

Krsna's idea is beneficial to everyone

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Mayapur [46:55]

Reading from Bhagavad Gita , Chapter 2 text number 9. Bhagavad Gita was said in morning and we are hearing in the evening. We are seeing the Lord, we are seeing the Lord. You have all seen, where is He? So we all like to see Him. We all like to see Him and it is very important that we hear Him. People like to see Him but not hear Him. But we should come to the temple, to see the Lord and to hear the Lord. So we have seen Him, He is standing right before our eyes, please all take darsana. Please look, look, look.

jai shri shri radha madhav asta sakhis vrinda ki... jai

In fact we will see Him more by hearing Him. The way to see the Lord is not with the eyes but in fact with the ears. We see more with the ears than with our eyes. So you all, I mean we also are visitors besides all are ISKCON devotees sitting here. We have some guests also with us. So we welcome them all, welcome devotees and guests also. As we said that Krsna spoke Bhagavad Gita in the morning, not this morning, but 5000 years ago in Kurukshetra. He spoke Bhagavad Gita during early morning hours. You all agree, understand the meaning that he spoke in the morning, not during lunch or after his dinner? He spoke in the morning; sun was rising in the east. Army had already arrived and there were two camps; the Pandhava camp and Kaurava camp. And then as is the rule for dharma yudha, at sun rise they commence the battle and it goes all day long and then at sunset, fullstop.

So that particular morning, it was also day ofekadasi, Mokshada, name also there of that ekadasi, Mokshadaekadasi.

So we know who spoke, where He spoke, what time He spoke, what did He speak, everything is very clear. So here in the temple every day we read, one verse, one slok, one statement of the Lord. So in fact, Krsna begins His speech, His dialogue, His conversation with Arjuna in the second chapter of Bhagavad Gita.

First chapter of Bhagavad Gita is also Bhagavad Gita, but it is not technically song of Krsna, Arjuna and others have spoken more in the first chapter. Then Sanjay also speaks, makes his comments. Three parties were listening to Bhagavad Gita, at the same time, simultaneously. Arjuna was, of course, it is meant for Arjuna, it's also meant for you and as Krsna dialogue was happening in Kuruksetra, Sanjay also was able to hear in Hastinapur at the same time. Doordarsana, Doorvani, television. So these are the two parties and the third one there was a tree, not far from where Krsna and Arjuna, the dialogue was on, settled in a chariot and very next to, very close to the chariot. There was a tree, that tree is still there. You go and see that tree even today, the tree is standing. Even tree has become immortal by the hearing of Bhagavad Gita and what to speak of us. So Sanjay is also one of the speakers or communicator of Bhagavad Gita. So today's verse is spoken by Sanjay Uvaca. So please repeat after me.

sanjaya uvaca

evam uktva hrsikesam

gudakesah paran tapah

na yotsya iti govindam

uktva tusnim babhuva ha [BG 2.9]

Sanjayahuvaca – Sanjaya said; evam – thus; uktva – speaking; hrsikesam – unto krsna, the master of the senses; gudakesah – Arjuna, the master of curbing ignorance; Param-tapah – the chastiser of the enemies; nayotsya – I shall not fight; iti – thus; govindam – unto krsna, the giver of pleasure to the senses; uktva – saying; tusnim – silent; babhuva – became; ha – certainly.

Translation

Sanjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Krsna, "Govinda, I shall not fight," and fell silent.

Purport

Dhrtarastra must have been very glad to understand that Arjuna was not going to fight and was instead leaving the battlefield for the begging profession. But Sanjaya disappointed him again in relating that Arjuna was competent to kill his enemies [paran-tapah]. Although Arjuna was, for the time being, overwhelmed with false grief due to family affection, he surrendered unto Krsna, the supreme spiritual master, as a disciple. This indicated that he would soon be free from the false lamentation resulting from family affection and would be enlightened with perfect knowledge of self- realization, or Krsna consciousness, and would then surely fight. Thus Dhrtarastra's joy would be frustrated, since Arjuna would be enlightened by Krsna and would fight to the end.

Arjuna said, 'nayotsya', I shall not fight and he is addressing "Govinda" O Govinda, I shall not fight. He said this much and '**tusnimbabhuva**' and he became quite or silent, felt silent, that's good news for Dhrtarastra that Arjuna is not gone fight. O! That is wonderful, that is what I was looking for. Arjuna is not going to fight, my children would be spared or they would become victorious, if Arjuna did not fight. But in this verse, Sanjaya as he is talking to Dhrtarastra, he is describing Arjuna as "**parantapah.**" He is the chastiser of the enemies and Srila Prabhupada in purport is pointing out, temporarily he has been over whelmed by this affection, family affection, family ties, moha, illusion, but as he would be listening to Krishna, becoming his disciple, and then coming out and then he would be chastising, fighting, killing enemies and becoming victorious.

