

Artha Forum @ Silicon Valley, Sushant's Home

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Speaker: HH Radhanath Swami

Topic: The Magic Within

It is my great honour, fortune and happiness to be with all of you.

Time is very precious. Time is very magical. You cannot see it, touch it, taste it, smell it or feel it with your skin. It is very powerful. By its influence all the planets will dissolve, the stars and sun will burn out, the ocean will dry up. In the mean time, our little bodies before we grow old will be diseased and die.

I was speaking with Chandrashekar. He was referring to one little incident from the book that I wrote 'Journey Home'. It is always fascinating to know that different events touch different peoples' hearts. He said one of the parts that really moved was when I was just a 19 year old teenager looking for truth, I had been to be in Rome, Italy and I went underground into the catacombs. These catacombs were filled with bones of dead monks. We took the skeletons of hundreds and hundreds of these monks who lived and died and they also had furniture out of their bones with couches, chandeliers, wall coverings; room full of skulls, room full of hip bones, room full of thigh bones; at the very end there were skeletons all put together nicely. There was a group of monks standing and one of them was warning us with a sign and this was the combination of whole display and the sign said 'What you are now, we used to be. What we are now, you will be.'

It really does not matter whether we are Hindus or Muslims or Jains or Sikhs or agnostics or atheists or Christians or whatever; whether we are black or white or red or yellow; whether we are male or female; we are rich or poor; death is the common equalizer. At the bathing ghat when your body becomes ashes in the ground, it does not really matter what roles you played in this earth.

Every year my dear brother Vaishesika Prabhu and myself would take a walk through red wood forest as a meditation. They are really big trees in the world in which some trees are 1000 and 2000 years old and there is one jiva, one atma, one living force living in that tree for thousands and thousands of years. In their presence we realize how really tiny our little life time is. If someone can live for 100 years in England, if you reach 100 years of age, you get a special reward from the queen of England. I do not know how much you appreciate that reward at that age! It is such a tiny little life.

"padaṁ padaṁ yad vipadāṁ na teṣāṁ" – Bhagavad Purana tells even within this little short period of life that we have in this human form there is danger in every step. We do not know what is happening in the next moment, outside of us and inside of us.

There was a conference in Beverly Hills. Some of the prominent politicians, business leaders and doctors were there. They were telling according to the American Medical Association, half the males in the world today in their life time are going to have some form of cancer and 1/3 of female are going to have some form of cancer. In one sense this is pretty scary. We do not even know what is going on inside of us. But in another sense, it is really auspicious because this is what makes Kali Yuga so special. We do not know what is going to happen next. There is so much pollution and everything else. It gives us an impedes to really go into what really is meaningful; what really is our purpose of life.

In Srimad Bhagavatam Srila Sukadev Goswami tells – there are trees of 1000 years old. Human existence is not very long. Human life is specially meant for quality. It's not meant for quantity. What is the quality of our consciousness? Is it better one moment of full consciousness of one's eternal relationship with Bhagavan than long long life of just forgetfulness. Because that one moment of full consciousness can open the door for the realization of our eternal identity beyond birth, beyond death. But this maya or illusory energy is always trying to distract our attention away from the real purpose and get us to become totally engrossed in the things of this world.

