

# **Pune Bhagavat Katha 2017 – Day Seven – The principles of Vaishnavism (Vaishnavata ka pratik)**

**Bhagvata Katha 2017: Day Seven**

**Venue: Ganesh Kala Krida Manch, Swargate, Pune.**

**Date: 31 December 2017**

**Topic: The principles of Vaishnavism (Vaishnavata ka pratik).**

*jaya radha-madhava jaya kunja-bihari  
jaya gopi-jana-vallabha, jaya giri-vara-dhari  
jaya yashoda-nandana, jaya vraja-jana-ranjana...*

*Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Ram Hare Ram  
Ram Ram Hare Hare*

*om namo bhagvate vasudevaya*

My obeisances to Vasudev. May Lord Vasudev accept our humble obeisances. Also namsakar to all of you who are dear devotees of Lord Vasudev. *Jivatam* is always dear to the Lord. How dear He is to us is different, but we are always dear to the Lord and our relationship with the Lord is always there. The Lord has brought us here which is also due to His love for us. It's His mercy that we are coming here for six days and today the strength is more. I welcome all those who have come today for the first time.

It's said that when we become devotees of the Lord's devotee, then we become His devotee. We are servants of His servants and that is what He likes. I am also serving you all by reciting this katha. Somethings are yet to be shared, and

actually there no end to the lila and katha of the Lord.

Whatever I said was related to Sri Krsna Caitanya Mahaprabhu. We have a very close relationship with Sri Krsna Caitanya Mahaprabhu who appeared just 532 years ago. He is the latest avatar and Lord Himself. Every day we say, *sri krsna caitanya radha krsna nahi anya*. There is no one equal to the Lord, as He said in Gita

***mattah parataram nanyat kincid asti dhananjaya (BG 7.7)***

There is no Truth superior or equal to the Lord. There are lots of avatars of the Lord, but Sri Krsna is Lord Himself.

Lord Krsna and Caitanya Mahaprabhu both reside in Golok. Caitanya Mahaprabhu came to establish the dharma of Kaliyuga for all of us and that's Harinama. ISKCON is Sri Krsna Caitanya Mahaprabhu's mission and it's established to fulfil the His desire. It's spreading all over the world and many people are coming together through this mission. When the devotees come together they.....

***mac-citta mad-gata-prana bodhayantah parasparam***

***kathayantas ca mam nityam tusyanti ca ramanti ca (BG 10.9)***

.... discuss the lila and katha of the Lord. When we go back to our temples we will talk about it to others, that's also *bodhayantah parasparam*. Prabhupada was ordered by his spiritual master, to preach in English in the West and translate the books in English. Then Prabhupada told his disciples to print books. That is all an expansion of the mission. Now preaching is continuing in more than one hundred languages.

Printed books are not just kept in *godowns(storerooms)* but they are distributed all over. In the month of December ISKCON devotees distribute the books on a large scale and that's called the book marathon. In 1976 Prabhupad's disciples distributed 7 million books. That's 40 years ago, but now more

and more books are being distributed. In the national capital region (NCR) more than 5 lakh Bhagavad-gitas have been distributed. In 1966 with the help of some English boys Prabhupada established ISKCON and it's spreading all over. This is also expansion (*vistar*).

In the period of 500 BC, animals were killed in the name of Vedas. So karma kanda was going on. Then Lord Buddha appeared and established,

*ahimsa paramo dharmah*

If animal killing is recommended in the Vedas then we reject the Vedas. He established voidism (*sunyavad*). This *siddhanta* is not accepted by the Vedas. He wanted to stop karma kanda. Prabhupada said this *siddhanta* was meant only for that time. It was an emergency *siddhanta*. However, this *siddhanta* is still being followed and accepted and its expansion is going on. When Jesus came animal killing was also going on, yet one of the ten commandments in Bible states "thou shall not kill."

Adi Sankaracarya came 1200 years back he preached jnana kanda called *advaitvad*. a-no, davit-two. That means that the jiva and Lord is one. That is also called *nirakarvad* or *nirgunavad*. This *siddhanta* of *nirakarvad* is also called *mayavada*. In the Padma Purana, there is a famous verse wherein Siva tells Parvati that he will appear in the age of Kali as a brahmana to preach *asat-sastra*.

