

## **ISKCON UJJAIN – SARANAGATI DAY - 5**

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**THE FOLLOWING IS A CLASS GIVEN BY HIS HOLINESS BHAKTI CHARU SWAMI ON THURSDAY SEPTEMBER 16TH 2010, AT ISKCON UJJAIN.**



Six limbs of saranagati are humility, surrender of the self, accepting Krsna as the Lord and Master, only shelter and having the full faith that Krsna will always protect. This one we have not done. In the last three classes, we discussed about dainya, we discussed about atma nivedan and we discussed about goprite varan, and the three things we did not discuss are – avasya rakhibe krsna visvas palan. Avasya means positive, definitely. Rakshibe means will protect – Krishna. Visvasa Palan, Visvas means to have the faith and palan means to maintain. Maintain the faith – to have the faith that Krsna will definitely protect me. In order to surrender to Krsna – This understanding is very, very important. Krsna is my Lord and Master. Does the owner take care of His property? Isn't it natural that the owner will take care of his property? If you have property don't you protect it? Don't you take care of it? If I am Krsna's property then will Krsna protect me? So to have that implicit faith – avasya rakhibe Krsna visvasya palan Then bhakti anukul matra karjero sweekar. Accepting whatever is favorable to Krsna Consciousness. Whatever is favorable do we accept? Let's say when you are doing something – then don't you do whatever is favorable. Say for example, you have to go to Delhi from Ujjain. So in order to go to Delhi, won't you do whatever is favorable to go to Delhi? Like whatever is favorable – You cannot walk to Delhi. So you have to catch a train, take a train. Now in order to take the train you find out from the timetable what is the favorable train for you to take. And then you make a reservation before hand, because you have to sleep in the train, so you have to have a bed. If you don't have...you may get into the train, but if you don't have a place to sit or a bunk to lie down, then will it be

easy for you to go to Delhi? It will be difficult. So these are the things that are favorable to do something. If you want bhakti then won't you do it? Won't you accept whatever is favorable to bhakti? So whatever is favorable, you have to consider that and you have to accept that. Bhakti anukul matra karjero sweekar and bhakti pratikul matra varjanangikar – whatever is detrimental you reject that. You have to go to Delhi, so if there is a train that is going to Bombay. Will you get into that train? Because that is not going to Delhi, it's going somewhere else. So why should you take a train that is not going to Delhi? So this is detrimental. The train starts at 6'o clock and if you end up in the station at 7'o clock. Will it be anukul or pratikul – favorable or detrimental? It will be detrimental. So in this way, in bhakti also we have to accept whatever is favorable and we have to reject whatever is unfavorable or detrimental. Whatever is creating obstacles to bhakti that should be rejected. Like bhakti means to serve Krsna. Now if you want to become a servant of Krsna but if you end up developing an unfavorable relationship with Krsna, will it be good for you? You want bhakti but if you end up becoming an enemy of Krsna, will you be able to develop bhakti? So these are the pratikul – detrimental activities. You have stomach upset, and what is anukul for stomach upset ? To take a medicine, or you can say to take yogurt with chipped rice and banana is anukul for curing the stomach digestion, stomach upset. And what is pratikul for stomach upset? If you take a lot of fried samosa, and kachauri dripping with ghee, will that be anukul for your stomach upset? No it will be pratikul – detrimental. Similarly bhakti also, we have to know whatever is favorable to bhakti and whatever is unfavorable to bhakti. So things that are favorable we accept that, things that are unfavorable we reject that. Then what is the ultimate goal of bhakti. Ultimate goal of bhakti is Krsna prema and how does one get Krsna Prema – one gets Krsna Prem by taking shelter of the Holy Name. Caitanya Mahaprabhu came to distribute Krsna Prema. Now you all know, Namo maha vadanyaya Krsna prema pradaya te, but how Mahaprabhu distributed Krsna prema. Mahaprabhu distributed Krsna prema through the Holy Name. The Holy Name will give you Krsna prema. Therefore at the end of this chapter of Sarangati, Bhakti VinodaThakur is writing the glory of the HolyName.

So The lory of the Holy Name has 8 verses, he is saying :

(1) krishna-nama dhare koto bal, I do not know what strength this Holy Name of Krsna has... vishaya-vasananale, mora citta sada jwale – in the visaya-vasana – In the desire of enjoying the material world...



Jaya Sri Sri Radha-Mohan Ki Jaya!