There is a saying that in evolved society people love people and use things. But unfortunately in the world we live in so often people love things and use people, to get them and keep them. But what is the quality of such a life? Tonight I saw a piece of paper. It is a magic within or something like that. So I will speak something about that. When I wrote this book 'Journey home', when I was living in the Himalayan Mountain, I believe it was in the area of Uttarakashi in the Himalayas; I met one travelling yogi. He was really a funny yogi; he was really restless. He would like to tell jokes and he was always nervous. When we would go out for madhukari or begging. I had done madhukari with many sadhus. But he was different. He always insisted on people giving him sweets. Sadhus even if they eat sweets, it would be very secret; people would not know that they are eating sweets, and he was openly telling give me sweets. People would say why sadhu why do you want sweet. But he would say give me sweets. But when it came for him to do his meditation, sadhana, he would do with pure intensity. So he was a very interesting person. I was with him a few days and then I said goodbye but he said no no stay here; I am giving a lecture tonight in the village. There was a hall in the Uttarakashi area and I guess some hundred people or so came. When he was on the stage, he gave a lecture and gave me a chair to sit on the other side of the stage. He opened his hand and took off his shirt and closed his hand and said a mantra. Out of his hand came a siva linga. He put his hand like this and again said a mantra and ashes started coming out of his hands. Then he repeated the mantra again and again and ashes kept coming out and the siva linga was covered with the ashes in few minutes. When he did this the people in the audience, they were honouring him, worshipping him like he was God. They were all coming up to take his blessings and to receive his aashirvada but he stopped them. He said do not be fooled by what I have just done. He said what I have done is just a material science. It is called Prakti siddhi. We have many engineers here. Some of you were telling me about types of inventions you were doing. For me when I see this, when I hear about this, it is completely beyond my capacity to comprehend. How you are making memories in little chips. But prakti siddhi is a form of science where we can learn how to manipulate gross energy to the subtle energy. The Gita tells there are 8 material elements categorized in this way. Earth, water, fire, air and ether; then there are 3 subtle elements that cannot be perceived through sense; such powerful they are: mind, intelligence and ahankar, the ego. The yogis through controlling their minds, they know how to manipulate gross elements. He said I have brought these ashes from another place and brought and created the siva linga by the power of my mantras. If you know the science you can do it. He said but true spirituality is to understand that we are the immortal soul, beyond birth and death. We are part of God and we have a relationship with God. He said I can create ashes but God creates universes. That is the difference. I was really impressed. Afterwards he came to me and said are you glad that you stayed. I said yes, I am glad that I stayed. I said it was really nice and I like more what you said. They were ready to worship you as God. But you stopped them and told them you were only a servant of God. It was really nice. He smiled, embraced me and then he closed his eye and said another mantra. Then immediately there came a Rudhraksha covered with ashes. He gave it to me. I kept it for sometime but then I lost it. I was with him around. He was talking outside how we see magic, we see miracles of God everywhere. Actually I remember after that event I left that yogi and I went into the jungle. There I sat under a banyan tree. There was a small seed next to my foot. I

picked up that seed and I was just marvelling over the miracles of the nature. That particular person, people where were ready to worship and honour him because he made some ashes and little sivalinga. But everywhere we can see miracles. The massive banyan tree that was beside me, how Krishna or God, I did not know His name at that time; put an entire banyan tree in this seed. I looked up at the sun; I was thinking what magic that it is. It keeps burning; if you want to keep something burning you need fuel for that. All the energy in the world all the electricity, fire and everything is ultimately the energy of the sun being transformed in various ways. But the sun itself; there is no pipeline, putting gas to keep it burning. It has been burning for millions and millions and millions of years. It does not appear to be getting any smaller. Incredible! The cloud, when the sun evaporates water from the ocean it goes into the cloud. In Mumbai, where I live, almost every monsoon a year there is storm that floods the entire city. The airports are closed, the railway stations are closed. We have an ashram in downtown near chowpatty beach. One day I saw after Janmashtami one day it rained so much the whole city went standstill. People were in boats going down the street. How much water does it take to flood the entire city. It is difficult to calculate. It may be billions, trillions of gallons and we have all that water flowing from a cloud, a single cloud. That cloud is holding so much water yet it is floating in the sky. If man tries to put so much water on something, it would fall down and crush everyone. One time here in California, my Gurudeva, Srila Prabhupada was walking along the beach of Pacific Ocean. He was with some of his students. The sun was setting. A beautiful sunset. The devotees told Prabhupada isn't it a beautiful scene. Prabhupada told them if you think that the art is beautiful you should see the artist.

