

Prabhupadadesh MahaSatsang

His Holiness Srila Radhanath Swami

Mahasatsanga at Italy and Vedic Centre Vienna, Austria

Transcribed by Shuddha Nama Dasa

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Part 1: Prabhupadadesh Mahasatsang Session

— 30th September 2026

His Holiness Radhanath Swami Transcriptions

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Lecture Begins:

Hare Krishna, I am sincerely grateful to be with you in this sacred place, Srila Prabhupadadesh. Krishna spoke the words to Naradamuni *tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ*, Krishna told Naradamuni that he would find him living in the presence of devotees wherever my devotees present they would sing and chant My glories. And Srila Prabhupada promised us that he would live wherever we sincerely tried to follow his instructions. There is this transcendental pastime so famous, and I was in that place two days ago in London, in England. And when Srila Prabhupada went to preach there, he was so enthusiastic, there were

so many people—he said, "Well, there weren't many people, there were few people." And he said, "Well, didn't you see that Naradamuni was there? Vyasadeva was there?" And the devotees said, "No, we didn't see him." But the reality of bhakti is something much deeper than what our eyes or our senses can perceive. Lord Krishna, Srimati Radharani, and Lord Krishna are personally present in the vibration of the holy name. And they reveal their presence so that we can perceive them and realize them in relation to our devotion and our surrender, according to how much we take shelter.

We have seen sometimes that there are children who cry, especially when the Sanyasi give classes. And if the children cry, the parents usually just let them sleep, cry. But when a child really cries... when a child cries, seeking shelter in the mother, the mother arrives running. The mother is there when the child seeks shelter; she is there and takes him in her arms. Krishna and Srimati Radharani, by the mercy of prabhupada and our acharyas, are personally present in the forms of our temples. Prabhupada would be very emphatic on scientific and philosophical grounds. He would speak of how God is everywhere through all of his energies. Is the sun not present in the sun's rays or in the sunlight? And the whole material creation is an expansion of Krishna's energy. So Krishna is in the wood, in the stone, or in the painting. And when the great souls invite Him to receive our service in that form, and devotees approach with faith, seeking shelter, to serve the Lord, to please the Lord, then the Lord directly, Radharani and Krishna receive our offerings and bestowed Their blessings to the deity. And therefore, Krishna is personally present in that stone, in that wood. And when we sincerely turn to those deities, Krishna reciprocates by making Himself truly present within that deity. Worshipping a material object, that is idolatry. But if we are worshipping the true supreme energy form of God within that energy of that form, this is supreme worship.

In this material world, it is so difficult for people to see or perceive God, and therefore Krishna appears in the form of the holy name in a way that wherever we are, whoever we are with, whatever condition we find ourselves in, we can feel the presence of Krishna, seek shelter in Krishna. We have gathered together in this beautiful forest of Prabhupada's. Why? Because wonderful devotees have gathered together enthusiastically to be in the presence of Krishna, and Krishna is here. And in this material world, there are so many sufferings, so many uncertainties. And as devotees, we are not taught to be indifferent to the sufferings of this world or try to find some entertainment so that for a little while we forget they exist, because that relief would end very quickly. And we see a situation as easy, difficult, pleasant, or heart-breaking—in any case, take shelter in Krishna. This is the goal, the ultimate end of all creation. Even time is created to give conditioned souls the opportunity to take shelter in Krishna.

I will tell you a story. Hari can be understood in all languages. This story comes from the Srimad-Bhagavatam, in the explanations of some of our most beloved and respected acharyas. It is the story of the most horrible cruelty and envy in the presence of the sweetest and most tender beauty of love. Love... love, my teacher of it. This story takes place on the appearance day of Lord Balarama. People usually celebrate their birthday by receiving gifts. At a time when there was a profound spiritual culture, we understood what it truly meant to receive gifts. The more we render, the more we give and make great personalities happy, the more Krishna is pleased, and mercy floods us. The idea that you give something and get something so great back... we try to satisfy the elders, our superiors, elevated people, and we receive the supreme blessing of the Lord.

So, during Balarama's birth day, Mother Yashoda and Nanda Maharaj kept him at home, they were raising him, they kept him at home and performed yajnas to Brahma, to the brahmanas, so that

they could receive many gifts and blessings. Balarama Jayanti is usually in August, so the temperature is quite warm at that time. In Vrindavana, the seasons were interchangeable so as to make possible what was most favorable for the pastimes of Krishna and Balarama. And on this wonderful day, Krishna and the little cowherd boys, the Gopas, played such wonderful games. And the cows grazed, ate fodder, and wandered around so joyfully. When we have enthusiasm, and this enthusiasm pleases Krishna, Krishna reciprocates by giving us even more enthusiasm. Therefore, loving and serving. And the measure in which we serve, we receive love.

And they played and played indeed. I remember once when there was this talk, I was speaking about the necessity and importance of enthusiasm. I heard Srila Prabhupada speaking about the importance of enthusiasm, and he said that when we want to satisfy someone, we put our heart into what we do. And this is demonstrated by our enthusiasm, doing everything we can, the best we can for the pleasure of Krishna. When Hari Kirtan Prabhu plays his guitar, every string resonates and we feel the enthusiasm of his heart. And a devotee asked Prabhupada, "What do I do if I don't feel enthusiastic?" Because we should not do things artificially, we should not pretend or simulate. "What if I don't feel enthusiastic?" Any of you ever come to kirtan? Has it ever happened to you to go to a kirtan or sit down to chant your japa mala or do whatever service you have to do, for example, cleaning, and you didn't feel so enthusiastic? The human nature is to justify ourselves and find excuses: "I don't feel enthusiastic, and I shouldn't pretend, and therefore I will simply show you that I am not enthusiastic, honestly."

And so this question was asked to Srila Prabhupada: "What if we don't feel enthusiastic?" And Prabhupada answered with great enthusiasm: "If you don't feel enthusiastic, act enthusiastically." Not in a way of lying, not to pretend, but to express our desire, our intention to satisfy Krishna with enthusiasm. It is an austerity, a

tapasya, when we act differently from our condition for an elevated goal—the highest goal of satisfying Krishna. If we act enthusiastically, even if we are not enthusiastic, Krishna gives us enthusiasm.

And the cowherd boys were so enthusiastic to satisfy Krishna. And Krishna was so enthusiastic to satisfy the cowherd boys, and this therefore increased the enthusiasm of the cowherd boys, and the cowherd boys became more enthusiastic, Krishna became more enthusiastic, and the cows were so content and happy. But it was so hot—by the power of Yogamaya, so as to increase the exchange of love, he made that day very hot, and everyone was very thirsty. And they saw a lake, a lake formed by the water of the Yamuna. And usually the Gopas go everywhere only with Krishna, but this day they were so thirsty that they ran ahead of Krishna to go and drink the water. And all the cows ran into the water. And the cows ran into the water, and the Gopas ran into the water, and Krishna stayed behind watching. And all the children with their little cups drank the water, and the cows drank the water with their tongues. And instinctively, instantly, they all fell dead. The lake was filled with the most terrible, lethal, intense, and concentrated poison.

And when Krishna arrived, all his beloved friends and beloved cows were unconscious, lying lifeless on the banks of the lake. And feeling love and compassion for his cows and his friends, tears began to fall from Krishna's eyes, and with love he cast a glance at them. Touched by Krishna's compassion and love and his tear-filled glance, they all returned to life. By the influence of Yogamaya, they did not know they had just died. They simply saw Krishna looking at them with these loving eyes, filled with tears. And they looked around, thinking, "What happened? Maybe we were so thirsty that we fainted." And out of their great love, every Gopa and every cow began to run to embrace Krishna, and everyone simultaneously embraced Krishna.

And this is the attainment of perfection, of the highest joy: being embraced by Krishna's loving arms. While every cowherd boy embraced Krishna and was embraced by Krishna, Krishna put his arm around the neck of each cow and whispered sweet words of love in their ears, and they laughed, joked, and cried in such great joy. And how is it possible? So many cows, so many cowherd boys, how is it possible for Krishna to embrace them all simultaneously? And each person thought Krishna was only with him: "Krishna loves me so much." If Krishna desires, He can expand Himself to be personally with every Gopa and every cow. Krishna has this acintya potency. If Krishna desires, He can be in one form and at the same time embrace everyone simultaneously, so that everyone thinks, "Krishna is with me."

Our tendency is that we want God to be commensurate with the formula of what is possible according to our standards, our canons. Srila Prabhupada gave a very beautiful example. We see that there are many trees at Prabhupada's, some of them very large and very old. But these large trees drop small seeds that are only a fraction of a fingertip. And Krishna puts a large tree inside that small seed. In fact, it can make us very humble to recognize that once we too were just a small seed. Maybe we can be proud of our strength, our beauty, our intelligence, our abilities, but when your mother and father united biologically, you were just a seed, not even a seed. You didn't have a brain, you didn't even have a heart, lungs—and not just you, every one of us. And it was that the parents made a systematic plan to see how you would develop. For the first month or so, they didn't even know you were there, and neither did you know you were there. Even when you don't have a heart, Krishna is in your heart. And it is by His grace and His most majestic plan that everything develops. And now we are here with translations in different languages, listening, dancing, playing instruments. And some of you have created other seeds that have become children or grandchildren. And

we see this every day everywhere and take it as something ordinary, but in reality, it is impossible for us to truly understand.

And scientists try to understand and have these mechanisms to try to understand, but even they are beyond their comprehension. And Krishna can do everything. The entire creation is Krishna. And earlier today we were speaking of His Holiness Krishnaswami Maharaj, and he liked to tell us about this pastime that Srila Prabhupada spoke of, in which Maha-Vishnu creates all universes, limitless universes. And this universe is just a grain of dust among an infinity of universes. And in this universe, this planet Earth is just a grain, and on planet Earth, Italy is just a grain. And in Italy, Albettone is a grain. And in this small grain of Albettone, you and I are just a small grain. Nevertheless, each of us thinks, "I am the enjoyer, I am the boss, and the universe revolves around me." In reality, it is truly wonderful and incredible how Krishna made this creation.

But the supreme absolute truth, the cause of all causes, God, does not exist only to destroy and create things. His power of constructing, maintaining, and destroying universes is only a small fraction of what He does. He is the supreme enjoyer. Every living being, being part of the Lord, just like a sunbeam to the sun, has within itself and within us the qualities of God. The highest and ultimate pleasure of the soul is to love and receive love. The supreme being is Rasa-bihari, the supreme ocean of love and pleasure, the reservoir of love and pleasure. And when we observe these small miracles within the material creation, we can perceive... we can have a glimpse of God's magnificence in His expression of supreme love and creativity.

What I am saying cannot be understood—that is why you cannot translate it with our logical capacity and infinitesimal intelligence of our brain, so ridiculous, we cannot grasp these truths. What is beyond the jurisdiction of material intelligence in this world can actually be attained through faith. Blind faith is only a construction of our intellect and perhaps of our insecurities. But He, the supreme

being who controls everything, has the power to enter His creation and reveal Himself to us. Krishna says in the Bhagavad-gita: "He or she who understands the transcendental nature"—and by transcendental, I mean beyond this material world—"understands the transcendental dimension of My appearance and My activities in this world, will never take birth in this world again and will return to the spiritual world."

When Krishna speaks the Bhagavad-gita and reveals His transcendental pastimes and His love towards His devotees, we can experience life by transcendence. When we develop true faith through the association of people who have this faith, we can truly transcend this limited reality and connect with that of transcendental love. What to speak of all the herdboys and cows? Every leaf, every flower, every blade of grass... everyone feels that Krishna loves him or her in such a special way. In Vrindavana, yes. Sometimes we hear the words "God is great," sometimes "God is love." And the beautiful stories of the Srimad-Bhagavatam give us a hint of what this truly means.

Now I think you all know the story. But why was that lake so full of this terrible, lethal venom? It was all because of one person, and his name was Kaliya. He was a snake, but not an ordinary snake. There are so many snakes around here, Prabhupadas, but he was a very powerful personality. He was a very elevated yogi, but what was in his heart came out. He had such deep hatred. He had such deep hatred, envy, such deep envy, and because he was so envious and full of envy, he was so cruel, and he always thought only of himself. And usually this arises from a deep insecurity and fear that is in our heart. And so from this envy and hatred in his heart, he manifested as this poison. His breath was lethal to everyone. He had this mystic power where he could transform water into solid objects, and he lived in the lake. And he created an entire sea, an entire city underwater, made of water, but there were palaces, thrones. He was

so strong with this envy and hatred that only his family and his snake companions could live there. Anyone else and anything else would die.

The waters were so dark and dense, and they frothed, and here and there fires were always igniting. If any bird flew over the surface of this lake, it would immediately fall dead. And all the bushes, the forest, the trees around were dead. Do you like this story or not? It means Krishna frees us from death. It was his sense gratification. Anyone who did not receive his favor died. Such a big ego. Such deep gratification: "I can control whether you die or live. If you are not completely surrendered to my desire and the people close to me, you will die."

But there was one tree that was still alive. It was a kadamba tree. It is described that this tree and this lake had been there for a long time, and once Garuda, passing by, let fall a drop of nectar on this tree, giving it life. And one way or another, despite all this death around, this kadamba tree continued to grow and prosper in anticipation of that moment when Krishna would arrive so it could serve Him. This kadamba tree had very beautiful flowers, even in the most difficult circumstances. When we have a sincere desire to serve and satisfy Krishna, we can flourish spiritually.

And Krishna climbed up that kadamba tree. Some commentators say that tree was dead, but when Krishna placed His lotus feet on that tree, the tree came back to life. The leaves began to grow, and Krishna climbed up a high branch, and the cows all watched Him. And the Gopas all laughed and watched Him. Krishna fixed His hair, tightened His belt, and smiled, and told His friends, "Now watch what I do." He jumped into the water, and Krishna was such a small boy. And Mother Yashoda carried Him all day without feeling any weight. But Krishna, by His sweet desire, can be as heavy as the universe, or He can be a small and weightless friend, the Paramatma in our heart.

And so when Krishna touched the lake of Kaliya... it was much more than that in reality, and He made such a big splash, and all the sides of the lake overflowed, and the whole lake spilled over—an incredible splash. And this was the most polluted water the world had ever seen, so dark and dense. And Krishna smiled and laughed like a little child simply swimming here and there. He made this plunge. When Krishna makes these splashes, no one else can do it. And He was playing, splashing water in different ways with His hands, and every time He did it, He generated different music. And He did it in such a way that it sounded like an entire orchestra playing. And these splashes on His hands produced the sound of this sweetest and most beautiful string instrument. And then He played in another way and splashed in another way, and this had the sound of another instrument, like a wind instrument, for example, a horn. And then He splashed in another way, and there was the sound of mridangas, drums, and other percussion. The most enchanting, attractive ragas were produced the moment Krishna simply made these splashes. The demigods began to think, "Where does this music come from?" And the cows and cowherd boys enjoyed it like never before, seeing Krishna dance, play, and make music with the splashes.

And this infuriated Kaliya. Sometimes we see that people have signs on their property saying "Do not trespass." Sometimes they say "Beware of the dog," "Enter at your own risk." Sometimes there are bodyguards and cameras to protect property. But this is all so insignificant in comparison to Kaliya. He had this intense poison and these intense vapors that if you were not a welcome guest of his, you died immediately. And Krishna simply played and enjoyed and laughed with His friends and showed them what He could do with the water. He did it to please His friends, but at the same time to disturb Kaliya. Because Kaliya disturbed everyone, and therefore Krishna rewarded him by disturbing him very profoundly.

And suddenly from underwater, Kaliya appeared. He was enormous, and not like these small snakes we see—he was like a skyscraper. He was the personification of a cruel monster, and he had thousands of heads, and his eyes glittered red with hatred. Can you imagine standing in front of Kaliya, such intimidation with all his heads, especially his main head? Krishna... his eyes were blazing like flames, his nostrils were like boiling pots from which these toxic vapors came out, and his teeth were like mortal blades. His mouth was like a cave full of poison from which flames emerged, and his tongue went in and out like personified death.

It is a very serious story. There is a saying in English that if a look could kill... If Krishna's glance brought people to life, Kaliya's killed them, and Kaliya looked at Krishna with this glance. And this is a very special part of the story. Are you ready? I'm coming, I'm coming, I'm coming. Hari bol does not need to be translated.

In Kaliya's glance at Krishna, there was the personification of hatred, violence, and envy, whereas in Krishna's glance, there was only love. And Kaliya was this enormous monster, and Krishna was simply this child playing in the pool. And Kaliya was so angry. And the fact that he looked at Krishna with this mortal hatred and that Krishna instead looked at him with loving, compassionate eyes made him even more angry. And Krishna simply continued to smile, but the cowherd boys, when they saw Kaliya, were so frightened. Suddenly, with the speed of a thunderbolt, Kaliya attacked Krishna and bit him in the chest. And with his monstrous, gigantic coils, he wrapped around Krishna and began to squeeze him. Krishna disappeared into Kaliya's coils. His entire body was under the coils. The only thing that could be seen was his... his small face between the coils, and Krishna's eyes were closed; he didn't move at all.

