

# The centre of Sankirtan Movement is Lord Chaitanya Mahaprabhu

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Dated: May 26<sup>th</sup> 2018

Venue: Radhadesh (Belgium)

Srila Bhakti Vinoda Thakur has compiled the Gaura arati glorifying Gauranga Mahaprabhu, Gauranga Gauranga.

**bhakti vinoda dekhe gorara sampada**

He ends this arati, prarthana saying 'bhakti vinoda dekhe gorara sampada'

Bhakti Vinoda Thakur he sees, he realises and is writing talking about the gaurara sampada-the opulences of Gauranga, glories of Gauranga and arati.

**kiba jaya jaya goracander aratiko sobha**

I remember those old days, good old days fight to lead the sandhya arati in Radha Rasa Bihari temple in Juhu Mumbai. There we grew up as brahmacaries. As soon as the curtain opened, several of us would begin singing. The humbler ones would drop and one of them would take over and carry forward singing- kiba jaya jaya.

I used to be one of those fighters getting in there. Such a beautiful arati. As Bhakti Vinoda Thakur sings, there is performance of Gaura arati on the banks of Jahnavi. Mayapur is on the banks of Ganga, Ganga Maiya ki jai. I was also on the banks of Ganga just a few days ago, elsewhere not in Mayapur.

Then he describes who else is there,

### **kiba dakhine nitaicand**

Here dakhine means right and in the middle is Sri Krishna Chaitanya Mahaprabhu and to His right Nityananda Prabhu is standing and to His left is Gadadhara.

### **kiba dakhine nitaicand bame gadadhara**

Now lot of time we always sing but we do not fully grasp or understand what we are singing. Then he says,

### **bosiyache goracand ratna-simhasane**

Sri Krishna Chaitanya Mahaprabhu is seated on ratna simhasan, throne made of ratna bedecked with jewels .

### **arati koren brahma-adi deva-gane**

Of course we see head pujari performing arati of deities of Gauranga, Radha Gopinath but Bhakti Vinoda Thakur says –look here is Brahma, Lord Brahma is performing arati and in attendance Adi deva-gane. There are so many others Devis and Devtas assembled and on their behalf Brahma is performing arati.

**“yam brahma varunendra–rudra–marutah stuvanti divyaih stavair”** in Bhagavatam .

This is how Brahma, Chandra, Indra you know some of these names out of 330 million Demigods. They all glorify Gauranga, they glorify Sri Krishna Chaitanya, they glorify let us say Chaitanya Chandra, they glorify Krishna Chandra, they glorify Ram Chandra-the personality of God head. The Demigods glorify Him. So Bhakti Vinoda Thakur writes, Brahma has come and all the Demigods are there. Gaurara Sampada, this is the opulence and status of Gauranga .This is Gauranga and Brahma glorifies and worships Sri Krishna Chaitanya Mahaprabhu, Gauranga, Gauranga.

## **narahari-adi kori camara dhulaya**

While he is being worshipped, his associate Narahari is fanning, whisking camara.

## **basu-ghos-adi gaya**

There are very special devotees, there are three Ghoshes, they are singing. Basu Ghosh out of the three was a leading singer.

“Jai Jai Jagannath” you have heard this song. He has compiled many songs also including this “Jai Jai Jagannath”. There towards the end of that song we sing,

## **vasudeva ghosa bole kori joda hat**

Vasudev with his folded hands, with all humility at his command, he wants to boldly declare, what is the declaration?

## **“jei gaura sei krsna sei jagannath”**

He says **jei Gaura, Gauranga, Krishna Chaitanya Mahaprabhu ki jai**. Jagannath and Gaura are Shri Krishna. In other words there is no difference between **Sri Krishna Chaitanya Mahaprabhu, Jagannath and Sri Krishna**. So in this song Vasudev Ghosh is singing with folded hands, so that Vasu Ghosh is singing. So all devotees present are rendering service unto the Lord in different ways. Now what is happening, mridangas are being played and also hand cymbals are being played. These are two instruments sets and then another one sankha Brahma is blowing conch shell in the beginning and in the end and many others are blowing conch shells. Blowing conch shell means broadcasting the glories of the Lord. Lord is glorious. Glories of the Lord, glories of the Lord. Lord is coming, that is what blowing of sankha signifies.

## **kiba bahu-ko?i candra jinni vadana ujjvala**

Bhakti Vinoda Thakur continues to sing, writes in that arati

that from His body, the Personality of Gauranga,

### **kiba bahu-ko?i candra jinni vadana ujjvala**

Lord is brilliant and now how much brilliance? “bahu koti candra jinni”, millions of moons rays emanating from the Personality of Godhead. Sri Krishna Chaitanya Mahaprabhu ki Jai. That is what some realizes only those rays, also known as Braham jyoti. Brahma jyoti, there are some who say, I have realized, I have realized God. What have you seen? I saw the light

### **“aham brahmasmi”**

Some unfortunate think, the light coming from the form of the Lord is all in all, that is everything. That is just the effulgence.