One time a journalist asked Prabhupada – Swami, can you show me magic. Because swamis would sometime like to show magic. Prabhupada said – My magic is that I have made hippies into happies. Do you know what a hippie is? Once somebody asked Prabhupada – do you know what a hippie is? He said you know better than me. Then he answered. He said a hippie is something extraordinary because he was coming from Vrindavana. He was living in Seva Kunj of Radha Damodar temple. He had visited all the holy places. He came on a cargo ship with 8 dollars. He was living with all of the hippies who really had no spiritual conceptions at all. But through his satsang he transformed their lives to really connect them to true spiritual essence and live in harmony with the real desire of the soul. This is the power of satsang.

There is a story of a hunter. His name was Ratnakar. He was not only a hunter of the animals but used to kill people. He was a highway robber, a hunter with a bow and arrow. One day Narada Muni, a great sage, was coming through that jungle. He saw him killing so many living beings. Narada muni was not only feeling compassion for those who have been killed; he was feeling compassion even for the killer. Because as we become enlightened we understand what the Gita tells

***vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ***

When we realize our own spiritual essence, “na jāyate mriyate vā kadācin” that the living force within us is eternal, full of knowledge, full of happiness; “mamaivāṁśo jīva-loke jīva-hūtaḥ sanātanaḥ” – Every living being is part of God; Krishna tells whether one is a Brahmin or an elephant or a cow or a dog, there is so many variations within the human society what to speak of the animals and the trees and the birds; wherever there is life, there is the sacred part of god. Forgetfulness of our real identity, forgetfulness of the real need of the soul, to love and to be loved, is a disease. So saintly people they hate the disease but not the diseased.

I remember my mother had Alzheimer's disease. Some people become angry when they get this disease. But my mother was always smiling. Whatever happened she used to smile. We did not know whether she understood what we were saying or not but she always used to smile. But it was a fact that there was no communication. You hate the disease but the more you see someone you love suffering with a disease the more your love becomes compassion towards that person because it is a relationship. When we see that we are all related, the Gita tells "ahaṁ bīja-pradaḥ pitā" – I am the father and mother of all living beings; therefore we are all brothers and sisters. So Narada Muni was seeing the people being killed with compassion, he was also seeing the killer with compassion. So he approached Ratnakar and said, 'Why are you doing this?'. He said, "this is my occupation. This is all I know how to do. My parents, my grandparents, my great-grandparents they taught me how to do this." He said, "Why don't you understand there are laws of Karma? The Laws of Nature. Whether you understand or not, they work anyway." I may say I don't believe in the law of gravity but that doesn't mean if I put something up it is going to float up. It is going to fall down. If I put something up it will fall down. The law of karma. For every action there is an equal corresponding reaction. The Bible explains it with the words "As you sow, so shall you reap." And as we say in the streets," what goes around, comes around." It is the Law of Nature. So he explained that , 'all the pain you are causing to others is going to come back to you back some time or another. And if you give happiness to others that is going to come back on you. So Ratnakar said, 'But, I'm doing it for my family. So they can share whatever happens.' Narada Muni said, ' They will not share it. Go ask them.' So he went back and said, 'I'm giving you all this wealth because of my activities, would you share the reaction?' They said "no" so he went back to Narada Muni and said, ' Now what do I do?' Because Narada loved him, because Narada cared about him, he was actually able to get into his heart. This is an important thing to actually be a teacher and having faith in his words that he or she really cares about me. Ratnakar was asked by Narada Muni to stop all these activities and live a life with character and integrity and compassion. In order to have the spiritual basis by which you can do this, you have to connect with your spiritual essence and God. He heard the names of RAM. He gave him various names to chant. But Ratnakar could not say a single one. That's how impious he was. We may have done so many things; we cannot say the names of Rama, Govinda or Krishna. He could not say it. It was impossible for him to say this because he had too much sins upon him. So Narada could have said I cannot help him; you are helpless; I am going on to someone else. I would go to greener pastures than here. He cared so much; time, place and circumstances; kala, desa, patra. He said Lord your propensity is so much to a death and killing. Let me try, dovetail, connect your propensities and somehow or the other bring to the God. He chanted the name of death 'Mara'. That he could do with great enthusiasm. Narada left and he was really and he was really into it because he was freed of his reactions of karma. He was also convinced of his own spiritual potential by Narada. He was chanting mara, mara, mara...rama, rama, rama. So he realised he was chanting the name of Rama. He was chanting so intensely that he was not sleeping, he was not eating and gradually ants made an ant hill over him. Some years later Narada came back and he heard the name of Ram being sung with so much devotion, so much intensity and this was coming from underneath an ant hill. So Narada Muni took some sacred water and threw it on the anthill. It dissolved and there was Ratnakar. And Narada said, ' because you have emerged from an anthill and you are now a great saint, I give you the name Valmiki Muni. And then Narada spoke the Ramayana to Valmiki. The reason is Valmiki asked Narada, ' please tell me who is the most perfect person, with a great character, with great compassion and the deepest love.' 92 verses he explained about the life of Rama. And he told Valmiki to expand these verses.