And when the cowherd boys saw Krishna in that condition, and all the love... and while the cowherd boys and cows saw Krishna in that condition, in equal measure to the love they felt for Krishna,

their hearts exploded in ecstatic love. They did not see Him as God; they saw Him as the most loving and most beloved friend. The cows were in such despair. It seemed as if Krishna was no longer even alive, and Kaliya appeared so cruel and wicked, squeezing this little cowherd boy. It is described that the mother cows cried, but because of the heat of their bodies so warmed by love for Krishna, as soon as the tears came out, they evaporated on their faces. And the cowherd boys were so shocked and their hearts were so broken that they could not move; they were like statues on the edge of the lake.

And at the same time, by Krishna's desire and the influence of Yogamaya, bad auspicious signs began to manifest, and everyone was in the village, and it was midday. Earthquakes began. Jackals began to howl at the sun. There were countless meteors flying in the sky. The sun became like a small lamp in the sky, and everything became so gray. And everyone began to think, "These are such inauspicious signs." Women began to feel the left side of their bodies tremble, men the right side of their bodies—and immediately they thought (excuse me, the opposite: women the right side and men the left side), and they thought, "Krishna must be in danger," and worried about Krishna, they felt this great sentiment. And there was only one person, there was only one relief... only, relief. They said, "We are so worried about Krishna, but we are sure He is fine because He is with Balarama." But Yashoda and Nanda Maharaj, completely in tears and frightened, replied, "But Balarama is at home with us because today is His birthday." And so they began to run frantically into the forest to look for Krishna, and everyone ran into the forest: the cowherds, the gopis, adults, children, small children. Even the small children who had not yet learned to walk were so worried about Krishna. They were so worried and absorbed in love for Krishna that the infants forgot they didn't know how to walk and began to run. Everyone ran into the forest.

But where would they find Him? And no one could find Him. They asked one another, but at a certain point someone saw the footprint. Krishna's footprint is unique; it has twenty-one signs. And there is a custom in Vrindavana that everyone honors Mother Earth. Bhumi is the supreme ornament of which Mother Earth is most proud, when she has imprinted the footprints of Krishna's feet. And therefore no one, no gopi, no cow, no peacock would ever put their foot on Krishna's footprint, because each one is so beautiful. And so they began to follow the footprints and went deeper and deeper into the forest and pastures, and at a certain point there were none, and they all began to search and were practically dead from worry because they didn't find... they didn't know what was happening. They searched and searched until a Vrajabasi said, "I found the footprints." Everyone began to follow him, and they analyzed every footprint and managed to guess what game Krishna was playing based on the angle of the footprint. And they went deeper and deeper and worried and cried, and the intensity of their feelings of love and separation for Krishna increased every moment.

They arrived at Kaliyadaha, the lake. And the first thing they saw when they arrived were the cows motionless, completely depressed and weeping, and then they saw the Gopas rolling on the ground, crying hopelessly. Nanda, Yashoda, Nanda Maharaj, Yashoda, and all the others had broken hearts. They looked into the lake and saw this great demonic serpent, all coiled up. And among these immense coils, they saw the small face of Krishna with closed eyes. Immediately, immediately Mother Yashoda began to run to dive into the lake, to fight the serpent and save Krishna. But the cowherd women saw these vapors coming out of the lake and stopped her so she couldn't dive in. And Mother Yashoda, who had been deprived of the opportunity to save her Krishna, began to cry in despair and fainted like a cow mother who sees her calf die.

To keep Mother Yashoda alive, the women formed a circle around her and began to recite Krishna's pastimes, even though they were actually in the same state as they were also giving up their lives in order... even though they had the same state of mind as Mother Yashoda—they would have liked to dive into the lake and end their lives to serve—Mother Yashoda's friends began to chant the names and glories and pastimes of Krishna. Like the pastimes, that was a very, very deep kirtan, and they tried to give hope to Mother Yashoda, even though they were hopeless. They chanted that Krishna saved Himself from Putana and Bakasura and Trinavarta and Sakasura, Aghasura, and Vatsasura. He was saved, and therefore surely Krishna will be saved this time too.

Nanda Maharaj was on the verge of jumping into the water to fight, and all the cowherds were ready to follow him. What to do? Balarama stopped them. Balarama took each of them by the hand and stopped them. He said, "You have nothing to fear." Gargamuni in the name-giving ceremony said that my little brother is as strong as Narayana, as powerful as Narayana. And therefore Balarama, looking at Krishna's face, said, "Krishna, in my form of Sesa, do you never play these games with me? But you play so many games with this insignificant and small lake serpent?" Balarama's words did not convince the Vrajabasis, but His words were enough to keep them all alive.

Krishna stayed in those coils for two hours. In Sanskrit, a nimesa is the amount of time it takes for the upper eyelid to touch the lower eyelid when we involuntarily blink. Mahaprabhu left this prayer in which He says that even an instant, which is like when the eyelids close spontaneously, even that is like a yuga in separation from Radha and the gopis. Seeing Krishna lifeless... seeing Krishna for two hours inside those coils was like an eternity for them.

What time is it? Well, I think we will continue the story the day after tomorrow, because this is only the beginning. That's the way

they do things like series. We will start from where we are leaving off tomorrow. I have to go somewhere tomorrow, I am busy, but we can continue this story from where we left off, Friday and then Saturday. I'm coming. Now it's time for kirtan, or maybe I should continue the story a little bit. I will start the story now because I don't want to leave you depressed. You are all Vrajabasis here.

Srimati Radharani and the gopis stood a little bit in the distance, seeing Krishna in that condition, and they were completely in a transcendently devastating condition. They remembered the sound of Krishna's flute, the sound of His words, His games. All of Vrajabhumi except Balarama wept, lamented, and were in a profound ecstasy of love. And here is where the transcendental understanding of this pastime is so profound. In the scriptures or in the words of the acharyas, we understand that when Krishna puts His devotees or Vrajabasis in these conditions, it is only for one purpose: to increase the intensity of their love for Him. And because Krishna is transcendental, the love for Krishna is transcendental. It's actually like ghee on the flame of their love that just makes it uncontrollable. The spiritual world... because Krishna is so deeply immersed in spiritual emotions of love, Krishna reciprocates by virtue of those emotions.

In the ecstasy of their love, seeing Krishna for two hours in those conditions reached the point where it was so strong that it was impossible for them to continue living. At that moment, Krishna opened His eyes and saw everyone about to die in this ecstatic love for Him. And Krishna expanded. He became bigger. And Kaliya, hearing Krishna expand, became even more angry and began to squeeze harder. And Krishna expanded a little more, He became bigger. Kaliya began to squeeze even harder with all his strength, trying to pulverize poor little Krishna. And while Kaliya squeezed, squeezed, squeezed more and more, Krishna became a little smaller and slipped out from Kaliya and jumped into the water.

Kaliya was very angry. And now the Vrajabasis saw Kaliya attacking Krishna with all his strength to kill him. The sound means it's time, but I'm never punctual. But these are the special effects. Krishna is so graceful, so sweet... Krishna is so graceful, precise, that He moves in such a harmonious way that Kaliya always misses Him by a fraction of a second. All the Vrajabasis watch... and Kaliya attacks again, and Krishna moves and misses him. Kaliya's hundreds of heads continued to strike Him, to try to strike Him all simultaneously, and Krishna with great grace simply swam in the poison and dodged it, and Krishna began to swim in circles. And all of Kaliya's heads chased Him. Krishna laughed, and this made Kaliya even more angry. And the Vrajabasis cried and shouted Krishna's names.

And then the main head of all of Kaliya's heads—Krishna with His hands pushed the head down and jumped on top of it. And now He was standing on Kaliya's head. It looked like the most beautiful crown and the jewels on Kaliya's crown, simultaneously the most horrible and most beautiful sight. Krishna began to dance, and as He danced for the pleasure of the Vrajabasis, He danced... He smiled, looked at them, looked at the gopis, looked at Nanda and Yashoda, and danced on Kaliya's head. Krishna was on his head; all the other heads tried to attack and strike Him, and He danced so gracefully.

This dance was so beautiful that the demigods, the Gandharvas, the Vidyadharas came down to see this dance and began to play beautiful ragas, music to accompany Krishna in His dance. And no one had ever seen such a dance. So graceful, so sweet. Sometimes He was dancing really slow and beautiful. It was such a beautiful dance; sometimes He danced very slowly and everyone was so attracted, and then at medium speed, and then so fast. He created dance moves that had never been seen before in the entire creation. He danced and danced. And as He danced, He looked at Srimati Radharani and the gopis—I am giving a preview of how we will dance in a moment.

And there was this music, Krishna danced, but you know the skin of snakes is very slippery. And as He was dancing on the heads, His lotus feet are so soft... the Gopas and the gopis... And Krishna danced with such great balance and danced with such harmony that He didn't even change His steps and passed from one head to another. And His feet are so soft that the cowherd boys and Balarama are worried that He might hurt Himself walking on something a bit hard in the forest. Krishna's feet are so soft that when the Vrajabasis look at them and He touches something, they see that it changes color from the softness they have. But Krishna reciprocates according to how we relate to Him. The Vrajabasis saw Krishna's feet as the softest thing there was. To Kaliya, Krishna's feet were hotter than an entire burning forest and harder than a thunderbolt.

It was the dance of all dances. And now to celebrate, we will dance the kirtan. And on Friday we will continue with the story. Thank you everyone. Nama om vishnu-padaya krishna-preshtaya bhutale srimate bhaktivedanta-swamin iti namaste sarasvate deve gaura-vani-pracharine
nirvishesha-shunyavadi-paschatya-desa-tarine jaya
sri-krishna-caitanya prabhu nityananda sri-advaita gadadhara
sriva-sadi-gaura-bhakta-vrinda hare krishna hare krishna krishna
krishna hare hare hare rama hare rama rama rama hare hare.

Part 2: Prabhupadadesh Mahasatsang Session — 2nd October 2026

His Holiness Radhanath Swami Transcriptions

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Lecture Begins:

I am very grateful for this opportunity to be together with you this evening in this sacred place of Prabhupada's. And this afternoon also, and even this, I was hearing Prabhupada. This morning, this afternoon, and also this evening, I was listening to recordings of lectures that Prabhupada gave in Rome, Italy, in 1973 or '74. It was a lecture on the Srimad-Bhagavatam, Second Canto, First Chapter, where the sages of Naimisharanya had gathered. It is for an eternal, universal message for all people for all time that the setting of the Bhagavatam was arranged by Krishna in this way. Great sages, great saints, great spiritual seekers had gathered from all parts to

assemble in this forest of Naimisharanya. According to the Puranas, the forest of Naimisharanya is considered the hub of the entire universe upon which everything rotates, and it is a place carefully selected by the creator Brahma. What is at the center has an influence on everything around it.

The qualities of a person truly conscious of Krishna are those of humility, tolerance, and mercy toward every living being. Prabhupada witnessed how great personalities are willing to face even great adversities and sufferings just to relieve other people from suffering, to lift them from their situation, allowing them to approach their true identity as eternal spiritual souls, bringing them closer to God. And holy people do not limit themselves to seeing the benefit for contemporary people, but also for the future, beyond the unpredictable reality of death. And so these sages gathered in the forest of Naimisharanya precisely because they understood they could make a difference for the world and in times to come. And they spoke about what the real problems plaguing humanity are in this age of hypocrisy and conflict. And what are the real solutions to these problems? And what are the paths we can follow to approach these solutions in our lives?

We all seek pleasure. However, in this world, at any moment, a tragedy can happen, pain can occur. We all hold our lives and the lives of our loved ones dear, but everything is temporary and everything will be lost. And this is a problem. We are eternal souls. Our nature is to love Krishna and to feel Krishna's love. Because of forgetfulness, even though it is our true nature, we have disconnected from this eternal love. And so we are trying in every way to find the satisfaction of our soul through our body, our mind, our senses, but everything is temporary and therefore it will all end in suffering. The more we love something or someone, the more we suffer when that something or someone is taken away from us. But we cannot stop seeking the pleasure of love because this is our true

nature. And on the other hand, we cannot satisfy this search with temporary and material pleasures because they are not our nature.

This disconnection creates the false ego. And this false ego creates a division between us and the rest of the world, all other beings, because we think in terms of "I" and "mine." And all of this is based on a misunderstanding, an error, it is based on ignorance, and this gives rise to selfish desire, kama, lust. And the nature of the soul gets trapped in this mechanism where when lust is frustrated, we develop anger. And the more we receive, the more we desire, and this gives rise to greed, and we want to place ourselves at the center of reality in this world, but the problem is that everyone is doing this process. The biggest problem is that none of us is the center of the universe. The center is Krishna, and therefore this gives rise to envy, depression, arrogance, illusion.

And Krishna descends from age to age to teach us who we really are, what our true nature is, to teach us dharma. And even though all of us are tormented by these difficulties, together we move in a single direction to find a solution. But in this age, it is characterized by adharmā. Adharma is famous for its absence. And when something is missing, but we pretend to possess it, then hypocrisy is born. And in the name of dharma, much hypocrisy is committed, and in the name of peace, we cause pain to people, and trying to become humble before God, we actually feel better than others, and therefore there are conflicts. Prabhupada said that in Kali Yuga, if you touch someone's hair, there could be a declaration of war. This might seem like an exaggerated reaction, but in reality, what we do to other people is no more significant than simply touching their hair. Because if we are not connected with what is truly important, then these little things seem like the important things to us. So much is based on, you know, egoism, and when we give importance to these small, temporary things of the world, then we give rise to wars, disagreements, conflicts, because whether we admit it or not, we

think we are at the center of the universe, and therefore these disagreements become so relevant.

And so these sages had the ability to see into the future, not only thanks to their mystic powers, but also thanks to their illuminated intuition. When a mother sees a small problem in her child, she immediately worries and thinks she must do something to relieve him of this pain. Holy people are very maternal and paternal toward all creatures. And so they gathered precisely to discuss together how they could become instruments of Bhagavatam, of Krishna Himself. And in these times, His compassion was very necessary. Because when even a small cancerous cell is diagnosed within the body, we don't think, "Oh well, I'll think about it later, no?" Immediately we must intervene because we see how it could degenerate.

And so these sages felt a truly urgent need to gather, and they were willing to stay for hundreds, thousands of years until they managed to show a way to solve these problems. They gathered for us. They came from different backgrounds and had different opinions, they had their unique natures, and there could be many reasons to argue and fight among each other, and there will always be these reasons. But a great soul is not disturbed by these things because they understand that what is truly important is a higher principle. And they all approached Suta Goswami. He was a great personality, but there were many gathered there, yet he was present in a sacred land that will also be discussed in the Srimad-Bhagavatam.

When King Parikshit was condemned to die within seven days because he had made a mistake—it happens to make mistakes, but he did not do it intentionally, he was overwhelmed by circumstances. He was the commander-in-chief of the world's army. He was close to the Pandavas, he was very famous, influential, and a boy cursed him. Most people would have immediately punished this boy, but Parikshit did not react in any way; he simply said, "Let's try to do

something useful for the world," and he accepted the curse. Usually, political leaders are famous for being vindictive. Here is how he reacted: he said, "I made a mistake, I didn't mean to do it, but I ask for forgiveness," and he forgave the boy, and so he went to the banks of the Ganges, fasting until death, simply wanting to hear the glories of the Lord.

Have you ever been there? Do you know where it is? Would you like to know? Who has been to Delhi? Who has been to Rishikesh? If you drive, you find a city called Meerut. You can also walk, but it takes much more time. And a few miles later, if you turn right from the highway, there is the bank of the Ganges with an extremely old, banyan tree. And the name of this place is Sukartal. Because this is the place where the great King Parikshit Maharaj asked the assembled sages what the true purpose of life is. What is the essence of religion? There are many different interpretations, philosophies, but what is the essence? What is the primary duty of a person who is about to leave the body? And this concerns everyone.

Whoever could have answered these questions of his would have become the most famous speaker in the world and in history. Vyasadeva was there too, the one who compiled the Vedas. His guru Narada Muni was there, who had been the guru of some of the greatest personalities in history. Vasistha Muni was there, who was the guru of the Raghu dynasty; Mitra Muni was there, who was the guru of Lord Ramachandra. They were all very qualified, but there was no ego, and this is the reason for their qualification. They simply wanted what was best for Parikshit and for all humanity. And so there were no talks of "I" and "mine," there was only seeking what best serves Krishna's mission. Some were very elderly, they had been around for quite a while, and they all unanimously chose a sixteen-year-old boy to speak. His name was Sukadeva Goswami. And he narrated the entire Bhagavatam, and one of the people in the audience listening was Suta Goswami.