Jaya Sri Sri Krishna-Balarama Ki Jaya!

Jaya Sri Sri Gaura-Nitai Ki Jaya!

vishaya-vasananale, – visaya means material desires, in the fire of material desire, mora citta sada jwale, – my heart is constantly burning. My heart is constantly burning in the fire of material desires. vishaya-vasananale, mora citta sada jwale, In the fire of material desires, my citta – my heart is constantly burning. ravi-tapta maru-bhumi-sama like a desert scorched by the rays of the sun. karna-randhra-patha diya, hridi majhe praveshiya – it entered through the pathway of my ears and came to the region of my heart. ...the holy name entered, *karna-randhra,patha diya, hrdi majihe pravesiya*, it entered to the passage of my ears and came to the region of my heart. *Hrdi majihe pravesiya, varisoaya sudha anupam* – it showers nectar, anupam-unique, it showers a unique nectar.

(2) *hrdoya hoite bole, jihvara agrete cale, sabda-rupe nace anuksan*. It rises from my heart and comes to the tip of my tongue. Rising from the bottom of my heart it comes to the tip of my tongue. *Hrdoya hoite bole, jihvara agrete cale*. Then, *sabda-rupe nace anuksan*, in the form of sound vibration it constantly dances. So you get it? What happens to the Holy Name? It enters... How do you receive the Holy Name? With hear. And hear means, it enters through our ears. And where does it go? It goes to our heart. And then it rises from our heart and comes to the tip of our tongue. And of the tip of our tongue what happens? It begins to dance. The Holy Name begins to dance in the form of sound vibration. *Sabda-rupe nace anuksan. Kanthe mora bhange swara*, it is rising. When it is rising from the heart to the tongue, see what happened. Kantha means the throat. It cracks my voice inside the throat. It chokes, the throat gets choked up. *Kanthe mora bhange swara*, in my throat it chokes up. *Anga kanpe thara thara*, my body begins to tremble. *Anga kanpe thara thara. Sthira hoite na pare caran*. My legs cannot become steady. I cannot stand. Because my legs started to give in, it starts to wobble.

(3) *cakse dhara, cakse* means eyes. Tears come streaming down my eyes. *Cakse dhara. Dehe gharma*. My body begins to perspire. *Pulakita saba carma*, in my skin the hairs stand on end. *Vivarna hoilo kalevara*, the body becomes colourless, *vivarna*. The body becomes pale. That is one of the ecstatic symptoms on chanting the Holy Name. *Murchita hoilo man*, my mind swooned, my mind became unconscious. *Pralayera agaman*, as if the time of devastation has arrived. *Bhave sarva-deha jara jara*. My whole body is afflicted with transcendental emotion for Krishna.

(4) *kori' eto upadrava*, causing so much distresses and disturbances. *Kori' eto upadrava, citte varse sudha-drava*, it begins to shower nectar in my heart and in my consciousness. *More dare premera sagare*, and plunges me into an ocean of love. Bhaktivinode Thakura is saying, it created, it caused so much disturbance, it choked my voice, it made tears come from my eyes, it made the whole body perspire with sweat, my whole body started to tremble, my legs couldn't become steady anymore, it made me unconscious, it took away all the colour from my body. When the body becomes swooned it becomes devoid of colour, like a dead body. Does a dead body have a colour? That is called *vivarna*, or becomes pale. Bhaktivinode Thakura is saying, it is causing so much disturbances, *kori' eto upadrava*, but then again, what is it doing? On one hand it is causing so much

disturbances and at the same time, *citte varse sudha-drava*, in my heart it begins to shower nectar. And *more dare premera sagare*, it plunges me into an ocean of love, the ocean of Krishna prema. *Kori' eto upadrava, citte varse sudha-drava, more dare premera sagare. Kichu na bujhite dilo*, it didn't allow me to understand anything. *More to' batula koilo*, it made me insane. *Mora citta-vitta saba hare*, and it stole my mind, it stole my consciousness, it stole my wealth, it stole my everything. See what the Holy Name has done to me.

