

We read from SrimadBhagavatam - nityamBhagavatasevaya. Today being Sivaratri – Mahamahotsavaki jai! You heard about that in the announcement at JagannathMandir today during the day there is a big festival MahasivaratriMahotsava. So we have chosen a verse that makes a mention of Sivaratri. In fact this was the only verse that mentions in the whole Bhagavatam in the purport mentions Sivaratri of course the verse does talk of Sivaratri but it doesn't mention the word Sivaratri. So here it goes

### SB 10.34.1

**sri-sukauvaca**  
**ekada deva-yatrayamgopalajata-kautukah**  
**anobhiranadud-yuktaihprayayuste 'mbika-vanam**

**Translation:** (By disciples of HDG A C Bhaktivedanta Swami Prabhupada): SukadevaGosvami said: One day the cowherd men, eager to take a trip to worship Lord Siva, traveled by bullock carts to the Ambika forest.

**Purport:** (By disciples of HDG A C Bhaktivedanta Swami Prabhupada)

According to Srila JivaGosvami, the word ekada here indicates the occasion of Siva-ratri. He further mentions that Ambikavana is in Gujarat province, near the city of Siddhapura. Srila Visvanatha Cakravarti Thakura adds that the departure of the cowherd men specifically took place on the fourteenth lunar day of the dark fortnight of the month of Phalguna. Srila Visvanatha Cakravarti also quotes authorities who claim that Ambikavana lies on the bank of the Sarasvati River, northwest of Mathura. Ambikavana is notable because within it are deities of Sri Siva and his wife, goddess Uma. (end)

**HH Loknatha Swami:** So even 5000 years ago and infact history goes way back when this Sivaratri festival celebrations started. But we are taking note here that even 5000 years ago and that too headed by Nanda Maharaja, the Gopala's, the cowherd men headed by Nanda Maharaj and jata-kautukahthey are very eager, eagerly they have travelled using their wagons, bullock-carts, bullock cart sankirtana and they have gone there to Ambikavanam, a forest where Devi Ambika and Siva as we are finding out in the purport, they reside and they are worshipped.

So this is an occasion, deva yatra, yatra is a festival and festival of deva and this is Mahadeva Siva, his yatra celebration was that day, ekada, once upon a time. In the next purports Prabhupada said the reason why ekada is mentioned because Vaisnavas sometimes they worship although the Siva worshippers they worship all the time but the cowherd men ekada means once upon a time, occasionally they would go on this yatra to celebrate Sivaratri. Although this is day time more emphasis on 'ratri'. It doesn't say Siva 'dina' but Siva 'ratri' so celebration of the day and more emphasis on the night during which you fast do upavasa – upa means near; vasa means residence you reside near your worshipable Lord and in this case here Siva and how you do that is doing 'japam' – chanting holy names of Siva "Om NamohSivaya" "Bam Bam.." different mantras and offering bel not juice but the leaves, as tulsi leaves for Visnu there are other kinds of leaves belpatta, three leaves always together, from the stem cut three leaves is offered. So that goes all night long and this is the biggest celebration of Siva, festival of Siva, worship of Siva that takes place on this day and the night. The beginning of the creation asPuranik stories go and explained there. When Brahma just now has taken birth and he was eager to know what is my origin and he is searching and searching and then he finds Visnu –oh! And Brahma asks "who are you?" "Oh I am Visnu your father!" No! Brahma says and there is a quarrel and soon there was a battle over this issue. No! No! not understanding the origin so the quarrel transformed into a battle and Brahma shot Brahmastra and Visnu releasedPasupataastra and now these twoastras were fighting and battling all over the universe and these two personalities Brahma and Visnu were not able to, although released them, withdrawing them was not becoming possible, wondering what to do under this situation and Sivalinga appeared.