So Arjuna had come on the scene with determination to fight in the beginning seated in a very special chariot.

svetair hayair yukte mahati syandane sthitau [BG 1.14]

The first chapter says that the white horses were pulling the '**mahatisyandane**' very special, expensive, nicely carved chariot. '**madhavah pandavas caiva**' [BG 1.14] and in that chariot two personalities are sitting Madhava and Pandava and this Pandava is Arjuna. **divyau sankhau pradadmatuh** [BG 1.14] and soon both of them, they blew their transcendental conch shells. Krsna blew His conch shell called Pancajanya and the name of Arjuna's conch shell Devadattadhanan-jayah. Devadatta was the name of the conch shell and the names of other pandava's conch shells is also mentioned. So Arjuna was very much eager to fight. So before beginning of fight, he was desirous to see his enemies, please show me who they are? Who do they think they are, they want to fight with me. Please bring by chariot forward.

senayor ubayor madhye

ratham sthapaya me cyuta [BG 1.21]

Arjuna says, "**senayor ubayor madhye**" in between two armies "**rathamsthapaya**" please get my chariot situated in between two armies. So immediately, here Parthasarthi, Lord has become the Chariot driver of his devotee. In His left hand He has ropes of the reins of the horses. Lord is having whip in His right hand. So He already started moving chariot forward. Soon the chariot was in between two armies, closer to the enemy camp, enemies and Arjuna is seeing who has come, who has assembled, that time as Arjuna is observing the army, enemy camp, enemies. Krishna says "**pasya**" see, just see,

pasyaitan samavetan kurun iti [BG 1.25]

All those who have assembled here are none but the Kuru's , Lord is giving some hint to Arjuna, oh you wanted to see just

see, who has come to fight with you or you have to fight with Kuru's they are Kuru's , you are also Kuru's, same family, wake up Arjuna.

So not only Arjuna is seeing but Lord is also showing, getting his attention, just see, just see, Kuru's have come to fight with you, same family. So by seeing and by hearing the whole chemistry inside, within has changed, changes very fast, very quickly. Now his blood was boiling, take my chariot, he was getting ready, sharpening his arrows, or he wanted to see, but now as he has seen and heard from Krsna also just five words.

pasyaitan samavetan kurun

Just four five words, these are the only words Krsna speaks in first chapter of Bhagavad Gita nothing more nothing less. Then Arjuna begins trembling, his body shaking, ***sidanti mama gatrani [BG 1.28]*** my body is trembling, ***mukham ca parisusyati [BG 1.28]*** my mouth is drying up, ***gandivam sramsate hastat [BG 1.29]*** GandivhaDhanush, the bow is slipping right out of my hands. Could you fight if you are shaking, can you fight? No, you have to be very steady, focused, motionless. So many things are happening in his mind, all body are there and then Arjuna is also thinking, he is expressing himself now.

sreyo nupasyami hatvasva-janam ahave [BG 1.31]

I don't see any benefit, no ***sreyo***, no long term benefit, really killing ***hatva sva-janama have*** in this horrible battle, killing our own family members, I don't see any benefit and I am not interested.

na kankse vijayam Krsna nacarajyam sukhani ca [BG 1.31]

Krsna I think he is making himself very clear, I don't want kingdom, no happiness, I am not interested in this and then Arjuna keeps talking more and more and more. So many concerns, what about this dharma, what about jati dharma, what

about kula dharma, what about this, what about that. So many dharmas, so many concerns, so many issues.

So with each additional idea that he presents, he is deviating more, he is more and more deviation. This is a way to go but with each idea is turning away from Lord's idea and soon he would be hundred eighty degrees and this is where is the verse, ***tusnim babhuva***. I am not going to fight. This fighting, this was Lord's idea, Lord's desire, Lord's plan.

paritranaya sadhunam
vinasaya ca duskrtam
dharma samsthapanarthaya
sambhavami yuge yuge
[BG 4.8]

I appeared, this is the purpose for which I appeared, this is dharma yuddha and this is meant to establish dharma and to protect the devotees like you Pandava's and kill the miscreants. This is the vision of the Lord, the purpose of His advent. But now Arjuna is not showing any interest in plan or vision or desire of the Lord. ***Narsimha dev ki Jai***.

So earlier also, at the end of first chapter, Arjuna kind of he sits down, making it clear that I am not going to fight. Sometimes you see the bulls or the he buffalo pulling the cart and big load and in summer season and it is hard for him to pull. Sometimes the farmer is feeding the he buffalo, he is trying to push or pull the bull try to move it forward but when the he buffalo doesn't want to move and he wants to make it very clear. What does he do? He sits down and makes it very clear statement. Okay this is it. Now you know my dear farmer, I am not going to move. So the last statement of the first chapter was very similar also and also spoken by Sanjaya.

**evam uktvarjunah sankhye
rathopastha upavisat**

**visrjya sa-saram capam
soka samvigna manasah
[BG 1.46]**

Sanjay said,

Arjuna having this spoken on battle field, cast aside his bows and arrows and sat down on the chariot, his mind was over whelmed with grief. So as Arjuna was talking to the Lord and what about this, what about this dharma, what about this, he was thinking that probably he is going to convince Him, He will be convinced. So Arjuna was expecting yes, yes, yes, that is fine, what you say is exactly right. Arjuna, I agree with you, forget this battle, let's have breakfast, stop this. That is as Arjuna was talking and talking and talking in the first chapter. It is like Arjuna Gita, not Bhagavad Gita so much ArjunaGeet, song of Arjuna, statement of Arjuna he was thinking oh this didn't work, say something more now, for sure this statement will be convincing the Lord. So if not this, that one, probably Lord would say okay, okay that is fine, forget this battle and let's go have the breakfast. So Arjuna is sitting in the chariot making it very clear that he is not going to fight. In fact Arjuna begins,

asru purnakuleksanam [BG 2.1]