And so, thanks to his qualities of tolerance, humility, and good character among all these sages—it seems there were 80,000 of them—all these 80,000 approached Suta Goswami because with his qualities, his good character, he had heard directly from Sukadeva Goswami. And they asked him some of the most relevant and important questions that concern each of us, and for all time. Suta replied, "Your questions are glorious because they have to do with the Supreme Truth, Sri Krishna." This is the verse that Srila Prabhupada himself was talking about here in Italy. And this verse tells us that the greatest truth is the one that transforms our heart and makes us understand the value of pure devotional service to the Lord, so that we can all truly be happy.

We must then experience serving the Lord, having this desire in an uninterrupted, unmotivated way in every circumstance. Because often people in this world have hidden agendas. And these qualities of unmotivated or uninterrupted service are very rare. And therefore, the true principle of life, the goal, is to face these difficulties in view of a higher goal. And in the stories told in the Srimad-Bhagavatam, we see how these people facing the most terrible life circumstances choose to dedicate themselves to unmotivated and uninterrupted service.

The Pandavas lived a very difficult life, one obstacle after another. And their mother Kunti is the one who had to face the greatest obstacles. And her prayer was: "My dear Lord, please, make these obstacles come again and again, because in those circumstances I have no refuge other than You." A very advanced devotee turns to God in every circumstance because "I belong to You, my Lord." Because we can try to solve problems on our own, but when at a certain point we have to surrender, then we must necessarily turn to the Lord. Kunti prays precisely for these extreme situations so that she can always remember Krishna and take shelter in Him. Well, I don't think any of us can truly pray honestly in this way, and in

reality we don't even have to do it, but we can understand the spirit and the necessity of turning to God.

And Dhruva Maharaj had a broken heart. One of the greatest miseries we can face in life is betrayal. And to the extent that we love and trust someone, the moment we receive a betrayal, we feel enormous pain. Dhruva felt so betrayed that his reaction was to leave the royal palace to go to the forest to seek God. And he sought God because he wanted revenge. But the Lord sent His guru to Dhruva, who taught him to serve, to chant the holy names, to perform austerities, and this purified him, and everything Dhruva desired at that point was to serve the Lord. And many stories like this. For example, Prahlad Maharaj, how many obstacles did he encounter on his path? Mirabai... And finally we reach the Tenth Canto. After witnessing all these stories of these great devotees who turn to God, Krishna appears. There is a God.

In this morning's lecture, Srila Prabhupada said that just as when the sun rises in India, then it rises in the United States, in Italy, in many other places, and it is not that the Sun belongs to one of these places, the sun is one. The Supreme Lord has descended in various ways, various forms, with various names. But all these incarnations, expansions, plenary expansions have their origin in Krishna. And this is what the Srimad-Bhagavatam tells us. When we speak of origins from a spiritual point of view, how is it possible that something eternal without a beginning can have an origin? But since the Lord is inconceivable, He can do whatever He pleases. It means fullness. All the qualities of all other avatars are enclosed in Krishna. Because Krishna eternally and supremely manifests the maximum of love, of sweetness, and comes into this world. Friend of Goloka Vrindavana, the highest spiritual world.

And so we might think after all these tests, crises, trials of the first nine cantos, finally Krishna arrives to enjoy pastimes. But Sukadeva Goswami, who is an eternal associate of Srimati Radharani

in the spiritual world, recounts the difficult and diverse obstacles that Krishna and the Vrajabasis had to face. And now we begin this evening's lecture. What did we talk about on Wednesday evening? We were all chanting Kaliya's names very loudly. Where did we leave off? When Krishna danced on Kaliya's heads. Do you want to say something? What do you remember from the lecture? Krishna opened His eyes. How many times do we open our eyes? 5,000 years from now, who would talk about the fact that we opened our eyes? It is enough that Krishna opens His eyes and it is something that attracts us even much later. Who of you was not here on Wednesday, raise your hand. I just want to see who is awake, who was here on Wednesday, raise your hand.

He was envy personified, and he created his home in the intimate forest of Vrindavana, of Krishna's. Vrindavana is Chintamani-dhama, and everything fulfills our desires and manifests the highest love in Vrindavana. However, Kaliya had been living there for a long time in the form of a mastodontic, monstrous snake with many heads, and he was very poisonous. Sometimes we get scared because we see some poisonous snake, especially when they raise their heads and hiss. What can a snake do? Maybe it can attack one or two people. Kaliya had managed to contaminate the lake where he lived to such an extent that even if a bird flew over it, it died. And so he had contaminated everything with his poisonous fumes and decided who could live or die. Kaliya could practically have defeated any army in the current world by himself; he was extremely powerful and extremely poisonous. But I don't want to repeat what I already said last night, but I'll make a short summary because sometimes I've seen them do that in TV series.

So, the Gopas and cows had played all day with enthusiasm with Krishna. They were very thirsty, went to the lake, drank the water, and all died. And when Krishna came, according to our commentaries, He actually started to cry to see all His friends and all

His cows, but His glance, His loving glance... And according to our Goswamis, Krishna was very sad to see all His friends dead, but thanks to the glance He cast upon them and His tears of compassion, He brought them back to life. And they did not remember being poisoned to death. They simply thought, "We were thirsty," but everyone felt touched by Krishna's glance and thought, "Krishna is looking only at me." And the cows mooing ran toward Krishna. And every Gopa said, "Gopal, Gopal," and ran toward Krishna, and Krishna embraced everyone and individually embraced every cow and whispered sweet words of love in their ears. The minute before they had been poisoned to death, the minute after was the most beautiful moment of their lives where they felt Krishna's closeness.

And Krishna climbed the kadamba tree and jumped into the lake. It was literally boiling because of the poisons, and the lake was so dense, the water was dark, boiling with venom, and fires were igniting—one of the most terrible scenes one can imagine. A lake of misery and violent death. And Krishna plunged from the highest branch of the kadamba tree and made a big splash in the lake. And the Gopas were used to playing with Krishna, sometimes carrying Him on their shoulders, but at that moment when Krishna plunged, He became so heavy that the entire lake overflowed. In the Bhagavad-gita, Krishna says: "I am death personified." Krishna is supremely beautiful. Usually we don't think death is so beautiful, because in fact everything connected and related to Krishna becomes supremely beautiful because we manage to go beyond the material appearance and connect with love.

And so there was this dense, poisonous, liquid substance with which Krishna played, splashing water, and He splashed water in a way that depending on the finger He used to touch the water, it produced a certain sound. And sometimes He touched the water and it sounded like the vina. The closest thing to a vina is when Hari plays the guitar very sweetly, or like brass, like a trumpet, a saxophone, or

another instrument like that. Or He touched the water and the sound of a mridanga and many other sounds came out. And thus, enjoying Himself by splashing here and there, Krishna created the most wonderful, melodious symphony of music that spread all around. He was transforming the venom into nectar, but it was still venom. I don't think this is a summary, but it seems to me it's a rerun. Anyway, you all seem happy, except Kaliya.

If Krishna wants to destroy your false ego, He becomes a professional. Kaliya had created this very dangerous place, and Krishna was playing there creating music. Then Kaliya emerged from the water, and his eyes were bloodshot with anger and hatred. Flames came out of his mouth. His nostrils were like huge poisonous caverns from which pestilential fumes emerged. His huge tongue went in and out like death personified, and he attacked Krishna and struck Him on the chest. Why did Krishna let him strike Him on the chest? Krishna is very expert in destroying the ego. Krishna was not influenced in any way by his blow. And then what do you do next? He was a small child. And since Kaliya wanted to kill Krishna, he began to entwine Him with his coils. He was all coiling and coiling... Of Krishna, only the small face could be seen. Everything else was entwined by the coils of the snake, and the cowherd boys began to truly fear during those two long hours when Krishna was in that condition.

And Yashoda rushed, she wanted to enter the lake to save Krishna, but the gopis held her back. Even the gopis would have liked to enter the lake, but to defend Krishna they formed a circle around her. They began to chant Krishna's holy names. She wanted to fight Kaliya to defend her son. And Nanda Maharaj also wanted to enter the lake to defeat Kaliya along with the other cowherds. But Balarama held him back. Balarama said, "Don't you remember? Gargamuni said that Krishna is very powerful. If you plunge into this water, you will die. If you die, who will take care of Krishna when He

needs you? Who will feed Him when He is hungry? Who will dry His tears when He cries? Who will play with Him and make Him happy? So you cannot jump into the lake because Krishna needs you."

And he asked, "What can the wind do to the Himalayan mountain? What can darkness do to absorb the planet, the sun, to obscure the sun? What can this small, insignificant snake do to my brother?" And so Balarama recounted these things simply to keep them alive and prevent them from jumping into the lake. As the hours passed, even Balarama's words were almost no longer sufficient to keep them alive. And when Krishna noticed, He opened His eyes, expanded His body, and Kaliya was squeezing Him and He grew even bigger. Kaliya tried to crush Him, and Krishna said to Kaliya, "Ah, would these be all your powers? Now I will show you a fragment of My powers." Krishna became very small.

And Krishna made Himself smaller in order to slip out of Kaliya's coils, and Kaliya began to chase Him with his heads, trying to strike Him, and simply Krishna dodged him and splashed him with water. He began to tire, but the more he tired, the more his anger grew. And Krishna with one hand lowered one of his heads and jumped onto it. And according to what our acharyas say, Krishna looked like the most beautiful crown on Kaliya's head. We are on the verge of ecstatic love in separation, deeper feelings, whether of pleasure, the deeper feelings of a pure devotee for Krishna is a deeper ecstasy because the gopas and gopis felt this intense love of separation. The more intense our bond with Krishna is—it doesn't matter whether in joy or in pain—the more this feeling brings joy to our heart.

And since the Vrajabasis had witnessed Krishna for two hours in Kaliya's coils and were extremely worried, now Krishna wanted to give them some joy and began to dance. Oh, how He danced! No one has ever seen such a dance. And He danced, cast glances at the gopas, at the gopis, He danced, and yet the celestial beings descended to witness this dance. The most important beings in the universe

rushed to play their instruments and accompany Krishna's dance, but they were astounded because they themselves had never played such beautiful music before. Simply to give pleasure to the Vrajabasis, Krishna empowered the musicians so that they would play the most melodious music ever.

Krishna's dance... He is the cause of all causes. No one has ever witnessed such a dance, and at every moment He created a new type of dance, so beautiful, so graceful, full of love. And they were all overwhelmed with love seeing all these forms of dance that Krishna offered to their eyes. And the very feet that the gopis knew so well for being soft, tender, and that when they touched things changed color from how tender they were... With every wonderfully graceful dance step, every dance step was perceived as more powerful than a million fires, more powerful than a million thunderbolts on Kaliya's head. And sometimes He was going really slow and sweet, and just... And occasionally Krishna danced very slowly, sweetly, sometimes very fast. This was a great therapy for Kaliya.

And so this very powerful, malevolent snake was defeated by Krishna's joyful dance. He danced and danced on this head until this head collapsed, and without losing a step or rhythm, Krishna jumped onto another head. Kaliya was so envious, he was angry, and in his heart there was much envy and hatred, and this feeling was truly intoxicating his mind. And Krishna's dance was something very hard for him to endure, and he became an enraged fire. Every head spat a fire of venom, trying to strike Krishna. Krishna danced. Krishna saw all these attempts by Kaliya as a choreography that enhanced the beauty of the dance. And for the gopas, for the gopis, witnessing this dance was like a festival—the music, the lights.

And thus dancing on Kaliya, Kaliya became purified. If we want to be purified, we must witness all the impurities coming out of us, because if we don't want to see this impurity and we block the process, we remain impure. Rupa Goswami says that when we chant

Krishna's holy names, Krishna dances on our tongue. And among all parts of the body, the tongue resembles a snake a bit, doesn't it, in the way it moves? And Bhaktivinoda Thakura says that among all the senses, the tongue is the most difficult to control, but if we manage to control it, we manage to control all the other senses and we can also attain love for God. Lord Chaitanya Mahaprabhu says that Krishna has incarnated in His holy names. All His power, all His pastimes, everything concerning Him is enclosed in His holy name. Krishna is supremely pure, and even Krishna's names are supremely pure.

No, but now we must not think that when Krishna trampled Kaliya's head, Kaliya simply said "Krishna," in order for all this venom to come out of Kaliya, Krishna had to dance for a long time on his heads, and Krishna's holy name purifies us. If we therefore sincerely take shelter in the chanting of the holy names, anger, envy, greed, and all these bad qualities slowly come out of us. It is not the holy name that gives rise to these anarthas; these anarthas reside in our heart and mind for so many years, now they finally come out. Goswami says that when the holy name enters our ears, we would wish to have millions of ears, and when the holy name dances on our tongue, it purifies our mind and heart. The cleaning process.

My dear and adorable confrere among the prabhhus was telling me how the first time Prabhupada came, it was completely in ruins, dirty, abandoned, until our Guru took care of it. When a room hasn't been cleaned for 50 years, it's in pretty bad shape when you start cleaning. When we start cleaning all this dirt accumulated over 50 years, it doesn't just evaporate, but it contaminates us—it goes into the nose, into the ear, into the mouth. It is a tapasya, but if we continue with the cleaning process, it becomes Prabhupada's. A beautiful temple.

So from a putrid, ugly, dirty, abandoned place, they continued to clean, clean, clean. Maybe there were even beasts, insects, rats, until it became this wonderful place that now welcomes hundreds of

people from Europe and the world who dance and chant, having darshan of Gaura-Nitai. Lord Chaitanya, before Lord Jagannath returned to the Gundicha temple, procured hundreds and hundreds of brooms and everyone began to clean, clean, clean. Because if we want to invite Krishna into our heart, we must first do some cleaning. And if you read the story of the Gundicha temple, this cleaning work was truly intense, but they did it with joy because they did it together for Lord Jagannath.

There is no purifier greater than the holy names of God. When we chant the names of God, the anarthas, the unwanted things in our heart begin to come out. Dance, dance, dance, Krishna. And the more things get difficult, the more we must encourage one another to chant the holy names and let Krishna dance in our heart—a bursting fire, Krishna danced until Kaliya no longer had the power to create fire. And this was very humiliating for Kaliya. He could no longer produce even a spark from his mouth. Krishna had taken everything away, and when there is no more fire, what came out of his mouth? Okay, since there are girls here, we will talk about it thoroughly. We won't talk about it thoroughly. Anyway, a putrid, disgusting substance came out—vomit. I won't try to imitate it. Just know that Kaliya was vomiting a terrifying and poisonous substance, and he had hundreds and hundreds of mouths, and this venom continuously came out of the mouths. Incredible. By today's standards, it would be called a natural, ecological catastrophe. And Krishna smiled and danced blissfully.

And Kaliya kept trying to attack Him with his heads, but Krishna didn't even pay attention. He continued to focus His attention, giving happiness to the gopas, the gopis. And so first he spat all this fire; when the fire was exhausted, he started to vomit tons of vomit. And it is said that this venom, actually this whole scene was quite beautiful to watch because Krishna makes anything beautiful. Well, you all know what vomit is, and snake vomit is abominable. But since

Krishna was happily dancing, all these eruptions by Kaliya looked like flowers offered to His lotus feet. Just as Krishna was dancing on Kaliya's heads, so if we let the holy name dance on our tongue, slowly these vomits of anger, this venom of envy come out until there is nothing left to throw out. And Krishna kept dancing. Can I continue?

After the last drop of vomit and fire had come out of Kaliya, blood began to come out of his mouth—liters and liters of blood. Kaliya was completely defeated. What did he do? At that moment, Kaliya remembered the instructions and character of his wives. They are called the Naga Patnis. And they are very pure, sincere devotees of Krishna. They have a simple heart and love Krishna. And how long had they prayed for their husband to become a devotee, and they were trying to preach the philosophy to Kaliya and trying to describe Krishna's beauty, His love, the beauty of Krishna consciousness, the joy. But he had committed so many offenses, he had abused others so much and created so much pain for them that he couldn't hear what his wives were telling him. They were continually trying to plant the pure seed of bhakti and prema in his heart. But his heart was harder than stone, and this small seed could not take root on the rock, but now he was completely defeated. He had no residual strength left and was about to die.

And at that moment, Kaliya remembered his wives' love for Krishna, their example, and their teachings. He felt very humiliated, took shelter, but didn't know how to do it. And from the water at that moment emerged the Naga Patnis. Kaliya's illustrious, pure-hearted wives came with folded hands addressing Krishna and placed their small children in front of Him, because children represent the parents, and they began to pray. Because Kaliya was surrendering, he was trying to take shelter, but Krishna simply danced for the Vrajabasis until the wives emerged.