***mayavadam asat-sastrampracchanam-baudham ucyate mayaiva kalpitam devam kalau brahmana rupinah.***

Caitanya Mahaprabhu strictly warned all of us, *mayavadi-bhasya sunile haya sarva-nasa*

"Anyone who follows the principles of Mayavada philosophy is certainly doomed. He said Lord is there and we all should

worship Him.”

***man-mana bhava mad-bhakto mad-yaji mam namaskuru***

Always think of the Lord and become His devotee. Worship Lord and offer homage unto Lord.

But the mayavada philosophy says, *brahma satyam jagan-mithya jivo brahmaiva naparah* Brahman alone is real and this jagat is mithya, and the *jiva* is non-different from Brahman.’the Advaita philosophy,

Preaching of *sunyavad* was going on, then Sankaracarya came and he preached about *advaitvad*. Then came the acarayas of the 4 sampradayas, one after the other. All four acarayas appeared in the South and all the avatars of the Lord appeared in the North. These four sampradayas are Vaisnava sampradayas as they all serve and accept Lord Krsna, Vishnu, Ram. It is important to note that they take shelter of the Vishnu tattva and not of the demigods

1.The Sri Brahma Sampradaya whose Sampradaya Acarya is Sri Madhvacarya.

2.The Sri Laksmi Sampradaya whose Sampradaya Acarya is Sri Ramanujacarya.

3.The Sri Kumara Sampradaya whose Sampradaya Acarya is Sri Nimbarkacarya.

4. The Sri Rudra (Siva) Sampradaya whose Sampradaya Acarya is Sri Visnu Swami.

They all emphasised dvaitvad. There is a need understand all these siddhantas.

*mamaivamso jiva-loke jiva-bhutih sanatana*

**The living entities in this conditioned world are My eternal, fragmental parts.** We are not Lord, we are two not one.

Lord Krsna has 64 qualities and we living entities have 50 qualities. We are qualitatively same as the Lord, but quantitatively we are very small. *advaitvad* and *dvaitvada* are together. Out of the four acaryas, Madhavacarya emphasised on the two – *dvaitvad*, not one. He had defeated *advaitvad*. He preached *vishista dvaita siddhanta*.

Then Vishnu Swami who belongs to Kumar Sampradaya preached about *dvaitadvaita siddhanta*. They preached about Lord being 'sakaar'-that means having form.

Srila Baladev Vidyabhusan wrote commentary on the Vedanta sutra which called Govind bhैया and his siddhanta was called '*acintyabhedabheda siddhanta*'. There is a difference in the Lord and jiva . That is *bhed* and then there is no difference between Lord and jiva, that's *abheda*.

If we get two buckets of sea water – one small and one big. They will be the same qualitatively but quantitatively different. So our relationship with the Lord is eternal.

***Navadvipa jabe ami pragat hoibo tava sampradaya svikar karibo***

*Bhatki Vinod Thakur in his book Navadvipa parikrama khanda writes,*

Sri Krishna Caitanya Mahaprabhu took two special qualities of each sampradaya and then the Brahma Madhava Guadaya sampradaya was complete.

*Ramanuja haite ami lai dui sara, ananya bhakti bhakti jana seva sara*

From **Sri Sampradaya** he took two qualities, 1. *Ananya bhakti* 2. *Bhakta jana seva sara*. Only surrender to Lord Krsna –*mam ekam saranam*, no one else.

From **Brahma sampradaya**, he took 1. *Kevala advait nirasan* 2. *Krsna murti sevan*

*madhva haite saradvai kariba graham eka haiya kevala advaita nirasan*

***Krsna murti nitya jani tahar sevan sei ta dvitya sar jaan***

## *mahajana*

Rejecting advaitvad and the Deity of Krsna is Lord Himself. Madhavacharya sampradaya is in Udupi and he also got the Beity of Udupi Krsna and served Him. He is still being served now.

