

The origin of bhagvad gita

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Iskcon Amravati

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Mahaprabhu ki jai!

Rukmini Dwarkadish ki jai!

Srila Prabhupada ki jai!

These days, the topic for discussion can only be Bhagavad Gita or it should just be Bhagavad Gita. Why? You all know why. This most auspicious time is the time of Gita Jayanti. The birth day of the Bhagavat Gita. You know Hanuman Jayanti, Mahavir Jayanti, Buddha Jayanti. Jayanti means the birth day and so the same meaning goes for Gita Jayanti. The day of the birth of Bhagavad Gita.

Gita took birth on the day of Ekadasi and that Ekadasi is named Moksada Ekadasi. On the battlefield of Kuruksetra this Bhagavata Gita took birth and the time was morning time and it was the first day of battle. The battles of that time were called 'Dharma Yudha' (righteous battles). And they would start in the morning and continue till evening.

So on the first day at the beginning of the battle, both armies, the Kaurava army and the Pandava army had arrived and were ready to fight. Now In the middle partition of both armies there is a chariot.

tatah svetair hayair yukte mahati syandane sthitau (BG 1.14).

A great chariot settled in the midst of both armies, or it started towards the middle. Arjuna spoke saying 'take the chariot further in the middle.'

senayor ubhayor madhye

ratham sthapaya me 'cyuta (BG 1.21)

Arjuna said, 'Oh Acyuta (infallible one), please draw my chariot between the two armies.

As the Lord did this, it was during the morning time and the Lord's wonderful chariot was pulled by horses which were white in colour. This was the chariot that the Supreme Lord Himself, Dwarkadish was driving. The Lord had come from Dwarka, not Vrndavana or Mathura, but He had come from Dwarka. In Kuruksetra what is the Lord's role? He is a charioteer; He is Parth Sarathi (charioteer of Partha, Arjuna). In the Lord's right hand the Lord is holding a whip and He is controlling the horses.

For who is He riding? For His friend Arjuna.

bhakto 'si me sakha ceti (BG 4.3)

madhavah pandavas caiva (BG 1.14)

The personalities on the chariot are Madhava and Pandava, Arjuna. Arjuna is one of the five Pandavas and he is on that chariot.

divyau sankhau pradadhmatuh (BG 1.14)

In the first chapter of Bhagavad Gita it is said that as soon as the chariot has reached the middle of the arena, the Kaurava army have blown their conch shells and so from the Pandava's side Krishna and Arjuna both make sounds of their conch shells. Everyone blew their own conches.

pancajanya hriskeso (BG 1.15)

Lord Hriskesa blew His conch shell of the name Pancajanya.

devadattam dhanan jayah

Dhananjaya Arjuna blew his conch shell and Bhima blew his conch of the name Paundra. Ananta Vijaya was the name of the

Sankha blown by King Yudhisthira. Left now were the two brothers Nakula and Sahadeva who then also blew their conches Sughosa and Manipuspaka.

So the names of the conches have also been given in the Mahabharata or you can say in Bhagavad Gita. Bhagavad gita is one limb of the Mahabharata. There are different sections in the Mahabharata and there is Bhishma Parva (chapter) as well. Bhishma Parva in itself has eighteen chapters which is this Bhagavad Gita. So the description is given.

**dharmā kṣetre kuru kṣetre
samaveta yuyutsavaḥ
māmakāḥ pāṇḍavaś caiva
kim akurvata sanjaya (BG 1.1)**

So this is the beginning of Bhagavad Gita. Dhritarashtra uvaca. Dhritarashtra asked Sanjay, his minister and both were sat in Hastinapura from where they could see from that far- do you know where is Hastinapura? It is on the bank of the Ganges and it is very far from Haryana where Kurukshetra is situated. Haryana is so named as the Lord Hari came there (came means ana). Haryana the city, where the Lord personally came.

So Madhava and Pandava are on their chariot in the main part of the battlefield, in between both armies and now there will be a discussion between Krishna and Arjuna. Arjuna will be listening to the discussion as he is the main limb of this conversation. Also far away in Hastinapura this discussion is being heard by Sanjaya who in turn will tell Dhritarashtra all that he hears.

Dhritarashtra is blind and so cannot go to the battlefield so Srila Vyasadeva has been very merciful to Sanjaya. 'I will give you .. chhoooo.' He must have not done that, a Chu Mantra (black magic spell) but 'Oh Sanjaya I am giving you a power that from by sitting here in Hastinapura you will be able to have Darshan from far.'

Doordarsan television. Even before five thousand years what did they have? Doordarsan. (Door means far) so darshan from far. It is a good thing that that Darshan was Darshan of Krishna or had in it Darshan of Krishna. These days Doordarsan means there are others' Darshans and less of Krishna Darshan. So Sanjaya is seeing and hearing and so to this Sanjaya Dhrtarastra is asking 'kim akurvata sanjaya?'

'Oh Sanjaya tell me, tell me. Mamakah pandavas caiva (BG 1.1). When my sons and the sons of Pandu met on the battlefield of Kuruksetra, which is also Dharmaksetra, what did they do? Samavets yuyutsavah (BG 1.1). They have both assembled to fight so what did my sons and the sons of Pandu do? kim akurvata sanjaya?'

So the answer to this curiosity is included in the whole Bhagavad Gita. There are other descriptions in the coming chapters of Bhagavata Gita and also after all the eighteen chapters it goes on further. So Arjuna and Krishna have both blown their conches.

divyau sankhau pradadhmatuh

After this Arjuna says 'Prabhu, Prabhu please take my chariot further. Denayor ubhayor madhye ratham (BG 1.21). Please take the chariot forward. Yavad etan nir?kse 'ham yoddhu kaman avasthitan (BG 1.21). O Lord, please draw my chariot between the two armies so that I may see who is present here, who is desirous of fighting, and with whom I must contend with in this great battle.'

So the Lord did just that and drove the chariot forward so now the Kaurava army was a little closer in view and so they could recognise which individuals were in the opposite army. Krishna and Arjuna were just looking when the Lord, Hrsikesa spoke.

'Pasyaitan samavetan kurun iti (Bg1.25). So you wanted to see with whom you would have to fight so take a look.' So then Arjuna looked. The Lord told him to take a look so as Arjuna

is looking the Lord says 'pasyaitan samavetan kurun.' Those who have assembled here to fight are indeed the Kauravas. You have to fight with the Kauravas and you are also a Kuru and they are also Kurus, from the same family. Hari Hari.

So the Lord also wants to call Arjuna's attention to the fact that.. So Arjuna has seen and now understood that 'hey! These are my own family members! They are my cousins, my Guru's and other relatives are there.' So Arjuna thought or in his mind there came a thought.

Na ca sreyo 'nupasyami hatva sva janam ahave (BG 1.31). Arjuna spoke 'Oh Lord, I am not seeing anything good coming out of this battle, out of killing my own family members. No profit I can see in this.'

Na kankse vijayam krsna na ca rajyam sukhani ca (BG 1.31). Arjuna further says 'I have no desire to become a king or to become happy. I have no such desire!' In this way there are thoughts occurring in Arjuna's mind. Bhramativa ca me manah. Arjuna spoke to the Lord 'Oh Lord I am forgetting myself, and my mind is reeling.'

Then Arjuna further says 'sidanti mama gatrani mukham ca parisusyati (BG 1.28). I feel the limbs of my body quivering and my mouth drying up. My bow Gandiva is slipping from my hand.' If you want to fight you need to hold a bow like Gandiva tight but if the hand is quivering resulting in the bow slipping from the hand then can one do battle?

So Arjuna says to the Lord, 'look look! Look at me. Sidanti mama gatrani mukha?lm ca parisusyati (BG 1.28). Brhramativa ca me manah (BG 1.30). My mind is reeling.' There are so many things Arjuna has spoken of in the first chapter of Bhagavad Gita. He speaks of many duties, 'what will become of this and what will become of that?' Duties towards society and towards mankind.

'If there is a war then the women will become widows and they

will also become polluted. There will be unwanted population with children who are an unwanted progeny. They cannot become proper due to the unwanted circumstances of their birth and upbringing.'

So there were many thoughts on Arjuna's part for the many groups of people and for the family, the domain and its protection. Thoughts of his duties and of fulfilling his duty in a proper way.

All these thoughts Arjuna conveys to the Lord. 'Yes so for this reason we should not fight or for that reason we should not fight.' Maybe Arjuna was thinking the Lord would have agreed.' 'Yes okay Arjuna you are right, let's not fight. Let's sit and have some snacks.' But that is not what happened and the Lord carried on listening and Arjuna kept speaking and telling his thoughts on why battle should not happen.

Arjuna then got tired and at the end of the first chapter Arjuna sat down on the chariot. He had kept his Gandiva in his arm and was so confused and tired, so much so that in the second chapter there is a description of how from his eyes tears are flowing. Now the Lord will speak. The Lord could see the state of Arjuna, his plight and so the Lord says to Arjuna.

Sri bhagavan uvaca kutas tva kasmalam idam (BG 2.1). 'Whatever you just said, how have these impurities come upon you? Since when have you started speaking these nasty, polluted things? They do not befit you nor your upbringing, your heritage. Such persons cannot go to the higher planets. Also you are speaking like a learned man but actually nanusocanti panditah.

Although you speak like a learned man you are not a pandita, a learned man because a pandita does not do what? A learned man does not lament. Na nusocanti panditah. But if you look in the mirror you will see your face is full of sorrow and you are lamenting with tears in your eyes. Being a Ksatriya, a warrior

you are sitting with the bow in your hands on the chariot so this is not how one prepares to battle.'

When you want to play fight, a small fight with someone, what do you say to them? 'Hey get up!' If somebody is sat down you get them up and sometimes you may grab their collars to get them to stand up because naturally you can only fight whilst standing. Of course if you need to talk you say, 'please sit, sit.' So to talk you sit down but to fight you must stand. So the fact that Arjuna is seated means that he has firmly confirmed- actually he had already said and will say it again plainly that 'I don't want to fight. I will not fight.'

Na ca sreya 'nupasyami hatva sva janam ahave (BG 1.31). 'I do not see how any good can come from killing my own kinsmen in this battle, oh Lord.' So this is the beginning of the Bhagavad gita and is the grounds for Bhagavad Gita to take place, on the battlefield of Kuruksetra. Also the state of Arjuna's mind is described in the beginning of Bhagavad Gita.

So the beginning, the first chapter of Bhagavad gita, we call it the Gita this first chapter, right? What Gita (song) is it? Bhagavad Gita. It is the Lord's song and in the Lord's Geet, the song of god, the first chapter is included but in this first chapter the Lord has not really spoken. His song, Geet, his words are not really in the first chapter, the Lord has only said a few words in this chapter.

Partha pasyaitan samavetan kurun iti (BG 1.31). Just these five small words the Lord has spoken in the first chapter. Otherwise it is all 'Arjuna Gita.' It is Arjuna's feelings, his thoughts and his state of mind. Before that there is a description of the armies and of Kuruksetra. From the second chapter of Bhagavad Gita the Lord starts speaking. Sri bhagavan uvaca means who spoke? The Lord has spoken and what sort of Lord is this?

Sri Bhagavan whom is the possessor of the six opulences and

within these six opulences is the opulence of knowledge. Bhagavan means all- knowing. Bhagavan also means all attractive and all powerful, all opulent and famous as well as the most renounced. These are the six opulences of the Lord.

