

International Society for Krishna Consciousness
Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Ocean of Nectar

Special Edition for Janmastami and Srila Prabhupada Appearance Day

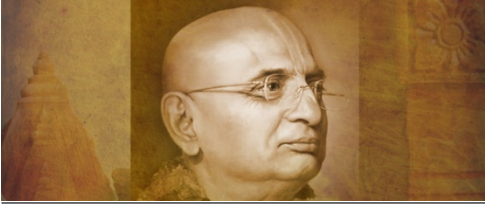


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1. Srila Prabhupada gave us everything

Hare Kāñëa It is always very enlivening to come to New Dvarika dham and be with you'll. This temple has a very beautiful flavour which is very unique. Çréla Prabhupāda used to consider this temple to be the head quarters of ISKCON and in a way it is the head quarters of ISKCON. BBT used to be here, faith used to be here and all the wonderful devotees are already here. *Sovash* Prabhu is such a wonderful example and there are so many Prabhupada disciples here which are also very rare nowadays so it's always very enlivening to be here.

So today I have selected two verses from *Çré Caitanya-caritāmāta*. This is from the *Ādi-lélā* third chapter. The few verses not just these two but few more verses from this chapter actually describes who Kāñëa is, what is the purpose of Kāñëa's coming as Çré Caitanya Mahāprabhu and also through these verses we can see that Çréla Prabhupāda gave us everything. Sometimes some individuals claim that Prabhupada did not give everything therefore they are going to give it to us and in this way many devotees get misled. Just to point out that Çréla Prabhupāda not only gave everything but Çréla Prabhupāda gave everything in the most perfect way. So that is the objective of selecting these two verses from this third chapter of *Ādi-lélā*.

*Jai Jai Sri Caitanya Jai Nityananda Jai Advaita Chandra
Jai Gaura bhakta Vrinda*

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Jai Gaura bhakta Vrinda*

Gaura premananda Hari Haribol!!!

So text 5 and 6 of the third chapter of *Ādi-lélā* have been written on the board so we will recite them together

TEXT 5

pürëa bhagavān kāñëa vrajendra-kumāra

goloke vrajera saha nitya vihāra

TRANSLATION

Lord Kāñëa, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vrajadhāma.

PURPORT

In the previous chapter it has been established that Kāñëa, the son of Vrajendra (the King of Vraja), is the Supreme Personality of Godhead, with six opulences. He eternally enjoys transcendently variegated opulences on His planet, which is known as Goloka. The eternal pastimes of the Lord in the spiritual planet Kāñëaloka are called aprakaōa, or unmanifested, pastimes because they are beyond the purview of the conditioned souls. Lord Kāñëa is always present everywhere, but when He is not present before our eyes, He is said to be aprakaōa, or unmanifested.

TEXT 6

brahmāra eka dine tiiho eka-bāra

avatérëa haiā karena prakaōa vihāra

TRANSLATION

Once in a day of Brahmā, He descends to this world to manifest His transcendental pastimes.

Although Kāñëa mentioned in Bhagavad Gita *sambhavāmi yuge yuge* that is I come in every yuga again and again, I manifest Myself but actually the Supreme Personality of Godhead Kāñëa, He does not come in every yuga. He comes once in a day of Brahma. The original Supreme Personality of Godhead Kāñëa, the son of Nanda Maharaja comes only once in a day of Brahma. What is the duration of a day of Brahma? Brahma's day comprises of ten thousand catur yugas. Satya, Treta, Dvāpara and Kali. These four yugas together is called one catur yuga or a divya yuga. In one thousand catur yuga is the duration of a day of Brahma and Kāñëa comes only once in a day of Brahma. When it's almost at midday when Kāñëa comes in that day of Brahma. In a day of Brahma there are fourteen Manus and the seventh Manu is Vaivasvata. As Kāñëa mentioned in Bhagavad Gita *imaà vivasvate yogaà proktavān aham avyayam vivasvān manave prāha*. Vivasvān is the Sun-God, the predominating personality of the Sun planet and his son is Manu the seventh Manu, because he is the son of Vivasvān therefore he is known as Vivasvate Manu means son of Vivasvān. There are various Manus as mentioned there are fourteen Manus and they appear in the day of Brahma and they have their period of reign, they preside over that period. When the whole shift changes, the demi-gods change with the change of Manu. Manu comes with a set of demi-gods, set of sages and so forth. So for example in this manv-antara *Purindar*. In the next Manu's reign who will become

