's wings and this is how Jatayu was helpless. But he survived, he kept his life whole day until Rāma came and he informed him and then he was dead. Eventually Rāma went to the southern India and near Rameshwaram He was trying to have monkeys to come.

He has taking monkeys to fight. Without monkeys or without anything also, He could have crushed Rāvana. But because He was in human form, He was very careful to behave as a human form—human body. And eventually He wanted to cross over so He ordered Hanuman. He was thinking that tomorrow the bridge might be ready so who has the capacity to build within night. So He called Hanuman, “Come here.”

“Mahāraj what can I do Bhagavan?”

“Tomorrow, this bridge must be ready.”

Hanuman knew when Lord Rāma orders to do something, He gives us the capacity also. So within no time the bridge was getting ready. Big stones he used to bring and big mountains. And he used to write Rāma on it and throw it into the water and those heavy stones were floating on the water. Lord Rāmacandra was standing by the side and He says (in wonder), “He wonderfully writes my name and the stones are floating?” So He thought that I will try. So He took a big stone and He threw inside. It went down.—“Oh?” he said, “Something is wrong.” Again He took another stone and He threw again into the ocean. Again, it went down.

He said, “what is happening?”

So Hanuman was watching it so he said “Bhagavan what are you doing?”

Since He was not successful, He could not tell anything.

So he (Hanuman) said “I know Bhagavan what you are doing and you should know that this stone - I bring this stones and I write your name so stone has your association.” Name is non different from Lord Rāma. “So stone has your association and that is why the stone can also float. When you throw - when you reject then what is the chance of that stone to survive so it is got to go down.”

The practical lesson is - do anything and everything but perform your *karma* in this way that Lord Rāma should not reject you. As soon as He rejects, there is no way we can be happy. We have to go to the hellish planets and suffer there eternally, I don't know how long. So this is how the ideas and the karmas they go hand in hand. So first mind should be completely purified and then *suti yoambalam* - our intelligence also should be thoroughly purified, and it can only be purified by the touch of Lord Rāma's name. Otherwise, it's impossible to purify. As soon as you stop taking association from Lord Rāma, you are going to lose. You will be always contaminated in your consciousness and also by the three modes of material nature.

Protect yourself by performing mangal-ārati and be merciful by preaching

So Lord Rāma comes. As soon as you remember Lord Rama, it's immediately clear. That's why some how or other our traditions are that in our house also we have so many pictures—beautiful pictures of Lord Rāma, Kṛṣṇa etc. so that always see the pictures unknowingly we are getting purified. And Prabhupāda has given us the king process that you please get up early in the morning. According to your work, you should decide your self but ideally *Brahma muhurta* starts from 4:30. So, we should be ready before 4:30 to perform some bhajan and kirtan. And this is very easy once you get used to it. Then, because you want to get up early in the morning so you will take rest early at night. Otherwise, we linger around and when we do these things we can never progress spiritually. We may try to show we are progressing, but as soon as *maṅgala ārti* is not there we are contaminated. And this is the protective cover always. It will protect you

throughout the day. Prabhupāda very nicely says that out of 24 hours you give me 2 hours and those two hours sadhana will protect you the whole day. And he is very correct.

Please... Ideal is that all the time we should be engaged in devotional service. And we should have compassionate nature. That is what Lord is, and we are part and parcel of Kṛṣṇa and Rāma, so we should be compassionate. We are forcing our self to be cruel; that is our position. We cannot be cruel—we are full of compassion and have the compassion for all the living entities. **Particularly in the later stage, please in vanaprastha stage, you should have burning desire for relieving the miseries of the living entity.** As it is, slowly you become useless for any material activities. Even if you wish you can't do it. So, instead of wasting time in these temporary material activities what we can do - we may earn something, we may amass some wealth, more than that we can't do - so it is better few years at least from our life. **We should reserve for this compassionate nature, and that is what preaching means.** That you please get in to the pages of Bhāgavatam, Ramayana, Mahabharata - learn about the Supreme Absolute Truth Kṛṣṇa or Lord Rāma or anybody and just try to execute this. And this is how everybody should be engaged. We call it *namahatta* programs - anybody can come together.

How simple life helps us?

That was the way we were behaving. That men folk will go out to work and the ladies come together and perform kirtan. Because of this kirtan and bhakti the men will be successful in their work. And all the time, the main business was farming. So in farming, we have to depend upon Kṛṣṇa's mercy—rainfall or the water in the land. We may have well or bores or whatever. So we were always depended on Him, and we were always with the animals the cows and bulls, etc. - till that time our economy was based on cows and bullocks, the world fluctuations [in] market did not have any effect on Indian economy. And even now it is a position to some extent even now our country is depending on cows. But day by day it is decreasing and to that extent we are vulnerable in the economy. Before 50 years, world was fluctuating always, but we didn't have any effect. In Cuba, they tried this. Cuba had to depend for the petrol on America all the time. Cuba is a communist country, so they decided that we have to make our life simple, so they started using bullock carts—bullock power—and now they are completely self-sufficient. They don't have to depend upon America. We have to depend so much on others in India—I don't know here also you have to depend. This country doesn't have that much of oil, so you have to

depend on the countries which have oil, so they dictate their terms on us. If we are simple if we are ready for the simple life, it will help you.

So much grass grows here. We mow the grass and we have to throw away that grass. New Zealand is so very green country that whole world's cows could be maintained there. Cow protection program should be in New Zealand. Millions of cows can survive there and nice milk butter ghee is available which is very nice for our health, upkeep, and full food. Where is the machine which will take the grass and bring out the milk? We don't have any other machine. This is the basis of the economy. All our scriptures and Kṛṣṇa Himself teaches about this thing that our economy must be. Even now in Dwaraka they don't call cow - how many cows you have. They say, "How much *dhan* [wealth] you have?" In Dwaraka, they don't ask you how many cows; "How much *dhan* you have?" It is regarded as *dhan* and Dwaraka is completely dry area but even then now there are quite a few cows and in the advanced cities cows are completely banned. In Calcutta, inside the city you cannot keep the cow and the result is mosquitoes and other germs are increased and then we have to manufacture DDT powder to kill the germs. Again, the factory. And cow dung if it is there - it is antiseptic and that's why I remember that we didn't have the marble floor at all. Our mothers and sisters they were just spreading the dung on the floor and it was so very neat and clean—very fresh. Every third day or fourth day, they will do it and by hand, no gloves, nothing at all. Many times we saw their hands with the scratches. This is how our life was very simple and that's why much money was not required. Never had they dreamt to come to foreign country.

Its only when artificial necessities increased, we forgot Lord Rāma and we completely forgot Kṛṣṇa. And because we forgot, now all the miseries we have to face. All these so-called advanced countries, they may have some machinery to counteract these miseries, but we don't have any machinery to counteract. In India it's a horrible misery that we have industrialization and we don't have anything to counteract it. We don't have any social welfare type office and if office is there - few persons may be benefited but general mass is suffering because not coming to Lord Rāma and not understanding Lord Rama. We should, to the best of our ability, propagate these things and somehow or the other come to this conclusion that in my life whatever I am I will propagate these things and myself I will understand and I will try to propagate this things.

Bhajan: Sri Rāma Candra kripalu bhajmana

Please there are so many things to be told to you about Lord Rāma or Lord Kṛṣṇa but we are controlled by the time. I have to stop here but before we stop - somebody is there? Yesterday I saw some person who was singing very nice *Shri Rāma Candra krapalu baja man* - is he here? ...he is not here .. we will sing then ...

Shree Rāma Candra Kripalu Bhajmana

Haran Bhav Bhaya Darunam

Nav Kanj Lochan kanj Mukh Kar Kanj Pad Kanjarunam

Sree Rāma Chandra.....

Kandarp Aganeet amit chabi Nav neel nirada sundaram

Pat Peet manav tadit ruchi shuchi navmi janak sutavaram

Shree Rāma Candra

Bhaj Deen Bandhu Dinesh danav Daitya vansh nikandam

Raghu nand anand kand Kaushala Candra dasharath nandanam

Shree Rāma Candra

Sir Mukut kundal tilak charu udar ang vibhushanam

Ajanu bhuj sar chapa dhar sangram jit kar dushnam

Shree Rāma Chandra....

Iti vadati sant Tulsidas Shankar Shesh muniman ranjanam

Mama hridaya kunj nivas kuruka kamadi khala dal ganjanam

Shree Rāma Chandra...

Jaya Sri Rāma Bhagavan ki Jaya

How to enter into the pastimes of Kṛṣṇa

One shloka we must recite loudly and that is beautiful - they are asking Lord Rāma that please do this. *na anyas pruha* – “I don't have any other desire”. *nanya spruha raghupate hrdaye'smadiye*

Jambavan is saying-“I have no desire. I am speaking the truth”

nanya spruha raghupate hrdaye'smadiye
satyam vadami ca bhavan akhilantaratma
bhaktim prayaccha raghupungava nirbharam me
kamadidosha rahitam kuru manasam ca

[There is no other craving in my heart, O Lord of the Raghus, I speak the truth. You are the spirit dwelling in the hearts of all. Grant me intense devotion to your feet, O crest jewel of Raghus, and free my mind of faults like lust, etc.] (Ramcharitmanas, Sundarkand sloka#2)

Very easy. I don't have any desire in my heart, *satyam vadami* I am speaking the truth, nothing but the truth; and this is not our court, like in court, we say and he is speaking lies. No! Bhakta is very clear in praying to Lord Rāma. That please I am speaking the truth please give me *bhaktim prayaccha* he says just please give me unflinching devotional service *raghupungava* you are the most important person in Raghuvamsha so I don't want any thing else *nirbharam me* you please give me abundant devotional service and do one thing that *Kamadi-dosa-rahitam* please make my heart completely clear from all this lusty desires.

It is very difficult to think about this because of greed. Always we try to amass these unnecessary things around our house wherever else. Our houses must have the minimum paraphernalia. I stay with our solicitor - coming here from Singapore. Since nine years I am staying in his flat whenever I go to Singapore - he has the same thing that nine years before whatever he had bought- nothing has been added – I told where is your money going? [laugh] “Very stingy –you don't buy anything!” “I don't require anything”, he says. That's how. Please keep your house completely clean - if you really searchout your house half the house is worth throwing.

If you don't clean your house how can you clean your mind or heart? This *kama kama kamadidosarahitam kuru manasam ca* - please Rāma - do this.

When Ravana sought advice from Kumbhakarana, he asked “How to marry Sita?”

Kumbhakarana replied “You are mystic, you take Lord Rāma's form and Sita will marry you.”

Rāvana said, “I tried that but when I try taking the form, I think about Lord Rāma and then, Sita appears to me as my mother”.

This is really Supreme Absolute Truth - Kṛṣṇa - we sing so many glories and pastimes of Lord Rāma and particularly Lord Kṛṣṇa. We should never dwell with the confidential pastimes of Lord Kṛṣṇa in any time in our mind also. We are not fit for it. We haven't understood Kṛṣṇa so far. Please, there are misleading factors in order to have cheap popularity, somebody may discuss this pastimes in public. We should avoid it for our own good. There are so many pastimes which we just have to experience. *yat tad visuddh anubhava-matram ekam* [SB 5.19.4] This *anubhava* is the main word in the sloka. That Supreme Personality who has this *sac-cid-ananda-vigraha* - He could be experienced and He could be perceived by the unflinching devotional service. By doing Radha Radha Radha, we cannot recognize Radha. Radha word comes from *aradhana*. When unflinching *aradhana* is there then you can experience the Radha *bhava*. It is not be given by somebody. Please save yourself from these misleading factors. Never enter into these things. As soon as you save yourself then you will intensify your devotional service.

Why Radha is dear to Kṛṣṇa? Because She serves - service attitude is there and because of that She is dear. It's not for anything else. Lord Kṛṣṇa has a spiritual body and that we completely forget but when we immaturely hear unnecessary confidential pastimes then we always compare our life with Kṛṣṇa's life and we think that Kṛṣṇa is like us and so many inebrieties creep into our mind. Please don't entertain. Instead you study Śrīmad-Bhāgavatam written by Prabhupāda. You study his literature and try to control yourself to not to go into detail about these things but try to intensify your *japa*, try to intensify your *svadhyaya* and automatically you will have the glimpse. You will perceive. You will have experience of it. It's not to be taught but it is up to us how to approach Śrīmad-Bhāgavatam, how to approach Shri Ramayana, how to approach Mahabharat and everything becomes clear to us.

*teṣāṁ' satata-yuktānām' / bhajatām' prīti-pūrvakam
dadāmi buddhi-yogam' tam' / yena mām upayānti te*

[To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.](BG 10.10)

This is one of the seed verses in Bhagavad-gītā. Kṛṣṇa is very clear that *tesam* that those people who are *satata-yukta* - who are always trying to come to Me *satata-yuktānām bhajatām prīti-pūrvakam* - with all submissive attitude and loving devotional service those who try to attain Me *dadāmi buddhi-yogam tam*....I give them the unflinching devotional service and correct intelligence, completely purified consciousness. As soon as you have the purified consciousness, unknowingly you will enter into the pastimes of Kṛṣṇa and this is what was done. All the saints and sages were given us the lessons of about these things. Please try to do these things and wish you all the best on your spiritual life.

Hare Kṛṣṇa! Jaya - Sri Rāmacandra Bhagavan ki - Jaya!

Day 7:
Determination in
Devotional Service
unto Lord Sri Kṛṣṇa

Chapter 40: Mother Teaches Vedic Culture

Kirtan and verses

[Mahāraj lovingly sings Srila Prabhupāda Pranati and a beautiful kirtan and then recited some verses such as *vamshi vibhushita karān, kṛṣṇaḥ sharanam samasta jagatām, shanta kāram bhujaga shayanam, yam brahma varunendra rudra marutayi, kasturi tilakam lalāta phalake, janmādy asya yato 'nvayād* (SB 1.1.1-3), *tapta-kāṣcana-gaurāṅgi rādhe* (mangalacharan prayers), followed by queen Kunti prayers (SB 1.8.18 22)]

Listen and learn everything

In Kunti prayers, there is again one nice verse from Śrīmad-Bhāgavatam. Srimad Bhāgavata maha puran ki jai!

*śṛṇvanti gāyanti grṇanty abhīkṣṇaśaḥ smaranti nandanti tavehitam' janāḥ
ta eva paśyanty acireṇa tāvakam' bhava-pravāhoparamam' padāmbujam*

[O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.] (SB 1.8.36)

Fortunately our all languages are very near to Sanskrit and whenever the verse comes in front of us half of the verse we may know already. *śṛṇvanti gāyanti grṇanty abhīkṣṇaśaḥ*. *abhīkṣṇaśaḥ* word, we don't know, we know *śṛṇvanti* –listen, keep listening, and by keep listening we learn everything. We learn so many things by hearing. Before we got to kindergarten or school or whatever we learn so many things from our mother. Mother teaches half of the education which we have. After mother stops teaching we always learn nonsense. Mother is the real teacher and that's why in the pages of Bhāgavatam it is clearly said

*gurur na sa syāt sva-jano na sa syāt pitā na sa syāj jananī na sā syāt
daivam' na tat syān na patiś ca sa syān na mocayed yaḥ samupeta-mṛtyum*

[Lord Rsabhadeva said to his sons: One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.](SB 5.5.18)

Two types of knowledge of Vedic mother

Mother always teaches us how to get rid of this *janma mṛtyu jara vyadi*. Vedic mothers are trained in this direction. They only have two types of knowledge at their disposal. One is they are expert in cooking. It's not that for one week we cook and then stuff it into our refrigerator and then eat junk every day. No! That is not Vedic mother. She immediately cooks very nice, never sits with husband serves him. If you are not attached to one man then you will have to obey hundreds of persons. That is the constitution Kṛṣṇa has given. Always the mothers must be protected. It is better to have one man with her good or bad and cooking must be very immaculate. Somehow or other the times are very precarious, we don't know really. May be wife is working husband is not working so somebody has to cook. So equally the men also must learn cooking and the women also, but by their own constitution they are expert in cooking because the service is the main quality of mataji's. They serve without any discrimination. Always there is some service they will do that. As soon as they learn cooking then their dependents are they are very happy. Their health is quite alright and nothing goes wrong generally.

Then second thing they learn is the Vedic traditions. They always remember when *ekadasi* is there and how to make delicious dishes on *ekadasi* also. So that you will be tempted to carry on further with *ekadasi*. Srila Prabhupāda is used to call *ekadasi* feast. He said there is no need to starve, we may have *ekadasi* feast. So mothers are very expert and they cook very nicely. Our mataji from Singapore, Devaki's mother-in-law she cooks *rasagulla* so nice, that for *rasagulla* we always visit Singapore [laughs mildly]. Very nice cooking and side by side the Vedic traditions are there. Prabhupāda said "Now it is other way. The daughters will become Kṛṣṇa consciousness first and then mother will" [Mahāraj laughs]. So please this should not be the case.

It is very easy to have purified consciousness

It is very easy to have this purified consciousness. Extra purified consciousness is correctly known as Kṛṣṇa consciousness. As soon as we accept *grinanti srnvanti gayanti*, as soon as you hear you are going to sing or you are going to talk. Even talking about Kṛṣṇa is also singing. In Vaikuntha nobody talks they sing, nobody walks they dance because they are always in bliss. There is no anxiety. Mental anguish is completely absent and that is the main gift of Kṛṣṇa consciousness. It is very easy. As soon as you pronounce maha mantra somehow or the other subtly your anguish vanishes till that time at least. So please it's your duty to accept the authority of Kṛṣṇa in this age. It is very difficult for us, for young people particularly. Our young one's are lost completely. They don't have any idea of this root culture. This root culture has got to put into the practice and as soon as you follow this culture at the same moment you will become very simple and as soon as the simplicity and the culture goes hand in hand then no way you are going to suffer. Sufferings will also become very easy. We can just carry on. Those who are always remembering Kṛṣṇa, seeing Kṛṣṇa, visiting some places where Kṛṣṇa pastimes are told or making their own houses Kṛṣṇa conscious then their ocean of misery becomes like of hoof print. Cow has hoof and during the rainy season cow walks in the mud so there are hoof prints there and sometimes water fills in the hoof print. So this ocean becomes like a hoof print full of water and then just cross over. It is so easy. This is nothing to be doubted. Every syllable in the sentence is very correct. I'll tell you one secret of what the misery is that there is no factual existence for our misery. This misery is not factual. This is our mental concoction. It is not factual. There is no factual existence of the misery. With Kṛṣṇa consciousness the whole house will become very lively just because they accept Kṛṣṇa.

