

Śrīmad-Bhāgavatam 2.7.2–4

—
May 11, 1972, Honolulu

720511SB-HONOLULU [60:47 Minutes]

Audio

Prabhupāda: [Śrīla Prabhupāda leads chanting of verses and devotees repeat]

...loka-trayasya mahatīm aharad yad ārtim
svāyambhuvena manunā harir ity anūktaḥ

jajñe ca kardama-gṛhe dvija devahūtyām
strībhiḥ samam navabhir ātma-gatiṁ sva-mātre
ūce yayātma-śamalam guṇa-saṅga-ṣaṅkam
asmin vidhūya kapilasya gatiṁ prapede

Then next.

atrer aṣatyam abhikāṅkṣata āha tuṣṭo
datto mayāham iti yad bhagavān sa dattaḥ
yat-ṣāda-ṣaṅkaja-ṣarāga-ṣavitra-dehā
yogarddhim āṣur ubhayīm yadu-haihayādyāḥ

[SB 2.7.2–4]

[Prajāpati Ruci begot Suyajña in the womb of his wife Ākūti, and then Suyajña begot the demigods headed by Suyama in the womb of his wife Dakṣiṇā. Suyajña, as the Indradeva, diminished very great miseries in the three planetary systems [upper, lower and intermediate], and because he so diminished the miseries of the universe, he was later called Hari by the great

father of mankind, namely Svāyambhuva Manu.]

Repeat. Try to pronounce. One by one. No, no, one word after. They can practice.

[Pradyumna now chants one word at a time, then the line, then whole verse, etc., with other devotees repeating. Prabhupāda prompts and assists as devotees struggle.]

Pradyumna:

*atrer aṣṭyam abhikāṅkṣata āha tuṣṭo
datto mayāham iti yad bhagavān sa dattaḥ
yat-pāda-ṣaṅkaja-ṣarāga-ṣavitra-dehā
yogarddhim āṣur ubhayīm yadu-haihayādyāḥ*
[SB 2.7.4]

Prabhupāda: *Yogarddhim āṣur ubhayīm*. *Yogarddhim*: here is the speciality of devotees. *Yat-pāda-ṣaṅkaja-ṣarāga-ṣavitra-dehā*: one who is engaged in the service of the lotus feet of the Lord, their body becomes so pure that all the perfection of *yoga* automatically comes there. *Yogarddhim āṣur ubhayīm*. Not only for the next life; this life also. They are not to be considered as poor and hungry. No. Everything is there, *ubhayīm*. But how?

Yat-pāda-ṣaṅkaja-ṣarāga-ṣavitra-dehā. The *ṣaṅkaja*, the lotus flower, there is saffron dust. So one who takes shelter of the lotus flower, lotus feet of the Lord, that saffron naturally mixes with this body, so immediately he becomes sanctified. *Yogarddhim* means “sanctified body.” *Yoga*, so *aṇimā*, first *aṇimā*, to make this body light. So practically there is no influence of the body. Just like a dead man becomes heavy. Do you know that? You weigh a living man, and the same man, when he is dead, he becomes heavy. Have you got this experience?

Devotee: No.

Prabhupāda: Yes.

Govinda dāsī: Even when they are sleeping? A sleeping cat.

Prabhupāda: Yes. So the more you become spiritualized, so the material heaviness is diminished. *Yat-pāda-pankaja-parāga-pavitra-dehā*. Now read the translation.

Pradyumna: “The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri's son, Dattātreya [Datta, the son of Atri]. And by the grace of the lotus feet of the Lord, many Yadus, Haihayas, etc., became so purified that they obtained both material and spiritual blessings.”

Prabhupāda: Go on.

Pradyumna: Purport: “Transcendental relations between the Personality of Godhead and the living entities are eternally established in five different affectionate humors, which are known as *śānta*, *dāsya*, *sakhya*, *vātsalya* and *mādhurya*. The sage Atri was related with the Lord in the affectionate *vātsalya* humor, and therefore, as a result of his devotional perfection, he was inclined to have the Personality of Godhead as his son. The Lord accepted his prayer, and He gave Himself as the son of Ātreya.”