### **“brahmeti paramatmeti bhagavan iti sabdyate”**

Brahma is just one feature of the Personality of Godhead. Origin of that Brahmajyoti is the Personality of Godhead-beautiful person that He is! Gaura Sundar. That is why we say Shyam Sundar and Chaitanya Mahaprabhu is said Gaura Sundar. Sundar means beautiful. Gaura Sundar is Sarvanga Sundar. His all parts, everything is sundara.

### **gala-dese bana-mala kore jhalamala**

Then the Lord is wearing garland, the long garland hanging from the neck of Sri Krishna Chaitanya Mahaprabhu. Meditation of all these elements, information, knowledge help us to systematically meditate on the Personality of Godhead. Then towards the end of that arati, Bhakti Vinoda Thakur says,

**“siva-suka-narada preme gada-gada”**. There in attendance are Shiva, Brahma and Narada Muni and thus

### **“siva-suka-narada preme gada-gada”**

Shiva is playing his damru -dum dum and He is doing nritya. Shiva is also known as Natiraja .The best dancer is Shiva. There are different types of dances. At the time of annihilation the dance is called tandava Nritya. He also dances in kirtana and Narada muni is playing on his Veena. They are singing and dancing and their voices are getting choked, preme gada-gada.

### **bhakti vinoda dekhe gorara sampada**

Bhakti Vinoda Thakur says, these are the glories of Gauranga Mahaprabhu which he sings right in the form of Gaura arati song. The centre of this Hare Krishna Movement is Krishna Chaitanya Mahaprabhu. World had been worshipping Sri Ram, glorifying Sri Ram Chandra and Sri Krishna Chandra. Very recently Lord appeared as Chaitanya Chandra only 528 years ago in Mayapur. Srila Prabhupada founded this International Society of Krishna Consciousness to glorify Gauranga and execute the will of Gauranga Mahaprabhu.

**“sankirtanai kapitarau kamalai takashau**

**vishwambharau dwijbharau yugdharampaalau**

**vande jagat priya karau karunavatarau”**

This is how Chaitanya- bhagavat begins. Now one is Srimad-Bhagavatam, there is another Bhagavata called Chaitanya-bhagavata that glorifies Shri Chaitanya Mahaprabhu. Srila Vyasdeva who compiled Bhagavatam appeared again as Vrindavan Das Thakur and he compiled Chaitanya-bhagavata now. Beginning of Chaitanya-bhagavata is,

**ajanu-lambita-bhujau**

That Lord who has long arms. **kanakavadatau”** that Lord with golden complexion. He was Shyam Sundar and now He has become Gaura Sundar.

**“sankirtanaika-pitarau kamalayataksau visvambharau ”**

He is the founding father of Sankirtana movement. **ISKCON** was founded by Lord Sri Krishna Chaitanya Mahaprabhu Himself.

“kamalayataksau” means blooming lotus eyes which reach “karnaparyanta.” Lords eyes are compared to fully bloomed lotus and they reach His ears. Ours do not reach but we stretch by applying something. We try to imitate Lord’s beauty.

This mantra of Chaitanya-bhagavata is talking of two Lords and that is why it is said,

**sankirtanaika-pitarau kamalayataksau visvambharau.**

‘Au’ means there are two Lords, one is **Chaitanya Mahaprabhu** and another one is Nityananda. Gaura Nityananda bol, haribol but you should say one time, two times, you say this then it is ok. One time means saying haribol haribol. Prabhupada stopped me saying many times in 1976 during Radhastami time in New Delhi kirtana, not just me but others also. In **ISKCON** we were doing haribol haribol Gaura Nityananda bol haribol ,Jai Advait bol haribol, Shri Gadadhar bol haribol haribol. Gaudiya matha was doing sankirtan like that. When we went to Mayapur festival we used to pick up some new, so stop it. So Gauranga and Nityananda.

**Gauranga is “brajendra-nandana jei, saci-suta hoilo sei”**

The son of Nanda Maharaja has now become son of Saci and Jagannath Mishra.

“balarama hoile nitai” Balarama has appeared as Nityananda. In Dwapara yuga Krishna and Balarama. In Kaliyuga they are Gaura and Nitai. In Treta yuga they were Rama and Laxman. This is how it works. Ram Lakshman of Treta yuga become Krishna and Balarama in Dwapara yuga and Gauranga and Nityananda.