And from the depth of their heart they prayed: "Krishna, full of mercy, please show your compassion toward our husband. And

because he has been so full of hatred, envy, and when you were... when he was squeezing you, we prayed that he would kill you... that Krishna would kill you, but as you see now he has become humble and is trying to take shelter. This is your mercy because you are equanimous toward all living beings. You are auspicious toward everyone, benevolent. Whether you bless or punish someone, it is always your mercy toward that being. And by your causeless mercy, we cannot even understand what mercy our husband has received in receiving your lotus feet on his head. Lakshmi Devi, the goddess of fortune, prays and begs to receive the touch of your lotus feet. The greatest sages, saints of history have taken shelter at your lotus feet. The very lotus feet that are far more powerful than all the mystic powers of the celestial planets or of liberation are dancing upon our husband's head, and he is being purified by your mercy. We beg you, we plead with you, forgive him. Please offer him pure and ecstatic devotional service directed to you forever."

He just dismissed them as sentimentals. Previously Kaliya, when his wives spoke to him about Krishna, he wouldn't listen to them, he didn't consider them, but in this circumstance he finally understood that these teachings were the essence of life. Krishna answered the Naga Patnis, smiled at them. Krishna said, "Kaliya has been a great disturbance to all the Vrajabasis, he killed my friends, he killed the cows, but thanks to your intercession as you pray for him so that I may forgive him, not only will I liberate him, but I will open his heart to receive pure love for Krishna." Kaliya was witnessing this event and with complete faith accepted the Naga Patnis as his guru and offered a prayer to Krishna. And if you hear Kaliya's prayer, he is practically repeating the words of his wives, the Naga Patnis, but he spoke with sincerity from the heart, he begged to receive loving service to the Lord. And Krishna gave spiritual perfection to Kaliya.

The Naga Patnis then offered Krishna nice gifts. They took Kaliya's most precious treasure and offered it to Krishna. An

interesting detail: Krishna's most precious jewel is the Kaustubha. And while Krishna was dancing on Kaliya's heads, the Kaustubha jewel fell into the lake, and by Krishna's arrangement it fell right into Kaliya's treasure chest, and the Naga Patnis didn't know. Simply... simply they offered Kaliya's most precious treasure to Krishna, and inside there was also this Kaustubha jewel. So, we all belong to Krishna. We are His forever, always. But even though this jewel already belonged to Him, since it was offered with love and devotion by the Naga Patnis, Krishna never appreciated it so much. Whatever we offer to Krishna—be it a jewel, a leaf, a little water—already belongs to Krishna. It has always belonged to Him. But if that something that already belongs to Krishna is offered with love by His devotee, then Krishna appreciates it immensely.

And so the Naga Patnis were looking at Krishna with tears in their eyes, extremely happy that Krishna was granting Kaliya supreme love for God. And at that point Kaliya had now become humbler than a blade of grass, more tolerant than a tree, always ready to offer respects to others. He had become the embodiment of compassion and humility. And Kaliya offered Krishna nice ornaments, garlands, and offered them. Kaliya also offered an arati. Krishna said to Kaliya, "Since my footprints are on your head, Garuda will respect you, honor you..." But this is another story that I won't tell now, but Garuda and Kaliya were the worst enemies. And now Krishna is asking the Naga Patnis to give their shawls. And these shawls of different colors, Krishna... taken from the Naga Patnis, Krishna ties them together, creates a long thread that he threads through Kaliya's nostrils and takes him like a horse with reins. And in a spirit of submission, love, and devotion, Kaliya like a horse carries Krishna wherever He desires. And now Garuda and Kaliya have the same service, carrying Krishna around, and they became best friends without competition, loving, loving one another.

When there is bhakti, even the most opposed, incompatible natures become united by affection. And this is the test, the litmus test that makes us understand our real spiritual advancement. We can think we are advanced devotees, but what is our tolerance? How much do we see other people in accordance with how much Krishna loves them? And the Vrajabasis observed this whole scene and were extremely happy, and the Naga Patnis were in ecstasy. And Kaliya is now a pure devotee, a lover of Krishna in complete happiness, and by Krishna's arrangement, continuously, instantaneously, suddenly, the entire lake of Kaliya, which was poisonous, dense, and foul-smelling, transformed into the crystal-clear water of the Yamuna. And thanks to this pure nectar, plants, flowers, trees began to grow. And since they had seen their leader Kaliya surrender to Krishna, all of Kaliya's warrior armies submitted with love to Krishna.

And so Krishna at that point stepped down from Kaliya's head and went to the banks of the lake. The cows were very excited to see Him. In their own way, they chanted Krishna's names by mooing. And all the cowherd boys rushed to Krishna, embracing Him, jumping, and saying to Him, "Well done, well done!" Balarama, Krishna's older brother, took Him on his knees. Oh, and as he embraced his brother, he examined Krishna's whole body to see if there was any wound, any mark, scratch. Nanda Maharaj and all the other cowherds made a protective circle around Krishna, feeling in their hearts as if He had just returned from death personified.

And mother Yashoda was so emotional that she took Krishna to a secret place. Krishna had just shown supreme, extreme heroism. Krishna is my child... brought Krishna to a secret place and put Him on her lap. And even though Krishna had just made such a heroic gesture of defeating this monster, transforming his envy into one and making him a pure devotee, Yashoda continues to think, "Krishna is my child, I must keep Him safe." Nectars of pure love for God flowed maternally from her face. Yashoda repeatedly kissed Krishna

everywhere with maternal affection. Her maternal love was so strong that whatever Krishna did could not reduce it. And it is said that the brahmanas of Vrindavana offered blessings to Krishna so that He could be protected. There was a wonderful festival, and everyone said, "Well, this is such a special evening, there is such a beautiful night, let's all sleep here on the banks of the Yamuna," and this will be tomorrow's episode.

Vrindavana is an exceptional place where Krishna always encourages all His inhabitants to take shelter in His love. Bhaktivinoda explains how all the demons that Krishna faces are symbols of obstacles we have during our spiritual journey toward pure love for God. Kaliya represents envy and deceit. Bhaktisiddhanta Sarasvati Thakura says that when we welcome envy into our heart, it is like welcoming the snake Kaliya into our heart, it poisons us. The heart is compared to a lake, and the lake of the heart is pure. Chaitanya Mahaprabhu describes that whenever we are... whenever we act in a way disrespectful to Krishna or any living being, especially those who Krishna loves, the devotees, any... And it is said that every time we cause pain to Krishna or any other living being, we are feeding Kaliya in our heart.

In a part of Navadvipa, Kuliadipa, a devotee came to Lord Chaitanya to ask for His blessings. He was a brahmana, and in those times brahmanas were very erudite in scriptures, in philosophy. And when this knowledge is combined with humility and respect, then this knowledge gives us power to spread to others, because otherwise it can make us arrogant. This brahmana said to Lord Chaitanya, "I have criticized you and I have criticized your devotees. And now that I know that criticizing your devotees gives you so much sorrow, what can I do?" Lord Chaitanya's answer was very powerful. Lord Chaitanya replied, "To criticize the Lord or to criticize the Lord's devotees is like drinking poison." And so drinking this poison in relation to this pastime we have just heard is like going to increase

the poisonous lake of Kaliya. Criticizing, inappropriately criticizing others, especially those who are dear to the Lord, fills our heart with poison. Lord Chaitanya says, "How to do... what is the antidote to this poison?" First of all, stop criticizing, and with the same mouth with which we drank the poison, now we must drink nectar, glorifying the Lord's devotees, speaking well of others, and chanting the holy names. Hare krishna hare krishna krishna krishna hare hare, hare rama hare rama rama rama, and now we will have the kirtan. Thank you very much.

Part 3: Prabhupadadesh Mahasatsang Session — 3rd October 2026

His Holiness Radhanath Swami Transcriptions

Event Name/Title	Prabhupadadesh Mahasatsang Session
Event Date	3rd October 2026
Event Location	Italy
Event Type	Mahasatsanga at Italy
Transcriber	Shuddha Nama Dasa
Completed	Shuddha Nama Dasa
TOPIC	
Source Video	https://youtu.be/Hff0WKMt84k
Verse	
Places	
Pastimes	
Persons	
Themes	

Lecture Begins:

I am sincerely grateful for this great fortune of being with all of you this evening, especially with tonight's translator—who doesn't want to translate! Thank you. Thank you especially to those of you who have arrived from distant places. Thank you for making this effort, for taking the time to be here this evening. Thank you for this child. And I am very grateful for the beautiful theater. It happened earlier. I believe it was based on some prayers of His Holiness Mahārāja. In his true love for Krishna and Srimati Radharani, he gave his all, body and soul, for the benefit of everyone and all of humanity. He cared deeply, he cared very much that everyone who approached and took shelter

in Srila Prabhupada's mission could find a welcoming climate and be deeply inspired on a spiritual level. He traveled the world and gave these beautiful, dynamic lectures, static dances, and wrote many books. And in every circumstance where he could serve the devotees, he would dive headfirst. And he maintained this attitude until his very last breath. Even in the most tragic moment with great physical pain on his deathbed, he was absorbed in the remembrance of Krishna and in being the one who gave good to everyone. And so I thank you for this wonderful theater.

Where did we leave off yesterday? Was anyone of you present? The lake had been cleaned, and the cowherd men decided to sleep along the banks of this lake, the Yamuna. Krishna Loca, would you please give the lecture? I will repeat what I heard from her. You are cold. You have a cold. Prabhupada often quoted this verse which concludes with this phrase. And in this verse we are inspired to take shelter in Krishna, the Supreme Lord. Because the essential need of every single one of us—whether we are small children or heads of state—is that we all seek shelter. Sometimes we take shelter in our mother or father, friends, or in money or fame, popularity to feel important. Some take shelter in food or drugs, or in music, dance, entertainment. Some people take shelter in their own power. But this beautiful verse explains that the ultimate and supreme shelter is God. Because in this world, both physically and emotionally, there is danger at every step. Everything can change at any moment for all of us. Sometimes we take shelter trying to become the owners, controllers, enjoyers, but in this way we become subject to fear, to danger. Krishna tells us in the Bhagavad-gita what Srila Prabhupada calls the peace formula: one who understands that Krishna is the supreme enjoyer, the supreme proprietor of everything that exists, and that He is our dearest friend—this person who has realized all this can attain peace.

Krishna explains that this material nature is very difficult to overcome. When we do not take shelter in Krishna, but instead take shelter in the temporary things of this world, we end up trying to find relief in what is actually the cause of our misery. And even though Maya is very powerful, even though material nature is very powerful, when we take shelter in Krishna, by His mercy and His power, He lifts us up from this conditioning. Sometimes as devotees we expect things to go the way we desire because we have taken shelter in Krishna. But in reality, we take shelter precisely to lift ourselves out of material nature, which is always changing. And the Srimad-Bhagavatam is full of examples of people who took full shelter in Krishna, and it's not that their lives went smoothly; they did so even in the most tragic situations. Queen Kunti prays in this way: "When calamities, when tragedies come to visit me on my life's path, I cannot do anything other than turn to You, Krishna. And when I turn to You, I have nothing to fear."

I listened to a recording of a lecture by Srila Prabhupada, and he said something so powerful, profound, and simple: a devotee expects suffering to arrive at any moment. But how can we be happy if we expect to suffer at every moment? Prabhupada, however, tells us: "Chant Krishna and be happy." Because happiness coming from the fulfillment of our material desires is not sustainable. When we renounce the hope of becoming happy with our material possessions and achievements, then Krishna reciprocates by giving Himself. Krishna tells us: "In accordance with our degree of surrender to Krishna, I reciprocate." When Maharaja Ambarisha saw this fire coming toward him, he did not try to do anything to escape; he simply said, "Krishna, I am Yours." When Dhruva Maharaja was thrown down from a cliff, he simply said, "Krishna, I am Yours," seeking shelter.

I read the transcription of a lecture that Prabhupada gave during a wedding when I was a brahmachari in those times. And in those

times we were taught that marriages are something to be completely avoided, because sometimes to help people continue with their celibacy, these phrases are said. And Srila Prabhupada in his lecture said, "The purpose of marriage is to be happy." But when I read this expression of Srila Prabhupada's, I had already taken sannyasa; it was too late to change my mind. If I had heard it earlier, maybe I don't know what I would have done, honestly. And he said that the sole purpose of marriage, but also of the entire varnashrama system, was that all living beings could be happy. And then he also said that devotees expect suffering at every moment. Even though it may seem like a contradiction, in reality it is the essence. Instead of taking shelter in what is destined to end, we take shelter in that which is eternally beautiful, full of grace and love. It is natural that we try to create the best, most comfortable conditions for our environment in which we live. But this comfort is not what we take shelter in, because at any moment there could be a fire.

There is a beautiful story from the Bhagavatam, and it is one that contains a very deep lesson. Because in the past two days we talked about... we will try to make a summary. As they say, "in previous episodes," the cowherd boys were playing with Krishna, they were extremely happy, the cows were grazing the fresh grass of Vrindavana, and at a certain point they felt thirsty and saw a beautiful lake, and ran toward it dancing. They drank the water of the lake, but it was poisoned and they all died. It's quite a sudden situation. But Krishna looked at them with His wonderful glance and brought them back to life. Prabhupada quoted: "Do not try to see Krishna, but try to serve Krishna and make Him happy in such a way that He has the desire to see us." With His merciful glance, Krishna awakens our spiritual life, and all the cowherd boys ran to embrace Krishna, and Krishna embraced all of them, and they climbed the trees.

And then Krishna plunged into the poisoned lake, and Kaliya emerged—this huge, monstrous snake with many heads, he was mastodontic. And Krishna was a simple, small child, a cowherd boy playing in the lake, and Kaliya wrapped Him in his coils. When you love someone very deeply and they are in danger, that situation is even more painful than being in danger ourselves. When the cowherd boys saw that Krishna was in danger, their instinct was to run into the lake to try to save Him, even though they knew they had no chance of success, yet they could not tolerate seeing Krishna in that suffering, but Balarama stopped them. "Krishna is my brother," he said, "this little water serpent cannot do anything to Him. If you die, who will nourish Krishna? Who will play with Him? Who will take care of Him? Krishna needs you to live." Balarama managed to keep everyone alive because he made them understand that Krishna depended on them. And within two hours, Krishna finally slipped out of the serpent's coils and danced on his heads—the most beautiful dance performance ever seen in such a violent, pestilential, and poisoned setting. It is truly a strong contrast. Try to be there through your ears as well. Kaliya was huge and Krishna was tiny. Kaliya had several heads, and from each of these mouths came flames of fire. And it is not the fire we have on stoves. In reality, it was not this simple stove fire; he was so charged, so impregnated with envy and hatred that when he threw out fire, everything was conditioned by it.

It's nice hearing very respectable young ladies speaking of... purification and violence, fire and poison, and blazing gazes of hate. It was a truly incredible situation because on one hand there was the personification of hatred, envy, burning fire, and on the other hand Krishna who was smiling and dancing. And Kaliya was faster than light and as powerful as a thunderbolt. Dan, sweet and... Krishna instead was so smiling, happy, and danced serenely. And even though Kaliya was so impregnated with hatred, poison, and envy, at the

touch of Krishna's feet they turned into beautiful flowers, and Krishna trampled his head with His wonderfully dancing feet.

And as we saw in previous episodes, when Kaliya exhausted the flames, he began to vomit venom. When he exhausted the venom, he began to vomit blood, and then he began to be exhausted, almost on the verge of death, and Krishna continued to dance happily. And at that moment the Naga Patnis appeared—the wives of Kaliya—who begged, "Please, Krishna, be merciful to our husband, give him love for you." And this is a truly important and universal principle in spiritual life: when someone who loves God prays for us, God hears them. For example, the story of Jagai and Madai: they were so wicked and violent, they caused so much pain to so many people. They even struck Lord Nityananda Prabhu with a shard, and His entire body was covered in blood. When Lord Chaitanya learned that His dearest devotee had been treated this way, He flew into a rage and called for the supreme weapon, the Sudarsana Chakra. Lord Chaitanya at that moment looked like the God of justice to give these demons what they deserved. But Lord Nityananda Prabhu in tears begged Lord Chaitanya to forgive them and give them pure love for Krishna. And he prayed with all his heart, saying, "If there is any merit I have accumulated through the devotional service I have performed in my life, I give all the credits to Jagai and Madai so that they may develop pure love for God." And we are talking about Madai, who wanted to kill Lord Nityananda Prabhu! And when Jagai and Madai witnessed the mercy of Lord Nityananda, they witnessed this mercy and understood. And Lord Chaitanya Mahaprabhu said, "Because you, Lord Nityananda, have prayed for them, okay, then I will give them pure love for Krishna," and they took a vow never to harm anyone again and to always chant the holy names of the Lord.

