His Holiness Radhanath Swami Transcriptions

Event Name/Title	Bhaktivedanta Manor Mahasatsang Session
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Transcriber	Shuddha Nama Dasa
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TOPIC	What Does It Really Mean to Surrender to Krishna? | Radhanath Swami
Source Video	he turned "Dancing Queen" into a ballad?!
Verse	• Bhagavad Gita 11.32, • Bhagavad Gita 4.11 • *tat te 'nukampam susamikshamano* in **SB 10.14.8** • Srimad-Bhagavatam, Canto 7 (Prahlada Maharaja & Hiranyakashipu): • Srimad-Bhagavatam, Canto 1, Chapter 9 (Bhishma's Departure)
Places	• **Bhaktivedanta Manor (UK):** Offered as a personal gift to Srila Prabhupada; served as his European headquarters and one of the places he spent the most time. • **Vrindavana / Vraja:** The eternal abode of Krishna, associated with kalpa-vriksha trees, chintamani ground, and surabhi cows. • **Gita Nagari:** Mentioned while describing the forest, night, and fireflies. • **Brahmaloka:** The heavenly planet of Lord Brahma within the material universe. • **Chandpur:** Place where Haridasa Thakura traveled and was loved by common people. • **Jagannath Puri:** Where Haridasa Thakura spent his final days, chanted, passed away, and was buried by Lord Caitanya.
Pastimes	• **Lord Brahma testing Krishna:** Brahma hides the cowherd boys and calves, only to be completely bewildered by Krishna and humbled like a firefly before the sun, subsequently receiving a divine vision of Vrindavana. • **Haridasa Thakura and the Prostitute Sent by Ramachandra Khan:** Sent to seduce him, she ends up listening to his chanting, surrendering to him, and becoming his disciple and a saint. • **The Torture of Haridasa Thakura:** Subjected to beatings in 22 marketplaces by envious authorities, yet he prays for their mercy, remains unfazed, and exhibits total surrender to the holy name. • **The Passing and Burial of Haridasa Thakura:** Haridasa gives up his body looking at Lord Caitanya's face while chanting; Lord Caitanya dances in ecstasy with his body, buries him by the sea with His own hands, and declares the sea a holy place of pilgrimage. • **Mahaprabhu's Grand Feast (Mahotsava):** Lord Caitanya begs door-to-door in Puri to sponsor a grand prasadam feast in honor of Haridasa Thakura and personally serves massive portions to the devotees.
Persons	• **His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, Krishna / Gopal / Lord Gauranga (Sri Caitanya Mahaprabhu), Raghunatha dasa Goswami**, **Vishakha Devi Dasi, Yadubara Prabhu, and Prabhupada:** Documentarians who captured Srila Prabhupada's presence on film. **Lord Brahma, Haridasa Thakura (Namacharya), Ramachandra Khan, Advaita Acharya, Swaroop Damodar Swami, Govinda:** Lord Caitanya's personal assistant, **Kaviraja Goswami.**
Themes	**The True Nature of Pilgrimage, Time as Krishna's Energy, Cooperation and Disagreements, The Power of the Holy Name, Humility and False Ego, The Reciprocity of Love**.

Lecture Begins:

Grateful for this opportunity to be among all of you this evening. Thank you for being here. It is in truth a place of pilgrimage. This property was offered with great affection and generosity as a personal gift to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, and Srila Prabhupada accepted it with such immense appreciation. He made it his European headquarters, and it's among five places in the world that Srila Prabhupada spent the most time after he established the Krishna Consciousness movement. I believe this is one of those places.

He would meet dignitaries, he would meet leaders from his society from all over the world, he would meet the people of the UK, and spend time with children. He personally installed the deities of Radha-Gokulananda with his own loving hands. I believe it was Janmashtami of 1973. He gave hundreds of classes here, hundreds of darshans, historically danced in the temple, and to this day that dance brings joy to all of our hearts. I believe it was captured on video forever by Vishakha Devi Dasi and Yadubara Prabhu. Actually, more than anyone, they took photos, videos, and movies in those days to immortalize Srila Prabhupada and his personal presence in our lives. So really coming here is coming to a place of pilgrimage.

And it is taught in the Bhagavatam that one should not go to a holy place only to bathe (I believe you have bathhouses here), but to associate with the holy people who are here. And that is really what makes a pilgrimage truly transformational.

The difference between a vacation, a holiday, and a pilgrimage is the mood of going on it. A pilgrimage is the mode of giving and surrendering—coming and surrendering our egos, surrendering our time, surrendering our hearts to make an offering of our lives to the Supreme Lord, and to come as a beggar also, begging for blessings, begging for mercy, begging for grace.