Indra? Bali Maharaja will become Indra. Sometimes in a factory we see along with the shift the personalities change. The foreman of the shift comes with his team. The one shift goes another shift comes and they operate according to the foreman. Manu is like the foreman of the shift and there are fourteen shifts in a day of Brahma. One thousand divided by fourteen is about seventy one so the reign of each Manu is seventy one catur yugas. The seventh Manu is Vaivasvata Manu and out of his seventy one catur yugas in the twenty eighth catur yuga in that Dvāpara-yuga towards the end of that Dvāpara-yuga Kāñēa the son of Nanada Maharaja descends. This son of Nanda Maharaja is THE original Supreme Personality of Godhead.

↓ Kāñēa comes once in a day of Brahma and He manifests His pastimes in Vāndāvana, Goloka



Kāñēa comes once in a day of Brahma and He manifests His pastimes in Vāndāvana, Goloka. Now Goloka is a little different from the other region of the spiritual sky which is generally known as Vaikuntha. The basic difference is in the spiritual sky in Vaikuntha the Supreme Personality of Godhead is THE Supreme Personality of Godhead. Narayana is the Supreme Personality of Godhead but in Goloka the Supreme Personality of Godhead is Not the Supreme Personality of Godhead He is the cowherd boy. In Goloka He has some very special relationships with His devotees which is not available anywhere else. What are those relationships? Those relationships are friendship, parental and conjugal. These three loving relationships are not available in Vaikuntha or in a way we can say that these three loving relationships are not possible in Vaikuntha where the Supreme Personality of Godhead is manifest as the Supreme Personality of Godhead. Friendship takes place amongst equals so who can become equal to the Supreme Personality of Godhead? In friendship they are at least equal but in parental relationship the Supreme Personality of Godhead becomes subordinate and His devotee becomes superior to Him so who can become superior to the Supreme Personality of Godhead? Conjugal relationship is like the relationship between a young boy and young girl.



Now who can ever develop such a relationship with the Supreme Personality of Godhead? We see that these three relationships are available in the material nature. We see that there is friendship in our dealings with our friends; there are parental relationships and conjugal relationships. Since material nature is a perverted reflection of the spiritual sky so whatever is there in the material nature must also be available in the spiritual sky otherwise how can that be there in the reflection. So whatever is there in the reflection must be present there in the spiritual world.

↓ What's the difference between material and spiritual?

The difference is when we are at the centre that is material and where Kāñēa is the centre that is spiritual. We have relationships friendship, parental and conjugal. In the spiritual sky these three relationships also must be available. The problem is how can one become the friend of the Supreme Personality of Godhead or parents of the Supreme Personality of Godhead or the lover of the Supreme Personality of Godhead? A living entity, a devotee may not be able to become equal to the Lord or superior to the Lord but if the Lord wants then He can become equal to His devotees or subordinate to His devotees. Goloka, Vāndāvana is the region where the Lord has become equal to His friends, subservient to His parents and the paramour of His devotees. In order to enable His devotees to develop that relationship with Him, He had to stop becoming the Supreme Personality of Godhead. So that is why in Vāndāvana Kāñēa is not the Supreme Personality of Godhead. He is the Supreme Personality of Godhead under all circumstances but what actually happens is He makes the devotees forget that He is the Supreme Personality of Godhead. Forgetfulness are of two kinds one kind of forgetfulness is out of ignorance that is the natural forgetfulness that we naturally suffer from.

