

# Caitanya Mahaprabhu in Jagannath ratha yatra

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Occasion: Day before ratha yatra

You'll are so serious. Relax! What is today? Don't say it's Saturday! It is the day before

Jagannath ratha yatra. Jagannath ratha yatra mahotsav ki..jai!. Tomorrow is ratha yatra here. In Jagannath Puri, the day before ratha yatra there is darsana of Jagannath. Here we are getting darsana tomorrow. We have been praying and crying

**"Jagannath svami nayana-patha-gami bhavatu me"**

**You are singing and praying: "Oh Jagannath! nayana patha- gami bhavatu me".**

Bhavatu – You become. Patha – path and nayana are eyes. Oh! Lord you become visible on the path of my eyes. I am looking here; this is the path of my eyes. Now this is the path, nayan pathi gami wherever my eyes go, eyesight goes to see, see something, oh Lord you be there, wherever I look.

**yato yato yami tato Narsimha**

Wherever I go O Lord Narsimha, you be there. That's the idea. So, we have been praying. So here, we have to wait for another day. Could we manage? Could we survive another day? I am sure the Lord is also anxious to see the devotees. So, the day before ratha yatra in Jagannath Puri the Lord gives darsana. That day also has a name.

That day is also a festival, Netruitsava! Festival for the eyes or feast for the eyes. Netruitsava. The devotees have been

fasting for a long time now. For two weeks they have been fasting and they are very very eager to have darsana again of Jagannath and then Jagannath gives darsana on this day. Then that day becomes from fasting to feasting. Feast for eyes. And devotees see the Lord on that day to their hearts content.

I am remembering one such day. I was in Jagannath Puri for the first time ever. That was in 1977. I had never ever seen Jagannath. You can imagine how anxious I was to see Jagannath and it wasn't just myself. We had a BBT travelling sankirtana party. Rameshwara Prabhu reminds me of the BBT traveling party. We had gone to Jagannath Puri traveling and distributing Srila Prabhupada's books. We arrived the day before ratha yatra and we wanted to go in for darsana of Jagannath.

"Jay! Jagannath". We were shouting as we entered. I was kind of a brand-new sannyasi. We had some brahmacaris with me and we entered simhadwara. Have you heard that term? Lion Gate. There are different gates, four gates. So, this is the eastern gate and we had a few more gates to go through before we could get darsana. As we were trying to enter the next gate, we were stopped by the pandas. They stretched their arms out: "You can't go!." I said: "What! We can't go for darsana?" They had found out that this was an ISKCON team. And those days they didn't like ISKCON, even these days they don't like so much. I was the leader there, so I was asking: "Why can't I go?"

"You are born Christian and these ISKCON people have converted you. Now you have become Hindu. ISKCON converted you. "

I don't know if they had a dream or something. They found out. The tug of war continued. And we were kind of defeated. They were well-built pandas. We were tiny austere sannyasis and brahmacaris. So finally, they picked us up. Literally, they picked us up and placed us outside simha dwara. So, when we were there, looking around, one prabhu was missing. He was

Riksharaj. If you know Riksharaj. He played sitar also. So, he also wanted to join our team. He was born Christian and he wanted darsana. He looked different. He was of a different complexion. Like Shesha Prabhu. So, it was easy for him to sneak in. While we were battling, he took a detour and he entered. Most of the pandas were battling with us therefore there was no one to guard the other temple gates. So, as we were looking around for Riksharaj, there he comes from inside the temple and he says:

“Maharaja, caran tulsi for you!” He managed to even get tulsi. “Pujari gave tulsi for you.” Hari Hari! So, we took darsana of Riksharaj. Because he had taken darsana of Jagannath and we touched him. We embraced him because he had taken in Jagannath.

Jay! Jagannath! I thought that this was a lila of Jagannath. So that was my first encounter with Jagannath Puri and Jagannath on ratha yatra day. Then we had to wait for another day, like here we have to wait for another day. So, we must have the right mood for ratha yatra day.

I have been asked to read from Caitanya Caritamrita. Today is the climax and what we are asked to read is the pastime on the actual ratha yatra day.

Jaganath ratha yatra mahotsava ki..Jay!

Just to set the scene before we read Caitanya Caritamrita Madhya 14.

So, on ratha yatra day, In Jagannath Puri, Jagannath walks out of His residence, His temple. Their walking out pastime is called Pandu Vijay. Remember, we kind of see the pandas. They tie ropes around the waist of Jagannath. With 10, 20 or 50 of them on one side and they lift Him and place Him forward, lift Him and place Him forward. They do not just lift Him and place Him on the chariot. No, that doesn't happen. They let the Lord walk. The idea is that Lord is walking. He is walking and

climbing and getting on the chariot. It is a very beautiful scene. Then on ratha yatra day in 1977, and many more occasions we were there to witness. There is a big crowd and what do you end up seeing? I was strategically placed at the right location at the right time. A few years ago, when there was navakalevara. Nava – new. Kalevara- body or form. The Lord's daru brahma. Daru is wood. The wood He is made up of is Brahma, Daru Brahma. He gets a new form, new body every twelve years. So that happened a few years ago and I was in the courtyard. I managed to enter the courtyard. I was there and I think as soon as the Lord was stepping out of the temple, His glance fell upon me and I saw Jagannath. The meeting of eyes. I hope it was a meeting of hearts also. I want to think like that. A nice darsana, Jagannath Swami ki... Jay!! So that's Pandu Vijay. The Lord walks out of the temple, onto the street and onto the chariot then He takes His seat onto the throne.