And our great acharyas have taught that the most effective way to beg for blessings and mercy is to beg for service. *Ye yatha mam prapadyate*, Krishna tells us in the Bhagavad Gita that He reciprocates according to how we surrender. As we give our heart to serve, begging for His love, in reciprocation, we receive that, Sri Caitanya Mahaprabhu quoted, *prema pumartha mahan*—the greatest of all

treasures. The most inclusive and true satisfying wealth is to love Krishna. In loving, we give this higher principle today. *param dhristva nivartate,* The higher principle is what will please Krishna, what will make Krishna happy. When we put that principle above all other considerations—the considerations of our mind, our intellect, our egos, our social status—then it is actually *bhakti*, then we are truly in the mood to serve Krishna: "I belong to You."

mānasa, deho, geho, jo kichu mor arpilū tuwā pade, nanda-kiśor! Bhaktivinode Thakur prayed like this: *"My mind, my body, my abilities, my wealth, my family, my everything—it all belongs to you, Krishna."* And that is not just a philosophical statement. Philosophically, everything does belong to God, but realization is beyond just a philosophical understanding. We have not really created anything; our bodies, our intellect, everything is the property of God. Srila Prabhupada describes it in a very simple way: to actually be a proprietor means you have control, and we have such little control. Whatever control we have over anything, at least the illusion of control is extremely circumstantial.

There could be earthquakes, hurricanes, cyclones, typhoons; people can rob us, people could kill us, and time eventually will take everything away. In the Bhagavad Gita, Krishna so mercifully reveals—and this actually gives such infinite hope if we have faith—Krishna says, *"I am time, devouring everything."* So by the power of time, we get old. How many of you really want to get very old? In time, we get diseased. In time, everyone we love is going to die. In time, everything we are attached to is going to be taken away, including this body that we identify as ourself.

Krishna not only says in the Gita that He is time, He also says He is death personified. So if we just accept as Bhaktivinode Thakur prays that, *"I'm yours, Krishna,"* and we see time as Krishna, then dying is just a beautiful offering; it's going to happen anyway. The question is whether we accept this most wonderful opportunity.

Rupa Goswami writes that the symptom of a sincere devotee is not to waste time, because time is Krishna, Krishna is energy, and Krishna can accept our hearts, our

lives, our everything through His energy. Yesterday, I heard a recording of Srila Prabhupada where he described how there are yogis—at least there used to be yogis, I don't know how many there are today—who can within moments ride on the sun's rays, the energy of the sun, and go to the sun planet and not get burnt.

What message is relevant to us in this analogy is that through the energy, we could reach the source of the energy—the energetic source. The sun is reaching out to us through the sunshine, and we can personally connect with the sun through the sunshine. Similarly, everything is the property of Krishna, everything is Krishna's energy. parāsya śaktir vividhaiva śrūyate, Bhakti is understanding this principle and connecting with Krishna through Krishna's personal energies, and time is one of those energies.

The moments we have to live are a gift. For a devotee, not wasting time is not meant to put us in fear that "I'm a moment closer to death, I don't want to waste it" (that's also good), but as we become closer to the spirit of bhakti, every moment is a gift of Krishna, it's a gift of God that He's offering us to give Himself. Time: *"I am every moment,"* Krishna is saying, *"Here I am, reciprocate. Remember me in this moment, please me in this moment, and you directly connect with me in this moment."*

The holy names of Krishna are such a merciful incarnation of Krishna, because at any moment we can directly connect with Krishna through this energy of sound vibration by chanting His holy names, by remembering Him.

When Srila Prabhupada was, In His closing pastimes in this material world, He smiled at one devotee and said not to think this will not happen to you. And the devotee who told me, he said that it already happened to him actually; he's not with us anymore. But Srila Prabhupada also He smiled and He said, if you are chanting Krishna's names and I'm chanting Krishna's names, we're always together. When we forget Krishna, time separates us, but when we're actually Krishna conscious, time is conspicuous by its absence—material time.

So this beautiful higher principle of how to offer each moment by accepting that this is the gift of Krishna, and love means to reciprocate gifts we receive, and we

serve—that is the basic foundation of bhakti. Because if we are not praying for, striving for, and focusing on this higher principle of pleasing Krishna through our service at each moment, then the material result will be insecurity, egoism, which inevitably is expressed in conflict.

