

# Performance of Austerities would result in purification

Performance of Austerities would result in purification

14-06-2018

New Vraj Dhama Hungary [1:17:09]

We'll read the, there are several verses. There are five verses and we'll just read one that is on the board and I think that is the relevant verse because we are talking today of tapah, which is part of this verse, mentioned in this verse. Tapah, is that the topic today. Thought for today. So, today is the austerity day.

So, please repeat. This is canto 7, chapter 11, text number 8th.

**satyam daya tapah saucam  
titikseksha samo damah  
ahimsa brahmacaryam ca  
tyagah svadhyaya arjavam**

So, I don't know but maybe I've read this purport before. Yes? Ok. Today, we'll not read the purport. We'll just turn to our theme or topic for the day which is tapah, mentioned here.

**satyam daya tapah saucam**

That is a kind of one set of the qualities. One set or one group qualities of which tapah, austerities, is one for us to focus upon. The chapter is entitled to "Perfect Society for Social Classes" and that is one of the missions of New Vraja Dhama; to practice and establish social orders or varnasram dharma.

So the discussion here is very much relevant to our community,

here, in New Vraja Dham. The qualities, qualifications, characteristics, mentioned here, you could call them as jnana, then we become knowledgeable and in the beginning we need jnana-knowledge.

**jnanaṁ vijñānaṁ astikyam brahma-karma svabhava-jam [BG 18.42]**

After jnana comes the vijñana or practical applications of knowledge. May be, in classroom we acquire jnana, knowledge then we go out there and practice what we had preached or what we have heard, learned.

**Dharma mūlam**

Speaker of these qualities is Narada Muni Himself and we say Narada Muni Himself. That means he is somebody, he must be important. Himself is talking. Narada Muni is talking, you shut up now, you don't talk, let Narada Muni speak. He is very honest. So, he is letting us know that the qualities which he is going to talk about, he had heard about these qualities from,

**narayana-mukhaḥ chrutaṁ [SB 7.11.5]**

This is verse number five. So, three verses earlier, Narada Muni said narayana-mukhaḥ chrutaṁ. From mouth, mukham, of Narayana. I've

heard these qualities from Narayana Himself. So what Narada Muni had heard from Narayana he is taking or sharing with Yudhisthira Maharaja.

So, this way, the authority is established. These qualities, characteristics, principles, are all spoken by Lord Himself. Narada Muni

just heard from Narayana and then he repeats or shares his realizations of qualities which he had heard.

**dharmaṁ tu saksad bhagavat pranitaṁ**

The principles of dharma, they come from Lord bhagavat

pranitam.

**vaksye sanatanam dharmam  
narayana-mukhac chrutam**

Narada Muni is calling this as santana dharmam. aham vaksye now I going to speak which I heard from Narayana, I'm going to speak that and that speech is sanatana dharma. It's coming from the Lord. What is dharma? Srila Prabhupada defines that as "The laws of the Lord." Laws of the Lord is dharma-Bhagavat pranitam, laws given by the Lord. So, some set of laws, qualifications are explained here and this constitutes dharma. Narada Muni said sanatana dharma but we could also called varnasram dharma because it's talking about four social classes. Or, we could also call this as bhagavat dharma.

Radha Shyamsundar ki.....jai

Dharma, based on the principles of Srimad Bhagavatam, that is bhagavat dharma. So, there are different names: Bhagavat dharma, Sanatana Dhama, Varnarsram dharma but not Hindu dharma. That is something else.

**lokanam dharma setave**

And I'm going to speak these qualities which I have heard from the Lord. Lord is described here as dharma setave, the protector of dharma.

**natva bhagavate ajaya,**

So many ways Narada Muni, just few words, he is glorifying that Lord also. natva, I'm going to offer my obeisance, first of all, unto that Lord.  
I'm grateful to the Lord.

**aise sri bhagavan ko mere baram bara pranam hein**

To such Lord, I offer my obeisances, again and again. natva, after offering obeisance's unto bhagavate, unto Bhagavan,

Supreme Personality of Godhead. Ajaya, one who never really takes birth, He is unborn. So, this is some background or setting the scene before the principles have been stated. And he also says,

**lokanam svastaye adhyaste**

**tapo badarikasrame [SB 7.11.6]**

And I heard this from Lord Narayana in Bhadrikasram and I heard about all these qualities and qualifications from the Lord while Lord Himself

was engaged in tapasya. And today's theme is tapah, tapasya, austerities. Lord was practicing all that qualities also. Especially, while

Lord was focusing on these qualities of tapah, He spoke to me. I heard these preaching from Narayana while He was practicing these preaching. We say, walk the talk. While Lord was walking the talk. So, as He was practicing austerities, then Lord spoke about austerities, preached about austerities.

So, there is another incident. That is not mentioned here. One time, while Narada Muni was visiting Vaikuntha, visiting Laxmi Narayana, "Narayana, Narayana, Narayana!" You know, Narada Muni is a devotee of Narayana, also. He is a giver of Narayana. Hence, he is called Na-ra-da. Da means one who gives. The giver is called da, data. What does he gives? He gives Narayana. Hence, his name is Narada. So, what he had heard from Narayana, His principles or how is he giving Narayana to others, he shares the talk and thoughts of Narayana with the world.

As Narada Muni is speaking here, in this part of Bhagavatam right here, he is giving Narayana to us, to the whole world.

So, one time, Narada Muni was visiting Vaikuntha. Narada Muni has a very special appeal to the Lord. My dear Lord, I visit you and I go all over giving you to others, sharing you and your pastimes and this, that to others but you know, whenever

I visit you, I just see you relaxed and enjoying. You are lying down on a couch of Anantasesa, that is a nice soft bed and Laxmi is massaging your feet and someone is fanning and someone is offering Narayana have this patram pushpam phalam toyam. So, you are just having a good time. This is life of enjoyment, you are just enjoying. Now, what could the grihasta around the world learn from your example? They would also like following your footsteps and have a good time. It may be good for you but it's not good for them.

### **yad yad acarati sresthas [BG 3.21]**

Whatever great men do common men follow in their footsteps. So, could you do something by following that, people all around the world could be benefited by that example. Then, Narayana took that appeal very seriously. Narayana had istagosthi with His good wife and proposed to her that I'm going and the Lord went. He went to Bhadrikasram on the top of the Himalayan mountains. He was also accompanied by Nara and Narayana.

Lord expanded Himself as His part and that was a Nara. So, Nara and Narayana, They performed austerities in Bhadrik ashram which is in Himalayas kind of austerities Lord performed, Nara Narayana performed. Lord became tapasvee. Tapa, tapasya. Tapa, tapasya, same thing. And one who observes, practices tapa or tapasya is called tapasvee. So, Lord Himself became tapasvee, practitioner of tapasya.