Today we got a nice phone call from Brisbane our Murali Manohar son's, grandson's and they are all speaking. How nice! Congratulations Murali! You have converted the whole house into Vaikuntha. They are three son three daughter-in-laws they all spoke and that 5 year old boy Prahlada and the young one Vraja Sundar, plus Murali Manhoar and his wife and her mother, about eleven-twelve people under the same roof So many people under the same roof! It's impossible! It is not possible at all without Kṛṣṇa consciousness. Please somehow or the other as soon as you come to Kṛṣṇa all these things which look in this age as impossibility they become very easily possible and everybody is happy.

Chapter 41: Perform Devotion with Determination

Determination of Dhruva Mahāraj

Dhruva Mahāraj when he saw Kṛṣṇa immediately in front him he didn't expect so soon. Kṛṣṇa appeared before him. He said “This boy is unnecessarily following all the austere life let Me give him *darshan*”, and so He immediately came in front of him. Dhruva could not understand anything. He was not ready. Frankly speaking he had a material motive to carry on his tapasya here. He wanted to be more powerful king than his father. That was the material motive. But as soon as we see Kṛṣṇa through chanting or through darshan we forget our material motives. That is His potency. Because He is the spiritual whole and when the spiritual Supreme living entity comes in front of us our material motives completely disappear. This is what happened to Dhruva also. He did not know what to tell, so Kṛṣṇa immediately recognized that “He doesn't know how to what to tell me.” So He touched His conch shell on Dhruva's forehead and immediately Dhruva start speaking and the first verse he spoke is very instructive

dhruva uvāca
yo 'ntaḥ praviśya mama vācam imām' prasuptām'
saśjīvayaty akhila-śakti-dharaḥ sva-dhāmnā
anyāmś ca hasta-caraṇa-śravaṇa-tvag-ādīn
prāṇān namo bhagavate puruṣāya tubhyam

[Dhruva Mahārāja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses -- my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.](SB 4.9.6)

He said my *vācam* is *prasuptām'*, my *vācam* is sleeping and *yo 'ntaḥ praviśya* You have entered into it. You entered in my *vācam* and the *vācam* completely looks lively and goes on speaking about You. Such a small child

didn't understand ...how can he can tell such an eternal truth. As soon as you touch Kṛṣṇa name on your tongue the tongue becomes lively.

Please when you take Bhāgavatam separate the words, try to understand and then try to sing. The lyric is inbuilt and you don't need to learn the lyrics. If you correctly pronounce the lyrics are already there.

[Mahāraj sings so lovingly....]

yo 'ntaḥ praviśya mama vācam imām prasuptām'

It's not a very classical music. See how nicely it is. [Mahāraj makes everyone to recite the sloka after him.] How easy it is?

And then he says not only that *saśjīvayaty* and *sanjivani mantra* you know? The dead bodies will also standup.

Story: Determination of Kacha

Sukrachārya was the guru of the demons. He knew the *sanjivani mantra*. The demons were killed by demigods and immediately Sukrachārya went to the battle field and he revived the whole lot. So all devas were tired. What to do was a big question before the demigods. Their guru Brhaspati had a son known as Kacha. They thought "If Kacha can go to Sukrachārya and learn *sanjivani mantra* then we will be able to defeat the demons" But how? Kacha was completely perplexed when all the demigods approached Kacha.

They said "Mahāraj Kacha". Kacha was a small boy and they called him "Mahāraj" because they want to send him to demons.

"Mahāraj Kacha please do us a favor."

"What can I do I am a boy?"

"You please go to Sukrachārya and learn the *sanjivani mantra*."

He said "How? Sukracharya will not allow me."

“No no go and try.”

Kacha was determined to help the demigods. **This determination is required.** Such a small boy went and approached Sukrachārya with full of determination. This determination is the gift of our attachment to Kṛṣṇa. As soon as we are attached to Kṛṣṇa He gives you the determination and you are full of courage because of your determination, and then you can do anything. *kiṁ durāpādanam teṣāṁ* (SB 3.23.42)... those who are attracted to Kṛṣṇa what is impossible for them? Nothing is impossible.

When Kacha approached Sukrachārya he knew that he is Bruhaspati son.

Kacha said “Please I am a brahmachari and I want you to be my guru.”

He didn’t tell that he want to learn the *sanjivani mantra*. But Sukrachārya understood why this demigod has to come to me. He must have some secret motive, he understood. But the Vedic tradition was that if the young person brahmachari approaches the guru then no way he could be denied and Sukrachārya knew that he was the enemy’s son and even then he admitted him in the ashram. Kacha had to do so many duties, so much labor he had to do to serve his guru Mahāraj Sukrachārya and he couldn’t utter a word that he wants *sanjivani*. He was doing all the labor work in the ashram for many years. Sukrachārya had Devayani one young girl. So they became pure friends. Naturally they were attracted to each other and they were helping each other. That was really the mercy of Kṛṣṇa that somehow or the other in the demons camp also he had a bit comfortable life.

When these demons knew about the Kacha is with Sukrachārya, they thought that there is something fishy in it. “We should not allow this boy to stay there. Because guru Mahāraj has admitted this boy here so how can we drag him out?” So what to do was a big question. So they thought “When he is gone out we will kill him.” One day when Kacha went to graze the cows they caught hold of him and killed him and he was finished completely. When cows went alone back home, Devayani saw the cows are back and Kacha has not returned.

She went running to Sukrachārya and relayed that “I don’t know Kacha is not coming back and the cows have come.”

Sukrachārya immediately went to search for Kacha and found his dead body. By *sanjivani mantra* he just revived him.

So Kacha was alright and came back home. “Where were you, I don’t know really. They killed me that. I remember and now I am here again.”

“Forget about it you are alright.”

So this happened once. Then next time he was sent to collect the flowers in the garden and again the demons caught him. This time they killed him and they just crushed his body and threw in the ocean. So now how can he come back? Again when he did not come back from the garden Devayani again ran to Sukrachārya.

Sukrachārya said to Devayani “See, demons are bent upon killing him, even if I revive they will again kill him. They will not allow him to stay with me because demons are scared that maybe Kacha will learn this *sanjivani mantra* and they will lose in the battle.”

Devayani insisted so Sukrachārya had to go. By uttering the *sanjivani mantra* somehow Kacha came back the second time.

Demons saw he was again alive “Now we have to do something.” When he was again sent to forest to collect the fire wood that time they caught hold of him and this time they burnt his body to ash and that ash they mixed into the wine. Demon guru Sukrachārya used to drink wine in the evening. Here they drink in the evening in the pubs. That is Sukrachārya’s tradition. Sukrachārya also in the evening wanted a peg. They knew Sukrachārya likes to drink wine. So they mixed the ash with the wine and offered it to Sukrachārya. Sukrachārya thought “Very nice my disciple demons they serving me.” He drank the wine and he didn’t know that ash was in his stomach. Again Devayani ran to Sukrachārya. Again Sukrachārya tried to utter *sanjivani mantra* and Kacha spoke from the stomach.

“Hey how did you happen to get in there?”

“I don’t know that, now I am here.”

Now there was real dilemma. If Kacha comes out from Sukrachārya stomach or intestines then Sukrachārya will die or if he doesn't allow Kacha to come then Kacha will die. Devayani started crying again. "I want you both. He also should be there and you."

How that has to be done? Because of the determination of the Kacha to learn the *sanjivani mantra* Kṛṣṇa arranged this situation and then Sukrachārya had to teach Kacha *sanjivani mantra* in the stomach otherwise either he will die or Kacha will die. Then he taught Kacha the *sanjivani mantra*, then Kacha came out and Sukrachārya died. Then Kacha revived Sukrachārya. This is how determination always gives you success. Maybe there will be setbacks but determination must be there.

Please be determined that in this human existence at least you make it now with Kṛṣṇa otherwise if you are not determined the same way the time will run out and again the horrible result is that we don't know may be 84 lakhs we call it that different species you have to undergo again and again and again. Please this circle has got to stop.

Determination of Srila Prabhupāda

This is said in this verse by Kunti *śṛṇvanti gāyanti grṇanty abhīkṣaśaḥ*. Please *abhīkṣaśaḥ*, always keep on hearing, *gāyanti* speak sing, *grṇanty* accept, in this age to accept Kṛṣṇa is also difficult. Our mind is rebellious. Our mind doesn't want to know anything. So that's why it is very difficult in this age to accept Kṛṣṇa and because we are not accepting Kṛṣṇa. In India after all the Prabhupāda's so many endeavor, he has to leave India and come to the foreign countries make the white people the devotees and then he knew that we will copy white people. So he brought his disciples and then we copied them and we are copying them even now. So this is how the determination. Prabhupāda was very determined and he has so many You read his *līlāmṛta* you will find out how much difficult was for him, just to begin and then to carry on with the openings of the temples. So many times he wrote to his god brothers and others that please this is the sublime way to uplift the population and we must do something. But nobody agreed with him and eventually these boys, so called hippies, they helped him out and then eventually Kṛṣṇa wanted this to expand and so in front of him, he could open hundred temples. This is the result of the determination. Otherwise we can't even run one temple what to talk about hundred. We can't even run one *nama-hatta* program it is very difficult for us. Why?

Because we are lacking in devotional service and determination Devotional service and determination are two sides of the same coin. As soon as you are a sincere devotee the determination will be there definitely. As soon as you are determined there is no delay. *bhavāmi na cirāt pārtha mayy āveśita-cetasām* (BG 12.7) Those who are completely engrossed in Me there is no delay for them. Subtly He works. How He works we don't know? It is inconceivable. Somehow or the other we get the results. Please don't doubt about it.

Chapter 42: Change Your Lifestyle for Good

Teachings of mother Kunti

*śṛṇvanti gāyanti grṇanty abhīkṣaśaḥ
smaranti nandanti tavehitam' janāḥ
ta eva paśyanty acireṇa tāvakam'
bhava-pravāhoparamam' padāmbujam*

[O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.] (SB 1.8.36)

That is the meaning about *śṛṇvanti gāyanti grṇanty abhīkṣaśaḥ* and then he says *smaranti nandanti smaranti* means those who remember chant always

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

smaranti nandanti those who are very happy *tavehitam' janāḥ* with the association of the devotees. These five things she has recommended in the pages of Bhāgavatam. Kunti says that you hear, you sing or talk about Him, you accept Him whole heartedly, hundred percent, no doubts, then you will chant His names and you be happy with the devotees association. These five things, and what they do then “ta” “ta” those people who are following these five things and we all trying half heartedly to follow these things. Please make it full heart and if you do that “*ta eva*” *eva* means certainly *nishchit*, definitely *ta eva paśyanty*, they will see *acireṇa*, without delay *ta eva paśyanty acireṇa tāvakam'*, your *padāmbujam*, your lotus feet If you really want to see, if you really want Kṛṣṇa to appear in your house then you please follow these things and Kṛṣṇa will definitely be there. Otherwise appearance or Janmastami Utsav or the discussion about the appearance is completely useless. This was simple method this Mata Kunti shows and

that's why I am praising mothers, Vedic mothers. Vedic mothers know this, so somehow or the other in their own children they have to inculcate.

There was a family here. Now somehow or the other they try to chant. They may not be perfect but their parents should be credited that at least they have taught them to sing. This is Vedic mother. As soon as you come to this, then these five things come together. If they hear they going to talk and they have to accept anyway where mother says this is correct then they will immediately without question they will accept and this is Kunti devi. Kunti devi is the representation of Vedic mothers and we all have to be Vedic mothers if you want your children to be happy.

How children can be happy?

We all want our children to be happy but we don't want to be Vedic that is our *rog*, that is our disease and this disease has got to be rid off. Otherwise your future generation will be completely diseased. Please when children are there don't scream and shout in front of them. I request you, better you buy a big house and have one separate room for fighting. When you think you have to fight then go to the room and lock it and come on... [audience laughs]. I don't want you to stop fighting. You go into that room and fight. Not in front of the children. Otherwise the bad things *samskarās* are completely gone and that's not what *Bhāgavatam* wants. Otherwise all these discussions are completely useless. We may read *Bhāgavatam*, we may describe *Bhāgavatam* but the root is this that we have to be Vedic and

Veda means knowledge. It doesn't belong to one sect. That we should be very clear and it's not Hinduism or this or that. No, no. It is *sanātana* eternal. *Sanātana* it is eternal. Whole population is in misery, whole population is completely misdirected because of the television propaganda and so many other things. How many hours we sit in front of the television and how much life is wasted? The breaths are gone. It is insisted that with every breath there must be chanting of Kṛṣṇa's names. In one minute, we breathe in and breathe out 15 times. So in one hour, how many? 900 times and in 24 hours 21,600 times and if we chant 16 rounds of maha mantra then it comes nearly 22,000 so each breath you have the mantra ... if you chant 16 rounds

So make an endeavor to chant and just stop this non-sense television. Really if you want to throw anything from their house, go and throw it away and many times what we think that I have to see the news and I am the business

man, etc. and then we see the news and then let me see the advertisements and let me see what is again and then hours together we sit there. So unless you get rid of these things... at least reserve one room for it and like a medicine you should use television or internet or whatever it is. Otherwise you serve your disease and it is destroying our future generations. **Future generations are at the risk of extinction.** Your generation will become extinct. Nobody will survive with these things. Everybody will survive without that.

How elders can be happy?

Please at least you elders in the house should always sing Bhagavad-gītā, should always sing Bhāgavatam. It's very easy to sing Bhāgavatam also. Please don't worry, everything is clear in this book and try this way and then you come to understanding importance of Kṛṣṇa and then we go into in His own *vigraha*. You can understand *vigraha* very nicely and in-order to get the knowledge we must have the authority you know. So in our house also if grandfather tells something without any question we believe. The grand children know that their grandfather is very experienced unless he is insane. After 60 years it is said that the old people so called they become insane. You know *sadi budhi nadi* we call it. After 60 years they lose intelligence, but it's wrong. If that intelligence is dovetailed with the knowledge of Kṛṣṇa never it will be deteriorate because Kṛṣṇa is *avyaya* without extortion. Never deteriorates always fresh. At the time of Kurukshetra war He was 125 years old and if you look at the pictures hardly He is 22/23 years old. Funny enough He doesn't age beyond young age. Those who run after Kṛṣṇa, bodies are going to go away but your soul will always be fresh and if the soul and mind is intact then there is no way that body will give you trouble. We have to take care here and there a bit but otherwise it doesn't give that much trouble. Please, please, please from every angle to completely submit to Kṛṣṇa is the best policy in this age.

Take the King of Knowledge and change your life for the better

Change of country or change of time, don't change the values of our life. Values of our life are eternally fixed and that is definite and these values if you don't nourish who is going to nourish and that's why I am after the young people. You please come and understand these things with the association and carry on imbibing all the real knowledge and the same time propagating. This is the main duty we have to do. And that is the appearance of Kṛṣṇa otherwise there is no appearance of Kṛṣṇa. Kṛṣṇa is

already here *sarvabhutastam atmany* in every living entity I am situated and *sarvabhutanicha atmānam* and all the living entities are in me. *ikshate yoga yuktatma* those who are bhakti yogis *yoga yuktātma*. *ikshate* they see this, that all living entities are in Him and He is in every living entity. This is the king of knowledge *rāja-vidyā rāja-guhyam pavitram idam uttamam* [BG 9.2] and *uttama* is the best word. Why it is *uttama*? *Utt* means out and *tama* means darkness. This knowledge takes you out of darkness; that is *uttama* and this *rāja-vidyā rāja-guhyam pavitram* completely purest and *uttamam* it is taking you out from the darkness of ignorance and that is *uttamam*. Why we are ignoring this *rāja-vidyā* king of knowledge, in every word of Śrīmad-Bhāgavatam and Bhagavad-gītā, in any other scripture it says the same thing and if any sect has any other spiritual material then it is not spiritual, it is material.

Spiritual knowledge is that we are all spirit souls it doesn't matter whether he is Muslim or Christian or Jew or whatever doesn't make any difference at all even Christians have grey hairs, Hindus also lose teeth, Muslims also have grey beard, where lies the difference? There is no difference at all. But ignorance is ruining unless this culture is widely propagated we will not get out of our own difficulties at the moment. The whole world is completely shaken because two buildings are destroyed. This is our pitiable situation that we are not self-sufficient at all, such a nice country such a big country you have and we are depending on somebody and because two buildings are broken there our own whole economy is dwindling. This is our pitiable condition. Every country was very self-sufficient and never economy dwindled. Even before 100 years our economy depended upon farming, cows, businesses, etc. and so much was there already. Under the name of the advancement we are going backwards. Somewhere some sanity has got to prevail. We have to become simple. So much grass is there, why we are not driving horse carriages and be self-sufficient? And this grass we are mowing and throwing it out. Here whole world of horses can graze the grass so much grass is here and we just throw our grass and look to some country for oil and if they send oil then we go in car. Please somehow the circle has to be broken otherwise every time one country is in difficulty the whole economy is gone and there is mass unemployment. So much land we have that we can till, we can produce our own things and that doesn't matter what happens there you are completely self-sufficient you are getting tomatoes, you are getting potatoes, you have your own cooking fire and you will be completely blissful. Somehow or other, somewhere we have to come to this simple life otherwise we will be forced by the laws of the nature, we will be forced to do it and then you may we may celebrate hundreds of *janmastamis* or hundreds of appearance of Kṛṣṇa but it won't have any effect at all. This is the main thing. Our lifestyle has got to change for good. It is

not a day's job that you can switch on. It is gradual thing. Slowly we have to think about these things.