When Srila Prabhupada was in his last stages of his pastimes in this world, he stated, *"You will show your love for me by how you cooperate in preserving and expanding our movement."* And that sounded really sweet when Prabhupada said it, but it really takes surrender to show our love for the way he's asked us to. It really takes making a higher principle than all the things that we may disagree on: *What will please Guru and Krishna?*

Srila Prabhupada told us to cooperate. He knew—everyone knows—that we will always have serious disagreements. If our love or desire to cooperate is based on the circumstances that we all agree, then there's no need for surrender. There will be disagreements. Why will there be disagreements? Because that's the way Krishna created the universe. We learn in Srimad-Bhagavatam there are disagreements in the spiritual world, but those disagreements create deeper unity and love not only for Krishna, but for each other.

The spirit soul, the living force within each of us—we are all born into a particular nature, with each nature having a mindset. Prabhupada emphasized the establishment of *varnashrama-dharma*, and that can be discussed on so many levels. But on a very essential level, it means that different people have different natures:

- A Brahmana, when there's a difficult situation, a brahmana will philosophically analyze it and forgive.
- A Kshatriya will command justice.
- A Vaishya will meditate on what is the best opportunity to make profit in this situation.
- A Shudra will say, "Let all of them work it out, I have my service."

So there are different mindsets; you can't expect them all to see the same way. And similarly, Brahmachari, Sannyasi, Grihastha, Vanaprastha—according to our

particular roles, our particular responsibilities, according to the gunas and the karmas of our mindsets, we're going to see the world in different ways, and we're going to react to situations, and we're going to have various opinions of what's the best way to do something.

But what is bhakti? What is this cooperation Srila Prabhupada is speaking about? What makes a spiritual community is not that there isn't disagreements, but it's how the culture, the respect, the affection in which we interact with one another in the process of agreements and disagreements. And that never happens automatically, but automatically happens in Kali-yuga; there will be quarrels and hypocrisy. It requires a sincere desire to show our love for Prabhupada. And what Prabhupada is saying—he's saying this is how you could show your love to God, to Krishna.

The more challenging the situation, the more the opportunity is there to really, deeply, seriously take shelter of the higher principle. Saragrahi janardana, seeking the essence sounds very nice—like a honeybee goes to a flower and seeks the essence. But actually, if you study honeybees, they have to go through a lot of weeds, they have to go through sometimes fields where people respond to nature's call, they have to sometimes somehow or other escape predators who want to kill them. It's not that the nectar is always just accessible; they seek it no matter what else is there, no matter how many other alternatives or challenges, they're focused on that. And that's the example which is taught to us to be the lifestyle of a devotee seeking the essence.

We could have so many justifications and so many excuses and so many reasonings to do something else, but the priority is: *What will please Krishna? How can I show my love?*

So this is what a pilgrimage is. A pilgrimage is when we really focus that, you know, if you go to Vrindavana, you may step on thorns, it may be cold, there may be crowds, but we're going to offer our hearts and our lives to Radharani and Krishna. We're going to offer our hearts: *How can I serve you? How can I please*

you? How can I show my love for you? And we're begging, begging for the clarity of consciousness, the strength, the will to be able to do that—to serve with love.

And when we become a Vaishnava, actually our whole life becomes a pilgrimage. Every step of our life is like a step on parikrama, to honor, to worship, and to please Krishna. And if we're not willing to seek the essence in this way, then really what makes us all that much different than the way the world is going today?

Sometimes we find in the scriptures before Krishna really empowers someone, He tests them to see if they're worthy of that power to do a great service. So sometimes Krishna tests us to see if we're really serious enough. If we could come to the higher principles together within our communities, within our movement, then we actually have the power on the basis of Krishna consciousness to really show the world how to do it, both philosophically and through example.

Srila Prabhupada came here to Bhaktivedanta Manor and how many incredible people were coming and giving their hearts and giving their lives. The philosophy of Krishna consciousness was so accessible and relevant to people because he embodied that philosophy, and the devotees around him were striving to embody that philosophy. And actually by giving us a property, whether it's Bhaktivedanta Manor or Mayapur or Vrindavana or anywhere, he's entrusting it—he's entrusting it to represent his spirit, his mood, his love. And we all have this wonderful gift.

When it's your birthday and you get a gift, you enjoy it a little, then you outgrow it. Usually within a few weeks, the thrill is soon gone. But the gift of Krishna consciousness is a gift that we actually really have to be sincere and surrender our hearts to receive.