And the kind of tapasya that Lord performed,

### **na bhuto na bhavishyati**

No one had performed this kind of tapasya, very austere life. No one had practice it before and no one could ever practice like that in future, best. So, Narad Muni said that from such Narayana, tapasvi Narayana, while He was performing tapasya, He spoke to me about tapasya and qualities also.

So, it's a big topic. Tapasya is a foundational principle, kind of stands out of the thirty characteristics or qualities mentioned. The first four, as they are listed, they are the major principle qualities.

You know, we all follow regulative principles, right? We do. So, satyam, we practice this principle, no gambling or no mental speculation. By practicing this principle, no gambling principle, the satya or the truthfulness is established.

**dharma-samsthapanarthaya  
sambhavami yuge yuge**

I appear. Why do I appear? One of the purpose Lord states is, I appear to reestablish the principle of religion. Here you go as the principle called satya, the truthfulness is a principle of dharma. So, by practicing truthfulness, we are establishing dharma. Next, daya. What is daya? Being very kind.

**daya dharma kamula hai**

Daya is one of the foundational principle of dharma -no killing. By practicing this principle, we are practicing the positive aspect of it. And when we practice one of those four regulative principle called no intoxication, we are establishing this principle of austerity or dharmik principle or principle of dharma called austerity. And fourth one listed here is means purity, pure. And by practicing the fourth principle, remaining one, no illicit sex or sex outside marriage, we are establishing the fourth principle, positive principle of religion and that is pavitrata or saucam.

So, just a quick connection with the four regulative principle which we follow. When we follow those four regulative principles, regulative or

prohibitive, don't do this, don't do this. If you do not do this then this will happen. If you do not eat meat, fish, eggs, you will establish this mercy principle, kindness principle. If you do not take intoxicants, then, you are establishing this tapah principle. And when you do not indulge in illicit sex, then you are practicing this saucam principle. And when you don't indulge in gambling, then the truthfulness is established. So, the no intoxication and tapasya there is some connection which we've just talked about. But tapasya is quite a broad principle, quite pervading, all pervading, being austere.

**nayam deho deha bhajam nr-loke  
kantan kaman arhate vid bhujam ye  
tapo divyam putraka yena sattvam  
suddhyed yasmad brahma – saukyam tv anantam [SB 5.5.1]**

So, here, we are hearing from Narada Muni who had heard from Narayana about these different qualities while Rishabha Dev, who is another Lord, was addressing, talking to his sons, hundred sons, headed by Bharat Maharaja, King Bharat. He is giving advice to his sons. Putraka, my dear sons,

**nayam deho deha bhajam nr-loke**

In this human form of life, one should not work very hard, etc, to acquire some calm, some gratification.

**vid bhujam ye**

Even the pigs, vid bhujam, the stool eaters, they are also may be working very hard to finally find stool and they enjoy their stool. So, when pig are enjoying stool, whatever experience he's now having now, gobbling up that stool, hot stool, fresh stool, it is same as human beings eating this or that, gobbling up hot dogs. You have hot dogs here? In America, they have hotdogs or burgers. Experience is similar. Calm, enjoyment, pleasure quality is the same. So, don't work hard to accumulate, to exploit or to enjoy the objects of

senses. That activity is no better than activity of a hog or a dog or camel or asses. Human form of life is not meant for this kind of business or activity.

Hence is the advice of Rishabha Dev, who is the Lord, to his hundred sons. But you know, in that lila he has only hundred sons. Whose sons are we? We are also Rishabh Dev's sons, He is the Lord. So, His advice is not limited to His hundred sons who were assembled there but this advice is to every human being. His advice is practice tapasya.

### **tapo divyam putraka ena satvam**

Practice austerities, children, son and daughters, practice austerities. If you practice austerities, what will that do to you? Yashma suddhyed.

You will be purified. Performance of austerity will result in purification, self purification, mind purification, thought purification, consciousness purification. And then,

### **brahma saukyam twam anantam**

Then real enjoyment, real happiness you will have then. How much? Anantam, unlimited happiness is awaiting you. So, tapasya is the changes around, changes completely. Then, after performance of austerities purity is attained. And that brahma saukyam, you will attain brahma sukha or param brahma sukha, happiness. So, that sukha, or that happiness is now at the level of the soul. Other or uglier happiness of life of no control, uncontrolled life, no mind control, no sense controlled. One is enjoying, he is enjoying his senses, his mind, his body. So, at one level this happens, his body is enjoying which again will end up in suffering. This is another angle to consider. Every action has an equal and opposite reaction. In the beginning comes enjoyment followed by suffering. We are trying to unite or go for sense and sense object.

### **ehi samsparsha ja bhoga**



## **dukha yo na ya evate**

Krsna said. ehi samsparsha ja bhoga, when senses come in contact with sense objects, there is some enjoyment. But the very exact sense enjoyment then would become cause of your suffering. dukha yona ya evate, yoni means source. Something that gives you mundane materialistic sense gratificatory happiness. This is, now, Krsna speaking. It was Narayana speaking, Rishabha Dev speaking, Krsna speaking. The same principle of self regulative. So, what gives you happiness for sense gratification, that will become the source or cause of your suffering. What we say or Krsna also says, from bhoga comes roga. You know bhoga? Did you make the offering or bhoga? Krsna is a bhogi, original bhogi.

## **bhoktarama yagya tapasa**

I'm the enjoyer, Krsna says. Instead of offering to Him we try to offer it to ourself and we end up becoming bhogis, taking the place of the Lord, leaving him aside; I'm going to enjoy. From this bhoga comes the roga. Roga means disease. Bhoga, roga, there us a connection. From roga comes suffering and rogas are the physical sickness and mental sickness also, mental illness. Roga also means vyadhi, disease.

The Vedic literatures is also mentioned of adhi. Adhi and vyadhi, these both are mind of sicknesses. Vyadhi, sickness of the body, the gross body. But when mind gets sick, depressed and what not happens to the mind. This also known as a sick mind. Body is sick, mind is sick. So, for this worldly bhogas, life of no austerities one is attacked by these vyadhis and adhis, physical sickness and mental sickness or illness. In the most sick nation in the world there was survey around the world to check the health status which country fits where, ranking. The result of this survey was or they declared America number one sick nation in the world, sick people. Physically and mentally they are fit for mental hospital. So,

when I heard this, the survey report, result, that did not surprise me. Atleast, did not surprise me because I made this connection, from bhoga comes roga. From enjoyment comes suffering and the most enjoying or trying to enjoy the land of opportunity, America.