Sri Krsna Caitanyaa Mahaprabhu ki...Jay!! He used to be there. Not that He is not there now. During his prakat lila, the Lord attended ratha yatra. Eighteen times Lord Caitanya attended ratha yatra mahotsava and as the Lord would take His seat on the chariot, Sri Krsna Caitanya Mahaprabhu would arrive, offering His full dandavats to Jagannath Swami. Then He would stand in front of the deity and He would offer prayers to Jagannath.

**jayati jayati devo devaki-nandano 'sau  
jayati jayati ko vrsni-vamSa-pradipah  
jayati jayati megha-Syamalah komalango  
jayati jayati prthvi-bhara-naSo mukundah**

(CC. Madhya 13.78)

This is one of the many prayers the Lord will offer which are listed in Caitanya Caritamrita. So, this is very special. All glories to Jagannath! All glories!

jayati jayati devo – You are Dev. Jagannath Dev. devaki-nandano 'sau – You are none other than Devaki Nandana.

vrsni-vamSa-pradipah – You are Krsna, appeared in Vrsni dynasty. You are deepa, you are lamp.

All glories to You, Jagannath!

jayati jayati – All glories to Jagannath

megha-Syamalah komalango- What kind of Jagannath are you? Megha shyamala. You are Shyamaal, Your complexion is of the monsoon clouds. And to touch You – You are very soft.

prthvi-bhara-naSo mukundah- You destroyed the extra burden of the earth and hence You are Mukundah – Liberator. You liberated Prithvi.

Then different devotees arrived from everywhere to Jagannath Puri. From west Bengal from east Bengal, from Kuling-gram, from Shantipur. Right? All of you have come from somewhere. Next door, next block, from Alachua and so on. So, in Caitanya Mahaprabhu's days, they would get divided into several kirtana parties. Kirtana mandalis- kirtana parties "And you will be leading in this group, And you Vishvambar, you are leading this group , and you will dance in that group and Vaisheshika prabhu will be the lead dancer in this group and Rameshwar Prabhu you will dance in another group." The kirtana was out of this world. When these parties were arriving, entering Jagannath Puri, King Prataprudra was reminded. He had climbed up on the rooftop of his palace and Sarvabhaum Bhattacharya was with him and Gopinath Acarya, I think, was also there. All these kirtana parties were new to King Prataprudra.

"Oh, who is that there, with the beard? Oh! Advaitacarya!"

"And that with the blue dhothi, who is that one? Oh, that is Nityananda."

King Prataprudra said: "You know, I have heard many kirtans, so many times in the past. Same mantra, same mridanga and kartals. This kirtana is different. What is this kirtana?"

And he was told this is prem nama. This kirtana is Prem nama.

Its offence-less chanting. It is pure chanting. That is how King Prataprudra was introduced to this kirtana. So kirtans are on. Seven parties are chanting and dancing and Sri Krsna Caitanya Mahaprabhu had seen Prataprudra.

Today what we are supposed to be reading is about Prataprudra. He is the hero of today's theme or topic. We are just setting the scene. Hari Hari!

So, Sri Krsna Caitanya Mahaprabhu had seen King Prataprudra with a broom in his hand and sweeping the street in front of Jagannath's cart. And that had amazed Sri Krsna Caitanya Mahaprabhu and He was pleased also, highly pleased and He made up His mind. There is nothing wrong with meeting King Prataprudra.

Caitanya Mahaprabhu did not want to meet at first. It went on for several months or years that Mahaprabhu was not going to meet the King.

"No no no no! King Prataprudra and I have to meet. I have made up my mind. I said no! Forget it. And if you appeal to Me one more time, I will leave the town. I will go away." So, the Lord had warned all those. Sarvabhaum and others. But today He saw King Prataprudra with broom in hand and He changed His mind towards King Prataprudra, and later on, He would be seeing him, touching him and embracing him. But before that, the topic for us is the meeting which is going to take place in Jagannath Vallabha garden on the way to Gundica temple.

So, before that happens Sri Krsna Caitanya Mahaprabhu started giving darsana to King Prataprudra. Exclusively to King Prataprudra. What was that darsana? When King Prataprudra was looking around, he saw Caitanya Mahaprabhu in all the kirtana mandalis.

Yet, the kirtanias in the different parties were thinking:

"He is only with us. We must be very special. He is in our

party. He is in our party!” That was not the case. Sri Krsna Caitanya Mahaprabhu was dancing in all the parties. Sri Krsna Caitanya Mahaprabhu bestowed very special mercy upon King Prataprudra and he was able to see Caitanya Mahaprabhu dancing in ALL the parties. Ok then, down the road as kirtana is happening, Caitanya Mahaprabhu is chanting and dancing in front of Jagannath also. Jagannath is Krsna and Caitanya Mahaprabhu is there as Radha Rani. Radha rani in Him, is in action. Krsna is also in Him. They are two in one, right? Krsna takes back seat, and Radha Rani is in the forefront and interfacing with Jagannath as,

**radha-bhava-dyuti-sualitam naumi krsna-svarupam [CC adi 1.5]**

The Svarupa of Sri Krsna Caitanya Mahaprabhu is radha-bhava-dyuti-sualitam radha-bhava- Radhas emotions Dyuti – the complexion like Radha Rani also. So, that Sri Krsna Caitanya Radha Krsna nahi anya. Now He is Radha rani and They are having pastimes during ratha yatra. Hari Hari! And you know ratha yatra festival is a festival of Vraja vasis. Vrndavan vasis. Those that are pulling the chariot, they are residents of Vrndavan, or they are in the mood of Vrajavasis. They are meeting after a very long time.

