

From Sri Mayapur Chandrodaya Mandir  
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Speaker HH Bhakti Purusottam Swami  
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I'll tell one verse from Caitanya Caritamrta but this verse is quoted from Srimad Bhagavatam. As all of you know Sri Caitanya Mahaprabhu He has not written any books upon His teachings except Siksastakam. So but He has by His discussions with different personalities, the five most important discussions took place, it is between Caitanya Mahaprabhu-Srila Rupa Goswami; Caitanya Mahaprabhu-Sanatana Goswami; Caitanya Mahaprabhu-Raya Ramananda; Caitanya Mahaprabhu-Prakasananda Sarasvati; and Caitanya Mahaprabhu-Sarvabhauma Bhattacharya.

So through His discussions with these personalities Mahaprabhu has given a very revolutionary teachings to the people of this earthly planet. Through his teachings he has described from A to Z about dharma, some concept of dharma which was never revealed before.

cirad adattam nija-gupta-vittam sva-prema-namamrtam aty-udarah  
(CC Madhya 23.1)

Being very merciful He has revealed very confidential subject matters about the highest dharma. Same time He has described very simple subject matters also. So today we will read one verse that has been quoted in Caitanya Caritamrta, when Mahaprabhu instructing to Sanatana Goswami.

So Srila Krishnadas Kaviraja Goswami he has inserted this verse from Srimad Bhagavatam to explain that how the living entity forgets Krishna,

krsna bhuli' sei jiva anadi-bahirmukha ataeva maya tare deya  
samsara-dukhya (CC Madhya 20.117)

How living entity forgets Krishna and suffers in this material world and from time immemorial,

kabhu svarge uthaya, kabhu narake dubaya dandya-jane raja yena  
nadite cubaya (CC Madhya 20.118)

Sometimes he goes to higher planetary systems, sometimes lower planetary systems, just like in previous times the kings they would punish the criminals by drowning them into the river and then bringing them up, like that.

So in this regard in Caitanya Caritamṛta one verse has been quoted from Srimad Bhagavatam 11<sup>th</sup> Canto Chapter 2, Text 37, we will read this verse, translation and purport and then we will enter into the discussion of the subject matter.

bhayam dvitīyābhīnivesataḥ syad  
isad apetasya viparyayo 'smṛtiḥ  
tan-mayayato budha abhajat tam  
bhaktyaikāyasaṁ guru-devatātma

Translation:

“When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa’s competitor. This is called viparyayo 'smṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.’

Purport:

“This is a quotation from Srimad-Bhagavatam (11.2.37). It is an instruction given by Kavi Rsi, one of the nine saintly personalities called the nine Yogendras. When Vasudeva, Kṛṣṇa’s father, asked Devarsi Narada in Dvāraka about devotional service, it was mentioned that previously King Nimi, who was the King of Videha, was instructed by the nine Yogendras. When Sri Narada Muni discoursed on bhagavata-dharma, devotional service, he indicated how a conditioned soul can be liberated by engaging in the loving transcendental service of the Lord. The Lord is the Supersoul, spiritual master and worshipable Deity of all conditioned souls. Not only is Kṛṣṇa the supreme worshipful Deity for all living entities, but He is also the guru, or caitya-guru, the Supersoul, who always gives the living entity good counsel. Unfortunately the living entity neglects the Supreme Person’s instructions. He thus identifies with the material energy and is consequently overpowered by a kind of

fear resulting from accepting himself as the material body and considering paraphernalia related to the material body to be his property. All types of fruitive results actually come from the spirit soul, but because he has forgotten his real duty, he is embarrassed by many material consequences such as fear and attachment. The only remedy is to revert to the service of the Lord and thus be saved from material nature's unwanted harassment.”