↓ In Vāndāvana there is a special type of forgetfulness which is out of LOVE



In Vândāvana there is a special type of forgetfulness which is out of LOVE; out of intense love one forgets the position of the object of his love. An example to illustrate this point is that the son has become the president of the United States; it is not that the mother doesn't know that her son is the president of the United States but does the mother treat him like the president of the United States? No because of her love for her son she treats him in spite of his exalted post in the eyes of others she treats him completely different. She treats him just like her son. Like who would ever dare to chastise the president? But she does. When he comes home late she chastises him so this is an example of forgetfulness out of love. In Vândāvana the devotees have forgotten that Kâñëa is the Supreme Personality of Godhead because of their intense love for Him not that they do not know that Kâñëa is the Supreme Personality of Godhead but their attitude is You may be the Supreme Personality of Godhead so what? We don't care whether You are the Supreme Personality of Godhead or not to us what really matters is that we love You. You are the object of our love that is the only thing that matters to us. That is the special mood of the residents of Vândāvana and that is the special arrangement of Kâñëa in Vândāvana which is called the arrangement of Yoga Maya, by the arrangement of Yoga Maya they have forgotten that Kâñëa is the Supreme Personality of Godhead. Otherwise they could not develop this loving relationship with Kâñëa

↓ “I revealed my Vraja-lila but how will anyone enter into My Vândāvana pastimes”



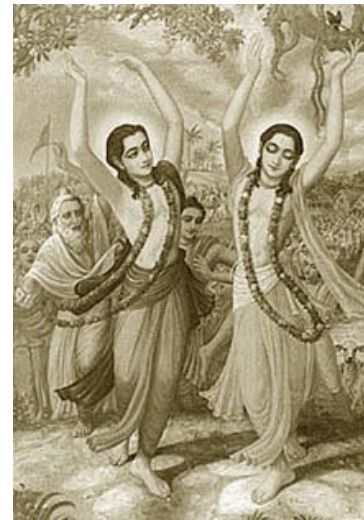
In this Vraja-lila Kâñëa reveals only once in a day of Brahma where people get to see Him dealing with His devotees in this very very special way. After manifesting His Vândāvana pastimes Kâñëa considered that “I revealed my Vraja-lila but how will anyone enter into My Vândāvana pastimes” Kâñëa considered this way. *Jatestu bihari Kâñëa kore antardhan antardhan kori mone kore anuman ksiro al nahe kori prema bhakti dhan bhakti najaha davastan. Jatestu bihari Kâñëa kore antardhan* after performing His pastimes *jatestu* abundantly to His heart's content. After performing His pastimes Kâñëa disappears *kore antardhan* and after disappearing Kâñëa considers that “I have revealed My Vraja-lila where prema bhakti, Vraja- prema has been manifest, displayed so how will anybody ever enter into Vraja-lila and Kâñëa's consideration is *sakole more kore bidi bhakti Vraja-prema* Kâñëa is considering that, ‘My devotees generally serve Me following the rules and regulations of the scriptures following the vaidhé or the rules and regulations of the scripture. When one renders devotional service to the Supreme Personality of Godhead that is called vaidhé bhakti and achieves the spiritual perfection he goes to Vaikuntha and in Vaikuntha one gets his swarupa, eternal spiritual identity which is eternal now that cannot be changed. When one goes to Vaikuntha one gets stuck there so how will one go to Vândāvana which is beyond Vaikuntha? Vaidhé bhakti leads to Vaikuntha but Vraja is beyond Vaikuntha and the point here is that there are two types of Bhakti vaidhé bhakti and rāgānuga-bhakti. Vaidhé bhakti leads to Vaikuntha and rāgānuga-bhakti leads to Vândāvana. Now Kâñëa is pointing out *shakule juge more kore vaidhé –bhakti* that ALL the devotees ALWAYS render devotional service unto Me following the rules and regulations of the scriptures vaidhé bhakti. The Supreme Personality of Godhead must be served following the rules and regulations of the scriptures and he will get four types of liberation *sarupye, samipyè, salakye and shasti* in Vaikuntha. It has been very clearly pointed out by Rupa Goswami in the Nectar of Devotion that *çruti-smâti-purëëdi-païcarâtra-vidhià vinà aikântiké harer bhaktir utpätäyaiva kalpate*. If one renders devotional service without following the instructions of the *çruti* means Vedas, *smâti* means Upanishads, *purëëdi-païcarâtra*, etc. If one renders devotional service without following the rules and regulations of the scriptures it will simply create a disturbance. Utpät means disturbance. The point that is becoming clear here is that devotees must render devotional service to the Supreme Personality of Godhead following vaidhé bhakti but rāgānuga-bhakti is the way to go to Vândāvana. Serving the Supreme Personality of Godhead following the rules and regulations of the scriptures one will go to Vaikuntha and Kâñëa's consideration is how will anyone ever come to Vândāvana? How will anyone ever have access to Vândāvana? Kâñëa had a problem and Kâñëa can solve the problem also in the most perfect