Then Bhaktivinode Thakura is saying. (5) *loinu asroya ja'r, heno vavahrar ta'r*, the personality whose shelter I have taken, look how He is behaving. I took His shelter and see what He is done to me. I took His shelter and He took my mind, He took my consciousness, He took my wealth – He took everything from me. *Varnite na pari e sakal*, I cannot describe what He has done to me. *Krsna-nama iccha-moy*, then he is saying, after all, the Holy Name is completely independent. *Krsna-nama iccha-moy*, the holy name is completely independent. *Jahe jahe sukhi hoy*, let Him be happy in which ever way, it feels happy. *Sei mora sukhere sambal*, that is the source of my happiness. If the Holy Name is happy by doing this, then let Him be. *Krsna-nama iccha-moy*, the holy name is completely independent. Because independent means independent. I can't dictate the terms to the Holy Name. When someone is independent and I'm surrendering can I dictate? Can I tell him, do this, do that for me? Then how it is surrendered? Surrender means, you are completely independent you can do whatever you want to do with me.

(6) *premera kalika nam*, the Holy Name is the bud of Krishna prema. *Adbhuta rasera dham*, it is the reservoir of an unique transcendental source of mellow. *Adbhuta rasere dham*. *Rasa* means, the transcendental mellows through which ones experiences the joy of Krishna prema. So, Bhaktivinode Thakura now is comparing the Holy Name to a bud of a flower. And that bud is the reservoir of all the transcendental mellows. *Heno bala karaye prakash*. And it displays such power *10.11 Ishat vikashi' punah, dekhay nija-rupa-guna* The bud is closed but then the bud begins to open a little. *Ishat vikashi' punah* When the bud of Krishna prema open a little then it shows Krishna's form, Krishna's beautiful form and Krishna's qualities. *Dekhay nija-rupa-guna... ..ishat vikashi' punah dekhay nija-rupa-guna citta hari' loya krishna-pash* and it steals my heart and takes me to Krishna. You see, what Holy Name does... Holy Name is the bud. But when the bud begins to bloom, a little bit, not fully bloom but a little, it shows Krishna's form and Krishna's qualities. Because Holy Name is Krishna Himself. Shows Krishna's form and Krishna's qualities. *Dekhay nija-rupa-guna* and then *citta hari' loya krishna-pash* it steals my heart, it steals my mind and takes me to Krishna. And then *purna vikashita hoiya* when that bud becomes fully bloomed... opening a little, what it did ? when it opens a little it shows Krishna's transcendental form and Krishna's transcendental qualities and took me to Krishna and now it has become fully bloomed *purna vikashita hoiya, braje more jaya loiya* and takes me to Vrindavan. *Purna vikashita hoiya, braje more jaya loiya, dekhay more swarupa-vilas* and it show His transcendental pastimes. When you go to Vraja what will you do? When you go to Vraja there you will see Krishna's pastimes. *Braje more jaya loiya, dekhay more swarupa-vilas more siddha-deha diya, krishna-pashe rakhe giya, e dehera kore sarva-nash* it awards me my spiritual form. See, what the Holy Name will do? When it becomes fully bloomed, it takes me to

Vraja and shows me Krishna's transcendental pastimes. And then it awards me my spiritual forms, siddha-deha. *More siddha-deha diya, krishna-pashe rakhe giya* it keeps me next to Krishna or makes me enter into Krishna's pastimes. Not only see Krishna's pastimes but I participate in Krishna's pastimes. And *e dehera kore sarva-nash*, and completely destroys this body, completely ruins this body, *sarva-nash*. *Krishna-nama-cintamani*, the Holy Name of Krishna is like cintamani. *Akhila rasera khani* it is the reservoir of all the transcendental mellows. *Nitya-mukta shuddha-rasa-moy* it is eternally liberated and it is full of transcendental ecstasy and mellows. *Namera balai jata* whatever is there in the Holy Name, *saba lo'ye hoi hata*, whatever the potency, whatever the assets of the Holy Name, with that I become overwhelmed. *Taba mora sukhera uday* then it is the dawn, then my actual happiness begins, that is the dawn, dawning of my actual happiness. Isn't it wonderful? This is how Bhaktivinoda Thakur is describing or explaining what the Holy Name is. What is the Holy Name? This is the Holy Name. You chant the Holy Name properly although... at the beginning it is like a bud but as it starts to bloom due to your chanting then you'll see Krishna's form. From the Holy Name Krishna's form will become manifested. Krishna's qualities will become manifested. Krishna's qualities will become manifested. And in this way the Holy Name will take you to Krishna's pastimes. Nama-rupa-guna-lila, lila – pastimes. When you enter into the lila you see Krishna's associates and you become one of Krishna's associates... parikar... So, this is how everything will be achieved by the Holy Name. You will become elevated to the spiritual sky in your siddha-deha, in your spiritual form, becoming separated from your material body. And then the material body won't have, bear any significance (?) ... korisha prakash.... Although the material body will be there but you won't have any concern for this material body. Ok. So we can sing this song...