On Friday, it was Ananta Chaturdasi, which was the disappearance day of Srila Haridas Thakura (Haridasa Thakura). Because I didn't have the opportunity to speak about him so much, I spoke a little yesterday. How many here today were at the Bhadra Purnima celebration yesterday? Please raise hands. It was a wonderful festival, really historic and beautiful. Thank you.

We spoke about Lord Brahma, who is the most powerful, the most wealthy, the most learned, the senior-most Vaishnava. He's the original guru, the guru of Narada Muni and Vyasadev. And he's a very exalted personality. He tested Krishna—we discussed this yesterday—and he tried to display his powers before God.

Now all of us, it's human nature, we like to display what we can do. If we know something, we like to display it; if we can do something, if we have something. But what can Brahma display? He lives 311 trillion of our years and never gets a cold, never gets sick, never shows any symptoms of aging. And nobody—so many asuras or demons, they attack Indra, but none of them can reach Brahmaloka. It's really the heaven among heavens within the universe. And what are his powers? He's chosen to be the subordinate, empowered creator under God, under Garbhodakasayi Vishnu.

What is his mystical power? And Krishna in Vrindavana—His madhuryaras, He is in everything, in all of the different relationships. This madhurya is permeating everything, the sweetness of love, of exchanges. Krishna completely bewildered Brahma, completely obscured all of his powers. And then Krishna was just standing in front of him as a little cowherd boy, about four years old or five years old, and He had a little piece of yogurt and rice and fruit in His hand. And He's just standing, looking around, and Brahma realized who is this Krishna? Because his ego was completely diminished. He prayed to Krishna. He said, just like the firefly—you know those little insects that make light in the night? They go, and it's actually really nice. Usually there are a lot of them.

I remember CitaSakti devi, when I was at Gita Nagari with Bhaktiteerth Swami Maharaj during those couple months where I was staying, I came back from Damra—just a wonderful house, and it was really dark out and it was a moonless night, and where I was staying at Gita Nagari, so many forests, and there were hundreds and hundreds of these fireflies. They were glowing, and I was just mystified: *Wow, this is incredible.* And I was just watching, mesmerized by nature, how these little insects just make the light.

And then the person who I was a guest of—one of my dear Godbrothers, he really knows nature—he said, "Do you know what they're doing?" I said, "They're just illuminating the sky, it's beautiful." He said, "Those are the males trying to attract females." yeah I am a sanyasi, Now I felt it was like against the principles for me to watch! I said, "Why did you have to tell me that? I didn't ask!" But I definitely felt enlightened.

Brahma said, "I'm like a little firefly. When a firefly in the darkness of the night goes—the little firefly from where he is, really thinks he's lighting up the universe, because as far as his eyes can see, it's just his little tiny eyeballs." But in the presence of the noonday sun, the fireflies realize: *I am utterly insignificant.*

Brahma is thinking like this: that in the presence of you, Gopal—Brahma is just coming off his swan carrier, he has majestic jewels and ornaments, he's Brahma, he's the king of the universe—and Gopal's just standing there as a little child cowherd boy with a peacock feather gunjamala.

When we're Krishna conscious, a symptom is we don't have false ego. Because when we're conscious of Krishna, we're conscious of the light, the beauty, the wealth, the strength, the knowledge, the mercy, and the love of Krishna. And being humbled by Krishna is the most ecstatic experience. Because if we're humbled without Krishna, it's pretty painful; it's like dreary, like we thought we were something, now we're nothing and there's nothing else really. But we're humbled with Krishna, and I'm humbled because I see Krishna, I feel Krishna, I know Krishna, Krishna is here.

So after his beautiful prayers of surrender, and he could see the beauty of Vrindavana—he saw the vision. He saw it originally as very exalted, it's Brahma's vision. But after he surrendered his heart totally to the supreme glory of Krishna's beauty and love, he could see Vrindavana as it is: the same trees he saw before, now they're kalpa-vriksha trees; the same ground he was seeing, now it is chintamani, more precious than the most priceless jewels of the spiritual world; the cows, beautiful cows, but now we see them as divine surabhi cows; and all the

Vrajavasis, the gopas, the gopis, he sees as the most exalted, ecstatic, spiritually advanced lovers of God of all existence.