way. What did He do? He decided to come as a devotee. When the Supreme Personality of Godhead is served following the rules and regulations of the scriptures then one ends up in Vaikuntha but when the devotee Kāñhëa is served following the rules and regulations of the scriptures then he goes to Våndāvana.

↓ See how wonderfully Kāñhëa has solved the problem!

There is something more to that also. What is rāgānuga-bhakti actually? Why serving this devotee Kāñhëa is the way to enter into Våndāvana which is actually the means of entering into Våndāvana is rāgānuga-bhakti. This word rāgānuga is a combination of two words rāg and ānuga rāg means love and ānuga means following. The residents of Våndāvana has only love for Kāñhëa the only way they see Kāñhëa is through their love therefore those devotees of Våndāvana are called Rāgātmikā bhaktas and when one follows these residents of Våndāvana these eternal associates in Våndāvana that is called rāgānuga-bhakti. Following one of the residents of Kāñhëa when devotional service is rendered that is rāgānuga-bhakti. Rāgānuga-bhakti is the way to enter into Våndāvana. An example to illustrate this point is once Lakñmé-devé wanted to go to Våndāvana and She approached Narayan, "Please take me to your Våndāvana pastimes." Narayan said, "Look to enter into Våndāvana you will have to follow one of the Gopis." She replied, "I am Lakñmé-devé, Your eternal consort how I can ever be subservient to anyone else?" Narayan said. "Then you cannot enter into Våndāvana." Lakñmé-devé then performed severe austerity and as a result of that Kāñhëa appeared and asked Lakñmé-devé, "Why are you performing such severe austerity?" So Lakñmé-devé narrated what had happened and Kāñhëa placed Her on His chest and that is how Lakñmé-devé had Her entrance to Våndāvana as the çrévatśa on Kāñhëa's chest. Even Lakñmé-devé cannot enter into Våndāvana without following a resident of Våndāvana without following rāgānuga-bhakti. This means in order to enter into Våndāvana we have to practise rāgānuga-bhakti. When we follow Çré Caitanya Mahāprabhu.

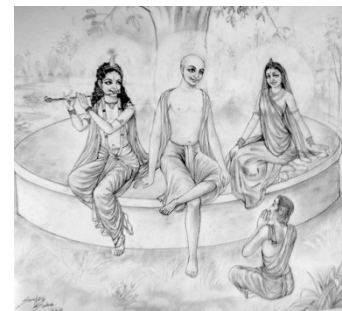
↓ Who is Çré Caitanya Mahāprabhu?