So, more bhoga, more roga. Be prepared. So, if you do not want to suffer, do not enjoy. If you want to enjoy, be prepared to suffer. You have no choice. You want to enjoy, you must suffer. So, here is a program or principle of austerity meant to help us to transcend this worldly happiness and suffering, both. Going beyond wordly happiness and suffering. We interviewed someone on padayatra in India. It was not our ISKCON padayatra. They were going on a pilgrimage to Pandharpur. So, a devotee was interviewing him, one gentleman.

How are the facilities during this pilgrimage or padayatra to the holy place? They were going to a holy place. He said hardly, barely any facility here. But I'm happy, I'm enjoying. He said, back there in Puna, his home town, lots of facilities there. I was in comfort zone there but I was suffering there. A lot's of facilities but I was not happy there. Here, I'm on my way to a holy place on pilgrimage in association if holy men and there are hardly any facility but I'm the happiest person. So, the way to be really happy, the key factor is austerity factor. Keep it simple.

Again, I was in America some time ago, and some people are coming to senses and there is a group, their trend of practice is simple living and they said to me, I had some encounter with them, they said, "Swami ji, Swami ji, we follow a program or a principle called KISS". Another kiss. I said, "No, no. I'm sannyasi, I do not know kiss. Don't tell me about a kiss!" K I S S is a kiss. But then they said, "no, no, not that kiss." I said, "what is it, then?" Then he said, "Keep It Simple, Stupid," you stupid. That is K I S S." That last S is stupid. So, this is a wise thing to do. Wise men have come to this conclusion. Do not

complicate your life. Do not work hard, trying to accumulate more wealth and more facility, more this more that. Keep it simple. Be happy with the basic necessities. When Krsna has spoken in Bhagavad-Gita about this topic, tapah. Tapasya is at three different levels. The Division of Faith, chapter seventeenth, is body, mind, speech. Krsna has specified that the austerities at the level of the body.

Tapasya at the level of the body. Some of the qualities that Narada Muni is going to be talking about, the thirty qualities, some of them are to be practiced at the physical level. Even saucam, keeping body clean and all that, this is tapasya. Make sure you are just speaking the truth, not just atyahar, prajalpa. Prajalpa means most people talk talk talk talk. First they talk and then think. Did I say the right thing? Or they may never think that's why the popular statement is just to wait. If you feel good just do it. Do not even think. So, person who are austere are encouraged to think or refined his thoughts, undergoing samskaras.

### **janmana jayate sudraha saṁskāraḥ bhaved dvijaḥ**

By birth you are a sudra, or by birth you are just animal. Then, saṁskāra bhaved dvijah. By undergoing samskaras, there are sixteen of them, right? Which is in varnasram system, society and family, grihastha and others also, they follow this. Garbhadhan samskaras, namakarana samskara, chuda the hair cutting ceremony samskaras, vidya arambha, beginning the studies, sashtra samskaras, vivah samskara, undergoing marriages. Entering grihastha asram, that is a samskara. And like that, until the antim samskaras. Antya means last ritual or rites, funeral ceremony. Ceremony, a samskara.

### **samskara bhaved dvijah**

One becomes second born, or he takes real birth. So, there are

samskaras or tapah, austerities at the level of body, level of speech and level of mind.

### **tapah manasam ucyate**

Manasa means mind. Making mind austere mind. And what is the function of mind? Thinking, feeling, willing. So, while undergoing austerities of mind, one refines, controls and purifies his thoughts. When one thinks then feelings come. I feel. I hear, then I think and then there is a corresponding feeling and feeling, then, transforms in will. And when there is a will, there is a way. You will find the way and you are ready for action. So, in this mind, this thinking, let me think, let me think. Can you do this? Let me think. So as one thinks, feeling for or against it under the will, maybe for or against to do this, not to do this or strong will or some kind of will and action.

So, before action, the mind performs tapasya, austere mind, austerities of mind.

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Hare Hare**

We are working on the mind and mantra means the group of words, names. When they are repeated and are contemplated upon then that does one thro. Thro means liberation or freedom. Mind is made pure and free from conditioning and impurities. So that's austerity for the mind. Chanting of the holy name. We are saying and we are hearing, and very much thinking, feeling, willing is all by this maha mantra. So, this is austerity, austerity of the mind.

Bharat varsha is Bharat Maharaja. Rishabha Dev spoke to his sons, headed by Bharat Maharaja. One time, this whole planet was known as Bharat varsha. What is Bharat varsha known for? There's one term that they used to describe Bharat varsha, as tapo bhumi. Tapah bhumi. Bhumi or a place, a land or a valley where tapasya is performed. All residents of that land are

tapasvi, austere. Austere citizens. Bharat was and is still known as tapo bhumi. The western world, the modern world is known as bhoga bhumi where they do not go for tyaga. The western world or modern world they are not ready for tusga or renouncing or renunciation which is related to the austerity principle.

Okay, there was an another survey and they concluded, again, the amount of gratification that goes on world wide, and for gratification sense gratification, mind gratification, mind entertainment and this and that you need objects or material opulence to exploit the world or material nature. So, the result of that survey was that of what world than the western world is aspiring for the amount they want to grab and possess and exploit, the amount of that. Because, you know, humans on this planet are still not satisfied. Their wishes are not fulfilled fully.

They are still wanting more and more, more of this, more of that. So, the survey said, going by the European standards just to meet the demands of European minds and senses, it would take three earths.

---

## **The program of Bhagavat Dharma is to kill the lust**

**The program of Bhagavat Dharma is to kill the lust**

We will start with Canto 8, chapter 9, text no. 10 – 11, so start with text number 10 which has no purport, then we will move on to text no. 11 which is on the board.

**salavrkanam strinam ca**

**svairininam sura dvisah  
sakhyany ahur anityani  
nutnam nutnam vicinvatam  
(SB 8.9.10)**

0 demons, as monkeys, jackals and dog are unsteady in their sexual relationships and want newer and newer friends every day, women who live independently seek new friends daily. Friendship with such a women is never permanent. This is the opinion of learned scholars.

Text number 11, please repeat

**sri suka uvaca  
iti te ksvelitais tasya  
asvasta manaso surah  
jahasur bhava gambhiRama  
dadus camrta bhajanam**

(repeated twice)

**Sri sukah uvach-** Sri Sukadeva Goswami said; iti – thus; te – those demons; ksvelitaih – by speaking as if jokingly; tasyah – of Mohini Murti; asvasta – grateful, with faith; manasah – their minds; asurah – all the demons; jahusuh –laughed; bhava-gambhiRama – although Mohini Murti was full of gravity; daduh – delivered; ca- also; amrta bhajanam –the container of nectar.

Translation and Purport by **Srila Prabhupada,**

**Srila Prabhupada ki Jai.**

**Sri Sokedava Goswami** continued: after the demons heard the words of Mohini murti, who had spoken as if jokingly, they were all very confident. They laughed with gravity, and ultimately they delivered the container of nectar into her hands.