Vraja vasis had met Dwarkavasis in Kuruksetra and Vrajavasis had gone to meet and see Krsna in Kuruksetra. He had come from Dwarka and they had a plan. “This time as we see Him. We will bring Him back to Vrndavan. We will drag Him back to Vrndavan! He may be seated on the chariot. We will pull the chariot. We will get rid of the horses. You, horses, get out! We will become the horses! We will pull the chariot and bring the Lord back to Vrindavana. “

So Jagannath ratha yatra, this is what is happening. Jagannath Puri temple is like Dwarka or even Kuruksetra and Gundica temple is Vrndavan. All those that is pulling the chariot are residents of Vrndavan. And they are bringing Krsna back to Vrndavan.

Lord Caitanya is talking, praying. "mora mana Vrndavan. My mind is Vrndavan. Oh Jagannath! Please, make your residence in my mind. You were away from my mind or my heart. I invite you back into your home, my minds home, into my heart." mora mana Vrndavan.

So Caitanya Mahaprabhu was chanting and dancing and dancing and dancing. It was very special. There is a description of the dance as uddanda nrtya [CC Madhya 13.82]

The Lord will fly high into the sky, and then He will crash, fall. And Nityananda prabhu is keeping watch. Before the crash He must be there to catch or to support. Caitanya Mahaprabhu and Nityananda moving like lightning. Caitanya Mahaprabhu sometimes goes moving round and round. The tears from is eyes, not just drops, but what? Shower! All around will get drenched or wet with the showers of Sri Krsna Caitanyaa Mahaprabhu. So then, time for uphala bhoga. On the way to Gundica, and it is time for the Lords offering. He is a big eater, Jagannath. The pujari doesn't give a little plate. Tons of food is offered. This we have seen. So, time for uphala bhoga of Lord Jagannath. Sri Krsna Caitanya Mahaprabhu has entered the garden. He is lying down with his eyes closed. You remember? The Lord had made up His mind to do what? To see, give darsana. Meet King Prataprudra.

That's all that the Lord had to do. Just desire! Then He has His Shakthi's. Lila shaktis , jnana shaktis, all the shaktis, they get into desire. We also call her yoga maya. So, preparations were made for that meeting to take place. Caitanya Mahaprabhu was lying down and everyone told King Prataprudra. "This is the time. This is the time. Go, go go!"

So, he had taken out his crown and his sword. He put on vaisnava robes and he approached Sri Krsna Caitanya Mahaprabhu.

**sarvabhauma-upadeSe chadi' raja-veSa**

## **ekala vaisnava-veSe karila praveSa**

[CC Madhya 14.5]

chadi raja-veSa. He gave up raja vesa – Kings royal dress. With vaisnava vesa he does pravesa. With vaisnava attire, he enters the garden.

## **saba-bhaktera ajna nila yoda-hata hana prabhu-pada dhari' pade sahasa kariya**

Maharaja Prataprudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.

[CC Madhya 14.6]

## **ankhi mudi' prabhu preme bhumite Sayana nrpati naipunye kare pada-samvahana**

As Sri Caitanya Mahaprabhu lay on the raised platform with His eyes closed in ecstatic love and emotion, the King very expertly began to massage His legs.

[CC Madhya 14.7]

## **rasa-lilara Sloka padi' karena stavana "Jayati te 'dhikam" adhyaya karena pa?hana**

The King began to recite verses about the rasa-lila from Srimad-Bhagavatam. He recited the chapter beginning with the words "Jayati te 'dhikam."

[CC Madhya 14.8]

So, this is Gopi gita King Prataprudra starts recitation of Gopi gita This is the gita for the occasion. Corresponding the emotion of Sri Krsna Caitanya Mahaprabhu this is a befitting song or gita. Gopi gita. To nourish, to arouse and nourish His feelings, emotions of Radha bhava, Gopi bhava, the Gopis have expressed their bhava, their emotion, in that gita and through

ratha yatra Caitanya Mahaprabhu is in that mood. So, King Prataprudra is reciting that Gopi gita.

**Sunite Sunite prabhura santosa अपरा  
'bala, bala' bali' prabhu bale bara bara**

[CC Madhya 14.9]

When Sri Krsna Caitanya Mahaprabhu heard these verses, he was pleased beyond limits and he said again and again "Go on reciting, go on reciting".

**"tava kathamrtam" Sloka raja ye padila  
u?hi' premaveSe prabhu alingana kaila**

As soon as the King recited the verse beginning with the words "tava kathamrtam," the Lord arose in ecstatic love and embraced him.

[CC Madhya 14.10]

Hari Hari! Are you seeing? Watch the scene. Audio has to become video.

Upon hearing the verses recited by the King, Sri Caitanya Mahaprabhu said, "You have given Me invaluable gems, but I have nothing to give you in return. Therefore, I am simply embracing you."

– CC Madhya 14.11

Simply embracing! Not enough? The Lord is feeling grateful for what this reciter of Gopi gita has done. He doesn't even have a clue, of who this person is. No idea. Mahaprabhu had His eyes closed. And this person had come and started massaging and reciting Gopi gita. And the Lord is satisfied and feeling grateful. Just taking and taking is not a good policy, you also

have to give in return. Then Mahaprabhu is thinking,

“I should also give something in return to this person who is singing.” Then Mahaprabhu started thinking “I am just a bikshuka, ek dandi bikshuka. I have nothing to give in return. I have empty pockets; I don’t even have pockets. The kind of garments I wear, I don’t even have pockets. What could I give?” So, thinking like this, he started getting up with his arms stretched. He said: “You know, I have nothing to give. But if you don’t mind, could you accept my embrace? If you don’t mind. Is it ok?” Saying so, the Lord gave a deep embrace to King Prataprudra. King Prataprudra Ki...Jay!! Is that enough? If the Lord was to embrace you, would you like it? Would you say that’s all? For all that I have done for you, only embrace?