From **Rudra sampradaya**, he took 1. *Tadiya sarvasya bhava* and 2. *Raga manga*

*visnu haite dui sarakariba svikara tadiya sarvasva bhava raga marga ara*

We talked about raga marga yesterday. We select one devotee of each bhava of the five main rasas and we follow them and develop that bhava.

From **Kumar sampradaya**, 1. *ekanta radhikasraya* and 2. *gopi bhava*

These four acaryas also appeared in Gaur lila as, Sri Ramanujacarya – Ananta, Sri Visnuswami –Vallabha Bhatta, Sri Nimbarka – Keshava Kashmiri. Caitanya Mahaprabhu said,

***aishwarya jante sab jagat misrit aishwarya shithila prema nahi more prita***

***aamare isvara mane apnake hina tara preme vasha ami na hai adhina***

*aishwarya bhava* has a lot of fear and reverence, but less love. In this bhava the devotee does not love the Lord very much. It is like a relationship between a servant and a boss.

Lord says, *aham bhakta-paradhino*

**I am completely under the control of My devotees. Indeed, I am not at all independent.**

Lord loves being under the control of His devotee.

There are two types of sadhana . 1. *Vaidhi* and 2. *Raganuga*. In *raganuga bhakti* there is reciprocation of love between bhakti and the Lord. Lord wanted to relish this bhava so Sri Krsna Caitanya Mahaprabhu appeared.

***bhagavan more putra mora mitra mora pranath***

Vatsalya. Sakhya and Madhurya are the main rasas and there is a lot of reciprocation of love between bhakta and the Lord or Lord becomes a bhakta.

***panca-tattvatmakam krsnam bhakta-rupa-svarupakam  
bhaktavataram bhaktakhyam namami bhakta-saktikam (CC Adi 1.14)***

Sri Krsna Caitanya Mahaprabhu has five features. He comes with all those five features to preach His message. Sri Caitanya Mahaprabhu is the form of a devotee, Nityananda appears in the form of a devotee's spiritual master, Advaitacarya is the form of a bhakta (devotee) incarnation, Gadadhara Pandit is the energy of a bhakta, and Srivasa is a pure devotee.

Lord went on preaching to South India but He said,  
*"prthivite ache yata nagaradi grama sarvatra pracara haibe mora nama."*

"In every town and village, the chanting of My name will be heard."

*anyadharman tiraskritya puraskritya mahotsavan*

Narada muni said to Bhakti Devi, "I will establish you in every house, in everybody or every society. Mahotsavan – I will organise festivals. And with the festival as the forum, I will propagate you, establish you everywhere.

When Srila Prabhupada established ISKCON, he started many festivals like Sunday festival, first ratha yatra festival in San Francisco in 1966 in which 10,000 people participated. In a recent survey it was found that 600 Jagannatha Ratha yatras were organized.

What do the devotees do? They take up the mrdanga and sing and dance. Such festivals are going on everywhere all over the world. No festival is complete without sankirtana. Aindra Prabhu started *akhanda sankirtana* and now it's going on. It was predicted that people over the world will come to Mayapur and chant *Jai Sacinandan Gaur Hari*.

We always say in Prabhupada's pranam mantra *gaurvani pracharini*. He preached the message of Sri Krsna Caitanya Mahaprabhu all over the world protected and saved those who were affected by *mayavadand sunyavad*. We were also

saved. *Gaurvani* closed the mouth of *mayavad*, *sunyavad* and *advaitvada*. We did not talk about Charvak siddhanta

*“yavat jivet sukham jivet rinam kritvã dhritam pibet”*

“As long as you live, live happily. Incur debt but drink ghee.

Take loans car loan, this loan that loan. Beg, borrow, steal but make sure that you live happily.

*“bhasmi- bhutasya dehasya punaragamanam kutah.”*

Once you die your body is destroyed, who comes again so just enjoy. There are so many follower of *Charvak*, *mayavad*, *sunyavad*, *advaitvad*. Sri Krsna Caitanya Mahaprabhu rejected all this *siddhanta* and gave us complete knowledge. His message is for each and every person all over the world.

***ayam nijah paroveti ganana laghuchetasam  
daracharitanam tu vasudhaiva kutumbhakam***

“This is my own and that is a stranger’ – is the calculation of the narrow-minded. For the magnanimous-hearts however, the entire earth is but a family’.