Krishna gave that vision the moment he completely humbled himself to Krishna's glories. And Krishna sent Brahma and Brahma offered one prayer: tat te nukampam su-samiksamano, *Whosoever undergoes even great difficulties and challenges and losses in this world, and with a humble and grateful heart bows down and takes shelter of Krishna, that person is given the perfection of liberation.*

Krishna told Brahma in an enlightened state, "Now you go back to your duties." And Brahma was praying: *Let me take birth as a blade of grass or even as a pebble on a pathway.* Srila Visvanatha Cakravarti Thakura extends, he says Brahma was praying even for a pebble on the pathway on the outskirts of Vrindavana. The most exalted person in the universe is thinking, *I don't even deserve to be a pebble in Vrindavana. I'll give up my position of Brahma to be a pebble or a blade of grass in Vrindavana's outskirts, so that any of these devotees who love Krishna, they will step on my head and I will get the dust of their feet.* Such a prayer, and he really meant it; it's not just poetry.

And he went back to worship Lord Gauranga, because he knew that Krishna would be coming again in Kali-yuga as Sri Caitanya Mahaprabhu. And he prayed to Lord Gauranga, he chanted the holy names, he did tapasya, he did sadhana just like all of us try to do sadhana. And by the sincerity of his heart, Lord appeared before him with His munificent golden aura. He stood before Brahma, and Brahma was crying and surrendering to Lord Chaitanya’s lotus feet, and Lord Chaitanya placed His foot on Brahma's head. And Brahma prayed for a benediction.

Now sometimes we approach God for a long life—Brahma doesn't have to pray for that. Sometimes we pray to overcome our adversaries or enemies—Prabhupada, he didn't have to pray for wealth, he didn't have to pray for a nice family. He prayed: *The next time You incarnate as Lord Gauranga, I don't want the chance to come where my ego will interfere with my heart's true desire. I want to be just Your’s—not the creator, I want to be Your most insignificant servant.*

And Lord Chaitanya knows his heart, He said, "I grant you this benediction. How many of us are praying like that for the lowest position, so that we could just be completely the servant of the servant of all the Lord's servants? That's what the greatest person is praying for."

Lord Chaitanya declared, "Brahma, when I appear in my pastimes in this form of Gauranga, you will take birth in an outcast, Mleccha Yavana family, and throughout your life you will be persecuted, you will be blasphemed, you will be misjudged, misunderstood. But you will always be happy because you will constantly be chanting My holy names. You will be chanting 300,000 names of Krishna every day, and your name will be Haridasa Thakura. Until I incarnate, you go back to Brahmaloka and perform your duties." And Brahma was so happy he gets to be Haridasa Thakura!

And our beloved Godbrother and great scholar Rupavilas prabhu, has written a whole book about Haridasa Thakura's Namacharya, in which he has taken the authentic histories from Chaitanya Bhagavata, Sri Caitanya Caritamrita and other holy scriptures, and put them all together in these story narrations.

He just loved everyone because he loved Krishna. Lord Caitanya compared him to Prahlada Maharaja. In fact, Lord Caitanya said to Haridasa, "You are Prahlada in the context that Hiranyakashipu and all of the Hiranyakashipu's ghastly representatives who are trying to torture and kill prahalad—they could not get Prahalad to stop loving them." Now that's power! Hiranyakashipu was feeling totally defeated: *Not only can I not kill my son Prahlada, I can't get him to stop loving me and being my well-wisher.* That's humiliating for Hiranyakashipu!

But how did Haridasa thakur? That prostitute lady was sent by Ramachandra Khan to seduce him, to make him fall down, and everything was strategically planned so that when he did it, he would be caught red-handed and publicly disgraced and put in prison and beaten and maybe killed. And that was her intention to do that to him. And how did Haridas? He said, "Yes, I will fulfill all your wishes, you just let me finish my chanting. I have my fixed vow." what He didn't tell her is kirtaniya sada hari—he had promised to chant forever.

So the night ended and he said, "I'm sorry." He was so respectful to her; he honored her. He didn't say, "Get out of here!" He said, "I'm sorry I didn't fulfill your wish, you know, come back tomorrow." After three days, she surrendered to him. She became his disciple, she became a saint. And Haridas Thakur, what was meant to disgrace him only amplified his glories. And he was so kind, he gave her his house—he had a little hut—he said, "Here is Tulsi and here is my home, you can have it, and people will come and give you all the food you need, you just be happy chanting."

And then he left and he came to Chandpur, and wherever he was, the common people just loved him. They could see he was such a saint. But the more people love you, the more envious people hate you. And that's what was happening. Balaramaacharya and Yadunandana acharya, they knew him—they were the gurus of Raghunath Das Gowami's father in Govardhan—and they invited him to stay at their house. Balarama invited people in Govardhan , and Haridasa was there, and they heard Haridasa speak. And even though he was born an outcast—and in those days that was taken quite seriously, he had no social credentials—but he loved God and he was purely compassionate to all beings, and people saw he was a saint, so they asked him to speak.

