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From Sri Mayapur Chandrodaya Mandir!

Date: March 1st, 2014

Speaker: HH Lokanath Swami

Subject: S.B. 11.5.36

In the glorification of sankirtana, Kirtan Mela, we are asked to, speakers these days, Bhagavatam speakers are asked to select a verse that glorifies the Holy name. So here is one such verse Eleventh Canto, Chapter Fifth, Text number 36.

kalim sabhajayanty arya
guna jñāh sara-bhaginah
yatra sankirtanenaiva
sarva-svartho 'bhilabhyate

Translation:

Those who are actually advanced in knowledge are able to appreciate the essential value of this Age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of sankirtana.

Purport:

It is stated here that among the four ages — Satya, Treta, Dvapara and Kali — Kali-yuga is actually the best because in this age the Lord mercifully distributes the highest perfection of consciousness, namely Kṛṣṇa consciousness, very freely. The word arya has been defined by Srīla Prabhupada as "one who is advancing spiritually." The nature of an advanced person is to search for the essence of life. For example, the essence of the material body is not the body itself but the spirit soul that is within the body; therefore an intelligent person gives more attention to the eternal spirit soul than to the temporary body. Similarly, although Kali-yuga is considered to be an ocean of contamination, there is also an ocean of good fortune in Kali-yuga, namely the sankirtana movement. In other words, all of the degraded qualities of this age are completely

counteracted by the process of chanting the Holy names of the Lord. Thus it is stated in the Vedic language,

dhyayan krte yajan yajñais
tretayam dvapare 'rcayan
yad apnoti tad apnoti
kalau sankirtya kesavam

"Whatever is achieved in Satya-yuga by meditation, in Treta by offering ritual sacrifices and in Dvapara by temple worship is achieved in Kali-yuga by chanting the names of Lord Kesava congregationally."

The Vedic process gradually lifts the conditioned entity out of the darkness of ahankara, or false identification with the gross material body, and brings him to the platform of self-realization, or aham brahmasmi, "I am spirit soul. I am eternal." One has to make further progress to discover that although one is eternal, there is a superior eternal entity, who is the Lord Himself within one's own heart and within every atom in the material universe. Beyond this second phase of self-realization there is the third and final stage of perfection, which is realization of Bhagavan, or the Supreme Personality of Godhead, in His own abode.

The Supreme Personality of Godhead is not primarily the superintendent of this world but rather the enjoyer of His own world, which is beyond the most fantastic dreams of the conditioned living entity. In other words, although the king or president of a country is ultimately the controller of the prison department, the king or president derives actual pleasure within his own palace and not in administering justice to the foolish prisoners. Similarly, the Lord appoints the demigods to administer the material creation on His behalf while He Himself personally enjoys the ocean of transcendental bliss in His own transcendental kingdom. Thus, realization of the Lord within His own kingdom is far superior to the primitive understanding that the Lord is the "creator" of the prison of the material world. This realization of Bhagavan begins with understanding that there are innumerable Vaikuntha planets in the spiritual sky and that on each of them a particular expansion of Narayana dwells with His innumerable devotees who are attached to that particular form. The central and chief planet in the spiritual sky is called Krsnaloka, and there the Personality of Godhead exhibits His supreme and original form of Govinda. As confirmed by Lord Brahma, govindam adi-purusam tam aham bhajami. Lord Brahma also states:

isvarah paramah krsnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam(Brahma-samhita 5.1)

Thus, love of Krsna and entrance into Krsna's planet in the spiritual sky is the most supremely perfect and exalted status of life available anywhere, at any time, throughout the totality of existence. That perfection is available in Kali-yuga simply by chanting the holy names of God: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Therefore every sane man, woman or child should deeply understand the unprecedented opportunity offered by Caitanya Mahaprabhu and seriously take up this chanting process. Only the most unfortunate and irrational person will neglect this transcendental opportunity."

(Maharaj reads just the beginning of the purport as the purport is very long)

HH Lokanath Swami:

Good Morning news! Otherwise everything is bad, but this is good news. So in this section of Bhagavatam there is a chapter entitled, 'Narada's teachings to Vasudeva'. And within that there is a dialogue between King Nimi and all the nine Yogendras are there, muni's are there and King is asking nine different set of questions to each one of those muni's present there. And when he turned to Karbhajana Muni, he had a set of questions.

kasmin kale sa bhagavan
kim varnah kidrso nrbhih
namna va kena vidhina
pujyate tad ihocyatam (SB 11.5.19)

Please tell me, ucyatam, please tell me, and please tell me here, iha right now and here, that in which age, kasmin kale, kena vidhina, by what process, nrbhih pujyate people worship the Lord and namna by which name He becomes known in each age, like that.