He is merciful and beyond the dualities of poor-rich, man-woman. Those who follow these dualities are narrow minded, *laghucetasam*. *Laghu* means small and *Guru* means heavy.

There is a Marathi phrase , *he vishwachi maze ghar* , which means that this world is my house and that’s also the world view of Lord. Sri Krsna Caitanya Mahaprabhu made a plan so that His message reaches all over the world.

Prabhupada registered ISKCON and with its 7 objectives.

1. Propagate spiritual knowledge all over.

Material knowledge is going all over. “Why are you calling us sudra? We are not Indian. Being sudra is also not bad.’ *samsidhi hari tosanam*’. The best secret is to please the

Lord.

### 1. Propagate Krsna Consciousness

Make Krsna the centre of our lives. As a mother sees her son's toy and thinks of her son, our Krsna consciousness should be like that.

1. Encourage the sankirtana movement
2. Erect holy places of the pastimes of Lord Krsna

Prabhupada had established so many temples, *gurukuls*, *goshala*, farm houses and named them. Krsna loves cows so Prabhupada started *goshala* in foreign countries. Where people were *gobhaksak*, he made them *goraksak*.

1. Teach a simpler and natural way of life.

However all the opposites are going on. There is high living and no thinking or low thinking. The mantra is – just do it. The effect of high living and no thinking is that mental diseases are increasing. India is also becoming number one. The President said in Delhi yesterday that 1 in 10, that's 10% of the population is affected by mental diseases. He also warned us to be careful of the epidemic of mental diseases. It is going to come, so we need to do something.

At the malls we see the word 'life style' .I don't understand what it means, I have no idea. But I say its 'death style'. We all are suffering from diseases and from five star hotels to we are going to five star hospitals. Krsna Consciousness is the only way. There is no other way, no other way, no other way. Turn towards Krsna. Honor Krsna Prasad. Your mind also will become pure. wWe become hatever we eat. The mind does thinking, feeling and willing. So whatever we think ,like that we become. We use our senses for gratification and thus we get mentally diseased. We always have to keep our senses engaged in Krsna consciousness.

*andha yathandhair upaniyamanas*

Prahalad Maharaja says that blind men guided by another blind man miss the right path and fall into a ditch. Our leaders are blind and we follow them without thinking. Like sheep we follow each other and fall in a ditch.

*na te viduh svartha-gatim hi visnum*

The goal of life is to return home, back to Godhead, and engage in the service of Lord Visnu.

The leader is the one who takes us to our goal, but today's leaders don't know about the goal. During Prabhupada's time, the leaders were engaged in freedom work. Bhakti Siddhanta Saraswati Thakur said that it was not needed. Here in katha we are distributing books. Harinama preaching is going all over and when we hear the harinama, our mind becomes pure and high thoughts come to our mind. And we just fulfil our basic needs. In China it was written – *after you work spend time with us* – which means earn full day and then spend money in our malls. Cheating is going on all over. Maya is cheating, Kaliyuga is cheating us. We are become follower of Kali-kalirchela.

***kirata-hunandhra-pulinda-pulkasa abhira-sumbha yavanah  
khasadayah  
ye 'nye ca papa yad-apasrayasrayah sudhyanti tasmai  
prabhavisnave namah***

All these members and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power.

These are the names of different countries all over, Kirat-Bihar, Huna-germany, Yavan means turkey like that. People there will accept Krsna consciousness and become pure. Prabhupada did that. He circled the globe fourteen times. So the world is becoming pure. The 4 regulative principles. where

*dyutam panam striyah suna yatradharmas catur-vidhah*

The personality of Kali was given permission to live in four

places – the place of gambling, the place of prostitution, the place of drinking and the place of animal slaughter.

Meat eating destroys daya (compassion). *daya dharma ka mula hai*. Somebody said that we are making our stomach a graveyard, eating all sort of animals and then we ask for peace or *santi*. Fighting is going on everywhere and that's also due to eating meat. Gambling and mental speculation destroys Satya (Truthfulness). Intoxication destroys Tapa (Austerity)

***tapo divyam putraka yena sattvam***

***suddhyed yasmad brahma-saukhyam tv anantam (SB 5.5.1)***

Lord Rsabhadeva told His sons: One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.