Sri Rama had also offered his embrace to Hanuman when Hanuman had just returned from Lanka with good news of Sita. When Rama heard that news, Rama was so pleased and He wanted to reward Hanuman for what Hanuman had done. Then Rama was thinking “I am just a vanvasi. I am just a forest dweller. If I was in Ayodhya I could have given him a big gift, big reward. Yet, this is not the case. I am in the forest.” So, then the Lord asked: “Could I embrace you?” saying so, the Lord embraced Hanuman. “Well done! Well done Hanuman!” Have u seen that photograph of Rama embracing Hanuman? No! How come? You missed it! Quite a famous photograph, taken with a selfie! [Laughs]

**eta bali’ sei Sloka pade bara bara  
dui-janara ange kampa, netre jala-dhara**

After saying this, Sri Caitanya Mahaprabhu began to recite the same verse again and again. Both the King and Sri Caitanya Mahaprabhu were trembling, and tears were flowing from their eyes.

CC Madhya 14.12

Then they were reciting which verse again and again?  
**tava kathamrtam tapta-jivanam**

**kavibhir iditam kalmasapaham  
Sravana-mangalam Srimad-atatam  
bhuvigraha-anti ye bhurida janah**

My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers.

[CC Madhya 14.13]

**'bhurida' 'bhurida' bali' kare alingana  
inohani jane, – ihon haya kon jana**

After reciting this verse, Sri Caitanya Mahaprabhu immediately embraced the King and cried, "You are the most munificent! You are the most munificent!" At this point Sri Caitanya Mahaprabhu did not know who the King was.

[CC Madhya 14.14]

**purva-seva dekhi' tanre krpa upajila  
anusandhana vina krpa-prasada karila**

Shri Caitanya Mahaprabhu's mercy was aroused because of the King's previous service therefore, without even asking who he was, the Lord immediately bestowed his mercy upon him.

[CC Madhya 14.15]

I think we will stop here.  
Jagannath swami Ki.. Jay!  
Caitanya Caritamrita Ki .. Jay!

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# Remembrance and knowledge comes from Krsna

Remembrance and knowledge comes from Krsna

Vrndavana [58:11]

Srimad Bhagavad Gita As It Is chapter 15th text 15

sarvasya caha? hrdis sannivisto, mattah smrtir jnanam apohana?  
ca, vedais ca

sarvair aham eva vedyo, vedanta-krd veda-vid eva caham

Translation and purport by Srila Prabhupada ki jai.

I am seated in everyone's heart, and from Me come remembrance,  
knowledge

and forgetfulness. By all the Vedas am I to be known; indeed I  
am the compiler of Vedanta, and I am the knower of the Vedas

## **Purport:**

The Supreme Lord is situated as Paramatma in everyone's heart, and it is from Him that all activities are initiated. The living entity forgets everything of his past life, but he has to act according to the direction of the Supreme Lord, who is witness to all his work. Therefore he begins his work according to his past deeds. Required knowledge is supplied to him, and remembrance is given to him, and he forgets, also, about his past life. Thus, the Lord is not only all-pervading; He is also localized in every individual heart. He awards the different fruitive results. He is not only worshipable as the impersonal Brahman, the Supreme Personality of Godhead, and the localized Paramatma, but as the form of the incarnation of the Vedas as well. The Vedas give the right direction to the

people so that they can properly mold their lives and come back to Godhead, back to home. The Vedas offer knowledge of the Supreme Personality of Godhead, Krsna, and Krsna in His incarnation as Vyasadeva is the compiler of the Vedanta-sutra. The commentation on the Vedanta-sutra by Vyasadeva in the Srimad-Bhagavatam gives the real understanding of Vedanta-sutra. The Supreme Lord is so full that for the deliverance of the conditioned soul He is the supplier and digester of foodstuff, the witness of his activity, the giver of knowledge in the form of Vedas and as the Supreme Personality of Godhead, Sri Krsna, the teacher of the Bhagavad-gita. He is worshipable by the conditioned soul. Thus God is all-good; God is all-merciful.

Antahpravistah sasta jananam. The living entity forgets as soon as he quits his present body, but he begins his work again, initiated by the Supreme Lord.

Although he forgets, the Lord gives him the intelligence to renew his work where he ended his last life. So not only does a living entity enjoy or suffer in this world

according to the dictation from the Supreme Lord situated locally in the heart, but he receives the opportunity to understand Vedas from Him. If one is serious to understand the Vedic knowledge, then Krsna gives the required intelligence. Why does He present the Vedic knowledge for understanding? Because a living entity individually needs to understand Krsna. Vedic literature confirms this: yo 'sau sarvair vedair giyate. In all Vedic literature, beginning from the four Vedas, Vedanta-sutra and the Upanisads and Puranas, the glories of the Supreme Lord are celebrated. By performing Vedic rituals, discussing the Vedic philosophy and worshiping the Lord in devotional service, He is attained. Therefore the purpose of the Vedas is to understand Krsna. The Vedas give us direction to understand Krsna and the process of understanding. The ultimate goal is the Supreme Personality of Godhead. Vedanta-sutra confirms this in the following words:

tat tu samanvayat. One can attain perfection by understanding Vedic literature, and one can understand his relationship with the Supreme Personality of Godhead by performing the different processes. Thus one can approach Him and at the end attain the supreme goal, who is no other than the Supreme Personality of Godhead. In this verse, however, the purpose of the Vedas, the understanding of the Vedas and the goal of Vedas are clearly defined.

So He is everything we are nothing. He is everything. He is this He is that.