He is in tears, Arjuna is in tears, could you imagine Arjuna, Arjuna is full of compassion and depressed in mind. His eyes full of tears and now the second chapter, second verse. This is where Krsna begins, officially begins talking. The first thing that the Krsna had to say was, first thing that Krsna wanted to say, probably Arjuna was expecting that the Lord is going to praise my statement, and appreciate what I have said congratulations, well done, well spoken Arjuna, that was not the case. In fact Lord said

kutas tva kasmalam idam [BG 2.2]

kutastva where from ***kutas tva kasmalam idam*** all that you have

spoken that *idam kasmalam*, all this is rubbish, okay where is the dustbin, where is the dustbin, it should be dumped in the dustbin. So this is Lord's comment, it is comment on all that Arjuna had to say and Arjuna was thinking now, I am speaking now something very intelligent, very social concerns, this issues, that issues, family, tradition and this must be. In fact when people read first chapter they hear Arjuna speak or they read what Arjuna has to say, they kind of agree with Arjuna. Forget all other people probably when you read for first time. I use to, I remember when I was reading, understanding the first chapter Arjuna statement this makes sense. That's right, you are right on Arjuna, yes go on speaking I was kind of what a man.

Arjunaki jai

Lord doesn't say Arjunaki jai, not thumbs up and then a little more statement then Arjuna again speaks and he becomes silent, quite. That is today's verse and then towards the end of Bhagavad Gita, Lord is talking, concluding. ***sarva-dharman*** what ***parityajya*** give up this varieties of religion, varieties of religion. Why, why he is talking of this. ***sarva-dharman*** what is connection of this, why Krsna has to say ***sarva-dharman***, Arjuna you, ***sarva-dharman partityajya [BG 18.66]***

Give up all varieties of religion, all thoughts, all this concerns, all this isms, all this why? Is this in Bhagavad Gita context or in some other connections, right here in the first chapter, all the dharma's. Some of the dharma's, Arjuna has mentioned, what about this dharma, what about this, what about this. Lord said, give it up these thoughts and accept my dharma, accept my dharma, not your dharma. Give this up , this is all gambling, this is all mental speculation and gambling. It is not only lottery and this and that as gambling but it is a bigger gambling, speculation.

I think, according to me, Arjuna this is according to me. Arjuna is talking in the first chapter. My opinion, Arjuna is

talking in the first chapter and Krsna says give it up.

So the first word in the Bhagavad Gita is, what is the first word in Bhagavad Gita, **dharma**, the first word is dharma and last word is **mama**, last word is mama, first word is dharma put it together, that is dharma, **mama dharmā** my dharma, my law, law of the Lord that is dharma, that's religion. Gita is dharma, so you have other ideas, accept Krsna's ideas, original idea, for everybody, living entity and the society, the family and the country for the humanity and living entity like that.

Shikshashtak and Panca-tattva

Panca-tattva

28022019 [1.41.03]

Sravan Utsava

Mayapur

Are you ready for the seminar? Your minds are here or going to the prasadam hall? Going to Bombay, Moscow. So tomorrow is, Panca tattva mahabhishek mahotsava ki jay! Abhishek happens every every day but maha maha-abhishek is happening tomorrow. Panchtattva mahabhishek. This is once a five years. We had 15 years ago when Pancatattvas were installed and we had it 10 years ago and then 5 years ago. Fifteen years ago, 10 years ago. Ok, no need to 15 years ago 10 years ago, am I saying right? Ten years ago, 5 years ago, this is fifteenth right? This is fifteenth annual. So then I thought of talking little bit about this Panca tattva. That is my topic Panca

tattva mahabhishek is happening this year. So why not talk about Panca tattva!

Sri Sri Panca-tattva ki jay!!

**panca-tattvatmakam krsnam bhakta-rupa-svarupakam
bhaktavataram bhaktakhyam namami bhakta-saktikam [CC Adi lila
1.14]**

This prayer has been offered by Krsnadas Kaviraj unto Panca-tattva, in the first chapter of Adi Lila of Caitanya Caritamrta wherein he says,

panca-tattvatmakam krsnam

Krsna has become panca-tattvatmakam, He is full of panca-tattva. Krsna has become those panca-tattvas, five personalities. They are not all personalities of Godhead, they are others also. That's why he says, panca-tattvatmakam krsnam. Krsna is 'panca-tattvatmakam krsnam bhakta-rupa' who is bhakta-rupa? Sri Krsna Caitanya Mahaprabhu ki jay! He is bhakta-rupa, and who is svarupakam? Nityananda Prabhu is bhakta svarupa. Take note of this, Caitanya Mahaprabhu is bhaktarupa and Nityananda Prabhu is bhakta-svarupa. And bhaktavataram, who is bhaktavatar? Advaita Acarya is bhakta avatar. Advaita Acarya is avatar. Then bhaktavataram bhaktakhyam and there is one bhakta and that is Srivas, he is a bhakta and bhakta-saktikam and one is shakti and who is that? Gadadhara Pandit ki jay! So like this, these are Krsna, Krsna has become all these. Full fledge Krsna, svayamrupa Krsna is Caitanya Mahaprabhu. And svayam-prakash, who is Balarama. Krsna is svayam-rupa and svayam-prakash is Balarama. And that is 'balarama hoile nitai'. And Advaita Acarya is avatar. There are purusha avataras.