So “vishvambharau” they are maintainers, maintainers of this world. When Gauranga appeared His official name was

Vishvambhara. Nilambara Chakravarati the father of Saci Mata was a big pandit, jyotishi and he did the Namakaran samskara of the Lord as Garga Muni had named Krishna and Balarama. Nilambara Chakravarati said "your name is Vishvambara". So "vishvambharau dvijabharau" the best among dvija's, the brahmanas. Nityananda was son of another brahman from Ekchakra Grama, Hadai Pandit. Chaitanya Mahaprabhu is son of Jagganath Mishra.

**"visvambharau dvija-varau yuga-dharma palau"** and together they doing yuga-dharma palan or sthapana.

***"paritranaya sadhunam vinasaya ca duskrtam  
dharma-samsthanarthaya sambhavami yuge yuge"***

You know in the battle field of Kurukshetra, Krishna informed Arjuna. He appeared to protect His devotees and annihilate demons and that way established dharma. So Krishna appeared as Sri Krishna Chaitanya now. When Mahaprabhu was given sannyasa Keshava Bharati gave Him this name. Your name is Sri Krishna Chaitanya. Chaitanya gives chetana the consciousness, ecstasies and excitement to the dull life. Life is boring, routine and troublesome. Then Sri Krishna Chaitanya Mahaprabhu appeared and then He put back life. The souls were revived and empowered and stirred up. Keshava Bharati said "that is what you would do". Hence your name is Sri Krishna Chaitanya. So Chaitanya Mahaprabhu made the lives of devotees lively-lively life. Spiritual life Krishna conscious life is like that and that is due to Sri Krishna Chaitanya Mahaprabhu.

**"sankirtanaika-pitarau kamalayataksau  
visvambharau dvija-varau yuga-dharma-palau  
vande jagat priya-karau karunavatarau"**

We offer our obeisances unto Sri Krishna Chaitanya Mahaprabhu the karunavatarau. He is karuna avatar, merciful, magnanimous incarnation of the Lord.

**Hare Krishna Hare Krishna, Krishna Krishna Hare Hare**

## **Hare Ram Hare Ram, Ram Ram Hare Hare**

King Nimi asked Karbhajan Muni, one of the nine Yogendras some questions. The questions raised were, "please tell me in which age, with what kind of complexion the Lord appears? What is the main activity or past times and how is He worshipped in different ages?"

So the answer to these questions is in Bhagavatam. Karbhajan Muni said in 11 Canto a very famous statement

**"krsna-varnam tvisakrsnam sangopangastra-parsadam yajnaih sankirtana-prayair yajanti hi su-medhasah"**

So the answer was which I already said. It is enough? When Sukdeva Swami spoke to King Parikshit, he would just say only that much.

**"krsna-varnam tvisakrsnam sangopangastra-parsadam yajnaih sankirtana-prayair yajanti hi su-medhasah"**

Then the next mantra, the next mantra, the next mantra. As they heard, they would really understand. What does it mean? They could understand what that mantra has to say. They would realize the purport of the mantra. King Parikshit was realizing "krsna-varnam tvisakrsnam". So the answer is, to say in our language. **We are souls, soul's language is Sanskrit .We have to learn it so that you do not face difficulty when you get back home as you are foreigner here. Sanskrit is very refined and well defined language. It is pure and potent language. This language is spoken by Gods. Gods speak this language, Hari Hari. So Krishnavarnam.**The answer was "krsna-varnam tvisakrsnam". The Lord will appear. He is Lord.

**krsna krsna krsna krsna hey krsna krsna krsna pahi mam**

Now what would Lord do? He would say Krsna Krsna-glorify Krishna. So krsnavarnam. And here Lord will be busy chanting and singing. Hari Hari. This is the answer to the question.

How would God be worshipped? This is the age of Kali or kaliyuga in which the world is very ignorant. There was Satyuga, Treta yuga, Dwapara and then Kaliyuga.

Who knows Mr. Darwin? He came up with his theory not long ago about the most evolved entities. He was an English man some 200 years ago. His birth ceremony, anniversary or something was celebrated recently. He said that apes are the most evolved entity. Everything started with amoeba-ba means father-baap. Our baap is of amoeba. We are descendants of ape/vanar/monkey. So this version of human being is some 5 or 10 thousand years old. Full-fledged human beings came into being some 1000 years ago. You forgot your Mahabharat. This is all bogus. We say this in the presence of the Lord. Even Arjuna said –“all that you are saying My Lord is nothing but the truth”. In the 10 chapter of Bhagvad-gita Arjun said,

**“sarvam etat ritam manye yanmam vadsī keshav”**

“All that you are speaking is nothing but the truth My dear Lord”

It is already said, sahastrayugam paryantam. The Brahma that we talked about a little while ago. Brahma's one day is equal to sahastrayugam paryantam, thousand cycles of 4 yugas (4 ages- Satyuga, Treta, Dwapara and Kaliyug-one cycle) Thousand cycles like this is one day of Brahma. You can further calculate, multiplied by 7 is one week of Brahma, multiply that by 4 is one month of Brahma, multiply that by 12 is one year of Brahma, multiply by 100 is one span of Brahma which is equal to one breath of the Lord.