It was very tall and almost no end to it. Brahma goes up looking for to find the end he goes up. Visnu goes down looking for the end. They did not find the end. At the end they came back to their seats and still this battle of the weapons was on. Siva appears and he withdraws the Pasupataastra and everything was from anger to peace. Dhruva the prince there was a battle and there was a calm quite peace again. As Siva appeared he is Shambhu, Sankara – Sham means peace, peace of mind. samodamastapahsauca (BG 18.42), that samah, that root samah, from this also comes shanti. Shanti also comes from the root samah. So Sankara – the doer or giver of peace. Shambhu – bhu means also become. He causes the peace. As Shankar appeared everything was peaceful. So this day is considered the day of Sivalinga's appearance. Sivalinga appeared on this day and what is special about this day also is as Shankar svayam, Shankar Siva he enters all the Sivalingas today just for a day. Not only Linga there but Siva enters the Sivalinga on this day. Wherever the Sivalingas are there Siva is also in there on this day. So that day when Shiva appeared, let this day be celebrated every year for all the time to come. And this is how Sivaratri festival was inaugurated started long long time ago. Sivalinga, Siva is worshiped in the form of Sivalinga. Linga means also form but Sivalinga is part of his form. His genitals are that Linga and that is also history how did this Sivalinga worship started, how Sivalinga the genitals of Siva were separated from Siva. So once upon a time in Rajasthan in a place called Pushkar, there was a big sacrifice was arranged and everyone was there, all the demigods, and there was Brahma Visnu Siva there and all set to go the muhurta for starting 'svaha' it was about to approach. But Brahma was there by himself not having his good wife Savitri next to him and yajna cannot be performed just husband alone, wife has to be there, then there is the full benefit of the yajna.

So they were waiting and she wasn't coming so messenger was sent Go! Get her! And she said I haven't even decorated my house and I have to get ready and where is 'svaha' she hasn't come! Ladies, the wife of agni is not here and even Lakshmi is not here. Arundhati is also not there, so many ladies are expected. Together we will be arriving. So I will wait till all the ladies come and I will be just now coming. Go ahead tell Brahma and others.

So messenger returns with this news but then it was going to be too late by the time Savitri and others arrive. So what to do? So they decided ok what about marrying Brahma quickly and having another wife. (laughter) and that is what was done. I think it was Indra who was sent around to look for a match for Brahma and he found one and that was Gayatri and as they came on the scene Brahma looked at her and he fell in love, he really liked her.

He said ok come on, there was a little sacrifice quickly for vivahayajna was performed. She was sitting next to Brahma now in the ceremonial seat and sacrifice began and soon after all the ladies are arriving including Savitri arrives and takes a look – oh! Who is that lady? (laughter) and she was informed – marriage just now took place. (laughter) and this was with the consent of all the demigods and even Brahma and Visnu they gave consent and blessings and this Savitri became really furious and she started cursing one after the other. (laughter) and specially made Siva the target. And she said I curse you Siva, you will lose your, your genitals will fall off. Then Gayatri gets up and I declare although this was a curse, now Gayatri is going to give a boon. Although he will be losing these genitals the Linga but that will still remain sacred, pure and that would be worshiped from this day onwards. So from that day onwards that lingam of Siva became worshipable and worship started. Some say that this day is also when Siva and Parvati was married, and there was celebration. . . Radha Govind Maharaj? My research is not complete but I heard that. In Varanasi which is a big holy place of Siva they have this Siva Parvati vivaha celebration also today.

Now this personality of Siva meaning auspicious, Siva means all auspicious, big personality ranking amongst Brahma Visnu and Siva. They get into that special category. Siva has his own abode although here we see residing him in smashana, crematorium, and he has no residence except his body is his residence. Siva's body is his residence otherwise he has no residence. Aniketana, a-niketana no residence.

But he has his own abode, devī-mahesa-hari-dhamaśuteśuteśu (Brahma saṁhita 5.43) this fact was realized by Brahma. As Arjuna was able to see the universal form, he saw only the universe Arjuna saw Viśvarūpa but Brahma not only saw the Viśvarūpa this part of Brahmaṇḍa and other Brahmaṇḍas but the other kingdom of the Lord the spiritual kingdom, total kingdom. As Brahma takes darśana of it he sees at the top there is Goloka-niḥa-dhama and underneath his own abode there is devīdhama and oh! There is mahesadhama and there is a haridhama and there is śaketa-dhama where Rama resides eternally and there is the Goloka.