Mahavishnu, He is purusha avatar. Mahavishnu has appeared as Advaita Acarya. He is also considered Sadashiva. From Mahavishnu, one expansion is Sadashiva.

devimahesa-hari-dhamasu teshu teshu

There is Mahesh dhama, in Mahesh dhama, Shiva's dhama there is Sadashiv. So that Sadashiv also appeared as as Advaita Acarya. And Narada Muni appeared as Srivasa Thakur and at his residence only namasankirtana started. What does Narada muni do? 'Narayan Narayan Narayan'. He is always chanting, badri narayan narayan narayan narayan....

He also chants radha raman's name. So he used to chanting. Narada muni he has his hand cymbals and veena he is always chanting chanting chanting.

narada muni bajay veena radhika raman namne

So that Narada has appeared as Srivasa Thakur and Caitanya Mahaprabhu started His kirtana in Srivasa angan. Where did He start His kirtana? Srivasa angan. Can you say angan? And stop saying angam. Srivasa angam, angam is something else. Angam is body, angam. So lot of devotees say Srivasa angam. No, Srivasa angan, Srivasa angan. Can you say Srivasa angan? Angan, patangan, kridangan like that ranangan, angan. Then Gadadhara is partial manifestation of Radharani. Radharani doesn't get to be with Krsna all the time because She is female part. She is a gopi. In Krsna's pastimes Radha could only be there for some time, not all the time. Krsna cannot even look at Her. So many social restrictions. So while Krsna is playing His flute and He is returning from pasturing grounds into, gopis are there, Radharani is also. She has taken Her position so that She could have good look at Krsna [let the children play outside please] Hari Hari! So while Krsna is playing His flute and moving forward but His eyes are 'nayaner kone'. He is giving impression, I am looking in the front, I am not looking at Radharani. But He is ,He wants to look, He wants to look. He is looking, so even Krsna, the Supreme Personality of Godhead has to follow these etiquettes, social restrictions.

You are a young man and you cannot look at the gopis. You

cannot look at Radharani. So that Radharani, doesn't get to be with Krsna all the time or Krsna is not even allowed to look Radha all the time but She would like to be with Krsna all the time. She loves to be with Krsna all the time. Ok, ok, ok you could, you could do that. Then She appears as Gadadhara and He is with Krsna, Sri Krsna Caitanya all the time. The other members of the Panca-tattva, other devotees they were not with Caitanya Mahaprabhu from early days.

Nityananda Prabhu appeared in Ekachakra gram dhama ki jay! And then he had travelled also all over India. Then he goes to Vrndavana. He is on the banks of Radhakunda and he finds out. Hey! Lord is appeared and He is appeared in Navadvipa Mayapur ki jay! So he stops his travel and runs rushes to Navadvipa. Hye! I am here. I am here. The Balarama, the way he entered Navadvipa gave some indications of his entrance and presence in Navadvipa Mayapur. Caitanya Mahaprabhu says, "Hey! Go go, find out. Go, find out. Nityananda Prabhu is in town." So devotees had gone looking for Nityananda, but no one could find him. They all returned with not, not at all good news. No no, we couldn't find. We couldn't find. And then Caitanya Mahaprabhu, "Ok, I will find him. I will find him. And then Mahaprabhu left Mayapur Yogapitha. He was not very far away and everyone else followed Him and Caitanya Mahaprabhu entered Nandanacarya's bhavan which is not far from our main entrance. We keep going towards the ghat, Jalangi, just 100 meters. Caitanya Mahaprabhu enters the entrance. There he was!

Nityananda Prabhu. What a great meeting! Hari hari!! Between Nityananda Prabhu and Gauranga. Gauranga Nityananda, Gauranga Nityananda, Gauranga Nityananda. There was reunion, family reunion. Two Lords met and embraced and trembling in ecstasy and shading tears. Nityananda Prabhu was doing abhishek of Gauranga with the tears coming, gliding down or the torrents of rain tears coming from Nityananda's lotus eyes drowning Gauranga 's transcendental form and from Gauranga's eyes tears, those, they were bathing.

Nityananda and they were on the ground, they were rolling on the ground. They were so excited and ecstatic joyful and there was a celebration of the, as they met, they overwhelmed. And that time Caitanya Mahaprabhu was 20 years old and Nityananda prabhu was 32 years old. From that time onwards they have stayed lot of time together. Hari Hari Hari. [children] Also the Advaita Acarya, he was all the way there from Shantipur and he had migrated from somewhere in Bangladesh presently Bangladesh and migrated to Shantipur and so he was in Shantipur. He would of course come and be with Caitanya Mahaprabhu during those all night kirtana. So I am just making the point that Gadadhara pandit was the one from very birth, from childhood days he was with Caitanya Mahaprabhu. Others were born some other places, distant places and they are meeting Gauranga and they are meeting Panca-tattva and they are meeting Gauranga, members meeting is much later.