How many times Lord takes the breath? It is always eternal. Is God great yes or not? This is greatness of God. **Srila Prabhupada** used to say, whole world says God is great. Even in Christianity its said, God is great. Then you have to refer to Bhagavad-gita, Bhagavatam, Mahabharata, Vedas and Puranas. That is where you find complete glory, unlimited glories of

Gauranga and **Sri Krishna**. Why did I say all this? In the age of Kali, Lord appears. So Chaitanya Mahaprabhu would be worshipped or Lord will be worshipped by chanting. Let us continue worshipping Lord by chanting.

**Hare Krishna**

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# **Gaudiya Vaisnavism means Preaching, Practicing and Propagating Real Dharma**

**Gaudiya Vaisnavism means Preaching, Practicing and Propagating Real Dharma**

**Venue: Russia**

**Dated: 14 th September 2017**

**Occasion: Sadhu sanga festival – Third Session**

Hari Bol!

Hare Krishna! We are Hare Krishna people.

We say Hare Krishna.

We also say 'spirit soul Hare Krishna', 'Oh spirit soul Hari Bol!' Gaurachanda bole, Caitanya Mahaprabhu is calling, Oh jiva, wake up! Jiva jago,

**jiva jago gaurachanda bole**

Gaurachandra is calling, please get up! Not the body, but let the soul, get up wake up.

**kota nidra jao maya-pishacira kole**

How long you are going to sleep in the lap of the witch called Maya? 'Oh soul get up', Caitanya Mahaprabhu is calling.

Caitanya Mahaprabhu has come to Russia.

**Panchatattva ki Jai!**

And He is calling all the souls of Russia. So those who have woken up they are coming to Gauranga. Gauranga! so keep calling Gauranga Gauranga.

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

So in Gaudiya vaisnavism, we are taught how to call God or how to address God. How do we address Him? Saying Hare Krishna! This is address to God, saying Hare Krishna. Oh Hare Krishna! By saying so we are calling Radha Krishna. We don't only call Krishna. We do not only worship Krishna. We worship Krishna along with Radha. Or in fact we worship Radha first and then Krishna. We go to Krishna through Radha.

**karunam kuru mayi karuna-bharite  
sanaka-sanatana-varnita-carite**

Oh Radha please be merciful unto me. So this is the age of Kali. And every time Kali comes, Kaliyuga appears, the process of God realization is chanting the Holy names of Lord. Every time there is Kaliyuga, you close your eyes and chant,

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare  
harer nama harer nama harer namaiva kevalam  
kalau nasty eva nasty eva nasty eva gatih anyatha**

This is the message, advice of the scriptures. The right thing to do in the age of Kali is to chant holy name of the Lord. Chanting of Hare Krishna holy name is dharma of this age of Kali. So Gaudiya Vaisnavism is teaching, propagating and practicing the dharma, the process which is meant for this age of Kali.

Every time there is Kali yuga, Gaura appears. But He is only

Gaura Narayana. Gaura Narayana appears. Only once in the entire day of Brahma, Gaura Krishna appears. We are very very fortunate having taken birth in this particular Kaliyuga, because in this Kaliyuga, out of one thousand Kaliyugas this particular Kaliyuga, Gaura Krishna appears or svayam Krishna, svayam Bhagavan appears. As we talk on the first day, we did talk about Gaura Krishna appears, first Krishna appears at the end of Dvapara yuga and in the beginning of Kali yuga same Krishna appears as Krishna Caitanya. Name difference, Krishna appears as Krishna Caitanya. And so this and then we get the mantra, Hare Krishna. So Caitanya Mahaprabhu He takes the role of a devotee and He Himself is chanting and dancing. He receives mantra from His Guru maharaja. Then He taught,

### **tasmad gurum prapadyeta**

You must have spiritual master, if you are human being and would like to attain perfection in human form of life.

### **tad viddhi pranipatena pariprasnena sevaya**

Krishna said also like this, fourth chapter 34 th verse, Bhagavad Gita. So Caitanya Mahaprabhu has become devotee and then He becomes disciple and then He receives mantra and He begins reciting mantra. And while singing He is dancing. Why He is dancing? When some one is dancing what is he conveying or expressing, when does person dance? He is happy. So Caitanya Mahaprabhu is so much happy. Chant Hare Krishna and be happy! Say loudly chant Hare Krishna and be happy!