So Siva is part of the spiritual sky where he is known as Sadasiva which is beyond the virajā river, material existence is on this side, our side of and the other side is the Brahman effulgence and there is the abode of Siva there known as mahesadhama where Siva resides as Sadasiva who is also considered as an expansion of Mahaviśnu, on one side he is expansion of Mahaviśnu.

So when Advaita Ācārya appears who is appearing? Mahaviśnu is appearing and also Sadasiva is appearing. Mahaviśnu along with His expansion Sadasiva which is in mahesadhama they both appear or they are just one personality, two in one, they appear. Advaita ācārya appears and then other connection is kṣhīrāmyathādhivikāra-viśeṣa-yogāt (Brahma saṁhita 5.45) talking of Siva tattva understanding the tattva the conclusive truth.

The principle is very important. janma karma ca me divyamevamyovettitattvataḥ (BG 4.9) tattva, understanding try to understand if any one could really understand Siva it is said is Krishna, only Krishna knows Siva. He is so difficult to understand his tattva. So many aspects, controversies, contradictions apparently they don't exist but it appears this is that. If anyone could understand him fully well that is Śrī Krishna. Govindamādhīpuruṣam tam āhambhājāmi.

So Brahma said that Govinda, he compares Govinda with the milk and he compares Siva with yoghurt. Brahma is glorifying Govinda and in that attempt to glorify Govinda - who is Govinda? kṣhīrāmyathādhivikāra-viśeṣa-yogāt (Brahma saṁhita 5.45) that Govinda, there is some transformation, He makes some changes transformations in Himself and He takes another self, He becomes another self Siva, the milk becomes the yoghurt and why does He do this? yāśambhutamāpitathasamupaitikāryād (Brahma saṁhita 5.45) for special function. What milk could do milk does it but there is something that yoghurt could do milk cannot do. That's why both the substances are necessary. Milk has its functions but then yoghurt does another function another serve another purpose. So Govinda Krishna Viśnu He becomes Sadasiva, He becomes Śambhu and Lord says rudranāmsankarāscāsmi (BG 10.23) Of all the Rudras I am Sankara. He is introducing different vibhūti and Siva is Myself. Siva is Myself.

So this is Siva tattva. He is not a jīva. Siva is not a jīva. And Siva is also not Viśnu. Viśnu becomes Siva, some vikāra takes place, transformation. So this Siva is on that level Mahaviśnu Siva difficult to understand, his tasks are all herculean tasks and he is part of the creation also, he is part of the maintenance. Of course he has a predominant role with the destruction aspect but he is part of the creation, him and his wife. Mahaviśnu is glancing upon the mahat-tattva and the agitation begins. There is a mention there that the glance, the glance of Mahaviśnu there is Sadasiva there. And the jīvas the living entities are part of that glance and they are all impregnated in the prakṛti. So not only Mahaviśnu but Siva also as Sadasiva, His expansion Mahaviśnu's expansion is Sadasiva, in that process of creation Siva is playing the role there. So Siva, his wife and there is Mahaviśnu there is Siva glancing, the living entities are going to be getting their bodies.

So part of the creation, part of the maintenance, demons are killed by Siva, vinasayacāduśkṛitam- the Lord says, "I appear and I kill the demons." Siva also kills the demons Vṛkaśura he killed, in the beginning he was asking for a boon that took his life right? Svāhasvaha Where is Siva? Why is he not coming? Why is he not giving benediction? Oh I'll cut the pieces of flesh, I'll throw my fingers into the fire. Now what to do? Siva appears. Oh! What do you want? Give me a boon that anybody's head I touch will explode. Ok have it, tathāstu! As soon as he had a boon, he thought he had a boon, he

wanted a trial, see whether it works. No one else around, Siva became the target and tried to touch him. He is running away and Vrkasura is running right behind and then Visnu had to come in the middle. Hey, what's the matter? I received this boon.... No! no! forget it. His (Siva's) boons are not to be taken seriously. He has not really given you a boon. You could try, I am sure he has not given you that boon, he doesn't have that power, touch your own head and I am sure it will not work. Everything would be ok. And as he touched there was a explosion.