Hari Hari!

And Caitanya Mahaprabhu had left now the Mayapur and gone to Jagganath Puri. Again Gadadhara pandit was there. I mean, I did not mean to say all this. I had some other thoughts. I want to before time runs out from Caitanya Caritamrta wherein Krsnadas Kaviraj Goswami, he has described Panca-tattva in first seven chapters of Adi Lila. Caitanya Caritamrta is all about Panca-tattva. As he begins compiling Caitanya Caritamrta as with the books as well as we speak, in the beginning comes mangalacharan.

vandeham sri gurun sriyutah padakamalam

This is, this is what? This is mangalacharan. Even 'he krsna karunasidhau dibandhu jagatpate', this is a part of mangalacharan. So Krsnadas Kaviraj also has written mangalacharan, the first 14 verses of the first chapter of Adi Lila of Caitanya Caritamrta is mangalacharan and he ends with this,

**pancatattvatmakam krisnam bhaktarupam svarupakam
bhaktavataram bhaktakhyam namami bhakshaktikam**

This is the 14th final mangalacharan. And he also includes the prayers unto,

**jayatam suratau pangor mama manda-mater gati
mat-sarvasva-padambhojau radha-madana-mohanau**

This is the part of the mangalacharan.

Also,

**divyad-vrindaranya-kalpa-drumadhah
srimad-ratnagara-simhasana-sthau
srimad-radha-srila-govinda-devau
preshthalibhih sevyamanau smarami**

I am expecting you to know the meaning of these mantras we have recited and heard this for dozens and hundreds of times from last 5, 10, 20 years have been hearing, reading. It is necessary that we try to understand fully well meanings of yah, some of these, not all the mantras some of the important important mantras. We should not only reciting from our throats but they should come from the heart as we we say them. We should be understanding what we are saying, thinking of what we are saying, so that the appropriate emotions and devotion is aroused as we say them. So these are sambandha vigraha, Radha Madan Mohan. Then Radha Govind dev is our, which vigraha? Abhidheya vigraha. And Radha Gopinath ki jay! Is our prayojan vigraha. So Krsndas Kaviraj Goswami say his part of mangalacharan in beginning of this book, he has prayed for or unto the lotus feet of these three deities and he says these are Gaudiya, Gaudiya Lords or Gaudiya, what is the term used, Gaudiya vaishnava's worship and again there are not three different Lords. Same Lord, same Lord, Radha Madan Mohan is equal to Radha Govind is equal to Radha Gopinath and Radha Madanmohan is one and Radha Govind is second one, third one is Radha Gopinath. No. it's not like that. They are one. They are

different functions. They help us, same same Lord helps us differently in phases and stages of our life. So of these 14 mangalacharan verses, how many? The six verses, first six verses are about Gauranga Gauranga [Gauranga], Lord Caitanya Mahaprabhu. The next five verses are about Nityananda [Nityanand] and next two verses are about Advaitacarya and there is one verse about panchtattva.

'panchtattvatmakam krsnam', and three verses about these three Lords Radha Madan Mohan. So there are how many? Isn't it fourteen? May be these three are not included. These three are not from mangalacharan. Right after mangalacharan. So this is how the very first verse of Caitanya Caritamrta begins like this, which is also about Pancatattva.

**vande gurun isa-bhaktan isam isavatarakan
tat-prakasams ca tac-chaktih krsna-caitanya-samjnakam [CC Adi
1.1]**

This is Bengali so I am struggling. So Caitanya Caritamrta begins, or this mangalacharan begins with vande, vande is what? vande, vande means, aham vande, I offer my obeisances unto, 'vande guru sri charanar vindam'. So aham is missing. Aham not included so, aham vande, I offer. Sri Krsnadas Kaviraj Goswami is offering his obeisances unto gurun. He is offering his obeisances unto gurus. He doesn't say guru, he says gurun, means more than one and as it is explained the reason he says gurun in plural sense is shiksha guru and diksha gurus. My obeisances unto diksha gurus, diksha gurus and shiksha gurus as in vande gurun.

So the six parties are offered obeisances into these six verses. 'ishabhaktan'- so this is Shrivasa adi gaur bhakta vrnda. Gaura bhaktas headed by Srivasa. They are getting obeisances. Isham, this is Sri Krsna Caitanya Mahaprabhu Himself, ishama. Who is Sri Krsna Caitanya sangyaka, His name now is Sri Krsna Caitanya, ishama, my obeisances unto Him. Ishavtarakan and avatar, this is Advaitacarya and other

avatars, I offer obeisances unto, tat-prakams ca, this is Balarama, is Krsna Prakash. Tat Shakti and my obeisances unto His, Krsna's Shakti and that is Gadadhar, he is Shakti of. Ok, let's see this is relaxed time and relaxed mind and goes slowly like this, step by step, do the spoon feeding.

vande sri-krsna-caitanya- nityanandau sahoditau

He continues to offer his obeisances unto

vande sri-krsna-caitanya- nityanandau sahoditau

gaudodaye puspavantaucitrau san-dau tamo-nudau [CC Adi 1.2]

So then Krsnadas Kaviraj Goswami says I offer my obeisances, now he is offering his obeisances unto two personalities, vande Sri Krsna Caitanya and Nityanandau, gaur nityananda sahoditau, they have appeared together, someone after the other, same period on the horizon of this world and pushpavantau, they have appeared as sun appears, moon appears on the horizon, so they appeared.