Prabhupāda: Who can be equal to Him? He wanted, “I want son like You.” So where is another person like Him? So He said, “I shall become. I am your son.”

Pradyumna: “Such a relation of son-hood between the Lord and His pure devotees can be cited in many instances. And because the Lord is unlimited, He has an unlimited number of father-devotees. Factually, the Lord is the father of all living entities, but out of transcendental affection and love between the Lord and His devotees, the Lord takes more pleasure in becoming the son of a devotee than in becoming one's father. The father actually serves

the son, whereas the son only demands all sorts of services from the father. Therefore a pure devotee...”

Prabhupāda: This philosophy is only in Vaiṣṇava philosophy: to accept God as son. In other religions, they accept God as father; but here is a philosophy they accept God as son. Because to accept God as son means to give Him more service. Son takes service from the father: “Give us our daily bread.” But the father gives the son daily bread. That is more valuable. If I take from you something, that is not very good; if I give you something, that is good. So to become father of God means to give everything. Even the state, even his money, his bank balance, everything. That is the idea. And to become son of God means to take everything. Hmm. Then?

Pradyumna: “The father actually serves the son, whereas the son only demands all sorts of services from the father. Therefore a pure devotee who is always inclined to serve the Lord wants Him as the son, and not as the father. The Lord also accepts such service from the devotee, and thus the devotee becomes more than the Lord. The impersonalists desire to become one with the Supreme, but the devotee becomes more than the Lord, surpassing the desire of the greatest monist. Parents and other relatives of the Lord achieve all mystical opulences automatically because of their intimate relationship with the Lord. Such opulences include all details of material enjoyment, salvation and mystic powers. Therefore the devotee of the Lord does not seek them separately, wasting his valuable time in life. The valuable time of one’s life must therefore be fully engaged in the transcendental loving service of the Lord. Then other desirable achievements are automatically gained. But even after obtaining such achievements, one should be on guard against the pitfall of offenses at the feet of the devotees. The vivid example is Haihaya, who achieved all such perfection in devotional service but, because of his offense at the feet of a devotee, was killed by Lord Paraśurāma. The Lord became the son of the great sage Atri and became known as Dattātreya.”

Prabhupāda: *Datta* means “given,” and Ātreya Ṛṣi. So discuss any points.

Pradyumna: Gaurasundara is here.

Prabhupāda: *Na te...* So, you want to become father of Kṛṣṇa? Hm.

Gaurasundara: The servant of the servant of the servant of the servant of the father.

Prabhupāda: So one devotee, he becomes father of the Supreme Personality of Godhead, and any devotee who is attached to the lotus feet of the Lord, all kinds of success are engaged in his service. Bilvamaṅgala Ṭhākura said, *bhaktis tvayi sthīratarā bhagavan yadi syād*: “If my devotion becomes fixed-up unto You, then it is not very difficult thing to see You.” *Daivena naḥ...*

*bhaktis tvayi sthīratarā bhagavan yadi syād
daivena naḥ phalati divya-kiśora-mūrtiḥ
[Kṛṣṇa-karṇāmṛta 107]*

[If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me-and all material conveniences of dharma [religiosity], artha [economic development] and kāma [sense gratification] stand with her.]

Divya-kiśora-mūrtiḥ. You can see. And *muktiḥ mukulitāñjali sevate 'smān*. So one who has got *bhakti*, for him there is no problem for *mukti*, because *mukti* is always at her service. And *dharma-artha-kāma*: and the material opulence to become religious or economically rich, *dharma-artha-kāma samaya-pratikṣāḥ*, they are simply waiting. So, what news?

Devotee: I have to take Pradyumna to the dentist.

Prabhupāda: Huh?

Devotee: I have to take Pradyumna to the dentist.

Pradyumna: For a stitch. Stitches must be taken out; it will just take a minute.

Prabhupāda: All right.

Devotee: What's the time now?

Śyāmasundara: And I'm going in with him to get the airline tickets.

Prabhupāda: Post all the letters.

Śyāmasundara: Yes. I will get that card from the immigration office.

Prabhupāda: Immigration card? For mine?

Śyāmasundara: And your address.