Nama-mahatmya : The Glories Of The Holy Name

(1)

krishna-nama dhare koto bal

vishaya-vasananale, mora citta sada jwale,

ravi-tapta maru-bhumi-sam

karna-randhra-patha diya, hridi majhe praveshiya,

varishoya sudha anupam

1) What power does the name of Krishna possess? My heart constantly burns in the fire of worldly desires, just like a desert scorched by the rays of the sun. The holy name, entering the core of my heart through the holes of my ears, showers unparalleled nectar upon my soul.

(2)

hridoya hoite bole, jihvara agrete cale,

shabda-rupe nace anukshan

kanthe mora bhangе swara, anga kanpe thara thara,

sthira hoite na pare caran

2) The holy name speaks from within my heart, moves onto the tip of my tongue, and constantly dances on it in the form of transcendental sound. My throat becomes choked up, my body shivers again and again, and my feet cannot remain still.

(3)

cakshe dhara, dehe gharma, pulakita saba carma,

vivarna hoilo kalevara

murchita hoilo man, pralayera agaman,

bhave sarva-deha jara jara

3) Rivers of tears flow from my eyes, perspiration completely soaks my body, all my skin thrills with rapture, my hairs stand on end, and my complexion turns pale and discolored. My mind grows faint, I begin to experience devastation, and my entire body is shattered in a flood of ecstatic emotions.

(4)

kori' eto upadrava, citte varshe sudha-drava,

more dare premera sagare

kichu na bujhite dilo, more to' batula koilo,

mora citta-vitta saba hare

4) While causing such an ecstatic disturbance, the holy name showers liquid nectar on my heart and drowns me in the ocean of divine love of Godhead. He does not allow me to understand anything, for He has made me truly mad by having stolen away my mind and all my resources.

(5)

loinu ashroya ja'r, heno vyavahara ta'r,

varnite na pari e sakal

krishna-nama iccha-moy, jahe jahe sukhé hoy,

sei mora sukhera sambal

5) Such is the behavior of Him in whom I have taken shelter. I am not capable of describing all this. The holy name of Krishna is independent and thus acts on His own sweet will. In whatever way He becomes happy, that is also my way of happiness.

(6)

premera kalika nam, adbhuta rasera dham,

heno bala karaye prakash

éshat vikashi' punah, dekhay nija-rupa-guna,

citta hari' loya krishna-pash

6) The holy name is the bud of the flower of divine love, and is the very abode of astonishing mellows. Such is the power He manifests that when His holy name starts to blossom a little further, it then reveals His own divine form and qualities. Thus my heart is abducted and taken directly to Krishna.

(7)

purna vikashita hoiya, braje more jaya loiya,

dekhay more swarupa-vilas

more siddha-deha diya, krishna-pashe rakhe giya,

e dehera kore sarva-nash

7) Blossoming fully, the flower of the holy name takes me to Vraja and reveals to me His own love-dalliance. This name gives to me my own eternal spiritual body, keeps me right by Krishna's side, and completely destroys everything related to this mortal frame of mine.

(8)

krishna-nama-cintamani, akhila rasera khani,

nitya-mukta shuddha-rasa-moy



namera balai jata, saba lo'ye hoi hata,

tabe mora sukhera udoy

😊 The name of Krishna is a transcendental touchstone, a mine of all devotional mellows. It is eternally liberated, and the embodiment of pure rasa. When all impediments to the pure chanting of the holy name are taken away and destroyed, then my happiness will know its true awakening.

*His Holiness Bhakti Caru Swami* : Hare Krsna. So does anybody have any questions? Yes Krsnarcana, come in where is the cordless mike?

(Q) Before I ask my question I want to ask the other three aspects of Saranagati that is not covered, anything could be done about that..

*His Holiness Bhakti Caru Swami* : Anything that could be done about?..

(Q) the other three aspects of Saranagati?

*His Holiness Bhakti Caru Swami* : Yes, we discussed that.

(Q) We have only done three

*His Holiness Bhakti Caru Swami* : Today also we discussed briefly, avasya raksibe krsna visvasa palana, that Krsna will protect, Krsna will always protect, and to accept whatever is favourable and whatever is detrimental, we briefly discussed about that, like taking a train to Delhi, and not to take a train to Bombay, when your goal is to go to Delhi.