Çré Caitanya Mahāprabhu is Kāñhëa in the mood of Çrématé Rādhārāné. Actually Çré Caitanya Mahāprabhu is Radha and Kāñhëa together. Kāñhëa came assuming the mood of Çrématé Rādhārāné. When we are following Çré Caitanya Mahāprabhu who are we following? We are following Çrématé Rādhārāné the greatest of all Rāgātmikā bhaktas. Therefore we can see that vaidhé bhakti to Çré Caitanya Mahāprabhu is automatically being transformed into rāgānuga-bhakti. Vaidhé bhakti means the way to render service unto the Lord following the instructions of the scriptures. What are the instructions in the scriptures to serve Çré Caitanya Mahāprabhu? *yajnaih sankirtana-prayair yajanti hi sumedhasah* This personality Kāñhëa as Çré Caitanya Mahāprabhu *krsna-varnam tvisakrsnam sangopangastra-parsadam* Kāñhëa appeared assuming a molten golden complexion always chanting the holy name of the Lord. He descended with His associates and His abode.

↓ How to serve this Personality of Godhead?

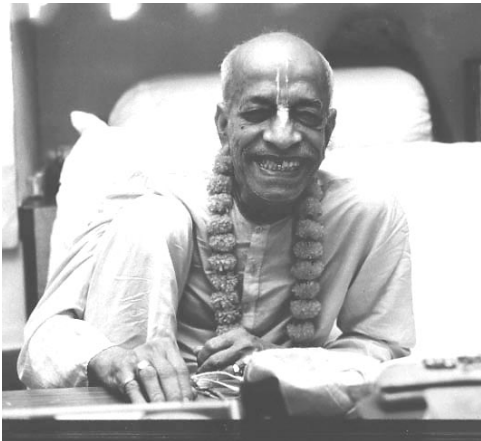
yajnaih sankirtana-prayair. When by serving Çré Caitanya Mahāprabhu following this instruction of the scriptures and when one achieves his perfection then he sees Çré Caitanya Mahāprabhu as RadhaKāñhëa just as Rāmānanda Rāya saw Çré Caitanya Mahāprabhu. Rasarāja mahābhāva.



When one is seeing RadhaKāñhëa one is automatically transported to Våndāvana. This is how Çré Caitanya Mahāprabhu created this very very special arrangement

for living entities to have access to Vāndāvana. There is another consideration here the order for the yugas are usually Satya, Dvāpara, Tretā and Kali. Dvāpara means second and Tretā means third. How come is it first yuga, third yuga and then second yuga then Kali yuga? Does that sound right? No. In this particular 28th catur yuga in the manvantara the Tretā and Dvāpara switch places and Tretā goes first and then comes Dvāpara. Why? Because in Dvāpara yuga Kāñhēa will come and perform His Vraja-līla and after that He will come in Kali yuga as Çré Kāñhēa Caitanya Mahāprabhu. If Tretā yuga came after Dvāpara yuga then people would not be able to relate to that in Kali Yuga that is why this very special arrangement was made. Kāñhēa performs His pastimes as soon as He withdraws His pastimes Dvāpara yuga ends and Kali yuga begins and then He comes as Çré Kāñhēa Caitanya Mahāprabhu and that is how He creates the good fortune for the living entities for the age of Kali to have access or entrance to Vāndāvana. This is the very very wonderful arrangement of the Supreme Personality of Godhead.

↓ Now you can see how perfectly Çréla Prabhupāda gave everything.



Actually Çréla Prabhupāda gave the way Çré Caitanya Mahāprabhu arranged, the way Kāñhēa arranged. This is the divine arrangement of Çré Caitanya Mahāprabhu and that is what Çréla Prabhupāda gave. Therefore Çréla Prabhupāda's presentation is perfect and complete. If anybody says that Prabhupada did not give everything I will very clearly say that he is in Maya and he is not following Caitanya Mahāprabhu He is hurting Caitanya Mahāprabhu's movement. Caitanya Mahāprabhu's movement and arrangement to spread Kāñhēa Consciousness throughout the world has been most perfectly manifested by Çréla Prabhupāda's divine arrangement because Çréla Prabhupāda has been especially sent by Çré Caitanya Mahāprabhu to fulfil His prediction.