They honored him and he was speaking the glories of the holy name of Krishna: *There is one God who has many names, and those names are divine. One can achieve the perfection of liberation, prema, love of God, by incessantly chanting the holy names with love.* And he said, "Liberation is a byproduct, a subordinate realization that comes with love of God. Even just a trace of offenseless chanting and you get liberation, mukti."

And one Brahmana was there. He was outraged. He started screaming and shouting: *"What a disgrace, an outcast is teaching the Brahmins about the Vedas! I curse! I curse that if one does not attain liberation by a little fraction of offenseless chanting, then your nose will fall off!"*

Haridasa said, "I'm just speaking what's in the scripture. It's the truth. Let it be like that." And the next day, that Brahmana's nose fell off! He got a disease.

The group of devotees knows the story very nicely. But Haridasa was so humble, everyone was apologizing. And he went to Advaitha Acharya's place in Shantipur and he was given a cave at Fuliyagram, and he became so popular among so many people. Certain Brahmins, certain mullahs, they were so threatened by his popularity. He was imprisoned, he was brought before the governor king. The king said, "You already have a different religion, just follow your own and just be happy, or at least don't preach, otherwise we have to punish you sincerely."

And how did Haridasa laugh? When he's standing before the king and the armies, and he laughs, he said, "Just see the power of Maya. There is one God, He has various names. Your scripture calls Him one name, our scripture calls Him another, but it's the same God, the source of everything, the father, the mother of everyone, the ultimate goal of life. But that one God has attracted my heart in the form of Krishna, and I can't stop chanting His name, and I can't stop sharing the name of Krishna. Even if you cut my body in a thousand pieces, each piece will be chanting the holy names in compassion for others."

So they sentenced him to be tortured to death by being publicly beaten and humiliated in 22 marketplaces. And he went through all of that. After 22 marketplaces, the executioners—they were so exhausted, they said, "Haridasa, we don't know what to do because we couldn't kill you. You're not wanting to get killed, and the whole time we were beating you, you were praying to God to be merciful to us."

Haridasa said, "If my being alive is a disturbance to you, just watch what I do." And he sat down and all his life symptoms disappeared! He was—if he was brought to Sundarараnanda prabhu, he would have been seen as haridas thakur, through all his medical instruments would pronounce him dead.

So they brought him to the king and threw his dead body down and said, "We did it, what should we do?" Some of the Brahmins, they said, "We can't burn him, because if you burn him, he gets purified and we don't want to contaminate. He doesn't deserve to be purified, so we bury him." The mullahs said, "No, no, if you

bury him, he'll get the blessings of God, so we can't bury him." So what do we do with this body? Just throw it in the river like a piece of trash.

That's what they did. And he floated down the river, and then he came back to consciousness, chanting the holy names and climbed the bank. And he met some people, and they were saying, "Why did that have to happen to you?" And Haridasa said, "Because I heard them saying so many bad things about the name of God, I deserved worse. But God is so great, so mercifully only gave me a little."

Now, if it was you or me, we probably would have gone somewhere where we weren't visible. Haridasa went right directly back to the palace and said to the king, "Here I am." And the king, Kazi and the Brahmins, everybody, they were afraid: "Now you go and do whatever you want."

During the Mahaprakasa lila in Srivasangam, years later, when he joined Lord Caitanya's sankirtan party with Lord Nityananda, Lord Caitanya revealed His form of Krishna's form to Haridasa. And He said, "Haridasa, do you remember when you were beaten in those 22 marketplaces? No human being could live through that. I descended with My Sudarshana Chakra to kill those executioners, but from your heart of hearts, you were praying for Me to forgive them. So I couldn't break your heart by killing them. So the only way to protect you, I laid My body over yours." And then Lord Caitanya Mahaprabhu opened up His cloth and showed Haridasa His back—it had all the whippings and brutal beatings on Himself for Haridasa. And Haridasa fell unconscious.

And Lord Caitanya asked Haridasa, "Ask any benediction, anything." Haridasa asked, "Let me just be a dog or an insect near the house of Your devotee, so that after they eat, when they throw out their remnants, I could taste their remnants. In other words, let me have a humble position as the servant of Your servants." And then Haridasa became ashamed. He said, "Who am I to ask for such an exalted position as being a dog outside of the home of Your devotee? I'm ashamed for even asking for such an exalted role." He just wanted to serve.