Prabhupāda: Oh, yes.

Śyāmasundara: I may need your passport to..., you know, that letter. They like that letter, but they may want to verify the signature. I don't know. Just in case, I should take it, put that in you [indistinct] Nanda-kumāda, that white bag.

Prabhupāda: You can get it.

Śyāmasundara: Where is it?

Prabhupāda: [indistinct] [devotees talking about location of bag] So what is today's program?

Gaurasundara: The same. You said you'd like to have the meeting today outside, on the grass under those trees. So we are considering that. Do you want to go ahead?

Prabhupāda: No. There may be rain; it may be wet.

Gaurasundara: All right. You want it inside.

Prabhupāda: What do you think?

Gaurasundara: It's been sunny.

Prabhupāda: If it is sunny, then outside is nice. If it is cloudy, then it is not.

Gaurasundara: It's just on this side around; on the other side it wasn't raining.

Prabhupāda: Well other side or inside; if it is sunny then outside is nice. If it is not, then inside.

Gaurasundara: Yes. We can do.

Śyāmasundara: Is there a speaker outside, and a microphone?

Gaurasundara: Well, we can get an extension cord and put it out there.

Govinda dāsī: [indistinct] People, as they are walking to classes, they shall [indistinct] drawn. [break]

Prabhupāda: ... And he wanted to give him some benediction. So Duryodhana said, "I request you to become guest of my cousin-brothers after Draupadī has finished his [her] meals." [laughs] This intrigue and rivalry, they are always. Even five thousand years ago, such great personalities. Eh?

[big crashing noise, dropping something]

Babhāra milaha mūrkhaya[?].

Govinda dāsī: [laughs] I don't remember that one.

Prabhupāda: In our Indian family, if they want for *purīs* and a little vegetable, it will be prepared in five minutes. Five minutes, immediately. My brother's wife, very nice wife, I saw, whenever I wanted some tiffin like that, within five

minutes: immediately. They were so quick and knew the art how to do it. Gas stove is there; it doesn't take much time.

Śyāmasundara: Electric is a little...

Prabhupāda: Electric is no use—rascal. You cannot know what is the temperature. Gas you can control.

Śyāmasundara: Would there be a place to Xerox some pages?

Gaurasundara: Yes.

Prabhupāda: So you can keep this bag the same place?

Śyāmasundara: Might have to take this flowerpot [indistinct] out of here.

Prabhupāda: So there is no other alternative to save your country than this Kṛṣṇa consciousness. Are you convinced of this fact or not? Yesterday, when I saw the students, it is such a rich country, and they are all urchins. What responsible work they can do? Don't be sorry. I sometimes see that our students are so irresponsible that their cloth is drying for three years. They have no sense that "The cloth is now dry; let us take it." Anyway, it becomes habit, irresponsible. That is natural when one has got money. [indistinct]

Gaurasundara: [to another devotee] These things are already broken, [indistinct].

Prabhupāda: So these are signs of fall down. This American nation, if their young men are becoming so irresponsible, careless, then what is the future? Their father and grandfathers built up this American state so nicely by their labor, hard labor, and these boys will spoil it. Now to speak the truth, all the students who have come to me, they are spoiled; simply saved by Kṛṣṇa consciousness. Do you agree to that?

Devotee (1): Yes.

Prabhupāda: So if you actually want to do something for your country, this is the only, only means you can save your country. Such a great nation, they are neglecting, and this rascal Nixon, he is engaged in Vietnam. He does not see what is happening in his own country. Such a rascal he is. Simply for self-aggrandizement. And anybody stands for presidency, he'll be killed. Any good man that stands for presidency, he'll be killed by Nixon and company. It is very sinister, this Nixon. I am very doubtful that he has killed all these Kennedys. These big, big men, Kennedys, are killed, but no information was given what was the matter, how he was killed. There was no inquiry.

Gaurasundara: Yes. There was inquiry.

Prabhupāda: Hm?