There are three personalities Srila Bhaktivinode Thakur, Srila Bhaktisiddhanta Saraswati Thakur and

Prabhupada. These three personalities are the divine arrangement of Çré Caitanya Mahāprabhu to spread Kāñhēa Consciousness all over the world. Bhaktivinode Thakur revived Çré Caitanya Mahāprabhu's sankirtan movement when it was practically lost and eclipsed by the upper sampradaya's deviant preaching. Then Bhaktisiddhanta Saraswati Thakur gave it a shape and then Çréla Prabhupāda took it and distributed it all over the world. It is the divine arrangement of Çréla Prabhupāda in the form of ISKCON that will continue to spread Caitanya Mahāprabhu's mission throughout the world. That is how it happened and that is how it's happening and that's how it will continue to happen. Those who do not line up in this arrangement will come and go without creating a tangible effect.



I thought of making this point here today because I felt that the devotees need to know that. This year during the Mayapur GBC meeting we had a festival called ISKCON Leadership Sanga when all the leading devotees of ISKCON, the temple presidents and other senior devotees from all over the world were invited. About 1200 devotees came to this programme ISKCON leadership Sanga and when I was asked to give a seminar I decided to give a seminar on this topic entitled "Çréla Prabhupāda gave us everything even rāgānuga-bhakti." So in short I just wanted to present that point here so if anybody has any question please ask?. Thank you all very much. All glories to Srila Prabhupada.

2. Questions and Answers

↓ Haribol Maharaja, thank you very much I was at those meetings and had the good fortune of seeing you the night before you gave that talk and I actually came for the talk also but there was one important thing you left out this morning. The evening before you gave the talk Dvida and I ran into you and you quoted this

verse from the Caitanya-caritāmāta supporting this argument that you are making today and that it is not just coming from your own head. So if you would please recite that verse because devotees need to know that this point that you are making is being completely supported by that verse from the Caitanya-caritāmāta.

Thank you very much. Actually I got the idea, I read Caitanya-caritāmāta and translated Caitanya-caritāmāta but to tell you frankly it did not really occur to me at first. You see I was reading Navadvépa-dhāma-māhātmya where Nityananda Prabhu took Srila Jiva Goswami for a tour of Navadvépa and after the parikrama of Navadvépa Nityananda Prabhu sat with Jiva Goswami and He instructed him how Kāñēa came in this age as a devotee to create this good fortunate for the living entities to enter into Vāndāvana that by serving the Lord in dasya rasa one goes to Vaikuntha but serving Caitanya Mahāprabhu in dasya rasa one gets access to Vāndāvana that was the essence of that. This is the translation of that Sanskrit *anarpita-carēā cirāt karuēyāvatērēaù kalau* the external purpose of Caitanya Mahāprabhu's appearance and that is how I got the idea. Thank you very much.

↓ But you supported it by citing that verse from Caitanya-caritāmāta and I am forgetting the Sanskrit now but it states clearly in that verse that if one serves Caitanya Mahāprabhu in this vaidhé mood then Çrématé Rādhārāné and She is the one that leads you to Vaikuntha.

There are many verses but the verse that comes to my mind is also by Probadananda Saraswati *yathā yathā gaura padāravinde vindeta bhaktiā kāta-puēya-rāsiù tathā tathotsarpati hādy akāsmad rādhā-padāmbhoja-sudhambu-rāsiù* as one develops his attachment to the lotus feet of Caitanya Mahāprabhu accordingly all of a sudden his heart is inundated with the nectar emanating from the lotus feet of Çrématé Rādhārāné.

↓ Haribol that is the one I was thinking of thank you so much.

↓ Thank you very much Maharaja my question is on one point you were mentioning when one ends up in Vaikuntha one gets stuck so a thought came to me in reading Bāhat-Bhāgavatāmāta Gopkumar then secondly I thought that can one be promoted from there. Another question also came to me that every jiva has a particular relationship with Kāñēa maybe you can speak on that. Last question I am sorry I am asking a lot of questions does Prabhupada intend for us to see that all his

international disciples go to Goloka Vāndāvana as his teachings.