So Caitanya Mahaprabhu was happy, so much happiness. He was exhibiting all the symptoms of happiness or joy or ecstasy. So much description of how Caitanya Mahaprabhu danced. Like when you take a masha (firelight), a flame (Guru Maharaj shows with action moving his hand round and round). Like one devotee was doing in pandal, two days ago during kirtan he was doing (Guru Maharaj showed how he was doing). There was just one

lamp at one place but it was moving so fast like a complete circle. Like one circle. So that one Sri Krishna Caitanya, He used to move so swiftly round and round, as if there was one circle of a flame. And His form is also golden like a flame, molten gold like a flame. Or He would dance, 'udanda dance', Mahaprabhu flying up high in the sky. So there was chanting and dancing and rolling on the ground.

**namnamakari bahudha nija-sarva-saktis  
tatarpita niyamitah smarane na kalah**

So the shakti in the Holy name and that shakti is Radharani. In the holy name there is, Mahaprabhu said, nija-sarva-saktis, He has invested His own shakti in His names. Especially He has invested His Hladini shakti, shakti that gives pleasure. Shakti that gives pleasure to Krishna is Radha.

So as He is chanting He is receiving so much pleasure, so much happiness. Where from it is coming? The source of joy, happiness for Lord Krishna is Radha. Radha gives Him happiness, joy. We also give little bit. We are meant to be enjoyed by Krishna. Everybody is meant to be enjoyed by Krishna. So living entities also give

few drops of happiness. But He is Lord and His need for happiness is very great. He needs lots of happiness. And we are tiny so we don't need much. Just one drop is enough. We will get drowned in one drop; we get drowned, so much.

But Krishna He needs so much joy, because He is great, He is Vibhu atma, we are anu atma, tiny atma. He is great atma, Paramatma and Supreme Personality. So who would give Him so much pleasure? So, all that need of His pleasure is supplied by Radha. As there is demand and supply, there is so much demand, need of happiness, joy, all that comes from Radharani. And for your information, the joy that comes to us, it is also provided by Radharani. In the discussions between Ramananda Ray and Sri Krishna Caitanya Mahaprabhu, there is special mention like that. We also receive our joy from Radharani,

happiness from Radharani.

So Sri Krishna Caitanya Mahaprabhu as He chanted this Hare, first He said Hare, As soon as He said Hare then all the joy is pouring in. As He said Hare, there is realization of Radharani. Krishna, so much to realize as one says Krishna. So Caitanya Mahaprabhu was exhibiting all the symptoms of joy or happiness. By seeing Him Navadvipa vasis were thinking, 'what has gone wrong with Him? He was Nimai Pandit before. He was big scholar and teacher and very grave, but from the time He took up the chanting, He has gone mad.'

**kiba mantra dila gosai kiba tara bala  
japite japite mantra karila pagala**

Even Caitanya Mahaprabhu He had to approach His Guru maharaja. He goes back to His spiritual master, Ishvar Puri. 'Oh what kind of mantra have you given to me? Kiba tara bala, so much bala, there so much power in this mantra. It has lifted me and handling me and throwing me up and down, here and there. I just have become pagala, madman.

So Sri Krishna Caitanya Mahaprabhu, Gaura Krishna has appeared in age of Kali. And He gave this mantra to the whole world. As Lord appeared from His abode,

**golokam ca parityajya lokanam trana karanat**

You understand? Golokam ca parityajya, parityajya means what? Do you know that word parityajya? Sarva dharman parityajya, give up all varieties of religion. Any way same word here, golokam ca parityajya, means Gaura Krishna gave up Goloka. He is always up there in Goloka, He gave up Goloka and came down to the earth. Not far from Russia, next door. And what was on His mind? Lokanam trana karanat... loka here is people and they are suffering like anything, inconvenience like anything, because they are in foreign land also. We have given up our mother land, our father land. What is our father land, mother land? Goloka Vrindavan! Father land means my father's land;

mother land means my mother's land. Who is my father, who is my mother? Krishna! So wherever He stays, in whichever country He stays, that is also my country. My father's my mother's country is my country. So originally we are from up there. But then Lord has to come, He has to come down here. Why? Because He knows, down here is hell, nothing but suffering. That is why Gaur Krishna appears. Golokam ca parityajya, lokanam trana karanat, karan, cause, reason is that He knows people are suffering down here. So to do something Lord comes. So while coming from Goloka, He came down with mantra. Or we could say He came down with gift, gift for all of us. In fact He was appearing. He was going to take birth. So when there is somebody's birthday party, then we go with the gift. But in this case, Sri Krishna Caitanya Mahaprabhu appeared. That was His birthday, but He is giving gift to all of us. For each one of us Lord had appeared. The reason for His appearance is each one of us. For you Prabhu, for you Caitanya Mahaprabhu appeared, for you and for her. And He had a gift for each one of us.