And Lord Caitanya said, "You are Prahlada," and He offered the benediction to Haridasa: "Not only will you always be with My devotees in every incarnation, but

not only will you always be chanting the holy names in pure ecstatic love of Krishna, but anyone who even remembers you with faith will be blessed by Krishna."

There are so many stories, but on Bhadra purnima, that was the day—the day before Bhadra Purnima—Govinda, Lord Caitanya's assistant, came to meet Haridasa to bring Mahaprasad of Jagannath. Even in Puri now, Haridasa was well over 30 years older than Lord Caitanya; he was an elderly man, and he was chanting 300,000 names of Krishna since he was a child.

And Raghunath Das Goswami, his spirit of renunciation was awakened in the association ThakurHaridasa when he was little child, And Haridas was not allowed in Jagannath's temple because he was from an outcast family, and he never tried to go in because he felt he wasn't qualified. But every day Lord Jagannath in the form of Lord Caitanya Mahaprabhu would come out of the temple and bring Mahaprasad to Haridasa Thakura and spend hours with him talking about Krishna and chanting the holy names.

Then one day he came—he said, "Govinda," this was during the Antya-lila of Mahaprabhu with Mahaprasad, and Haridasa said, "I am not well today, I cannot eat. But at the same time, mahaprasad is Krishna’s grace, I must honor it." So he bowed down and took one little remnant.

The next day on Ananta Chaturdasi, which was the day before yesterday, Lord Caitanya brought His most confidential loving associates to all visit Haridasa. And He said, "Haridasa, how are you? Are you well?" And Haridasa said, "Physically I'm well, but mentally I'm very diseased. I'm unable to chant my rounds, unable to chant 300,000 names every day." And Lord Caitanya said, "You're an old man now. You've already transformed the entire world with your devotion. You could reduce your chanting."

And what was Haridasa's response? It wasn't just about numbers of rounds, it was about his heart. He said, "Please hear my plea. I have one thing to beg of You: I believe very soon You are going to leave this world. I cannot bear to witness the closing chapter of Your pastimes. Before You leave this world, let my body fall

dead before You. Give me the benediction that I can cling to Your lotus feet and press them upon my heart and see Your beautiful moonlight face, and while chanting Your holy names, I could give up this body. I'm so fallen, I'm coming from such a low family, my life is full of bad association and sinful activities. I'm the lowest among all humanity. But still You've given me so much mercy."

Lord Caitanya became very emotional. He said, "You are most dear to Me. How will I live in this world without You?" And Haridasa, from his heart, he's speaking, he says, "Don't create an illusion, my Lord. There are thousands and thousands of devotees of Yours who are fit to sit on top of my head. If one ant dies, what is the loss to creation? So similarly, if I die, what is the loss? I'm insignificant. Please fulfill this wish."

The next day, on the day of Ananta Chaturdasi, when Lord Caitanya came with all of His associates, He asked Haridasa, "What is the news?" And Haridasa said, "Whatever mercy You show me." And Lord Caitanya had the devotees chant kirtan for Krishna. Advaita Acharya was dancing, Swaroop Damodar Goswami was singing, all the devotees were dancing.

And then Lord Chaitanya Mahaprabhu and Haridasa—Haridasa is the most exalted, he is the Namacharya—with tears of humility and affection, he took the dust of the feet of every single devotee and put it on his head. Lord Caitanya so pleased to see this, then Haridasa took Lord Caitanya's most beautiful lotus feet and pressed it upon his heart, and gazed up at Lord Caitanya Mahaprabhu's moonlike face. Kaviraja Goswami describes his eyes were like two bumblebees just drinking in the nectar of the lotus face of Mahaprabhu. And with his mouth he was continuously chanting "Sri Krishna Chaitanya!" "Sri Krishna Chaitanya!" And in that spirit, by his own sweet will, he gave up his life.

When devotees saw this, they all remembered Bhishma and how he gave up his life by his own sweet will in the presence of Krishna in the Srimad-Bhagavatam. And Lord Caitanya became so emotional, the kirtan rose to a higher level. Devotees were crying in ecstasy, loudly chanting the holy names, and Mahaprabhu Caitanya, the Supreme Personality of Godhead—He loved Haridasa so much, He

picked up his dead corpse and placed it on His lap, and weeping tears of love, He danced with the body of Haridasa in His arms. And He danced and He danced and He danced.

Can you imagine being in that kirtan? But with faith when we hear, we're actually there. This is Srila Prabhupada's mercy; He's opened the doors and the windows to all these lilas for us to not only hear, but in hearing with faith, as Krishna's name is not different than Krishna, Krishna's pastimes are being enacted in sound vibration in the present moment as we're hearing.