(Q) Regarding this particular song I had the impression that it is said it is sung and all the ecstatic symptoms will manifest. However is it that we have the effect that the symptoms manifest even to a little extent or it may even happen much later?

*His Holiness Bhakti Caru Swami* : It is up to Krsna, as it is saying krsna nama icchamaya, Krsna's name is completely independent. Let Him decide. Whether I have to come back for millions of lifetimes or whether I will be elevated instantaneously. You know the story of the cobbler and the yogi? Yogi was upset when he was told he will have to come back another lifetime, he was thinking: "I have performed so much austerities, I have undergone so much difficulties and you are saying that in this life I will not attain liberation." And what was Narada Muni's answer. "Look that is what Krsna said what can I say?" And when he went to the cobbler, what did Narada Muni tell the cobbler? That as many leaves there are in the tamarind tree that many times you have to come and tamarind tree is huge and each branch of tamarind tree has about twenty five leaves, so how many leaves are there in the tamarind tree? That many times you have to come back. What did the cobbler say? "Oh, at least some day Krsna will call me back to Him". And then what happened? All the leaves fell off and the chariot came from Vaikuntha, so this is how Krishna, it's entirely up to Krsna. We don't care, what's the harm? Aren't we



enjoying our spiritual life here? We have our preaching, we have our service, we have our association of devotees, we have our Deities to worship, what else do we need? Will going back to the spiritual sky be any different from what we are doing now? So why should we separately endeavour or desire for going back to the spiritual sky when the spiritual sky for us has come down here. Why should we go there when it has already come down here?

(Question inaudible)... the purpose of my asking was that as we are a preaching movement isn't it that we can until, because as a preacher is an *uttama*, like Srila Prabhupada didn't exhibit this.....so long as one is in the preaching movement the last experience and emotion one becomes completely absorbed only in bhajan at one stage only he will experience something like that?

*His Holiness Bhakti Caru Swami* : Again as I say let us be happy wherever we are. The source of happiness actually is to be here now. And the source of unhappiness is always wanting to be somewhere else and not now and not here now. That is the problem with most of people they are not happy, they are not content with whatever they have, they are always aspiring for something else. Like Bhaktivinoda Thakur put it in this way, "forget the past that sleeps, never future dream at all, live with the time that are with thee and progress thee shall call". So forget the past it is gone and let's not dream about the future. Oh, in future this is what will happen and let's just try to appreciate what we have right now. Live with the time that are with thee, this is what we have. This is the time that we have, this is the time that is with me, so why don't I fully appreciate it? So to be in spiritual life, it doesn't matter whether I am a *kanistha* *adhikari* or *madhyama* *adhikari* or *uttama* *adhikari*, I don't care. I am just what I am and I am fortunate that I have somehow come in contact with Krsna consciousness and I have somehow engaged in this activity of devotional service in the association of devotees. Isn't it wonderful? So that is how a devotee feels.

Yes Sadhana Siddha? Give him the cordless mike.

(Q) Gurumaharaja, how do we recognise someone is chanting pure holy name it apparently seems that someone is chanting sincerely..

*His Holiness Bhakti Caru Swami* : Don't worry about someone else, worry about yourself. So say that, how can I recognise how I am chanting, not how someone else is chanting? See how much your mind is in the Holy Name. How attentively you are hearing the Holy Name or your mind is wavering your mind is running here there and everywhere. So that is up to you to figure out and you are the best person to detect that. The pure name means, one who is completely absorbed in hearing and chanting the Holy Name.

(Q)Maharaja many times when you are chanting we close our eyes and as soon as we close our eyes and chanting then our mind goes here and there we are just chanting and we are thinking about many things sometimes it comes back and after a few seconds it again goes. So how to keep it .....

*His Holiness Bhakti Caru Swami* : (laughing) You're fortunate that your mind runs here there and everywhere when your eyes are closed, with many of us it happens with our eyes wide open. So when you see that the mind is going somewhere, just bring it back. Should we allow our mind to go here there and everywhere? Is that attentive chanting? One of the offences is to be inattentive while chanting. (1h 1min 9sec) So, this is a symptom of inattentiveness. Attentive chanting means to be completely absorbed.

(Q) How to make it happen ?