How the youths can contribute?

Young persons please come together and make your life very simple. First get attached to the names of the Lord and as soon as you increase in faith, then you may change your life for good. And you will be doing so much service to the community at large because you are young you can run around, your body is completely under your control at the moment, so please make use of this body and let Kṛṣṇa appear in your own life. Otherwise what is this appearance? We are discussing today “the appearance of Kṛṣṇa”, but it doesn't have any meaning. That's what I am insisting. The practical side of the appearance must be very clear in our mind and then we may go through the story, etc.

What is the Vedic culture and why it should be very popular on this planet, we must think about it and we have plenty of spiritual infrastructures with us. It is very nicely given by Prabhupāda. He has given us the whole infrastructure for our progress. All the big scriptures including Bhāgavatam, Bhagavad-gītā etc. they are translated in very easy English language, purports are explaining very nicely, so many conversations books are there. All these infrastructures are there at our disposal. We are not alone. The young people should not get lost.

Only finding out the job is not the goal of our human existence. No doubt it is required. But soon it will be there, because you are young. So somewhere little less or more, you are going to be fixed. But this thing will not come to you. You please take advantage from our vast spiritual infrastructure. We have thousands of tapes, CDs, Prabhupāda lectures. It's very easy. Please come to this. You prepare yourself and you start to give the lectures. That is the potency of Prabhupāda. They read one small book about him and they start speaking about Kṛṣṇa and that is how we are attracted to Prabhupāda. There may be so many mosquitoes flying around. But those are mosquitoes. They don't have any infrastructure. They just have to propagate something nonsense and that nonsense is destroying the society. Save yourself from this misdirection. This is impious life of completely misdirected civilization. You have to create a revolution against this.

That is the appearance of Kṛṣṇa. Otherwise we may discuss appearance of Kṛṣṇa, “Oh ho ho very good, very good, very good.” Go home, sleep and

forget about the whole thing. In the morning we don't know, "Ah, yesterday we had appearance of Kṛṣṇa. Forget about it. Next time we'll see now." No, not that. Don't forget about it. "I don't care about that" No, No, No. That is not the way. Be serious about. We are very lucky to be heir apparent of this greatest culture. We have so much at our disposal, take help from this.

Chapter 43: Learn about Kṛṣṇa from Lord Brahma

What are the seven laws controlling living entity?

Then we go Brahma for our knowledge who is the authority great, great, great, grandfather. So whatever he tells we must agree. He says that *Ishvara Paramah Kṛṣṇah*. It's very easy to understand. *Ishvarah* means controller. *Paramah* means transcendental. He comes in between us but he is not controlled by the laws of material nature.

We have seven laws of material nature that control all living entities. The first is that we have to take birth. That is the material law. He doesn't have to take birth like this. We have to take birth by the material force, delivery wind. And wind pushes us and we are born may be dead or alive, I don't know. So that is the material law. Those who are born again the material law is there that they have to die, nobody can escape. This is eternal knowledge, *sanātana*. So whatever the Vedic culture gives is not meant for one living entity, it is for all living kingdom including birds, beasts and everybody, they have to take birth, they have to die. They have to become sick, they have to become old. These are the material laws.

Apart from these four laws, again we have other three very important things and they are known as three miseries. The first misery is arising out of our body. The second thing, other living entity inflicts miseries on us. And the third one is natural disasters. Again these are the material laws.

Make use of vast shastric knowledge at your disposal

We try to do so many things, and Kṛṣṇa just smashes us through the material laws.

*ahny āptārta-karaṇā niśi niḥśayānā
nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ
daivāhatārtha-racanā ṛṣayo 'pi deva*

[Such nondevotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.](SB 3.9.10)

ahny āprtārta-karaṇā day and night we are working very hard. *niśi niḥśayānā* and at night we want to sleep. We try to sleep. But *nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ*. *nānā-manoratha* in this six inches place there are so many desires squeezed. We saw somebody having car, that *manoratha* come in, we saw somebody having three shops that comes, we saw somebody flying away to America that we see here. So, *nānā-manoratha-dhiyā*, in our intelligence there are *nānā-manoratha*. So many things are there here in six by six inches. I think more than a million things are lying here. Except Kṛṣṇa everything is here. “We don’t want Kṛṣṇa, forget about it” then He also you go to Him, He says, “Forget about it” He also forgets, this is the end result. *nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ*, and again we cannot sleep. Then our sleep is broken again and again. *daivāhatārtha-racanā ṛṣayo ’pi deva*. Even *rishis* if they have *nānā-manoratha* then *daivāhatārtha-racanā*. I’ll smash their plans. That’s how in India we had 40th 5 year plans. 40th, 40 times we had five year plans. Even now we are dragging back. And again, “Now, now, this year you have to be bit austere, next year we will be happy” Next year comes. “Just this year, acute misery is there economically, but next year will be alright.” And that next year never comes because we don’t have shastric knowledge. Everything is in our lap, but we don’t have intelligence to look at it. *daivāhatārtha-racanā ṛṣayo ’pi deva*. And he gives the reason then why I do this.

yuṣmat-prasaṅga-vimukhā iha saṁsaranti

yuṣmat-prasaṅga-vimukhā you are completely averse to my topics. And that’s why *iha saṁsaranti* you are getting rotten into this atmosphere. Again and again you accept the body, and body gets rotten, again you accept, again body gets rotten, *iha saṁsaranti*. In this bad life, in this worst existence, again and again, again and again we have to come. This is lack of appearance of Kṛṣṇa.

Kṛṣṇa's existence is completely spiritual

That's why Brahma must be given respect, in our mind, in our house and everywhere. And hear him, *Ishvarah Paramah Kṛṣṇa*, and his *Vigraha*, is *Sat-Cit-Ananda Vigraha*, completely spiritual. There is no material tinge in Him. Unless we are *vishudhha*, completely purified, without the contamination of material tinges we will not be able to approach Him. Cow can be cow's friend. Dog can be a dog's friend. Cat can be cat's friend. The dog cannot be cow's friend. Or the hog cannot be elephant's friend because they are different species. Kṛṣṇa's existence is completely spiritual and our body is material. We are very tiny spiritual spark. **Unless you develop the spiritual attitude towards Kṛṣṇa, you will not have any relationship with Kṛṣṇa.**

Please run after the auspicious

Artificially you cannot create, by just "Gopi, Gopi, Gopi, Gopi" I put on saree and move about in Vrindavana "Gopi, Gopi, Gopi, Gopi". *Are Bhai*, this is gross ignorance. "Gopi, Gopi, Gopi, Mahāraj has come, he is giving Gopi, Gopi, Gopi, Gopi" Mahāraj is also Gopi, you are also Gopi, you are also Gopi. Man, this is completely misguidance and the society is completely disastrous.

Already we are misguided in kaliyuga, and again in spiritual knowledge also you have to be very careful. You have to choose. That is what Prabhupāda has taught us that you only take the basic realities and try to improve your own existence. And as soon your existence is improved then it is very easy to relate to Kṛṣṇa because your all material inebrities are nearly gone. *abhadreshu. nasta prayeshu, prayeshu* means almost, *nasta* means destroyed. Almost *prayeshu adbhadreshu*, these are all *abhadra*. *Bhadra* means good. *abhadra*, inauspicious. You please run after the auspicious. Bhagavad-gītā is auspicious. Bhāgavatam is auspicious.

Never in Bhāgavatam, Sukhadeva Goswami, did not mention Radha's name at all. Could he not? And somebody comes... "Radha, Radha, Radha, Radha, Radha" and then without qualification it becomes a *sahajiya*. It becomes a show, a hypocrisy.

Story: Don't be a hypocrite

There was one solicitor you know. So he was not having much business. So he had an office and some phone was there and everything was there. One man was coming to him. He saw. So he wanted to impress him. So he picked the phone as if somebody has rang. That man stepped in the door and he picked up the phone.

“Hello, Hello, Mr. Vajpayee.” (aside) “Oh these fellows are after me”, he said, in order to impress him you know.

Then he talked all nonsense to Vajpayee, that “Oh, Oh, O, Mr Bush everything is safe with me”.

As if American President is talking to him. Poor fellow sitting in a slum area in Bombay and Bush is ringing him [laughs]. Then after 15 minutes he turned to that man and said: “See, their cases are lying here all the files are ready.” And there were no files at all!

Eventually, “What can I do for you?”

He said: “I am a telephone technician. I have come to connect your line”

[Audience Laughs along with Mahāraj]

This is the result of hypocrisy.

Please this way you cannot have appearance of Kṛṣṇa. By understanding you can have appearance of Kṛṣṇa. Otherwise it is all hypocrisy. You cannot be Gopi, you cannot be Radha. You don't understand Radha. You don't understand Gopi, *Gawvihih Bhakti Rassam Pibati Iti Gopihi*, that is the definition. *Gawvihih* means senses. With all the senses those who drink *Bhakti Rassam* the juice nectar the juice of *bhakti* that is Gopi. You can be Gopi in suits also. You can put on nice suit, and drink *bhakti ras*, and you are Gopi. *Rādhā comes from arādhanā*. So you please have intensive *arādhanā*. Pray intensely. Get up at 4 O clock in the morning. That we don't want to do! “I want to sleep upto 7 O clock or 8 O clock or 9 O clock whatever it is and then I want to be bhakta.” How can you be bhakta? There is a process to do this, and process has got to be followed. And you don't

follow the process then you may die and bang your head against the wall, and break your head, even then you will not be Gopi. That is the point to be thought over.

Transcendental qualities of Sri Kṛṣṇa and why we need to understand it

Brahma explains.

*tīśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*

[Kṛṣṇa who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.](BS 5.1)

That Kṛṣṇa's *vigrahaḥ* is completely spiritual and *anādir ādir govindaḥ*. *anādi* no beginning, he has no beginning, but he is the beginning of all. How simple definition is there? *govindaḥ sarva-kāraṇa-kāraṇam*, is the cause of all causes. Whom are we going to catch? This is simple definition.

*advaitam acyutam anādim ananta-rūpam
ādyam' purāṇa-puruṣam' nava-yauvanam' ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam' tam aham' bhajāmi*

[I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay, is without a beginning, whose form is endless, who is the beginning, and the eternal *puruṣa*; yet He is a person possessing the beauty of blooming youth.](BS 5.33)

So many qualities are given. *advaitam* - He only one without the second. That is *advaita*. There is no second. Mohammadans also worship the same God. Christians also pray to the same God. Hindus also pray to the same God. God is not Mohamadam, God is not Muslim. God is not Jew. God is

God. That's it. Kṛṣṇa is Kṛṣṇa. Supreme Absolute Truth is Kṛṣṇa. Thousands of names are there. Any certified names you have trust, please you go on chanting. This is the understanding of Kṛṣṇa. With this understanding we go to the certain position wherein the appearance was definite.

The day of Brahma is very long. Thousand yuga cycles make one day of Brahma. And these hundred millenniums make a day of Brahma. In 28 millenium at the end of Dwapara yuga Kṛṣṇa always appears. This is the calculation. Our calculations are immaculate as I described you about Puruṣottama māsa. This calculation is completely immaculate. In order to make good again after 141 years we have two Puruṣottama māsa in that year so that the calculation fits in. So calculation is without doubt. This is how Kṛṣṇa appears. But then there is some decay again because so many military forces are there. People are killing each other. There is complete disorder on the planet.

*ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtim' svām adhiṣṭhāya
sambhavāmy ātma-māyayā*

[Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, I still appear in every millennium in My original transcendental form.](BG 4.6)

He says in Bhagavad-gītā. *ajo 'pi*, even though I am unborn, *sat*, I am eternal, *avyaya* - inexhaustible, no decay, I am never less or more. I am same all the time. *avyayātmā bhūtānām īśvaro 'pi san* - I am controller of everybody, but even then, *prakṛtim' svām adhiṣṭhāya* - I control My internal potency. And *sambhavāmy* - I manifest. He is not saying that I am born. There is a difference between birth and the manifestation. Manifest means it was there and it is now in front of us. That is manifest. So He says *sambhavāmy ātma-māyayā*, by My own internal potency, in My own original form I always appear.

That's why he was only few hours old and Putana came, and with all the horrible poison sprinkled around her breast, she wanted to feed Kṛṣṇa, and she could take a beautiful women's body. So nobody stopped her, because gopis were always coming to feed Kṛṣṇa or to play with him. So nobody

stopped. And eventually she tried to feed and Kṛṣṇa knew everything. So with the milk, He sucked the whole of her life also. She had to take her own form, which was 12 miles long. Such a great demon, within few days of His birth, He could kill.

Kṛṣṇa is always Kṛṣṇa. He always comes in His original body. He is never two days old; he is never 125 years old. He is always there, eternal. Like a sun. Sun's example is given. At the moment the sun is not seen here, because of our imperfect senses. We have completely imperfect senses. Beyond the wall we can't see anything. Beyond this planet earth, we cannot see anything. We see the mass of water, Pacific Ocean, but behind the Pacific Ocean, the sun is there. Sun doesn't set. But we have gone away from the sun. That is Kṛṣṇa. He never goes anywhere, never comes anywhere. He is always there, that's the understanding of the appearance of Kṛṣṇa. As soon as you come to these qualities, then it is very easy to understand how He appears, and how He disappears. This is the intricacy to understand.

*janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*

[One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.](BG 4.9)

janma karma ca me divyam evaṁ yo vetti tattvataḥ. Those who this *tatva* of my appearance and disappearance, then *tyaktvā dehaṁ punar janma naiti*, then they don't get another body. They come to me. It is very easy, from pages of Bhagavad-gītā, from Bhāgavatam.

Story: Birth of Devaki's son, Lord Sri Kṛṣṇa

In the Bhāgavatam very nice incidence is given. Bhumi was completely in trouble. She went crying to Brahma. She took the form of cow. And Brahma asked her, "What's the trouble with you." Then she explained everything. Brahma, Shiva all the demigods, they went to Kṣīra Saagar and Brahma, had a way to relate. Brahma can only relate with Vishnu. So he related the difficulty. For a while there was nothing so he meditated on Him. Then he had in his heart, it was suggested, *tene brahma hr̥dā ya ādi-kavaye* [SB 1.1.1] that "I am going to incarnate soon and please all the demigods, you also incarnate in Yadu dynasty, so that they help in my pastimes." And this is

how everybody was being born that time, and eventually, he was to be born in Devaki's womb. And this was completely fixed.

Then why did He choose Devaki? That's all worth understanding.

Long, long ago Devaki was known as Prishni and Vasudeva was known as Sutapa. Sutapa was the Prajapati. They were ordered by Brahma to carry on increasing *prajā*, increasing population on this planet. So they immediately went to the forest and they carried on serious penances before they started creating *prajā*. For years together they had the severe *tapascarya*. So Kṛṣṇa was very pleased and He appeared before them, said "You can ask any benediction"

So they asked that "We must have child like you. We must have son like you."

Then eventually, he said "Alright", then he went away, then Kṛṣṇa thought that "Nobody is like me, I am the only one, one without the second. So I have to incarnate, because I have already given them promise, so I must do it"

So he went back to Sutapa and Prishni and said, "Sorry, I told you that I'll give the son like Me, but there is nobody like Me, so I must incarnate."

Then eventually, because He had committed mistake, so he said that three times He will incarnate. First time, He incarnated as Prishni Garbha, in the womb of Prishni, Sutapa and Prishni. Then second time, He came to Kashyapa and Aditi as Vamana Deva. And third time, Devaki and Vasudeva, Kṛṣṇa. So this we are thinking about

Then eventually, Devaki was married to Vasudeva and Kamsa was her step-brother. So Kamsa was very happy to take her in the chariot with everything and leave her in Vasudeva's house. So they were going in the procession. So many things were given by the father of Devaki in dowry and the whole procession was going on. And we know that the celestial voice came from the sky "*Prati par grahanim Kamsa*".

He was just holding the reins of the horses and very happily drawing the chariot. And he heard that “The lady who you are carrying, you fool, her eight child will kill you.”

Demons can never be trusted. Kamsa was demoniac because of *sanga*. Himself was not bad. But because the association was bad, he was completely demon. So immediately he wanted to kill Devaki. He took out his sword, caught hold of Devaki. So, Vasudeva did not know really what to do. So he just thought, “At the moment let me save Devaki’s life if I can.”

So he started to preach him so much philosophy. That we are definite to die, the soul does not have any death, so on and so forth. So many ways, he described, but demon could not understand anything. In the end he promised, that “Please, you spare Devaki. She is your younger sister, and being woman, you should not kill her, but I promise you that all the children born of her, I’ll present to you.”

This was a horrible promise. But he said that let me at least save Devaki now. Who knows, she may not have children, or if she has children according to the celestial voice, he may kill him, or something will happen. Then Kamsa was pacified. Somehow the matter ended there.

Then as soon as he went back, he took the consultation of his demoniac friends. “This thing had happened on the way”.

So they said that “Now you should be very serious about it. Any of Devaki’s child will kill you.”

So Kamsa started atrocity. Till first child Devaki had, Vasudeva presented the first child to him. And he didn’t do anything.

He said, “I am worried about the eight child, why should I kill first one”

So he returned him back the child Kirtimaan. Vasudeva was very happy but he could not trust him. Eventually because of the bad association they decided that Vasudeva and Devaki must be imprisoned. He captured his own father and imprisoned him. He became the King, and he was killing all the small children. Whoever born they were killed by demoniac fellows.

In this age also we are doing so many atrocities, of this type. And this way, somehow or the other, the atrocities increased. Eight child was born. Seventh child was in the womb of Devaki and that was Balarama, Anantasesha. So Anantasesha was transferred according to Kṛṣṇa's instruction by Yoga Maya to Rohini's womb and it was declared that she had a miscarriage. So Kāsa couldn't do anything. And then eighth pregnancy started and that time Devaki was very effulgent. When the lady is pregnant, she becomes heavy but Devaki was not heavy at all because spiritual Supreme living being was there in her heart. First Kṛṣṇa took shelter of Vasudeva and Vasudeva was also very effulgent. Then he transferred Him to the heart of Devaki and this is how Kṛṣṇa was situated in Devaki.