### **golokera premadhana hari nama sankirtana**

Our acaryas have sung like that. Golokera, Golokam ca parityajya, while coming down from Goloka, He was carrying a gift. He was carrying wealth, Golokera premadhana. And what is that wealth? That wealth is,

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

So Lord appears for each one of us. Lord appeared, His purpose has been served as the Holy name reaches us. We could make the connection through parampara, Gaudiya vaisnava parampara. Same holy name, they had been preserving this gift. Acaryas protecting and propagating, sharing; so if we have received the holy name. How many of you have received the Holy name? I am sure all of you, all of you. Initiated or not initiated, you all have, may be not officially, but you still have. So in

the age of Kali, chanting Hare Krishna is dharma and we have received that

Hare Krishna Mahamantra. And this is the right thing to do, the best thing to do, to chant Hare Krishna. And then we will return to our mother land, our father land. Is that okay with you if you return? Haribol Or there is nothing like Russia, Russia is best thing. I would never ever keep one foot outside Russia. Russia ki.. or whatever Khalisthan ki, Baluchisthan ki, Pakistani ki.. all these sthan, sthan means place. So you should better know this that by chanting of Hare Krishn aand when we chant attentively and prayerfully, without offenses, then result of that is going back to Krishna or going back to Krishna Caitanya. You should better know this.

Otherwise you would say, Oh I did not know that I have to leave Russia one day and give up Russia and go to Goloka. Why didn't you tell me before? Gaudiya Vaishnavism, they have their mantra and they have their dhama, they have their deities and they have whole set, their own world. Every sampradaya or every parampara, they have their whole set, the mantra, the deity, the whole culture, the literature, the life style. So we go for Goloka. We don't settle for, Gaudiya Vaisnavism do not set for any other destination. Their destination is Goloka, Gokula, Govardhan, all these cow connection. Yes so much cow cultured, cow is in the center. And Vrindavan is decorated with Go and Gopal. Krishna said to Yogamaya, 'gaccha, go now, go'. 'Where should I go?' 'Go to Braja.' 'What is Braja like?' 'It is

### **gopa gobhir alankritam**

Krishna said, 'that Vrindavan or that Braja is decorated. Cows are decorations and gopa, gopi, -pa means protector or care taker, cow protector, cow care taker are gopa. – Oh that Vrindavan is decorated with cows and good care takers of cows.'

So Gaudiya Vaisnavism does not settle for any other

destination.

**goloka-namni nija-dhamni tale ca tasya  
devi mahesa-hari-dhamasu tesu tesu**

Gaudiya Vaishnavas also have such information. Of course information is available for everybody. We also have Brahma samhita. Brahma said, on the top is abode of Sri Krishna. Goloka namni nija dhamni, of name, Goloka is the name which is nija dhamni, nija means My or His own, Krishna's own abode, Goloka-namni nija-dhamni. And tale ca tasya, tale means underneath, below, down Goloka. Its Devi dhama, Mahesh dhama, Hari dhama, Vaikuntha dhamas, Saket dhama, Sri Rama has His own abode known as Saket dhama and on the top is Goloka. Gaudiya vaishnavas go for Goloka. Goloka dham ki Jai! It will be nice to go back. So depends, whom do you worship accordingly you go to that abode of the deity you worshiped.

**devan deva yajo yanti**

Krishna says those who worship demigods they go to places or abodes of demigods, or planets of demigods. And Krishna also says there are people who are worshipers of ghost, so they go to those ghostly planets and those who worship forefathers they go to those planets. In the same statement Krishna says yanti, they go madyaji, madyaji means worshipers, My worshipers come to Me, they come to My abode. So we worship Krishna and go back to Krishna's abode, svayam Bhagavan Krishna's abode.

So Caitanya Mahaprabhu also during His manifest lila exhibited His affection, affinity towards Vrindavan, Gokul Vrindavan, Gokul. In fact as soon as He received mantra from His guru maharaja in Gaya, the transformation took place so quickly. He revived His consciousness. Any ways Caitanya Mahaprabhu's consciousness is always Krishna consciousness. Or Krishna Caitanya is Krishna conscious or which consciousness? Radha is Krishna conscious and Krishna is Radha conscious. So as He

received the mantra and started chanting the mantra, the revival, ceto

darpana marjanam, all that happened. He was also chanting. How was He chanting?

**trinad api sunichena taror api sahishnuna  
amanina manadena kirtaniyah sada harih**

He was able to chant constantly, in such a state of mind He was chanting, humility, tolerance and respecting others, not expecting respect for own. And He was chanting also,

**ayi nanda-tanuja kinkaram patitam mam visame bhavambudhau  
kripaya tava pada-pankaja-sthita-dhuli-sadrisam vicintaya**

His further understanding, realization, I am yours Krishna. But somehow I am fallen,

**patitam mam visame bhavambudhau**

Bhav means material existence and it is very vast, and deep. So it's compared with the ocean. May be not compared with black sea. Black sea is not so big. Pacific Ocean. This whole world is ocean, material existence is ocean and I am drowning "in this ocean. But Oh Lord I belong to you. Kinkar means servant. One who says kim karomi" one who says to the Lord, "what could I do? Oh is there anything I could do to please you Oh Lord, kim karomi?"