**aisvaryasya samagrasya viryasya yasasah sriyah
jnana vairagyayos caiva sannam bhaga itingana (Visnu Purana 6.5.47).**

These are the six opulences and one is knowledge. So here it is said said Sri Bhagavan uvaca which means the all- knowing uvaca, the all knowing supreme Lord Sri Krishna uvaca. He is the source of all knowledge. He is saying Aham sarvasya prabhavo mattah sarvam pravartate (BG 10.8). 'I am the source of all spiritual and material worlds. Everything emanates from Me.'

He is speaking this and so knowledge is also coming from him. The Lord himself is all knowing and if there is any knowledge in this world it is coming from the Lord. Separately no person can produce knowledge in their factory or in their home. And there was never a time when-well, the Lord spoke this Bhagavad Gita five thousand years ago and the Lord gave knowledge to Arjuna.

So knowledge did not come into existence then. Since when is knowledge in existence? Since the Lord is there knowledge is there because that knowledge is only in relation to him. So therefore ever since there is the Lord, from then there is knowledge. All this knowledge, information and news is here since the Lord has been here.

It's not that the Lord came and a much longer time after that these things came. So the all knowing Lord has made Arjuna the example, the reason to speak this knowledge. The Lord has lit the lamp of knowledge. You have all told me you have not been to Kuruksetra, you haven't, have you? Oh you went and you too, so now there's two and now three of you. Now you are

remembering that you have been there.

So in Kuruksetra upon the order of Arjuna the Lord took the chariot into the middle of the battlefield and stopped it there. Bhramativa ca me manah. He became confused and forgetful and his mind reeled, the state of his mind going crazy. Then the Lord spoke to Arjuna the message of Bhagavad Gita. You can all go to this place, where the chariot was standing. That place within Kuruksetra is called Jyotisar, or we can say the light (Jyoti) of knowledge.

The Lord shone the knowledge of the light of the Gita. Therefore that place from where the Lord did this and spoke the Gita is called Jyotisar, the place of Jyoti, light. So in this world so many speeches are forever taking place but this speech, this discussion, which happens between two people is unique, a very important speech. People are always talking and there are always questions and answers going on when you go to school, market place, court place or shopping place or on the phone.

This is going on day and night, many discussions and talks, look even now there is a conversation going on but this conversation of the Gita is amazing and for the greatest good for all. Every man should understand this with great attention. One should not try to memorise the Slokas like a parrot but he should take them into the heart with proper learning.

We should lead our lives according to the order of the Lord in the Gita. This is the greatest mercy of the Lord on all of us that he has given us all the knowledge of the Gita. Ya svayam padmanabhasya mukha padmad vinihsrita. In the Gita Mahatmya it is written, 'what is so special in Bhagavad Gita when there are so many other scriptures?'

Gita sugita kartavya kim anyaih sastra vistaraih (Gita Mahatmya). What use is there of any other Sastras when we have

Bhagavad Gita? Ekam sastram devaki putra gitam. So this Bhagavad gita which is the song of Devaki Putra, son of Devaki, Ekam Sastram – this one scripture is enough. So what is so special about it?

Svayam padmanabhasya, mukha padmad vinihsrita. One of the The Lord's name is Padmana. Because his navel is like a lotus flower or also it could be said because from his navel a lotus flower grew on which Lord Brahma was born. The lotus flower sprouted from the navel of Garbhodakasayi Vishnu and so he is addressed as Padmana.

The Lord's navel is very deep and so is the impression on his throat. His intelligence is also very deep. In Bhakti Rasamrta Sindhu the signs and impressions on a great personality's body are described. In these descriptions three places are said to be deep including the navel and the Lord's throat which is deep like the sound of thundering clouds.

When one hears or sees some documentary of Sri Krishna, other people talk in the documentary or film but when the Lord's turn to talk comes then the voice is different, a different sound and deepness of voice. And his voice and words reach far distances. Also there is depth in the Lord's intelligence. His intelligence is not mixed up but is deep. So this is the Lord and devaki putram gitam is this Sastra (the words of the son of Devaki).

In the Mahatmya it is said that whoever-

gita gangodakam pitva punar janma na vidyate

When one drinks Ganges water that person becomes liberated so here it is said that this water comes from his lotus feet. Tu ja charani ca ganga nimani chandrabhaga ganga bhajan. You may have heard this.

Chandrabhagaya, Gangaya Jamuna, Saraswati, Godavari, Kaveri Sindhu, Narmada and all other rivers which are there, where do

they come from? From the lotus feet of the Lord and from his lotus mouth comes out the Gita. Around the Lord's arms are the cows and so we have these great signs of religion in our culture – Ganga, Gita, the cow.

So the Ganga comes from the Lord's lotus feet and the Gita from his lotus mouth and he is a Gopa who stays with the cows and looks after the cows. So from the lotus mouth of Lord Padmana is this promise of the Gita. When the Lord declares

**Sarva dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah (BG 18.66)**

So the Lord spoke by moving his lotus lips and therefore these words are from the lotus like mouth of the Lord. It is no ordinary air of this material world moving out when these words are coming out and spreading from his lotus mouth-

**patram puspam phalam toyam
yo me bhaktya prayacchati (BG 9.26)**

This is eternal and transcendental to material sound and it is indeclinable. Imam vivasvate yogam proktavan aham avyayam. The Lord has said this in the fourth chapter of Bhagavad Gita and so the words that have come out of the lotus mouth of the Lord and are Avyaya. These words are never going to become lost or any less or be spent, this will not happen. These words will never be hidden and are therefore eternal words.

We can also take these words of Gita to be the form of the Lord. In the form of the Gita the Lord descended. And in the form of Bhagavad Gita although the Lord himself came out of his lotus mouth through his words, he did not become any less by expanding his form into the Gita.

**om purnam adah purnam idam purnat purnam udacyate
purnasya purnam adaya purnam evavasisyate (Sri Isopanisd**

invocation).

So if from the complete the complete was taken away then what is left? The whole complete is left. One minus one is zero in this material world. If something is one whole thing and is taken away then nothing is left but here the supreme Lord is speaking and these words are his complete form and so the Lord does not any become less. The Lord is complete and the Bhagavad Gita, his spoken words also remain complete .

Sarvopanisado gavo dogdha gopala-nandana (Gita mahatmya 6)

Like this the greatness of the Bhagavad Gita has been sung. Sarvopanisado gavo. All the Upanisads in existence are in the form of the cow. How has the cow been made? From the Upanisads, Sastra. From these the cow has been made.

Dogdha gopala nandana. And Dogdha, who is milking this cow? Gopala nandana.

Parthovatsa. Partha, Arjuna who is he? Vatsa, the calf. What does the calf do? So Krishna is milking the cow, the Sastras he is wringing and Arjuna is drinking the milk of Sastras what Krishna is milking and wringing.

Sudheerbhoktha. The Gitamrutam which Arjuna is drinking (nectar of the Gita). Gitamrutam mahat. So the Gitamrutam which Arjuna is drinking, Sudheerbhoktha. This Amrita (nectar) that Arjuna has drunk, is Maha- Maha Prashad. Who drank it first? Arjuna drank it and in the form of Maha Prashad who will take it now? Sudheerbhoktha, those who are intelligent, Sudheer. What will they do? They will drink this Gita nectar through attentive listening and recitation, those who are intelligent will do this.

When one is intelligent and studies Bhagavad Gita they will become more intelligent. Only by intelligence does our life have existence just like a car driver or an air pilot. He is a very important person and even if the passengers fall asleep that's okay but if the pilot becomes confused or inattentive

then there can be devastation.

So in our lives intelligence has the most important role just like the driver of a car is the most important in making the car drive or move. This is the type of intelligence that the Lord is giving in the Bhagavad Gita.

**Dadami buddhi yogam tam
yena mam upayanti te (BG 10.10)**

So this intelligence should be used in what way? Yena mam upayanti te. 'To come more closer to me they can use their intelligence, to come to me.' So

How should we use this intelligence which has been given to us by the Lord? To get closer to him. This is the right way to use one's intelligence. When I was small, even I was small at one time, there was that time as well. So when I would go to the temple with my mother, when she would go I would go along with her.

So my mother would tell me, 'put your hands together, put your hands together.' So I would do so and I remember then she would tell me to ask the Lord to give me intelligence. 'Go on ask for intelligence, ask for intelligence. Oh Lord give him intelligence.' Maybe your mothers have done this or said this before, 'give my child intelligence.' So finally when the Lord gave me intelligence and I became his devotee and joined Iskcon, when my mother found out she became very angry with the Lord.

'Oh what sort of intelligence did god give you??!' When I was young she would tell me to pray to the Lord to give me intelligence and when the Lord gave me this intelligence-

Yena mam upayanti te (BG 10.10). So that I could go closer to the Lord. This intelligence was at that time not pleasing to my mother, she was very hurt and upset. 'Why did the Lord give you such intelligence and till when will you carry on thinking like this?' She went to an astrologer to find out 'till when

will his intelligence, his thinking stay like this?' So they also wanted to get some money, the astrologers so they said, 'it won't be for very long.'

So my family became happy but the prediction of the astrologer has not become true as yet. He had given them faith that it would not be for too long, maybe a month or two. So when I went back to my village I went to meet my older brother and the village people were saying 'what a good boy he used to be.' So I was before a good boy and when the Lord actually gave me intelligence I wasn't good anymore.

Actually I became a Mahatma then and before this I was a Duratma. So now when I was a Mahatma they were saying 'what a good boy he used to be.' So I had gone for a very short time back to my village and my friends were playing cards. I was chanting japa.

**Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare**

So my older sister, when she would see me chanting Japa and all the other boys playing, she would cry and pray to the Lord, 'when will my brother play like this? When will you give my brother intelligence to do like this?' She was praying to the Lord like this. Rukmini Dwarkadish ki jai!

So Bhagavad Gita is the most important thing given by the Lord, it is a gift and you could say it is a letter written by god. But who is this letter for, only Arjuna? Hari Hari. The Lord has written a letter. Who is this letter for? For all of us or for just you all or just for me? It is for all of you. So who has he written this for? For me and for all of us individuals the Lord has done what? The message is one for all of us, the message is the same. And what is that message?

Man mana bhava mad bhakto

**madyaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me (BG 18.65)**

This is the message and this is a very confidential message. The Lord said 'now I will tell you something very confidential.'

Guhyatamam pravakshyamy (BG 9.1)

Guhyatamam, Guhya, Guhyatar, Guhyatam.

'I will teach you the most confidential knowledge.' After saying this the words spoken by the Lord are these.

Man mana bhava mad bhakto

madyaji mam namaskuru (BG 18.65)

The Lord said 'work in this way.' And what way is that? Man mana, meaning 'think of me. Mat manah, put your mind on me.' Give the Lord your mind, put that concentration of the mind on the Lord. So this one thing is now done, so now?

'Become my devotee. Madyaji. Serve me and worship me. Mam namaskuru, bow down to me.' None of this is difficult so become a devotee of the Lord. And whoever will do this, the Lord says and it is written on these pages- Mam evaisyasi. Those who do this Mam evaisyasi, they will attain me. 'Satyam te' he says that he is telling the truth.