Eventually the time came when demi-gods came because they knew that the Supreme Person is in the womb of Devaki. So they came unseen to the prison and they started praying and exactly at the time of the appearance they showered nice flowers.

*mumucur munayo devāḥ sumanāṁsi mudānvitāḥ
 mandam mandam jaladharā jagarjur anusāgaram
 niśīthe tama-udbhūte jāyamāne janārdane
 devakyām deva-rūpīnyām viṣṇuḥ sarva-guhā-śayaḥ
 āvirāsīd yathā prācyām diśīndur iva puṣkalah*

[The demigods and great saintly persons showered flowers in a joyous mood, and clouds gathered in the sky and very mildly thundered, making sounds like those of the ocean's waves. Then the Supreme Personality of Godhead, Visnu, who is situated in the core of everyone's heart, appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon, because Devaki was of the same category as Sri Kṛṣṇa.](SB 10.3.7-8)

mumucur munayo devāḥ. All munis rishis and devas everybody assembled there. *sumanāṁsi mudānvitāḥ*. With very pleasure they were showering flowers. And *niśīthe tama-udbhūte*, it was *niśīthe*, completely dark at night.

Lord told Devaki and Vasudeva that “You have already raised Me two times, this is the third time I am coming. I am just showing this form, so that you may not doubt that I am not that boy. That’s why I have shown you this form.” Devaki prayed and requested Him to take the baby’s form.

Then He instructed them that “Immediately take Me to Yashoda’s house, wherein new girl Yogamaya is born. You should keep Me there and bring Yogamaya here”

By Kṛṣṇa’s arrangement nobody knew about it. When the girl was brought back then immediately everything was known. As soon as he knew, that some child is crying, Kamsa who was awake all night awaiting the message anytime, came and he held the legs of the girl. Devaki requested him. Nice verses are there.

As soon as Kṛṣṇa went to Nanda Mahārāja, Nanda Mahārāja was very pleased. It was all declared by Nanda Mahārāja as a son. You know we sing very nicely ...*nanda ke ghar ānanda bhayo ho, jaya kanhaiya lal ki, hathi ghore pālki*. Everybody becomes very happy by the appearance of Kṛṣṇa. As we saw that everything becomes lively when Kṛṣṇa appears. The rivers flow very nicely, trees give so many fruits, land produces all the grains, cows are happy, beasts are happy, all the living entities are happy. Eventually when everything was over, Kamsa tried to kill that girl.

Devaki just requested him that “You have already killed my six children. Please this is a girl, we should not kill the woman and she is not going to kill you, so please spare this girl. If you spare I’ll give this girl to your child, your boy, so she will be your daughter-in-law.” But even then the demon had no sense. He just tried to kill her. She slipped from his hands and told him that “Your killer is already born somewhere and you should be ready now to die. So don’t worry. Don’t kill other children, don’t trouble Devaki and Vasudeva”.

Day 8: Pastimes of Lord Sri Kṛṣṇa

Chapter 44: Get out of the Life of Pa-Varga

How to get rid of our miseries and become fearless?

om' namo bhagavate vāsudevāya

janmādy asya yato 'nvayād itarataś cārtheṣv abhiṣaṇ svarāt

tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

tejo-vāri-mṛdām' yathā vinimayo yatra tri-sargo 'mṛṣā

dhāmnā svena sadā nirasta-kuhakaṁ' satyaṁ' param' dhīmahi

[O my Lord, Sri Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.](SB 1.1.1)

arjuna uvāca

kṛṣṇa kṛṣṇa mahā-bāho bhaktānām abhayaṁkara

tvam eko dahyamānānām apavargo 'si saṁśṛteḥ

[Arjuna said: O my Lord Sri Kṛṣṇa, You are the almighty Personality of Godhead. There is no limit to Your different energies. Therefore only You are competent to instill fearlessness in the hearts of Your devotees.

Everyone in the flames of material miseries can find the path of liberation in You only.](SB 1.7.22)

[Mahāraji sings the above verse very feelingly]

bhay means fear and - *abhay* - He makes us fearless. Our life is very straight forward. There are no corners in it. Because it is without the corners so the dirt cannot accumulate. Dirt can only accumulate if there are corners. If the room is straight forward, the dirt cannot accumulate. Our mind because of constant remembrance of Kṛṣṇa is completely clarified of these dirt. Because there is no dirt there is no anxiety, there is no misery at all. The misery is only when your mind has corners and the corners are full of dirt. Please remove the corners from your mind and you will be fearless by His mercy.

kṛṣṇa kṛṣṇa mahā-bāho bhaktānām abhayaṅkara
tvam eko dahyamānānām apavargo 'si samśrteḥ

Bhāgavatam is so beautiful scripture with us. *kṛṣṇa kṛṣṇa mahā-bāho* “Please Kṛṣṇa You have the capacity to make us fearless and there is no doubt about this.” *bhaktānām abhayaṅkara tvam eko* - Only one. If you run after others, you cannot have this *abhayaṅkara*. *tvam eko dahyamānānām*, we are completely burning, charred, our bodies are charred because of the material anxieties which we have concocted ourselves. There is no misery. It does not have any factual existence. We are all alone all the time. Remember.

tvam eko dahyamānānām is very good word, because as it is because it surpasses innumerable anxieties our body is constantly burning. It is very difficult to understand these things. Unknowingly we are burning by the anxieties. *Chinta* and *Chita*, in both these words only one dot is missing. *Chinta* has a dot and *Chita* is without dot. *Chita* burns the dead body and *Chinta* burns the live body. So please somehow or the other get rid of this anxiety. There is no other way. You have to very feelingly chanting Kṛṣṇa's names. You please call Him.

sakṛd eva prapanno yas tavāsmṛti ca yācate
abhayaṁ sarvadā tasmai dadāmy etad vratam mama

[“It is My vow that if one only once seriously surrenders unto Me, saying “My dear Lord, from this day I am Yours,” and prays to Me for courage, I

shall immediately award courage to that person, and he will always remain safe from that time on.'](CC Adi 22.34)

“You just do one thing, that you come to Me”, He says. *sakrd*, you do all the pious activities, do all the straight forward, pious activities. Be a straight forward gentleman, and then, *tavāsmīti ca yācate*, and you just tell Me that “I am yours.” That’s it. Surrender to Me” “I am Yours”. *abhayaṁ sarvadā tasmai dadāmy etad vrataṁ mama, dadāmy*, I give them fearlessness. “That is my *vrata*. That is my vow”, He says. He never deters from His vows. That’s why He is known as *avyaya*. He is completely fixed in His promises. We may deter because we are limited in capacity. He is unlimited. Because of His unlimited *ananta* nature He can vanquish our anxieties and miseries within a second. The more you hear about Him that is the purifying agent. You are hearing since last seven days at least, for one or two hours we are speaking from here. This time is not enough really. We have just given you the sample of the taste. Otherwise real discussion is completely absent. Please understand this. You have Bhāgavatam sets with you, you have Prabhupāda books with you, please go through them. Don’t waste human existence.

Can we follow on Srila Prabhupāda’s footsteps for a while?

We are extremely lucky to be near Prabhupāda’s time. He just gone before thirty years, so we definitely know that he was here, we have met him, we have talked with him, we have seen his own power. We definitely believe that. 100 years later our children and grandchildren and great great grandchildren they will not believe that such a man can exist because within eleven years how can you write 100 books and these are not ordinary novels. It’s all scriptures translations. All the scriptures are given in a very nice easy language for us conditioned living entities to understand. Not only that, but travelled around the world for 10-14 times and established 100 temples and after 70 years of age, when we cannot even get up. He was cooking when he started the center in America. Even now the place is there in downtown and he used to prepare bucketful of rasagullas, and these hippies will come and put rasagullas. He fed them. How could he convert them, I don’t know really. Didn’t know anybody, did not have any money with him. Only *kartal* was there, Hare Kṛṣṇa mahamantra, few Bhāgavatam books were there, that’s all. Nobody will believe. Because, *tvam eko*. He just caught hold of *eko*, only. He knew that “Whatever anxieties I have, He will take care of it.” He completely left everything behind him, and just concentrated on propagating Kṛṣṇa Consciousness.

Can we follow on his footsteps for a while? Please you go on doing your own prescribed duties. Prescribed duties should never stop. But the same time whatever time you spare, please, with all your might utilize it for spreading Kṛṣṇa's names, and before you spread, you must be fiery with the Kṛṣṇa's names. That is *tvam eko dahyamānānām*. Otherwise these bodies always will be charged by different anxieties. Anxieties will pounce on you. As soon as Kṛṣṇa is absent kaliyuga anxieties are on our shoulder. *tad dinaath, kaliaayaat aha*. Svam tatva, He left the planet, and *sva padam gataha*, and He went to His own abode, and *tad dinaat*, and from that day, *kaliyuga* has come. If you reestablish Kṛṣṇa in your own life then Kaliyuga will never touch you. With all the anxieties around at the moment the whole world is shivering by the anxieties. So, please, there is no way out of. It is not in our hands to find out any remedy. There is no remedial in measure. **Only answer is constant recitation of Bhāgavatam, understanding the principles and putting into practice.** On our might we can't do anything. Hiranyakashipu was so very tall that he was touching the clouds and he was the owner of all the heavenly planets and everybody. The demigods were shivering before him and even then he was defeated by Kṛṣṇa. So please, such a powerful Lord is in our hands, just is the matter of devoting some time, and just getting into it. Please thoroughly purify your existence.

Why one should take the path of *apa-varga* and not the *pa-varga*?

Then he says, “I am there *apavargo 'si*, I'll liberate you. *samsrteḥ*, from *samsrteḥ*, from all these *samsaric* troubles, I'll definitely liberate you. And *apavargo 'si* [SB 1.7.22], please understand. *Pa varga*. We all know Hindi, or Marathi or Gujarati or whatever language. We have the vowels and consonants. So we think about the consonants.

Ka, kha, ga, gha, ṇa

Ca, cha, ja, jha, ṣa

Ta tha, da, dha, ṇa

Na, tha, da, dha, na

Pa, pha, ba, bha, ma

This is known as *pa varga*. In the *pa* class there are five letters. *Pa, pha, ba, bha, ma*. This is known as *pa-varga*. All these letters are characteristics of the material life. *Pa* means *parishram*.

Since we were in the womb of our mother unsurpassable *parishram* we have done. Just to survive ourselves and grow in that small place so much labor we had to do. I don't know how we survived? It was only Kṛṣṇa's mercy that we are seeing the light outside. Otherwise it was impossible to grow in that completely locked up place full of urine, stool and what not. How we survived? That is *parishram*. Again after two months the heart beat started. When the woman is pregnant for two three months you can hear the heart beat of the child. Since then our heart is continuously pumping out the blood and collects. It's non-stop. If the heart stops- *Rāma bolo bhai Rāma*. There is no annual holiday for heart. This is the *parishram*.

Then as soon as the living entity comes out again the *parishram* starts. He has to get used to the hostile atmosphere, because he was all the time habituated to be in the womb of the mother, and naturally fed through the intestines. Then as soon as he comes out he has to get adjusted to the hostile atmosphere. Then *maya* illusionary energy, again father, mother, aunts, brothers, sisters, everybody comes "Hey, hello, hello, hello". He has to smile. "he, he, he". Then he recognizes his father, recognizes his mother. Then he has to be fed. Maybe he has some aches or pains or maybe he is hungry. He cries then. Except crying there is nothing. How much struggle it is? And suppose he cries, we think that he is sick. So we pour the medicine into his mouth, and he wants food; can't tell anything. How much struggle it was, just a baby, to grow. Then poor fellow just grows a year or two, then kindergarden. That's our advancement and this advancement kills him because he wants to play with his mother. He wants to be near his mother.

We are very advanced. Australia has many big houses, "so how big is your house?", he says "five bedrooms", "hey how big is yours?" ..."10 bedrooms". Then, child as soon as he is one and half year. He should be accustomed to sleep alone. The fellow wants to be with mother. Under the name of advancement, "Oh he should be habituated to stay alone", you throw him into the bedroom. This is our child's bedroom full of all teddy bears.

We were in America somewhere in the desert, and one doctor's house we stayed, and I was given the child's room. This was real punishment. Thousand teddy bears were there. As soon as you open the eyes, "teddy bear consciousness". I told them "Why are you putting me in child's room bedroom." He said: "We want to purify that room." [laughs] For that purification I was completely punished. Children want to be with the mother, never separate them. They will become mental. That's the reason. And then we call, "this child from the beginning he is a problem child". I

told he is not a problem child, you are a problem father. You cannot do without his mother, but one and half year child should be separated. Man, can you imagine our foolishness. This is *parishram*. Children are punished like anything by us, and we claim that we love them. We don't love at all.

Then schools are there, examinations are there, studies are there, the tuitions are there, this and that. Somehow or other he may complete the course do something. Then again to find the job is a big problem. If at all he finds out the job, again the natural disasters are there, like we had in America now. So again the whole world is completely going down the drain. Nobody is guaranteed about jobs. We don't know whether we'll get the grains from the other countries or not. We are completely in trouble all the time. This is *parishram*. This is the first sign of the material existence, and it can only be mitigated by undeviated devotional service at the lotus feet of Kṛṣṇa. Otherwise it can never be mitigated. Nothing is in our hands.

These steamers are bringing our goods to Australia. They are not in our hands. Who fills in the oil there, from where the oil comes, how they are taken here and we get ready made things here? Nothing is in our hands. As soon as there is something wrong, Kṛṣṇa is keeping everything in His own hands. He can just stop everything. This is *parishram*. Then so much *parishram* we have that foam comes out of our mouth. Because of *parishram* always foam, there is *pa*. All this *parishram* do and then there is *bandhan*, bondage. Poor fellow goes to the school, again bound by the time. He has to go there to the school, he has to put on. He cannot put on his own clothes of his own choice. Red shirt and blue pant and whatever, he looks like a monkey but he has to wear. In Bombay always it is so very hot and they have to put the tie. Oh, ho, small children. We are not allowing them to have the air also. "Why? You must put on tie, you are going to English school" "Are bhai, let the English school to hell, I want fresh air". "No, that you can't have, you have to go to school.", "Foolish don't go to school", [smack, Mahāraji mimicks sound]. He can't have air, his body wants fresh air. This is foolishness. Then as soon as you grow, again you also have to put on suit. So in order to put on suit we need AC, air condition. So whatever air is there in India, nice air is there, now four doors are open, from one side air comes goes out another, where lies the need of AC? But no, because I want to put on suit and that too black suit, in India, Bombay. Completely man boiled in the body. His body becomes roasted. Black suit is there, tie is there, and he can't remove it because it is etiquette. And then in order to protect that he has to have AC, again the bills come, he has to have the dishonesty to maintain the whole thing. This is all vicious circle, of the *parishram*, because we have lost our simplicity. Otherwise formerly, I remember the day, when there was no chair, nothing at all. Some ordinary

case was there, in front of wooden case. He will open and his diary was there, he will write everything there, whatever he gives what ever he pays. One man will conduct the whole thing and he will sit on a nice cushion on the ground, no chair, no air, no AC, nothing. We want AC. But we don't want this air condition. We want Abhay Charan. Our Prabhupāda name is AC. We want that AC not this obnoxious AC.

Please this is *parishram*, *bandhan*. And then with all this bondage and everything, we are always afraid that we'll lose my job, I'll lose my business or Australia may drive away from here or where I go in India there is no place, they are cheating, this and that... always afraid. The biggest fear is "I may die, I may have chronic disease". Always afraid, all these are the sign of the material life. And then as soon as you are afraid, then the greatest fear again is there, in this condition also you can't survive long. Some living entity may stand up and say, [Mahārāji mimicks] "Oh I am alright, don't worry" No, no, no worry, you have to worry. Because you may be having all *parishram*, you are ready to do that. You may don't mind foam coming out of the mouth. You don't mind. We saw yesterday some horse in the bank. They only see the horses, dogs and hogs, that's it. In India we have nice pictures of Kṛṣṇa or something. But here horse. And then there is yellow line, yellow foam was coming out of it. And it's an emblem. "Horse with the foam" It's very correct emblem. Those who are working in the bank, they are all horses, and they work so hard that foam comes in, and he is very correct to put the emblem. So we have to be careful to work in those places otherwise, we'll become horse. And they will just force you to work, so that foam will come out. And that is their emblem. "O jay, horse ki jay".

Please, this is completely misdirection, we have to save ourselves from all these material things; otherwise you cannot survive. And again *mrityu* is there. You cannot go in this obnoxious situation also, for long time, and this is *pa varga*, this is material life. And *apa-varga* means where there is no *parishram*, where there is no foam, where there is are bondage and where there is no fear and where there is no death. That is *apa-varga*, and that is spiritual body. And that is what our goal is. We are not mad to run after the spiritual existence. The spiritual existence is full of all good things and minus all these material things. There is no *parishram*, we relish, the spiritual activities, we relish. Here you are not getting any money, but even then we are experiencing bliss, which is the main quality of Kṛṣṇa and because we are experiencing Kṛṣṇa that's why we are here since last seven days. Otherwise what is there? Nothing is here. We are not getting any overtime or \$15 an hour or whatever. We are not getting anything. But even then, we crowd around, because something more than that we are getting here. And this is *apa-varga*

Please study Śrīmad-Bhāgavatam

arjuna uvāca

*kṛṣṇa kṛṣṇa mahā-bāho bhaktānām abhayaṅkara
tvam eko dahyamānānām apavargo 'si saṁśṛteḥ*

[Arjuna said: O my Lord Sri Kṛṣṇa, You are the almighty Personality of Godhead. There is no limit to Your different energies. Therefore only You are competent to instill fearlessness in the hearts of Your devotees. Everyone in the flames of material miseries can find the path of liberation in You only.](SB 1.7.22)

This is the way please you should study Śrīmad-Bhāgavatam. There are so many nice verses.