HH Bhakti Purusottam Maharaj:

So this verse explains very nicely what happens to living entity when he forgets Krishna, then how he will go back to Krishna. bhayam dvitiyabhinivesatah syad. Fear arises from, dvitiyabhinivesatah syad, when the living entity contemplates upon the secondary objects upon his body or identifies himself with the body forgetting Krishna, isad apetasya. Isa means isvara bhagvan, apetasya means turns his face away from bhagavan, then viparyayo 'smrtih, asmrthi forgetfulness of his relationship with Krishna puts him into very precarious position. This is how the living entity comes to this material world.

And how that happens? tan-mayaya, that happens because of maya sakti of the Supreme Personality of Godhead. That's why budha abhajat tam, those who are very intelligent, they worship Him, bhaktyaikayesam guru-devatatma, so in this way they worship Supreme Personality of Godhead as spiritual master, worshipable deity and source of life.

So in this verse describes how maya acts upon the living entity. And prior to this verse it has been stated very clearly, you see, though there is controversy whether living entity came from spiritual world or they were here. But it sure as Caitanya Mahaprabhu has stated,

ayi nanda-tanuja kinkaram patitam mam visame bhavambudhau  
(CC Antya 20.32)

patitam mam visame bhavambudhau, we have fallen into the material existence, whether it is from Vaikuntha, Goloka Vrindavana, spiritual kingdom or it is from the border of spiritual and material world or it could be understood from spiritual consciousness to material consciousness. In any case we are fallen to this material world or material consciousness. And the cause of this fall down has been explained,

krsna-bahirmukha haña bhoga-vañcha kare nikata-stha maya tare japatiya dhare (Prema vivarta)

When the living entities they forget Krishna, they develop desire to enjoy separately from Krishna so maya catches. That's why Bhagavad Gita explaining that two kinds of living entities as, ksara and aksara. ksara living entities they are prone to fall down, they are prone to fall down, so they develop this desire thinking that I will go enjoy separately from Krishna and though Krishna forbids him but still he wants to come. Prabhupada saying, Krishna is greatest friend of the living entity. Just like a friend always likes to fulfill the desire of his friend, then Krishna reluctantly He wants to fulfill the desire of this living entity and living entity wants to come to this material world thinking I will enjoy, I will enjoy more in this material world.

But what exactly happens? The living entity comes to this material world, living entity does not enjoy, dukhalayam asasvatam, the place of suffering, punarapi jananam punarapi maranampunarapi jananii jathare shayanam, this Adi Sankaracarya has stated, the living entity has to go through the cycle of birth and death,

janma-mṛtyu-jara-vyadhi-duḥkha-dosaṅudarsanam (BG 13.9)

So that's why this material cosmic manifestation is regarded as or named as dukhalayam, the place of suffering, samsara karagara, the material world a prison house of material existence - samsara karagara; bhava sagara – the ocean of material existence; bhava kupa – the dark well of material existence; bhava atavi- the tree of material existence; samsara davanala – the forest fire of material existence.

So many ways the scriptures describing the precarious miserable situation of this material existence. But interesting thing is living entities when they come to this material platform and they suffering, suffering and suffering. They are suffering here then why we don't want to go back to Godhead? What makes us not to desire to go back to Godhead? That is very interesting part that maya roles in our lives.

You see, you set fire to big building, building is burning and you take ten twenty people and throw into that fire, in that house, what they will do immediately? What they will try for? To run away!

You don't have to go, give them class, seminar, power point presentation – Please run away! Run away! You don't have to do that. Automatically they run away! But why that happens to us? Why don't we try to run away from here? What makes us to stick, no no let me stay here, so nice, let me stay here, I am burning in the fire. What makes us that to happen?

So this maya has been described in our Vedic literature very elaborately. How the mechanism of maya is very interesting. Like Prabhupada also described in Caitanya Caritamrta that when a living entity develops a desire to enjoy separately from Krishna and comes to this material world, but if he would recognize his suffering, he would desire to go back immediately. But a kind of maya acts upon him.