Illicit Sex destroys saucha (Purity). In 1966 Prabhupada asked his followers if they were ready to follow the 4 regulative principles and to our surprise, all the boys and girls said, "Yes Swamiji, we are ready."

One who follows these 4 rules, all the 4 pillars of dharma becomes strong and dharma gets established.

Today is a special day. Everyone is waiting for the new year, parties going on all in Pune. This is also our party. We have gathered here today to chant and dance and welcome the new year. We are hearing katha and lila of the Lord.

Do you all want to be happy in the new year. Happy new year to all of you! How can we be happy? Chant Hare Krsna and be happy.

*Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Ram Hare Ram Ram Ram Hare Hare*

Everyday chant the holy name, those who are not chanting can make *sankalpa* today that we will chant the holy name every day in the New Year. Thank you.

Nitai Gaura Premanande... Hari Hari Haribol.

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# Pune Bhagavat Katha – Day Six – The definition of Bhakti rasa

**Bhagavat Katha 2017: Day Six**

**Venue: Ganesh Kala Krida Manch, Swargate, Pune.**

**Date: 30 December 2017**

**Topic: The definition of Bhakti rasa (Bhakti rasa ki paribhasa)**

*sri krsna caitanya radha krsna nahi anya.*

We are remembering Caitanya Mahaprabhu, His associates and His different Lilas. Sometimes the basis of the katha becomes **Bhagavad-gita**, sometimes **Srimad-Bhagvatam** and sometimes **Caitanya Caritamrita**, **Caitanya Bhagavat**. Our discussions are based on these books. There is just one day left of this Bhagavat katha. Is that good news? You must be counting the days as to when the katha will be over. You will be free. How many of you would like the katha to continue? Haribol. Your ruci for this katha is increasing and that means that the ruci for the Lord is increasing. Katha is Lord, Lila is Lord.

***visvaksena-kathasu yah  
notpadayed yadi ratim  
srama eva hi kevalam (SB 1.2.8)***

Everything we do is useless labor if they do not provoke attraction for the message of the Personality of Godhead. What do we get from katha? Someone asked, "What will we get from chanting?" More chanting. So when you hear katha you will feel like hearing more katha.

***mac-citta mad-gata-prana bodhayantah parasparam  
kathayantas ca mam nityamtusyanti ca ramanti ca (BG 10.9)***

Pure devotees, whose characteristics are mentioned here, engage themselves fully in the transcendental loving service of the Lord. Their minds cannot be diverted from the lotus feet of Krsna. Their talks are solely on the transcendental subjects. They are daily engaged in glorifying the pastimes of the Supreme Lord. Their hearts and souls are constantly submerged in Krsna, and they take pleasure in discussing Him with other devotees.

***radha-krishna prana mora jugala-kisora jivane marane gati  
aro nahi mora***

The divine couple, Sri Sri Radha and Krsna, are the life and soul of the devotees. They are their only shelter and they are always satisfied in the Lord. Everywhere people are dissatisfied, because whatever they achieve in this material world is not for the soul. There is *lobha* (greed) all over, that brings about dissatisfaction. We have to satisfy our soul then we will become *atmaram* (self satisfied) . Katha is Krsna and katha is for the soul. Hear katha with all your heart and meditate on the topic of the katha. Then you will be satisfied and happy.

***bhaja gauranga kaha gauranga laha gaurangera nama re  
je jan gauranga bhaje, sei (hoy) amara prana re***

**Those who worships Lord Gauranga is indeed are my life and soul. They are very dear to me.**

*gauranga bolia du' bahu tuliya naciya naciya bedao re*

**Raise your both arms while you take Lord Gauranga's name and dance**

*gauranga bhajile gauranga japile hoy duh?khera abasana re*

**By chanting Gauranga and worshipping Him, one's miseries will end.**

*Om namo bhagavate vasudevaya*

Today is the sixth session. We welcome all of you  
– *susvagatam*.