The Lord has no need to convince us or say that he is telling the truth, to justify this fact. Because whatever the Lord says is always the truth and apart from the truth he doesn't say anything else. In the court what book is there? Bhagavad Gita is there and it is said 'whatever I say I will speak the truth and apart from lies I will not say anything else.'
(Laughter)

'I'm telling the truth that apart from lies I won't speak anything else.' But the Lord is the epitome, the form of truthfulness and whatever words are said from his lotus mouth are always the truth. He doesn't have to separately state that

he is telling the truth. For the sake of social customs we say 'I am telling the truth' but here the Lord says 'Mam evaisyasi. Hey you persons who are doing man mana bhava mad bhakto madyaji mam namaskuru, you devotees will attain me.'

'Satyam te I am telling the truth' and that's not all because further the Lord says, 'Pratijane. I am promising you, this is my oath that I take.' Why all of this? Priyo 'si me. 'Because you are all very dear to me. You are all mine- mamaivamso.' The Lord says 'mamaivamso jiva loke jiva bhutah sanatanah (BG 15.7). You are my parts and parcels and you are my limbs. You are not separate from me.

Yes it's true that you are lost to me and wandering about aimlessly but nevertheless you are mine.' So this is true that we belong to the Lord and that the Lord is ours and so the Lord is telling us to go back to him, to attain him. We are missing the Lord and the Lord also wants us to be back with him in his abode. So this unusual discourse- we were not there at that time five thousand years ago.

Well of course we were around and we must have been somewhere but we were not in Kuruksetra and we did not get the good fortune to hear Bhagavad Gita there as it happened. If we had heard it there at that time then would we be here now sitting in Amravati? We were not there and the proof of that is what? We are here now which means we were not there then and that is why we are here now.

If we had been there then we would not have stayed here but would have gone back long ago to the Lord's abode by becoming devotees. After becoming devotees some stay here to preach the Lord's message. Some devotees the Lord calls back to his abode and some devotees he sends and keeps in this material world.

Bhutani bhavyani janardanasya (SB 3.5.3)

Lord Janardana's great souls, the Mahapurushas take the Lord's message and spread it to others. So this is service of the

Lord and upon those who do this service the Lord becomes very pleased. So whoever understands the knowledge of the Gita and then explains it to others, when the Lord sees this he becomes very happy and pleased. Why does he become pleased? Because he knows that when my message is heard and understood by the devotee, then what will happen?

Bhakti Yoga. There will be a link, forever there will be a bond between the Lord and the soul which is currently imprisoned in the material ocean of birth, death, old age and disease. Punar janma na vidyate (BG 8.16). 'He will not attain another birth again and he will establish a relationship with me,' the Lord is saying. So whoever helps one make a sacrifice in Yoga, in helping one to establish a relationship with the Lord, giving a helping hand by putting their hand forward to help someone, the Lord is very pleased with such a person who helps others in this way. He is called Bhurida.

Bhuvi grananti te bhuri dhajana. Whoever on this planet gives this message to others in his life- tava kathamrtam tapta jivanam. This life is like what? This Samsara is Davanal, this world is on fire. This type of fire is found in most cases and is everywhere in this material world in the form of fire, fever, poisons and various kinds of heat. So by hearing and understanding this Kathamrita or this Gitamrita a person becomes relieved and is freed and becomes a devotee.

So those who help others like this, they are the greatest benefactors. They are kind and benevolent who spread this knowledge to others, they are most benevolent as they share their own wealth. This Bhagavad Gita is the greatest possession, it is the greatest of riches and therefore those who distribute their wealth in the form of knowledge of Bhagavad Gita, they are the greatest philanthropist, giver of charity.

By giving clothes or any other thing in charity we help others, it is service to society and in doing this we fulfil

our duty, but the greatest charity is the charity of spreading the knowledge of Gita. And whosoever attains the charity of this knowledge becomes wealthy. One who is knowledgeable is wealthy as well, and this is the actual wealth. From this wealth and knowledge come worthiness and then happiness.

By this Happiness which is eternal, the happiness of the soul is achieved. The soul will achieve happiness. So the endeavours made in the material world- yesterday we went to a school 'Adarsh Vidyalaya.' So for the many students Gita Jayanti Mahotsava was being explained over there. The devotees were explaining how one old lady went out to do her shopping and she bought a cage for her bird.

She put the bird in the cage but gave more attention to the cage and polished the cage frequently. Hardly any attention was paid to the bird inside the cage. She wasn't feeding the bird so it was becoming weak and so one day came when the bird was no more. The lady still continued polishing the cage, making it shine. So she called her neighbours, 'please come, please come and look at the cage! Look at the cage!'

Her friends were seeing the cage but at the same time they could smell a horrible, nasty smell. What was this smell? The poor bird that was dead in the cage, that was the horrible smell coming from the cage. So from this we learn that our body is alike to the cage and the bird in the cage is who? That is the soul. Is the cage most important or the bird? The animal, the bird is most important.

So who should be looked after more? The animal and not the cage. This the Gita teaches us and explains to us. It gives us knowledge of the soul and knowledge of how to keep or make soul happy.

**Brahma bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu**

mad bhaktim labhate param (BG 18.54)

The process to give the soul happiness is explained in the Bhagavad Gita. We can see that this world is looking for further knowledge of matter constantly and will continue to do so. Atoms and the molecule and nucleus, neutron, proton all these things they'll put under a microscope and with the help of these microscopes and telescopes people are trying to go to the moon!

But the Lord is in the heart, so close to us and within us and yet we cannot go there, there is no endeavour to go there. 'We are thinking 'where shall we go elsewhere, further?' We don't want to go within or be absorbed in our inner self. So this Bhagavad Gita gives us actual eyes to wake us up and it open our eyes. This Bhagavad Gita is a pair of spectacles that we must wear to see ourselves, to see the Lord and to see our own families.

Those who we call our own family members we have not yet seen. We actually have not seen our own kin and do not see them throughout our whole lives and that is why when there is death we cry and say- what do we say? 'He has gone.' Well who is it that has left? That person with whom you were has gone but the body is lying there. It is either on your lap or on the bed but nevertheless it's lying there in front of you.

You are saying 'he's gone, he's gone.' But who has gone? The soul has gone. But we never recognised that soul and the actual person who is the soul we did not take care of or worry about them. We did not make any arrangements to nourish that soul or we did not serve that soul in any way. If we did do anything, any service, then it was for the cage, the body and that's all.

So this is the knowledge that is in need and this knowledge is available in Gita. Srimad Bhagavad Gita ki jai! Gita Jayanti Mahotsava ki jai! Rukmini Dwarkadish ki jai! Srila Prabhupada

ki jai.

So we have another two, three days left and so we will further speak the message of Bhagavad Gita to understand it and put it into practice. We can plan and have a think about all this. About practicing and spreading this message, we can speak about this as well as think about it. This can all be the talk in the coming days and the fact that you all are present here, you have come, you are welcome and I thank you from my heart for your coming here.

Please continue coming and we will speak further and there will be an endeavour to understand the Gita. So it is all profitable. The actual profit is attaining the Lord, what is the profit? Attainment of the Lord by the help of Gita. Who do we need to attain through the assistance of the Gita? The supreme Lord. The Gita is his words which is the only thing he left here when he went away. So through concentration on these words..

When we understand these words we will be able to understand the Lord and attain him. This is profit and apart from this profit there is no other profit.

Sukh Sampati Ghar Ave (a song which asks the Lord for happiness and material gain and mental peace). This all carries on but this is not the profit we are talking about. Dhanam Janam Sundarim (wealth, long life and beautiful women). These things are useless and temporary. This sort of profit will bring us distress alongside the temporary so called happiness. It is duality and this is what we are trapped in, Bhagavad Gita teaches us this.

We need to be transcendental to this duality of happiness and distress, rising above it. we need to transcend victory and defeat and this is the highest point, to learn this and then we will not be so unsettled. We are trapped in these dualities of happiness and distress, day and night, poor and rich, man

and woman, countryman and foreigner, Hindu and Muslim and the list is very long.

How to arise above these dualities? We are actually going backwards not forwards. So the Gita teaches us liberation from all these struggles. So please begin study of Gita or continue this study and we will further speak on this matter tomorrow and the day after.

Gaura Prem Anande Hari Haribol.

End.

Talk on world Gita day

Talk on world Gita day

25th December 2020

Sri Krsna Arjuna ki Jai!

So when I just heard the blowing of conch shell as part of the yajna that is happening there, that reminded me of the blowing of conch shell that took place on this day during early morning hours and that too transported me to Kuruksetra, as I was hearing the blowing of conch shell. Of course otherwise also for past several days and almost month, we are kind of making trips between wherever we are and Kuruksetra. As we are in the mood of this Gita marathon, we are studying and distributing Bhagavad Gita As It Is ki Jai! So what a day? Gita Jayanti Day! Every word I said or sentence I said, that reminds me so much and I wished to talk, but I have only one mouth and I have only few minutes. So how much could I talk?

So today, this morning in fact, this is Moksada ekadashi day, the armies had assembled at Kuruksetra dham, dharmaksetre

kuruksetre, and

**tatah svetair hayair yukte
mahati syandane sthitau
madhavah pandavas caiva
divyau sankhah pradadhmatuh [BG 1.14]**

And there, you see, I mean this is a lila; Krsna is performing His lila in Kuruksetra today and 17 more days He would be in Kuruksetra. But today's lila is of a prime importance. He is speaking Bhagavad Gita. So He has come. He is riding the chariot. Mahabharat, Bhagavad Gita is part of Mahabharat, Bhishma Parva. So, the chariot is driven by the white horses and mahati syandane sthitau, it's amazing, beautiful, adbhuta chariot and there are two personalities sited on that chariot, Madhava and Pandava. Madhava is Krsna and Pandava is Arjuna. And they have divyo sankho, they have blown their transcendental conch shells. And then Arjuna is fired up, he wants to battle, fight; his blood is boiling and he said please could you bring my chariot forward.

senayor ubhayor madhye ratham sthapaya me 'cyuta (BG 1.21)

Bring my chariot in between two armies, so that I could see, who is here, who wishes to fight with me? And so that is what Krsna did. He brought the chariot forward and then,

pasyaitan samavetan kurun iti (BG 1.25)

Oh you wanted to fight and you wanted to see who has assembled here to fight with you, so samavetan kurun, Kurus have assembled. So, Arjuna is seeing and also hearing, Oh, Kauravas have assembled to fight with the Kauravas. I am also Kaurava, Kuru-vamsi. And that has made all the big difference as Krsna has Yogamaya into action. And Arjuna is no more Arjuna. And he says mukham ca parisusyati (BG 1.28), my mouth is drying up; sidanti mama gatrani (BG 1.28), my body is trembling, gandivam sramsate hastat (BG 1.29), and Gandiva bow is slipping right out of my hands. Oh, how could I fight? No, I can't fight. And

he is crying and so many things are happening to him and he sat down, not willing to fight.

Well, to such Arjuna, now He is going to begin His speech in second chapter of Bhagavad Gita.

Sri bhagavan uvaca kutas tva kasmalam idam (BG 2.2)

Where has this dirt come that you are talking about and the speech continues and those are the 17 chapters of Bhagavad Gita ki Jai!

ya svayam padmanabhasya mukha-padmad vinihsrta (Gita Mahatmya 4)

ya svayam padmanabhasya, ya gita, that Gita, svayam Padmanabhasya, that Padmanabha, Parthasarathi, from His mouth emanated Bhagavad Gita on this day. So Gita took birth today from the mouth of the Lord. It has originated from the Lord. So Bhagavad Gita is non different from the Lord, it is part of the Lord. Bhagavad Gita is the Lord.