So as all of you are very acquainted with this word maya. I remember before I joined ISKCON, as Indians we know maya, maya is very common, maya. But when I joined ISKCON as a new bhakti, book distributor, that time this maya word was very famous. New bhakta incharge, sankirtana incharge anything you do wrong – oh Prabhu you are in maya prabhu! You don't get up mangala arati –oh Prabhu you are in maya prabhu! You don't like to go for book distribution – you are in maya prabhu! Sometimes you would hear in a day more 'maya' than 'Krishna'. (laughter)

But what is this maya? We have a common concept of maya illusion, but maya has different meanings. Our acaryas describing that maya the common meaning of maya in general is energy that is sakti, maya. Maya means icchha the desire. Maya refers to svarupa sakti the internal potency of Krishna. Maya also refers to pratarana the cheating, cheating means maya. Then another meaning of maya is krpa also, the mercy. Maya means we think ignorance but maya means also knowledge jnana. Maya means dambha deceit. Maya means also intelligence, knowledge and intelligence.

So in this way maya has different meanings. Maya means ignorance and maya means intelligence. Maya means knowledge, maya means mercy. As Bhagavad Gita Krishna saying that,

*naham prakasah sarvasyayoga-maya-samavrtah (BG 7.25)*

*ajo 'pi sann avyayatma  
bhutanam isvaro 'pi san  
prakrtim svam adhisthaya  
sambhavamy atma-mayaya (BG 4.6)*

atma mayaya, our acaryas, each and every acarya is giving so elaborate explanation upon this one word maya, Ramanujacarya, Jiva Goswami, Visvanath, maya they are explaining how sambhavamy atma mayaya, He is incarnating into this material world, earthly planet atma maya.

So to be merciful upon the living entities, so maya word has been described very nicely in that verse. So as we know maya the energy, maya the divine energy of the Supreme. Maya, there are two kinds of maya all of you know. One is yoga-maya and another is maha- maya. Yoga-maya which is known as svarupa sakti which is there within Krishna, svarupa sakti or internal potency or cit sakti, like this. This is called svarupa sakti or antaranga sakti. That is svarupa sakti or yoga-maya which has three components hladini, sandhini and samvit. So that section I am not going to discuss today.

I will discuss the other aspect of maya as maya whether yoga-maya or maha-maya, they are two side of one coin. Prabhupada saying just like electricity, the one energy and used for two purpose – gives heat and gives cold also. So we will focus on maha -maya specially.

So maya divided yoga-maya and maha-maya. This maha-maya works upon these living entities and maha-maya divided into two portions. The jiva-maya and guna-maya. I will describe to you what is this jiva-maya and guna-maya and how so cooperatively they work with each other so that the existence of the conditioned soul will continue in this cosmic manifestation.

So jiva-maya, jiva-maya is there within the living entities and jiva-maya works in two different ways called as avaranatmika-maya and praksep atmika-maya. I am explaining these things to you that it will be clear to you how living entity comes to this material platform, how it gets entrapped in this material world and how it becomes impossible,

*daivi hy esa guna-mayimama maya duratyaya (BG 7.14)*

impossible, what makes it impossible for living entity to get out of this precarious situation.

So this avaranatmika-maya and praksepattmika-maya. Prabhupada explaining this avaranatmika-maya what it does. As soon as the living entity develops the desire to enjoy separately from Krishna, avaranatmika means covers, the avaranatmika-maya covers the intelligence of the living entity. As a result the living entity completely forgets his relationship with Krishna, completely forgets his constitutional position. So that is the business of avaranatmika-maya. It does not let living entity to understand his relationship with Krishna, that disconnects from Krishna.

So when avaranatmika-maya disconnects living entity from Krishna then this praksepattmika maya acts upon him. Praksepattmika-maya it diverts his attention, praksepattmika-maya helps diverting the attention of the living entity from Krishna to the material objects.