*yesha krsna ratih sthayi bhavo bhakti raso bhavet* **(Nectar of devotion 2.1.5)**

*Krsna rati or rasa of bhakti bhava* . Bhakti-rasa is a mellow different from the ordinary rasa enjoyed by mundane workers. I am trying to talk about the bhakti rasa as presented by the sad- goswami's of Vrndavana.

There are two types of rasas (mellows) of devotion.

The five primary rasas (santa, dasya, sakhya, vatsalya and madhurya. They are the main rasas. There are seven secondary types of rasas known as Hasya (humourous mood), Adbhuta (astonishment), Veera (chivalrous mood), Karuna (compassionate mood), Raudra (angry mood), Bhayanaka (mood of awe and dread) and Vibhasta (ghastliness).

The loving dealings and reciprocation and relations between the Lord and the living entities is rasa. We all have a relationship with the Lord. With *sambandha jnana*, dharma begins. One is *isvarya jnana misra rati* and other is *kevala rati*. *Isvarya rati* means the Lord is great and we are small. In this *bhava*, the *jiva* remains away from the Lord. It's based mainly on *isvarya jnana* of the Lord. *Kevala rati* means pure

devotion.

An example of santa rasa is the 4 Kumaras. Once they were situated in santa rasa, but once while on yatra of Vaikuntha they smelt the tulsi at the Lotus Feet of the Lord.

In Vrndavana there is *sakhya bhava*. There is also *sakhya bhava* in Dwaraka and Vaikuntha but its mixed with *isvarya bhava*. We can see *vatsalya bhava* in Mathura. Vasudev and Devaki gave birth to a child and they are offering obeisances to their child. This is also *vatsalya bhava*.

***gopala gopala devakinandana gopala  
yasomati-nandana, braja-baro-nagara, gokula-ranjana kana***

There is a difference between *vatsalya* and *sakhya bhava*. The *vatsalya, sakhya* and *madhurya bhava* in Goloka dhama is supreme. We will see there is a difference in the *madhurya bhava* also. The *madhurya* in Golok is supreme. There is *madhurya, sakhya* in Dwaraka, but its level is different. They are good at their respective places, but there is a difference on the divine level in love. Good, better and best like that. So this is rasa sastra.

*parakiya-bhava jaha brajetepacar*

The mellow of conjugal love is the most excellent of all rasas and is propagated in Vraja by Sri Krsna in the form of the divine *parakiya-bhava* [paramour love]. The conjugal relations are also there in Dwaraka with the Queens, but it is *svakiya bhava*. In Vrndavana however it is the supreme *parakiya bhava*. The conjugal mellow decreases in Vaikuntha. There is *madhurya rasa* between Laxmi and Narayana, but its at a lower degree than Vrndavana and Dwaraka.

***mata more putra bhava karena bandhan atihina jnane kare  
lalan palan***

This is the *vatsalya bhava* of Vrndavana. "Sometimes mother

ties me to the mortar out of love.”

***bandha ukhadala yalaha ukhadala nanda ghar cha chor (Marathi)***

This does not happen in Vaikuntha. Who can think of punishing the Lord? That only happens in Vrndavana.

*madhurya rase krsna nista*

Krsna is mine, He is my Krsna-this is mamta. Krsna is mine, and I am His, Can you say that? Yes, we all belong to Krsna. This is determination and service. In *vatsalya bhava*, sometimes devotees' think that they are the caretakers of the Lord. This *bhava* is also there between the Lord and His devotees.

*priya yadi mane karaya ...*

Sometimes Radha and the gopis do not talk to Krsna, they say bad words to Him, and do not even look at him. This is a higher mellow.

We keep saying *prema*, Krsna *prema*. How to reach from *sraddha* to *prema*?

***adau sraddha tatah sadhu- sango 'tha bhajana-kriya  
tato 'narta-nivrttih syat tato nistha rucis tatah (CC Madya  
23.14.15)***

*adau sradhha* is faith. Everything begins with faith. Then we have *sadhu sanga* like you all are here for *katha*. *Bhajan kriya* is then taught. We follow *kriya* and then comes *anartha nivrutti*. We get rid of all *papa vasana* (kama, krodha..). One is freed from all unwanted habits and becomes firmly fixed in devotional service. We become *nistavan*, we were *sraddhavan* now we have become *nistavan* and that stage is irreversible. From there we move forward. *Ruci* in the Lord's holy name increases and then we develop *asakti*. Thereafter, one develops taste and attachment. This is the way of *sadhana-bhakti*, the execution of devotional service according to the regulative principles.