Do you also like to ask the Lord? Say, aham kim karomi. Aham means myself, kim means what and karomi could I do, aham kim karomi? Aham kim karomi? When one is always asking, very eager, Oh what could I do, something I could do for You Oh Lord, that person is called Kinkar.

So Caitanya Mahaprabhu was chanting in that mood and then all the symptoms,

**nayanam galad-asru-dharaya vadanam gadgada-ruddhaya gira**

**pulakair nicitam vapuh kada tava nama-grahane bhavisyati**

Oh, when that day would be mine? Caitanya Mahaprabhu in His Siksastakam is saying Oh when that day will be Mine?

**aparadha ghuci', suddha name ruci,**

kabe ha'be bolo se-dina amar (Sarnagati By Srila Bhakti Vinod Thakur) Nice song, when I will become free from all the offenses and hari-name ruchi, when will I develop attraction for the holy name? Kabe habe se-din amar, do you understand? Kabe habe, when would that day will be mine? Se-din amar, din means day. So Caitanya Mahaprabhu, this was His mood while chanting and feeling separation from the Lord. He was missing the Lord. And then Govindam virahena me, without Govinda the whole world is just vacant, there is nothing. Nothing of my interest, nothing of soul's interest is anything around. Bhakti Vinod Thakur also says,

**nama bina kichu nahiko aro, caudda-bhuvana-majhe**

nama bina kichu nahi, leaving the holy name aside, there is nothing of any value in fourteen planetary systems. So Mahaprabhu is feeling separation from the Lord. As soon as He started chanting, all these emotions arose. We were talking about Gaya, He had received holy name mantra and started chanting and all these transformations taking place. Including the final statement of that Siksastakam,

**aslisya va pada-ratam pinastu mam adarsanan marma-hatam  
karotuva yatha**

**tatha va vidadhatu lampato mat-prana-nathas tu sa eva naparah**

In fact so much to say, this statement Radharani is speaking. Even though it is

Caitanya Mahaprabhu's compilation, He wrote these eight prayers of Siksastaka,

but Radha in Caitanya Mahaprabhu, right? There are two persons, two in one. So Radha inside or outside,

## **radha bhava dyuti suvalitam**

Radharani is speaking this. Aslisyā va pada-ratam, this is Radha uvaca, uvaca you understand? Radharani uvaca, these are emotions of Radharani. You may

embrace or You may just brush me aside or crush me under Your feet, You are free. But one thing for sure, You are prana-nathas tu sa eva na-parah, there is no other my pranath but You. Jai Radhe, Jai Krishna!

Sri Krishna Caitanya Mahaprabhu started chanting and all this transformations, emotions manifested in His Personality. And what was next? He got up and He started running towards Vrindavan. He got His mantra and mantra did his job. He has become fully Krishna conscious. Love of Krishna has developed. He is fully Krishna conscious now. So what next now? Go to Vrindavan, where He resides eternally. So He gets up and began running. So this is desirable outcome also; as we chant avoiding all offenses, pure chanting, suddha nama. Then what next? Where would you like to go? You must go.

So Caitanya Mahaprabhu, by His experience and example has shown for Gaudiya Vaisnavas what is their destination, what is the abode they would like to return to. Not to heaven but all the way,

## **golokanamni nija dhamni tale ca tasya**

Also you could say that every mantra has, it is technical understanding; there is mantra devata of that mantra. Devata means deity. You worship particular deity with recitation of that mantra. As we chant,

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

So who is mantra devata of Hare Krishna mantra? Radha Krishna, very good! And where do Radha Krishna reside? Goloka! So like

this, these connections are there. You chant Hare Krishna Hare Krishna and you are worshipping Radha Krishna. And Krishna has said in Bhagavad Gita,

**yanti madya jino api mam**

Those who worship Me will come back to Me. So by chanting Hare Krishna Hare Krishna we worship Radha and Krishna and then it's natural to go back where Radha Krishna reside eternally.

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

**Question** – How to concentrate while chanting when so many thoughts are going on?

**Answer:** Don't think! Prabhupada said, how to control the mind? Don't think. Stop thinking! Mind is saying something something, so you could chant louder than mind's sound. We should say that, mantra has to be uttered. Prabhupada said, use the lips, lips movement. I was talking to Srila Prabhupada, Juhu Bombay beach and (he said) 'using the lips, movement of lips is necessary.' And then if you say and then you have to hear. Also don't scream disturbing others. One should not scream and disturb other's chanting. Chant loud enough so that you could hear.