As this verse has described, bhayam dvitvabhinivesatah syad, that fear arises when one contemplates on the secondary objects. So this praksepattmika sakti has been described like this. While avaranatmika potency covers knowledge, the praksepattmika potency fills the conditioned living entity with misconception. What is that misconception? We will discuss.

Because of this praksepattmika maya the illusioned jiva mistakenly thinks the material body to be the self. This creates a desire for sense gratification, diverts the desires of conditioned living entities towards material objects meant for enjoyment. So these two energies of Krishna very important – avaranatmika and praksepattmika.

And easy to understand avaranatmika, avaranatmika means the covers the intelligence or knowledge, covers the understanding, that avaranatmika maya from within the soul covers the conditioned living entities svarupa jnana or its knowledge about its constitutional position. This avaranatmika potency does not allow the jiva to know constitutionally it is spiritual not material.

So one helps to forget Krishna and another helps to connect to material world. So this how these two energies belongs to jiva-maya they work.

So as I had explained to you maya divided into yoga-maya and maha-maya. Maha-maya divided into jiva-maya and guna-maya. Jiva-maya divided into avaranatmika sakti and praksep atmika sakti.

And what is guna-maya? Guna-maya is trigunatmika-maya. *daivi hy esa guna-mayi*, the trigunatmika-maya. This guna-maya has a very bigger role than the creation of this cosmic manifestation, this material world guna-maya. In Srimad Bhagavatam, Caitanya Caritamrta this creation has been described in so elaborately, how maya, different maya, prakrti, pradhana, suksma prakrti, ahankara tattva, all these things have been described very nicely in First Canto and Second Canto.

But briefly this guna-maya, sattva guna, rajo guna, tamo guna that helps in creation that is one function, and another function is this trigunatmika maya is responsible for giving the living entity a particular type of apparent pleasure which keeps the living entities from understanding, oh I am enjoying, irrespective of what he is eating, how he is living does not matter. But he feels I am enjoying. It gives a pleasure, trigunatmika maya gives a pleasure to the living entities so what is enjoyable and what is sufferings. It's a very relative subject matter, what is good, what is bad. Something you like very much to eat, I may not like. Always I give this example of American people they like to eat salad, bread and all these things. You give to Bengali boys they will cry what are all these things. I remember when I went in 1981 with my Guru Maharaj world tour, first time I went out of India. That time we did not have so many Indian devotees in western countries, all pure European and Americans, only white. Now so many Indians are there. For four five days they were giving me only bread and this salad. What grass they are eating, I never ate salad before, this is grass. So I could not tolerate that.

So among the human beings the likings are different. What Americans like the Indians they don't like. What south Indians like the Bengalis they don't like. A pig, what a pig will like to eat. Nice morning stool, nice breakfast. A pig you give nice banana dipped with honey, will turn his face and run away. Where this concept



comes from? I give this example, in Rangoon Srila Bhaktisiddhanta Sarasvati Prabhupada had a Gaudiya math. During festival days they would cook different kinds of foodstuffs with ghee. They would fry puris in ghee, nice sweet smell would come and all the villagers would become very angry what this sadhus are cooking this bad smell we cannot tolerate. They come with lathi to fight with devotees. Ghee smell they cannot tolerate. But what they like you know. Every village they have a stone pot. So throughout the year all the animals – dogs, cats, jackals, they will die. They will preserve in that. All rotting, rotting, juice coming from their body. Then one day big festival, they will come with pot and equally they will divide ah so nice! This is trigunatmika maya does not matter what you are eating, what you are doing. Always the impression oh you are enjoying.