*anarthopaśamam' sāṅsād bhakti-yogam adhoṅsaje
lokasyājānato vidvāmś cakre sātva-saṁhitām*

[The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.](SB 1.7.6)

anarthopaśamam' sāṅsād bhakti-yogam adhoṅsaje, *anartha*, we have so many anxieties and worries and this and that. *upaśamam'*, to mitigate those miseries, *sāṅsād bhakti-yogam adhoṅsaje*, there is no other remedy. The remedy also is prescribed in the pages of Bhāgavatam. Because we don't have faith in the scripture, because we completely lack faith in the names of Kṛṣṇa, that's why are again and again and again and again in a miserable condition. *lokasyājānato*, the general populaces don't understand this. *anarthopaśamam' sāṅsād bhakti-yogam adhoṅsaje*, *lokasyājānato*.... Please understand the meaning, understand the words and you have the lyric with you. *anarthopaśamam' sāṅsād*, because I am understanding this direct devotional service is a remedy for this. Kṛṣṇa says *lokasyājānato*. General mass of people don't know this. That's why Vyasa Bhagavan, *vidvams cakre*, he has compiled the Vedic literature. Why the Vedic literature are with us? Because he knew that these conditioned souls, will not have time to do

anything else, so I must make everything ready for them. That's why he has compiled all this, particularly Śrīmad-Bhāgavatam.

Please take some lessons from these verses and you will be completely happy all the time.

Quality of a devotee is that he picks up the fallen and does not kick

*tapta-kanchana-gaurangi radhe vrindavaneshvari
vrishabhanu-sute devi pranamami hari-priye*

*vāṣṭhā-kalpatarubhyas' ca kripā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namah*

This is Vaishnava's description. Not only that Kṛṣṇa has good qualities, but Vaishnavas, try to compete with Kṛṣṇa. That "hey, you have good qualities isn't it. I have more than you."

vāṣṭhā-kalpataro. They are like *kalpataro*, that is, you sit under that tree and you desire and you get it. This is *vāṣṭhā-kalpa*. *kripā-sindhubhya eva ca*—ocean of mercy. Why are we just unnecessarily wasting by bickering and quarrelling? Please control your mode of anger, mode of ignorance, never become angry, never, never. Nothing you can do, everything is being done for you. So why unnecessarily make the living entities miserable, more miserable. Whatever they have, they have already.

*kripā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namah*

patitānām pāvanebhyo, *patit*, those who are lower than them they pick them up. They don't kick them. That is our material nature that whoever is lower you kick him. No. It's our duty to pick them up.

Surrender to Lord and lovingly sing the verses

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

This raising hands, in the material world also, when somebody is arrested, he is asked to raise the hands, because he is surrenders. “I am surrendering”. So please be a criminal, raise your hand.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare

So nice, there are so many verses very good, please try to have your own collection. We are all bathroom singers. Come out of the bathroom and sing outside. This way we should pass our life.

Chapter 45: Lessons from the Life of Nārada

Muni

Nārada Muni, when he lost his mother, he already had association of the saints and sages, so he was quietly fixed in the devotional service. Vyasa Bhagavan asked him that “How did you pass the life till you were born again” So he said: very nice verse he has given.

*nāmāny anantasya hata-trapaḥ paṭhan
guhyāni bhadrāṇi kṛtāni ca smaran
gām' paryatam' tuṣṭa-manā gata-sprhaḥ
kālam' pratīkṣan vimado vimatsaraḥ*

[Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I traveled all over the earth, fully satisfied, humble and unenvious.](SB 1.6.26)

nāmāny anantasya hata-trapaḥ paṭhan. “Continuously I was singing the name of unlimited Supreme Lord” *hata-trapaḥ*, is very good word. “I ignore all the material standards”. Material standard is you should put on suits and you should walk straight like this, you can't raise your hands, you can't dance, no that is completely prohibited. Because you are such a big business man, how can you raise your hand? You can't do that.

Nārada Muni said, “I ignored all the material standards and I was singing Kṛṣṇa's names.” Prabhupāda has given that first, with dhotis they go out for Harināma, they don't care for the material standards. In London or in European countries or in America or in Australia also, we go to Harināma and we ignore all the material standards because we are completely engrossed in the chanting the names of Kṛṣṇa. This is the way we should pass time. *guhyāni bhadrāṇi kṛtāni ca smaran.* “I was always remembering His inconceivable activities. Those pastimes I was chanting.” And then he

says, “*gām’ paryātam’s* and with this attitude I was going from one place to the other place.” *gam* means from one planet to the other planet. But suppose we are not able to go then you go from one continent to the other continent. Now plane journey is also risky because hijacking is there. So don’t worry, don’t go. You are in Australia so go from one city to other city. That is also possible. And if you are not able to go from one city to other city, there are many houses here, go from house to house. Give some books to them, chant, some houses will welcome you, some houses will kick you out, doesn’t matter. And there are two adjectives, how to move *gām’ paryātam’s tuṣṭa-manā gata-sprhaḥ*. This is devotee. And our main aim in discussing these things is that our life must change to the devotional service. There is nothing else here.

This is not professional reciting singing. Our aim is definite that those you hear this, they must someday take the beads into hand and chant and follow this propagation. You have to propagate. And that’s why, we have the presidents here. Our Jagjivan prabhu is the president of Wellington temple. He does the same thing. Goes from house to house, begs and chants. That is how. Please don’t worry about anything. There is unemployment everywhere, but in Kṛṣṇa Conscious activities there is no unemployment. You come put on dhoti, shave off your head and you are fed, you are looked after, everything will be done, and eventually your all desires will be fulfilled. This is how. And this what Nārada Muni did. *vigata-sprhaḥ*- no desire at all, *tuṣṭa-manā gata-sprhaḥ* [SB 1.6.26].

These are two adjectives. You have to move about, but *tuṣṭa-manā*, completely satisfied. Don’t hanker after. Then that wandering will be motivated wandering. We don’t want motivated thing... unmotivated, *vigata-sprhaḥ*, no desire. *tusta-mana* and *vigata-sprhaḥ*. And this way, *kālam’ pratikṣan*, everybody has to pass away. *kalam’ pratikṣan*, you please wait for your *kāl*.

Srila Prabhupāda was very sick last time and he waiting in Vrindavan really he was on death bed, but even then he decided that he should go to London. “What is the use of waiting for death let me go to London.” In a chair he was to be picked up really. He went and preached and came back again. This is how.

kālam’ pratikṣan, and again there are two adjectives in it. *kālam’ pratikṣan vimado vimatsaraḥ*. *Veemada* no pride no *abhimān*. If you have pride then you are lost. *kālam’ pratikṣan vimado vimatsaraḥ*, don’t be envious of anybody. We come across so many rich people so many people who are much more prosperous than what you thought even. And then we naturally

become envious of them. No. No living entity should be envied by us. These are the two things. We have to wait for death. So waiting for death is also an art. That *vimado*, we don't have any pride and we don't have any *matsarah*, we don't have any envy. This is how if you spend time then your seat in Goloka Vrindavana is reserved. You know we reserve the seats in aeroplanes. If we reserve the flight then we are at ease that "Tomorrow morning we are going and my seat is reserved" This is the way the seat is reserved. So you can die very peacefully. "My seat is reserved." You must reserve the seat. Nārada Muni has given the formula to reserve the seat. Here we have to go to the travel agent or ring him and try to request him to reserve the seat. And he will do through computers. Here Nārada Muni shows us the way how to reserve the seats in Goloka Vrindavana. Otherwise you will be completely entangled. Kṛṣṇa's so many pastimes are there, in tenth canto, we cannot even touch that canto, ninety chapters are there. Next time if we survive, then seven days, or eight days or fifteen days we'll only discuss Kṛṣṇa's pastimes. We'll not do anything else. I'll tell you that generally it is advised that we should not go to tenth canto, but I'll guarantee you that you'll be completely safe if you read Kṛṣṇa book. First you go through the chapter in Kṛṣṇa book and then you go to the main Bhāgavatam chapter and it will be completely clear. Prabhupāda has given well arranged translation, in the Kṛṣṇa book chapters and in between he has given the comments. So those comments will help you. Don't be afraid to go to tenth canto. Very nice, some practical examples, beautiful stories are there.

Chapter 46: Rukmini Invites Durvasa for Prasadam

Kṛṣṇa was King in Dwaraka and Dwaraka...oh..oh..it's best dham. Once it so happened that this Durvasa was so very angry you know, *tama*, in *tama*. Always for little thing he'll be angry. But he had a capacity to curse Kṛṣṇa. Then he was justified to be angry. Our anger we cannot curse an ant.[Mahāraj mimicks]. No...that anger must stop. So Durvasa came once and Durvasa ashram is there now it's dilapidated, it's about 20 kilometers from Dwarka.

Kṛṣṇa and Rukmini were in Dwarka. They had nice palace. Kṛṣṇa said to Rukmini that "Our Guru Durvasa is here."

Kṛṣṇa regarded him as Guru, he was very elevated.

Rukmini said; "Is it? So we should invite him to take prasadam."

He said: "It's all right, but it's better to keep a distance from him." [laughs].

So Rukmini couldn't understand, she said, "What are you talking? If he is so nice saint then we want to entertain him."

He said: "Yes. Hear Me, just keep a distance. More than that we don't want to do."

"No, no, what are you talking. We'll go. I'll accompany you and we'll go to invite him. He may come or he may tell no, that's it. What else."

Kṛṣṇa said: "I am telling you please hear Me."

“No, No, there is no question of hearing. We should go”

“I am ready to accompany you but if something happens then don’t blame Me.” [laughs]

“No, no, no what is going to happen. Kṛṣṇa you are just speaking like a mad person”

“Alright, alright, we’ll go”

So they both sat on a chariot and went to Durvasa ashram to invite. ṛṣṇa slowly entered the room and Durvasa was sitting. He was meditating on Kṛṣṇa, but did not welcome him much. It was Kṛṣṇa’s arrangement.

Kṛṣṇa said: “Mahāraj, my wife and I have come”

“Alright, alright”

“We want to invite Mahāraj to our place to take prasadam.”

“Yes, I accept but have a condition.”, he said.

So Kṛṣṇa looked at Rukmini, now condition is coming...

“What Mahāraj, we’ll serve you. Tell me your condition.”

“I’ll come to You but the chariot must not be drawn by horses.”

God! Kṛṣṇa said “All the chariots are drawn by horses. Dogs cannot drive the chariot. Donkeys may be able to but we don’t have donkeys. So what to do, chariot must be drawn by horses.”

“No, you don’t understand Kṛṣṇa”, he said.

“No, no, Mahāraj, you tell then. We’ll serve you.”

“You and Rukmini should drive the chariot.”

Its twenty kilometers journey in the midday heat and that fellow wanted Kṛṣṇa and Rukmini to drive the chariot to their palace. Rukmini was completely surprised.

Kṛṣṇa said: “Now we are already in trouble. Now let us try and forget about this.”

Rukmini said: “I can’t.”

He said: “No, no, now you must not speak now. Let us drive.”

So on one side Kṛṣṇa and other side Rukmini, and Durvasa sat in the chariot and they were drawing the chariot. The fellow was enjoying the ride and slept. So he was sleeping. They might have gone about a kilometer or so. It was hot sun. Dwaraka is very hot really, in summer. It was sea coast and the fellow was enjoying breeze and completely enjoying the sleep and Rukmini was struggling. A point came when Rukmini stopped.

She said: “Kṛṣṇa now I can’t”.

He said: “Don’t disturb, he is sleeping. If he is awake then the trouble is there. Let him sleep and let us go.”

“Can’t”, she said, “I am very tired. At least I must have water to drink.”

“Sea water is here, it is all salty from where are we going to get the water. Bislery shop is not around.” [laughs]

Rukmini said: “You do anything, but I want water.”

“Is it? Now what to do? Alright”, he said, “I’ll press the toe and Ganges will come.” So Kṛṣṇa pressed the toe and was nice cold Ganges water was there.

Rukmini was drinking, “hap, hap”, and there was some noise. The fellow woke up. [laughs]

He said angrily: “WHY....”

Rukmini was completely shivering.

“I am drinking water.”

“With whose permission you are drinking? I am your guest. You know the Vedic etiquette? Guest must be offered first and then you drink.”

“I didn’t have any idea, please excuse me.”

“NO”, he roared, “I am now upset with you.”

It was all Kṛṣṇa’s arrangement, plan.

“Now I am really upset with you, I am going to curse you.”

She couldn’t help, she started crying.

Kṛṣṇa said: “Please keep quiet, keep quiet”

And the fellow cursed, “Now henceforth You and Rukmini cannot be together.”

Rukmini completely sat down on the ground. She didn’t know what was in happening really.

Since then Rukmini and Kṛṣṇa are not together in Dwaraka. Rukmini temple is there on the sea coast.

So eventually Kṛṣṇa said: “Now I’ll request him to give you nice ashram, somewhere in Dwaraka, and you be there. Every evening I’ll visit you, and some how or the other we have to pass the time now.”

So, nice ashram was arranged and Rukmini was passing her time. In the morning meditating on Kṛṣṇa and in the afternoon he’ll come and in the chariot they will move around. The days passed like this.

Main mandir is in the middle and Rukmini mandir is far away, 10 kilometer away.

Once Nārada Muni came as a guest and he saw, “Durvasa has cursed Rukmini, but she is enjoying. It’s like 5 star hotel.” [laughs]. “Everything is alright. In the afternoon Kṛṣṇa comes they enjoy the ride around everyday. She is happy.”

Everyday Kṛṣṇa used to come so Rukmini didn’t mind. “It’s alright whatever it is” So Nārada Muni went straight to Durvasa. Nārada muni is a trouble maker in that way. Straight he went to Durvasa.

He said: “Did you curse Rukmini?”

“Yes”, he said, “I have cursed her”

“She is enjoying like anything.” [laughs]

These angry people are fool number one. They don’t understand anything.

Durvasa said, “I am going and I’ll see that she should not enjoy.”

Again Durvasa came running to the ashram and he saw the whole drama, and he said, “Nārada Muni was correct. Rukmini and Kṛṣṇa, both are enjoying. This will not do. I again curse you. Now henceforth all the place

will be completely dry, no water at all arid, and you will have to pass the time alone. Kṛṣṇa will never come.”

This was Kṛṣṇa’s pastime to show that Kṛṣṇa does not depend upon anybody. So *atmaRāma* He is. Even the dearest and nearest he can just leave and go. And dearest and nearest also, because they are unflinchingly attached to Him in the devotional service they can pass the time without Him. It is known as *vipralamba*. In *virahah*, in separation the attachment increases.

That’s why when there is too much fighting, nowadays the social welfare officers also advise, that you please get apart a bit so that each one may like each other. This is how. Please. These are the few of the pastimes of Kṛṣṇa very nicely performed, on the soil of Dwaraka.

Chapter 47: Kṛṣṇa Ranchorji Pastimes

Kṛṣṇa was eleven years in Vrindavana, so many demons were killed in childhood. Eventually Kamsa was killed.

Kamsa was dragged out from his throne and was killed. Kamsa had two wives, Hasti and Prapti. They were the daughters of Jarasandh. Jarasandh was the King of Magadh, Bihar province. Since then that province is cursed. Even now we are in the trouble spot.

When you travel from Delhi to Calcutta, the train enters Bihar and goes to Bengal. Till it enters Bihar, train is quite safe. In Bihar there is no safety at all.

Once it so happened that the dacoits entered the train compartments after Patna and they started looting everybody. Everybody was beaten. There were two devotees in them. They left the devotees they robbed rest of the passengers. So they got thirty thousand rupees and were very happy. “We got thirty thousand rupees.” They got down eventually. And then all the passengers started beating the devotees, [laughs], said “Why didn’t they rob you?” So eventually they were looted and all the passengers got two lakhs of rupees from them. [laughs] The dacoits would have been better of if they had looted our devotees.

The point is that Jarasandh became very angry. Because it is the Vedic tradition that if the lady becomes widow, then either she stays with her own children or in the absence of children she goes to father, if father is alive, or if brothers are alive. Somebody in father’s side she always takes shelter. So this is how Hasti and Prapti went to Jarasandh. When Kṛṣṇa murdered Kamsa Jarasandh became very angry. He started amassing a big army. He was very powerful. And he invaded Mathura. He had a big army. It was an ocean of soldiers. So people were really scared but Kṛṣṇa knew that he is coming. So Kṛṣṇa was ready. Kṛṣṇa went out with a small army and within no time He finished his whole army and Kṛṣṇa was successful and he lost, and only Jarasandh was left Then Balrama tried to arrest him and bind him with the ropes. Kṛṣṇa stopped Balrama, He said: “No, no, don’t worry, let him go.

Then again next time he came, and this way 17 times he came, and every time Kṛṣṇa chopped off the whole army and Jarasandh was left. Balarama will arrest Jarasandh and he will again let loose.

So Balarama was upset with Kṛṣṇa. He said, “You are nonsense Kṛṣṇa. Every now and then, 17 times now, he is coming with a large army. You kill and again You let him loose and again he will come. Why? Just finish him off”

He said to Balarama, “You don’t know, he is my agent”. He said “He brings all the sinful living entities to me. In one go I just finish everything. Otherwise I will have to visit everyone in the house.” [Laughs] “A terrible job for me.”

Why we need to follow the regulative principles?

This how in the world trade center also, all the sinful living entities were there, and in one go, He just finished. It’s all Kṛṣṇa’s plan. We cannot blame here and there. We don’t see Kṛṣṇa that is why we are beating about the bush. Nobody has any capacity to do anything. Its only Kṛṣṇa’s arrangement and we should learn the lessons out of it that at least we should stop the unconscious killing in the form of the abortions. Never enter into it. That is the most sinful activity. As soon as the Vedic culture is absent, these sinful activities will be there. If there is no Vedic culture, there are no brahmanical principles; there are no regulated principles, then you cannot survive. Anybody comes and gives you something and does not care about the regulated principles then he is nobody for us. He is enemy.