That's good,

Purport: The Personality of Godhead in his form of (doesn't say in her form) of Mohini was certainly not joking by talking seriously, with gravity. Although that form of female form women form, it is still Purusah. The demons, however, being captivated by Mohini-murti's bodily features, took her words as a joke and confidently delivered the container of nectar into her hands. Thus Mohini-murti resembles Lord Buddha, who appeared sammohaya sura dvisam [SB 1.3.24]— to cheat the asuras. The word sura dvisam refers to those who are envious of the demigods or devotees.

Sometimes an incarnation of the Supreme Personality of Godhead cheats the atheists. Thus we see here that although Mohini murti was speaking factually to the asuras, the asuras took her words to be facetious. Indeed they were so confident of Mohini-murti's honesty that they immediately delivered the container of nectar into her hands, as if they would allow her to do whatever she liked, whether she distributed it, threw it away or drank it herself without giving it to them.

So much confidence they had in the words of Mohini Murti.

**sri suka uvaca  
iti te ksvelitais tasya  
asvasta manaso surah  
jahasur bhava gambhiRama  
dadus camrta bhajanam (SB 8.9.11)**

Sri Sukedava Goswami continued: After the demons heard the words of Mohini murti, who had spoken as if jokingly, they were all very confident. They laughed with gravity, and ultimately they delivered the container of nectar into her hands.

So this was the only possible way to retrieve the container of nectar (kumbha) which had landed in the hands of “**sura-dvisha**”, only possible way was Lord has taken a form of Mohini

Murti. To them She is just another, another women. So that was the weapon, Lord is using to defeat, attack and defeat, all those asuras they were very much in the party, like 50 -50 in the endeavour to get the nectar. In the very beginning the whole strategy was sarpa-musak nyaya. Snake and mouse once caught in a container, in a trap.

Mouse is always caught in a trap then somehow one snake also entered and he could get in but then getting out was not possible, because door was shut and then there was a proposal from the snake because the mouse could cut open. It will take some extra time but chewing with his, he is expert in cutting so you make a hole and then we both be out. If you don't help me with this, I will eat you up, but if you help me to get out. I will, you will be saved. So this is the logic. Sarpa-snake, musak – punarmusak bhava. So this was the logic used and proposed by the Lord, to the demigods. So you go ahead with this, get the help of the demons they are very strong and stout, you alone will not be able to churn the ocean of milk and as a result there will be nectar. You need help, additional help is required. So take help of the demons. Once the nectar is there, "ohh! We didn't say that."

So, that snake, so the rat/mouse helped making the hole, they were both out and once they were both out, snake did end up eating this mouse. So he wants to get out only with the help of that mouse, once he was out then, he also had his breakfast. So the demons would offer all the help in the churning and once the nectar was there, as the result of that churning, only demigods will get the nectar and not the demons. This was very, in the beginning this was the vision. Lord is helping in fact in this endeavour of getting the nectar, churning the nectar or churning the ocean of milk and finally getting the nectar.

So many incarnations are appearing here Ajita incarnation appears helping, anyway that I think we don't want to get into that and then the tortoise, the Kashyap. avatar is appearing,



one who had a pot Dhanvantari is appearing here. Then Mohini murti is appearing here. So with pastime of churning, the milk ocean, "Samdra Manthan." Samdra is ocean and manthan is churning, many incarnations are associated with this pastime as you go through "Nityam Bhagavatam sevaya". Lord incarnates as Mohini-murti is the chapter title and she has appeared and spoken also and she has addressed demons.

Dear demons, and she has spoken and the verse ten is Lord is talking of a siddhanta, the rule, the law. As monkeys and jackals and dogs are unsteady in their sexual relationships and want newer and newer friendships everyday. Women who live independently seek new friends daily, friendship with such women is never permanent, friendship with me, you are kind of believing me, you are trusting me, but I am svairinnam, I am independent.

svairachar means svairinnam, my achar, my behaviour, my wondering is quite independent, in fact, not about her as such or him as such, Mohini murti but just stating the law, this is how things work in case of svairinnam, strinam svairinnam. If the stri is svairinnam, independent then "nutnam nutnam vicinvatam, they always seek nutnam, nutnam, newer and newer friendships they seek.

So that was concluding statement or some universal principal as it works or functions in this world. Lord Mohini Murti has said that to the sura-dvisah, oh demons and then Sukdeva Goswami, he is upholding that principle, what else could he do, let Lord speak for Himself, you shut up. Prabhupada would say, Let Lord speak for Himself, let Him speak, as He speaks. You don't become stumbling block. You don't dilute, you say as it is, say it. So same spirit, same elevation in, this is elevated thought, this is high thinking of the Lord highest thought.

**iti te ksvelitais tasya (SB 8.9.11)**

So Mohini-murti said “strinam svairinnam” because independent women another word, equivalent word is used by Sukdeva Goswami, “ksvelitais” meaning the same thing,

**asvasta manaso surah  
jahasur bhava gambhiRama  
(SB 8.9.11)**

Anyway he is just translating the mood of **Lord Mohini murti dadus camrta bhajanam (SB 8.9.11)**

So as “dadus” they gave amrita, “bhajanam” pot of nectar, back into the hands of Mohini murti or first time, it was not in the hands of Mohini murti, first time gave it to Mohini murti. And her words as if jokingly said words, they took them seriously and with all confidence and as Prabhupada is pointing out their mood. Oh! Whatever you wish to do with it, you may distribute or you may drink it yourself what else you could do, throw it away, with all that confidence with all that trust. “svairinnam” anyone who becomes independent, this is talk of women here becoming independent. However anyone who becomes independent gets into trouble that doesn’t help that person or that doesn’t help others who are dependent on that person. I was reminded of because this “svarinnam” word I was reminded of similar word from the tenth canto of Bhagavatam.

**kridasaktesu gopesu  
tad gavo dura carinih  
svaiRama carantyo vivisus  
trna lobhena gahvaRama (SB 10.19.1)**

While Krsna was playing with his friends the cows now had their backs towards the Lord and they were facing the grass and trna lobhena as they were greedy for the grass, they kept going with their backs towards Krsna svairan carantyo. And they become independent and they were wandering from forest to forest and the end result was, soon there was a forest fire,

and they were caught in the middle forest fire, burning forest fire. And then ofcourse there was oh help, help, help help and then Krsna, when they were facing the Lord again. Lord says close your eyes and Lord drank all the fire. So they were finally helped up but they got into trouble is the acarya's comment in this verse.

svaiRama carantyo wandering of cows was svaiRama carantyo and trna lobhena they were greedy whether that's Kama, Krodha or Lobha, Lobha is greed, the lust, anger, greed. This could be the cause of wandering away, back towards the Lord wandering independently, svaiRama carantyo, strinam svairininam and one could only invite the trouble for oneself and for others, that's one comment on, even the cows, when they did the svairan carantyo, they got into the trouble as they didn't stay in the vicinity of the Lord, but Lord was playing they could have stayed there. Whatever little grass they were in need of instead they went away and that independent wandering of the cows ended up, they getting into the trouble.

strinam svairininam so in the previous verse, **Srila Prabhupada** has already, the famous moral instructor Chanakaya says.