All these maya they act very cooperatively that you will not feel to get out of this place. Another example given by Srila Bhaktisiddhanta Saravati Prabhupada maya has different way to keep us here. There was one beggar. The beggar was very hungry, very hungry. So he was getting very stomach pain. Sometimes we get stomach pain we push our stomach with a pillow or something then we get little relief from stomach pain. So this beggar went to a temple, there was a pillar. So he pressed his belly to the pillar and standing like this. So his pain is reduced, his pain is reduced. So people are by passing by, so he asked one mataji, so he asked everybody I am very hungry give me something to eat. So one mataji was little compassionate upon him. She was returning from temple offering some puffed rice. So mataji said ok you take this puffed rice and eat. But this man is holding this pillar like this because he is getting relief from stomach pain so he doesn't want to release the pillar. Mataji is saying take this puffed rice, he is saying no no no if I release this pillar I will get pain. How will you eat? So the man is saying you give me this puffed rice here. So she put puffed rice here. So how will he eat? Pillar is here and if he keeps his hand like this all the puffed rice will fall down. Stuck now. So we are like that. So that little relief that he is getting by pressing his belly into pillar he doesn't want to get out of that, that little relief.

So this material world is designed in such a way we are constantly suffering but maya has arranged to give us some relief. Prabhupada saying in material world there is no sukha, there is no happiness, reductions of suffering. Reductions of suffering is

material pleasure and absence of suffering is brahmananda. Neither when we are in this material world nor we are liberated. None of these things gives us real pleasure. Both misconception – the material world when we are conditioned we are thinking the reductions of sufferings as happiness; when we get liberation there we think the absence of sufferings is happiness. Both way we are fooled.

So this is how this material world we get confused. We think, asatyere satya kori mani. what is not truth we think it is truth, anitya nitya mani, temporary we think permanent, anatma atma buddhi, what is dead body we think this is real, our real svarupa. So in this way maya first gives us some relief and makes us think oh this is goal of my life and second way also maya always gives us hope. Oh we have just about to enjoy, just about to enjoy.

The great example given by Srila Prabhupada. The donkey ass very lazy, does not want to work, washerman has to make him work, put a bundle of cloth, beat him, beat him. He will not move one inch. Then what washerman will do, put a stick, a bunch green grass one feet away. Then ass will say ah! So beautiful grass! I go one feet I will get it! He will walk one feet forward. Then what will happen? The grass will go one feet. So in this way whole day he is looking at that oh! I will get it! I will get it! Whole day! Maya same way, Prabhupada saying, whole day work like donkey, evening time he will go to she ass for sense gratification and she ass will kick on his face, oh! So nice! So nice! Let me enjoy! So maya is dealing with us like that.

And our acaryas are saying,

jada-vidya jata, mayara vaibhava, tomara bhajane badha moha janamiya, anitya samsare, jivake koraye gadha. (Bhaktivinoda Thakura song)

gadha means ass; we say false attachment to this material world and makes us all gadha makes us hope that you will be happy, you will be happy. And also, there are many many examples like this. Just like all of you must have heard that man who was walking through the dark forest fell into a very deep well. So he just hold something between to protect himself and thinking oh I saved now. Holding some rope or grass, then he is thinking to escape. Upwards he saw big tiger sitting there to eat him. No no

no I should not go upwards. I should bottom and hide myself. So he looked downwards what was there? Big python was there. No no no I don't go upwards, don't go downwards, this is my safest place. I hold it and hang here. He is holding and after some time he found two rats are cutting. White rat and black rat. White mouse and black mouse they are cutting. So this is the situation, bhava kupa, we have fallen into the bhava kupa. Upwards liberation tiger is sitting there, downward kala sarpa death is sitting there and ayuh that life span that we are hanging holding that, every day and night passing means black rat and white rat, day and night they are making our life span thinner and thinner and thinner. Anytime we will get into the mouth of this snake but what happened to this man? The beehive on the top, something fell on his head, what is falling? Put his face one drop of honey fell into his mouth, wow! Very tasty! So he is focusing on that honey beehive. How that drop will fall into his mouth, sometimes falling into he mouth, sometimes nose. He is so much concentrating on that he completely forgot his precarious situation.