How much har to do to his words... Hiranyakashipu—how many times did he try to harm Prahlada Maharaja through his glance, through his words, through his actions? Yet Prahlada Maharaja

continued to pray to Krishna to be merciful toward his father. In the pastimes of Krishna, we read of these brahmanas who refused to give food to Krishna. But the wives of these brahmanas were willing to risk everything just to make Krishna happy, and thanks to them, even their brahmana husbands were blessed.

Bhaktivinoda Thakura, when he was in his final days of life in this world, one of his deepest meditations was the mercy of Vasudeva Datta. He begged Lord Chaitanya and asked, "I only have one blessing to ask of You, my Lord. Please, give liberation, give love for You to all the living beings of the universe. And if You must make their karma fall on someone, please, let it fall on my head. Please, allow me to suffer eternally the pains of hell so that they can be happy in Your devotional service." And he truly meant it; he was not speaking only of his family members, but referring to all living beings. The compassion of Vasudeva Datta was so inconceivable that Lord Chaitanya was deeply moved and could not even speak from emotion. And Lord Chaitanya replied, "It is not surprising that you make this request, because in reality you are Prahlada." Bhaktivinoda prayed in the same way as Vasudeva Datta.

Haridasa Thakura was beaten in twenty-two marketplaces, yet he prayed for his executioners so that they would be forgiven and gifted pure love for God. At the time of Jesus Christ... And Srila Prabhupada often cited the life of Jesus Christ as well. He was willing to endure various hardships just to allow all other souls to receive pure love for God. And even our Srila Prabhupada—he could have stayed peacefully in Vrindavana. Imagine, he lived in the place where the rasa lila took place, Danza Rasa Seva. He accepted seasickness, heart attacks, stress, poverty, persecutions, the absence of a dwelling place, just to give you, me, and everyone the opportunity to love Krishna. Through this we can understand that this is true greatness. Real greatness is not fame, success, money, power; real greatness is being willing to face difficulties just to give happiness to others. Because

everyone in reality is trying to find shelter where there is actually only inevitable misery. And it is easy for us to say, "Oh well, they are in Maya, they deserve it." We cannot interfere with their free choice, but a devotee tries to give them every opportunity. And it is a universal principle in the history of all religions. And this is a universal law of religions: when a great devotee prays to God, intercedes for us for our liberation, then Krishna responds and reciprocates.

So Kaliya was very powerful, he was a heroic person in some way. He was a very powerful, demonic character, and everyone feared him. And the Naga Patnis, his wives, were simply simple family women, mothers. But thanks to the fact that these Naga Patnis loved Krishna, their prayers were so powerful as to allow Kaliya to free himself from all his past karma. Krishna is an ocean of mercy. Krishna was about to kill Kaliya with this mercy, but thanks to the love, compassion, and faith of the Naga Patnis, his wives, Kaliya was granted pure love for God and eternal service.

Krishna says that honoring, trying to serve His devotees pleases Krishna more than direct service to Him. Because devotees are willing to face many difficulties just to help Krishna's children, and Krishna loves everyone. And Krishna was so satisfied with the prayers of the Naga Patnis that He gave Kaliya the first bhakti, and thanks to their example, their association, and their faith, Kaliya surrendered, and the Naga Patnis therefore are the true heroines of this story. And after that, Krishna sent Kaliya to an island called Ramanaka, and the Naga Patnis followed him. They were happy grihasthas.

Thanks to Krishna's mercy, His grace, the poisoned water of the lake transformed into water so clear as to be nectarean. And Krishna therefore descended from Kaliya's heads, went to the banks of the lake, and everyone began to embrace Him. There was a most beautiful reunion. Krishna was so beautiful, so attractive, attracting

everyone's heart, that no one wanted to leave Him. The supreme happiness for the soul is to be in the presence of Krishna. Because no one wanted to leave Krishna's company—knowing they would later have to be in separation—they proposed: "Let's sleep right here near the banks of the lake, in the forest." And everyone unanimously said, "Yes, let's all stay here together with Krishna for the entire night." And Krishna agreed. This is the ultimate perfection, the supreme perfection of happiness for everyone.

They observed the beauty of Krishna in the forest of Vrindavana. The Kadamba trees were budding, making beautiful fragrant flowers bloom, and there were Tamal and Bakula trees. There were lotus flowers blooming everywhere—blue, white, and pink lotus flowers. The full moon was shining. Bells were ringing... but actually, there were no bells ringing; there were the fragrances of jasmine, Malati, and other beautiful flowers. And the cuckoo birds were singing very sweet melodies, and all the birds joined in chorus singing the glories of Krishna. It was night. And the stars in the sky were not ordinary stars; they were the stars of Vrindavana, more sparkling and luminous than ever. A most beautiful moon was rising. And every small speck of dust of the land of Vrindavana is more precious than rubies and diamonds. Krishna was in everyone's gaze, and they could feel His love, and they in turn reciprocated by offering their own love to Him. And in this transcendental environment, supremely rich in love, everyone fell asleep. We usually say "good night"; in this case it was *param ratri*, the supreme night. Love. Everything in the forest of Vrindavana was overloaded with ecstatic love and full of beauty, and they all drifted into the sweetest, most restful sleep.

Suddenly... this sound thousands of times more powerful than what you heard. Terrifying! Everyone woke up suddenly. It was the roar of a massive forest fire. It wasn't a small campfire that we light every now and then; it wasn't a bonfire that even Gurucharan sometimes lights. It was a forest fire such as no one in the world had

ever seen before. The flames formed walls surrounding all four sides. And not only could you not see through these walls of fire, but upwards as well, the flames seemed to reach the sky itself. And this fire was truly incandescent, extremely hot. There was also wind feeding the fire, making it grow bigger and bigger. And the Vrajavasis found themselves right in the center of this fire, which began to close in closer and closer to the center, near them. They were practically on the verge of being burned alive. What to do? They were in a hopeless situation.

Mother Yashoda had just showered Krishna with kisses, examining every limb of His body to see if Krishna had any scratches from the fight with Kaliya. They did not think Krishna is omnipotent; they did not even think He was God. They saw Him as their own child, their own friend. They thought Krishna depended on them. But in this totally desperate condition, everyone invoked Krishna. And the cowherd boys said, "Krishna, Balarama, do you see the cows? We are risking being burned alive. Please save us from this fire." And the world we find ourselves in is just like this. At any moment there can be a fire of this kind. We have seen people in good health suddenly have a heart attack and pass away. A tumor can rise up like an internal fire and eliminate us rapidly. There are so many nations that have nuclear bombs; all it takes is for one person to press a button and there could be a mass extermination of humanity. We had our Bhaktivedanta in the hospital. And sometimes there are ordinary days where everything seems to proceed well; sometimes there are terrorist attacks that leave people injured on the verge of death. Twice in recent years it happened that people went peacefully to sleep and there was an earthquake, and they never woke up again. And if they survived, they found that their home is gone, their job is gone, they are injured, their family is dead. I don't want to depress you, but this is the reality of the vulnerability of everything that exists in this world.

Govindadas prays like this: "In this world my family, my wealth, my health, everything..." And so he prays, saying that my family, my wealth, everything that exists in this world is like a drop of water on a lotus leaf—at any moment it can slip away. And therefore Govinda concludes by saying, "Please, therefore, my dear mind, take shelter in Krishna." Bhaktivinoda Thakura in one of his prayers says: "Among all the fourteen worlds, the only shelter is His holy names, Krishna."

And so the flames kept burning. All the gopas, all the Vrajavasis went to Krishna with folded hands and said, "Krishna, Balarama, please save us." It is natural to want to be saved, but only God can do it. And what did Krishna do? His mouth is only about two inches wide. The flames blazed up to the sky and spread for miles. And Krishna simply inhaled. He inhaled quickly once. And as soon as He made this brief inhalation, the entire fire was absorbed into His mouth, and then He swallowed it! Within a few seconds, within a single breath, the stars shone again, and all the trees came back—jasmine, Malati, everything bloomed. The birds started singing again. It was a wonderful night in Vrindavana, just like before.

Bhaktivinoda Thakura describes the lesson we should learn from this forest fire. Because every demon, every asura who comes to disturb the peace of Vrindavana represents an obstacle in our spiritual life that we must... okay... that we must learn to understand how to find shelter even in these obstacles. We must also begin to understand how to recognize these obstacles and how dangerous they are. The forest fire... this fire represents internal disharmony within the Vaishnava community. This means quarrels, petty disputes; they can present themselves in various ways. Because we put ourselves at the center instead of putting Krishna at the center. And then we can become prone to disagreeing with each other and fighting among ourselves. And Maya will tell us, "Yes, yes, you are right," and will also justify the other party by saying, "Yes, yes, no, you are right." But the reality is that this fire slowly burns the

community. We fight over who should be in charge, who should have control, who should have more privileges. We discuss and fight regarding different ideologies, opinions, interpretations of philosophy. In the varnashrama system, each person according to their nature will see things differently. If a person commits a mistake, a brahmana will try to philosophically understand the reason for this action, will try to forgive the person. A kshatriya will want to try to bring justice. A vaisya will see it as an opportunity to collect more funds and money. And a sudra will simply think, "Well, I won't get involved much, that's my service to look after." Everyone sees the world from different perspectives in accordance with our nature.

Lord Chaitanya Mahaprabhu danced in the forest of Jharkhand. Tigers usually eat deer, and deer want to run away from tigers. When Lord Chaitanya began to chant the holy names of the Lord in the forest, the fawns and tigers began to embrace and kiss each other with pure spiritual love.

Bhaktisiddhanta Sarasvati Thakura when he was at Radha-kunda and Prabhupada was walking along with him—Srila Prabhupada often speaks of this episode. He was walking with his spiritual master and holding his young son by the hand, and it was at Radha-kunda. And it was Radha-kunda, which is the purest place of the supreme abode of Krishna. But in order to approach it, we must have a certain type of character. And what Srila Prabhupada said was: "There is a fire in the Matha." Disagreements will always happen, but the most fearful ones are those that oppose Vaishnava principles. "There is a fire in the Matha because everyone tries to be right, they oppose one another. It would be better to take all the marble of the Matha and sell it to be able to print books." Bhaktisiddhanta Sarasvati says, "If ever you have wealth, use it to write, print, and distribute books." And it is interesting to note that Bhaktisiddhanta Sarasvati Prabhupada is the son of Bhaktivinoda Thakura, and he compares enmity among devotees to a fire. Srila

Prabhupada quoted Janaka Pandita: "There are two things that cannot wait to be resolved: fire and disease." And so we see that a small flame can flare up and set an entire forest on fire, and our house as well.

This higher principle is very important. Prabhupada in his final days of life said: "You will show your love for me by how much you cooperate to spread Lord Chaitanya's mission." So we must try to see other people not in accordance with our egoistic vision. Our ego may be there, but we must try to place at the center the vision of our guru, of Srila Prabhupada, of Krishna. How would Srila Prabhupada view this person in front of me? Srila Prabhupada used to express his greatest gratitude and appreciation for anyone who served him in his mission. There is a war. Fireworks and everything is truly synchronized perfectly. Fireworks... in English, fireworks is called *fireworks*, and so it is also said, however, how fire works—*fireworks*—and so there are fireworks while we talk about how fire works. Thank you very much.

The spiritual master, by instructing us to take shelter in the holy names, is trying to take mercy from Krishna's ocean of mercy and offer it to us. And this rain-laden mercy cloud can extinguish the forest fire. If you go to Vrindavana, the exact place where Krishna swallowed the fire is called Dvanala Kund. Helper is my brother Bipin-bihari Mathiya. Thank you very much.

And what is the first offense to the chanting of the holy names? Harming other devotees. And in this pastime of the forest fire, we understand how important devotees are, and the devotees who have been entrusted to our care. The Lord manifested in the form of Lord Chaitanya Mahaprabhu and Nityananda Prabhu to offer all of us the opportunity to have a community of devotees, and we must understand its true value. And so all devotees should feel they have a shelter, and the whole world has this opportunity to take shelter in

the company of devotees. And therefore we must truly understand what it means to have the character of a Vaishnava.

All the Vrajavasis turned to Krishna: "Please save us." It is natural because our body belongs to Krishna. Krishna's father speaks that... and therefore *Srimad-Bhagavatam* says that we all have a duty to take care of the body, to protect it. And as devotees we must take care of the body for service. We do it out of gratitude as well. How did Prabhupada sign all his letters? He began writing his letters—Prabhupada—and he said, "I hope this letter finds you in good health." He did not say, "You are not this body and therefore it doesn't matter, neglect it." It is true, we are not this body, but this body is Krishna's property entrusted to us. We have even more necessity to take care of this body than we would if we were this body. And eventually we will leave this body.

The Vrajavasis wanted to live to give joy to Krishna. And this is what devotion is about: care of the devotees, care for the mind, body, and soul. Honoring, respecting the body, mind, and soul. We nourish the soul by trying to inspire pure bhakti. We nourish the mind by encouraging and supporting one another. We nourish the body by trying to keep it healthy. I know it's late, but I still wish to say something else. You are so inconceivably polite.

Sanatana Goswami was honored as a guru by his brother Rupa Goswami. There is a beautiful story in the *Chaitanya-charitamrita*: Sanatana Goswami walked all the way from Vrindavana to Jagannatha Puri to meet Lord Chaitanya. And this is a place of pilgrimage. Prabhupada... some took a plane to get here—one hour of flight. Some drove for 23 hours. Sanatana Goswami walked for about 1,000 kilometers, several weeks, and while walking through the forest he drank water that was not potable, and he fell ill. His body began to itch. He had pustules full of pus and bleeding wounds, and his body emitted a terrifying, very painful, and disgusting odor. And things did not improve, unfortunately, and he thought, "My body is no

longer useful for anything. What can I do with a body like this? My presence can be offensive." And secretly he made a decision: "I will arrive in Puri during Ratha-yatra. I will listen to all the devotees chanting with love the holy names of Krishna. And I will see the wonderful form of Lord Chaitanya Mahaprabhu dancing. And I will finally be in the presence of Lord Jagannatha, Baladeva, and Subhadra. And in this most auspicious moment, I will throw my body under the wheels of the chariot."

And this is Sanatana Goswami! He didn't tell anyone. When he arrived in Puri, he wanted to stay with Srila Haridasa Thakura. We know that Srila Haridasa Thakura was born in a Muslim family, was denigrated by everyone, a life full of hardships, but he was a friend to everyone. And so Sanatana Goswami went to visit Haridasa Thakura, knowing that Lord Chaitanya went to visit him regularly every day. And Lord Chaitanya also arrived, and both Sanatana Goswami and Haridasa offered their obeisances in dandavats on the ground. And Haridasa said, "Sanatana Goswami has come to see you, Lord Chaitanya." And Lord Chaitanya wanted to embrace him. And Sanatana Goswami tried to run away, but Lord Chaitanya had very long arms! And so with those long arms Lord Chaitanya managed to embrace Sanatana Goswami, and all the pus, wounds, and blood of his body bathed Lord Chaitanya's body. And Sanatana Goswami said, "Why did You do that? My body is so contaminated?" And Lord Chaitanya said, "I did it to purify Myself."

And after this statement by Lord Chaitanya, in his heart Sanatana Goswami was even more determined to end his life by going under the wheels of Jagannatha's chariot. But there is something we must always keep in mind, always: Krishna in our heart knows every word of ours, every action of ours, every thought of ours. And in fact, it is what the Lord sees in our heart that determines the mercy we will receive. And so one day Lord Chaitanya went to visit Haridasa, and Lord Chaitanya Prabhu became very grave and said, "Sanatana

Goswami, listen, Sanatana Goswami, abandon this idea of ending your life. You are My devotee, and that means your body belongs to Me, and you have no right to mistreat something that belongs to someone else." And Lord Chaitanya looked at Haridasa and said, "Look, Sanatana Prabhu wants to destroy someone else's property!" And furthermore, Lord Chaitanya added, "There are wonderful things that I want to do through your body."

Lord Chaitanya was reprimanding Sanatana Goswami so harshly that Sanatana realized, "The Lord does not approve of my secret plan." And this disease continued for the next eight months. And every day Lord Chaitanya Mahaprabhu embraced Sanatana Goswami, and the pus and blood of his body slid onto the Lord's body. And finally Sanatana Goswami decided to leave. This is a long story, but Lord Chaitanya embraced him again, and his body miraculously healed and became effulgent. Musk and sandalwood...