Gaurasundara: But not very... It took a long time, years, five, six years after President Kennedy. They made a law that the report could not be released for, I think, seven years. [break]

Prabhupāda: My point of view that if America becomes actually sane man, then the world will be happy. Because they are after America. America, in so many ways they are helping other undeveloped countries also, with foodstuff, with money, with assistance. That's very nice. And still in America there is so much vacant land. You can produce huge quantities. This is their bad politics. Why they do not allow the congested countries like China, India come here and be engaged in agriculture? By God's arrangement there is no scarcity. It is by our arrangement there is defect. God can main... My Guru Mahārāja used to say, "There is no scarcity; only scarcity is Kṛṣṇa consciousness."

So now those who are senior students, they should extensively tour, *parivrājakācārya. Gṛhiṇām dīna-cetasām.*

*mahad-vicalanam nṛṇām
gṛhiṇām dīna-cetasām*

[SB 10.8.4]

[O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted gr̥hasthas [householders]. Otherwise they have no interest in going from one place to another.]

Mahad, those who are great personalities, they should... They travel, *mahad-vicalanam*. *Vicalanam* means traveling, touring. Why? *Gr̥hiṇām dīna-cetasām*. The householders, *dīna-cetasām*... In the beginning I was thinking, “Why they have been called *dīna*?” *Dīna-cetasām* means poor-minded, *dīna*; or crippled, cripple-minded. Actually, I see all the householders in Western countries, they are cripple-minded. Just like animal they are living. There is no high thought: what is next life, what is God. There is nothing of the sort. Simply bodily. That is also an illusion. What is the pleasure I do not find by fighting, box-fighting, and this baseball. All jumping in the... What is that? It may be pleasing to some others, but the man who is doing, looking for some money or for some reputation, he is risking everything, his life also. Is it not? This box-fighting, one is risking his life simply for some reputation and some money. So *gr̥hiṇām dīna-cetasām*: cripple-minded. They do not know how to live actually comfortable life. They do not know. How to become happy, they do not know. Simply like monkey they are jumping, and they are happy like the child [indistinct]. Monkeys, you know monkey’s business? Jumping from this branch to another branch. That is their sporting. Naked, having three dozen women behind him. You know?

Gaurasundara: Yes.

Prabhupāda: You have seen monkeys?

Gaurasundara: In zoos.

Prabhupāda: They have got a band of female monkeys. And therefore it is

sometimes chastised, “You are a monkey.” No sense. Band of females means there is his daughters also, sons also, and everything—family, mixed family—but he has no distinction between mother, brother. Monkeys and hogs and dogs, and human beings also are becoming. No discrimination. Now they are writing philosophy, “What is the wrong there if one has sex with his daughter?” Do you know that?

Gaurasundara: No.

Prabhupāda: In India some Congress leader, he has written. And we are doubtful that the rascal Jawaharlal Nehru, he was keeping his daughter. He was keeping his sister, everyone knows. Such rascals; these are rascals. And his daughter, even his husband with her, he won’t allow his daughter to go to husband. And the husband died. He was such a... Horrible. And he was the head of India, like that. Now his daughter is head of the whole nation. You see? Banerjee[?], first-class prostitute. He was keeping his daughter with him, and the daughter was not satisfied, and he was implicated with his secretary, and he was drawing any amount of money just to satisfy the senses of him. This is the history of that family. And Jawaharlal’s father had one dozen prostitutes. Whatever he was earning, he was get... In those days, five hundred rupees per day he was earning. In those days five hundred rupees means at least ten times of the present value. Five hundred rupees means five thousand, daily. So in those days five hundred rupees was..., he was royal king, and his money... His another hobby was that he would invite some big man with his wife, and he would corrupt his wife. That was his business. Even the Governor, and he will invite and... [laughs] Yes. Pandit Jawaharlal Nehru.

So these people are leaders, these rascals, rogues, thieves, debauchers, and they are supporting their debauchery by philosophy. Jawaharlal Nehru paid one Dr. Mukherjee, Rādhā-Dāmodara[?] Mukherjee, gave him a seat in the parliament and paid him money and induced him to write a book in support of cow slaughter. So a paid rogue, he search out some support from this *śāstra* and that

śāstra, big book, that cow slaughter was done in India formerly, so there is no wrong. This was his propaganda. *Dukha lage haspai*[?] We simply see, we could not do anything. What we shall do? Of course, these things will go on. Actually we can do something. Let us try to spread this; this will counteract all evil things. But sometimes we see that these rogues and rascals, just like this Stalin, he was the greatest criminal in the history of human society. Greatest criminal.