Our situation is like this. We are so much contemplating on this drop of honey, we completely forgetting,

punarapi jananam punarapi maranam punarapi jananii jathare shayanam,

janma-mrtyu-jara-vyadhi-duhkha-dosanudarsanam (BG 13.9)

oh no problem I am enjoying the honey now. This is another how maya works. So these are the different way maya is working upon us.

Now time also finish. So before I end my class, maya is working upon on all of us. Its nothing surprising. But what about the great personalities, muni, rishis. Maya also work upon them. They are all great saintly personalities. How, abrahma stamba paryanta sarva jagat maya-mayam (Sri Harer Namastakam) starting from a blade of grass all the way up to Brahma, abrahma stamba paryanta sarva jagat maya mayam, how maya influences everybody, how maya so interesting way acts in this material world, so wonderfully.

Sastra says if you understand how the wonderfully external energy of Krishna, then try to understand how wonderful it will not be the

internal potency of Krishna, His svarupa sakti will be, how vaicitra maya variegated will be there.

So the last thing I will tell you to make you understand. There is one, how philosophically maya works, our acaryas have described very practical way how maya works upon each and every living entity through the examples.

So one day Vyasadeva was giving dictation and Jaimini one of Vyasadeva's foremost disciple he was writing. At one time Vyasadeva said that muner api mati brahma (?), that maya is so powerful even if a great saintly personalities they will be bewildered. Then Jaimini rsi stopped writing. Said Gurudeva, how is it possible? We are all muni, rishis. We know everything the truth, how maya can attack us. Vyasadeva said I tell, you just write it, whatever I say. Then Jaimini said how can I write. I don't accept. We are all great saintly personalities. We know maya, we know bhagavan, we know the truth, how we will get into maya? Then whatever Vyasadeva tried to convince he did not want to write. Vyasadeva said ok you pack the book today, tomorrow you come we'll write.

Then Jaimini rsi went back to his asrama. Nighttime heavy storm rain, lightning. Jaimini was sleeping. He could hear somebody screaming shouting, save me, save me, protect me. Who is this midnight, dark night? Jaimini rsi he opened the window of his cottage. When he opened the dark night, when he opened the window actually that time lightning came. In that lightning Jaimini saw very beautiful lady, very helplessly shouting and screaming help me help me. Jaimini opened the door. What you want? Dark night, lightning I want some shelter. Ok no problem, you stay tonite in my asrama. Tomorrow morning you go back. Jaimini rsi gave a room to her, said you lock this door from inside, never open the door. If anyone calls, anybody calls don't open. Even if I call don't open also this door. You stay there, when sun rises you get out of this place.

This lady said ok thank you very much for giving me shelter. The lady went to sleep. Jaimini went to bed but he could not sleep. Why he could not sleep you know. That for one moment he saw during the lightning that form of that lady always coming to his mind. He is trying to sleep sleep he could not sleep. Then finally he came to this lady's room. Knocking on her door. Open the

door! Open the door! The lady is not opening! Banging. Open the door, open the door. Lady saying no Jamini muni has told me not to open the door! Then Jaimini rsi said, arre! I am Jaimini you open the door! The lady saying Jaimini rsi said even if I call you you don't open the door. So he became even more impatient, banging, no no you open the door. Finally this lady opened the door. What you want? Jaimini rsi said if you don't mind I want to marry you. The lady said oh I am so fortunate. I will marry, I will become wife of a great saintly personality like you. I have no problem with that. But there is a condition. I had one vow, the vow is whoever will want to marry me, the condition is, he has to crawl, like become a horse, I have to ride on top of him and there is a Durga temple nearby one or two kilometers from here. So if you become horse, I will sit on top of you, you carry me upto the Durga temple, then you can marry, you are eligible to marry me.