Then *bhava* arises in us-*santa, dasya, sakhya, madhurya, vatsalya*. *Bhava* is the prior stage of *prema*. Just as we see a little light before sunrise, that's *bhava*. When the sun rises it is *prema*. When *prema* becomes more solid is called *sneha*. When we boil sugarcane, it becomes jaggery and then when you boil it further, there is more purification. You get solidified sugar. When *sneha* becomes more solid it is *mana, pranaya* then *raga, bhava* and *mahabhava*.

Radharani is Mahabhava Thakurani Radha. These are all the rasas of the spiritual world. Each one of us has an eternal relationship with the Lord with Him in the centre. The relationships of this world are temporary. *Kya bharosa isi jindagi ka*. It is just for some time. We study some books, but we don't learn anything. There is so much knowledge, but we don't read

***maya-mugdha jivera nahi svatah krsna-jñana: jivere krpaya  
kaila krsna veda-purana.***

Who will read **Gita, Bhagavad** and **Caitanya Caritamrita**?

There is one brahmanda/universe and at the bottom is Garbhodakshayi Vishnu. From His umbilical comes a lotus and on the lotus is Brahma. Once he said

***iti shodasakam namnam, kali-kalmasha-nasanam;  
natah parataropayah, sarva-vedeshu drisyate.***

Lord Brahma said, the sixteen words, *Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare; Hare Rama, Hare Rama, Rama Rama, Hare Hare*, are especially meant for completely destroying all the contamination of Kali. To save oneself from the contamination of Kali-yuga, there is no alternative in all the Vedas except the chanting of this sixteen-word mantra. So the best you can do in Kaliyuga is chant the holy name.

**The 10 topics of Bhagavatam**

Sarga – Primary creation by the Lord.

Upasarga – secondary creation by Brahma. He is empowered by the Lord. He is not just the secondary creator, but he is the first acarya of our sampradaya. He is on the top. He is *jnavan*.

In the Brahmanda and coming from the stem of the lotus from Garbhodakshayi Vishnu are the 14 planetary systems. In between, there is Earth, which we call Bhurloka. At the equator below the earth is Atal Loka; Vital Loka; Satal Loka; Talatal Loka; Mahatal Loka; Rasatal Loka; Patal Loka. Generally we say *tribhavan- svarga, bhulok and patal*.

***urdhvam gachchhanti sattva-stha madhye tishthanti rajasah  
jaghanya-guna-v?itti-sth? adho gachchhanti tamasah***

**Those situated in the mode of goodness rise upward; those in the mode of passion stay in the middle; and those in the mode of ignorance go downward.**

**Srimad-Bhagavatam** has wonderfully described the hellish planets or narkaloka. When Parikshit Maharaja heard it, he was scared. We can ask who has seen narka, but we cannot hide from it. Above that there are Maharloka, Janaloka, Tapoloka and - Satyaloka. Those who follow karma kanda they go to svarga loka, *jnana kanda* go into the brahman effulgence and yogis go to Tapolok. All these lokas are inside the universe.

***a-brahma-bhuvanal lokah punar avartino 'rjuna***

**One who attains to Lord's abode, never takes birth again. But from heavenly planets one has to return.**

***ksine punye martya-lokam visanti (BG 9.21)***

One who is promoted to those higher planetary systems enjoy a longer duration of life and better facilities for sense enjoyment, yet one is not allowed to stay there forever. One is again sent back to this earthly planet upon finishing the

resultant fruits of pious activities. You even reach Svarga loka but you can't always remain there. Once your pious deeds are over, you have to come back to Pune, back to square one. Krsna says this and you have to follow it.

There are *antakoti brahmas* and our *brahma* is the smallest. He has four heads. As the size increases, the number of Brahma's heads also increases, 5 heads, 6 heads... The universe is in the shape of an egg. Prabhupada would say that it is shaped like a football and we are inside it and it has a cover. Each universe has a very thick cover. Ksirodaksayi Vishnu resides in our hearts.