**aham vaisvanaro bhutva  
praninam deham asritah  
pranapana-samayuktah  
pacamy annam catur-vidham [BG 15.14]**

That we were reading yesterday, I am the fire of digestion in every living body, and I am the air of life, outgoing and incoming, by which I digest the four kinds of foodstuff. I digest **caturvidham, catur-vidha-sri-bhagavat-prasada [ Guru Astakam verse no.4]**

That caturvidham, four kinds of annam pacami I digest? Let me digest it. Let me digest. We should be saying let Lord digest it, you know. Not that I digest. I don't digest. It is Lord who has to digest. We could do some yajna, may be? Well, ya, we could do some yajna. And then what happens? Then there are rains, from the rains comes the grains so again. 'Hari sarvatra giyate' that is mentioned here. Lord is glorified. So we glorify the Lord that is yajna, sankirtana yajna or sometimes svaha, svaha, svaha. There also He says I am the ghee, I'm this, I'm that. And there is yajna, all the ingredients of that yajna, that's me. So you have performed and yo that yajna.

And then there is, **annad bhavanti bh?tani, parjanya anna-sambhavah [BG 3.14]**

There is anna and then you eat that but then again, you cannot digest it yourself. You need help to digest food that is in you. And again once it is digested, you just need to get that out there are other arrangements in the body, other demigods are doing different things, controlling different parts of your body, different areas and so He is, He is there throughout.

And in this verse from Him come knowledge, from Him comes remembrance, from Him comes forgetfulness also. And He is the one 'sarvasya caham hr̥di sannivisto' and situated. It's translated here as I'm situated in the hearts of all the living entities. So 'sannivisto' 'vis' means to enter, Lord enters and then He is situated there. And 'sannivisto' means nicely samya prakare na 'sannivisto'. Once He gets there He is there, He is there to stay, not that temporarily He is there or He is in and out. That's not the case, sannivisto. He is there, or He situates Himself nicely in the hearts of all the living entities.

Our life is either is full of remembrance or full of forgetfulness. So He has control over all our thoughts, knowledge, remembrance, forgetfulness. I found the definition of remembrance: that aspect of knowledge, which seeks out sensations of objects previously experienced. Remembrance has something to do with the past, and you perform some activity or some aspect of knowledge. And you seek out sensations of the objects or persons previously experienced or this could be the remembrance of this material world. And we are forgotten. And Lord is there to remind us. Srila Prabhupada few times has mentioned in the purport that we give up the bodies so we die and there's another life but then where to continue we don't know.

But Lord makes, the present lives connection with the previous one, where we ended from there we continue, we go to sleep and we get up in the morning and we continue exactly kind of where we had stopped or ended last night. So, death is a kind of

long sleep is a different kind of sleep. And you get up and you begin but how do you begin, someone is giving you a dictation, someone is reminding you and you continue. So that's one thing in relationship with this body and material worlds some things you are reminded of that is remembrance and you continue your life here.

But this remembrance is not only in connection with this world and this body but, but as Krishna says, man-mana bhava mad-bhakto mad-yaj? -ma? namaskuru [BG 9.34] Remember Me, remember Me? Do you remember Me? So, also the previous experience we were with Krishna in the past long, long long ago we were with the Lord and then there were dealings, and there were experiences and remembrances, staying up, you are reminded again of those your interactions with the Lord, your dealings, your rasa all that with the Lord. What did the gopis do? Mainly they know two things. One is to remember and other one is remember.

Only remember and remember or we say remember, and they know only one thing remember and not forget, meaning remember, right? Actually they know only one thing they don't know two things. Remembrance and forgetfulness, but forget, not forgetfulness, not forgetting means remember. So only thing they do is remember, they remember all the time. So, 'man mana bhava' so remember Me.

So remembering, remembering Krishna, remember, I don't know how the word remember word from what Latin root or how it is formed may be you know, but just by seeing this word 're' remember, I'm reminded myself. So there's some connection with the past. Remember, remember, this kind of reminding us remember, remember, something with the past, so forget Yeah, there's some space here. So, remembrance and forgetfulness of this material existence, this is just the dvandva day and night and this and that in and out and man and a woman and sukha and dukha. So, likewise another kind of dvandva duality of his existence is remembrance and forgetfulness, remembrance

and forgetfulness, remembrance and forgetfulness. But the goal is to go beyond this remembrance and beyond the forgetfulness of this world, what you would like to do remember things of this world? Or you would like to forget things of this world, which would you like to do? Forget? Or remember, forget then what happens you forget, I think this half, the half the battle is won, may be you are forgetting, forgetting things of this world. So you want to go beyond. Well, something like that, I was trying to remembers and forget, go beyond that. And then that is remembrance of Krishna. And that is a perfection of our lives. To remember, Krishna, mattah smrtir jnanam apohanam ca. This verse, from Me comes knowledge, from Me comes remembrance, from Me comes forgetfulness, but we wish that we get remembrance of knowledge about Krishna, remembrance of Krishna and the forgetfulness of this material existence and material. Then there is forgetfulness of God, people have forgotten God so much that some people boldly declare that God does not exist. You come across some people like that? I mean, some of you were like that. It's possible, other day some person said that to me, I was such a fellow. Not only we forget God, but we declare that He does not exist. Isn't that amazing thing.