'gaudodaye pushpavantau citrau', they are wonderful, they are wonderful. 'citrau san-dau' and they they are two, that is why san-dau, otherwise word is sham da. So they have appeared to give. What? 'Sham'. Om shanti, 'sham, shamaha, damaha'. You know this, Krsna talks, 'brahma karma svabhavajam'. These are the symptoms of the Brahmin. Beginning with shamaha, damaha, shama refers to the mind, mind control. If mind is controlled then mind is peaceful. So they have come to give shanti, peace to the mind, peace to the world. By destroying the darkness of ignorance and enlightening the world as sun and moon. They are, they have spread shanti, spread Krsna consciousness. The next verse Krsndas Kaviraj Goswami and this is called, 'vastu nirdesh'. This is a main topic of Caitanya Caritamrita and this is, yad advaitam brahmopanisadi tad apy asya tanu-bha [CC Adi 1.3]

In Upanishad there is talk of brahma, brahma, brahma. Oh, that

brahma, that brahmajyoti that effulgence talked about in Upanisadas, those are the rays emanating from the Lord's body. 'tanu-bha', tanu is body, bha is light. So that brahmajyoti is none, it is nothing but, it is just an effulgence from the body of the Lord.

ya atmantar-yami purusa iti so 'syamsa-vibhavah

And that paramatma, He is just ansha of the Lord. Lord is anshi means complete, anshi and this

paramatma is ansha is a part of the whole anshi.

sad-aisvaryaiah purno ya iha bhagavan sa svayam ayam

This is the one and who this that one, he will be talking at the end. He is about to say that, who is that one, but that one who is 'sad-aisvarya purna', full of six opulence's. In other words this similar verse appeared in the Bhagavatam, beginning of the Bhagavatam :

**vadanti tat tattva-vidas tattvam yaj jnanam advayam
brahmeti paramatmeti bhagavan iti sadyate [SB 1.2.11]**

Are you familiar? This is the very beginning, first canto. I don't know which chapter. First, second, third chapter like that. And second chapter, so same verse is said here differently, there talked about. These are all three different features of the personality of godhead, Krsna, svayam bhagavan and here Krsnadas Kaviraj says, 'this Brahma, Paramatma and Bhagavan,

na caitanyat krsnaj jagati para-tattvam param iha

There is no superior truth in existence, better superior, better than or superior to. Very interesting it is. 'na caitanyat krsnat'. Two words 'na caitanyat krsnat'. He is equalizing. They are two, they are one, two are same, so no one is superior to Caitanya, no one is superior to Krsna. No one is equal to Caitanya, no one is equal to Krsna. And then

he goes on anarpita-carim carat, Now some of these, all of the verses which are in the beginning of Caitanya Caritamrita first chapter, this is how the Panca-tattva or Caitanya tattva then Nityananda tattva and then Advaita tattva and then Gadadhar tattva, Srivasa tattva is described here beginning with caitanya tattva. And another thing, as I have no time and you started looking at your watches already. These fourteen verses I have mentioned to you. What are those 14 verses are called? What are they? Mangalacharan. Mangala prayers, invocations. Those fourteen verses are further commented upon by Krsnadas Kaviraj in following 7 chapters. First he had said these like a sutra form, these mangalacharan verses and several chapters is Chaitanya tattva, he talks about. Then he talks about Nityananda tattva in the fifth chapter. In the fifth chapter of Adi-lila he talks about Nityananda and the sixth chapter he talks about Advaitacarya and in seventh chapter he talks about Panca-tattva. So these 14 verses they go on and on, spread over seven chapters of Caitanya Caritamrta. So in the beginning he is talking what Caitanya tattva and you know tattva. We have to understand Lord. How? 'janma karma cha me diyam evam yo vetti'. How? tattvataha evam yah vetti tattvataha. One who vetti, knows Krsna or Krsna janma karma or Krsna tattvataha, then what is the outcome? What is the 'shrutiphal' also what is the 'phal' the fruit of such hearing? 'tyaktva deham punarjanma naiti'. For such person no more birth no more death. Are you interested in such things? No? Haribol! Yes no yes no. And Lord says,

'punarjanma na eti mam eti'

He doesn't attain another birth. 'punarjanma na eti', eti means to go, go towards another birth. He doesn't have to go for another birth. 'mameti', instead he comes to me. Who comes to me? 'evam yo vetti tattvataha'. One who knows Lord tattvataha. This tattva business is very very of prime importance. Lord has to be known by tattvataha. That is why again Lord says,

**' manushynam sahostreshu kaschit yatati siddhaye
yatatamapi siddhanam kaschin mam vetti tattvataha'**

So there are thousands and thousands. Out of thousands someone is coming to God consciousness, endeavoring to know God. But out of those who are endeavoring 'yatatam' 'yatatamapi siddhanam kaschin mameti'. Someone out of those thousands who are religious or endeavoring to become religionist rarely some one knows me 'tattvataha', 'kaschin mamvetti tattvataha'. So this is, so Prabhupada has emphasized, ya shastras have emphasized understanding Lord tattvataha. So Panca-tattva ki jay! So this is panchtattva. It is tattva, five personalities, tattva what? Five personalities.