Come to Srila Prabhupāda?

As soon as you come to Prabhupāda, the first thing we have to do is to get up at 4 O Clock. That is Prabhupāda. That’s why people may hesitate to come to Prabhupāda because nobody wants to getup at 4 O Clock. Those who are already there, they also find different pretext to sleep. Please, it is not our legacy. Mangala āratī must be performed. You may fix your time. But try to perform. That is legacy. That is the peculiarity and then the four regulative principles. Knowing or unknowingly they guide us like a light house; that if you don’t follow these four regulative principles, don’t gamble, don’t eat meat, fish or eggs, don’t have any illicit connections with women, and don’t intoxicate; beer, whisky or tea coffee even. These people are habituated to take tea, but as soon as they enter the temple, they stop tea coffee also. It’s unnecessary expense and intoxication. So these are like

light house they guide our lives. And this is what Prabhupāda gives. Otherwise anywhere you go, you can do anything, everything, and come, that's it. "You are liberated, you are God, I am God, everybody is God" and they are all in illusion, "God, God, God". How many Gods we have? We learnt that God is only one without the second. That is the Vedic teaching. This is how save yourself from misguidance.

Kalyavana extra prowess makes him foolishly eager to fight with Kṛṣṇa

Not only this, Jarasandh again then eighteenth time, he was preparing, and then mean time Nārada Muni was present again to create more trouble. So he went to Kalyavan. He was about twenty kilometers from Mathura. And yavan, his name was Kalyavan. So Kalyavan was very powerful, and he wanted to create trouble.

He said, "there is nobody for me to fight. With whom I should fight?" he asked Nārada.

Nārada said, "Yes, you should fight with Kṛṣṇa. He is in Mathura. And you can fight and you can be satisfied."

So Kalayavan prepared with large army. He attacked Mathura. Kṛṣṇa knew that Jarasandh will now try to take this opportunity to attack Mathura again. Then Kṛṣṇa thought that we must make some arrangement, for my relatives and everybody, to be completely safe, and no human being should walk there. So Kṛṣṇa selected the spot near Dwaraka, and he went all the way taking everybody, and he erected a nice fort. Even now the remnants of the fort are there near Bhet Dwaraka. There is archeological department in Dwaraka, and they are carrying on some research. On the clear day in the sunshine we can see the walls of the fort. So this is not myth, it's an actual fact. Kṛṣṇa's relatives were so many, that from all the coastal line, from Dwaraka to Bhavanagar, its all big coastal line in Gujarat, it was all full. So Kṛṣṇa wanted to have, much bigger place to just educate this children, His family's children. Some one lakh and seventy thousand teachers were required. So how many children should be there. So it was very large family. He wanted houses somewhere safe, and so He erected a fort in the middle of the ocean. He requested the ocean to give 100 square mile land, and then He promised the ocean, that after I leave the planet, you can take your land back. This is how, on a lease ocean granted Him 100 square miles, and therein He built a nice fort and Dwaraka Nagari within no time. He had so many sky scrapers. Fortunately there were no terrorists that time to go into the skyscrapers like Singapore. Singapore is replica of Dwaraka. Dwaraka was full of sky scappers. You can imagine the prosperity. Vishvakarma had built that city.

How to capture Kṛṣṇa?

Once everybody was safe there, Kṛṣṇa came back to Mathura, and then Kalayavana was waiting shouting for Kṛṣṇa. He had never seen Kṛṣṇa. Only Nārada Muni had described him how Kṛṣṇa looks like. Then Kṛṣṇa came out of the city without any army, without any weapons, nothing at all. And He started walking. Kalayavana could recognize that this is Kṛṣṇa. So he wanted to catch Him. He had so many chariots, so large army, and Kṛṣṇa was just walking, he was not able to catch Him. **Kṛṣṇa could never be arrested by the atheist attitude. By our own endeavor we cannot do catch Him.** Brahma tried to find out His source entering the step of lotus for millions of years. He could not find Him. But as soon as he meditated, as soon as he became devotee, the devotional service catches Him. *bhaktiā mām abhijānāti* [BG 18.55]. **Bhakti is the only way where Kṛṣṇa can be caught.** Otherwise Duryodhana and Karna, when Kṛṣṇa wanted to mediate between the Pandavas and Kauravas, He went to Duryodhana's assembly, Dhrtarashtra was there, Bhishma was there, Drona was there, everyone was there, and He requested "Please, we don't want war at all. Just give 5 villages and the Pandavas will be satisfied."

Instead of giving any good answer Karna, Duhshasana and Shakuni, all these three people, had a conspiracy. They wanted to arrest Kṛṣṇa. But they didn't know that by their own endeavor nobody can arrest Kṛṣṇa. So they wanted to arrest Kṛṣṇa and put Him in jail, and forget about everything, "Pandavas will lose everything and we'll be eternally king", they thought. As soon as they tried to arrest Kṛṣṇa, Kṛṣṇa was already standing outside the assembly. That how, **by our own endeavor we cannot catch Him. But he will definitely appear from the lotus of your heart, if there is unflinching devotional service.**

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Within no time, He will be with you. Gajendra in elephant body he just chanted half name, "Govin(da), Govin(da), Govin(da)" He was not able to pronounce the whole name. And even then, as soon as He heard, He took Garuda and came back to Gajendra. This is devotional service. Otherwise on your own endeavor, you can't do.

Kalyavana tries to capture Kṛṣṇa

Kalyavana started following Kṛṣṇa. Kṛṣṇa walked, walked, walked. Kalayavana was shouting, screaming at Him,

“You are coward, I want to fight with You. Come in front of me.”

Kṛṣṇa was walking. Eventually, he showed that he is bit tired. So he climbed the hill and entered one cave. Kalayavana thought that “This coward is very tired now, that’s why He has gone into the cave” After going into the cave Kṛṣṇa disappeared.

Kalayavana was very proud. He entered the cave. Because of pride he wanted to fight with Him, “Now I am going to kill Him. Now He is in the cave”

All the soldiers were standing there to look that Kṛṣṇa does not flee out. Then Kalayavana entered and there was a person sleeping there. So Kalayavana thought that Kṛṣṇa is taking rest. Kṛṣṇa was not there. It was His arrangement. Muchukunda was there. Muchukunda had helped the demigods to fight with the demons for so many years without sleep, so naturally he was very tired. When demigods found out another commander they requested Muchukunda “You please go and you take rest. If you want any benediction we can give the benedictions.”

Muchukunda asked “I don’t want any benediction, I am going to the cave, and I am taking rest. Nobody should disturb me. Give me this benediction. If anybody tries to disturb me, then he should be burnt to death by my sight.” This was the benediction he obtained from the demigods.

Muchukunda was sleeping there. As soon as Kalayavana entered into it, he kicked Muchukunda. Muchukunda some or other opened his red eyes, because his sleep was not complete, so eyes were completely red.

By Kṛṣṇa’s mercy you know during sleep our eyes are nourished by supplying the blood. Otherwise this sight will not be there. Everyday Kṛṣṇa arranges. You know as soon as car stops, you may give it to garage and they repair it, or, oil it or lubricate it or something. The same way when we close our eyes, in deep sleep, that lubrication is going on.

So the eyes were red. As soon as he saw Kalayavana, he was burnt to death and his army was completely morose. They thought they did not see Kalyavana burning. They thought Kṛṣṇa is finished and our Kalayavana will come back. So they returned without him to Mathura. Kṛṣṇa came out there and just finished off the army.

Ranchorji “escapes” from battlefield

Then Jarasandh was waiting. Jarasandh again came running. With a large army again Jarasandh came there running. But Kṛṣṇa was at ease, because His whole family was in Dwaraka fort completely safe away from there. With inconceivable energy He could erect everything. He put all the population there.

Then when Jarasandh came with large army so Kṛṣṇa showed as if that He is afraid. He can never be afraid. But He showed that He is afraid. He just wanted to run away. So He came out of Mathura again and started walking. Jarasandha started following and again shouting and screaming that “You are coward” Kṛṣṇa went near the hill and Kṛṣṇa and Balarama, they climbed the hill. Jarasandh could not find Him again. So he thought that “I must destroy Kṛṣṇa now. This is the chance where I can destroy.” So he bathed the whole hill by oil (must have got oil from the middle-east. [laughs]) Oil was poured and the whole hill was on fire. Now he said, “Definitely both the brothers are dead” Kṛṣṇa by His own potency, Balarama and Kṛṣṇa, they jumped from the other side. In Bhāgavatam we have nice photograph of that. Because He left the battlefield and He went away that’s why His name is Ranchor. Near Ahmedabad, there is Dakor, very nice place, wherein this Ranchorji is situated. So many people walk to the temple there, every week or every Purnima day, full moon day they walk to Ranchorji.

Chapter 48: Humility Attracts the All Attractive

Unlimited pastimes of sweet Kṛṣṇa

These are few of the pastimes and this way, unlimited pastimes are there. The thing is, we should always remember, that unless you come to this, our anguish for the material miseries will never stop. Any other means will not work, that is for certain. You have to have unflinching devotional service to Kṛṣṇa. And with this, we'll sing, please sing after me...

Adharam Madhuram Vadanam Madhuram

*Nayanam Madhuram Asitam Madhuram Hridayam Madhuram Gamanam
Madhuram Madhuradhipathyer Akhilam Madhuram*

Everything regarding Kṛṣṇa is sweet. Please loudly sing. *Adharam* His lips are sweet. Instead of singing *madhur* regarding Kṛṣṇa, we sing something else.

*Car-am Madhuram, Australia-m Madhuram, Dollar-am Madhuram,
Wife-am Madhuram, Madhuradhipateyer dollar-am akhilam madhuram.*

We completely change... please don't change, if you change, the consciousness changes.

Protect your consciousness

You know many times while going to Singapore we have to put on the normal clothes. As soon as you put on the clothes, you forget mahamantra. Its just clothes you know that we change from saffron to white, and put on some karmi clothes, and our consciousness changes.

In Dwaraka nice white Gandhi cap is available in ten rupees. So the sun can be very well protected, because white color is cool and it reflects the heat. But in Dwaraka, they will buy black cap, The American flap you know. And after midnight they will put on!

“Are man”, I told “this flap is meant to protect you from the sun. There is no sun so why are you putting now?”

“In television they put after midnight.” [laughs]

This is how, complete madness. That cap costs nearly seventy five rupees. In seventy five rupees you can have ten white caps and change everyday. But we are complicating our lives, with this material thing. Please come to this and somehow or other make life perfect. This is our request.

Just thinking about the pastimes of Kṛṣṇa itself gives us the remedy of everything. We have so many other stories...

Story: Pralambha tries to kill Balarama

One Pralambha was there. Pralambhasura was very expert. He was employed by Kamsa and then he was sent.

Kamsa said “You go, unrecognized and Kṛṣṇa will never recognize you and you finish Kṛṣṇa and Balarama.”

Pralambha said, “Leave it to me, I’ll do your job.”

He went and intermingled when Kṛṣṇa and Balarama were playing. Pralambha took the shape of nice gope, cowherd boy and entered the group. Kṛṣṇa knew that he is there. But Kṛṣṇa did not show that He is recognizing. As soon as he entered the group, he was completely overtaken by the idea that now within no time, Kṛṣṇa and Balarama will be finished.

That’s how we also take for granted that “Where is Kṛṣṇa?” “I don’t see Kṛṣṇa” “I can destroy everything” “I don’t follow anything” “I will go with

my own life” This is how always we deal. As soon as we deal about these things, then Kṛṣṇa has His own way to finish us off.

Importance of Seva and Katha

Duryodhana also thought, that “What? Kṛṣṇa is an ordinary person. What can He do?”

That’s why He didn’t select Kṛṣṇa when the Kurukshetra war was fixed. Duryodhana and Arjuna both went one day to ask help from Kṛṣṇa. Kṛṣṇa was taking rest that time. Both of them sat. Duryodhana sat near the head of Kṛṣṇa, and Arjuna humbly went and sat near the lotus feet. Generally when we open our eyes we see, towards our legs. So as soon as Kṛṣṇa was awake, he saw Arjuna first.

Kṛṣṇa asked “Oh, Arjuna are here?”

Duryodhana shouted: “No, No, I came first.”

“Oh you are also here? Both of you what are you doing here?”

Duryodhana said: “It is now decided, as you know, there is going to be war, between us, so we ask your help.”

So Kṛṣṇa said: “Both of you must get help from Me. I’ll tell you, on one side I have my whole army, and on the other side I have only ...Myself, and I’ll not take any weapon in My hand. I’ll only speak.”

So Duryodhana thought: “I have plenty of speakers with me. This one will eat khicheri and will go yap, yap, yap, yap. I don’t want that. Instead, His well equipped army I’ll have and I’ll defeat Him then.”

So he selected the army. So there was no other way for Arjuna.

Arjuna said “It’s good that you are taking army, I wanted Kṛṣṇa.”

So eventually Kṛṣṇa went with Arjuna.

Duryodhana himself was not that bad. When Draupadi’s ten children were killed, Aswathama ran that time to Duryodhana who was dying with the

club of the Bhima. Ashvathama runningly went to Duryodhana to give the “good news” he thought.

He said, “I have finished Pandavas, because all their children are killed.”

Hearing this Duryodhana said “This is not good.”,

They are already killed by their own sinful activities. This is how....

*sa karṇa-duḥśāsana-saubalānām
kumantra-pākena hata-śrīyāyuṣam
suyodhanam sānucaram śayānam
bhagnorum ūrvyām na nananda paśyan*

[Duryodhana was bereft of his fortune and duration of life because of the intricacy of ill advice given by Karna, Duhsasana and Saubala. When he lay on the ground with his followers, his thighs broken although he was powerful, the Lord was not happy to see the scene.](SB 3.3.13)

sa karṇa-duḥśāsana-saubalānām that is Karna, Duhsasana and Sakuni. This was the bad association with him. *kumantra-pakena* means bad advice, misdirection. That was present there in these three. And Kṛṣṇa was very particular. Kṛṣṇa definitely knew that if Duryodhana wins, then Bharata varsha will be under the control of Afghanistan. Gandhari was from Afganisthan. So Kṛṣṇa did not want to do that. *sa karṇa-duḥśāsana-saubalānām kumantra-pākena hata-śrīyāyuṣam*. When you have bad advice, bad association, *dusang*, as soon as the *dusang* is there, the result is *hata-śrīyāyuṣam*. All your opulence and life is completely destroyed. This is the effect of bad association.

*dharmam bhajasva satatam tyaja loka dharmān
sevasva saadhu purusaan jahi kama trsnaan
anyasya dosha guna cintanam aashu muktva
sevaa katha rasam aho nitaraam pibatvam*

It's very nicely said in Bhāgavatam. Always please engage yourself in your own activities honestly. *tyaja loka dharmaan*, don't accept any other people's activities. And with this, *sevasva saadhu purusaan*, you please continue welcoming saints and sages in your house. That is our culture. Or good people at least, if the saints and sages are absent. Then your house will be purified by the good association. *jahi kama trsnaan*, *kama* and *trsnaa*, lusty desires and hankering of the material things, please get it under control. And the most important instruction thing is instructed in the third line. *anyasya dosha guna cintanam aashu muktvaa*. Immediately please stop, *anyasya*, thinking about good qualities or bad qualities. Most of the time we think about the bad qualities of others and this tendency destroys our own devotional service that we don't know. That's why sastra's are very clear. *sevaa katha rasam aho nitaraam pibatvam*. Always be engaged in *sevaa* and *katha*. This is a clear instruction.

How to develop all good qualities?

Duryodhana did not understand this. The result was, because of pride and false ego, the whole race was completely wiped out. And Pralambha did not have this idea at all. He was also *asura*. Those who are not *sura*, they are *asura*. *Sura* means demigods and demigods have all good qualities whereas *asura* is without any good quality. There is nice verse in Bhāgavatam, to describe this *sura* and *asura*.

*yasyāsti bhaktir bhagavaty akiṣṇā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ*

[All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?](SB 5.18.12)

yasyāsti bhaktir those who have unflinching devotional service, the question is how to follow the devotional activities, within our own busy lifestyle. That is our main problem. We are very busy. Early in the morning we have to run to the job, or business or whatever. We have to maintain ourselves in this foreign atmosphere. You people know, how much penance, how much *tapascharya* you are doing for just maintenance and for the sake of amassing some wealth. After a while, you may get used to the foreign life, otherwise it is very difficult. This he says *yasyāsti bhaktir bhagavaty akiṣṇā*. Other people may do anything and everything your activities should be completely purified. Those who are with Kṛṣṇa or chanting Kṛṣṇa's names, they don't go here and there and do things dishonestly. We can't do. Hypocritically we cannot do anything. This is the way devotional service should be interwoven in our own material activities so that 24 hrs a day you don't forget the connection with Kṛṣṇa. As soon as there is no connection, we are useless. This light is shining because somehow or the other through the meter it is connected to the powerhouse. Otherwise if you cut that connection then this bulb will look like a bulb but it won't have any potency of the bulb. You will also look like human beings. But you will lose completely the potency of human beings. **You must be connected to the Supreme reservoir with the unlimited, inconceivable energies at His disposal. And then only you will be able to shine or your life will be having some meaning.** *yasyāsti bhaktir bhagavaty akiṣṇā*, those who are devotees of the Lord, *sarvair guṇais tatra samasate surah*. All good qualities assemble in him.

This Pralamba was completely ignorant about this, because he was *asura*. *Sura*, means *yasyāsti bhaktir bhagavaty akiṣṇā*. And as soon as you become *sura*, that means, *sarvair guṇais tatra samāsate surāḥ*. **The king *guna* is that in any situation we are completely satisfied.** There is no bad situation for us. Everything is good, because we have unflinching faith in Kṛṣṇa's plan and we don't know those plans. Whatever He does, it's always good for us. We may feel that is bad. But eventually it turns out to be good. Any situation we don't budge at all from our own situation. Why, because our place is completely fixed with Kṛṣṇa. These all flickering situations are very temporary. They come and go. And that's why it is said that *sarvair guṇais tatra samasate surah*. All the good qualities are assembled in him.