Lord here says, I'm seated in the heart of the living entity. So between heart and mouth it's not less than one foot nine inches away. People say God does not exist, but He is, God is just there. God does not exist. God is right there. God does not exist. God does not exist. So those who say God does not exist, this is forgetfulness. Isn't it? So total forgetfulness of God and they declare that God does not exist. Not good. In the beginning, we said He is cause of all causes. Seems that He is everywhere. He's controlling our every affair, every move that we make, He is there, He is a cause. If that is the case and if someone is making the big statement, that God does not exist, who's making this statement? If we close our eyes and boldly say God says that He does not exist, simple answer infact, who says that God does not exist? Infact this God who

says, Okay, go ahead. Go ahead and say, be happy that I do not exist or God does not exist. Hello, hello, hello someone is knocking at the door. Son, a little boy opens the door. Is your daddy here, I would like to see him, a little boy goes in to find his

daddy. But his daddy is not interested to meet that fellow at the door, his friend but he is not interested. And he tells his son, please go tell my friend that I am not here. And innocent and straightforward child runs back to the door. And he says my daddy said: What did he say? He is not here. My daddy said "My daddy said he's not here. He's not there." Who said? Daddy said. What did he say? He is not here. So, God does not exist, God does not exist who is saying this. God is saying you like to say so. Go ahead. I can also give you some arguments, some mirch masala. Some spicing if you want to do some logic, some argument is all there. He could prove and be convinced that I do not exist. And this is a forgetfulness part, 'mattah smrtir' that is remembrance, 'jnanam' that is knowledge. 'apohanam ca' that is forgetfulness, from Him comes forgetfulness. It cannot be that God exists.

In one man, regular person he has a vision he has eyes he's seeing the sun and next to him there's a blind man, the blind man declares the sun does not exist, the sun does not exist I say sun does not exist. What is the value? Who says sun does not exist? The blind man says sun does not exist so what is the value of that statement? Person next to him with good eyesight he is seeing the sun right there, someone is remembering someone is seeing.

**"santah sadaiva hrdayesu vilokayanti" [BS text 38]** Lord says here that I'm- I'm in the heart of all the living entities 'sarvasya caham hrdisannivisto' I'm in the heart of all the living entities "suhṛda? sarva-bhṛtāna? [ BG 5.29] as Krishna says in the fifth chapter 'suhṛda? sarva-bhṛtāna?' I am in suhṛdam, I'm in the heart I'm a friend well-wisher I'm in the heart of living

entity.

**"hrd-dese 'rjuna tisthati" [BG 18.61]**

'hrd-dese' Arjun, oh Arjun tisthati. I reside in hrd-dese, dese means country, Bharat dese, this dese, German dese, that dese this says is I stay in a country called heart,

**hrd-dese "?svarah sarva-bh?tana? hrd-dese 'rjuna tisthati" [BG 18.61]**

So, oh Arjun I stay in the heart or the country called heart and hearts of all living entities I stay I reside. So, residing here in Vrndavan and hearing or knowing about Krishna's rasa dance pastimes. During that past time Krishna expands Himself as many gopis those many Krishna's and probably you are thinking how fortunate are those gopis. Krishna expands Himself and He's with each gopi, one gopi one Krishna, one gopi one Krishna, one gopi one Krishna, one gopi one Krishna. Well, here the story is not much different. One living entity one Krishna, one living entity one Krishna, one living entity one Krishna, one living entity, as many living entities are there. There's many Krishna, are those many expansions of Krishna are in the hearts of all those living entities. How? Then think Krishna is partial partiality, only for gopis, He's expanding, but what about me, you know, me? What about me? So as he expands Himself and His each gopi dances with each living entity, is residing. Every other family member, if you say, my dear wife or husband, you know, in next life. I may, who knows, I may end up becoming this or that hog or dog. You would like to join me? Dear wife or dear husband will say, see you later just now coming. But the Lord He will accompany you there. He'll be there wherever you go. Who is more kind? Who is your friend? Who is closest to you? Krishna, Krishna, Krishna, Krishna is that friend, He never leaves you alone.

He is always with you. Friend in need is friend indeed. He is

always with us. So that's kind of half the story here in this verse.

There is other part "**vedais ca sarvair aham eva vedyo vedanta-krd veda-vid eva caham**" [BG 15.15] aham.

So not only He is there as a supersoul, in hearts of all the living entities, from Him comes knowledge, remembrance, forgetfulness the forgetfulness, there are already a lot of things. But in the top of that is also 'vedais ca sarvair aham eva vedyo.' That He appears, I was reading, looking at the commentary that said, Lord appears as Badrayan. So Lord appears as Vyasadev and He sets standard of knowledge. All that we need to know is, is there in the Vedas, the vast body of knowledge, 'vedais ca sarvair aham eva vedyo', and in fact, Lord says here you study the Vedas, what for? 'aham vedyo' I am to be known so He appears as Vyasadev, He creates whole body of knowledge Vedas and then Puranas, Vedanta Sutra, of course talks here. Vedanta karoti, so the creator, compiler of the Vedanta, Lord is the doer, compiler of the Vedas and Vedanta. The end of knowledge, the conclusion of the knowledge and conclusion of knowledge is the Lord. The acquired knowledge and the conclusion of that is pointing, fingers are pointed towards the Lord. You study the sastras, Vedas and Puranas and Srila Prabhupada is quoting "yo sau'sarvair vedair giyate" [Gopala- tapani Upanisad confirms]. In all the Vedic literature beginning from four Vedas, Vedanta Sutra and Upanisads and Puranas. The glories of the Supreme Lord are celebrated "Harih sarvatra giyate", adav, madhye, ante [CC Adi 7.131]

'Harih sarvatra giyate', adav in the beginning, madhye in the middle ante at the 'end harih sarvatra giyate'. harih sarvatra everywhere He is glorified "**vasudevah sarvam iti**" [ BG 7.19]

So when you come to that conclusion, 'vasudevah sarvam' yes, yes. Now I have come to conclusion. 'vasudevah sarvam'. "bah?na? janmanam ante" [BG 7.19]