And in response to this inquiry Karbhajana Muni has, gone through, ok there comes Satya Yuga and this incarnation and then next one and next one and then Kali yuga. This is text 36 of this chapter but just few verses earlier the very famous statement by Karbhajana Muni

krsna-varnam tvisakrsnam
sangopangastra-parsadam

yajñaih sankirtana-prayair
yajanti hi su-medhasah (SB 11.5.32)

All the members, followers of this sankirtana movement should know this verse, statement, learn this by heart. He is talking, Lord appears in the age of Kali, what does He do, krsna-varnam, and He is glorifying Krishna, Krishna appears and what would He do, krsna-varnam, krsna varnayati, varna means description. That Krishna will describe Krishna, that God will describe Krishna.

But He will not be Krishna in color, He will not be, but which color They would be known by in each age, these incarnations? Then Karbhajana Muni says, Krishna will appear to glorify Krishna but He will be akrsna, not blackish, so what? He will be golden, whitish, golden complexion. Sangopangastra-parsadam, He appears, not just by Himself, but sa, utsanga, upanga, uparasada, this whole set, and these are his astras and sastras - these are His weapons. Otherwise He will be not carrying Sudarsana chakra or bow and arrow or an axe or at the end of Kali a sword. But this

sangopangastra-parsadam
yajñaih sankirtana-prayair
yajanti hi su-medhasah

and su-medhasah people with brain stuff in there, not only head looking like a head but some substance inside, brain tissues to understand the intricacies of.... They will worship, yajñaih sankirtana-prayair yajanti, yajanti, how will they worship Lord in each of those four ages, so yajanti they will worship, su-medhasah yajanti, the intelligent people who worship, how? yajñaih, performance of yajna. Well, what kind of yajna? Sankirtana yajñaih, not just yajna, immediately. Then you don't have to worry which yajna is he talking about, immediately, so there is no speculation and further interpretation and something else. It stops. sankirtana yajna,

yajñaih sankirtana-prayair
yajanti hi su-medhasah

So here they talked about the Lord who performed sankirtana,

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

Lord is to be worshipped. How He is to be worshipped? By performance of sankirtana yajna Lord is to be worshipped. When you have chanted, yajñanam japa-yajño 'smi (BG 10.25), is also

there - of all the yajnas, Krishna said that in Tenth Chapter of Bhagavad Gita, sankirtana yajna is - that's Myself, that yajna is Me, non different from Me, yajñanam japa-yajño 'smi.

And then in this verse Karbhajana Muni says that not only that the Lord becomes worshipable by performance of sankirtan, but that age of Kali becomes worshipable. kalim sabhajayanty, Kali, the age of Kali will be worshipped, very special time, good times are here. Worship these times, take advantage of this good times, very favorable times. The businessmen know, good times, bad times, they begin their trade when there's a favorable time for their business. So this is for worshipping good times, favorable times.

guna jñāh, arya first of all - those who are civilized, Srila Prabhupada is "one who is advancing spiritually" is called arya. Not just some rubber stamping arya. In India there are, there is Arya Samaj, a society called Arya Samaj and in fact what they do all day or everyday is svahasvaha svaha, finished, karma-kanda jñāna-kanda, kevala visera bhanda(Prema-bhakti-candrika). They are drinking poison although they are thinking themselves to be - we are Aryans and they don't go beyond Vedas, veda bhagavan, they don't even go to Gita or Bhagavatam. Oh! Vedas are apauruseya and these are, these scriptures are given by, Vedas are given by Supreme Lord, others are by other devotees or sages.

So not that kind of arya. So you don't have to be born in India to be arya. This is the definition, one who is spiritually advanced, he is arya. We are all arya's assembled here. (Haribol) Brahman not by birth, guna karma vibhagasah, not, janma karma vibhagasah. Guna karma vibhagasah, by qualities.

So sara-bhaginah and those who know the essence, sara-bhaginah they will worship this age of Kali. And how will they worship or what is special about this Kali-yuga? Yatra means in that age of Kali. Why worship Kali? yatra sankirtanena eva and that is being translated as 'merely', eva means not 'only' but mere means not much, all that you have to do is sankirtan.