And so Lord Chaitanya Mahaprabhu said, "Your pus and your blood are like nectar to Me, it is like a mixture of sandalwood, camphor, saffron, and musk." Because the Lord... I don't know, you made everyone left. God loves His devotees. Lord Chaitanya said, "I am not disturbed at all by this pus and all the things coming out of your body, otherwise I could not be a sannyasi. A sannyasi is not disturbed by anything. You are like My son," and He described a maternal love. "I have no realizations regarding this; you mothers are very advanced." Lord Chaitanya said, "Because of the love of a mother for her own child"—Lord Chaitanya said—"if a child defecates and urinates on the mother's body, the mother feels it as nectar." And this is the nature of love. Lord Chaitanya loved Sanatana Goswami, and in whatever condition we may find ourselves, the Lord loves us unconditionally regardless of material situations. Body...

And so the point that Srila Prabhupada emphasizes from this story is that the body belongs to Krishna, and therefore we must take care of it, but not just our own body—also the body of all the

devotees who are part of our community. Sankirtan means together putting at the center Krishna, who comes in the form of His holy name, and Srimati Radharani. What a wonderful congregation to gather in the presence of Srimati Radharani and Sri Krishna. And when we sing together with love, respect, tolerance, humility, Krishna manifests in our hearts. This is what we mean by the words *sadhusanga* and Vaishnava community. It is not simple, easy, but it is the proof of our sincerity, the fact that we want to try for a higher goal. Thank you very much.

Part 4: Prabhupadadesh Mahasatsang Session — 4th October 2026

His Holiness Radhanath Swami Transcriptions

Event Name/Title	Prabhupadadesh Mahasatsang Session
Event Date	4th October 2026
Event Location	Italy
Event Type	Mahasatsanga at Italy
Transcriber	Shuddha Nama Dasa
Completed	Shuddha Nama Dasa
TOPIC	
Source Video	https://youtu.be/kJlPnHlxA68
Verse	
Places	
Pastimes	
Persons	
Themes	

Lecture Begins:

I am truly grateful to be among you this evening. What time is it? 6:45, 6:47... 6:45, 6:47 of October 4, 2026. Never again in the history of the world will it be 6:47 on October 4, 2026. Perhaps now it is 6:48. So 6:47 on this date has gone away forever into the pages of history. And that is how we should perceive life itself. Every moment is of inestimable value. If we lose money, we can earn it back. If we lose friends, we can apologize and become friends again. But if we lose time—the opportunity to live the moment—no wealth in the world can ever bring it back. The value of life does not depend on

how many breaths we will take in this human body; the value of life depends on how we live these precious moments.

If we have a jewel of inestimable value, perhaps we keep it with us during the night. In reality, something very precious is not exposed to everyone; we want to keep it hidden because it is of great value. Bhaktivinoda Thakura sings this verse in a prayer: "This human form of life is very rare, and at any moment it can end. It is one of the greatest tragedies of life when we waste time. Time is precious." In the Bhagavatam it is said that with every rising and setting of the sun, we are one day closer to death. But when we use these moments to remember the supreme goal of life, we live every moment as an expression of gratitude and love for God and compassion for others. And so, with every dawn and every sunset, we are one day closer to an eternal life of love and joy.

But there are many distractions, we find many excuses that make us waste time. We may perhaps not feel well, we may be bored, we may have very strong, urgent desires in our mind and senses. But all these things come and go, just as summers and winters come and go. I believe it has been a very hot summer in Italy this year, hasn't it? And then winter follows summer, because in winter we cannot wait for it to be summer, but when it is hot we dream of winter. But one thing we know for certain is that after every winter summer will arrive, and after every summer winter will follow. In India right now we are in the monsoon season, and sometimes there are heavy rains. Sometimes Mumbai is covered by water for some days a year—a constant, pouring rain like that. And in the summer season there isn't even a single drop of rain, and during the summer we pray for rain, and during the rainy season we pray to see the sun. Things are constantly changing.

But when we pursue what truly has value in life—in accordance with circumstances, however; if we let ourselves be influenced by circumstances, we do not make progress—in the Bhagavad-gita it is

said that the path leading to love, illumination, and happiness requires determination. We must truly believe in our goal. The reason why we are alive—what is the thing of greatest value in life?—is choosing to live every moment in order to attain the goal of life.

We spoke in London about a great saint, Bhaktivinoda Thakura. He and his wife Bhagavati Devi were among the greatest enlightened saints in history. They were married. Even sannyasis, priests, and monks went to visit them to receive inspiration, suggestions, and blessings. Leaders from the academic and administrative worlds also went to visit them to gain wisdom, receive their wisdom, and even simple villagers went to see them for blessings. And because they knew he truly loved God, he therefore loved them too, and he truly meant what he felt.

On April 17 of this year, we will have the opening of the house where they lived, which is located in the center of Calcutta. I believe Calcutta has a population of about 18-20 thousand people... 20 million people. Even if the translator makes a mistake, it seems what she says is right. They moved into that house in 1881 and had 14 children... 13 children. Numbers, numbers! It is hard to comprehend having 13 children. One of the children when they moved into that house was 6 years old. Thank you. He was a child. The name of this child when he grew up was the one I just mentioned. And he was the most precious jewel of renunciation and detachment, a great sannyasi. And yet his guru, his father Srila Bhaktivinoda Thakura, inspired him to attain love for God, and his son Bhaktisiddhanta Sarasvati Thakura was the guru of our guru, Srila Prabhupada.

Bhaktivinoda Thakura worked for the British government because in those times India was a British colony, and he was a government magistrate in the legal system. And he was very capable and had a tremendous amount of work to do. And when difficult situations arose, the government transferred him from one place to

another. He had 13 children and wrote about 25 books. And he wrote hundreds and hundreds of poems, prayers, and songs that are still sung daily by millions of people around the world. He distributed prasadam, gave lectures, held classes, and one of his sons revealed a truth that is very important for us to understand and embrace.

In this song he says that whether you live at home with a family, with a job, with taxes to pay, and with many duties, or whether you live in a jungle, in a cave, or are monks in a monastery... those are all details. So if we live as instruments of God's love, if we chant the holy names, then we truly free ourselves from all influences of material nature. We perceive love for God. I saw that Anubhava is a little dog. I don't want to embarrass you, I just want to encourage you. Because even Bhaktivinoda Thakura—we read in his biography—along with his family had a dog. As far as I remember, the name of his dog was Tiger. And so from all points of view he seemed to live an ordinary life, but everything he performed in his life was an offering, and therefore the quality of his life became extraordinary.

And this verse means what Lord Chaitanya taught us. There is a beautiful story in the Sri Chaitanya-charitamrita. Lord Chaitanya, who is an avatar, an incarnation of Lord Krishna, who lived in our world about 500 years ago, was traveling in the provinces of southern India. And wherever He went, hundreds and thousands of people gathered to chant the holy names of God, dance, and learn His teachings. One day He reached a village and was invited by a person whose name was Kurma, who invited Him to his home. "Lord Chaitanya, I accept the invitation." Here is a family with a husband, a wife, children, a job. Kurma welcomed Him, gave Him a place to sit, offered Him food, and prayed, saying: "I am so fortunate because You have come to my home. The very feet that were the object of Lord Brahma's meditation have walked in my house. Since You have given an opportunity to my family to see You, observe You, serve You, You have made us immensely fortunate. My life, my family, everything I

possess has become sanctified thanks to the fact that You are accepting my loving offering."

And then he said: "I can no longer tolerate the waves and the ocean of material suffering. There are so many difficulties in this world and so many unexpected things." And he said: "I want to leave this house, I want to leave this family and follow You wherever You go." Can you hear that? Does that sound like a good idea? Someone said yes, a great idea, sounds like a good idea. And he even has his wife sitting right next to him! You really are an honest man! But she is laughing... what you have in your heart and what you say are the same thing. Or maybe she is hoping that you will actually do it!

And Lord Chaitanya said: "Never say that again. Because if you want to live a spiritual life, it is not necessary to change your situation. Because spiritual life does not mean changing your occupation or the place where you reside; it means changing your heart, your purposes. Stay at home," He said, "take care of your family, continue with your job, but always remember God, always remember Krishna. Try to constantly chant the names of Krishna. And whoever you meet, become an instrument of God's compassion, and teach them the teachings of the Bhagavad-gita, the Srimad-Bhagavatam, love for God." And wherever He went, wherever He traveled, whoever He met, this was the message this man shared. And he remembered God with love and devotion, living with this character, and also truly caring for the spiritual well-being of others.

The symptom of a saintly person is that another person's happiness is their happiness, and another person's suffering is their suffering. But if we care about everyone in this world, we realize that there is a great deal of suffering everywhere, and therefore our life might seem to become miserable. But if we love Krishna and chant His holy names, we become ecstatically happy. This means that the feelings of concern we may harbor toward others are tinged with love—this spiritual love which is the manifestation of the soul. This is

true happiness, because being happy at a mental level or at the level of our senses is something cheap, as well as temporary, and does not touch our soul. And instead, feeling and wanting others to approach Krishna, feeling their love for Him, trying to bring them closer—this is truly happiness. Because if we seek only our own personal happiness, then we will suffer immensely. But if we truly seek an opportunity to serve the Lord, without even asking for it, the highest happiness will come to us, and this is the goal of life. It is the opportunity we have at every moment.

And Lord Chaitanya stopped to rest in the house of Kurma Brahmana all night. And from what we know, they spent the night talking about Krishna. Can you imagine hosting the Supreme Personality of Godhead in your home for the entire night? Lord Goranga felt it, listened to Him, and saw Him all night long. And the following morning Lord Chaitanya left. He traveled and didn't have a GPS, a map. And the family knew they would never see Him again. And what do you think Kurma Brahmana did? He followed Him! He walked with him farther and farther, and Lord Chaitanya stopped. And in the Chaitanya-charitamrita there is such poetic, sweet language... You like you, Kurma, like Kurma... Kurma could not give up the association of Lord Goranga; he followed Him. And it is described with great care that the Lord told him, "Go home." He said, "If you follow My instructions and chant the names of Krishna, and dedicate your life to becoming a vessel of kindness toward others, we will never be separated, and I will always be there with you, in your home." And so Kurma understood that more important than staying physically with the Lord is to please Him, to make Him happy. And he went home. You are a perfect description of a distraction! I want to make sure everyone knows your beauty. Somebody likes me.

So Kurma Brahmana went home, and as they say here in Italy, he lived happily ever after. The following morning, after Kurma Brahmana had returned home, someone came to visit him. His name

was Vasudeva, and he lived quite far from there. He was afflicted with leprosy, and in those days there was no cure for this disease. It is a devastating disease where all parts of your body slowly melt and fall off, such as the nose and fingers, and you experience severe pain. And since leprosy is considered highly contagious, no one wants to stay near someone who has leprosy. And he had a very severe, very grave type of leprosy, to the point that it even caused his body to be covered with worms that fed on his flesh. Speak with feeling!

And Vasudeva, even in this rejected situation, took shelter in the Lord because he respected and honored every form of life. If a worm fell from his body onto the ground, he would carefully pick it back up and put it back into the sore from which it had fallen—such an enlightened soul, because he thought, "I am a soul living in this body, but the worm is also a soul living on this body." We cannot imitate this attitude of his, but we can try to comprehend the enormous nature of the Lord's compassion and love.

He had learned that Lord Chaitanya, this great sannyasi, had visited the house of Kurma Brahmana. Since he was so connected with the Paramatma, the Lord within his heart, he understood that Lord Chaitanya had visited the brahmana, and so he went to visit him, and it was a great effort for him. When he arrived, he received the message that Lord Chaitanya had already left a few days earlier. His heart broke. He thought he had missed such an important opportunity, and he fainted. And so he was so desperate from the fact of not having been able to meet the Lord of his heart that the Lord turned back to meet Vasudeva.

And when Vasudeva recovered from fainting, he saw Lord Chaitanya. And Lord Chaitanya stretched out His very long arms and embraced Vasudeva. Who in the world would be enthusiastic to embrace a person covered in the sores of leprosy? But there are no qualifications or disqualifications for bhakti. The moment the Lord embraced him, he was cured immediately; the disease was gone, and

he became handsome and effulgent, and he offered a most beautiful prayer: "Who am I? I am an ordinary fallen soul. And who are You? You are the supreme Lord of all existence, of all beings, and yet You have come to embrace me with Your own arms. No one in the world wants to come near me; I am so contagious and I smell terribly, but You embraced me and gave me Your love. No one can do this except the Supreme Lord."

And he didn't say anything, but Vasudeva felt fear in his heart—fear that he might become proud, because everyone knew he was a leper who was about to die. And now that they saw him in this glowing form, full of health, people would think this was thanks to the fact that he had received a special mercy from the Lord. He thought, "If people think I have received the special mercy of the Lord, could I become proud? Might I risk thinking, feeling, that I am better than others? And as soon as this pride makes a breach in my heart, my service will no longer please the Lord." It is not said quite so literally, but reading between the lines we can infer that he thought he would prefer to live an entire life as a leper rather than an entire life as a healthy person who had received a special, proud mercy. Please, do not try to imitate him! If you fall sick, take medicines, treat yourselves, go to the doctor. It is what the Lord wants you to do.

Because the more enlightened we become, the more this false ego, this pride, becomes disgusting. Most people in the world try to outdo one another, making their pride swell more and more. Those who love Krishna... whoever loves Krishna, who loves God, is the benefactor of everyone. And when we see someone who is happy, we are happy in turn. And when we see people being empowered, receiving a special mercy, we are happy for them. And this happiness we feel for others attracts Krishna's great mercy toward us. Because when we are happy that someone is blessed in their life, we in turn are blessed. Because when we become proud, arrogant, or envious,

we may have some material benefit, but not true happiness. And this does not touch the soul.

And so Vasudeva thought: "How is it possible that I do not become proud despite the fact that I have been super-empowered by a greatest miracle of mercy?" And since Lord Chaitanya was also within his heart, He knew what he was thinking and gave him the same instruction: "You will never be a victim of false pride, you will never be distracted. You will always remember the Lord through the chanting of His holy names. And if you live forever as a servant of God's compassion toward others, be kind and instruct people on the teachings of the Bhagavad-gita."

Prabhupada often says that the Bhagavad-gita, one of the most important texts of our tradition, was not spoken to a sannyasi, to a monk; it was spoken to a married man. And the Lord gave the same type of illumination also to Kunti, His aunt, Arjuna's mother. Arjuna had a family, had a job, was in the middle of a battlefield. And despite that, Krishna spoke to him, and at the same time He spoke to the entire world through him.

And so for those of you who are a brahmachari, a monk, and for those of you who are a mother, a wife, a father, a husband—a united community. A united community is one in which we value the wonderful opportunity to unite under a higher principle: that of becoming instruments of God's, of Krishna's compassion. That is what defines true greatness. We came here, Prabhupada, to reflect, meditate, and share this sacred message, and I do not know what I will speak about this evening, but Gurucharana Prabhu told me to speak regarding this topic, and so I am very honored and grateful to share this message with you.

In the current world there are so many conflicts, envy, and where there is envy, arrogance, greed, lust, anger, illusion, fear, insecurity... there is so much human tendency to prove oneself better than

others. When I was a young boy and traveled around the world—I traveled to different nations, I met people from different religious paths, and I made friends with people coming from different races with bodies of different skin colors—and many of them thought, "We are the best! All others are inferior to us." And many quoted teachings to support this superiority of theirs. In the Bible: "What is the profit if we gain the whole world but lose our soul?" And so when we truly connect with our soul, and when we reconnect with the primary source of this love that we call Krishna, God—though He has many other names—then we begin to act like Vasudeva: respecting the spiritual being inside every person. *Bhakti-saragrahi*: seeking the essence, not only seeking the essence within myself, but also the essence within others. Seeking the essence in every opportunity of life, seeking the essence in every moment given to us to live. Thank you very much.

At this moment, then, we will have kirtan. And we want to dedicate this kirtan to people we know and love very much who are going through a very difficult time, like the people coming from Ukraine—many of them are here with us today—who are facing many dangers and tragedies in their daily life, and many thousands of people of our community find themselves in this desperate situation. And also one of the greatest devotees of our movement, Srutakirti Prabhu... How is he doing? Does anyone have updates? Stable? He was a person who manifested compassion for others through science, archaeology, at the highest levels; his books were even studied in universities. But we have just learned that he is in the final phase of his life. And there is another devotee very dear to our community, whose name is Christian; he lives in Austria and is facing a difficult situation due to a tumor. Great devotees and other people who love him all over the world are praying for him at this moment. When we offer this kirtan this evening, with the joy of giving

Krishna's grace, please let us pray for these people who are facing moments of crisis in their life. Thank you very much.