Govinda dāsī: Stalin?

Prabhupāda: Stalin, and he was Russian leader. Lenin, Lenin's very face is demonic. You have seen Lenin's face?

Govinda dāsī: Only [indistinct].

Prabhupāda: Satanic, satanic face. And he was a Satan. What is that, his face?

Śyāmasundara: He looks like the devil.

Prabhupāda: Devil, yes. Devilish. So on behalf of the Supreme Personality of Godhead, it is our duty to save these living entities who are parts and parcel of Kṛṣṇa from misguided illusion by the influence of *māyā*. *Para-duḥkha-duḥkhī*. We should be sorry for their plight. So we shall remain strong in our spiritual consciousness [indistinct]. *Pṛthivīte āche yata nagarādi grāma* [Caitanya-bhāgavata, Antya 4.126], Caitanya Mahāprabhu.

[In every town and village of the world, the chanting of My name will be heard.]

Go on and do that. Of course... So are they understanding our philosophy?

Gaurasundara: Yes.

Prabhupāda: And another batch of rascals from India, Swami Cinmayānanda and company. [laughs] They are also coming and misleading scholars. They should have given their spiritual, except distribute in the right manner. They

are also rogues, and they are... Actually, outside India everyone is. Everyone is convinced that India has got some sort of spiritual. Everyone admits, that's a fact. But these rascals they come, they do not know anything, beginning from Vivekananda, and they come there, and they are criticized. Perhaps for the first time, I am giving the real Indian spiritual culture. I am not proud, but actually this is the fact. All rascals, they are giving some bogus things, simply bogus things. Did you attend Cinmayānanda's lecture here?

Gaurasundara: No, I...

Prabhupāda: Those who attended, did you hear from them?

Gaurasundara: Not much. I wasn't very interested until after you wrote us that we should have gone.

Prabhupāda: Talks all nonsense—big, big speech. How to manufacture all this nonsense, [laughs] speaking. That is their credit. They go on talking nonsense for hours. [devotees talking in background]

Govinda dāsī: One girl who went and [indistinct] it was incoherent; it didn't make any sense..., couldn't follow it. Just didn't make any sense.

Prabhupāda: How it can make sense? They do not know what is sense.

[break] ...how you watch it. Humans put out so many chemicals, but they are not working.

Śyāmasundara: This chemical, DNA...

Prabhupāda: Whatever it may be, it is not working.

Śyāmasundara: No, it doesn't work on its own, but it..., they have found that it..., a memory pattern can be impressed in it, so that as a chemical it can remember. If it is injected into a...

Prabhupāda: These also nonsense theories; otherwise, if you have found out that DNA chemical, then you put that DNA chemical in a dead man's brain. These are all nonsense.

Śyāmasundara: Yes. They... I tried some of that chemical. When you take it into your body, it increases your power of memory tremendously for a short time; then you forget again when it wears away.

Prabhupāda: But that is because you are present, you can.

Śyāmasundara: Yes.

Prabhupāda: But when you are absent, it will not act.

Śyāmasundara: Hm.

Govinda dāsī: Are we responsible for the millions of little germs and living entities in our body?

Prabhupāda: Huh?

Govinda dāsī: Are we responsible for them? Just like if the fly is in our house, we are responsible for it?

Prabhupāda: No.

Govinda dāsī: We are not responsible?

Prabhupāda: *Prakṛti*, in order to give you facility, just like... Departmental health is working. He has been given somebody assistant to help him. So by nature these things are arranged. You wanted a body like this—nature has supplied it under the direction of *prakṛti*. Kṛṣṇa is sitting within you; He knows what you want and He gives you the facility, “Take it.” And He orders nature, or His energy. That's all.

Śyāmasundara: It is like in the blood. They say that each red cell, each red corpuscle, is a little living entity, and in a healthy body the red corpuscles will attack the white corpuscles and destroy them. So each corpuscle is living in itself, as a living entity. So actually...