Right? You spent so many lifetimes, lifetime after lifetime and studying sastras, Vedantas and now you have become jnanavan means you have become full of knowledge. So what is how much you have to know? Krishna says elsewhere Bhagavad Gita with 'Vasudevah sarvam' quote and quote, in English quote and quote, 'Vasudeh sarvam iti' this much. How much you have to know 'Vasudevah sarvam', Vasudevah is all in all. This is Vedanta this is being jnanavan, full of knowledge. This place is full of knowledge. How? What does he know? 'Vasudevah sarvam'. He has found out, he has come to conclusion 'Vasudevah sarvam' that much he knows 'Vasudevah sarvam', Vasudeva is all in all. That's Vedanta. 'vedais ca sarvair aham eva vedyo' I'm to be known by the studies of the Vedas, the Puranas. But if you have only found out Brahma in Varanasi, Caitanya Mahaprabhu went to Varanasi and air, that atmosphere was filled with Brahma Brahma, aham Brahmasi, Brahma, Brahma.

sarva? khalv ida? brahma

Everything is Brahma, ekam eva adhvithyam only one adhvithyam, there's no one else. This is the language they are talking everywhere Brahma, Brahma, Brahma, Brahma. And they are proud of their studies of Vedanta ' vedant vakyasu sada ramantah' they say.

' Kaupeenavantah khalu bhágyavantah khalo bhagyavantah' . We are very fortunate, we wear only kaupeen, we are kind of vairagi's. We wear only kaupeen and we are very fortunate. And what do we do?

**'vedanta vakyasu sada ramantah'**

We are studying Vedanta all the time. 'Vedanta vakyasu sada ramantah' so they are studying Vedanta. But not coming to the right conclusions. They're only going up to Brahma. But what about Paramatma as mentioned here, 'sarvair aham vedyo' or 'sarvasya caham hrdis sannivisto "brahmeti paramatmeti, bhagvan

iti sabdyate" [SB 1.2.11].

They only go up to Brahman and they think that they are very fortunate. They study vyakran, grammar, and all that, but they missed the boat. They certainly missed the flight that goes back to home, merge into some kind of Brahman and get lost and suffer more. Although Shankaracharya was there to propagate impersonalism, that task was given to him by the Lord. While he was in Varanasi, the same Varanasi there was very elderly person, old fellow infact, that he was still studying the vyakran and the grammar and he was remembering sutras and he was doing he was so much absorbed in that Shankaracharya, noticed that old fellow and you're still only studying grammar, you should move forward, use this knowledge of vyakran to study Vedanta and find out the ultimate reality.

Anyways, his words he said, '**bhaja govindam, bhaja govindam, bhaja govindam mudha mate**' You fool 'bhaja govindam' you worship Govinda.

**prapte sannihite khalu marane nahi nahi raksati dukrin karane**

Part of vyakran-grammar called dukrin karane. So when are you going to worship Govinda? Bhaja Govinda, so they spend their time studying grammar all life or even if they finish that and get to study they only claim that they're studying Vedanta but they don't come to the right conclusion. They're very badly influenced by the advait, the monism that philosophy. But its very fortunate to be, to come in contact with vaisnava and that parampara, evam parampara praptam then 'vedais sarvair aham eva vedyo' then there is Bhakti Vedanta, Bhakti and Vedanta, end of Vedanta is you take to bhakti life or life of devotional service.

Anyway, I think we should be winding up also. And just one last so many nice wonderful points here in this verse and the purport and you could spend days talking, hearing

understanding and not getting up not leaving until we have understood, the close the doors and windows and not leave this room till we really understand. You understand. So many points, one verse is enough to understand Krishna. You don't even have to understand whole Bhagavad Gita one verse. We're good at this and there's one verse and not even the whole verse sarvasya caha? hrđi sannivisto.' Just one fourth of the verse, Lord is situated in the hearts of all living entities. All living entities include me the entity; I'm also one of those entities. I am not an exception, in my heart also, Lord is residing. So to understand, to realize that God resides in my heart. It's good to know right? This is good to know that Lord loves you. God exists and God loves you. Who loves you? God loves you. He should be loving you. Because you are very dear to Him. He loves you. What good is someone around the corner loves you there's one thing and then God loves you which one you would like? Whose love you care for? God loves you, you like that? God loves you He exists in my heart and He loves you and He likes you and He's looking for you and He's wanting you back home and that's why He's sitting in your heart trying to get rid of any obstacles, so that you could clear the path and go forward.

In Sanskrit, in Sruti mantra '**Antah-pravistah sasta jananam**'  
**[BG 15.15 Purport]**

'antah-pravistah' Lord enters the heart of all the living entities. And then it becomes sasta jananam. Of all the living entities, He becomes sasta, means to control or regulator. So, He enters us and He becomes regulator, 'sasta jananam' of all of us. So, He could allow Him to control you with some other ideas or own ideas and then Lord creates the facility. He alone enables the jivas to enjoy in the material world. So, there's one thing He does or is one of the key purposes of creation to enable the jivas to enjoy the material world, another one is He, He enables jivas to get liberation or to get Him get up to Him. So, He is doing these two functions. So

if we could allow Him not interfere but allow Him so that He enables us dictates us, He regulates us in a fashion so that we get to Him, we outreach Him.

Everything is Vedanta, everything is the works of Vyasadeva and something that is not in Vyasadev's compilation it is not to be found anywhere else. It is a statement like that, I forgot the Sanskrit of that says, something that is not found in the Vedas the verse compilation of Srila Vyasadeva if it is not there it is nowhere else. But whatever wherever we find the truth that is already included and works out Srila Vyasadeva plus much more plus something that is not found anywhere else is found in in the compilations of Srila Vyasadeva. So we have all of that, He is within us, within the heart and guiding us and then from outside. All this literature is also created. And then it also sends His representatives

**[sakshad-dharitvena samasta-sastrair [ Sri Sri Guru Astakam verse7]**

and all that. And they help us to understand those, those Vedas of sastras. In so many ways, God facilitates, Krishna facilitates, facilitates our liberations or our going back home.

Okay, any questions or any comments?