'panchtattva'. So you will hear more? Little more. I was just saying that these verses we are residing here, Prabhupada quotes them over again and again and again, throughout his purports and talks and lectures and morning walks and room conversations. So we the followers of Shрила Prabhupada ki jay! We have to also know these things. This is foundation of knowledge. So

anarpita-carim cirat karunayavatirnah kalau [CC Adi 1.4]

And it goes on that Krsndas Kaviraj Goswami is writing, something that Lord have not given for long long long time that something, that he did not give since long time, he came to give, deliver. 'karunya avatirna kalau'. Out of His own kindness, that is His nature. 'namo mahavadanyay'. He is magnanimous.

He is known for his 'audarya'. 'Udar', from 'udar' comes 'audarya'. Udar means magnanimous and one who is udar he is also that is called 'audarya' and then Mayapur is that 'audarya dham'.

**Audarya dham Mayapur ki jay!
Vrndavan is 'madhurya dham'**

Vaikunth is 'aishwarya dham', you know this. Vaikunth is 'aishwarya dham', full of aishwarya, full of opulence's and Vrndavana is full of madhurya, sweetness and Mayapur is audarya, magnanimous. Lord shared the nector of Vrndavana, that is what it says,

samarpayitum unnatojjvala-rasam

Lord appeared, Sri Krsna Caitanya Mahaprabhu appeared to samarpiytum in order to give, deliver, what, 'unnat ujjwal rasa', that 'madhurya rasa', the sweetness of Vrndavan. There is madhurya rasa, there is also vatsalya rasa, there is also sakhya rasa, so there is not so much dasya rasa in Vrndavan. And there is vishrambha sakhya, sakhya rasa also could be aishwarya mishrit, mixed. That is another topic.

Vishrambha, vishrambha madhurya, vishrambha vatsalya, vishrambh sakhya bhav of Vrndavan. And the rasa of the Vrndavan, those mellows of Vrndavan, Caitanya Mahaprabhu appeared to deliver those mellows, those rasas.

samarpayitum unnatojjvala-rasam sva-bhakti-sriyam harih pura?a-sundara-dyuti-kadamba-sandipitah

And He has assumed the golden form and it is explained. One what have just now presiding, this is the external reason for Lord's advent, to deliver, 'paritranaya sadhunam'. To protect the sadhus, to nourish the sadhus Lord appears, so this he does. And every time He appears. So this is the common reason or external reason and to be followed by confidential reason. It is about to come. So this is, sachinandanaha' and this is, this is the benediction. In mangalacharan, there is vastunirdesh, there is ashirvada and there is namaskar. This is ashirvada here. Krsndas Kaviraj explaines, mangalacharan constitutes of, the three different aspects of mangalacharan. Vastunirdesh, there is ashirvada and there is namaskar. So this is ashirvada for the listeners, readers of the Caitanya Caritamrta. This line here is ashirvada. What does and what

verse is giving benediction or blessings to the readers or listeners of the Caitanya Caritamrta.

sada hrdaya-kandare sphuratu vah saci-nandanah

Let that Sachinandan, jay Sacinandan jay Sacinandan jay Sacinandan Gaurhari!!! So let that jay Sacinandanaha, Sacinandan inspire the readers, listeners within the core of their hearts that Gauranga's mercy manifest. And then he says, we will take one or two more and then we have another, one more session. Right? On the third of march. Same time 7 to 8:30. So we will continue on seminar topic, same topic. So do little more. Now these two verses which are now coming up here. This is the confidential reason why, why Caitanya Mahaprabhu appears. This is the whole chapter, chapter third or fourth chapter of the Adil ila, the whole chapter talks about probably at least you remember the title, 'the confidential reason for Lord's advent'. Is that familiar? Are you? 'The confidential reason for Lord's advent'. So here he just making an indication and he gives whole elaboration on this topic, the confidentiality behind Lord's advent and here are those couple of statements:

radha krsna-pranaya-vikrtir hladini saktir asmad [CC Adi lila 1.5]

I will go line by line here. Affairs between Radha and Krsna, affairs between Radha Krsna pranaya-vikrti, these dealings between Radha and Krsna. This is alhadini Shakti. Aalhad, this is a play of, both are playing with each other. Radha and Krsna. And there is pranaya which is much superior than prem. When prem becomes condensed is called sneha and then it becomes more condensed it becomes pranaya. It becomes more condensed it becomes maan and then raga, anuraga, bhava and mahabhava.

Beyond what we talk normally from Shraddha to prem. But beyond prem there are more more steps, that prem becoming more and

more condensed, more solid. So this is one of those features of prem, that is called pranaya. So this is Radha and Krsna, an alhadini shakti Radharani, there is pranaya. That they deal with each other.

ekatmanav api bhuvi pura deha-bhedam gatau tau

Krsnadas Kaviraj Goswami says, 'ekatmana', Radha and Krsna are what? Ek atma. They are ek. They are one. 'ekatmanv api'. Although or inspite of their being one atma bhuvi pura in this world. Long long time ago, this is the style describe. [children play outside] Hare Krsna. So they are one, but they become, deha-bhedam gatau tau, deha bheda, there is Radha, there is Krsna, gatau, this happened long long time ago. For sake of pastimes, performance of pastimes, although they are one 'ekatmanav api deha bhedo', they became two. And then what happened? Adhuna, now, now means five hundred years ago, 'caitanya akhyam'. He became known as caitanyakhyam prakam adhuna tad-dvayam caikyam aptam.