So Lord Krsna, krsnam vande jagat gurum, He has taken the position. Well, that is His eternal position. He is the guru, original instructor and guide and friend and philosopher of the entire human race for generation after generation. And wherever they are He is there. Well there are so many relations, master and friend and lover and certainly He is a guru of the whole world. So He and Arjuna are taking position on behalf of all the living entities.

sisyas te 'ham sadhi mam tvam prapannam (BG 2.7)

Now I am soul surrendered unto You. Please instruct me! So the Lord has spoken this Bhagavad Gita, well Arjuna is just nimitta matram, instrument, but we have to understand the purpose, the intension of the speaker, Sri Krsna, the speaker of Bhagavad Gita, His intention is what I am speaking now, and Prabhupada this is going to be, I am talking about dharma.

dharma-samsthapanarthaya sambhavami yuge yuge (BG 4.8)

I appear to establish the principles of dharma. Srila Prabhupada says (what is dharma?) 'laws of the Lord' and he is going to be talking about law during Bhagavad Gita.

So what Lord is doing, by speaking Bhagavad Gita, He is establishing dharma on this planet and His word is a law, governing the whole world and living entities' life and that is His intension that for all the time that will come, people everywhere should listen to this, read this, hear this. I know there are sufferings and why not? They must suffer, because they have come to the wrong location, duhkhalayam. I tell you in Bhagavad Gita, this is duhkhalayam, don't try to be sukhi, happy here in this place of sufferings. But there is another place.

yad gatva na nivartante tad dhama paramam mama (BG 15.6)

So Lord in fact, by talking this Bhagavad Gita, He is extending invitation to all His living entities, all His parts and parcels. They are His, we are His, not Indians only or Hindus only, He is addressing everybody. And for that benefit, please come back to Me and live eternally happy life. Otherwise you will continue here. And He is instructing Arjuna, that yogi bhava, yogi bhava. And as we know, in this world, the world leaders are propagating, what is the propagation or what is the message? 'Bhogi bhava!' So this is anti-Gita propaganda, anti-Krsna propaganda. And then you will suffer and that we are seeing.

Lord is saying, 'patram puspam phalam toyam yo me bhaktya prayascati (BG 9.26), this is diet, you offer these items to Me and then enjoy the remnants, prasadam, but if you don't become yogi, and will go for bhogi and matanam chickenam and etc and that is what happened right in Wuhan in China in that big meat market, all sorts of meat mixed and corona was the product of that business of selling meat, fish, egg. And as the result the whole world is suffering. So isn't Gita the solution? Patram pushpam phalam toyam, be happy! Matanam, chickenam, and suffer! And that is what happening. Gita is the

solution to all the problems of this world. World leaders should take note of this.

Krsna said, what I am speaking to you Arjuna, rajarsayo viduh (BG 4.2), the saintly kings, they do and they should listen to this and accordingly they should be governing the governments. They could have astra, weapon in one hand, but they have sastra, scriptures in other hand. Your astra should be guided by the sastra and that is Bhagavad Gita, spoken by the Lord on this occasion. And Lord has said, this should be propagated, spoken and understood, evam parampara praptam (BG 4.2), and that does not happen, the disciplic succession is not followed and anyone, any Tom Dick and Harry wants to comment and speak on Bhagavad Gita and mislead and that is what going on. We are celebrating Gita Jayanti, the day Krsna was there on the battlefield Kuruksetra.

But now for them, Kuruksetra means the body and the five Pandavas are the virtuous, good qualities and the Kauravas are the bad qualities, this is not the talking of, not that Krsna was personally there and the battle happened. Lot of people do not believe in this. Even Mahatma Gandhi had no faith in the fact that Krsna on Gita Jayanti day was in Kuruksetra and He personally spoke this Bhagavad Gita. And like that, all those talks and comments and hundred and thousands of versions in the market but as Arjuna became devotee finally after hearing Bhagavad Gita, are those listeners and readers of different editions, are they become devotees? No! But we know, since the Bhagavad Gita As It Is has been published and is being propagated and distributed widely, now we have hundreds and thousands of devotees on the planet and we are organizing this Gita yajna in Kuruksetra and celebrating World Gita Day on this day in Kuruksetra.

Well, I may not get time to say that but that has come to my mind, I think we should be celebrating this day every year in Kuruksetra dham, year after year after year. The BBT should organize this celebration in Kuruksetra 'World Gita Day'. That

is my humble suggestion and I wish we could celebrate every year, why not? And that's where the Krsna Arjuna temple is also being built. Srila Prabhupada wanted that temple, Krsna Arjuna temple. This concept also of Krsna Arjuna temple in Kuruksetra is Prabhupada's our founder acarya's wish and will and if Saksi Gopal and Gopal Krsna Maharaja, if they could also complete the construction, well, it is taking time. From several years they are working and I just heard, in couple of years, but why not in two years from now? If we could also open Krsna Arjuna temple on Gita Jayanti day, that would be wonderful.

So, we have assembled here, well, not many, but on behalf of us, we have Saksi Gopal and we understand that Gopal Krsna Maharaja and others have assembled in Kuruksetra and I think we are there also to announce the book distribution scores for the pleasure, like everyday in the temple, ISKCON temple, we, the temple president or sankirtana leader announces, 'for the pleasure of Lordships, Sri Sri Radha Parthasarathi and for the pleasure of Srila Prabhupada, today's book distribution scores', so like that, today we here in Kuruksetra making announcement for the pleasure of Krsna Arjuna and Srila Prabhupada that we have made this target, of course the theme is 'live to give' otherwise you are dead. If you are not living for giving purpose, you are not living, you are dead. So you live to give and if you keep giving, you may live longer, or you will live forever Krsna conscious life. So we are here to announce and to take further blessings and empowerment from the Lord from Kuruksetra dham.

The target is two millions Bhagavad Gitas this year and as we heard from Vaisasika Prabhu, I will like to thank Vaisasika Prabhu for his words of inspiration not just now but all the time he is a big inspiration. Of course Gopal Krsna Maharaja is a very big inspiration behind the book distribution and the governing body commissioners are inspiring the world to distribute books and Sri Krsna Caitanya Mahaprabhu, Krsna

appeared as Sri Krsna Caitanya Mahaprabhu; He said, I order you, yare dakho tare kaho krsna upadesa, amara ajnaya guru haya tara ei desa (Cc. Madhya 7.128)

You preach the message of Bhagavad Gita, share Bhagavad Gita, Krsna upadesa. So I am thankful for this opportunity to, well almost being there in Kuruksetra I am talking, and to say few words about Srimad Bhagavad Gita Ki Jai!

Srila Prabhupada ki Jai!

Keep chanting and study Bhagvad gita

Keep chanting and study Bhagvad gita

Surathkal, Shantipur Base

05 06 2016 [43:05]

Surathkal Youth Form ki...jai

Name is Shantipur Base, but where is Ganga here? Caitanya Mahaprabhu also travelled through Suratkal some five hundred years ago. He went to Udupi and then to Belgaum, Kolhapur, Pandharpur, Satara, Nasik and back to, back to Jagannath Puri. This land has been blessed by Caitanya Mahaprabhu. It is also called God's own country, Kerala. And someone says this is also the part of the same country. God's country doesn't end where, Karnataka Kerala border is. It extends, Parshurama Kshetra, right. We went to very nice Parshurama temple. So Caitanya Mahaprabhu very kindly appeared into this material existence.

golokam ca parityajya lokanam trana-karanat

The scripture says 'lokanam trana-karanat' lokas, the people are uplifted sufferings in this material world, 'trankaranat, in order to give them relief from the suffering, Caitanya Mahaprabhu left His Goloka behind and enter this material existence. He appeared just for you, each one of you, each one of us in fact. There is no other purpose of His coming into this world. Hari Hari! Then He had His family, old mother also and young

beautiful wife Vishnupriya. He abandoned them and He took sanyasa. So only Lord, only incarnation that takes sanyasa that is Caitanya Mahaprabhu. He gave up the comfort, gave up the comfort zone, of the family comfort zone. He went to Katava, took sanyasa and immediately wanted to go to Vrindavan. He took sannyasa no bondage, free, free like a bird to fly.

So very first place He wanted to go to is Vrindavan, which is our, our original place also. We are all from Vrindavan. Mahaprabhu is playing a role of a devotee and He would like to go back to home, back to Godhead back to Vrindavan. Anyway, but instead of going to Vrindavan He changed His plans. Mother met Him at Shantipur. Advaitacarya made the arrangement for Sachimata to meet her Nimai. And then Sachimata proposed, "Why don't you stay in Jagannath-Puri instead? Vrindavan is so far away". So Mahaprabhu accepted the proposal, mother's proposal and decided to reside in Vrindavan, mean decided to reside in Jagannath-Puri. He came to Puri, He was there for only two months and then He left again. He told all the devotees, "No, I must go. I will find my brother, Vishwarup. He had taken sannyasa and He was travelling somewhere in the South. So I would like to go catch up with him." He just gave that reason, excuse. And then He started travelling. And He travelled all over south India. Walking, not flying. Chardham air yatra (laughs). Recently while Hare Krishna devotees were doing padayatra all over India there was Ad in a paper. They said, "Chardham air yatra." Go to all four dhamas travel by air. So Mahaprabhu, no air yatra, no train journeys, no travelling by

buses.

Sometimes He would take boat to cross rivers on the way but mostly walking. As Rama also had walked before all over India during His vanavasa while He was in exile. And of course Krishna also walks all, all over Vrindavan forest all day taking care of His cows.

So Sri Krishna Caitanya Mahaprabhu is Krishna. He is Krishna. He is the Supreme Personality of Godhead. Proprietor of the whole universe. Owner, controller, source of everything and He is, He is only walking. And not only even walking, dancing, meaning He was enjoying His walk, enjoying His travel. He was dancing at every step. And of course chanting,

“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare”

And sharing His holynome with everybody that He came across. He was connecting everybody with the holynome. “Take Krishna in the form of holy name.”

‘Radha Krishna Bolo sange chalo’

This is Bhaktivinoda Thakur’s prayer. ‘ei matra bhiksha’. Give me alms. Bhiksham dehi bhiksham dehi. What is bhiksha? You just chant Hare Krishna. This is bhiksha.

Mahaprabhu was appealing everybody to chant Hare Krishna. In the evenings He would have been big gatherings. Every night people from nowhere, somewhere they would come in big numbers. In village of one thousand, population of one thousand would get hundred thousand people. So this way also He was exhibiting His opulence, showing He is Lord. He could manage getting large gathering, getting together. No posters, no banners, no Ads, no Sms’s. Sitting in their hearts. So He could communicate, inspire as many as He could. There is no limit how many He could inspire, instantly, that’s the Lord. And then He would perform His kirtana. Large gathering all around Him and Lord is in the middle with raised arms,

**ajanu-lambitbhujau kanakavadhatau sankirtanaika- pitarau,
sundar lala sachir dulala nachat srihari kirtan me**

He is dancing in Hari kirtana. The beautiful Gauranga chanting,

**“Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare
Rama Hare Rama RamaRama Hare Hare.”**

And getting them getting everyone also to chant and dance. He would inspire and say Hari...bol (Hari...bol) As if, as if He would lift them and drop them, lift them drop them like a puppets. I would like Mahaprabhu also to pick us up, drop and pick and drop and make us dance? It would be nice and He is doing that in fact. When you chant and dance, ya? You do? You must be chanting and dancing. This is Mahaprabhu's program. This was He did. Inauguration of the program five hundred years ago and that program continues to this day. And He said one day, day will come, My name will be chanted.