Devotee 1: Knowledge and forgetfulness He's controlling everything, then? What is our role? We don't have to do anything because He's doing everything? We will think about Krishna. That's all. We don't have. Means nothing is there in our hands. It is all in His power. So why should we think about anything, we should only think about Krishna. We can't do anything without His consent. If He allows us to do whatever we want to do then we can do, it is not in our hand we can't use our brain, we can't use our mind.

Maharaja: Good, please do that. You have come to the right

conclusion. Do that, just remember Him. Let all the nonsense stop and let the truth prevail. And let that truth guide us in our wanderings. And we will be heading back home, straight back home.

Devotee 2: What is the gap between remembrance and knowledge because there were three aspects you mentioned? Knowledge, remembrance and forgetfulness, and remembrance and forgetfulness was separate from knowledge. If we understand then how do we connect, knowledge with remembering? Maharaja: Remembering knowledge is remembrance and absence of it is forgetfulness. God exists, is a knowledge God exists. It's called astik the person who knows who access that, that God exists, this is a knowledge, the body of knowledge. And then remembrance is that you have experienced or you have interaction from the past with the Lord and you knew the truth or knowledge, you're full of knowledge. Now that is to be revived. And that is a remembrance or reminder, reminder of the knowledge and reminder of the facts. Something exists God exists and remembrance. Remember, remember my friends remember my friend? Who is that friend, did I ever meet Him? How did He look like? We spend a few minutes and reminding and remembering and the knowledge that from the past of my friend, my friend is revived. And you remember something like that? Okay.

Devotee 2: Thank you very much Maharaja for your eloquent discourse. You talked about going to back, that back to Godhead, there is a stage called a prema bhakti where tears come from your eyes and you dance like a madman. And that kind of stage very, very rare to achieve. Is prema bhakti a pre-requisite to going to back to Godhead?

Guru Maharaja: Things kind of happen faster, during the last moments, when you are facing the last moments 'ante narayana.' When 'ante' is there things are happening faster and there may not be long spans of where that candidate has visible sadhana. He doesn't perform visible sadhana. So there may not be

visible, or no time or years or months for him to exhibit or display or even experience the astavikaras or the bhavas trembling of the bodies and perspiration and tears and stand and last moments as person closes his eyes and is leaving. Things move very, very fast. And he's going through a lot of things. Lot of things are cleared and cleansed enabling him of course this is mercy of the Lord and the prayers of the Vaisnavas and spiritual master and all those factors. So prema bhakti it's not a new thing to the soul again. As we're talking of remembrance, remembrance is that aspect of knowledge which seeks out sensations of the objects previously experienced. God loves you and soul loves God also, soul loves Krishna. It's only misdirected. We put our love in wrong place, wrong person and we end up giving our hearts and lives to so many undesirable. So, living entity has love for the Lord and living entity has experienced the prema for the Lord in the past, highest bhava and prema. So, it is that is to be revived.

Seeking out those sensations previously experienced or you may not, we may not have opportunity to see others symptoms of their love for the Lord. It is also kind of private personal affair. And that also could be explained, the devotees could not display but conceal their symptoms and their love for the Lord not make a public display. But they are there not showing or exhibiting that they are there and that Bhagavatam says, I could only paraphrase; I think in that verse there **"taravah ki? na j?vanti, bhastrah ki? na svasanty uta"** [SB 2.3.18]

Do not the trees live long life and as mentioned that 'What good is long life?' just what should I say, just the fully Krishna conscious life briefly practiced, briefly experienced; briefly even momentarily experienced is far better than a long life.

Ajamil was the first was Namabhasa and chanting was not pure then he was transferred to Haridwar and he continued to practice for a little longer and the next time Visnudutas were

there first time they did not bring him back home because he was lacking, there was some shortcoming, shortfall. Then he was allowed to practice for a little longer and then he made up then another time there was a landing of the vehicle from the another world and he was given a lift right back to home. So certainly full development of love of God, full development of Krishna Consciousness has to be there that's the prerequisite for,

**"ya? ya? vapi smaran bhava? tyajaty ante kalevaram ta? tam evaiti kaunteya sada tad-bhava-bhavitah"[ BG 8.6]**

So even for a moment if you experience that love of Godhead and then as said forever you are with it. When you are in that situation and that last moment comes, you don't look for help from outside "where's my family doctor? And where is this and that or my family members mummy,daddy,son" and then he's lost, then he will stay behind. He's already stuck but he has cut all the bonds and strings attached and is begging "they say you'll remember when you're in trouble you remember God more than otherwise you remember"; normally you don't ["vipadah santu tah sasvat" SB 1.8.25]

that is why the smart lady Kunti says, "Oh

God please keep sending the trouble, let there be calamities because when they come, I'm going to run to you and when that happens ["apunar bhava- darsanam"SB1.8.25] then I don't have to take the birth again.

So the toughest calamity kind of situation is when death is there so that's when and how Ajamil you know Narayan, Narayan and luckily he said Narayan and he did not say Tinku or Chinku or Pinku or... he said Narayan and Narayan Dutas appeared and but you know he was helpless. He was helpless, helpless. So if it is "Hey Krishna hey Govinda" not that let me help myself and Draupadi is battling with Dushyasan with both the hands and tug of war and then only with one hand let me help myself

you know, at least a little bit that also wasn't working out but when there was full 'meri doli tere hath' then Krishna appeared.

So those moments, not look for any external help and face Lord and pray to the Lord and all that, that happens and lot of things are going to happen that time. And he will make a lot of progress. And he will end up going back to Godhead or this will get there close, close to that. Okay may Krishna be with you, you are in Vrndavan.

Krishna Balaram Ki Jai

Srila Prabhupad Ki Jai

Gaur premanande hari hari bol