*His Holiness Bhakti Caru Swami* : By making it happen. Mind will run. Just as Arjuna told Krsna – *cancalam hi manah Krsna pramathi balavad drdham* Mind is *cancala*, *cancala* means flickering – fickle. Mind is fickle, mind is running here, there everywhere. Mind is not steady at one place. So that is the state of mind, mind will do that but should we allow the mind to do that. Like for example when you are preparing for your studies, preparing for your exams. You are reading the books. Should you allow your mind to go anywhere, or should you force the mind to be focused on the book. Similarly when you are chanting, our mind should be focused on to the Holy Name. Just hearing, just hear that's why Srila Prabhupada said – just hear. That is the way to fix the mind and somebody asked Prabhupada, but if the mind — the moment he said mind – Srila Prabhupada said, what's mind, there is no mind, just hear. That is the business of the mind. You will hear only when the mind is there. When the mind is not there you will not hear. Like the perception takes place with the connection of the mind. Like an object may be there in front of my eyes and my eyes may be open, but as long as the mind is not tuned into through the eyes onto the object. We won't see that object. Isn't it so? So that is why mind is, our perception will be only when the mind is in there. So if it is a matter of hearing – the next point is how you receive sound. Do you receive sound with your hands, do you receive sound with your eyes. How do you receive sound? By hearing. So the Holy Name is the form of the Lord as the sound vibration, so He has appeared in the form of transcendental sound vibration. So how are you going to receive the Lord in that form, through hearing. Therefore mind should be only hearing.

[Question unclear] – Hare Krishna Maharaja, Maharaja sometimes, ....

*His Holiness Bhakti Caru Swami*: You mean, you are chanting and reading Krsna book ?

[No...]

Ok, very good point. So when you are reading the Krsna Book then through the description you are seeing Krsna's pastimes, you are in a way transported to Krsna's pastimes through the mind. But that is not the real way to enter. The entering in the pastimes will be when your consciousness with your identity is there. It's like this: you're seeing a painting of New York City. You're seeing the painting but are you in New York. No. With the colours, the New York City, impression of New York city has been portrayed. Similarly in the books through words that scene is portrayed, so you get an impression of the scene, you get an idea of the scene, somewhat mental perception of the scene, but you are not there. But what the Holy Name will do through pure chanting, He

will take you there. That means you will be there. You as a jiva will be there with your spiritual identity.

*His Holiness Bhakti Caru Swami:* From Nita from Indore. Dear Maharaj, please accept my humble obeisances. All glories to Srila Prabhupada. Please explain little more the last line of the 8th verse of today's song.

*His Holiness Bhakti Caru Swami :* The last line of the today's verse is Krishna Nama Cintamani. Chintamani – means touchstone. What does touchstone do, what is the special characteristic of touchstone. Touchstone turns something – a base metal into gold. Now the transcendental touch stone has even greater qualities, it turns a touchstone into a touchstone. So Krsna Nam Chintamani and it says this chintamani of Krsna Nam, is a reservoir of all the transcendental mellows. Mellows are actually the basis of developing relationship, the mellows are neutrality, servitorship, friendship, parental and conjugal and these are the principal mellows. There are secondary mellows – 7 secondary mellows. That laughter or fun/joke, surprise, chivalry, wonder, anger, ghastly, fearsome, and pathos. So these are the mellows that causes the emotion to be experienced about our relationship with Krsna. Through Krsna's pastimes we get to experience. Through this we experience our relationship, we enjoy our relationship through the loving exchange based on those mellows. So the Holy Name is a reservoir of those mellows. All the mellows are there in the holy name. krsna nama cintamani, akhila rasera khani, nitya-mukta, uddha-rasa-moy. And it is eternally – the Holy Name is not a thing of this material nature. The holy name is of the spiritual world. And in the spiritual sky everything is eternal and everything is liberated. So Holy Name is eternal and Holy Name is liberated – eternally liberated. And it is full of pure mellows. nitya-mukta suddha-rasamoy, namera balai jata– when all impediments to the pure chanting of the Holy Name are taken away and destroyed. Then my happiness will know it's true awakening. So Namer Balaye Jato – whatever is there in the Holy Name, whatever the Holy Name stands for, whatever the Holy Name has, whatever the Holy Name is, I become over-whelmed with all that. You see that means the Holy Name becomes everything to me. Holy Name is everything for me, just as you know we have the understanding Krsna is everything. So in this way we are seeing that the Holy Name is everything to me and tabe mora sukhera udoy then my real happiness awakens. Real happens dawns, then my happiness will know it's true awakening.