Part 5: HH Radhanath Swami - Dashan for disciples from Ukraine — 4th October 2026

His Holiness Radhanath Swami Transcriptions

Event Name/Title	Prabhupadadesh Mahasatsang Session
Event Date	4th October 2026
Event Location	Italy
Event Type	HH Radhanath Swami - Dashan for disciples from Ukraine
Transcriber	Shuddha Nama Dasa
Completed	Shuddha Nama Dasa
TOPIC	
Source Video	https://youtu.be/6P1Eaq29df4
Verse	
Places	
Pastimes	
Persons	
Themes	

Lecture Begins:

... are some deva... now as refugees are in Europe and some devotees are Russian speaking, but not from Ukraine in general.

Dear devotees, who directly came from Ukraine right now, please raise your hand. Directly from Ukraine. Keep your hand up. Keep it. Kyiv.

Keep your hand up, please. You have gone through severe austerities to come. I am very glad for this. For me, it's a great honor. You will go back. Right now, it's a small problem to go back.

It breaks my heart that you have so many problems and difficulties right now. With all my heart, with all my soul, I pray to Radharani and Krishna to protect you, bless you, and inspire you.

Approximately 4 days ago, I spoke with His Holiness Niranjan Swami maharaj. He stayed at the house of Sridhama and Kishori devi. And he was telling how he was visiting Ukraine. Soon we will meet again, and he will tell me the details. I am very grateful to him, actually, for coming.

Please, once again, raise your hands—those who came from Ukraine.

Now the next category is those who are from Ukraine, but currently live in Europe. Also. And tell me, please, from which countries?

Ireland. Germany. Czech Republic. The Czech Republic is very lucky. And now the next group is Russian speaking. Please raise your hand—those who simply joined this group as Russian speaking. Who speak [Russian], but are not from Ukraine?

Where do you live? Germany. And the others, where do you live? Minsk. Minsk, Belarus. Moldova, Latvia, Riga, Latvia. Russia and St. [Petersburg]..

Would anyone express anything or ask anything? Maybe you have some questions, or someone would like to say something? Please, devotees, don't be shy while there is an opportunity. Perfect questions, please. Yes.

And I feel that my heart is poisoned with anger, lust, arrogance, but I really, really want to feel devotional service in this life, and I am afraid that I will not have such an opportunity. So I ask you, please, teach us how to [chant] the holy name for heaven and beunity and attain love for krishna

I asked, [devotee] translated: I said that he knows the science of bhakti, that it consists of pure love, and that my heart is filled with pride, lust, anger. And that in this life I want to achieve pure, direct service, but I'm afraid it might not work out. I asked him to teach us how to chant the holy name purely.

I will discuss tonight. How many people were there when we discussed Kali lila? This is a very important story, actually, which explains how to get rid of this anger, malice, and everything else negative. And tonight's discussion will be precisely the answer to your question.

The most important thing is to very sincerely follow those principles that Srila Prabhupada and our acharyas established. When Krishna is satisfied in our heart, He removes all anarthas.

Maya is very strong. Look at what is happening in the world. So much violence, suffering, enmity, so much war, and people suffer so much in all these situations. And this is just a tiny fraction of what Maya can do.

Actually, whatever bad things or cruel things, selfish things that people do to each other that are because of influence of all this arrogance, malice, hatred, and anger—is everything that comes from the heart that manifests outside.

Daiviesa guna mayi, Maya is very strong,. Those [anarthas] that Maya produces in us are very powerful.

Therefore, we learn to take shelter of the holy [name] and take shelter of those devotees who give us spiritual strength and inspiration. And take shelter of Bhagavad-gita, Srīmad-Bhagavatam, the words of Krishna, the words that are describing Krishna and Rādhārāṇī, whatever easy situation of difficult circumstances we find ourselves in—favorable, unfavorable, in a holy place or in some dangerous place where there is a war—one must always honest and

very sincerely take shelter of Krishna with our hearts because Old age, disease, death—all this is for everyone.

Actually, great devotees always try to serve in the most difficult circumstances. They try to serve people with knowledge and real path way by which not to make a better situation, we thrive for that. But ultimately we see, no matter how hard we try, nevertheless, the situation does not get better in this world.

Only real peace, real love, and happiness come when we realize and understand the beauty of the god, beauty of Krishna, and our soul's relationship with Krishna.. In our communities, we all try to inspire each other to take shelter. Maybe it may be wonderful flower festival. Maybe tragic shelter. Whatever the situations trying to help each other to take the shelter of God's love.

Hare Krishna. I will speak in Russian. Yes. Please. I am a student of Sadhu Maharaja, a disciple of Niranjan Maharaja. And I am in his school. We want to spread Krishna consciousness like Bhakti-vriksha, but not as a religion—the principles of Krishna consciousness, not religion. And we will have groups like Bhakti-vriksha and further groups. What is important in this group so that people stay, so that the truth is manifested there? What is important to create, what kind of atmosphere? What principles should there be?

This is for people coming, for new ones, this is for new ones... this is for new ones, well, for all people, so that different religions, different nationalities could come and touch Krishna consciousness outside of religion.

I think that you, living in the places where you live, understand much better the nature of those people you come into contact with. And what's important is that is to create an atmosphere where people feel shelter, satisfaction, happiness in the association of devotees.

You have nice prasada, kirtan, explanation of Krishna consciousness according to the modern science and philosophies or environment where Krishna consciousness can be approached, there are so many different platforms.

When I was traveling, I also tried to give lectures in America in university and colleges. I was invited by many different professors. Every subject was different subjects, and I had to talk about this subject somehow. For example, sometimes it was sociology. I had to talk about how to properly form society, how it should function. Sometimes it was history—sometimes specifically American history. Sometimes European history.

Sometimes I was invited to give lectures on biology. Sometimes it was technologies. Sometimes religion.

I always say the same thing. But I begin the presentation directly from the subject that was there. I didn't say the same things in the exact same words. Well, we needed to explain the basic principles of bhakti based on the exact subject they were talking about. Sometimes I was invited to conduct cooking classes. That's the beauty of bhakti.

Srila Prabhupada would present Krishna consciousness in various ways that we don't change the teachings or the essence of the philosophy, we can present in many ways according to present conditions. Actually, it is important to feel and understand the audience and convey the truth to them in a relevant way. We can conduct kirtan, prasadam, or whatever it is possible. If they have beautiful experience to enrich or enrich by the association of Krishna's devotees then they will come again and again more and more.

What I am saying, you know better than me. Haribol! But what is most important is that we ourselves deeply practice Krishna consciousness in our own bhakti, Our presence, our words, our

prayers, Krishna, our Srila Prabhupada, our spiritual masters actually manifest through our hearts to connect with souls.

We really care of helping others we need to actually able to connect Krishna ourselves then Krishna will find a way to attract their hearts through our little efforts and our presence. Actually, there is a great need of devotees.

Yes.

... in connection of relationships with spiritual master, so should we try to develop such understanding because naturally...

Translate into Russian, please.

... one of the lectures, it's good that we should strive to give pleasure to Srila Prabhupada, and not get pleasure for ourselves, or we can say, give pleasure to Srila Prabhupada, rather than trying to enjoy our pleasure. And the question is how to develop this consciousness in relationships with the spiritual master—that is, does this happen naturally at some stage of spiritual development, or, well, should we make some efforts? What do you think?

Striving honestly, sincerely to follow instructions with the intent to please our gurus and Srila Prabhupada.

When our intent and efforts are truly is pleased by following those instructions sincerely then Krishna in our heart is pleased. in the end, any realization of Krishna we can get by the mercy of Krishna. He is all-attractive, but He is attracted by bhakti. And bhakti means serving to please.

Therefore, we sincerely try in every way to please our guru, Srila Prabhupada and Krishna following the instructions and philosophically as well as in our character, in our values, and how we interact with each other. That's all really matter in pleasing Krishna., And in that way, Krishna will open His doors so that we attain the highest realizations.

What Prabhupada quoted once about his father—when he was a little boy, his father gave him a lesson. A lesson. He said: "You have two hands, and Krishna has ten." And when you want to give something to Krishna, you can give it with two hands, and Krishna has ten hands to take. Therefore, we don't need to be proud. Therefore, everything we have, we must give to Krishna with our two hands. Krishna can accept millions of times more.

Actually, when Krishna is pleased with us, He has ten hands, and we only have two hands to receive. Also, Prabhupada describes about what happened in his life. when Srila Prabhupada sailed on the Jaladuta 61 years ago, he had no followers, no money, nothing, basically. And all he could do was simply surrender and pray to Krishna: "Krishna, I am Yours, I am just a puppet in Your hands." And then Krishna showered him with His ten hands—with followers, and money, and books, and everything else. And in this way, Prabhupada said: "My father's words came true in my life."

One must try to follow with the integrity, honesty, with a sincerity serve devotees and try to serve in that spirit. And Krishna will arrange everything.

I want to be with you forever...you are like Krishna's 10 hands, I only have two hands.

Maharaj, thank you very much for your love and care.

Maharaj replied, thank you...

Hare krishna maharaj, would like to say about practicing in bhakti, but on the level of neophyte when we just start practicing its sounds like little contradiction because we feel that our body may be failing that why it's getting impact in our sadhana, some external circumstances keeps disturbing us, and actually that disturbed our sadhana and our enthusiasm, how to overcome this?

There are obstacles but Bhakti is actually transcendental to those obstacles. Actually, bhakti means our intent. This is the basis of the teachings of Bhagavad-gita.

Arjuna was an extraordinarily powerful warrior. And Krishna told him that you must engage all your abilities, all your talents, and opportunities to serve. Krishna said that if you are sincere in serving Me, whether you win or lose actually has no difference..

If we have good health, we should not think that I don't have to cry that I am not sick and this will be no obstacle. In the end, Krishna accepting our sincerity. Even on your very deathbed, if you are giving your heart to Krishna, that is the best thing you can.. There will be no obstacles to this.

If you are sick, and what you can do something which you have the intentions to please Krishna whatever possible way, then there are no obstacles. You know how Hanuman and this little squirrel—Hanuman was lifting huge stones and mountains, and the little squirrel lifting small pebbles. Being the squirrels is not the obstacles, Lord Ram accepts our sincerity with which we trying to take shelter and with which we try to serve. Therefore, in whatever situations we are in, physical or emotional in life, if we try to serve Krishna sincerely, Krishna will accept our service. This is bhakti.

Therefore, obstacles is there, when you are in good health, you get distracted and you think, "I want to enjoy." This is an obstacle. You want to enjoy because you have a good health And when you are sick, you are in pain, and that pain is an obstacle.

And when people praise you, you get arrogance and that is an obstacle. And when people criticize you, you feel depressed. That is an obstacle. in any situation, Maya will always put some obstacles.

If we sincerely, sincerely try to serve, and try our best to follow, then we can able to please Krishna and we make our spiritual life progress. There will be no obstacles will stop us if we are sincere.

Jatayu lost his fight with Ravana, but attained perfection because he tried to the best of all his abilities. His wings and legs were cut off, due that he cannot fight anymore, he had the opportunity to give his heart to Rama. And, Rama came, and he was able to place his head on on the lap of Ram and Ram was there with him that's the highest perfection.

In Vrindavan, there are flowers growing. They do not dance like the gopis. they have no obstacles for them but just give complete pleasure to Radharani and Krishna. Krishna loves them to be flowers. Why? Because these flowers are trying to please with love. And in that sense, obstacles are forever in the material world, but no obstacles can simply block our spiritual progress for a devotee who is sincere.

Which memory of Srila Prabhupada you recall the most for your inspiration?

Actually, when I read Srila Prabhupada's books, and when I hear his recording, I pray to Prabhupada in my heart or in the temple in the altar room. This is moments become memory And each one becomes becomes the favorite memories.

That's Srila Prabhupada's compassion coming from Vrindavan to the western world, and he is presenting Krishna consciousness in such a pure, authentic whole way in every situation.

Whatever he did with deepest and purest love for Krishna and compassion for us and whatever extent we can able to express our gratitude for that immense compassion, whatever we hear and write or say becomes the favorite memory because of his love and compassion we are remembering that.

Still, one of my my favorite memory in December 1970 in Brahmanda Ghat, Vrindavanm, Gokul, There were just about 30 devotees...Srila Prabhupada took us there, he would take us different places everyday and he told the whole story of Krishna eating the

dirt and how Mother Yashoda seeing the entire universe in Him. And Prabhupada was incredibly enthusiastic.

And then after telling the story, he told us to bathe in the Yamuna." He said, I feel so ill , so I won't be able to do it with you." And he sat on the steps at Keshi Ghat in Yamuna, while we were in the Yamuna, He was just sitting watching happily looking at us. And at that time I was kind of strange, always strange... I was like doing the ritual bath,while everyone were all happily bathing, swimming, And so I was performing such a ritual bathing. Everyone was splashing, swimming, And I was not in the movement that time, that time was being just with Prabhupada, and I stood in one place and performed these rituals.

We were all in the Yamuna. And Srila Prabhupada looked down from the steps and smiled. He was so happy. His eyes were glistening with joy, and he was smiling.

And I thought, Srila Prabhupada lived in Vrindavan for so many years, preparing for his mission. And how many times did he must have bathe in yamunaI river in all those years. And he was thinking about his guru's instruction and Lord Caitanya and Lord Nityananda's wish. He wanted to bring all over the world back to Vrindavan and how much he was praying and preparing to bring those culture of Vrindavan to the world and now here actually the very first time that 30-40 of his devotees from all over the world in vrindavan bathing in Yamuna and everyone was so happy with Srila Prabhupada. I was just meditating for years and years, he was praying to bring people to the yamuna and now he seeing devotee from all over the world bathing in Yamuna. His eyes were just glistening from ecstasy.

he was so happy certainly that he just quickly took off his clothes, put on a *gamcha*, and ran very fastly and entered in Yamuna And everyone was just bathing together. It was a whole festival. But

understanding Srila Prabhupada's loving prayers, compassion, seeing all these devotees getting Vrindavan's blessings and mercy and the Happiness He was...Our happiness was his happiness. Happiness means that Krishna in our heart is happy. Haribol! This is one of the most, many, many favorites...

..being with all you today, with devotees from Ukraine, from other countries. You came, you suffered such hardships to get here. For me, this is a very special moment.

Thank you. Hare Krishna.

When life's circumstances become stronger and it seems despair and hopelessness are coming closer, what to meditate on at this moment so as not to experience hatred, but instead use it for purification? And in ukraine there is very much hard times so many anger invokes in these situations, how should we act being there?

I am very grateful to Sruta Priya] Prabhu for giving his wonderful guidance and giving all his life for you. Fear and anger all these things are quite natural in these difficult situation. That makes more important we try to focus on pastimes of Krishna, names of Krishna, and sharing such compassion with each other.

Fear and depression and all these things may be there, but we should try to focus on this beautiful gifts which you received.

Thank you for this is a wonderful question.

Krishna has manifested now in my life in the form of hundreds of your hands as you, but I only have a couple of minutes, And I am offering the whatever little I am able to offer and by these you accept. Hare Krishna

Priority	Timestamp	Duration	Suggested title / screen hook
★ 1	01:13:33–01:14:56	83 sec	Success mil gayi... phir bhi dil khaali kyun hai?
★ 2	00:59:36–01:00:15	39 sec	Seva karte-karte apni bhakti toh nahi bhool rahe?
★ 3	01:04:26–01:05:10	44 sec	Zindagi mein haar rahe ho? Yeh zaroor suno.
★ 4	02:36:08–02:36:42	34 sec	Krishna tumhare liye decision kyun nahi lete?
★ 5	02:32:46–02:34:14	88 sec	Bhakton ke beech matbhed ho toh kya karein?
6	01:20:00–01:20:42	42 sec	20 saal bhakti karne ke baad bhi guidance chahiye?
7	01:10:25–01:10:49	24 sec	Bhagavatam padhne ka time nahi milta?
8	01:43:56–01:44:53	57 sec	Har ichha पूरी होगी, tab khush rahoge?
9	01:47:35–01:48:13	38 sec	Katha sunte ho... lekin uspar sochte bhi ho?
10	02:04:00–02:04:41	41 sec	Nafrat ko nafrat se khatam kar sakte ho?
11	02:26:00–02:27:24	84 sec	Bhakti karne ke baad bhi life mein tests kyun aate hain?
12	02:31:00–02:31:43	43 sec	Mushkil waqt mein sahi decision kaise lein?
13	00:45:22–00:46:04	42 sec	Sneh ka matlab sirf meethi baatein nahi hai.
14	00:26:18–00:26:45	27 sec	“Main America nahi ja raha... Bhagavatam ja raha hai.”
15	01:29:36–01:30:53	77 sec	ISKCON ka asli mission kya hai?