**prithvite ache yatanagaradigrama, sarvatrapracharahaibe
morinama**

My name will be chanted in every town every village of this planet. What is name of this village? Surathkal. My name would be also chanted in Surathkal. That was prediction, prediction has come true. As He was chanting and dancing in this village. So fifty years ago Srila Prabhupada was only one, chanting on the streets of New York. And then he would invite those, who he met on the streets or in park to come to his satsanga storefront called 'Matchless Gift shop'. You heard of that 'Matchless Gift Shop'? And the whole movement started from that 'Matchless Gift shop". You have seen? You could go, see sometimes in future. First time I went to New York was in seventy-eight. And the day after I arrived in New York, I went to see that Matchless Gift and many other places or pastimes when Srila Prabhupada was in New York. The Bowery and many, the China town, Hari Hari. And then some of his followers were

becoming serious, serious practitioners. They have started chanting Hare Krishna also.

So one day Srila Prabhupada gathered the more serious of his students together and proposed that we could together do something. He was thinking of the Hare Krishna movement organization or foundation of Hare Krishna. Then he said, you have to follow, chant Hare Krishna and also follow four regulative principles. What are those? And Prabhupada for the first time in formal way says, "These are the four: no more meat eating, no intoxication, no illicit sex, no gambling. Are you ready"? And You are not ready (devotees say Haribol). They were all assembled. Young American boys and girls were ready and Prabhupada initiated them also eventually. With those just handful young American boys and girls, he founded the 'International Society for Krishna Consciousness'. He just had a storefront. He had just one temple and may be number of followers you could count them on the finger of hand, fingers of two hands. But he named his society International society. It was just a local, not even regional, not national. But he called 'International Society for Krishna Consciousness'.

So Hare Krishna movement is celebrating 50 th anniversary of ISKCON this year. ISKCON's golden jubilee celebration ki jay!! Srila Prabhupada was trying to get some Indian young boys to join him, but they would not joining. Prabhupada was approaching different gentlemen. He would, "how many children you have?" "I have eight sons" those days those common to have. Now it's we two and ours two, the family planning. So he would say, "Please give me one son". No one, no one was coming forward. Ya in Jansi, while he was in Jansi, before going to America, he was giving Ads in news-paper, "Students, youths wanted, youths wanted. I will train them as brahmacaris and then will send them all over to propagate Krishna Consciousness". No response. One gentleman was travelling in the same train as Prabhupada, in same

compartment with his son and this person was saying," Swamiji Swamiji, please bless my son please bless my son". Every now and then he was appealing, "Please bless my son please bless my son". He was not leaving Prabhupada alone. "Please bless my son". Then Prabhupada said, "Give me your son" (laughs) and after hearing that, person took his son away in another compartment where Swamiji would not never ever find them. He was hiding, oh not such blessing no, no. Hari.

So then after spending many years in the west Prabhupada returned. It should be during, returned to India forty-five years ago, 1971. Around this time, in April, May and he was holding festivals in different parts of India and one such festival was held in Mumbai, Cross Maidan, Church Gate station and that time I remembered I also was a student like you are students now. Studying chemistry and physics in Mumbai and I was fortunate to attend that festival. The advertisement was that the American sadhus are here, European sadhus are in town. We all went to see American sadhus, European sadhus. Ya they were sadhus. I was convinced yes they were sadhus, wasn't just to catch the attention. They were genuine sadhus and Prabhupada was mahasadhu for, Prabhupada at whose feet all the masters sit. He was their spiritual master. Hari.

Radhanath Maharaja also was another. He was American but he was not Hare Krishna sadhu that time. He was in the audience like I was in the audience. So later on we both ended up also becoming some sort of sadhus. So that was forty-five years ago. So we are happy that you are also becoming sadhus. Sadhu is a big post big padavi. If we could become a sadhus that is perfection of our life. If we could become sadhus. This life is meant to become sadhus. And could be brahmachari sadhu or grihastha sadhu.

**grihe thako vane thako sada 'hari' boledako
sukhe duhkhe bhulo nako vadanehari-namkoro re**

So please keep chanting "Hare Krishna Hare Krishna Krishna

Krishna Hare HareHare Rama Hare Rama Rama Rama Hare Hare” and study Bhagvad-gita and become devotees of Krishna and whatever else you may do. Be engineers, be doctors, be this, be that, be javan, be kisan. Whatever, that is secondary the primary is becoming mad-bhakto.

man-mana bhava mad-bhaktomad-yaji mam namaskuru [BG 18.65]

So all those who stay in asram, some continue to stay in brahmachari asram, some also return to their family to their parents is the tradition. They are upkurvana, upkurvana kind of brahmachari. He takes vow, ‘so many years I would be in brahmachari ashram.

Then I will be, take up some job or be grihastha but devotee, grihastha devotee, brahmachari devotee, vanaprastha devotee, sannyasa devotee, sanyasi devotee, a Brahmin devotee, kshatriya devotee, vaisya devotee, sudra devotee. You may be, have different talents, different inclinations.

mam anusmar yuddhya cha [BG 8.7]

Be fighter, administrator, be farmer, could be this, that but all those activities mam anusmar, while remembering me you perform those activities. yogastha kuru karmani, this is, this is Krishna Consciousness. So Hare Krishna Movement is providing this opportunity for Indian youths to undergo such training, become cultured, develop their personalities, personality development. Men of character, character is lost everything is lost, right? So this is what is lacking. So take advantage because there is no gurukul system these days. ISKCON is doing something.

brahmacari gurukule vasantanto gurorhitam

Some gurukul like experience, not full fledge but something. Some exposure. Ok I am happy here. You are in association, you are in good company of sadhus, of Sadayogi, is always yogi and others and then you also become yogi, sadhu and give

association to others. Attract them to Krishna bring them to Krishna that's the idea, so that we become happy, we become happy that's all. Everyone wants to be happy but Hare Krishna movement is letting everyone know how to be happy. Wish you happy new year that's not enough. Wishing is nice, I wish you Happy New Year but we say how to be happy. We say chant Hare Krishna and be happy. Ok.

Hare Krishna!!

Bhagavad Gita, amazing dialogue between Krishna and Arjuna

Venue: Malaysia

Dated: 10th Dec 2016

We welcome you all the assembled devotees joining us this morning, remembering Krishna's pastimes in Kuruksetra which took place on this day. Specially the pastime of speaking what we call Bhagavad Gita , the song of God, Sri Krishna. That is also pastime right? Reciting Bhagavad Gita , speaking Bhagavad Gita is amazing, amazing pastime.

So, repeat after me,

dhrtarashtra uvaca

dharma-ksetre kuru-ksetre samaveta yuyutsavah

mamakah pandavas caivan kim akurvata sanjaya

TRANSLATION:

Dhrtarashtra said: O Sanjaya, after my sons and the sons of Pandu assembled in the place of pilgrimage at Kuruksetra,

desiring to ?ght, what did they do?

PURPORT: Bhagavad-gita is the widely read theistic science summarized in the **Gita** mahatmya (**Glori?cation** of the Gita). There it says that one should read Bhagavad-gita very scrutinizingly with the help of a person who is a devotee of Sri Krsna and try to understand it without personally motivated interpretations. The example of clear understanding is there in the Bhagavad-gita itself, in the way the teaching is understood by Arjuna, who heard the Gita directly from the Lord. If someone is fortunate enough to understand the Bhagavad- gita in that line of disciplic succession, without motivated interpretation, then he surpasses all studies of Vedic wisdom, and all scriptures of the world. One will ?nd in the Bhagavad- gita all that is contained in other scriptures, but the reader will also ?nd things which are not to be found elsewhere. That is the speci?c standard of the gita. It is the perfect theistic science because it is directly spoken by the Supreme Personality of Godhead, **Lord Sri Krsna**.

Just now, I remembered. **Prabhupad** was travelling from Amritsar back to Delhi with his followers. Must be late 60's or early 70 or 71. The train stopped at Kuruksetra train station and through the window Prabhupada was pointing, right there, battlefield of Kuruksetra took place and right there in between the 2 armies the chariot stood and Krishna spoke.

So, meaning also the history the historical event there was a time in **Krishna's Lila**, one day He was very much there, in **Kuruksetra**. Kuruksetra existed and exists now and Krishna was there in that Kuruksetra. "Dharma **ksetrekuruksetre**". Not just mentioned Kuruksetra but mentioned Dharma ksetra. And one who said is **Dhritarashtra** and he had to say this. He could just say Kuruksetra." My sons and sons of Pandu have assembled in Kuruksetra "he could have just said that. But he didn't say just Kuruksetra, he had to say dharma ksetra. **Srila Prabhupad** explains why it is so. Because he is thinking that my sons are not dharmic, not spiritual. But this place is place of dharma,

this place is place of spirituality. So this place will not go in favour of my sons. Sons of Pandu are spiritual, dharmic. They are Krishna conscious. So this will certainly do favour or this place is in favour of sons of my brother Pandu and not in favour of my sons. So, while thinking or saying “Kuruksetra”, he had to say yes yes this place is of dharma. But my sons are not dharmic. So he is already kind of realizing the outcome of this battle. So he has his doubts about the outcome of the battle.

So he is enquiring. **“kim akurvata sanjaya”**. Dhrtarastra is sitting in Hastinapur, 700 miles away from Kuruksetra and next to him is Sanjaya, his secretary, his minister and he is enquiring from him. “you tell me what is going on there in Kuruksetra and what do you think is going to be outcome of the battle.” This is how the very first verse begins like that. This is the question. Ofcourse all that Sanjay is going to be talking, that talk is there. In the conclusion of Bhagavad gita, the last verse of Bhagavad Gita we find the answer to this question. Please tell. And he says

**yatra yogesvarah krsno yatra partho dhanur dharah
tatra srir vijayo bhutir dhruva nitir matir mama**

Very perfect, question begins with question and ends with the answer to that particular question. Oh! you had asked me what happens. In the battle someone wins and someone is defeated. This is normally one of those things or both of those things. One party is victorious and other party is defeated.

Gita begins with **Dhrtarastra** uvaca and ends with Sanjaya uvaca. The first question is addressed to Sanjaya. Sanjaya says yes I could tell. Battle is about to begin and they are in middle I could say yes for sure. He is giving the conclusion. Wherever there is Krishna, what kind of **Krishna, Yogesvarah Krishna** and where ever there is archer, Dhanurdhara, the holder of dhanushbaan, arch and bow. Like Arjun there. Yatrataatra –where there. Where you will find the

combination of these two, Krishna and His devotee, Yogesvarah and dhanurdhar, Arjuna there you will find “Sri”, opulence, there you will find Vijaya, Victory. Other things also he has said. We don’t have time to get into **“Mahabharat”** in great details.

So, jayas tu pandu putranam yesam pakshe janardana
Certainly the victory vijay of Panduputranam is guaranteed.
Why it is so?

Esam pakshe Janardana, because in their party there is Janardana. They are Janardana party, Krishna Party. So Victory is guaranteed. Harihari.