**visvasam naiva kartavyam**  
**strisu raja kulesu ca**

Not trust politician and women, famous one, difficult to digest lots of times, such instruction or such principle of morality. But Lord has appeared here, Srila Prabhupada is pointing, the Buddha appeared, **sammohaya sura-dvisam (SB 1.3.24)** to bewildered the demonic class and Lord has appeared here as Mohini murti to also bewilder the demons and He has taken the women form.

Women form has invested with such powers, **balam me pasya mayayah (SB. 3.31.38)** it was Kapil muni talking to his mother, she is also women, balam me pasya you want to see the power of

that I have invested in form of a women, **jayino disam (SB 3.31.38)**.

Some emperor he had just now returned to his capital and as **bhruvi jrm bhena kevalam (3.31.38)** as women only moves her eyebrows, he is emperor, conquer of the world and he has back to his palace or capital and he sees some women with the movement of eyebrows ya **katoti padakrantan (3.31.38)** he just ends up in their feet, licking their feet, serving their lotus feet, oh it is just feet.

balam me pasya mayayah ( 3.31.38), just see the bala of my maya, mam maya duratyaya (BG 7.14) this is my maya, I have invested such powers. So if maya, maya's powers is exhibited by independent women, it is only talk of independent women. Independent woman is condemned as most undesirable thing to happen. Otherwise women are worshipped.

**matravat pardareshu**  
**losthavat pardareshu**  
**yeha pasyati**  
**seh pandita**

Another principle of morality is that person is real pandit yeha pasyati one who sees matravat pardareshu all women as his mother, matravat pardareshu, atmavat servabhuteshu, other living entities as if they are him or myself. I respect other living entities, other parts and parcels of the Lord, as if they are myself. This is his vision. losthavat pardareshu, and the wealth of others, I have nothing to do, it is untouchable, I will not even touch or just, something is in the dustbin, yeha pasyati one who sees like this, is a real learned person. This is opinion of learned scholars.

Srila Prabhupada has translated the verse and this is opinion of the learned scholars. In the assembly of demigods, women is worshipped that society is civilized society or civilized country where women is honoured and worshipped, given position

of a mother. If it is not society of devotees and demigods and civilized society then other things happen. An added this verse was reminded of the third chapter, there is a talk of Arjuna has a question.

**atha kena prayukto yam  
papam carati purusah (BG 3.36)**

It is what it is, you know what is that,

**anicchann api varsneya  
balad iva niyojitah (BG. 3.36)**

Sometimes, I know this is not right thing to do, this is sinful activity but you know something or someone, just drags me into it, annicchann api varsneya, balad iva niyojitah who is it, what is it, Oh Lord, This is Arjun's question. If we also have similar question then we will also understand Lord's reply to this question but we don't bother such thoughts, don't come to our mind and we will understand what Lord had to say but not, all the thing or everything that conveys us response to this question and it is a common answer, that it is all on the tip of our tongues and Krsna's says.

**Sri Bhagavan uvaca  
kamaesa krodha esa  
rajo guna samudbhavah**

mahasano maha papma  
viddhy enam iha vairinam (BG 3.37)

Lord begins like that and he has more to say viddhy enam, Arjuna do you have your notepad or writing dairy, viddhi, please not you should know , you should take a note of this. viddhy enam iha vairinam, oh that person, the force, something drags you in the activity which is as if you don't wish to perform that sin, that one is kama, that one is lust, Mr.Lust and Prabhupada says Mr. Lust has a younger brother called Mr. Anger because,

## **kamat krodho bhijayate (BG 2.62)**

Kama krodha, first kama appears then krodho bhijayate, then there is a krodha, then there is a anger, frustration. The cinema's have lot of time basically two things sex and violence. Something. kamat krodho bhijayate (BG 2.62) Lord has said it kamat krodho bhijayate. One may say oh this is your scripture, this is Hindu's scripture, we are nothing to do with this, doesn't matter in fact whether they know this is Lord's statement, accept it or they don't accept, same principal.

## **kamat krodho bhijayate (BG 2.62)**

**krodhad bhavati sammohah, Srila Prabhupada** is pointing out in the purport that sammohah sura dvisam, Lord is appearing here as Mohini murti, sammohah suara dvisam, to bewildered the demons. So first there is a kama, which is in there, big stock of it. Kama and when that is not fulfilled then there is Krodha, frustration, anger and when it gets more thicker, concentrated anger, more and more anger person ends up with **smrti bhRamasad buddhi naso ( BG 2.63)** then Budhi intelligence is lost, this bewildered **sammohah krodhad bhavati sammohah (BG 2.63)** from anger comes sommohah, bewilderment. And when person is angry he is doing something crazy, crazy something, later on he may lament for. So advice is "When you are angry, just don't act." This is not time for action, take some deep breath, they advice like that, get your because the anger has turned up your breath, heavy breath and those heavy breaths, you are unsteady in your thought. So calm down and that is done with the help of asana and pranayam. Pranayam has role to play. Pranayam means it balance your thoughts within, with the help of deep breathing anyway this is that technique, our technique devotion technique.

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare**  
**Hare Rama Hare Rama Rama Rama Hare Hare**

With this also breath control is done, pranayam is also taken care of as one also chants in every dam, you are chanting, do your japa. You are also doing, you are sitting, chanting. The best asana for chanting is "sukhasana" or you could manage padma-asana or siddha asana. There are different asana's. This is sukhsana, crossed legged, you are sitting this is sukha-asana and this is the best asana for chanting. This is mode of goodness asana. As you get up, there is passion when you are up and when you lie down that is ignorance.

So these are two positions, three modes of material nature. So goodness, sitting is goodness and you chant. So we are in an asana and you are chanting and your pranayam is also taken care off and you are hearing Lord's name that develops prema and that is just the other extreme of kama. You are bothered, you are agitated by kama and the solution is praying, replace kama, replace all that stuff, Kama with the prem and Chaitanya Mahaprabhu has appeared with that gift of prema or love of Godhead. So why is Vedic culture, or the Vedas, the sastra's are, why they are against this women, specially independent women, because in there, there is likely hood of this the kama, kama is aroused.