Prabhupāda: That is going on actually. Some germs are growing, and another bird is coming, eating and maintaining nature's...

Śyāmasundara: So actually our body is not a lump of dead matter; it is filled with millions of living entities.

Prabhupāda: No matter is vacant without living entities. Therefore I protest, "How the moon planet can be without living entities?" That is my protest.

Śyāmasundara: So even in a dead body there are millions of red corpuscles that are still there.

Prabhupāda: Yes. Millions of living entities. Even a dead body can... What the moon planet has done that there is no living entities? This is bogus; therefore it is against nature.

Śyāmasundara: There is some kind of consciousness, or electricity, which is organizing the whole arrangement of living entities in the body?

Prabhupāda: Yes, the Supreme Consciousness, Kṛṣṇa, as Paramātmā. He is arranging everything through the material energy. And why Kṛṣṇa should be absent in the moon planet, although the body is there? If this dead body contains so many living entities, even moon is a dead body, and why there shall not be living entities?

Śyāmasundara: Hm. We have no experience of anything void of living entities.

Prabhupāda: No. *Sarva-gā*: everywhere there is living entities.

Śyāmasundara: Even in the South Pole.

Prabhupāda: Everywhere. Living entities' name is *sarva-gā*. *Sarva-gā* means it lives everywhere; or it can go everywhere.

Śyāmasundara: Some scientists say that the body, all of the organisms in the body are organized by electricity, or magnetism.

Prabhupāda: That is their nonsense. Electricity, we don't find electricity is working automatically, unless there is electric engineer.

Śyāmasundara: They take little pins like this, and they can measure the electricity in different parts of the body, and they say that this...

Prabhupāda: But as soon as you say electricity, either you are defining wrongly... If you say electricity, then I will say so far we have got experience, electricity is produced by electric engineer.

Śyāmasundara: For instance, they say to move my hand like this, an electronic impulse travels in the nerves and makes the hand move. It has a very tiny amount of electricity.

Prabhupāda: No, that is nonsense. I want to move it, therefore it moves.

Śyāmasundara: But do I use electricity to make the impulse?

Prabhupāda: No. There is arrangement. There is an arrangement. And if the arrangement is taken away, then even I will, it is paralyzed; I cannot do it.

Śyāmasundara: It's a mechanical arrangement.

Prabhupāda: Yes. There is full arrangement.

Śyāmasundara: They take what they call little electrodes, and they poke in different parts of the head...

Prabhupāda: You can explain in different ways. That is material. But if the arrangement is wrong, then I cannot utilize it. Just like you are running on a car—the arrangement is there. If the arrangement goes wrong, you cannot drive it. That’s all.

Śyāmasundara: Yes. The basic arrangement of a car also is electricity. Beginning with the battery, the car starts, and if the electronic impulses are there, the other parts run. So I was wondering if consciousness produces electricity in the body. Is that what makes...?

Prabhupāda: Yes.

Govinda dāsī: The car has to have a driver to start it.

Śyāmasundara: Yes. The electricity is not turned on until a driver does it.

Prabhupāda: Yes.

Govinda dāsī: Śrīla Prabhupāda, I heard of one instance where the scientists were trying to... They analyzed the seawater completely, every chemical in it, and then they made a similar exact combination of chemicals and put one fish, and asked him to live there. But the fish would die. Every time the fish would die, and they had all the chemicals analyzed, and they would try it again and again. Finally they took one drop of seawater, natural seawater, and the fish lived. Because they couldn’t really analyze everything. They thought they were analyzing it, but they couldn’t really analyze it.

Śyāmasundara: They added one drop to the chemicals?

Govinda dāsī: Yeah, one drop of natural, real seawater, and then the fish was able to survive. But until then he wasn't able to survive. So their analysis is not very impressive. [pause]

Śyāmasundara: I never thought of it that way before, that this body is composed

of millions and millions of those little living entities. [laughs]

Prabhupāda: So this picture I can take with me?

Govinda dāsī: Oh, yes. Certainly you can have it. I'd love for you to take it.

Prabhupāda: In my room there is no picture of Gaura-Nitāi.