*His Holiness Bhakti Caru Swami :* Okay that question, the next question is how can I become humble? That is the biggest question actually, we can talk for hours and hours. The other day I was actually thinking about it were you here the first day when we discussed about dainya the first aspect of saranagati, the first aspect of saranagati is dainya or humble disposition and so after the class I was thinking that I spoke so much about becoming humble but I was thinking how humble I have become, so proudly I gave the class on how to become humble. I think we just have to pray to Krsna that somehow we can develop this quality and see the way again so I can say we can talk for hours on this topic but the real thing will be our natural state of consciousness. But anyway theoretically at least we know consider that becoming humble is in relation to becoming aware of Krsna's greatness, we cannot just become humble like that. But when we see

Krsna's greatness when we become aware of Krsna's greatness then in relation to Krsna's greatness we become we start becoming aware of our minuteness and simply by becoming aware of Krsna's greatness only can we become aware of our minuteness. And that is the way to become humble. In this respect often I think of one example. You see Akbar the great Mogul king, Mogul emperor had a minister called Birbal. Birbal was famous for his wit, famous for his intelligence, and other ministers became envious of Birbal. And they complained to Akbar why are you so partial towards Birbal? Why you always display your favour to Birbal as if Birbal is everything in the court. So Akbar tried to make them understand that Birbal is so intelligent, Birbal is so wise. But still Akbar could see that they were not convinced so next morning when Akbar came to the court, he drew a line on the floor with a chalk and then he asked that can anyone make this line shorter without rubbing it off? Can anybody make this line shorter? So Akbar asked one by one, no-one knew how to do that. Then Akbar asked Birbal Birbal what about you? Birbal said fine. So he took the chalk and drew a line next to that one and which was longer than that, and he said that now your line is shorter. So in relation to the greatness of Krsna we'll be able to recognise the minuteness of ourselves. So that is how we have to become humble. Simply by recognising Krsna's greatness. Like for example you become aware that Krsna really lifted the Govardhan Hill. Now can you lift Govardhan Hill? On your little finger? Never! So Krsna is great. I can't even dream of doing something like that. What to speak of Govardhan Hill. I can't even take this cellphone on my finger on my little finger and balance it for seven minutes, but Krsna lifted Govardhan Hill and held it for seven days on His little finger. So in this way by becoming aware of Krsna's greatness we can learn to become humble.

[Question] I'll take this question and you get ready with the microphone. Yesterday you told about Mukunda Maharaja and other devotees how they entered in London. At the time of Srila Prabhupada even grhastha devotees are so fired up without worrying about their home, temple, occupation, they're so much in service and fully surrendered to Srila Prabhupada. What is the reason I am missing that spirit? Please bless me so that I can have a bit of that service attitude. Your insignificant aspiring servant, Akshay.

*His Holiness Bhakti Caru Swami* : Who is Akshay, Okay, very good. So again when you read Lilamrita and come across the wonderful achievements and surrender of these devotees, take the example and become exemplary become like that. Right? That is very good that you are thinking that way. Thank you.

[Question inaudible]

*His Holiness Bhakti Caru Swami* : Well you see in the material nature we have become conditioned. Conditioned means we have lost track of the spiritual sky, we have lost track of our spiritual identity. We have become conditioned, we have become subjected to the environmental arrangement, arrangements of the environment and we react and on top of everything we got stuck with this body and it is such an effort for the soul to maintain the body. It is such an effort for the soul to make the body conscious and keep it going and then on top of that it is constantly being bombarded by all the objects of the senses. So it is natural that you will forget. So keep struggling. At least now you know beforehand did

you know that? You didn't know that, when you didn't know that did you ever think of achieving that? No so now that you at least got the information, so now you are endeavouring and through that endeavour you will achieve your perfection. It will happen. You keep endeavouring and the perfection will come. At least you are endeavouring now that is at least a positive sign.

[Question unclear ]: *His Holiness Bhakti Caru Swami* : How do you know that you get liberated after thousand births ?