Yes very good point. It actually demonstrates this point that from Vaikuntha even from Dvarika one cannot actually go to Vāndāvana. Some rare personalities may like Uddhava had access to Vāndāvana. In Bāhat-Bhāgavatāmāta the same path had been pointed out, Gopkumar is in Dvarika and Narad Muni saw him when he was there and he enquired, "You are in Dvarika you are receiving such mercy of the Lords and the queens still your heart is not content and satisfied what is the matter with you?" So then he said, "Yes it's true I know I am receiving so much mercy from the Lord but my heart is actually yearning for a young boy who wears a peacock feather on His head and wears a yellow garment." Narad Muni instructed him to go to Bhūmi Vāndāvana, Vāndāvana on the earth planet and perform sankirtan there calling out to the Lord with all the love in his heart *Hey Govinda! Hey Gopāla!* Gopkumar did that and as a result of that he was promoted to Goloka Vāndāvana.

↓ Thank you Maharaja could you talk a little bit what goes on in the other catur yuga cycles? What Kāñēa will do in those other cycles?

They perform the yuga dharma but they end up in Vaikuntha they don't have access to Vāndāvana, it is only in this Kali yuga that the living entities have the good fortune because Kāñēa performed his Vraja-lila and that is why we have access to Vāndāvana. In the other yugas Kāñēa does not manifest His Vraja-lila.

↓ Does Vāndāvana remain to the devotees?

It remains unknown to them. They do not understand the speciality of Vāndāvana even the earthly Vāndāvana. They do not get to know about Kāñēa's Vraja-lila in those yugas.

↓ Only in other universes He may appear at any time and that is another question I have, if someone has the merit could they be transferred into another universe from this universe?

Yes that can be by the divine arrangement of the Lord anything is possible. If someone is qualified he can be transported to another universe where Kali yuga came right after the 28th Dvāpara yuga of the manvantara, yes it can be. You know by Kāñēa's divine arrangement everything is possible. It has also been pointed out that sometimes when a living entity becomes qualified he is transported to one of the planets where Kāñēa's pastimes is going on and is getting a chance to participate in that pastime and thus become qualified to enter into Goloka Vāndāvana.

↓ Maharaja once heard devotees memories of Prabhupada's pastimes they asked Prabhupada is everybody to Goloka Vāndāvana and he mentioned not necessarily every jiva will have to go. My second question is that when you were mentioning about Bali Maharaja taking the post of Indra immediately the thought came to my mind that Bali Maharaja is a Mahājana so he leaves the post of Mahājana and takes the post of Indra?

You see a devotee can be in any situation. It is not that when he becomes Indra he stops becoming a pure devotee of Kāñḥa you get the point? Like a devotee can be in Los Angeles running his business or serving in the temple so a pure devotee can be in any situation. Pure devotee is not really concerned about his external situation pure devotee's consideration is wherever I am I am going to serve Kāñḥa with all my heart and soul *Mama janmani janmanéçvare. bhavatād bhaktir ahaituké* so it's not that if Bali Maharaja becomes Indra he will cease to become Mahājana. No he will remain a Mahājana even in that situation.

↓ Although we know sometimes Lord Indra does many exchanges in such an unfavourable way.

Then we have to understand that the pastimes of the Lord are like drama on the stage. Like if a king enacts a drama the king plays the role of a hero and in a drama there has to be a villain so who will play the role of the villain? He is playing the role; someone is acting the role so who the king is going to select? He is going to select His own man to play the role isn't it? So that is how we have to see whatever role they are playing that's not really important. The important thing is that through those acts what lessons they are teaching us. A drama has two purposes entertainment and education. A good drama must have these two aspects it will be entertainment but at the same time there must be some educational aspect. So Kāñḥa through His pastimes He is giving pleasure to His devotees and at the same time He is establishing some teachings. Surrender unto Me and make your life successful.

↓ Maharaja in my last question if you want to comment that Prabhupada wanted this whole society to be trained and aspiring for Goloka Vāndāvana is that correct?