And what is the outcome, what is the benefit? sarva-svartho 'bhilabhyate, not only some part of sva artha, sva that is us and artha something that is meaningful, useful, or desired goals. Spiritually refined persons are being talked about. Certainly their desires are also pure desires, purified desires.

akamah sarva-kamo va
moksa-kama udara-dhih

tivrena bhakti-yogena
yajeta purusam param (SB 2.3.10)

ok, ok if you have all desires, or if you have desire for liberation, fine, or you have no desires, worship, tivrena bhakti-yogena yajeta purusam param worship that Supreme Personality of Godhead.

So how is Lord worshipped in this age of Kali? Kirtanena eva, only or merely and by doing so sarva-svartho 'bhibhavyate and everything is achieved. (Haribol!)

This Kali-yuga becomes otherwise you know, we all know, we have very good or first hand experience of this age of Kali as we are getting slapped and kicked so much. That is why when we get up the first thing that comes out of the mouth of the Hare Krishna's is samsara dava, it describes it all, samsara-davanala-lidha-loka, (Gurv-astaka) the present day situation is described in just one line, samsara-davanala, this world is davanala, is on fire, getting burnt. What is the news? And that happens more in this age of Kali.

Yudhisthira Maharaj was asked by yaksha, in Mahabharata, some many many questions. kim ascaryam - what is the most wonderful thing, one of the questions that many of you probably know. But he also asked, what is the news, ka vartah. What is the news and he said, the news in this age of Kali or all the ages in fact, this whole universe is like a big pot and these tapa traya, tapa means also heat, tapa traya, the heat caused by adhidaivika, adhyātmika and adhibhautika miseries. And all the living entities are in this pot, are being cooked, or deep fried (laughter) and three, tapa traya is also there and from the top the sun rays are there, and they are all being boiled and deep fried. If you are asking for what is the news, this is the news. (laughter) This is the news. Yudhisthira Maharaj says this in Mahabharata. This is the news.

kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet (SB 12.3.51)

So Sukadeva Goswami in this part of Bhagavatam does describe the symptoms of this age of Kali and he has few chapters, he is talking this defect, flaw after flaw after flaw. And then he said ok I better, just to cut the long story short, then he says kaler dosa-nidhe rajan, this age of Kali is dosa-nidhi, full of faults but, but yes what is that but, he is going to change the topic or something different, kintu prabhor yah, but. So what is that, what is that, kirtanad eva

krsnasya mukta-bandhah param vrajet (haribol) kirtanand eva,
again eva is there, as eva is used here in this verse kirtanena eva,
so there also says.

As harer namaiva, hareh nama eva, harer namaiva, only, merely,
only, kaler dosa nidhe rajann asti hy eko mahan gunahkirtanad eva
krsnasya, then again not just any kirtan, any name, krsnasya
kirtana, not Kali kirtana, Durga kirtana, this kirtana, that kirtana,
then committing offenses against the Holy name one of the, second
offense. No. krsnasya mukta-sangah param vrajet that person will
be freed from, he will be mukta from mukta-sangah, sanga means
attachment to this world.

*dhyayato visayan pumsah
sangas tesupajayate (BG 2.62)*

and this world as we wander, as we contemplate on this and that,
immediately first product, first outcome is sanga, *sangas
tesupajayate*, you develop attachment and many more things to
follow. So here says,

*sangas tesupajayate
sangat sañjayate kamah (BG 2.62)*

No I am not going back there.

kirtanad eva krsnasya
mukta-sangah param vrajet

One becomes mukta, free from the sanga of this world, and he get
into sadhu sanga, Krishna sanga, Mayapur sanga, ISKCON
leadership sanga, these are all the right positive constitutional
eternal sanga's. You cannot be free from sanga, only difference is
whether this one or that one, take a pick. So sanga, attachment
must be there.

So being attached to this material world, I am the body, not
knowing the essence of the body, as it says sara-bhaginah, those
who know the essence they worship this age of Kali. The essence of
this body, the purport says there is the soul and then there is the
Supreme Soul and we have to be attached to that Supreme Soul,
getting attached to the Supreme Soul. And that is called yoga,
bhakti-yoga and that is the perfection. (Gauranga)

So the Lord appeared. Time and tide waits for none, its moving, its
already there. I wish I had so many mouths to speak in a short
time. I have but one, Brahma should be cursed. Just see he has

only given one mouth. During prasadam also we feel, (laughter) we wish we had so many mouths. But at least I have bigger eyes than my stomach, that's a good thing, bigger eyes than stomach.