How Vaishnavas attain good qualities and become kalpatarus?

There was one young girl I know, she was in so very difficult position, and she was staying in the temple in London. So herself, she was in completely miserable condition. But even then, in that miserable condition also,

because the association was there and the devotional service was there, she was able to help other girls, to find job in the restaurant of the temple. She didn't get the job, she didn't want to work in the temple and get the money, but she was helping other girls to get the job in the restaurant. This is how, somehow or other, in your miserable condition also, you will have capacity to help others. And that is Vaishnavas. Brahmanas are self satisfied. That's why they are liked by Kṛṣṇa. And Vaishnavas always perform the welfare activities, for the good of all other living entities. And the greatest welfare activity Vaishnavas perform under the instructions of saints, sages, Caitanya Mahāprabhu and Prabhupāda, that they distribute Harinām. The most munificent activity they perform. And that's why Vaishnavas and Brahmanas are liked by Vishnu. And this is Bhāgavatam verse, that why in that miserable condition also they are able to help the others. Kṛṣṇa gives that capacity. How Vaishnavas become *kalpataru*? How you go to Vaishnavas, you ask something and they give it to you.

One boy I knew, he didn't know Prabhupāda, but Vedic culture see how powerful was it. That as soon he attended the age of 14-15 years of age, since then he was daily following puja in his own house. And at 5 O Clock he will get up, he will go to the river in the town, bring the fresh water from there, and with that river water, worship Kṛṣṇa, make fresh prasadam, and before the day dawns, the prasadam was ready, and everything was ready, very happy. And he was very ordinary boy, working in one of the cow centers. And even then, anybody tells him to get something, he will get it. I don't know from where he could arrange. ***Bhakti gives you everything.***

Bhakti is not new to us. From since generations we are in this process. And because of that we have unflinching faith in it. And then you go further in this verse, and he says, *harav abhaktasya kuto mahad-guna*, if you are *abhakta*, if you are a non-devotee, *kuto mahad-guna*, from where are you going to get good qualities. And that is what public at large we see. Because they are misdirected, not to believe in the Lord, or there is nothing like it, so they are miserable in condition. And there are no good qualities at all. They will cheat each other. They will kill each other, everything they can do. Our population is peaceful, why, because they have the connection of Kṛṣṇa, and many times we have to suffer for that. But we don't mind, because suffering or enjoyment is very temporary here. At the most what will happen is we will be killed, that's all, nothing more than that. *harav abhaktasya kuto mahad-guna*, they cannot have any good quality, and, this was Pralamba. Pralamba did not have any good quality. And that's why he decided on his own strength, he can kill Kṛṣṇa and Balarama. Proud! The demoniac quality is full of pride. They think they are all in all, everybody is a scratch.

Story: The proud brahmana and the humble cobbler.

There was one village and in that village, there was very nice Brahmana, he was able to recite all the Vedas and all the Karma-kandi things were going on. And there was a humble cobbler. He was just mending the shoes and trying to earn a living. He was quite nice devotee. Brahmana also claimed that he is also devotee, because already he knows Vedas, he knows everything. He was very proud of himself. One day Nārada Muni walked through the village. Nārada Muni was chanting.

He said “I am going to see Kṛṣṇa. Now, I am going to see Kṛṣṇa, if you have any message please tell me.”

The Brahmana walked to Nārada muni and said, “Are you going to see *your* Kṛṣṇa?”

‘Your’ Kṛṣṇa he said.

“Yes, I am going to see the Lord tomorrow”, Muni said, “Any message to give?”

“Yes ask your Kṛṣṇa, when am I going to be liberated.”

He was completely arrogant.

Nārada Muni said, “Alright, I’ll pass on your message”

“No, not only pass on, but tell me the answer when you come back.”

“Alright, I’ll do it.” said Nārada Muni

Then he walked and he happened to cross over cobbler. Cobbler saw that Nārada is going to see Kṛṣṇa tomorrow.

“Are you going to meet our Lord”, he said.

“Yes, yes, you have any message?”

He was very scared you know, but he asked somehow or the other. He said, “Please, on my behalf, just ask Kṛṣṇa, is there any chance that I’ll be liberated?”

Because he knew, that he will not be liberated.

“And please let me know when you come back, and how is the Lord.”

Nārada Muni went to see Kṛṣṇa. Kṛṣṇa was enjoying His own pastime.

Nārada Muni said, “I have two messages from one village.”

He said, “What is that?”

One nice Brahmana, he is very learned, he has everything, and he has asked You whether there is any chance of liberation. When is he going to be liberated? Because he is sure that he will be liberated.”

Kṛṣṇa said, “After 100 lives he will be liberated.”

Nārada Muni could not understand.

Nārada Muni said, “Kṛṣṇa, are You in your senses? The man knows all the Vedas and he is very learned, and You say 100 lives? Why for 100 lives?”

He said, “Nārada, you will not understand.”

“There is another message from cobbler, he all the time mends the shoes, and he has also asked you, is there any chance of his liberation.”

“Go and tell him that he will be liberated this life.”

Nārada Muni was completely upset with Kṛṣṇa. He said, “Definitely Kṛṣṇa, You are mad now. Excuse me but you don’t have any capacity to ...”, he said, “The man who doesn’t chant, just does his work, how can he be liberated this life? I don’t see your point at all.”

He said, “Nārada, you do one thing. When you go down to the earth planet, they will ask you what is my message, so tell them, both of them, that ‘I was very busy’, so they will ask you ‘what I was busy in’, so tell them that ‘I was passing the elephant through the needle hole’ and then you will learn what I am telling.”

So Nārada Muni said, “This is strange again, but Kṛṣṇa you know what you are doing, so I’ll pass your message.”

Somehow or other Nārada Muni came back, chanting again, through the village. That Brahmin was standing there.

“Did you meet *your* Kṛṣṇa?”

“Yes, I met the Lord”, he said.

“What was His answer?”

“Lord was very busy you know.”

“He doesn’t do anything, what was he busy in?” he said.

“He was passing elephant through the needle hole.”

“Rascal number one, fool, has He any sense? Such a big elephant cannot be passed through the needle hole. Even a child can know this. *Your* Kṛṣṇa does not know even this much?”

Nārada Muni understood that this one is completely faithless, so Kṛṣṇa was correct that he will require hundred lives to be liberated

Then he went to cobbler. The cobbler was afraid to ask, because he knew he is not going to be liberated.

So cobbler said, “Did you see the Lord?”

“Yes, I saw”

“O, so, how is the Lord, he is alright? Everything was alright? What did you see? What was he doing?”

He said, “He was passing elephant through the needle hole.”

“Oh”, he said, “For our Lord nothing is impossible.”

He was sitting under the banyan tree, and he showed one banyan seed, and said, “If He can squeeze the tree in the small seed he can definitely pass elephant through the needle hole.” He was very submissive. He knew the potency of the Lord that if He can squeeze a big tree in the seed, what is difficult in passing this elephant through the needle hole. He can do anything he likes”

This is the difference. Regarding the material possessions, we may be arrogant, proud. Pride always gives you arrogance. And if you behave arrogantly with Kṛṣṇa, then there is no chance.

Be humble like Ambarisha Mahārāj

We have to be completely submissive always very *namra*, very humble. *phalino namanto vrikshaha*, *vrikshaha* means, our trees. If they are full of fruits, they will bend down. If there is no fruit, then it will be straight standing, going to the sky and few leaves there only. That high tree doesn't give any shade and no fruits. It's only high.

phalino namanto vrikshaha

gunino namanti janaha

Those who are proud, they will prefer breaking down, than to be bend down. Big trees are wiped off, when there is flood in the river. Small grass can survive because it bends down. This way only you can go to Kṛṣṇa or capture Kṛṣṇa and He will obey you.

sādhavo hṛdayam mahyam

sādhūnām hṛdayam tv aham

mad-anyat te na jñānti

nāham tebhyo manāg api

[The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.](SB 9.4.68)

Kṛṣṇa says to Durvasa, when he insulted Ambarisha Mahārāj, “Please don’t berate the sadhus.” Sadhu does not mean you have to keep *jata*, or beard or change your clothes or something. No, no, no. If he changes well and good but it is not required. He says, such submissive attitude in devotional service, *sādhavo hṛdayam mahyam*, “Sadhu is My heart” He says. *sādhunām hṛdayam tv aham*, and “I am their heart”. Then He gives the reason in the second line. The reason is very clear. “*mad-anyat te na jñānti*. Apart from Me they don’t know anything else, *nāham tebhyo manāg api*, I also don’t know apart from them.”

This is how, the sadhu quality, the simple life, and very submissive attitude, with simple devotional service, by chanting His names in Kaliyuga, you can just be there. There is no delay. *bhavami na cirat partha*. [BG 12.7]. There is not a single delay. As soon as you chant, you are there. And this is very easy way to take ourselves, from the material platform, to the inconceivable spiritual platform. In order to have connection with Kṛṣṇa we must have the spiritual tendency. Material tendencies cannot get us there. You have to have the spiritual tendency.

Pralamba gets killed by Balarama

Duhshasana wanted to capture Kṛṣṇa or kill Balarama, but he wanted to do naughtily and that's why they have to make so many plans.

Pralamba entered the Gopa's home. Kṛṣṇa being *svarat*, He knew everything. The play went on and two parties were divided. One party was Kṛṣṇa's party and another party was Balarama's party. Pralamba was in Kṛṣṇa's party. It so happened by Kṛṣṇa's arrangement that Kṛṣṇa's party lost the game. So the punishment was every devotee from this party should carry devotee from that party and take them for two kilometers.

Pralambha thought, "Now this is the chance! I'll take Balarama on my back and kill him very easily."

It looked like Balarama was going to be killed now. As soon as he saw Balarama on his back, he started running. Instead of running on the chalked out path, he was taking him away from the path. He wanted to run through the fields and mountains, where he could kill Balarama. Balarama immediately recognized. Then Balarama became so very heavy, so very heavy, that Pralamba could not carry him. When it was impossible to carry him he assumed his own demoniac form, which was very big.

He thought that "By my strength I'll kill Balarama".

When he became big, Balarama just struck his head, with his fist, and he was completely dead.

What is death like?

These stories the atheists may not believe, but we know, that anytime when the person is to die, he experiences these fists. Putana was squeezed. Kṛṣṇa drank the milk out of her breast and sucked up the life also. That *sloka* is wonderful to describe how we die with these symptoms.

*sā muṣca muṣcālam iti prabhāṣiṇī
niṣpīḍyamānākhila-jīva-marmaṇi*

*vivṛtya netre caraṇau bhujau muhuḥ
prasvinna-gātrā kṣipatī ruroda ha*

[Unbearably pressed in every vital point, the demon Putana began to cry, "Please leave me, leave me! Suck my breast no longer!" Perspiring, her eyes wide open and her arms and legs flailing, she cried very loudly again and again.](SB 10.6.11)

sā muṣca muṣcālam iti prabhāṣiṇī. She was shouting and screaming, that "You just leave me alone, Leave me alone"

Kṛṣṇa said, "I didn't come to you. You have come to Me. Now I won't leave you."

Then, *niṣpīḍyamānākhila-jīva-marmaṇi*, on all vital parts of the body, unknown pressure is there at the time of death. The most vital part is our heart. Somehow or other our heart is suffocated and you can't breathe. *nishpid mana akhila marma manmani.* *Marma* means subtle parts, vital parts of the body they are pressed. As soon as they are pressed, you cannot escape. Then unwillingly, you have to die. Then we try to shake off our hands and legs, etc. in order to relieve the pressure, but we can't do that. *prasvinna-gātrā kṣipatī ruroda ha.* She started loudly crying and she was completely full of perspiration in her body. This is what happens at the time of death.

It's not whether Kṛṣṇa comes to kill or not. He is the one who is killing. When the killings are there, then we must know that it is His arrangement. The population burden increases. He could destroy the armies together, because it was His arrangement, that now the burden must be less. He knows how to keep the balance of the living entities. Creation and destruction is definitely His arrangement. Every material object is created, every material object is maintained and every material object is destroyed and because destruction is there, because of the excessive attachment to the object, we are miserable or happy. If we are created we are happy. If we are destroyed we are miserable. But those who come to Kṛṣṇa they very clearly see these things. Material nature we can see that here nothing survives. We think that "this hall is going to survive for long." No! The day is bound to come when wood gets rotten, the walls will fall down and it will be beyond repairing at all. At the moment it is maintained. And we can scream and shout because the hall is gone. The same thing is with our body also.

Pralambha did not understand this. In ignorance they tried to kill Kṛṣṇa so many times and eventually Kamsa was completely fed up when his own associates were killed.

Then Kamsa sent Akrura to Vrindavana to fetch Kṛṣṇa and Balarama and eventually because of that the *brajwasis* were upset with Akrura. Akrura is very nice devotee of Kṛṣṇa. He went to Raman Reti (our temple is situated in Raman Reti). When Akrura came to Raman Reti, he was ecstatic to see on the sand the prints of the lotus feet of Kṛṣṇa. He completely fell down on the sand. He was so very unflinching devotee. But Kamsa's association gave him a bit of sinful attitude. And this way again and again he was slipping down. This should never happen and that's why we should remember Kṛṣṇa's pastimes, regarding Satrajit king.

Chapter 49: Satrajit and the Syamantek Jewel

Satrajit gets the jewel and becomes proud

Satrajit was ordinary king but he was in the jurisdiction of Dwaraka. He was very good devotee of Sun god. Because of unflinching devotion to sun, he became friendly to Sun god. As soon as he became friendly to Sun god, in order to thank him, he gave nice jewel, it's known as Syamantaka jewel, as bright as the sun. So Satrajit became very proud.

He said, “Kṛṣṇa is non-sense. Nothing He has. How nice jewel I have. He was always putting on the jewel and he had the habit to move about in Dwaraka.”

So one day with the jewel on his chest he was moving about. People thought that the Sun god has come. He was shining like sun. Then people ran to Kṛṣṇa and prayed to Kṛṣṇa that “You are the Supreme Absolute Truth, and that's why many times the demigods also come to see you.” And they gave the information that “Today Surya Narayan has come to see you.”

Kṛṣṇa knew, he told them, that its not Surya, its Satrajit king who is wearing the jewel. Kṛṣṇa was not surprised really.

Satrajit wanted to show that he is more powerful and he is very lucky to have such as nice jewel. The jewel was not ordinary jewel. Everyday it was giving the owner 170 pounds of gold. We like to have the jewel isn't it? One jewel is enough for Australia. [laughs] You can divide the gold and no need of working. Wherever that jewel was present; there won't be any famine or natural disasters. Always the people will be happy. That was the quality of the jewel. So Satrajit was very much attached to that jewel.

When he saw Kṛṣṇa one day, Kṛṣṇa said “All best things must be given to the king so that he will take care of it”, because excessive wealth has its own inebriety. If you have excessive wealth then you have to suffer so much and not only that, many times one is killed because of the wealth.

Our Ambarish Ford grandson of Ford the body builder in America he happened to see me in Alachua. He said, “Mahāraj, I want one benediction”

I said, “Ambarish, what benediction you want, you are swimming in dollars, what more you want”

He said, “Give me benediction that next life I may not have any money with me” [laughs]

He is so very troubled. “Everyday”, he said, “I get nearly 500 emails, asking for this and asking for that” And they threat him. He is a nice devotee, very simple devotee. He helps the temple and he has seen Mayapur project, he is the chief donor.

This is how, excessive wealth, if it is not used towards Kṛṣṇa, then it becomes burden. Somehow or the other preaching activities must go on then the wealth is well utilized. Then it's not risky. People like it then because you are doing some benevolent work, and you become Vaishnava to further the welfare activity for public at large. So that is the best use of the wealth.

But Satrajit did not want to lose the Syamantaka jewel, so he ignored the advice of Kṛṣṇa. He built a nice temple for this Syamantaka jewel. Instead of deity the jewel was installed there. This is how our conditioned life is. **That reality we miss, and what is not to be done we do it and then we are in a miserable condition.** May be get killed also.

Satrajit's brother wears the jewel

This is how then the jewel was established there, then people were looking after it and Satrajit also was looking after the temple to worship the jewel and collect the gold. Within no time he was excessively rich.

One day it so happened that his brother Prasena, he wanted to wear the jewel. He said, “Why my elder brother puts on, I'll also put on.”

So he got the jewel, took out from the temple, and he went to the forest to hunt. It was nice shining jewel, so “In the evening also I can hunt”, so he went there. Eventually, one lion was attracted by his jewel, in the forest. So lion wanted the jewel. So lion killed Prasena and took the jewel into his cave. This is how for excessive wealth many times we are killed.

As soon as the lion took the jewel, there was Jambavan. So he saw the jewel. He killed the lion with his hand, he was very powerful. He was very unflinching Rāma Bhakta. He was with Lord Rāma when Lord Rāma wanted to cross over from south India to Lanka, on Rāma *setu*. He was there to supervise the building of the Rāma *setu*, so very unflinching devotee.

He was there, and he was attracted. He was not attracted that much for gold, but he had a son, so he wanted to give the jewel for the son to play. In the tunnel he had a nice cave house. Nobody could enter there. Nobody would know that the jewel was in the cave. So he took the jewel in the cave and he gave the jewel to his son, and one nurse was with the son, and she was looking after him. Maidservant was looking after the son and Jambavan was very happy.

Kṛṣṇa accused of killing Satrajit’s brother for the jewel

On the other side in Dwaraka, when Prasena did not return, again there was trouble in the mind of Satrajit. Satrajit thought that Kṛṣṇa wanted this jewel, so Kṛṣṇa has killed my brother and took the jewel. Unnecessarily he started blaming, blaspheming Kṛṣṇa. So Kṛṣṇa heard about it.

Kṛṣṇa thought that “Now I must prove that I did not take the jewel. I did not kill Prasena”.