So big army has assembled in Kuruketra which is dharma ksetra – Pandav party and Kaurava party.—11 akshauhini divisions on Duryodhana side and only 7 akshauhini divisions fighting on Arjun’s side, **Yudhishtir** side. The Ksatriya’s from all over the planet they have assembled. This is world war. Historians have not taken note of. That is why they say the first world war 1918 Second World War 1940’s early. What about this world war. Then what about this? This is the first one, then second and third one, they could have said. This was literally the world war and Srila Vyasadev has written the history. He is a historian. And there is a detailed account. There is history with all great details. So they decided to begin the war on ekadashi which is today. It received the name, I don’t know when. **“Mokshada Ekadashi”**. Mokshada means giver of Moksha. Ekadashi that gives Moksha for sure we could say that on this day, his ekadashi day.

Arjuna said

“nasto mohah smrtir labdha tvat-prasadan mayacyuta
sthito ‘smi gata-sandehah karisye vacanam tava”

After hearing Bhagavad Gita, towards completion of dialogue between Krishna and Arjuna, which is described as adbhut, wonderful, amazing dialogue towards the end. As Arjuna had

been hearing for some time. Not long time may be 45 min or so. Arjuna came to conclusion or this was his realisation. I have become free from illusion. Nasta – destroyed. What is destroyed?—Moha, my illusion is destroyed. Gata sandeha – all the doubts vanished. Sthito smi – I am now properly situated and now go ahead. Just order me. Karisye vacanam tava- I will obey your command. Ofcourse the command was already there, mamanusmara yudhya ca-while remembering me fight the battle.

Ofcourse at the beginning as he had arrived, everyone arrived, Arjuna arrived and he had said fighting no no, i will not fight and he became quite and sat down on the chariot. So he was not ready to obey the command in the beginning but then after hearing the whole message, inspirational speech then he said, 'aaa, now I am ready to go ', this is the outcome of hearing BG becoming free from illusion. That is the point that we are also trying to make. Becoming free from illusion attaining moksha. Arjuna attained Moksha on this day . It did not take whole day, just morning hours. Not so many hours, less than one hour. So what time was **Krishna spoke BG**, 3 o'clock in afternoon? After lunch? As they arrived, as armies arrived. And this is dharma ksetrakuruksetra and what is going to happen there is dharma yuddha , religious battle. In fact it is dharma sansthapanarthaya – to establish dharma. This battle, for establishing the purpose of establishing dharma. Dharma yudha always commences when the sun is rising in the morning on the eastern horizon and they go on up until the sun set.

So **“senayor ubhayor madhye ratham sthapaya me acyuta”** I mean just see Arjuna said to Lord, you Acyuta, infallible one. Get closer please, closer to the enemy camp; I want to see who is here wishes to battle with me. He was fired up. His blood is boiling. They want to fight with me, bring my chariot closer O! achyuta. It means that you never fall down but I am going to be falling down from my consciousness. I am in a high spirit now but soon I won't be the same Arjuna. So in advance

you are Achyuta, you are infallible one but I am going to be falling down from my position in next coming moments.

So, 'tatah svetair hayair yukte mahati syandane sthitau'— **Krishna** is chariot driver , he doesn't even own the chariot. Its Arjuna's chariot and Krishna is just Parthasarthi, he is only Arjuna's chariot driver. So, already Sanjay is doing this narration, relaying that to Dhrtarashtra. See chariot is arriving on the scene. He is getting attention of Dhrtarashtra. Specifically to that chariot, whose white horses, "svetair hayair yukte mahati syandane sthitau" syandane is chariot, mahati is great beautiful amazing nicely carved well-built chariot which is being pulled by white horses and sthitau- situated are 2 persons in that chariot 'madhava pandavas caiva' Madhava, Krishna, the other one is Pandava , Arjuna. And what did they do. "divya sankhau pradadhmatah" they blew their divine conch shells they blew. They are blowing conch shells to inspire those who are sleeping.

So "**pancjanyam hrsikeso devadattam dhananjayah**"

And the conch shell blown by **Sri Krishna** is called "**Pancjanya**" and conch shell blown by Arjuna is called Devadatta like that. And which conchshell was blown by Bhima you will find that the name and Nakula and Sahadeva also blew their conch shells and like that, great detail the whole history blow by blow has been described. As they are seated, Arjuna said now please bring that chariot forward here Krishna has become, as said in **Chaitanya Charitamrita** He has become **Rajjudhara. Murlidhara in Vrindavan** and in Kuruksetra he has become Rajjudhar. Rajju means rope, lagaam, reins. In His left hand the ropes and right hand the whip. He did that and Arjuna's chariot was in between the two armies and then Krishna says. It is the only thing Krishna says in first chapter of bhagavad gita. First chapter is "Setting the scene" and part of the scene Krishna speaks only a few words. And these are the only words Krishna spoke and they are,

“Pasyaitan samavetan kurun iti”

You wanted to see. Just go ahead and see. In fact Arjuna could have seen but Krishna wanted to show him. He doesn't allow Arjun to just see on his own. Krishna is bringing attention of Arjuna, “Ok see. You wantd to see”. Ok I am seeing. You are seeing all assembled Kurus to be underlined or to highlighted. You are seeing Kurus. You are also Kurunandan. Not only here Dhrtarashtra's sons are kurus but sons of Pandu are also kurus. They are technically divided into kurus, kauravas and pandavas. Pandavas are also Kauravas. They are also in the line of Kuru dynasty. So this is what Krishna is putting this thought into the head of Arjuna. So as Arjuna has now seen and he is pointing out who he is seeing and by seeing all of them. Arjun is also going to fall asleep. Somewhat getting into ignorance.

Arjun says **“Sidanti mama gatrani”**. My limbs are all trembling. I am perspiring, Arjuna has said all this in the first chapter. “mukham ca parisusyati” my throat is drying up. And as far as Gandiva is concerned, “gandivam sramsate hastat”

Right out of my hand its slipping and you want me to fight. How could I fight? A few minutes ago he was like “with me they want to fight, who are they?” and in the next few minutes he is trembling and Gandiva is falling off. And so his body, his mind, his thoughts is gone case.

“sreyo nupasyami hatva sva janam ahave”

By killing svajanas. He is into svajanas. These are my people our people. “hatva sva janam ahave” in a terrible battle like this, killing your own people. I do not see any benefit in battling our own people. “na ca rajyam sukhani ca” I don't want battle, no victory . I am not interested, no no ...he goes on and on talking.

So the first chapter of Bhagvad gita is not Bhagavad Gita. It

is Arjuna Gita. He is not letting Krishna speak. He is speaking and speaking with every thought, with every statement he utters he distracts himself he deviates himself from Krishna. He is doing all the mental speculation. What about this dharma? what about that dharma? What about kula dharma? What about so many duties and obligations? And he says “Now you tell me, whatever is most beneficial for me, you tell me. I cannot figure it out on my own, O Krishna. And then he says “sisyas tea ham sadhi man tvam prapannam”. I am a soul surrendered unto you. Please instruct me. And then Krishna takes over. Krishna takes charge of the situation and Krishna begins speaking.

Sri bhagavan uvaca,

Asocyan anvasocas tvam, this lamentation where is this all coming from?

“nanusocanti panditah”

You are talking like a pandit, very learned person. Pandit never laments. Learned person never laments but you are full of lamentation. What kind of pandit you are? What kind of learned person you are? Means you are not learned. All that you spoke where is this dirt coming from ? This is fit for dustbin. Kasmalamidam. A person like you great dynasty and this and that. This is not befitting. Krishna is expressing His amazement. He is amazed. I am amazed. Arjuna what's going on with you? what are you talking, nonsense? Talking like a fool. And then

“dehino smin yatha dehe kaumaram yauvanam jara

Tatha dehantara-praptir dhiras tatra na muhyati”

Lord speech begins in 2nd chapter. In Bhagavatam also, the speaker of **Bhagavatam, Sukadev Goswami**, he does not speak in the first canto of Bhagavatam. From second canto onwards Sukadev goswami begins speaking. Like something similar. In Bhagavad Gita also Krishna does not speak in first chapter except that few words that we pointed out to you earlier. His

formal speech, song of God, begins from the 2nd chapter of Bhagavad Gita and beginning with, you are not this body. This is the foundational knowledge. Krishna is imparting unto Arjuna. And talking of killing, you say you don't want to kill your svajanas, your own people, your relatives. Krishna is kind of challenging, ok go ahead kill them. I want you to kill them. Kill the sleep. So Krishna says

**nainam chindanti sastrani nainam dahati pavakah
na caiman kledayanty apo na sosayati marutah**

You are talking of killing and not killing but in fact you cannot kill. Your relatives cannot be killed. They are souls. They are atma and atma cannot be killed. And he is talking about 4 great elements and he is not talking about the fifth one. Four cannot do the job of killing. Sastra, all the weapons they are made of earth mostly earth metals. No weapon could cut the soul and the fire, fire cannot burn the soul. The body in the cremation ground is burnt. Water cannot make the soul wet. Fire cannot make it dry. So all those four elements of no use. It could do nothing, the soul cannot be altered in anyway, no cutting, no burning. Not drying in the air and no making it wet with the water. Like that it goes on.

The 2nd chapter is the summary, Bhagavad Gita summarised. And then Krishna gets into different yogas – karma, jnana, ashtanga yoga. Your backbone head straight. Sit properly. Prabhupada said during Japa yoga time sit properly. So Krishna is describing the ashtanga yoga and is describing the mind also. The nature of mind.

Uddharedatmanatmanam natmanamavasadayet.

You have to lift your mind. Make sure that it doesn't fall down give a lift to the mind. That mind could be your friend, could also be very easily your enemy. And like that, some psychology, the mind. Lord is talking about the mind. Because in yoga mind has a big role to play.

Mana eva manusyanam karanambandha-moksayoh

Such a bold statement, clear statement. The mind could make you baddha, bound. The same mind if it acts like a friend, it will become cause of your liberation. Mind could become both of these. Karanam bandha mokshaya, Karanam- cause, bandha-bondage, moksha – liberation. And like that Krishna goes on and then Arjuna says

“cancalam hi manah krsna pramathi balavad drdham”

The mind is so obstinate so flickering. Krishna “I agree, I am the one who made the mind. I know the nature of the mind. But then Krishna says

abhyasena tu kaunteya vairagyena ca grhyate

By practice Arjuna, by constant practice wherever mind goes from there from there drag it back. And put under atma. Or engage in Krishna and Krishna consciousness. Such was the program of Ambarish. Mind always fixed on the lotus feet of Krishna by practice. And then He concludes, I also have to conclude very soon. Time for “MahaprasadeGovinde”. Now everyone is up. This mantra wakes us up in ISKCON. There is another mantra. “OM NAMO BHAGAVATE VASUDEVAYA” puts you to sleep. **“MahaPrasade”** you jump. **MahaprasadeGovinde**. Krishna says after talking about this yoga that yoga **Yoginaamapisarvesam mad gaterantaratmana, sradhavanbhajateyo mama sa me yuktatamomatah** .Yuktatamah the best of all yogis is the bhakti yogi.

And then the next 6 chapters is the core of Gita, the middle of Gita talks about the Bhakti yoga. Krishna talks of devotional service. Devotion, devotional service. Talks of the opulence’s of the devotional truth, His own opulence’s. By hearing all this thus far, its only 10th chapter. Arjuna has only come to his realisation.