So the boons of Siva could cause the destruction. So Siva keeps that way. Siva's boons are of two kinds. Some are cheating, his followers are cheated, vancitoasmivancitoasmi, they are cheatedvancana. And then some receive the genuine boons or blessings. So most of them those who seek power and Siva's devotees are..Siva himself has no residence, no clothes, he has matted hair, locks all over and what else he has scorpions here, snakes all around and the skulls that is his 'mala' and smears the body with ashes. When the bodies are burned to ashes he takes those ashes and person is also known by the kind of followers he has and all his ghosts and lower creatures. But he is also merciful to them the ghosts who do not get the body what chance is there for the ghosts to get the body? But then by the mercy of Siva they get the body. Keeps throwing them into the wombs of those who are engaged in illicit sex or sex at wrong time as that happened with Diti and Kasyapa. Those are the demons not the ghosts, the ghosts also. So many of them get cheated so Siva doesn't have his residence, he doesn't care for any opulence but his followers are very very opulent. This question was raised by King Pariksit towards the end of tenth canto of Bhagavatam. How come? Siva he has no wealth, no home but his followers are wealthy richest people in the world and look at the opulence of Visnu and Vaikuntha and Lakshmi is serving but Visnu's devotees are paupers. They are niskincana. So please explain. Opulent Lord His devotees Vaisnava's are poor. Siva's devotees get all the opulence all the power but this kind of mercy received from Siva is cheating. Lord is giving benediction but he is chanting, he wants to be absorbed in chanting the Holy names of the Lord, brahma bole caturmukhe Krishna Krishna Hare Hare, mahadevapancamukhe Rama Rama Hare Hare. He is always chanting, chanting, chanting wants to remain absorbed. And someone comes for the boon, what do you want? I want this. Ok have it! Go! (laughter) another person comes. He is chanting chanting. What do you want? I want house by the beach. Ok have it. Go! He wants to get back into his meditation, doesn't want to be disturbed. He doesn't even pay attention what are you asking? Ok have it! Be happy! So Asutosa, he is known as Asutosa – Asu means quickly and tosa means satisfied. He is quickly satisfied. You offer some prayers, this that and some austerity, he is happy and they end up getting the different boons but this is cheating.

Ravana also was cheated, he was worshipping Siva and he worshiped Siva but he became enemy of Sri Rama. So Ravana could not understand the heart of Siva, what is on Siva's mind. So he went for only worshipping him getting benedictions. Siva is always chanting the names of the Lord, always chanting the names of Rama.

Once Parvati was just now initiated and she returns home and she had received Visnusahasranama. Sage Vamadeva initiated her. So it was time for prasada. Siva was about to begin his, honor prasada. He noticed Parvati was sitting at some distance seemingly busy. He! Parvati come. No ! No! I am chanting! Prabhu I am chanting! (laughter) come come! Take Prasad. No no I am chanting! She was so much absorbed in chanting sahasranama. If a Hare Krishna devotee is told, time for prasada everything stops. (laughter) and run Mahaprasade Govinde! Very popular mantra, everyone jumps. And Om Namoh Bhagavate! (laughter). Then everyone...so oh! You are chanting Visnusahasranama. Siva said ***sriramarametirameraamemanoramesahasranamatattulyamramanamavarane.*** But I am chanting Rama Rama Rama, your sahasranama which is thousand names of Visnu is one name of Sri Rama. Tattulyam, when two are compared the sahasranama that you are chanting and Rama nama that I am chanting they are, I take great pleasure rama I am always so very happy to chant the names of rama, raame, I like rama to be absorbed in rama, manorame, manorama is another name of Parvati and also varanane oh beautiful one! Oh beautiful one! Varananemanorame I chant the names of Sri Rama.