Valmiki became a great guru. And on the banks of the Ganga and the Tamasa river, he had many, many disciples including such luminaries such as Bharadwaj Muni. And they were all coming to get teachings from him. So one day Valmiki Muni was going to the river Ganga to take his bath. And somehow he had a change of mind and decided to go to the Tamasa river instead. And he went to the river. Just as he was about to go in, he saw something happening touching to his heart. He saw a

bird, a crouched bird. The Vedas describe this bird as very special because the males and females when they meet, they develop such love for each other that they never separate. They would never have any type of relationship with any other bird. They are completely faithful and chaste to each other. Their hearts become one. So the female Crouse bird was crying for help and calling for her husband, her consort. And the male bird came. And Valmiki was just watching. He was enthralled by the faithfulness, by the connection, by their love for each other. And just as they were about to embrace, an arrow flew right from the sky and hit the male bird right in the heart. He cried in agony. Blood spurted from his body and he fell down dead. And the female bird seeing her beloved swatted right before her eyes, in such grief she was continuously crying. This moved Valmiki's heart so much that he called out a curse – "O unfortunate hunter because you have killed this innocent male bird and because you have caused such grief to his consort female, I curse you that you will suffer inauspiciousness for the rest of time. You will be condemned for ever. After he said that, Valmiki was thinking why did I do that. He was just a hunter. He does not know anything better. I was doing the same thing. If Narada muni had cursed me, where would I have been. He was compassionate upon me. I gave him such anger and because I am a sage, because I am a yogi, if I pronounce a curse it has to come true. Why did I do that to this person? After all, that's all he knows how to do. He was feeling really guilty. But in his guilt, something incredible happened because in his mind he kept repeating the curse as he was so ashamed of it. But he noticed that he pronounced it in a perfect and beautiful Sanskrit mellow. It was actually masterful poetry in a style the world has never heard before. So he went back to teach his students after he took his bath. And he was teaching his students that the curse was continuously repeating itself in his mind and he can't forget it. And simultaneously, he's ashamed of the content but he's so thrilled by the poetic form it took. And Bharadwaj Muni was sitting next to him when he pronounced that curse. 'I've never heard such poetry.' He said. Whatever he said is another thing, but still. And then Brahma comes to his ashram. He goes to greet Brahma and still the curse is going through his mind. And he tells Brahma, 'This is what I did.' When he recited the curse to Brahma he said, 'Why did I do it? I'm ashamed.' And Brahma said, 'Oh! That's beautiful poetry. You should compose the entire life of Lord Rama in that poetry.' And that's how we have the Ramayan. In that, in that Sanskrit poetry. And of course, Valmiki did a lot of prayers and penance in order to give forgiveness to that hunter. And the hunter was probably liberated by the good prayers of the great sage. The transformation that could take place in the satsang of compassionate people, Prabhupada said making hippies into happies – that's the greatest magic. The magic within us – it's quite magical. They probably picked up singing nice poetry. But the magic within us, the potential to be an instrument of the supreme unlimited compassion of God in our life. That is our potential. One of my dear godsisters, she was dying of cancer. She was in her last days very actively, very dynamic. Always very independent and standing to the cause of underdogs in her life. She was a very powerful lady and very devoted. And here she couldn't walk. She was crippled, initiated. Her husband had to feed her. Her husband had to clean her excrement. Very humiliating for a person who is dynamic and active all day. She said, 'I feel so helpless and insignificant.' Then she smiled and said, 'I have infinite significance. Nothing can take the relevance of my greatness away from me. Because God, Krishna, loves me. The fact that Krishna loves me gives me infinite relevance and nothing and no one can take that away from me.' And Krishna loves everyone. Everyone has infinite relevance. But one may forget that love. When we forget God's love for us, we forget our love for God. And that "Ananda-mayo 'bhyasat", the pleasure that comes from that love, when it's forgotten, we look forward for so many other things of this world. And birth after birth after birth we're distracted. But the sadhus, and the avatars, and the shastras; they are there to remind us who we really are and what our potential is. The infinite love is to be that instrument of love whatever we do. There is a story of Sri Caitanya. He was living in Jagannath Puri. He was living in Puri because he was Krishna himself in the mood of the love of Radha when he was playing the role of a devotee. Because in the Bhagavad Gita Krishna reveals himself in the eleventh chapter as the Virat rupa, the universal form. The cause of all causes. And Krishna is the source of that universal form. And he's telling us