So Sri Krishna Caitanya Mahaprabhu, His appearance, His presence in this age of Kali makes all the difference. Reason this age of Kali becomes worshipable, well there is one more thought, in fact I should be adding, which is not my thought, but Karbhajana muni has said that even the, krtadisu praja rajan (SB 11.5.38), even the residents of the previous ages, Satya yuga and Dvapara, they pray oh please oh please could we, kalau khalu bhavisyanti (SB 11.5.38) could we appear in the age of Kali? They stand in a queue, they offer this prayer, this is their hearts desire. We want to be born in the age of Kali, specially after Sri Krishna Caitanya Mahaprabhu appears, and then Srila Prabhupada appears, (haribol) and then there is the sankirtana movement, things are moving then. Then we want to appear. So the citizens of previous ages also have special prayer for their advent, their appearance, their birth, in the age of Kali.

Narayana-parayanah bhavisyanti (SB 11.5.38) I mean this is the good news part, that there is every hope and arrangement that in this age of Kali devotees who dedicate their lives to the service of Lord Narayana will be plenty of them here in this age of Kali.

Our Srila Prabhupada I was just reading one letter, and he was writing to his disciple, he said, "actually you are all born", he addressed letter to one devotee but then he was addressing all those who were devotees during Prabhupada days and this could be applicable to all those who are assembled here or wherever they are right now.

"You are all born to spread Krishna consciousness all over the world.." (Haribol). Prabhupada took that way 'You are born to spread this Krishna consciousness all over the world.' And then I was talking of letters, not letter, this is a purport, in another purport Fifth Canto Prabhupada writes, "therefore this (meaning this Mayapur) is the best among all the places in the universe (Haribol). The Krishna consciousness movement has established its center in Mayapur, birth site of Caitanya Mahaprabhu to give men the opportunity to go there and perform a constant spiritual festival of sankirtana yajna." (Haribol)

Now we have center, we have center in Mayapur now. Oh you all come, you all come, sraddhavan jana he, sraddhavan jana, same mood, same mood, sraddha, oh faithful people. This announcement, Bhaktivinoda Thakur is making this announcement, patiyache nam-

hatta jivera karana. Nityananda Mahajana has opened the market place of the Holy name. Please come, please come and get the product, buy the, do the shopping. What price? What are the prices? sraddhavan jana he, that's all it takes, sraddhavan jana he, sraddhavan jana. (Nadiya Godrume, Gitavali)

Sri Krishna Caitanya Mahaprabhu appeared in this age of Kali not far from here, how far away from here, next door, few hundred meters away, not even half kilometer away, Lord appeared five hundred and twenty eight years ago, on Gaura Purnima day He appeared and with His advent the age of Kali became worshipable as Mahaprabhu performed sankirtana all over, everywhere.

udilo aruna puraba-bhage,
dwija-mani gora amani jage,
bhakata-samuha loiya sathe,
gela nagara-braje (Arunodaya Kirtan 1, Gitavali)

He would gather His devotees and that dwija-mani the top most Brahmin Vaisnava, Sri Krishna Caitanya Mahaprabhu is playing that role, and He would gather and perform sankirtana.

`tathai tathai bajalo khol,
ghana ghana tahe jhajera rol, (Arunodaya Kirtan 1, Gitavali)

Mridangas, hand cymbals,

preme dhala dhala sonara anga,
carane nupura baje (Arunodaya Kirtan 1, Gitavali)

And His golden form ajanu-lambita-bhujausamkirtanaika-pitaraukaruna-avatarau, that Lord, vande jagat priyakarau karuna-avatarau (Invocation prayers of Sri Caitanya Caritamrita)

He is dancing with tinkling jingling bells around His ankles, nupura baje and He danced and danced and chanted and danced. He performed that sankirtana, come on, come on join, come on.

He did that in Jharkhand forest also where He would perform there was, because His mercy is causeless mercy. sthanasthana nahi vicarapatrapatra nahi vicara, where to perform, where not to perform, no consideration, anywhere, everywhere, even in the forest He performed sankirtana and the animals joined. The birds were joining, some tigers were still sleeping. (laughter) The Lord said, get up! And tiger opened eyes, oh! Get up! And immediately jumped and begins singing and there is also deer next to tiger

rubbing shoulders (laughter) and walking with a great pride and singing and dancing.

And Mahaprabhu noticed after some time during that sankirtana procession that tiger and deer they were embracing (Hari Haribol). That was the first scene. Next scene was tiger and deer they were kissing each other (laughter). And Mahaprabhu He was on the way to Vrindavan, half way through, Jharkhand forest. Mahaprabhus stops there – oh! Vrindavan dhama ki jaya! This is Vrindavan. I have reached Vrindavan.”