So Siva is always so that is why he is vaisnavanamyathashambhu that personality that tattva of Siva is not understood, Vaisnava could understand the kriya mudra of another exalted Vaisnava like Siva who is also one of the twelve mahajan's. shambhunaradaprahladajanaka there are twelve great personalities, if anyone knows dharma, dharmantusaksadbhagavatpranitam, then there are twelve personalities. Siva is one of them. If anyone knows he knows. Siva knows. So on one hand he is, he has his own abode, mahesadhama, his expansion of Mahavisnu or Krishna says I am Sankara. And he is gunaavatara and he has his tasks, many tasks in the creation, some maintenance and especially destruction destroy the whole planet. Sometimes the old building has to be destroyed. They take a few days to dismantle one building or one floor. But Siva when he gets into that action begins his tandavanritya special dance, he is also known as nataraja.

Caitanya Mahaprabhu is GauraNataraja, GauraNatavara. Sri Krishna is a natavara. And another person in this category is Siva is nataraja – nata means actor. What does an actor do? He dances. So Siva dances and he has a special dance at the end of the creation or when the creation is to be ended Siva begins his dance. He has dim dimdimdamru he plays and he has his trishul and he dances and he activates the mode of ignorance. Get the mode of ignorance going. Giving boost to that mode of ignorance and then the whole world is put on, the Brahman is put on fire and the different elements are. So behind that is Siva.

Krishna could not do this act, Visnu could not do this which Siva does or Visnu does as Siva that karya or activity of destruction and there are so many other. When there was the churning of the ocean first thing that emerged was halahalvisha, the poison. And it was not just few drops but poison was everywhere covered and everyone was choked up. They all approached Siva, please please, trahimam, pahimam. Please rescue. Ok! Ok! And Siva drank but did not swallow, he did not vomit that poison. He held that in his throat. And his throat turned bluish and he became known as Neelakantha. So when the Ganga was to be brought down to this planet no one else was ready or capable and Bhagiratha attempted, Siva ok I could do it. Ganga coming all the way from heaven and dropping huge body of water coming down and it had to be from a great speed no speed just to be stopped right there. Only Siva could manage. So as he held the Ganga in matted hair, locked hair, so he became known as Gangadhara, another name of Siva, holder of Ganga.

Ok then churning took place, churning, churning and then more gifts were coming emerging from that ocean. The horse, the elephant, the apsara and this and that. One moon also appeared. One moon! Balachandra, called balachandra and as the gifts were appearing they were being distributed and Siva gets that chandra and it becomes a decoration of his and make him known as Chandramouli or Chandrasekara. So this task of holding Ganga or drinkpoison and nothing happened. His followers try to imitate let them drink some poison, Prabhupada said let them drink some poison and prove. So this great personality, almost supreme personality he is at the same time a Vaisnava. So vaisnavanamthis is declared right in the Bhagavatam towards the end of Bhagavatam which is the conclusion of Bhagavatam is of all the rivers Ganga is the supreme like that, of all the PuranasBhagavatam is supreme, of all the devas acyuta is supreme, so amongst all the vaisnavas who is supreme? Siva is supreme, supreme.

And as we take a look at Siva's involvement, his activities in Vrindavana, in Krishna lila, in Rama lila, He is also Ramesvarawhere Rama is worshipping him, which is misunderstood by the followers of Siva. They try to make another point, no! no! Just see just see Rama is worshipping Siva so who is supreme? Lord may honor or Chief Minister may honor some of his ministers that makes the chief Minister the Prime Minister glorious as he is glorifying his minsters. Sometimes he may garland his minister does that mean that minister has become superior to the Prime Minister. No! the glorious Prime Minister Chief Minister would deal that way, honor the ministers or subordinates. Ramesvara there are two ways to, Ramesvara is Rama's isvara Siva – ramasyaisvarah Siva and Rama is the Lord that is Ramesvara and Rama's Lord is Siva, there are two ways two meanings you get from Ramesvara. So in Vrindavana we see in the Mathura Parikrama, there are four Sivas protvcting four directions its calleddigpala. Bhutesvara, Gokarnesvara, Rangesvara,Pipalesvara – four Siva's. Go on around

Vrindavana then there is a Siva worship is there or Siva's presence is there as he is protector of dhama. In the dhama, there are three hills in the dhama. One is Govardhana Hill, Visnu becomes Govaradhana Hill, Brahma becomes the Barsana Hill and Nandagrama Hill is none other than Siva – Nandeswara.