**balam me pasya mayayah (SB. 3.31.38)**

I have invested all the energies, in body of a women.

**dhyayato visayan pumsah**

**sangas tesupajayate**

**sangat sanjayate kamah (BG. 2.62)**

As one contemplates on objects of senses, the result is contemplated, contemplate on objects of senses, the form of women and women is also contemplating on form of a man and both ways it works, flow from one to the other and one to the other one. So independent women and independent uncontrolled mind, then dhyayato the contemplation is there. This women free or available or looking for a man and then some

corresponding other men's mind, also looking for and then

**dhyayato visayan pumsah  
sangas tesupajayate**

If he is attached and from that attachment snagat sanjayate kamah, from that attachment comes lust and on and on and on and then buddhi nasat, they lost intelligent, **buddhi nasat pranasyati (BG 2.63)**. You are doomed, person is doomed, all begins with some contemplation and then more things. So Lord has said this as, number one enemy. Arjuna there are others on the list but this one is number one. So the proposal of the Lord is, what do, how to deal with this enemy in the form of Kama.

**papamanam prajahi hy enam  
jnana vijnana nasanam (BG 3.41)**

Lords proposal, so he spoke up, Kapil Dev, we are hearing here from Mohini murti, we are hearing from Lord Sri Krsna, learned scholars speak the same language. Sukdev Goswami. There is no hatred in Sukdev Goswami, he is such a pure, innocent personality, sarvabhut hridayam as if, he is in the heart of everybody or he understands everyone's heart and into such muni, I offer my obseciences. So Sukdev Goswami talks, as we said, he is upholding this principle, this principle of morality or just a social principle or etiquette for women and then other lessons for men and Srila Prabhupada, this is ,

**dharma samsthapanarthaya  
sambhavami yuge yuge (BG 4.8)**

Bhagavatam is here, to establish Bhagavat Dharma, principles of Bhagavat Dharma, there is no room for hatred, love and hate, that is again "dvanda" of this dual nature, but this Krsna consciousness. Bhagavat is above the duality or is a means to bring the human race above this, love and hate and kama and krodha and man and women principle. Only purusha is the Lord, Govindam adi purusham and everyone else is the



prakriti, everyone else is a women in relationship with the Lord, everyone is a women.

Women is women, and men are also women, forget about this. At the spirit level and get rid of the bodies, spirit soul, prakriti and purusha, so that is the constitutional position. It changes with the bodies; women of today could be a man of tomorrow.

So Lord say, how to deal with this kama. What to do with this kama. What to do with this kama, with this lust and Lords proposal is “prajahi” jahi means to kill and Prajahi means real, really this kama, this lust has to be killed. There is no other way to deal with this. This is enemy, he has been termed branded as enemy to begin with. The kama is enemy viddhy enam iha vairinam (BG 3.37) so how to deal with this enemy and Lord’s say only thing is to kill this enemy. So I was just reading comments by “Sridhar Swami”, the famous or our previous senior acarya a commentator on Gita and Bhagavatam, he says that to deal with enemy camp, enemy or as, there are four ways.

1. Sam
2. Dam
3. Danda
4. Bedha

Four things you could do, sam means some talk diplomatically or tactfully, have some talk and pacify him and ask him to, not to be enemy anymore at all. Talk it out, have a dialogue, sam Sridhar Swami says that doesn’t work with this enemy. You talk with Mr.Lust, he may not even come around for a round table conference, that’s sam. Then dam, means bribing, giving some bribe under the table, somehow, may be just give him part of the kingdom. Lord has already described him as **mahasano** **maha papma** (BG 3.37) he is such as sinful enemy that mahasano, sano means feeding.

So doesn't matter how much you feed, he is never satisfied, whatever you feed, what bribe you, whatever you give him, he wants more and more and more. There is no end, mahasano, he has been described as "maha sano." It's like pouring oil or a ghee into the fire, so far that pouring is going on, there is no question of that fire getting extinguished. So feeding this kama or giving, bribing, giving only something you know he will ask for more and more and more. So sam, dam, and then bedha, bedha means okay we are out casting you, you stay away, you don't mix with us from now onwards. Something, something like that or separate him from what you say this, bedha difference. You are different or they are different, it is kind of put him out, alienated, good. You need to know some better words alienation. So he is part of the team alienation is done from the part of the group and he is alienated. So he is part of this Kama, krodha, Lobha, Mada, Moha, matsar, y this is a team, leading team, enemy team. So "Sridhar Maharaja says, it is difficult to separate them." They can't be separated where there is kama, there is krodha, anger and followed by lust and they are kind of one, they are also different, but they are one, the same group, they cannot be separated. So this bedha alienation also would not work. So sam, dam, bedha only remaining thing is danda, means punishment and the only punishment for this enemy is kill them, hang them. So while talking of killing, jahi, Lord says prajahi, not only jahi means killing, kill him, this is jahi, means he should be means, don't leave any traces. Make sure he is dead, make sure and burn him.

So the purport of that Prabhupada writes of that Gita 3.41. Lust is only perverted reflection of the love of God, which is natural for every living entity. Love is natural, but if one is educated in Krsna consciousness from the very beginning, that natural love of god cannot deteriorate into lust, it is very difficult to return to the normal condition. Nonetheless, Krsna consciousness is so powerful that even a late beginner can become the lover of god by following the regulative

principles of devotional service. So, from any stage of life, or from the time of understanding its urgency, one can begin regulating the senses in Krsna consciousness, devotional service of the Lord, and turn the lust into love of Godhead, the highest perfection stage of human life.

So that program of Bhagavat Dharma, to kill the lust, wherever it is. Unless the goal of life, which is love of godhead is clear and fixed, these topics are very difficult to understand. Once the goal is prema, prema is the goal, love of godhead is goal of life and had achieved this in this life time. Prabhupada gave us the target, this life time, then businessmen doesn't think of making profits next life. He wants to do business now, profits now and close the deal or whatever. So Srila Prabhupada would speak like that in this lifetime, end of this lifetime. So goal is love, prema. So then the bhagavatam, the Vedic life style they can come very heavily down upon this lust business, lusty affairs. Because this is enemy, this is enemy, not just open arms policy, there is no talk like this. I don't know, as much as I know little the Christianity, or their scriptures or Quran or they talk little bit but, not as much as the Bhagavat talks of crush it, kill it.

Unless that is done, there is no love of godhead, they are so you may be following some compromise or substandard, principle of religion or but then the corresponding outcome also is not going to be love of Godhead. You go somewhere higher by following some of those principles. So Bhagavatam has identified, Bhagavat Gita has identified, the enemy and where does it reside and here Lord in the third chapter is going step by step. Indriyani niyamaydo in the beginning, where to begin, how to conquer this enemy, so that some procedure is also stated, niyamayado indriyani , the sense, control, **indiriyani mano buddhir asyadhistanam ucyate (BG 3.40)** then Krsna say this lust, who is enemy, you would like to know, where is my enemy, who is he and where is he before I attack

or battle, fight, kill him. I have to know who is my enemy, where is he sitting. Lord says, indiriyani- in all the senses, mano – in mind, buddhir – in the intelligence.