Vrindavan is the place where krsnavarnam krsna, Krishna, Krishna, Krishna, Krishna is talked about, Krishna is described, His glories are sung, without no envy, no hatred. Even animals forgot, the born enemies of each other, no enmity, no, just chanting and dancing and appreciating, embracing, that’s the mood, that’s the mood of the sankirtana movement and we could say oh Mahaprabhu also, wewould like Mahaprabhu to say well, that was Jharkhand forest and here is already Mayapur but as we perform sankirtan and Lord is so much pleased with our spirits, no envy. Of course He has said

trnad api su-nicena
taror iva sahisnuna
amanina mana-dena
kirtaniyah sada harih (Siksastakam 3)

Kirtana, constant kirtana is possible, constant kirtana means you have become eligible to return to Krishna’s abode because what goes on there is nothing different kirtanayah sada harih is all that they do in the spiritual sky, in the spiritual world. So here we practice, practice, practice, sadhana and then some bhava, prema. We are liking to chant and dance and so we become eligible.

And this is worshipping the Holy name and this kirtaniyah sada harih, amanina mana-dena part is there. So not only, Lord likes His devotees to be loved and served and worshipped by us. I only love the Lord? The Lord says you are third class. No, no my Lord I will love and serve the devotee of Your devotee! Oh! Then you are My devotee. This is Lords.

bhaja gauranga kaha gauranga laha gaurangera nama re
jei jan gauranga bhaje, sei hoy amara prana re

This is also the mood of the sankirtana movement. Bhaja gauranga, worship gauranga, kaha gaurangera nama, and all that, chant the names of Gauranga Gauranga, which is not different from

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

Je jai gaurāṅga bhajē, je jai, those devotees, people, Je jai bhajā gaurāṅga bhajē, sei hoy amara prana, they are my life and soul, they are my goal, they are my masters, I serve them also, I worship them. So both the Lord and the Lord's devotees are to be worshipped, to be served, this way. No offenses committed, this is positive of saying no offense, committing offenses against, offending Vaisnavas is an offense so, number one, we get lots of opportunity to commit offenses but serve and love.

Srila Prabhupada gave us this Mayapur festival and he gave us every, he gave us Gaurāṅga, he gave us dhama, revealed this dhama unto us, and invited the whole world starting from 1972 and year after year after year. Only bhajana kutir in 1972, and then 1973 Lotus building, then 1975-76 Long building called chakra right, longest building in Bengal at one time. Then some more buildings and this temple and then more buildings and now TOVP ki jaya!

Temples are getting packed. The thought was this is not a crowd, this is assembly of devotees, too much crowd. This should not be the mood, crowd, it is not a crowd. This is, devotees have congregated, assembled for further festival. Crowd is, you will find in Bengali market or Chandni Chowk has a crowd, means undesirable people, crowd, too much crowded here. But this is assembly of, association of devotees, more the merrier, more devotees happy devotees. There's this one of the slogans of GBC's, more devotees happy devotees.

So TOVP is also here, so this is not big enough. You are seeing ocean of devotees here but not big enough temple. So every temple was not big enough, that kutir was not big enough, and then Lotus building was not big enough. I think where Srila Prabhupada is this is where Radha Madhava facing that way, that was part of the temple small, where this exhibit that was the temple hall, the Caitanya exhibit inside and expanded four times bigger then it became full. And when we hear that temple is going to it accommodate 10,000 devotees, (haribol) but for how long? (laughter)

Bhakti Purushottama Maharaj was saying this year we have 10,000 devotees already and he was saying Maharaj from now every year there will be 10,000 devotees (haribol) and more. Temple is getting bigger, movement is spreading, more and more devotees are coming, this is our Mecca right Mayapur. All Muslims they must

go to Mayapur, no Mecca! They will come one day. So all followers of Sri Krishna Caitanya Mahaprabhu must come to Mayapur.

So they are coming, Russians are coming, everyone is coming. And so you are all welcomed and I also like to greet each one of you present here, otherwise no opportunity, I have microphones so I can greet. Welcome all of you and well, have a good time. Are you having a good time with the Kirtan Mela? (Haribol)

How many of you have come for the Kirtan Mela? (Haribol) that's everybody.

How many of you have come for the 10th anniversary of the Panca Tattva installation? (Haribol) same party

How many of you have come for the silver jubilee, 25th anniversary of the Parikrama? (Haribol) few less.

So you are welcome and enjoy this festival.

Srila Prabhupada ki jaya!
Sri Pancatattva ki jaya!
Radha Madhava ki jaya!
Nrsimhadeva Bhagavan ki jaya!
Gaur premanande!