He comes there one time to take darshan of Krishna when Krishna was a baby Krishna. And he knocks on the door, May I come in? and Yashoda says, Oh! You! Go take a bath. See you later. If my son would look at you, He will be scared, He may get sick and you have skulls all around your neck. Go away! And he was sent away from that time Krishna started crying and crying and crying and not able to determine what is the cause of my son's crying. Neighboring ladies are coming trying to figure it out. Oh! When did he start crying? Oh! You know this one baba had come for darshan I sent him away. As soon as he went away he started crying. Then the ladies said, oh! There must be some connection. We should bring this baba back.

So they went looking around everywhere and sitting in trance, Asesvara – He has a desire, Siva had a desire. What was his desire? Oh! When will I have darshan? Where could I have darshan of Krishna? He has this asha, he has this desire. Baba! Baba! He was in trance. Please come please come, come to our home, Yasoda's home. He was requested to come and as he comes in and Krishna takes darshan of Siva immediately stopped crying. Haribol!! So that kind of intimate connection relationship here as a Vaisnava.

Siva is also one of the few rare personalities who besides the Gopis who could enter rasa dance of Sri Krishna. There is a place called Manasarovar, Siva comes from his own abode and he knows there is rasa dance going on in this area and he wanted to come in as he was, wanted to rush in with his snakes all over. The Gopis dancing and you can imagine the snakes and scorpions, skulls, his tandavanritya in the middle of this rasa dance, beautiful sweet dance rasa, mellow and here he comes. No one is allowed. It never happens.

Those who wish to be part of this rasa dance they require two things, minimum two things. One is Gopibhava and Gopi form. Form like Gopi and the emotions like Gopithen only. So as he had come eagerly wanting to take part in the rasa dance, he was asked ok you take bath here. Siva jumps with all his ornaments and into the Mansarovar. He comes out as a Gopi. Please this way, come on in and he is allowed entry into rasa dance.

That's very exalted position to be part of Krishna's rasa dance is not a small thing. Not just any tom dick and harry could be part of that scene, it's the topmost thing. Krishna does, He is enjoying with the Gopis His rasa dance. Siva gets entry, he gets entry into that rasa dance. Vaishnavanamyathasambhu that's the kind of Vaisnava he is and then he also gets a very special position and he is known as GopesvaraMahadeva. Not only is he a part of that rasa dance scene but he is kind of made in charge of the Gopis. You are GopesvaraMahadeva. And he is worshiped as such in Mathura Vrindavana as GopesvaraMahadeva.

And then you come to Mayapur side and you will see him asvaishnavanamyathasambhu everywhere of ganga you know all this forests predominance of Siva's presence and his interactions with Gauranga and he is always dancing like a madman. The acrayas have described one place that because Siva is ecstatic within so he may do anything everything like aavadhuta like a madman including he may drink poison sometimes as he did, he is unpredictable. He wears no clothes, just ashes.

This is his ecstatic emotions and he does anything and everything. Because of his ecstatic feelings within. Such Siva, even Sri Krishna in LalitaMadhava there is a mention that Krishna as He is feeling the feelings of separation from Radharani, His mind is agitated where is Radha oh! Radhe! Radhe! Oh! Where are you? She is not coming. He is getting all tortured, separation cannot tolerate. So then he says, please draw an eye on My forehead flaming eye third eye with a kumkum and into this pearl around My neck make that look like a snake around My neck and you throw some camphor powder all over My body except my throat Neelakantha, form is bluish so leave this part bluish as it is but cover

the rest of the parts with camphor and then I will look like Siva and then that Kamadeva knowing that I am Siva, he will be scared of Me and go away and then I will be relieved. This man matha man matha I am getting agitated by kama total influence of this kama. But if I look like Siva and because Siva burnt Kamadeva and Kamadeva became without body. Hence known as ananga – anga means body; an means no. no body, he has no body but he is a person.