<https://youtu.be/9S50YYOt5S0>

Priority	Timestamp	Length	Title / On-screen hook
★ 1	22:15–23:08	53 sec	You Know the Gita... But Are You Living It?
★ 2	40:03–40:37	34 sec	“I Still Have Material Desires. Can I Approach Krishna?”
★ 3	20:21–21:06	45 sec	Why Does Krishna Say, “I Am This, I Am That”?
★ 4	15:35–16:27	52 sec	Follow Krishna—But Don’t Imitate Him!
★ 5	49:47–50:25	38 sec	How Can We Repay Srila Prabhupada?
6	09:30–10:21	51 sec	Krishna Chooses to Come Here. Why Are We Here?
7	17:05–17:49	44 sec	Shiva Drank Poison. Rahu Drank Nectar. What Happened?
8	18:23–19:17	54 sec	Is Just Hearing About Krishna Enough?
9	25:55–26:40	45 sec	Even Wanting to Know Krishna Is Rare!
10	34:24–35:15	51 sec	Can Intelligence Alone Help You Understand Krishna?
11	38:24–39:03	39 sec	Bhakti Cannot Be Bought. Then How Do We Get It?
12	44:15–45:40	85 sec	Does Approaching Krishna Require Something Grand?
13	48:24–49:12	48 sec	Does Your Background Disqualify You from Bhakti?
14	51:47–52:42	55 sec	What Do You Need to Share Krishna’s Message?
15	55:49–56:08	19 sec	What If Krishna’s Plan Is Different from Yours?

Part 6: Talk by HH Radhanath Swami Maharaj — 5th Oct 2026

His Holiness Radhanath Swami Transcriptions

Event Name/Title	Talk by HH Radhanath Swami Maharaj
Event Date	5th Oct 2027
Event Location	Vedic Centre Vienna, Austria
Event Type	Mahasatsanga at Vedic Centre Vienna, Austria
Transcriber	Shuddha Nama Dasa
Completed	Shuddha Nama Dasa
TOPIC	
Source Video	https://youtu.be/twbiABYHI98
Verse	
Places	
Pastimes	
Persons	
Themes	

Lecture Begins:

Shri Krishna, Shri Krishna, Krishna Krishna, Hare Hare Hare Rama,
Hare Rama, Rama Rama, Hare Hare

Chapter 1: Introduction and chanting

Dear friends, guests, devotees, let us greet our special guest today with lovely chanting, His Holiness Maharaj. Thank you so much, Maharaj, for coming.

Chapter 2: Opening remarks

I am very grateful and very blessed to be called here. Is there translation or no, for those who don't speak English, who don't understand? Would you like to give translation? Everyone understands. Everyone understands you.

In a life of 75 and a half years that I have ever been to, your great country of—I am very grateful to be here. There's a beautiful verse with a particular line that is often cited by the great saints of our lineage, which says: "Wherever people are gathered together with sincere devotions to hear and chant my names and my glories, I am always personally present in that place."

5,000 years ago, approximately, in the land of Naimisharanya, 80,000 great saintly persons gathered together because they were seeing, through their deep compassion, the conflicts, the fighting, and the sufferings that people would endure within this world. I'm sorry, I just came from Italy and there were translations; I have to reprogram myself.

Chapter 3: Compassion and spiritual path

But this is the nature of people who are truly spiritually enlightened: that they truly feel great compassion for the people of this world. This was the primary teaching, that a saintly person is one who is born—they are happy to see others happy, and they suffer when people suffer. But that suffering is not just a physical or emotional state of mind; it is an expression of their love for God.

Srimad-Bhagavatam describes: when we offer water to the root of a tree, the entire tree receives that water. A healthy tree—the root does not keep water for itself. The root shares, and that's the nature of the root: to share the water not just with the trunk (the trunk is prominent), but every twig, every leaf, every flower—water goes to everyone. And this is actual greatness.

Our beloved guru, Srila Prabhupada, he describes that when you drop a stone in a pond of water, from that stone so many circles expand all the way to the end of the lake. So similarly, when God is the center of our life, when Krishna is actually in our hearts, our object of love, that love expands to all living beings. The Gita describes what is actual spiritual consciousness—it means one who is actually spiritually connected. We are not these bodies, we are not these minds, but we are in these bodies with these minds.

Chapter 4: Transcending the body

Prabhupada describes when we connect with our soul, our mind becomes our best friend. But when we're disconnected, our minds can be not only our worst enemies, but our only enemies. When we actually are on the understanding that "I am an eternal soul, I am a part of God, a personal atma," then we become joyful, because the nature of the atma, the soul, is ananda—it's full of joy. And what is that joy? Can I take a moment, because I'm seeing all of you are very comfortable? We're going to take one moment.

I reminded myself that I'm not this body. I decided not to be hot like this body.

But when we realize that we're this eternal soul—such eternal, full of knowledge by nature, full of happiness—in such a state, our happiness is not dependent on what we can get and is not disturbed by what we lose. In this world, everything is always changing. Sometimes we win, and then, like a coin—there's two sides of a coin. If you want the coin, do you have a choice of only one side?

Chapter 5: The nature of true happiness

If you take one side, you get the other side. In America they say heads and tails. So if we want happiness, then along with that comes distress. To the degree we enjoy fame, to that degree we will suffer.

To the degree we enjoy pleasure, we will suffer. And these things are always happening: there's heat, there's cold, there's youth, there's old age, and inevitable for the physical forms, there's death.

So if our happiness is dependent on these circumstances, then it's not true happiness. When our happiness is actually coming from our own soul—why is the soul by nature happy? Because we're a little part of God. Like a sunray is a part of the sun planet; did you ever see a dark sunray? A sunray is always light. The only time it's dark is when there's no sun shining. But we are a part of the Supreme, and God's happiness is like the sun, just radiating love. And we are all an emanation of God's love. We understand that our power to love is coming from Krishna's love, and to be an instrument of that love—which means compassion—is actually the happiness that the heart is searching for.

That means in such a state of consciousness, one becomes the well-wishing friend of all living beings, because we see everyone in relation to our own souls. We see everyone as a part of God, as a child of God. That is actual enlightenment. And in such a state, this particular verse says, when we actually come to that level where we're always joyful, we neither long for anything nor lament for anything of this world. We see every living being equal, and we are a well-wisher of all. That's when we can actually begin bhakti.

Chapter 6: Devotional service

Bhakti yoga means that process that actually connects us to the Supreme. The highest dharma—which means the highest religion, the highest occupation, the highest way of life—is that which helps us to connect to that state of loving service to the Supreme. Such loving service must be uninterrupted and unmotivated in order to completely satisfy the heart. That means unmotivated by false ego, unmotivated by gain and loss, and uninterrupted by circumstances.

I was just seeing some of the disciples of my beloved guru Maharaj, and some of the disciples of my guru Maharaj's beloved godbrother. My guru is His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, and one of his very dear godbrothers, His Divine Grace B.R. Sridhara Maharaja... seeing you, I was thinking what I should say tonight, because often we would meet together and discuss the mercy of my guru together in Jagannatha Puri, and there is a place where that ashrama is, where a wonderful pastime took place, a wonderful historical event. Now, to tell you the story usually takes me three hours—I'll try to make it short.

How many of you here know about Lord Chaitanya? Please raise your hand. You just do not know about—raise your hand.

Chapter 7: The story of Lord Chaitanya

He appeared about 500 years ago. He was predicted in so many of the great ancient Vedic literatures as an incarnation of God or Krishna, who would come in the role of a devotee to teach us how to be a devotee. Krishna spoke the Gita, but then He came as Lord Chaitanya to teach us how to follow the Bhagavad-Gita in its ultimate perfection. He is teaching us the supreme expression of love for God.

In order to reach the people in general, he became a swami or a sannyasi to make the whole world his family. This is the idea of renunciation according to our lineage: it's not just to give up the world; it's so that we can give our full time, our full heart, our full energy, our full everything to the whole family of humanity. That's the spirit.

But in those days, five centuries ago, the principles were quite strict. So sannyasis usually did not meet great, powerful political leaders like kings. So there was a king named Prataparudra, and he was the king of the whole area of Odisha in India, and he wanted so much to meet Lord Chaitanya. So he asked his guru, Sarvabhauma

Bhattacharya, "Can you arrange for me to meet Lord Chaitanya?" because he understood this is Krishna Himself who has incarnated; I don't want to miss this opportunity.

Sarvabhauma asked Lord Chaitanya along with others, but the Lord was testing—He wanted to show the glory of the king. He said, "No, I will not meet him, because he's a king. People will think I'm just after money, and they will lose faith in me."

So when they told this to the king, he said, "I will give up my kingdom. I will give up my palace. I will give up all my wealth and all of my powers, and I will live as a beggar on the street, because the real wealth, the real purpose of life, is to please the Lord, not just what we own and the fame and power we have." What an example to us!

When the people heard this, they were very much... the devotees, they didn't know what to do. The Lord said, "No, I will not meet him." And then there was this great festival, Ratha Yatra, where they bring the beautiful form of Krishna from the temple onto a chariot, and the king Prataparudra—he is the emperor of the entire area—he swept the street as a humble sweeper for the Lord and for everybody else.

And Lord Chaitanya saw this. And God just doesn't see what we do, doesn't just see what we say; He understands our intention, the sincerity of our purpose. And He understood even though this king has a kingdom, he's only holding this position as a humble servant of everyone. So Lord in His heart, He was feeling, "I will give you my complete mercy."

And then Lord Chaitanya offered a beautiful prayer which actually personified this very spirit in the mood of a devotee. He prays that the only position that is actually true and valuable in my life is to be a servant of a servant of a servant of the Supreme Lord, the Lord of the gopis. And He recognized this was in the heart of the king.

Now later on during the parade, Lord Chaitanya happened to fall into an ecstatic trance, and he fell into the arms of the king. And he looked up, and he jumped away and said, "How abominable I have been, touched by a materialistic person!" He was mortified, and the devotees said, "No, no, he's just saying that to lead a good example to others, but he's very pleased."

Chapter 8: The king's surrender

And then just next to the Gundicha temple, there's a garden, and that's where the chariot stopped, and the Lord was dancing and singing with his devotees all through the day. He along with the others, they all rested in the garden. The Lord lay on this raised platform, and Sarvabhauma Bhattacharya and the devotees, they told the king, "You go in there. Take off your robes of the king, dress like a common person, a Vaishnava, and massage the Lord's legs, and sing to him these beautiful prayers that the gopis sang to Krishna—their prayers of separation." Now this takes courage: the Supreme Absolute Truth, the all-powerful Lord, was just touched by the king and said "abominable!" and jumped away, and now they're saying, "Go and massage his legs." But the king had so much faith in the devotees. First thing he did is he went and humbled himself at everyone's feet and begged for their blessings, and then he entered the garden and began singing these beautiful prayers in disguise and massaging our beloved Lord.

And the Lord was hearing these prayers of love, these prayers of devotion, and he called out, "Go on reciting this! Go on reciting!" And he kept reciting, and he came to one particular prayer. In this prayer, it describes that the narrations describing the love between the Lord and his devotees are so purifying that it actually can awaken the true joy of the soul. And it ends with this verse, this line: that those who, out of compassion, are speaking these truths of the glories of the

Lord, they are the most magnificent, compassionate welfare workers in the world.

When Lord Chaitanya heard this, he got up and embraced him. He embraced the king. He said, "You are the most beneficent, Prataparudra. You are the most beneficent." And the Lord, he was crying and crying, and he was bathing the king with his tears. And the king was crying and bathing the Lord with his tears. And the Lord was embracing him and saying, "You have brought me such a treasure of such priceless gems, and I have nothing to give you in return except my embrace. I belong to you."

Then the Lord asked, "Who are you?" No, you can't tell a lie to the Absolute Truth. He spoke from his heart who he really believed he was. He said, "I am the humble servant of the servant of the servant of all of your servants, and my only prayer to you is allow me to be the humble servant of the servant of all of your servants."

And actually, here Srila Prabhupada in his purports describes the essence of real dharma, of real spiritual path, is when this is seen to be the highest blessing—higher than wealth, higher than elevation to heavens, higher than having supernatural mystical powers, higher than liberation itself from all suffering. It's the desire to love the Lord by loving all those who the Lord loves. And the Lord loves him.

Chapter 9: Lessons on humility

In this sense, Prataparudra was completely honest, and Lord Chaitanya never disclosed that he knew who the king was. He accepted him for who he said he was: the servant of the servant of the servants.

Srila Prabhupada describes that Lord Chaitanya revealed to the king his opulences—he revealed himself as the Supreme Godhead, as Krishna himself. When little Prahlada was offered any benediction, he only asked for one thing: "Let me be the servant of the servant of

your servants." When Dhruva Maharaj was offered any benediction by the Lord, he prayed, "Let me just be the servant of the servant of your servants."

And then Sridhara, do you know that story? He was living in Navadvip when Lord Chaitanya was just a little boy. Nobody knew who Lord Chaitanya really was. He lived in very extreme poverty physically. He just had a little straw hut, no furniture, no running water. He made his living by just selling little banana leaves. And every day Nimai would come and take his banana leaves, would argue with him about the price, and then just take them.

And years later when Lord Chaitanya revealed himself for who he was, he said to Sridhara, "I will give you anything you want. Ask." Sridhara said, "I don't want anything. I just want to serve." He said, "I know that, but you're living so poor. I can give you a new house, I can give you treasures." He said, "No, no, I don't want those." "I can give you supernatural powers." "No, that's just a disturbance." "I can give you elevation to heavenly worlds." "No, no, I'm happy where I am." "I can give you liberation—no more suffering ever." "No, no, that's just a disturbance." "I can give you elevation to the spiritual world." Says, "I don't want that. I just want to please you."

And the Lord said, "It will please me if you ask for something." Sridhara said, "If it will please you that I ask for something, then allow me to always be the servant of the servant, and where in every birth I may take, my prayer is you will always come to steal my banana leaves, my bananas."

So what is actually of value in this world? Lord Chaitanya revealed to King Prataparudra the highest spiritual perfection. And everybody was outside watching, and this part of the story is the part that really moves my heart the most: seeing Prataparudra receiving so much mercy and so much favor and so much blessings and so much happiness, everyone's heart just opened with joy to see how he

was being blessed. And this is the quality of how we can actually evaluate how we're truly making spiritual advancement: we truly become well-wishers.

Chapter 10: Cleansing the heart

Most people in this world, if you see somebody else prospering, the tendency is: Why not me? Why him? Why her? Why are they getting blessed? Why are they getting so many things I want?

True spiritual progress means we become cleansed in our heart of envy. And when there's no envy in the heart, we become truly aware.

There's a beautiful story in London. One of our gurus, Srila Prabhupada's assistants, were sitting in his room with him, and Srila Prabhupada was looking down at the floor with tears in his eyes, very deeply contemplating. And this devotee was thinking he was probably thinking about the sufferings of all living beings throughout the universe. He looked down and he saw a little insect who was looking for food on the carpet of his room. He said, "Carefully get a leaf, and let the insect go on the leaf, and bring the insect back outside where he could be safe." He was thinking of the welfare of an insect because he saw a part of God, a child of God, in that little person.

So this chanting of God's names is meant to actually cleanse our minds of the envy and the greed and the arrogance and the selfishness and the anger and the delusions, and actually awaken our true loving nature.

Just recently in Kolkata, we had a grand opening of a house that was built in—it was renovated in 1881. And one great saint, Bhaktivinoda Thakur, lived in that house along with his wife, Bhagavati Devi, and they had 13 children. He was a family man who had an occupation—he actually was a government employee in the

traditional system of the British Empire. But he was honored for his wisdom, for his enlightenment, for his blessings, even by the greatest saints of all various religions. Even swamis and babajis and monks would come to him for blessings and guidance. Because it's not a matter of what our particular position or role in society is; it's how we have transcended envy, how we truly are connecting to that ocean of love for Krishna, for God, within our hearts, and how we are expressing it through living with compassion.

Gatherings like this evening, where we're coming to hear these subject matters, to get thanks, to get inspiration, and to chant these beautiful names of the Lord together, are most precious by which we can share these blessings with each other and with the world. Thank you.

Chapter 11: Concluding kirtan and program

So we will have a short kirtan from Maharaj, and I would like to share our program for today. So after kirtans, anyone who would like, you can approach Maharaj. So we have some time, and in the kitchen our dear mother, she organized some salad—everyone is welcome. So today we have fruits there, Maharaj, we have fruits. So would you like to share some fruits to devotees? After fruits, distribute some prasadam to the devotees... I'm supposed to speak by my own words. Would you like to dance?

I personally lost my voice from chanting so much. So my prayer is you all chant so loud that you lose your voice too. Everyone, please raise your arms very high, and with all of our hearts, all of our souls, all of our minds, let us fill the world with the holy names together, please.