Mahaprabhu was dancing and dancing, and Swaroop Damodar Gos wami finally—because he knew this dance could last for eternity, that's the Lord's love for His devotee, Swarup Damodar Goswami told everyone—he said, "We have to do the final rites for Haridasa." So they made a nice platform to carry him, and they had a kirtan procession to the sea. Lord Caitanya was dancing, and they bathed the body of Thakura Haridasa in the sea. And all the devotees were drinking the seawater that had bathed haridas thakur; they were worshiping that water and drinking it as Charnamrita.

And then Lord Caitanya Himself, the husband of the goddess of fortune, with His own hands He dug the hole in the sand along with the devotees, and they placed Haridasa Thakura and covered him with Mahaprasad of Jagannath. Then Lord Caitanya offered sand upon his body and they buried him and made a beautiful little structure and a fence. Mahaprabhu was crying in ecstasy for His devotee, was chanting and dancing and circumambulating the samadhi of Thakura Haridasa.

And Lord Caitanya said, because the body of Haridasa—which by social conventions of so many people's caste interpretations, his body was contaminated—Lord Caitanya said, because of his faith in the holy names and his love for Krishna, now this sea has become a holy place of pilgrimage.

Lord Caitanya went to Jagannath Puri to sing, and He personally went shop to shop, and He was begging. He was begging everyone, "I want to celebrate a feast in honor of Haridasa." And everyone was bringing baskets and baskets of bhedi

and food and prasadam, and Swaroop Damodar Goswami said, "Lord Chaitanya, don't you rest? We will do this." And Caitanya said, "There were so many people who wanted to give." Swaroop Damodar Goswami said, "Everyone just give four handfuls of each preparation," and there was enough for everyone.

Then Lord Caitanya started serving all the devotees, all the masses of people. They all came for prasadam and Mahaprabhu started serving. He was so generous, His heart was so filled with affection for everyone, and giving prasadam and receiving prasadam is an act of love. One handful that Lord Caitanya would put on a plate was more than five grown men could possibly eat!

So Swaroop Damodar Goswami said, "My Lord, nobody's to eat until after You eat, so please let us serve." So He sat with Brahmananda Bharati and Brahmananda Puri and Paramandana Puri, and who were the servers of prasadam? The most exalted of the devotees were serving: Swarup Damodar Goswami Jagadananda Pandit, Shankar Kasheshvar Pandit, was the personal assistant of Isvara Puri, the guru of Lord Caitanya, and the personal assistant of Lord Caitanya.

In those days, it was a very exalted service to serve prasadam, even to the ordinary people, what to speak of the devotees—to be giving Krishna's mercy. When you have faith in Krishna and your faith in prasadam, serving prasadam is something so exalted we could never feel qualified to do, what to speak of cooking prasadam for Krishna, what to speak of offering it to Krishna or dressing Krishna or even being in the glance of a devotee of Krishna. These things are beyond us to properly appreciate.

And after everyone was fully satisfied, Lord Caitanya mahaprabhu said, "Haridasa Thakura was the crown jewel of the entire universe, and by Krishna's mercy, by Krishna's mercy, He gave me the association of Haridasa Thakura, and by the independent sweet will of the Lord, He has now taken that association away from me. He has personally personified the chanting of the holy names of the Lord." And He had everyone together following His lead, chanting: *"Srila Haridasa Thakura ki jaya!"*

It is describes when Lord Caitanya Mahaprabhu was just before Haridasa had passed from this world, Lord Caitanya was glorifying Haridasa as if He had five mouths—which means so much love, so much affection, so much gratitude. He was glorifying him as if He had five mouths. And Kaviraja Goswami describes at the end of this wonderful narration that what we learn from this pastime is how much the Supreme Lord loves His devotees, and how much the devotees love the Lord. And that's the essence of bhakti: the Lord's love for the devotees, and the devotee's love for the Lord.

And whether we agree or disagree with each other, does Prabhupada's love that devotee? and that should really be our reference point: how the Lord loves the devotees, even the devotees who make mistakes, have some faults. Certainly corrections need to be made, but the priority way of dealing with each other needs to be: *What is Prabhupada's feelings toward this person? What are Krishna's feelings?* Not how to deal with each other according to what I think, but how to deal with each other the way Srila Prabhupada would—to try to uplift each other. And that's really what it means to follow Srila Prabhupada with our hearts.

Thank you very much
Hare Krishna