So in Mayapur Navadvipa, our Simantadvipa is Parvati's she comes and performing austerities along with Siva and Gauranga appears and she takes the dust of Gauranga's feet and puts here parting in the hair. So that's why this island is known as Simantadvipameans Parvati placed the dust of Gauranga's feet on her head. Last year we installed Simantinidevi in Jagannathmandir. Today if you go you will take her darshan also along with Gauranga and we have our own Siva. There is a big banyan tree and at the bottom there is a Sivalinga and most probably the abhishek is at that Linga today. Siva is residing there.

And next island is Godrumadvipa, which is known for kirtana. Hare Krishna kirtanaki jai! So as kirtanamela is about to begin, tonight is adhivasa and I was thinking quite appropriate on the eve of kirtanamela starting tomorrow, this evening is the eve of kirtanamela and tonight whole day and night is Sivaratri day and he was great lover of kirtana. Siva is known for his kirtana. And in Godrumadvipa the process of kirtana, in each island there is a different process and in that island the kirtana who is kirtaniya there? Who is performing kirtana there? Siva is all the time chanting and dancing and Godrumadvipa is considered non different from our Varanasi. Siva is there always during kirtana and in that island you also see Harihara. Quite amazing! It explains a lot. One figure explains a thousand words, million of words. Hari and Hara together. They cannot be separated they are one and the same. Hari half Hara half – Hariharaksetra.

And the next island is Madhyadvipa. In there there is also the recitation of GauraBhagavata took place Naimisaranya. Siva one time to come and listen to Bhagavata and he did not want to miss even one word, one verse and he wanted to be on time, before time but Nandi the bull was carrying, the bull has a lesser speed. He thought I am not going to make it with this speed, I better get another vehicle. And he abandoned his Nandi and he grabbed Hansavahana of Brahma and he sat on the back of Hansa. In no time he arrived in Madhyadvipa before Om NamobhagavateGauraya! And he was there for GauraBhagavatakatha always taking great pleasure in Bhagavata.

And then Rudradvipa one of the nine islands is named after Rudra – Rudradvipa. In that island all the Siva's eleven expansion is there as nilalohita and all his eleven expansions reside there and Sankaracarya had come to Navadvipa and he come to Rudradvipa and he was there in Shankarpura, there is a town or a small village called Shankarpura when you go on Parikrama you will come across Shankarpura and Caitanya Mahaprabhu he met him and he said you please leave this place. This philosophy of monism is cheating and this is not the place. There is no place for cheating religion, this impersonalism. So Sankaracaryawho was there in Rudradvipa he left Navadvipa leaving asidedhama to the chanting and devotional service.

Visnuswami was there in Rudradvipa and he and his followers were chanting Gaura! Gaura! Gaura! And Sankara was pleased with him and Sankara appeared. May I offer you some boon? Yes please! Yes! Yes! We'd like to have our own sampradaya. You could have it and they got their sampradaya which was named after Rudara – Rudrasampradaya and Visnuswami is the acarya of that sampradaya. So that Rudrasampradayas has its origin in Rudradvipa.

AndAntardvipa is also Siva when we go to Yogapitha after we take darshan of Gauranga Mahaprabhu there right behind where Sacimata and JagannathMisra are there with Nimai. Behind that there is a Siva temple and he is ksetrapala. That was installed by Bhaktivinoda Thakura. So in Antardvipa also Siva is there and he is protector of dhama. When we go for our Navadvipa Mandala Parikramaadhivasa we'll specially pray to Siva so that we are allowed to perform parikrama and we get protection during Parikrama from Siva.

Anyway time is..glories of Siva are unlimited and we wish we had so many mouths so that all the glories we are able to chant sing but that is not the case. So we said few things on the occasion of Sivaratri. Ok! MahasivaratriMahotsavaki jai! NitaiGaurapremanande!

END.

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