‘param brahma param dhama’

You are the **Supreme Brahma. adi-devamajamvibhum.** You are adi deva and you are all in all Vasudeva sarvamiti samahatma sudurlabha, Arjuna has also become that rare great soul realising that Vasudeva, **Sri Krishna** is all in all and he says whatever you have said and whatever you are talking O! Sri Krishna all that you are talking about, every single thing, every sentence, every word, every letter that you are uttering is nothing but the truth and I accept this .But then for the sake of others, the opulence's are exhibited. Universal form is there which Arjuna was not interested in but for the sake of others, prove it. So, Krishna has shown all the opulence's. And seeing that Arjuna is not into that darshan and is kind of all over. Then again he prays no please Lord the earlier darshan. Go back go back, then ok 4 handed, no not this, then 2 handed ok now stop there. And then Krishna says

**su-durdarsam idam rupam drstavan asi yan mama
deva apy asya rupasya nityam darsana-kanksinah**

The form that now that you are seeing Arjuna , this is very rare darshan. Now that you are seeing even the demigods, gods and goddesses, they are very very anxious to get darshan of this rupa. The one that you are seeing now. And then Krishna goes on after the middle 6 chapters, then 3 modes of material nature, very important chapter. Divisions of faith, very important. Purushottam yoga very important. Ofcourse Krishna cannot say something that is not important. Only important things, Lord is talking. And then He says now we are going to talk. I have talked about some confidential things guhyam, guhyatar more confidential. Now I am going to talk about Guhyatam, the most confidential thing. And then 18th chapter Krishna says

**man-manabhava mad-bhakto mad-yaji mam namaskuru
mam evaisyasi satyam te pratijane priyo si me**

Man mana – remember Me, mad bhakti become My devotee mad-yaji worship Me, mam namaskuru offer your obeisances to Me Arjuna

if you do so or anyone else also. Krishna is talking to Arjuna but His target audience is all of us. All the people of all the times including Malaysian people everywhere. So those who do this man-manabhava mad-bhakto..

I tell you the truth O Arjuna, they will come back to Me. They will come back to home back to Godhead. If they did this this this that.

Satatam kirtayanto mam yatantasca drdha-vratah

He has also talked about Kirtan mela, satatam kirtayanto mam . Those who are always chanting my glories and kirtan is kirti, from glories comes kirtan. **Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama RamaRama Hare Hare**. So you will come to Me. I say this. This is the truth. I take a vow of bringing you back to Me and I say all these because you are very very dear to Me. So all the souls are dear to Krishna. So He has spoken the Bhagavad Gita addressing all the souls, all of us. He did that on this day Gita Jayanti day, Gita's birthday. That Gita took birth from the mouth of the Lord. From the mouth of the Lord Gita appeared. And that Gita Srila Prabhupada has kindly shared with the entire world and he has presented Bhagavad Gita as it is. Most of the speakers, presenters do not present it as it is which Prabhupada did talk in this purport and in others purports we have motivations interpretations misleading and cheating and this and that.

evam parampara praptam, in parampara, disciplic succession, **Srila Prabhupada** has delivered Bhagavad Gita as it is to the whole world. And **Chaitanya Mahaprabhu** said "Jare dekho tare kaho Krishna upadesh." Upadesh means instructions. Krishna upadesh is **Bhagavad Gita**. So **Chaitanya Mahaprabhu** also said I order you. I order you to share this Bhagavad gita to anybody and everybody you meet, you come across. **Srila Prabhupada** gave us that program to start.

So for the pleasure of **Sri Krishna and Srila Prabhupada** we

distribute books, distribute Bhagavd Gita and make our life perfect. We become dear to Krishna by doing so, by distributing Bhagavad Gita.

Srimad Bhagavad Gita ki Jai.

Hear from Me to know Me: Bhagwat Gita overview chapter 7 (at Cross maidan festival)

Reading from BG as it is, chapter 7. This is an overview of the chapter. Of course, by now you must be knowing why chapter 7 was selected for this festival at Cross Maidan. (someone responds). .. Yes, exactly. Srila Prabhupada had been giving his discourses on chapter 7 in 1971 here in Cross Maidan during morning hours. Srila Prabhupada ki jay. Of course, I missed the morning talks. Morning talks are for more serious students. Anyone could easily come in the evening. But to come in the morning – it takes special efforts – you have to be seriously interested in the subject matter. May be I did not have that much interest at that time in 1971. I was coming in the evening, attending Srila Prabhupada's Hare Krishna festival right here at Cross Maidan. Unfortunately, I did miss the morning BG lectures.

The seventh chapter onwards, upto chapter 12 is considered bhakti yoga discussion. Yoginam api sarvesam mad gatim..This is how Krishna concluded the sixth chapter of Bhagavad Gita by saying that of all the yogis, the bhakti yogi is the topmost. Shraddhavan bhajate yo mam, same yukta tamah. Yukta tamah means the top most. This way one links with Me. Yoga is linking. The best and complete linking is there when there is

bhakti yoga, with devotion. Of course, it is Srila Prabhupada, who describes or translates bhakti not just as devotion, but devotional service. Lot others are there who say bhakti is devotion. But Prabhupada said bhakti is devotional service. Not just sitting around. That is over. Dhyana yoga is over, getting completed here. now it is time for gyana, meditation as well as action. That is devotional service. Mam anusmar yuddhya cha. Cha means and. You have to do two things. Mam anusmar is one thing. While remembering Me, yuddhya, fight 'cha', and . This and that. Not just remembrance and not just fighting, but fight while remembering Me. That is devotional service for kshatriya. So that bhakti yoga is being described here in chapter 7 and some more chapters. The knowledge of the absolute is the title of this chapter 7. Sri Bhagavan uvach..we will just take a look at the different verses. This chapter.. I was just running through the chapter. I could see practically that every verse in this chapter is the most quoted verse. Srila Prabhupada used many of them very frequently.

Verse 7.1 "Sri Bhagavan uvach: Mayy asakta manah partha, yogam yunjan mad-ashrayah, Asamshayam samagram mam, yatha jnasyasi tat chrnu" The Supreme Personality of Godhead said: Now hear, O son of Prutha, how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.

Please hear. Who says this? Sri Bhagavan uvach. Shrunu.. give attention. the advise here is try to hear. How fortunate is Arjuna. We are hearing this verse of Sri Krishna at Cross Maidan 5000 years later. But there was Arjuna hearing directly from the lotus mouth of the Lord.

Ya svayam padmanabhasya mukha-padmad vinimsruta – "This one book, Bhagavad-gita, will suffice, because it is the essence of all Vedic literatures and especially because it is spoken by the Supreme Personality of Godhead." (Gita-mahatmya 4 – mentioned in BHAGAVAD GITA introduction). It says that the

Lord with lotus naval is speaking from His lotus mouth. The words are Padmanabh and mukha-padma. The words are coming out of the lotus mouth of the Lord and the first person to hear those words is Arjuna. He was recipient of this mercy. He said, this is Prasad my dear Lord. He said (BHAGAVAD GITA 18.73) “nashto mohah smrutir labdha tvat prasadan maya Achyuta” – My dear Krishna, O infallible one, my illusion is now gone. I have regained my memory by Your mercy. I am very thank ful for this Prasad. He said I have regained my consciousness by Your mercy alone. The Prasad that Arjuna is referring to is the verse that he heard from the Lord. What we get here in Cross Maidan is what? “Maha-prasad”. Acharyas have heard this in disciplic succession and we hear it from Srila Prabhupada in his BHAGAVAD GITA as it is. Prabhupada writes, “let Krishna speak!”. You have spoken enough, now you shut up. Kindly let Krishna speak. Even those who comment on BHAGAVAD GITA do not let Krishna speak; what to speak of others who are busy doing grama katha or prajalpa. But those who speak of so called bhagavat katha or Krishna katha, even they do not allow Krishna to speak. Hence Prabhupada had to insist to allow Krishna to speak. Let Him speak for Himself.

So that is BHAGAVAD GITA as it is. We have heard it. We are hearing it from Srila Prabhupada as maha-maha-maha-prasad.

So if we allow, as the acharyas allow Krishna to speak, then to know Krishna becomes possible. Krishna as He is could be known if we hear BHAGAVAD GITA as it is. There is no doubt about this.. there was not even a need to speak such a statement because Krishna is speaking. Yet Krishna is saying this so that no one should have any doubt. Krishna was not doubtful; it is for us that He is reassuring.

Sarvam etad hrutam manye, yan mam vadasi Keshav.. (BHAGAVAD GITA 10. 14) – “O Krishna, I totally accept as truth all that You have told me”, said Arjuna. Still Krishna says, “asamshayam samgram”. You will know Me by giving Me ear, just hear – right here!!

Verse 7.2 Jnanam te 'ham sa-vijnanam, idam vakshyamy asheshtah Krishna says, "I shall now declare unto you in full this knowledge, both phenomenal and numinous". Again Krishna says, asheshtah. As I speak, this knowledge will be complete; there will be no balance. Shesha means remaining. I will talk of gyanam and also sa-vigyana. There will be nothing more to be known. I shall now declare unto you in full this knowledge, both phenomenal and numinous. This being known, nothing further shall remain for you to know.

Then Krishna says, how everyone is not interested in this knowledge. Everyone doesn't come to the pandal; everyone is not interested in hearing these topics of religion or God consciousness.

Verse 7.3 "Manushyanam sahasreshu, kaschid yatati siddhaye

Yatatam api siddhanam, kaschin mam vetti tattvatah" Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." How rare is knowing Krishna! Krishna clarifies this here. This knowing Krishna tattvah is of great important. Tat means that. What is that. That is Lord. Tat means the Lord. "Om tat sat". "tat-va" means complete science about that 'tat', complete siddhanta about that 'tat'.

So that kind of understanding is very important. Then "tyaktva deha puran janma na eti mam eti" (BHAGAVAD GITA 4.9) For that person, there is no birth but he comes to Me. He does not go for another birth but he comes to Me. So how important is this tatva business as is stated here.

Verse 7.4 "bhumir apo nalo vayu, kham mano buddhir eva ca, ahankar itiyam me bhinna prakritir ashtadha" Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies. Again this is one of the most often quoted verse. There are five great elements and tgree subtle elements. Grand

total is ashta or eight. All these 8 elements constitute My separated external or material energies, Krishna says. Although the scientists have further broken down the five great elements into further more elements. They have reached the number 108. They are not able to go beyond this number. All those elements are there in the universe or “brahmanda” and also in this body called “pinda”. All the five great elements which are out there in the universe are also in the body, but in lesser proportion. However, the three subtle elements – mind, intelligence and false ego are even beyond this list of great elements. That makes the body different from the dead matter.

Yet another element which is of prime importance in the body. Krishna speaks of it in the next verse: Verse 7.5 “apareyam itas tv anyam prakrim viddhi me param, jiva bhutam maha-bahoyayedam dharyate jagat” Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature. The body comprises of the eight elements, as above, which are called as ‘matter’. Yet there is another ‘superior’ energy of Krishna which is the living entity and is present in the body.

Some scientists are coming slightly close to this conclusion. Srila Prabhupada mentions about Russian scientists in his book “easy journey to other planets”. The scientists are thinking that if there is matter; then there must be “anti-matter” also. Then it should be complete. This “anti-matter” or anti-material is the spirit soul. In the previous verse, Krishna spoke of matter or material energy. In the verse 7.5 He spoke of ‘param’ or His superior energy which is basically anti material. That is the living entity present in the body.