Then Jaimini said, that's all, that's all! No problem! Then immediately he became horse and this fat lady sat upon him, dark night. Then Jaimini rsi like a horse crawling. So much stones, so much spines (?) Jaimini rsi could not recognize any pain out of it. Top is sitting mayadevi you know, deriving so much pleasure. And when that moment will come I will reach that Durga temple. Somehow or other carrying carrying carrying he made to reach that Durga temple.

By that time it was, darkness was almost removed, almost, you can see little bit. Jamini rsi managed to reach Durga temple, so he is very happy, oh I have made it now, now she is my wife, she will marry me, very blissful mood. She got down from his back, Jaimini rsi stood up. Oh I made it! So he immediately went to embrace her. So when he went to embrace her Jaimini was very surprised to see this lady has big beard on her face. Jaimini was surprised how she has beard now? By that time it was more clear now. Then Jaimini rsi saw that was Vyasadeva not any lady. (laughter)

So he was very embarrassed. So Vyasadeva made all these things. You don't want to write that, even muni, rsis will be bewildered, you don't want to write. Then he felt very ashamed. Then Vyasadeva smiled, patted on his back. Jaimini are you ready now to write that line I told you to write. Yesterday you did not write! Yes my dear Guru Maharaj now I will write.

So this is maya's influence, from blade of grass all the way to Brahma we cannot escape from this. So there are so many different aspects of maya but I don't want to delay you your prasadam and keep you in maya. But very interesting...but three years before I gave some class in maya by which time I did not know everything that I presented to you now. That time I was thinking to write a book on maya. So after three years finally this maya book has come out, released. It is an interesting book. I have written a few more books but this is the only book that I am reading again after writing because when I wrote I did not understand what I am writing. After publishing now I am reading to understand what it is.

So this is interesting book just published. Any of you want it will be available in this festival booth. You can take this book and I am sure when I read the book, I will be truthful to you, I developed more faith on Krishna. I think He is acting in such a systematic way, its not some bogus things, it cannot be bogus things like this. And how the whole mechanics works behind this, whole creation things, how He keeps people, how the living entities get delivered, tat maya..... it happens by the supreme energy, different aspects of maya that we can understand.

So that's why Caitanya Mahaprabhu is so merciful. He came to deliver us from the entanglement of this material existence. So He came to this special abode. What is this place name? Mayapur. When I was in my previous asrama, I was planning to join ISKCON, come to Mayapur. So I was reading Prabhupada's books. One day my mother told me why you want to go to Mayapur, its maya, don't go there! Since then I was thinking why this name is given Mayapur. Ok we have heard this yoga-maya, why not yoga Mayapur then? Why only Mayapur? Then when I was writing this Navadvipa Parikrama book then I found that when Parvati Devi met Caitanya Mahaprabhu, she came to Simantadvipa, then Mahaprabhu appeared and she started to cry. And Mahaprabhu said why are you crying, you should be happy? I am crying because You are coming and everybody will get Krishna prema except me. Why you will not get? Because everybody is saying krsna surya sama maya haya andhakara, jahan krsna tahan nahi mayar adhikara. You are like sun, I am darkness, wherever You, I cannot be there. So how I will get your blessings.

Then Caitanya Mahaprabhu gave whole explanation how you are expansion of Radharani, you are acting, serving Me as Purnamasi. Here also you will serve Me as praudhamaya, you will stay here in Navadvipa dhama as praudhamaya and as Simantini. And what will be your service to Me here? You will do your act as maya also but those who are pasandi's non-believers, Vaisnava offenders, you make sure the glories of My dhama will not be manifested to him.

*naham prakasah sarvasyayoga-maya-samavrtah (BG 7.25)*

So that aspect of My maya sakti you will do here. So in this way Caitanya Mahaprabhu is giving us a chance to surrender unto the Supreme Personality of Godhead Krishna through sadhu, guru, vaisnava. So definitely we will go back to Godhead and get Krishna prema.

Jaya Sri Caitanya Mahaprabhu ki jaya!  
Samabheda bhaktavrnda ki jaya!  
Gaurapremanande hari haribol!