***isvarah sarva-bhutanam hrd-dese 'rjuna tisthati (BG 18.61)***

**The Supreme Lord is situated in everyone's heart.** It's not that He only resides in the heart of Indians, but in everyones' heart, including he hearts of animals.

***vidya-vinaya-sampanne brahmane gavi hastini  
suni caiva sva-pake ca panditah sama-darsinah***

**The humble sage/pandit, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater (outcaste)**

**Katha-Upanisad** states that in our heart there is a tree and on that tree there are two birds – one is *jivatma* and other is *Ksirodaksayi Vishnu (parmatma)*.

There is the Viraja River on which Karanodakshayi Vishnu lies down. From him comes the various universes. Once we cross the Viraja River, we face the brahma jyoti – effulgence coming from Lords body.

*koti surya samaprabha* – The Lord is as lustrous as a million suns.

***vadanti tat tattva-vidas tattvam yaj jñanam advayam  
brahmeti paramatmeti bhagavan iti sadyate (SB 1.2.11)***

Lord is the source of Brahman, Paramatma and Bhagavan and we can't separate them. They are different forms of the Lord.

*goloka eva nivasaty akhilatma-bhuto*

Lord Krsna resides in Golok. Then there is Devi dhama, Mahesh dhama, Hari dhama, Vaikuntha dhama. These are all spiritual kingdoms. The brahmandas are the material kingdoms of the Lord. Lord Siva stays in Mahesh loka. Then there is isvaraya dhama. That's Vaikuntha. Laxmi and Narayan reside there.

We are jiva tattva. All the Lords are Vishnu tattva. Siva is neither jiva nor Vishnu tattva. Brahma Sahmita says that if the Lord is milk, then Siva is curd. He has his different tattva. From Krsna comes Balarama, from Balarama Sankarsana, then Aniruddha, Pradyumna, Narayana and then the purusa-avatars—Maha-Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu. Mahavisnu.

*Eka pada vibhuti* is Devi dhama. That is the material world and *tripada vibhuti* is the spiritual world. As we move above Vaikuntha, we get Ayodhya dhama and Golok dhama. In Golok dhama is Dwaraka, Mathura, Navadvipa and Vrndavana. There are two parts in Golok.

***ekatmanav api bhuvih pura deha-bhedam gatau tau (CC Adii 1.5)***

**Although Radha and Krsna are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Sri Krsna Caitanya.**

The place where Radha Krsna lila takes place is Vrndavana. Where there is Gauranga, it is Navadvipa. Both are Golok.

***caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam (CC Adii 1.5)***

Radha and Krsna are two different personalities then they become one. That's Gauranga Mahaprabhu who stays at Navadvipa

dhama. Krsna and Radha's pastimes were taking place in Golok, but once He developed a desire to taste the bhava of Radharani so Radha and Krsna become one as Gauranga Mahaprabhu. Names of Radha Krsna are wealth. There is a locker in Golok dhama where the jewel of Harinama is kept. Five hundred years ago Caitanya Mahaprabhu came and opened the locker and brought that mahamantra for all of us. That's why he is called the most merciful, *udara, mahavadanyaya*.

*vedais ca sarvair aham eva vedyo*

**By all the Vedas am I to be known**

This is all sastra. If we can't see, then we need to get operated on and the ointment of knowledge has to administered.

***om ajnana-timirandhasya jnananjana-salakaya  
cakshur unmilitam yena tasmai sri-gurave namah***

**The acarya or the spiritual master, opens our eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.**

***cakhu-dan dilo jei, janme janme prabhu sei divya-jnana hrde  
prokasito***

**The acarya opens our darkened eyes and fills our heart with transcendental knowledge. So divine knowledge is given to us by the Gaudiya Vaisnava acaraya. A lot of knowledge is being distributed all over and that work is done by ISKCON.**

Krishna Govind Govind Gopal Nandalal..singing the glories of Krsna

*Jai jai yasoda dulal girivardhari gopal*

**Nitai Gaura Premanande....Hari Hari Haribol.**