***man-mana bhava mad-bhakto
mad-yaji mam namaskuru***

“Always think of me, become my devotee.”

But then he takes the role of his own devotee in his next avatar to teach us by example how to do it. I was recently in San Francisco and I read something that he spoke. It was written in one of the books. He said to his followers, ‘wherever you are, you should always preach. And every now and then, when necessary say something.’ What does that mean? It means our real preaching is our life example.

So Lord Caitanya lived in Puri and worshipped Lord Jagannath. And he decided to take a pilgrimage to South India. And he came to Andhra Pradesh, which is a place I think many of you are from. He was on his way to Tirupati. And he came to one holy place called Kurmashetra in Andhra. There was an ancient murty of Kurmadev that was re-established by Sripad Ramanujacharya. Lord Chaitanya was performing kirtan and giving knowledge to so many people. He was invited to the home of a Brahmana named, Kurma. This Brahmana was very wealthy, young, strong, very successful person. When Lord Chaitanya came, the Brahmin washed his feet and gave him some Prasad, gave him a seat and said ‘I am very fortunate. The very feet that Brahma is meditating on is now in my home’. He said ‘Today all my wealth, my health, my family, everything has reached perfection because you have come to accept my service. But I can no longer tolerate the waves of material anxieties. I want to leave my home, leave my occupation and follow you.’ Lord Chaitanya looked at him and told him ‘Do not ever speak that way again. There is no need for you to leave your home, family, occupation. You stay right where you are.

***bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati***

Krishna tells in the Gita that the formula to achieve true peace is not change your ashram or your position or your role in the society but change your consciousness. To understand ***sarva-loka-maheśvaram*** that everything is the property of Bhagavan, whatever intelligence I have, whatever abilities I have, whatever property or wealth I have, whatever influence on others I have, whatever members I have in the family and the influence I have, they are all entrusted to me by the beloved Lord.

The core of all sufferings is the misconception that I am the body and all these designations are mine. I am an eternal loving, full of knowledge, full of bliss and a part of God. “***jīvera svarūpa haya — kṛṣṇera nitya-dāsa***” and whatever I see here is lovingly entrusted on me by God to use in the service of all of His children for His pleasure. Lord Chaitanya explained, ‘You live in this spirit. Maintain your occupation, take care of your family but understand that it is all God’s property and utilize it with responsibility and devotion.’ He taught how to do that. When you have a strong foundation and whatever you build in that foundation is a great stability. We do not see the foundation of this house. But we know it is holding up everything. So the integrity and character of our life should be built on strong foundation. That foundation, Lord Chaitanya told the Kurma Brahmana comes from connecting regularly to our spiritual origin, our soul and with Krishna, the Supersoul. In this age of kali the simple way of making connection is to take these mantras and meditating upon these mantras of God’s name. “***namnam akari bahudha nija-sarva-shaktis***” that in this age of kali, the Supreme Absolute Truth is manifesting through this divine sound vibrations of namamrita, the nectar of the name. Nectar gives eternal life. He said chant these names everyday and study, if you have the capacity to study Bhagavad Gita, Srimad Bhagavatam. Through your words and through your examples of life, try to be an instrument of compassion to your children, your grandchildren, your husbands, your wives, your parents, your brothers, your sisters and the society