So as he comes from outside from sense objects, one lets them come in and our mind goes out and contemplating, bringing even those objects in and contemplating. So the gates are not guarded, gates are open. Enemy is coming in through the senses and now it has come in the mind and contemplation as if it is welcomed not even identified, his enemy. We may have not prepared for battle, at least know this one is enemy, this one is enemy that realization, that understanding, this is my enemy, it is coming through the senses, through your intelligence into the mind and if it is not checked at the sense level and mind's level then it keeps walking all over. Walking through and goes to the intelligence and once the enemy has captured the intelligence then what hope is there. He has captured, so at least with the intelligence one is able to think this is my enemy, I know this is my enemy, he has come and I have to get rid of it.

So those who are in maya, those who are in illusion, don't know that they are in illusion but those who are Krsna Consciousness or trying to become Krsna conscious, they at least know this is Krsna and this is maya, this is Krsna and this is prema and this is kama. This is love and this is lust, they may not have full development of love as of yet but at least they know oh this is love, this is lust the power of discrimination within intelligence and dadami buddhi yogam tam (BG 10.10) and Srila Prabhupada is talking about that in the purport that we read we may take to Krsna consciousness even at later date but we are serious, not here, then Lord gives intelligence in the tenth chapter, he says,

**tesam satata yuktanam bhajatam priti purvakam  
dadami buddhi yogam tam yena mam upayanti te**

(BG 10.10)

So I have intelligence, otherwise the earlier intelligence was contaminated by lust, worldly intelligence; Lord says I give the intelligence. I become your intelligence agency, then how is that intelligence used. Yena mam upyanti te, yanti means to go upyanti means closer, to come closer and closer to Me, that intelligence is used, with that intelligence one could discriminate, this is this, this is Krsna, this is maya, this is love, this is lust, my enemy or there he has entered sitting in my senses, in my mind, intelligence also captured to some extent. If it is fully captured then you can't think, that some part of the brain is still free from illusion then you can see that the rest is, enemy has captured.

So goal is love of God, prema, so with that aim in mind, then everything else is strategy included what is stated here, the loose women or independent women behind them, there are independent men also, there is team behind women's liberation, they say more men behind women's liberation then women herself, you trace it back and as a team, they are illusioned, this sammohah, it is mentioned sammohahya to bewildered them. We also kind of left that incomplete there that Lord is Purusha and the soul is prakriti but then the soul is covered by two kind of clothing, two kinds of clothes.

### **vasam sa jarnani**

Vasam is clothes, so two sets of cloth, one looks like a male, male cloth, male uniform and female uniform. So when that understanding of being soul is not there then they want kingdom of God. Srila Prabhupada would say, oh people want kingdom of God, but without God. What do I need god for, I am god- Ishvaro aham so that's not only men's thing, Ishvaro aham, women also think ishvaro aham and when woman is wanting enjoyment. She is not a woman anymore, she is a man. As Srila Prabhupada said, she becomes purusha, she takes the role of purusha and they both wanting to be purush, competition with the Lord. Living entities envious of the Lord and they want to

enjoy independently, independent women wanting independently to enjoy the world, independent of what? Independent of Lord.

Otherwise where is this independence, independent women not just independent of man, ultimately independent of Lord, but when both are enjoying spirit, they are both take the role of purusah. They both want to enjoy and there is a divine couple Radha and Krsna, and then there are so many other pairs, as you and me, they sit together, we are god, enjoyer. This whole independent thing, men independent, women independent, when men is depending on god, father is depending on god, husband is depending on god, son is depending on god, God conscious.

And then women depends on father when she is a child, depends on husband when she is married, depends on son when husband retires or renounce the both depending on the Lord. The daughter- father, wife -husband, son -mother depending upon the Lord or wanting to achieve the Lord, get closer to the Lord. So this topics could only be understood in the context of Krsna Consciousness specially keeping in mind the goal of life.

If that is not understood, doesn't even have a clue of what the goal of life is, who we are? and the Lord, love of god, if that is not there then immediately they will fight back with the talk that we are giving here or what Mohini murti has to say, what Kapil dev has to say, what Krsna or Srila Prabhupada and Sukdev Goswami has to say. Are you crazy and then who is crazy, this party says that they are crazy and other party says other one is crazy. So who is the judge, who is? So there are so many difficulties because of this independence of men or women. All sorts of difficulties. nutnam nutnam vicinvatam always looking for newer and newer partners, men is looking, women is also looking and this divorce cases this was such a rare thing in India specially, but now I happen to read that Delhi court they get some kind of 700 cases per week or per month also.

700 families are gone to the court, maybe I am not sure much bigger number here in the west, but the lawyers they are say, these cases were rare, 20 years , 30 years 40-50 years back. Very occasionally, someone would go all the way to the court, to battle out but this is not a good sign. Union, I mean married and separation, every time is breaking heart, some breaking bonds in not a, what one goes through but they are forced, another reason what happen to those children, who are in “varnasankara” this is one very major concern of Arjuna. The husband dies in the battle and women will go after another men and the children and this is it.

See what is happening, what is going on, as the result, so much of HIV, HIV they all, what is that other name of it? AIDS. I was in South Africa and now the life span, average life span is not 33 years in South Africa or may be in some parts 33 years. I asked what happened, they said lots of youth dying in their 20s and 30s. So this to throw in few difficulties, universally or globally for human races facing with, which has connection with this independence of men or women or no control over the senses, strinam svairininam. As it was happening to those cows, they drifted away from Lord, they drifted away from Lord, they didn't care could have stayed around Krsna and they ended up in forest fire.

Oh! We all also end up in forest fire and this material existence is one fire, that's why first thing we say samsara davanala lidha loka, very first thing that comes out of Hare Krsna devotees mouth is samsara davanala this world is on fire and more fires, how much fighting fires not possible, they will not be able to extinguish fire, only increase in fire, increase the fire only when ghanaghanatvan when the cloud , merciful cloud comes, rains showers, yesterday. By the mercy clouds and mercy drops and as they come down upon. So they are available, Krsna consciousness is being showered, all over, it's made available with temples and Gita's everywhere.

Book distribution , Govinda's restaurants, these are mercy

clouds, these are mercy, what other forms you are distributing mercy here, preaching to the congregation, congregation developments, youth preaching as many as audience as possible, we tried to Krishna consciousness, so that people are shattered people have no shelter.