So when Arjuna also had explained this difficulty, how could I control my mind, *cancalam hi manah krsna pramathi balavad drdham* So difficult obstinate mind and You are talking about mind control. Then Krishna said practice, practice.

**abhyasena tu kaunteya vairagyena ca grhyate**

This is Krishna's answer. Abhyasa means practice, practice to hear, practice to hear and send away the thoughts which mind is bringing up or reminding you of. Send that thoughts away, practice it.

**yatah yatah niscalati mana cancalam asthiram tatah tatah**

## **niyamaitad**

This is 6 th chapter of Bhagavad-gita. Krishna has given some tips, where He says, wherever mind goes drag it back, bring it back.

## **Yatah yatah niscalati mana**

cancalam asthiram, mind is chanchal, flickery, asthira, unsteady, mind is like that. Everybody's mind, Russian mind also, I thought only Indian mind. Mind is mind, there is nothing like Russian mind, Indian mind, American mind. Mind is mind. Mind is one of the eight elements, prakruti of the Lord and that prakruti has symptoms, universally every where same. So the mind is flickering and unsteady, and Krishna says bring it back bring it back.

And you know, seva-yogyam mamkuru, when we say Hare Krishna Hare Krishna, each name we say, our acaryas have given the commentary on the Holy name. There are commentaries on Gita and Bhagavat, like that and on Vedanta sutra; there is commentary on Hare Krishna maha-mantra. So one commentator says, each name you utter, that name is saying something to you. Listen to what the name has to say. Or each name is a prayer, address, and what is that address?

## **bhava bandhanat mochaya**

As you say Hare, you are saying fresh, whatever old stock is there before, it is there, but now whatever you are saying, oh say Hare Krishna. You are saying, Oh please make me free from this bondage of existence Oh Radhe. And as we say Krishna, please reveal all Your opulence's Oh Krishna unto me, madhurya and like that.

## **seva-yogyam mamkuru**

Krishna please make me fit to serve You. Please ruchir bhavatu me, please my attachment to chanting, the taste in chanting be

increased. So like that, each name as you say when you are saying Hare, you are saying, there is meaning, there is thought associating with each one of these names. And like that you are addressing Radha (Hare), addressing Krishna, addressing Radha (Hare) addressing Krishna Krishna, addressing Radha Radha like that. So by attempting to chant in such a state of mind then the other old stuff, we will distance from it. We will have some new fresh memory, fresh thoughts. You can attain 'Japa retreat' sometimes. For seven days, topic is same how to

chant with attention, attentive chanting. So much could be said but there is limit of time.

**Question 2:** Lord Caitanya came to liberate the whole universe. Does it mean that we came to universe not so long ago?(Maharaj says) Or we came from another universe. Mahaprabhu vacated this universe. We came from nearby universe.

**Answer:** Let's take it seriously now, now it's our turn. How did we fell down? How far we are around? These questions are not as important as now it's just my turn. I want to get out of here, Haribol. Now Caitanya Mahaprabhu has found me. He is working on me. It's my turn now.

**Question 3-** Is it possible for us to chant japa in mind (manasic japa)?

**Answer:** No no no, Prabhupada strongly recommended, use the lips. Lips movement should be there. Otherwise, not only our mind is making sounds from within, but there are so many sounds all around us. In order to push back all those sounds and thoughts and to dominate and take over, we have to chant, say the name. If you are just sitting quietly you could hear so many things. Relatively it is quiet but normally there is so much sound. So as you say Hare Krishna Hare Krishna, you are saying and you are hearing and then all the sounds are kept away and you could focus on what you want to say and not on what others want to say.

Other sounds may not be spiritual, what they are talking. So that becomes distraction, inattentive chanting. In order to chant with attention you have to say the name, say the name.

And of course during chanting the body, mind, intelligence, everything has to be functioning. Whether you are chanting attentively or not chanting attentively, who would tell, how would you know? Who will tell you? Supposed to be function of intelligence, power of discrimination. This is inattentive chanting, this is attentive, now this thought is coming to me. Whether I am chanting or sleeping, who is going to see. So we have to keep an eye on our chanting, watch the mind, or watch the wandering of your mind.

So above the mind is intelligence, above the intelligence is soul and Super soul. So we would like Lord give us intelligence while chanting.

### **dadami buddhi-yogam**

Lord says, 'I would give intelligence so that person would come to Me.' So chanting is job of intelligent person. You have to be very intelligent.

### **ajnaih sankirtana-prayair yajanti hi sumedhasah [SB 11.5.32]**

Sumedhasah, highly intelligent persons would take to the sankirtan movement or chanting. So the intelligent person will take to the chanting. And intelligent person will chant properly, attentively. So we need also that kind of intelligence to control our mind and all that things. It is a project, business, activity. So I wish you success in chanting. Keep trying. Never give up.

Hari bol!