around according to your capacity. Try to give this embodiment and the substance of this truth to them.

What is that truth that Gita tells? All living beings are envy in their mind. The highest truth is the love that is within our heart for the Supreme. And when that love is connected, it manifests as compassion for others. Wherever Lord Chaitanya went during his travel, he gave the same message to everyone – Remain at home, carry on with your occupation, raise your family but keep that connection with a strong foundation. So chanting God's names, meditating on God's names, associating with saintly people, studying Bhagavad Gita and Srimad Bhagavatam and such great scriptures, living with character and integrity, knowing that greatest joy in life is to be an instrument of compassion that gives ecstasy to the heart; without that everything we do in life is very superficial and insubstantial. Everyone, whatever our position is given an opportunity to take that connection. Because that is our nature. When I was here last year I told a beautiful story that I loved to tell. Because Krishna speaks to us every moment we can just open our hearts and ears to hear.

Vaisheshika Prabhu and I were walking through the woods, we came upon a group of tourists. They were encircled around the park ranger. Now, I've travelled to many places in life, I've heard many things from yogis, many saints and gurus and monks and I'm been in the association of so many people and babajis and sadhus and here I was seeing a simple park ranger. He said that he was going to tell the underground secret of the redwood forest. He was an American teenager in the 1960s. I had a natural inclination toward underground secrets. Vaisheshika prabhu was also like that I think. He was listening very attentively. He was explaining how troubles come. He said, 'these trees are the largest and oldest trees on the planet Earth. And for a tree to grow really, really high, when there is all sorts of obstacles, it needs deep roots. But redwood tree do not have deep roots. How do they stand for thousands of years? There have been massive earthquakes; there has been devastating windstorms, blizzards. It inherent rains in the land of loose soil, how does it stand and keep growing and growing? He explained under the ground the roots of redwood trees reach out not down but out looking for roots of another tree. When the roots of two redwood trees touch each other, they immediately embrace; they wrap around each other with a permanent inseparable knot. Every root is looking for another root to make that knot with another tree. The little baby trees which are so vulnerable are just growing with their tiny roots like hair; the big gigantic trees reach out to the little trees to wrap around. The strength and the power of the big giants, in this way every tree in the entire forest is directly or indirectly giving support to every other tree – it is nature.

Unity is our strength. The strength of the human society like the redwood trees, even trauma, even when disaster comes in our lives, with all sorts of storm, we can remain strong if the roots of our strength with the God at the centre are connected to each other. It is that spirit of love of God and compassion for each other gives us the strength individually and collectively.

Earlier today I was at Damodar Reddy's house. He was telling me a story. He said in his backyard there are some bushes and a deer gave birth to two little babies. It's a wonderful story. This mother gave birth to baby deer and she had a limp in her leg. So she knew that she was not going to live for very long. But what she did is – she would go out and come back to these bush and after sometime they did not see that mother anymore. But the two deer had two other mothers taking care of them. In another word – that mother knowing that she was going to die, that she loved her little children so much that she found another deer to take care of them and love them and protect them just like mothers. This is happening even right now. Those deer are still coming around. It is not something 5000 years ago. It is a natural instinct of developed consciousness to love those who are known to us. It is a universal principle of mother's love that we see in these deer.