We simply have to serve Çré Caitanya Mahāprabhu and He will make the arrangements we serve Çré Caitanya Mahāprabhu what the result will be we are not concerned. Are we not happy with whatever you are doing? So when we are happy with whatever we are doing then why worry about what's going to happen in the future be here now! We are happy with doing whatever we are doing; forget the past that sleeps and never future dream at all. To be where we are that is what really matters.

2. Srila Prabhupada appreciation



Now you can see how perfectly Çréla Prabhupāda gave everything. Actually Çréla Prabhupāda gave the way Çré Caitanya Mahāprabhu arranged, the way Kāñḥa arranged. This is the divine arrangement of Çré Caitanya Mahāprabhu and that is what Çréla Prabhupāda gave. Therefore Çréla Prabhupāda's presentation is perfect and complete. If anybody says that Prabhupada did not give everything I will very clearly say that he is in Maya and he is not following Caitanya Mahāprabhu He is hurting Caitanya Mahāprabhu's movement. Caitanya Mahāprabhu's movement and arrangement to spread Kāñḥa Consciousness throughout the world has been most perfectly manifested by Çréla Prabhupāda's divine arrangement because Çréla Prabhupāda has been especially sent by Çré Caitanya Mahāprabhu to fulfil His prediction. There are three personalities Srila Bhaktivinode Thakur, Srila Bhaktisiddhanta Saraswati Thakur and Prabhupada. These three personalities are the divine arrangement of Çré Caitanya Mahāprabhu to spread Kāñḥa Consciousness all over the world. Bhaktivinode Thakur revived Çré Caitanya Mahāprabhu's sankirtan movement when it was practically lost and eclipsed by the upper sampradaya's deviant preaching. Then Bhaktisiddhanta Saraswati Thakur gave it a shape and then Çréla Prabhupāda took it and distributed it all over the world. It is the divine arrangement of Çréla Prabhupāda in the form of ISKCON that will continue to spread Caitanya Mahāprabhu's mission throughout the world. That is how it happened and that is how it's happening and that's how it will continue to happen. Those who do not line up in this arrangement will come and go without creating a tangible effect. I thought of making this point here today because I felt that the devotees need to know that. This year during the Mayapur GBC meeting we had a festival called ISKCON Leadership Sanga when all the leading devotees of ISKCON, the temple presidents and other senior devotees from all over the world were invited. About 1200 devotees came to this

programme ISKCON leadership Sanga and when I was asked to give a seminar I decided to give a seminar on this topic entitled “Çréla Prabhupāda gave us everything even rāgānuga-bhakti.” So in short I just wanted to present that point here.



4. Guru Maharaja's Instructions:

- ↓ A drama has two purposes entertainment and education. A good drama must have these two aspects it will be entertainment but at the same time there must be some educational aspect. So Kāñēa through His pastimes He is giving pleasure to His devotees and at the same time He is establishing some teachings. Surrender unto Me and make your life successful;
- ↓ We simply have to serve Çré Caitanya Mahāprabhu and He will make the arrangements we serve Çré Caitanya Mahāprabhu what the result will be we are not concerned;
- ↓ So when we are happy with whatever we are doing then why worry about what's going to happen in the future be here now!
- ↓ We are happy with doing whatever we are doing; forget the past that sleeps and never future dream at all. To be where we are that is what really matters;
- ↓ Now you can see how perfectly Çréla Prabhupāda gave everything; and
- ↓ It is the divine arrangement of Çréla Prabhupāda in the form of ISKCON that will continue to spread Caitanya Mahāprabhu's mission throughout the world. That is how it happened and that is how it's happening and that's how it will continue to happen. Those who do not line up in this arrangement will come and go without creating a tangible effect.

(The content of this E-magazine was based on a lecture given by His Holiness Bhakti Charu Swami in Los Angeles on 17 June 2014)

(Compilation & editing by Hemavati Radhika dasi)