[Further unclear]: *His Holiness Bhakti Caru Swami*. Yes, Okay. Right, Okay. So, that's why, don't get diverted. That's why devotees prayer is janmaobi isa..., that if You want me to take birth again, then please!!! allow me to be borne in the family of a devotee, in the house of a devotee. So, that is the prayer that we don't get diverted, we don't deviate from Krishna Consciousness. That is the prayer of the devotee. Devotee doesn't say that you liberate me now. Devotee prays, that please let me stay on the path of devotion, life after life. If you don't deviate, then you will keep going. If you know, if you found the way to some place. If you stick to this way. Like you found the way to Delhi, the path will take you to Delhi. If you know that the path will take you to Delhi, then what should you do? So, similarly, our goal is the spiritual sky and we found the path to the spiritual sky, So now let us stay on that path to the spiritual nature. Okay? Thank you.

Question : Even though Krishna knows our potency and capability, why does He put us in situations that break us down completely and puts us in anxiety ? Why does He make such difficult tests, even after knowing how weak we are? This is from Vaidevi? Even though Krishna knows our potency and capability, why does He put us in situations that break us down completely and puts us into anxiety?

*His Holiness Bhakti Caru Swami* : Krishna does not put you into anxiety. You put yourself into anxiety. Krishna simply makes you go through your course of your karmic reactions. With all of us, prakrteh kriyamanani gunaih karmani sarvasah. Whatever is happening to us in this material nature, is simply due to our past karma and the influence of the three modes of material nature. Right? So, when you become first in your class, in exams you come out with brilliant result, what should you think? That in the past you must have done something good and as the result of your good karma you are getting the good result. And while playing with your friends, if you fall and you get hurt, then what should you think? That in the past you must have done something bad, and as a result of that you got that reaction. Can you blame Krishna for that? Krishna, why did I become first in the class? Similarly, why should you say: Krishna, why did you make me fall and make myself hurt? Krishna did not, you did it. Therefore, just depend upon Krishna and pray to Him that you can get out of this material bondage and become fully engaged in Krishna's loving devotional service.

Question: when we go out for preaching, sometimes we meet with good people and sometimes we meet with bad people also. In that situation how can I avoid that those who criticize our movement. Should I avoid or convince? Candragopi Dasa. Where is Candragopi? O, okay.

*His Holiness Bhakti Caru Swami:* Yes, we are ready to preach to anybody and when we are approaching somebody you do not know, whether he will be favourable or unfavourable. Now, if someone is unfavourable and if you feel that you won't be able to convince them, then don't waste your time. Because, remember that ninth offence? Why that ninth offence? Because, if a person is detrimental towards Krishna consciousness. If you preach to somebody who is envious of Krishna, the more you speak to him about Krishna, the more envious he will become. Why give him a chance to become more envious? So better to avoid him. And properly utilize your time and energy to cultivate those who are favourable towards Krishna Consciousness.

(Q) One of my known and dear ones likes to compose music for Krishna, likes to preach, likes to chant, but he does not have the passion for it or his behaviour goes very high and goes totally down. How to help it?

*His Holiness Bhakti Caru Swami :* You know someone who is very dear to you, he likes to compose music for Krishna, he likes to preach, he likes to chant, but he does not have the passion for it or how to help him ? Encourage him. And when he goes down... [He knows the philosophy, he knows the substance, he knows the philosophy...] Anyway, on your part, what you can do is, when he is spiritually up, then you encourage him and when he is spiritually down, you support him. [more unclear] He is listening also? I see. Okay, then maybe I should speak to him some time? You are from Surat, hé? Okay. Okay. So Mukesh, it seems that I have to have a private meeting with you. You are here today ? You are here tomorrow ? [laughter] You came with the Surat group, right ? So, I am meeting with the devotees from Surat at ten o'clock. Let me see when I can. My first request will be : do not let anything affect your Krishna Consciousness. The first thing I will say is: do not let anything else effect your Krishna Consciousness. Do you recognise that Krishna Consciousness is the most important thing for you. If you recognise that then try to preserve it, protect it. Whenever something is affecting your Krishna Consciousness and dampening your spirit, just confide in her and take her help... And Prakash also, but Prakash is not... Anyway, we will discuss when we meet, huh? So, you can discuss with Prakash also, why only Prakash, why not Radhacandra prabhu, yeah, yeah, actually with everyone. Like this, it happens to all of us. We have to help each other on our spiritual path. Like you are climbing a mountain and if one of the climbers has some problems, he slips. What do the other climbers do, don't they come to his help and carry him along with them ? That's how we all have to keep moving towards our destination. Okay, I'll stop now. Thank you very much. All glories to Srila Prabhupada! Gaura Premanande!