When I heard tell this story, I thought of another story that I recently heard. A husband and a wife who had very different upbringing lived in New York. They were in Varanasi at the banks of the Ganga. When they happened to be walking back where they were staying, they saw a dog. A small mother dog that had only three legs and she really looked like she was suffering because to walk around in India with three legs, in Varanasi where it is so congested and crowded. They got compassion seeing the three legged dog. They walked couple of blocks where they saw roti being served. There was big stack of rotis chapatis and they wanted to feed the dog. All the dogs came. They were really hungry and aggressive and they were all fighting to go to the front to get the rotis. When they brought the rotis, they would grab it, eat it and come for another one. All were just fighting for these rotis, eating and coming back to grab another roti. They kept eating. That's how these dogs are sometimes. But there was one particular dog they could see was different from others. He was just standing little aside and patiently waiting for the other dogs to eat. Finally they came to this dog with the roti when all the other dogs had eaten. This dog looked upon them with his eyes that was so respectful and grateful. When they pointed him the roti, very gently the dog put its mouth around it. It really mystified them. He did not eat it. He very carefully, gently held it in his mouth. As he was holding it he looked at them with tears in his eyes and they could feel him saying 'thank you'. He just walked away holding the roti. They decided to follow him. When they saw there was some shops and it was some cot kind of shops. He went underneath the shops and they also went behind him. He did not see them. When they went there they saw in the ground the three legged dog just lying there. Next to her was a new born baby puppy that was born to the three legged dog. The dog with the roti did not eat a single bite from it, he gave it to the puppy. The three legged mother did not want to eat the roti. She just watched the puppy eating it. As the puppy was eating it, the mother and the father had tears in their eyes. They were so happy that their little child had something to eat. These two humans who were watching it were crying. The natural tendency of love and compassion is there with this life.

Human life is '*athāto brahma jijñāsā*'. It is so rare. "*durlabha manava-janma labhiya samsara*" Human life is such a rare precious thing because we have the opportunity to actually reconnect with the origin of that propensity to love, to be an instrument of compassion of that love in whatever we may be doing. There was a great saint named Bhaktivinoda Thakur. He lived in the beginning of the 20th century and towards the end of the 19th century. That was the time when the British were ruling over India. Bhaktivinoda Thakur was a magistrate in the British court. He was such a powerful magistrate; so acute in his ability to see through complex issues; so comprehensive in all of the reports he made for each case that the most difficult situation the British Government would ask him to take care. He was so valuable to them that they made a railway track from his house to the court house. He had ten children. His wife Bhagavathi was as saintly as he was. But even the babajis, mahatmas, paramahansas what to speak of the common villagers who were scholars - all would come to hear him speak and to receive his blessings because they saw he had such love for Krishna, such compassion for all living beings, such wisdom. They were coming to see a man who has wonderful property, big family and very great responsibility to the society in his occupation. He wrote thousands of beautiful spiritual poems. At one point he sings

***"grhe thako, vane thako, sada 'hari' bole' dako,
sukhe dukhe bhulo na'ko, vadane hari-nam koro re
gay gora madhur sware "***

This is the message of Lord Chaitanya. Whether you are a grihastha living with a husband, wife, children, family and working as a farmer, engineer, scientist, a business person, a politician, a teacher; or whether you are a swami, a babaji; whatever you are – a housewife or a mother whatever you may be, if we connect with the grace of God and if we live in the spirit of seva, in the spirit of service rather than the spirit of selfishness then even in this world we will transcend all the temporary happiness and distress. We will experience something so much deeper and higher – the ananda the nature of our soul. Nothing can take that away not even time, not even death. It is what

we are all looking for. ***“anandambudhi-varadhanam prati-padam purnamritasvadanam”*** . If we can give these values to our children, to our grandchildren, to the society around we have given the greatest expression of love. This world does not lack anything but values. Bhakti or Sanatan Dharma is to give foundation to build this value. A foundation that no storms of temptations fear or anything else can shake. It is in that integrity we can truly be instruments of compassion and find real happiness and give the world this happiness and power to find this happiness. That is the magic that is within us.

Thank you very much.