Kṛṣṇa wanted to remove this blaspheme. So He took some Dwaraka citizens with him and went to the forest to look. He knew everything, but just to show the people. He found out that lion has killed Prasenjita, and eventually lion had squeezed neck by hand by Jambavan and now the jewel is with Jambavan. There was a long tunnel before they entered the cave. Nobody would dare to enter the dark cave. That remnant of that cave is there in Porbunder even now. We can see from above there is bit of light from the cave, and the tunnel goes. I don’t know how far tunnel goes. We can go down to the big hall underneath. It’s near Porbunder in Dwaraka.

Kṛṣṇa said to citizens, “You please stay outside, I’ll go inside and I’ll try to find out where the jewel is” because Kṛṣṇa wanted to show the people that He did not do this activity. He knew everything. Eventually Kṛṣṇa went inside, went long way and he came to the place of Jambavan. Therein his son was playing with the jewel and maidservant was there. Maid servant couldn’t recognize Kṛṣṇa, so she started screaming. She thought some dacoit had entered the cave, so she started screaming. Jambavan heard the scream and he thought that some stranger has entered. So Jambavan became very angry and in anger you may come across Kṛṣṇa in your life and you may not recognize Him.

Three doors to hell

That’s why in Bhagavad-gītā it is very clearly mentioned that these three things are the doors to the hell. What is it?

*tri-vidham’ narakasyedam’ dvāram’ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas tasmād etat trayam’ tyajet*

[There are three gates leading to this hell – lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.] (BG 16.21)

They will completely destroy your spiritual progress and *kāmaḥ krodhas tathā lobhas*, *kāmaḥ krodhas* and *lobha*, these will completely destroy you, *tasmād etat trayam’ tyajet* you please leave this.

In anger Jambavan fights with Lord Kṛṣṇa

Jambavan was very angry. Kṛṣṇa was standing before him. His Lord Rāma was standing before him and he couldn’t recognize. He started fighting with Him. He said, “I can defeat Him and send Him away.” So he started fighting with the *gadas*, clubs they both had and with the club they fought. Eventually the fight was so very powerful that during night also they were fighting. For 28 days they continued to fight. The *gada*, the clubs, were broken then they started fighting with the trees. Eventually the forest was without the trees. Then started fighting with the fist, and this went on for

28 days. At the end of the fight because of the strong fist of Kṛṣṇa, this one was appearing very weak. So he thought that “I should not be defeated unless Lord Rāma is there.” And then he could come into his senses. That’s “Oh my Lord, You are my Rāma!” And he recognized Him.

Kṛṣṇa returns to Dwarka with the Jewel

Then Kṛṣṇa told him frankly why He has come. He said that “Satrajit is blaspheming Me and I want the jewel to show him that I did not take the jewel and I did not kill his brother.” So Jambavan was very pleased and he thought over. So in the end, in that cave in the forest, Kṛṣṇa was given the jewel. And not only the jewel but Jambavati was married to Kṛṣṇa. This is how she became the queen. Citizens outside the cave couldn’t stay there for 28 days. The citizens of Dwaraka stayed there four days and they went back to Dwaraka. They thought that Kṛṣṇa is dead.

Nobody recognized Kṛṣṇa as the Supreme Authority. They were all cursing Satrajit that because of you Kṛṣṇa is gone and Kṛṣṇa is finished. See the obnoxious effects of the excessive wealth -how it is creating trouble with the Lord. With Kṛṣṇa it creates so much trouble, how much more trouble it may create with us? Very instructive pastime, Prabhupāda is at his best to describe this in his Kṛṣṇa book.

Then what happened that Satrajit felt completely cursed that “Because you blasphemed Kṛṣṇa, Kṛṣṇa went to find out and now you are the cause of His death.” Satrajit didn’t know what to do. In the meantime after 28 days Kṛṣṇa came back with the jewel and Jambavati. So people were very happy that eventually Kṛṣṇa is all right and He has got the jewel also. So Kṛṣṇa called all *Dwarkavasis* to come into a conference and then He related the truth: that “This is the truth and Satrajit was unnecessarily blaspheming Me, I didn’t do anything. These are the events and this is how the jewel was gone and I have brought the jewel back” Satrajit was also there in that meeting. Kṛṣṇa gave the jewel to Satrajit. Satrajit thanked Him and he was very ashamed for blaspheming Kṛṣṇa. But he was so very greedy even now that he didn’t show any sign of handing over the jewel back to Kṛṣṇa. This is excessive greed. Excessive greed also destroys us completely. That’s why it is said that when we take up to the spiritual life and particularly when we head the spiritual institution we must not show these inebrieties. Otherwise our institutions are going down that way.

This way Kṛṣṇa was very clear about this that He didn't do anything. And Kṛṣṇa was very happy to return because He knew that this one is greedy and He will never leave jewel with me. It's better to give him back. Then Satrajit was very morose. He didn't know really what to do. He went back with the jewel to the house. Eventually he decided that he will return the jewel to Kṛṣṇa. He had a nice daughter, Satyabhama. He wanted to give Satyabhama also to Kṛṣṇa. This is how Kṛṣṇa married Satyabhama. She is the queen second to Rukmini. So the marriage was performed and he gave the jewel also to Kṛṣṇa. Kṛṣṇa accepted Satyabhama and gave the jewel back. Satrajit was very happy that Kṛṣṇa is very generous- He does not want to keep jewel. He said to Kṛṣṇa that "Because you don't want to keep that's why I am keeping". Frankly speaking it was otherwise. But this is how we cheat Kṛṣṇa also many times- that we want to keep our things. That's why it is very nicely said that Kṛṣṇa doesn't see what you give; but He knows what you keep.

As soon as this happened there was series of troubles. As soon as the wealth is there, Kali-yuga is seated. *jata-rupam adat prabhuh* [SB 1.17.39]. That is the verdict of Bhāgavatam and **Bhāgavatam can never be wrong**. Every syllable is more than correct. That's why this scripture is worshipped as you are worshipping Kṛṣṇa. Even now when the recitation of the scripture goes on, people may understand or may not understand, but they will definitely attend. Not only that, but from the house this scripture will be carried by a suhasani on her head. Suhasani means, the lady whose husband is alive and all the children are alive. So she will carry and everybody will carry from her.

Srila Prabhupāda showed us the practical side of highest spiritual principles

Your designations are there till you are alive. Maybe you are the President of America but if he is dead then nobody will call him President. It is only till he is alive he is known as President. All the material designations, material possessions are limited to our body. Only the devotional service goes on with you. The thing which accompanies us after death unfortunately we don't have time to. And things which don't come with us, day and night we are entangled into it. This is special mercy of Prabhupāda that he showed you that please you go on with your material things; but be conscious that these things are only up to a certain limit up to death, and after death only *harinama* will accompany you, otherwise nothing will accompany you. This instruction nobody gave. Nobody was very clear in terms and nobody showed us that how our life should be dedicated. Only Prabhupāda showed

us the practical side of those highest spiritual principles. He gave us the topmost spiritual principles and he showed us that how those principles could be very nicely followed in our own day to day life. Nobody has done so far and in future also **those who want to dedicate their lives they'll be completely misdirected if they go away from Prabhupāda**. Prabhupāda was genuine in showing all these things. And he was very particular about these things. That's why in his own presence because of the dedication of these foreign students, foreign devotees, he could open 100 centers. And he was not managing. He was *always* requesting that, "Please, relieve me from this management. It'll come in my way of Bhāgavatam. I want to translate Bhāgavatam." So it was his job. Again he didn't miss his own goal. He was not attracted to be a temple president or temple treasurer or whatever. No, no material desire. Now once we enter into these buildings we don't want to leave. I have to occupy the best room. I have to occupy this. I have to occupy that or that. And that is our attachment again. We may leave the attachment materially a little and then again we create attachment. Prabhupāda was completely transcendental to all these things and that's why he could translate this very nice scripture for us in easy language. Frankly speaking, we don't read his books. **He talks with us in his books**. And once you touch his books, for us everything else becomes tasteless. There is no taste in them. For our own survival we have to be very particular about the material education. Don't be careless, please. But convert your material education into the devotional service and know that Kṛṣṇa is giving you the intelligence and whatever you are earning or whatever it is, it belongs to Kṛṣṇa. So this is the consciousness we create. And this is Prabhupāda's mercy.

This way we are very comfortable with Kṛṣṇa with all the wealth at our disposal. No inebrieties at all. But Satrajit was not a devotee. And he was only greedy! That's why this example is very nice for us to learn so many lessons out of this pastime. And it is truth and that's why remnants of the tunnel are still there. It's not a concocted story. There is no concoction. That's why

kṛṣṇa — sūrya-sama; māyā haya andhakāra

yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra

[Kṛṣṇa is compared to sunshine, and maya is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish.](CC Madhya 22.31)

Concoction doesn't survive as soon as Kṛṣṇa's name is there. You know you can remember one example, that we may inform here that we are flying on certain date and we'll be at Sydney airport at this time. And in this statement we have four defects. One, we are completely mistaken; because I can't fly unless I am alive. And I am alive because Kṛṣṇa wants. If Kṛṣṇa helps me to be alive then I may be able to come. The second mistake I have committed is I am illusioned. I am not able to come and I have told him that I am coming. This is it. Third is, I have completely misdirected him to believe that I am coming. I can't come unless Kṛṣṇa helps me. And the fourth one is I have cheated him by telling lies. This cheating, committing mistake, illusion and imperfect senses, all defects are present in this statement. But suppose you change this statement that "Kṛṣṇa willing, I am flying in at this time. And Kṛṣṇa willing we'll meet." As soon as you add Kṛṣṇa all these defects vanish. This is the way.

So from our wealth also, the inebrieties vanish as soon as Kṛṣṇa is added to it. Without Kṛṣṇa we become Satrajit. And we have to undergo all the punishments of having excessive wealth and this how Satrajit did not surrender it to Kṛṣṇa and that's why he had to suffer more. And we'll see that. That as soon as Satrajit just tried this and he took the jewel back. So he took it home. This time he didn't keep it in the temple. He thought that somebody will again take it away. So he took it home.

Pandavas and the lac house

It so happened by Kṛṣṇa's arrangement that in Hastinapura, Pandavas were sent to that lac house for a change of air. Dhrtarastra told them that you are very tired, so please have some holiday. And special house is prepared for you. He was cunning to tell Pandavas. Pandavas obeyed and went. Because of Vidura's mercy, Pandavas knew truth. And Vidura helped them there also, sending one miner to dig the tunnel through their house. It was decided that as soon as Pandavas settle in that house, it should be set on fire and because lac was used everywhere, so highly combustible. And he was definite that Kunti and five Pandavas will definitely die. So this was known to Pandavas. And the tunnel was dug. As soon as tunnel was ready to

escape, Bhima set fire to the house and it was unexpected that's why the architect who had prepared the house and he knew the plan how to destroy Pandavas, he was also killed. And it so happened that during the previous night there was a party in the house. And so one lady with five children had come to attend the party and she was there still in the house. So she was dead, her five children were dead. So people thought that six bodies are there, one lady's body is there so Pandavas are burnt. And Dhrtarastra was very happy, but to show the public he declared the mourning period and he was crying really. Inside he was very happy because his plan was successful. And his children now, even Duryodhana in turn can be King. So when this message was conveyed to Kṛṣṇa by Akrura. So Kṛṣṇa and Balarama decided that they should go to Hastinapura to console Gandhari, Bhishma and etc. So Kṛṣṇa was busy going to Hastinapura.

Satrajit murdered

As soon as he left there was Satyadhanva in Dwaraka. Satrajit had a bad habit. Satyabhama was a very beautiful girl. So he was promising everybody that "I'll marry you. I'll marry my daughter." So he had promised this Satyadhanva also that he'll marry Satyabhama and immediately she was married to Kṛṣṇa. So Satyadhanva was his enemy. So Satyadhanva, Akrura and Krtavarma these three came together. And this Krtavarma and Satyadhanva they really convinced Satyadhanva to go and take the jewel and if there is any resistance kill Satrajit. Conspiracy was there. Akrura was joined in to the conspiracy because of the curse of the brajabasis. This Krtavarma was a very good devotee but he had a bad association of Kamsa so he was also drawn into this. Then eventually Satyadhanva was the biggest fool so he went, being greedy, to get the jewel. And that time Satyabhama was also in the house of Satrajit. And at night when he came into the house he was killing Satrajit for the jewel. So Satyabhama and her mother, they requested him not to kill Satrajit. He said "No, no! Now I must finish him." And Satrajit was murdered. Then somehow or the other Satyabhama preserved his Satrajit's dead body and went to Hastinapura to convey the message to Kṛṣṇa that your father-in-law is dead. Kṛṣṇa knew. It was His arrangement. But when Satyabhama released this message to Him, Kṛṣṇa cried.

"What happened; it's a very bad thing. How can Satyadhanva kill my father-in-law?"

So they eventually, Kṛṣṇa and Satyabhama prepared to come back to Dwarka. So when this Satyadhanva heard that Kṛṣṇa is coming, he was very scared. So he went running to his fellow conspirators. First he went to Kṛtavarma, now Kṛṣṇa is coming, I must run away from Him. Here otherwise He will kill me. He had an idea actually how powerful Kṛṣṇa is.

So Kṛtavarma said, “See, I cannot help you really regarding this. I know His power, and eventually He will kill me otherwise. So you please do something else. And you go away, if you want to go; but don’t leave the jewel with me.”

Then he went to Akrura and Akrura said, “See, I also know the power of Balarama and Kṛṣṇa...I will not come in now.”

But somehow or other he convinced Akrura to keep the jewel. And then he went running in the fast chariot. And went running, running, running... Kṛṣṇa and Balarama came and immediately they decided that we must find out Satyadhanva, for he must be running with the jewel. Kṛṣṇa knew everything but it’s just the pastime. So they also ran after him. Eventually they caught Satyadhanva. So when his chariot broke in the way, so he started running on foot. Kṛṣṇa also left His chariot and Balarama went with Kṛṣṇa. They started running. Eventually he was captured. And as soon as he was captured, Kṛṣṇa killed him alone and tried to search the jewel. He couldn’t find the jewel there. So He came back to Balarama. He said, “Balarama we have unnecessarily killed this Satyadhanva because he is not carrying the jewel.” So Balarama said that the jewel might be with somebody in Dwaraka then. And this created doubt in the mind of Balarama about Kṛṣṇa. See this is the effect. Even the brother doubts another brother. And Balarama knew His brother is very powerful and honest, but even then the flick of doubt was there in His mind. So He said, “Now Kṛṣṇa, I am tired about this business, so You please, You go and I am very near to Janaka Mahārāja’s city, Mithila. So I will be his guest now for some time and I will take rest here. So, You please go now. And You search out and do whatever You think proper.”

So Balarama, because He was doubtful, He did not accompany Kṛṣṇa. So Kṛṣṇa understood all these things; but it was a lesson for us that little wealth here and there, some land, something, is just a source of all

misunderstanding and quarrel. In between Kṛṣṇa and Balarama also that was the position.

Satyadhanva killed by Kṛṣṇa

So eventually Kṛṣṇa went back; and He relayed the message to Satyabhama that Satyadhanva is killed, but He could not find the jewel. So in the meantime Kṛtavarma and Akrura also heard that Kṛṣṇa is coming back, and naturally He didn't find the jewel because jewel was with Akrura. So Akrura and Kṛtavarma also fled. So Kṛṣṇa knew eventually that they are gone. But then somehow or the other He invited Akrura back. Akrura being very nice devotee, He was not very cruel with him. In the miserable condition also Kṛṣṇa is very kind to the devotees. So eventually He explained to Akrura that "Please, now My relatives don't believe that I don't have the jewel and jewel is definitely with Me. So I want to clear My name. So, please you, I don't want jewel from you. You keep the jewel, but you just bring it and show it in this assembly, that you have the jewel and My name will be clear." This is how Akrura brought the jewel and showed and Kṛṣṇa gave him back. Kṛṣṇa didn't mind Akrura keeping the jewel and this is how this pastime is over. **But it shows that too much of excessive possessions in the material world always bring the risk with them. And in order to avoid these risks we have to utilize it for Kṛṣṇa's service.**

As it is as I told you, that if the wealth is not spent- for our own use that is known as *bhoga*, or in charity, it is bound to be destroyed. And we are seeing now so much currency fluctuations are there at the moment on the planet. Not only that, but the whole economy is crumbling down. And in this we don't know whether the banks will return our money or not. We are in that position now, very risky position. Somehow or the other minimum amount has got to be kept we are all *grhasthas*. For emergency we must have something. But excessive wealth, please try to utilize in the best way you think it proper. Hare Kṛṣṇa.

Bhajan: Hari se badā Hari ka Nām

[Mahāraj leads kirtan and sings very lovingly]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare

(4)

hari se badā hari ka nām / prabhu se badā prabhu ka nām

ant mein nikala ye parinām

sumiro nām rupa bina dekhe (2) / kaudi na lage dhām

maam ke bandhe khichayenge (2) / ākhir ek din shyam

draupadi ne jab nām pukara / jhat ā gaye ghansyām,

sāree khechata arādha dushasana / saree badayee shyam

hari se badā hari ka nām / prabhu se badā prabhu ka nām

ant mein nikala ye parinām

jal dubata gajrāja pukāro / āye ādhe nām

nami ko chinta rahti hai / nām na ho badnām

hari se bada hari ka nām

jis sāgar ko lāngh sake nā / bina pull ke rāma

kuud gaye hanumān usi ko / leke hari ka nām

hari se bara hari ka nām....

wo dil wale duub jayeinge / jinme nahin hai nām

wo pathar bhi tayer jayenge / jinpar likha rāma ka nām

hari se bara hari ka nām....

Jai, Jai Srila Prabhupāda ki jay.

[Bhāgavatam set purchase appeal.]

This is nice investment. Please, if it does not come too much on your resources, please, buy it, it will help you tremendously.

Hope to see you again sometime. We must stop here.

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