One, that was one, which had become two, now it has become one again and now his name is Caitanya. They were two. They have become one and that is Caitanya Mahaprabhu and that Caitanya Mahaprabhu who is now,

radha-bhava-dyuti-sualitam naumi krsna-svarupam

I offer my obeisances unto that svarupa of the Lord who is now known as Caitanya Mahaprabhu and he has bhava of Radharani Radhabhava dyuti and complexion of Radharani, emotions of Radharani, radha bhava radhakanti and unto that svarupa. I offer my obeisances. And then this is last one we will talk about which is the reason why Lord why Lord Sri Krsna in Golok, he is thinking and then appearing as Caitanya Mahaprabhu. So what are the thoughts of the Lord? What transpired which resulted in him taking that form called Caitanya form? Not Caitanya, Sri Krsna Caitanya, Radha Krsna nahi anya. And Caitanya Mahaprabhu, no Krsna. Krsna is

thinking. Krsna is thinking. Krsna can think. Right? He is a person. He has feelings. He thinks. Thinking, feeling, willing.

sri-radhayah pranaya-mahima kidrso vanayaiva [CC Adi lila 1.6]

So he is thinking of three things. He is very curious, very anxious to know three things. The first of those three things is: 'sri radhayah pranaya mahima kidrso'. Radha's love, what kind of love is that? Radha loves, Radha loves. Who? Krsna. So Radha prem. In other words Krsna has become anxious to know Radha prem. What kind of love she has? What kind of, how much, like that. Love Radha. Radha prem, Radha's prem, that's one question.

svadyo yenadbhuta-madhurima kidrso va madiyah

When that Radha with her love for Me, she loves Me and as a result she is relishing something, something happens to her, her emotions are stirred up, and her heart's condition is of certain kind and so I would like to know 'madhurima kidrso. Of course I am 'madhura',

madhuradhipate akhilam madhuram

I am 'madhura', I am sweet, I am sweet, I am madhura and she is relishing my 'madhurya', my sweetness. So it's like Krsna is interested to know His own 'madhurya' but He doesn't know how much sweet He is. Like sugar doesn't know how much sweet sugar is. Who knows? Who knows? An ant knows.

When an ant is eating sugar, an ant knows. Sugar doesn't know. So Krsna wants to know how much sweet am I. Only Radha could tell because she is relishing, 'asavad'. My 'madhurima', she is doing 'asavad', my sweetness, she is relishing. So I want to know. And finally saukhyam casya mad-anubhavatah kidrsam veti lobhat And what kind of experience of Radharani? What is her experience? Ok, I am so much sweet, ok, this way how I am

sweet, when she is relishing that sweetness what is her experience, what is her 'anubhav', what is her 'sakshatkar', what are her realizations, when she is experiencing my sweetness? So Krsna becomes, here it says 'veti-lobhat', Lord becomes very very greedy. He is very very curious and anxious to know answers to these questions which you have heard. So how could I find out answers to all these questions? It is only possible, it is only possible, if I become Radha. I take Radha's position, I take Radha along with me, I do develop emotions of Radha, Radha 'bhava', Radha consciousness. If I become Radha conscious, if I become conscious of Radharani,

tad-bhavadhyah samajani saci-garbha-sindhau harinduh

Then he wants to, then he says, then he 'ajanihi', he took birth. These thoughts on His mind. Very greedy and anxious to know answers to these questions he took birth. Where? 'sacigarbha sindhu'. He took birth in Saci's garbha, Saci's womb, which compared here with Sindhu, like an ocean. Saci's womb is like an ocean. Because Lord is going to appear as a Chandra, so Chandra appears, where does Chandra appear? On the horizon. If you are on the banks of some ocean, you experience like the moon is kind of rising, right out of the ocean, the ocean is giving the birth to that moon. So Saci mata's womb is Sachi garbha Sindhu. Harinduh, Lord appeared as hari indu, indu is what? Indu is moon. He appeared as Indu.

Hari indu or Harischandra. Hari appeared as Chandra. Hari indu. Caitanya Chandra ki jay! He appeared as Chandra. He appeared as Chaitanya Chandra. And now after Adi-lila and Madhya lila when he goes to Jagannathpuri He is going to for the reason, confidential private reason for which He had appeared and He had all these questions on his mind, so He is going to have that whole experience being Radha, Radha bhava and this is what is happening in Jagannath puri ,specially this is happening in Gambhira. He is in this mood now and this Shikshastak and all this is, which ends with 'ashlishya va padaratam pinashtu mam', this is all Radha bhava. Sri Krsna

Caitanya Mahaprabhu ki jay!

Sri Sri Panca-tattva ki jay!! Ok, so like that there is more, this is just the beginning, I would like you to read, study this. It is a part of your study material and then about Panca-tattva, so to be continued next session.

Thank you!! Gaur premanande haribol!!