### **dharmo rakshit raksat**

If you want to protect someone, you should protect his Dharma, you protect his religion pull his under the umbrella of religion, dharma. Dharma, the dharma, not some ABC dharma preliminary dharma, that is also available on the planet. Then that person is protected. So the principle mentioned here, they are meant for protection and ultimately and then pulling everyone under the shelter of Krsna. By following these principles, one is protected, shattered and cultivation of Krishna consciousness of godhead and get out of here that's the idea, get out of here.

Atleast get out of this lower consciousness, you may want to come back and preach, **Dhruva Maharaja, Prahlad Maharaja**, they don't care about going back to godhead, but at least, at least come to the level of whether Krsna brings us back or He keeps us on in this world for His mission.

Please at least come to that level.

When Srila Prabhupada his servants in Prayagraj Allahabad has stolen some money and gone away and telegram was sent to Jhansi. Prabhupada was in Jhansi at that time and telegram message landed in Prabhakar Mishra, the first and only disciple that time in his hand and he had already read the message and he rushed to Prabhupada and he wanted to read this message to Srila Prabhupada , the message said that your servants or workers have conflicted some money and fled, nowhere to be found up to that effect. So when after Prabhakar Mishra read that message to Srila Prabhupada and looked at Prabhupada thinking that Prabhupada is going to be in tears or he is going to be very unhappy but that wasn't



the case.

Prabhupada was smiling, Prabhupada was happy face and that's when Prabhupada quoted this verse that you are talking. Prabhupada said to Dr. Prabhakar Mishra

**yesha anugranami, hari shednam shane shane**

When Lord is kind to you, harishedanam, he steals, he takes away your danam shane shane, means gradually could be drastically, gradually, this verse says shane, gradually takes away your wealth. When Lords wants to benedict you, special benediction. So **Srila Prabhupada** took up it in that spirit, he was reminded of that statement from Bhagavatam and he gave the purport also. So he fully agreed with, I mean when things are taken away , there is a saying in Marathi, I would say, I am from Maharashtra, there is a something similar, sounding similar, it says, asatil shite tal jamtil bhute

Bhute means ghost, shite means grains, if you have something, something to offer to feed ghosts, folks and others, they will be always dancing around you, flattering you, pleasing you, do this, do that. So they always come bigger and bigger number and big parties, if you have something, then they will come to get it, they will dance around you, but when you are bankrupt then they will say bye! See you later and what is expected when this happens is you would turn to the Lord. If you have expected him as a only shelter and another loss, yet another loss, yet another lost yet another calamity and Kunti says, my dear Lord , send me calmaties.

**vipadah santu toh sasvat**

**tatra tarra jagad guru ( SB 1.8.25)**

Calamities of this kind, of that kind of bankruptcy, she doesn't specify but she said send calamities, send difficulties, all this in my direction and

**bhavato darsanam yat syad ( SB 1.8.25)**

And for sure, whenever there is calamity, I will turn to you, I will face you and as a result apnur bhava darsanam I don't have, calamity after calamity, each time I will run to you, I will have your darsana, as a result, apnur bhava darshana I don't have to take darsana of this world again, so she was pretty smart lady , this Kunti. No one has prayed like she did.

So things we are attached to, are taken away, one by one or all of sudden all of them, suppose if you are not on Kunti's level, she takes it in a right spirit, if we are half way through then some thanking the Lord and some cursing the Lord. I didn't know you are that kind of Lord, you are taking away these things. Well if that person cannot understand on, his or her own then the elders wise men, that's why we need grandmothers or elders, wise men around us. Our society need, our community guides to help out counselling, explaining, trying to depend upon Lord ultimately. I mean, you know and then one makes play in we came empty handed and how do we go, empty handed and Srila Prabhupada once, maybe we had said several times that you prove it, this is your property, you prove it. How when you die, if you take this property with you, will accept that this was, this is your property. But no one does that, no one is able to manage hence sarvalok meheswarama

I am the proprietor of everything that principle is established also going back, taking away taking away that ghost and you know dancing around, when they leave you in peace that is suppose to be conducive for your spiritual life. You are bothered by so many of them and so much wealth could be a big burden, extraction, keeping track of account giving. So one less item to worry about and that much time you could devote to Lord.

One of the 24 guru's, the list of 24 gurus, one of the 24 gurus is you by yourself. So it is one of guru's and there is example that ya, this whole context was, when the lady was

doing unhusking of rice paddy, use the rod, long rod, held in the middle and there is a pile of rice paddy or wheat with the husk and with this they unhusk the manual and when this guru thing, 24 guru explained that is one guru this lady had the bangles and every time she did, it was making sounds and she was then may be decreasing number of bangles, finally even when there were two , there was still some sound, they were colliding with each other and finally it was one, no sound, so that is considered. One of the guru's to be in situation like that, just by yourself you and your Lord, you are your, Hare Krsna, Hare Krsna, you and your shravanam, kirtanam, you and remembering the Lord. So that

is only factors you could any given act, what is the cause gahana karmano gatih (BG 4.17) Lord says the topic of karma cause an effect and result, what are the causes , difficult to trace out. So that person may try to understand and blame this one, blame that one blame that one. So no action is complete unless the super soul, the five factors, Supersoul is involved. So there could be some explanation, discussion, counselling like that. Rule is Krsna, he is the wealth, He is the wealth. What if the , you lose the soul and what gained the world or what says the bible, you lose the soul gained the world, what gain is that.

So this giving, taking, gaining and lose more or less does happen with everybody without exception over, person has to just maintain his mental core, equilibrium and that link and my relationship with the Lord and that doesn't change, doesn't matter what happens to the world. We are living entities part and parcel of Krsna. Krsna is the Supreme Personality of Godhead and we achieve him through our devotion, practice that is a truth. So doesn't matter you become empty pocket, ya Lord has given you so much and you are also bewildered if he gives too much and it is also too much for you to handle, if he takes away, it is too much for you to handle. So these are again the dual nature of this world. So the advice in the second chapter is thata maan apmaanyo labh hani, yet listed

quite a few items that the person in sthita dhira munir ucyate (2.56) munir who is sthita dhira he has attained the equilibrium state of mind and he is in samadhi state, he is above this of loss and gain and respect and then insult.

So Lord with pride say my devotee he is santusta whatever comes in his way or even something goes away.

**yadrccha-labha-santusto  
dvandvatito vimatsarah**

He is not envious and dvandvatito means beyond or transcendental to the dual nature of this world. Enemy and friend, local and foreigner, men and women, rich and poor, black and white and more into it. The world is made of these two things.

So I stop here.

Haribol

Granthraj Srimad Bhagavatam ki Jai

Srila Prabhupada ki jai.