Śyāmasundara: Oh. So we can have it framed.

Prabhupāda: We can frame there.

Govinda dāsī: If you like, we can frame it here, but it would be very heavy to carry. Too heavy. It's very light.

Prabhupāda: No.

Govinda dāsī: We've had this painting on the altar for about a year and a half or so, you know, offering *ārātika*, until the Deities were installed.

Prabhupāda: [speaking verses]

*parama koruṇa, pahū dui jana,
nitāi gauracandra
saba avatāra-sāra śiromaṇi,
kevala ānanda-kanda
bhajo bhajo bhāi, caitanya nitāi,
sudṛḍha biśwāsa kori'
viṣaya chāriyā, se rase majiyāmukhe bolo hari hari
dakho dakho bai, tri-bhuvane nāi,
emona doyāla data,
paśu pākhī jhure, pāṣāṇa vidare,
śuni' jānra guṇa-gāthā,
viṣaya bhajiyā, rahi majiyā[?]
se pade nahilo āśa,*

*āṣana karama, bhuñjāye śamana,
kahoye locana-dāsa
ṣama karuṇa, pahū dui-jana
nitāi-gauracandra
saba avatāra-sāra śiromaṇi,
bhajo bhajo bhāi, caitanya nitāi,
sudṛḍha biśwāsa kori'
viṣaya chāriyā, se rase majiyāmukhe bolo hari hari*

So, you can record this.

Gaurasundara: You have to sing... I'll put it on a faster speed to make it. One thing, I'll get the other microphone and make it stereo.

Govinda dāsī: They look very radiant now.

Prabhupāda: Hm?

Govinda dāsī: They look very radiant now that They're in your room.

Prabhupāda: Hmm. [indistinct]

Govinda dāsī: I think They have become more radiant since they came in here to this place.

Prabhupāda: The dancing position, very nice.

Govinda dāsī: Someone said that one time They were traveling together on the road to go somewhere, Gaura-Nitia. They were traveling on the road together.

Prabhupāda: Yes. This is Māyāpura, exactly the same road. Two-sided, yes.

Devotee: Yes, it looks like; it looks exactly.

Prabhupāda: Māyāpura is exactly like this.

Govinda dāsī: Oh, very flat.

Prabhupāda: Yes.

Govinda dāsī: Those two cows in the background.

Prabhupāda: You have seen the pictures?

Govinda dāsī: Yes.

Prabhupāda: Bring that. This is the road.

Govinda dāsī: The very road that Lord Caitanya traveled?

Śyāmasundara: It looks like that.

Prabhupāda: [softly singing] *parama karuṇa, pahū dui-jana...*

Śyāmasundara: It looks like that...

Prabhupāda: Here it is. Two sides: the one side our house is photographed; no other side He was. Other side you can see?

Govinda dāsī: Yes, I see it is very flat in the background, very flat.

Prabhupāda: Yes. Here is the road, and this is one side, this is one side.

Govinda dāsī: Lord Caitanya traveled on this very same road?

Prabhupāda: Yes.

Govinda dāsī: I'd like to have some dirt from there.

Śyāmasundara: Didn't Bhaktisiddhānta build it up?

Prabhupāda: Hm?

Śyāmasundara: He, er, elevated it? Repaired it? From floods?

Prabhupāda: Yes.

Govinda dāsī: Did you build this house?

Prabhupāda: Yes.

Govinda dāsī: Oh, Gaurasundara asked me did..., was this house was built by you. I didn't know.

Prabhupāda: The other..., in front of other house also.

Govinda dāsī: Oh. It's very nice.

Prabhupāda: So I shall...?

Śyāmasundara: Yes. I want to put on a fresh tape, so we can do it on stereo.

Prabhupāda: [Prabhupāda hums] So you can repeat by hearing me?

Śyāmasundara: *Bhajo bhajo bhāi, gaura nitāi...* I think I'd have to get the book.

Prabhupāda: Hm?

Śyāmasundara: Do you have the book in there?

Prabhupāda: Yes.

Govinda dāsī: We have the [indistinct] song book? [*karatāls* begin] [break] [end]