In the next verse, Krishna says, besides these superior and inferior energies, I am also there in the body. Verse 7.6 “etad yonini bhutani sarvaneeti upadharaya, aham kritsnasya jagatah prabhavah pralayas tatha” All created beings have

their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution. This 'aham' is referring to Krishna. There is no pride in Krishna when He says 'aham'. He is just explaining the truth. What else He could have said? Krishna says, all created beings have two natures – one is material and other is spiritual. And I am both the origin and dissolution of all that is created. Thus, Krishna is all in all.

Verse 7.7 “mattah parataram nanyat kinchit asti dhananjaya, mayi sarvam idam protam suture manigana iva” O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

This is Prabhupada's favorite verse. He always emphasized that Krishna is the supreme personality of Godhead. How many times has he said this? How many times has he written this? Wherever he mentions the word “Krishna”; he always puts a comma and writes the subsequent words “the supreme personality of Godhead”. He is never tired of saying or writing it. This is Srila Prabhupada. This is his contribution. With full realization and conviction, Srila Prabhupada repeats the message of Krishna.

Prabhupada used to ask child Saraswati, “who is Krishna?” Saraswati was just a few years old daughter of Malati and Syamasundar prabhus and she used to sit on the dais in Hare Krishna programs in 1971. So Prabhupada used to ask her this question, who is Krishna. And she used to immediately reply, “Krishna is the Supreme Personality of Godhead” to Prabhupada's full satisfaction.

That is what this verse says, “mattah na andyad kinchit asti” – there is nothing more superior than Me, not even a little bit. Krishna is described as “asamordhvam” (Bhag. 10.44.14) meaning “not paralleled or surpassed”. No one is equal to Him or above Him. He is the one.

Everything rests upon Me as pearls are strung on a thread. Likewise same Krishna through each and every atom. Not just brahmada. This is the realization of Lord Brahma in Brahma Samhita. “Andantarastham paramanu cayantarastham” I am not only in the universes as Garbhodakashayi Vishnu but also in each smallest unit of the universe called molecule or atom (paramanu). In that sense, He is all pervading. Atoms are everywhere and He is in each and every atom.

Nowadays, the scientists are searching for new atoms – protons and neutrons. As they progress more and more, they wish they could produce a microscope to look at all the atoms. Of course that microscope is in fact Bhagavad Gita and Srimad Bhagavatam. See through the eyes of the scriptures and you will see in that tiny atom the Lord is residing there.

Verse 7.8 “Raso ‘ham apsu kauteya, prabhasmi shashi suryayoh, pranavah sarva vedeshu shabdah khe paurusham nrushu” O son of Kunti, I am the taste of water, the light of the sun and the moon, the syllable Om in the Vedic mantras; I am the sound in ether and ability in man. Now the Lord is giving some examples from different ‘pearls’ found here and there within the universe. He begins with “raso aham apsu”. He says He is the taste. I am the taste in the water. Every time Srila Prabhupada would pick up his water cup and drink water, he used to remember – oh! This is Krishna! Is it difficult to remember Krishna this way?

Prabhasmi .. Krishna says that I am the light of the sun and the moon. Every time you see the sun rise or the moon, think of Krishna. But without the light of the sun you cannot see. What is the power of our seeing if we have eyes but no light? That light is Krishna. Only with the help of Krishna you could see. If He does not want you to see, you cannot see. Do you not see how controlled we are? Srila Prabhupada further explains that the light of the sun and the moon are not independent. The light is actually coming from Krishna’s brahma jyoti in the spiritual sky. The sun is only acting as a

mirror to reflect that real light of Krishna. When I was a child in the village, I remember we used to take the mirror outside during the day and then we used to throw the reflection of the light inside the house, right into the eyes of my mother. She used to shout as she could not see. Has anyone played these kind of tricks? Oh, so many. Just like this example of a child throwing the reflected light into the house, the original “Krishna – kanti”, the brahma jyoti is reflected into the material world with the help of the mirrors of the sun and the moon.

Pranavah sarva vedeshu is the OM sound. There are many pranavah sounds like Om, Aim, Clim. Of all these, Krishna says, I am the OM sound. Shabda khe. Kham means ether. The sound in ether is Krishna. Paurusham nrushu.. the ability in man or woman is Krishna. Anyone who is capable.. that capability is due to Krishna. Krishna is pointing out here how He is the common thread that goes through the whole creation.

Verse 7.9 punyo gandhah prithivya cha, tejas casmi vibhavasau, jivanam sarva-bhuteshu tapas chasmi tapasvishu I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics. When we have obnoxious unpleasant smell, that is not Krishna. Once while looking at a patch of blooming flowers, Prabhupada said it was like the face of Krishna! When a devotee sees a beautiful flower, he thinks that let me offer this to Krishna. Another person would think that let me offer this to my girlfriend or boyfriend. So the consciousness is different where one is trying to abuse and exploit the energy of the Lord who is present there in the flower.

Verse 7.10 bijam mam sarva-bhutanam, vidhhi partha sanatana, bhddhir buddhimatam asmi tejas tejasvinam ahm O son of Prutha, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men. If someone is intelligent , Krishna says that intelligence is Me.

Verse 7.11 balam balavatam chaham, kama-raga-vivarjitam, dharmavirdhho bhuteshu kamo smi bharatarshabha I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O lord of the Bharatas [Arjuna]. That lust which is not contrary to dharma or which is within the parameter of dharma, is Me, Krishna says.

In this way, Krishna continues to mention how He is everything as the common factor in every existence. Verse 7.14 “daivi hyeshya guna mayi mama maya duratyaya, mameva ye prapadhyante mayam etam taranti te”. This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it. Krishna says that all of this creation in which I am pervading is full of gunas – the three modes of material nature. This is My maya. Hence this has to be duratyaya.. very difficult to overcome, very powerful. Why?.. because whose maya is it? It is Krishna’s maya. So it has to be powerful; otherwise what kind of maya it would be if it is not strong? If it was my maya or your maya, it would not be so strong. But if it Krishna’s maya, then it is very difficult to overcome. Krishna is not scaring us, just informing us. He says, if you want to go ahead on your own, then go ahead and try it, try it. But you will not succeed in overcoming this maya. This is where I come into the picture. He calls us, hear me, I am here, come near O dear! Krishna says, if you surrender unto Me, then for sure very easily you could overcome because My maya is under My control. I can order her to go away at any time. Just like the owner of the dog can order the dog to go away as his friend wants to come in; the Lord also orders His own energy.

After suggesting us to surrender to Him, Krishna mentions that there are some people who would not like to surrender. Verse 7.15 na mam dushkritino mudhah prapadhyante naradhamah, mayaya apahrtia gyana asurim bhavam ashritah Those miscreants who are

grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.

Prabhupada always used these words – fools and demons and rascals and cats and dogs. He would say all these words during his lectures. I had just started listening to him that time in Mumbai and I thought, could he not use some better words? People used to come all the way from downtown to Juhu to listen to him – big rich people wearing coat-and-tie; with their wives sitting next to them with heavy jewelry. And Prabhupada used to address them – fools and demons, rascals, cats and dogs and on and on!! I was just a new bhakta and I thought, “What?! Such nice people with wives and family members coming from so far away just to listen that they were fools and rascals and cats and dogs? I had hard time digesting it for some time, but soon or rather gradually I realized that Prabhupada was presenting Bhagavad Gita “as it is”. These terms are right there in Bhagavad Gita which other speakers or commentators camouflage or modified as if sugaring of the pill. But Prabhupada presented it “as it is”. Straightforward.

Coming back to the verse, these are four kinds of people who do not surrender unto the Lord – grossly foolish, lowest among mankind, whose knowledge is stolen by illusion and atheistic. They are not Indians or Hindus only but people from all over the world who fit in these four categories – they do not surrender unto the Lord.

Verse 7.16 Now Krishna mentions the four kinds of people who do surrender to Him. These two verses are next to each other for our easy remembrance. So the verse is “chatur vidha bhajante mam janah sukrutino ‘Arjuna, arto jigyasu artharthi gyani cha bharatarshabha” O best among the Bharatas, four kinds of pious men begin to render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute. They are described as ‘sukrutina’. Kruta means activity. Duskrutina are

those who do not surrender unto God and sukrutina do surrender. Those who are great distress, or curious or in need of money or those with some knowledge – these four surrender unto Me.

Verse 19 “bahunam janmanam ante gyanavan mam prapadyate, vasudevah sarvam iti sa mahatma sudurlabhah” After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare. Some people do take some extra time to surrender. They are referred to as ‘gyanavan’. Earlier Krishna said that the ‘sukrutino’ or the pious souls surrender unto Me. Here Krishna says those who are gyanavan (with some knowledge) surrender unto Me after many many births. What is that knowledge? “Vasudeva sarvam”. If someone asks us what is knowledge? Here is the answer by Krishna : Vasudevah sarvam iti. Iti means this much. One needs to know only this much: Vasudevah sarvam – Vasudeva is all in all. One who knows this much is described as ‘gyanavan’, in full knowledge. With full knowledge, what does he do? Mam prapadyate – he surrenders unto Me, Krishna says. How many such gyanavan people surrender? “sa mahatma sudurlabha”. Very very rarely a person surrenders unto Me in full knowledge.

Having spoken about persons surrendering unto Him, Krishna says now that some people do surrender – but not unto Me, but to someone else. Verse 7.20 “kamais tai stair hruta-gyanah, prapadyante anya devatah, tam tam niyamam asthaya prakritya niyatah svaya” Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures. Krishna speaks of those who are afflicted or influenced by kama or lust and hence are deprived of the knowledge. Knowledge is confiscated from them due to lust. The lust is stealing the knowledge from them. They have intense desires and they do surrender to some other devatas – other than Myself. Those who are in full of knowledge – gyanavan –

they come to Me; but those whose knowledge is stolen – they go to some other personalities – other demigods or demigoddesses.

Verse 7.23: “antavat tu phalam tesham tad bhavaty alpa-medhasam, devan deva-yajo yanti mad-bhakta yanti mama pi” Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.

That is fine, Krishna says. We cannot stop them from going to other demigods, but then they should know that the fruit or benefit that they will be deriving by going to other demigods will be ending soon – not lasting very long. They are alpa-medhasam. That is how the Lord is describing them – the demigod worshippers are less intelligent. They go to the demigods and those who are My devotees, they only come to Me. The Lord is making a distinction here.

And now the case of mayavadis – impersonalists. Krishna spoke about the materialists, those who do not surrender unto Me or who surrender to other demigods and now He speaks of the impersonalists.

Verse 7.24 “avyaktam vyaktim apannam manyante mam abuddhayah, param bhavam ajananto mamavyayam anuttamam. Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Krishna, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.

The impersonalists who are also described as unintelligent. What is their philosophy? They think the Lord is ultimately avyakta – impersonal – He is just the light, all pervading. But occasionally He becomes vyakta – assumes a form. Manyante – they consider. About Me they think like this and hence they are unintelligent and do not know My superior nature which is

inexhaustible and finest.

Verse 7.25 “naham prakashah sarvasya yoga maya samavritah, mudhoyam nabhijanati loko mama jam avyayam” I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible. The Lord is making a comment – I do not become known to everyone. They all are being covered by My yogamaya. They do not know that I am unborn and infallible.

Verse 7.26 “vedaham samatitani vartamanani charjuna, bhavishyani ca bhutani mam tu veda na kaschana” O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

Krishna says I know Vedas. Not only Vedas, but everything else that is to be known, is known to Me. All the things from the past I know. Everything that is happening right now, right here I know and I know the future of everything and everyone. But .. tu means but.. Krishna says something contrary.. while I am like this.. even though I know past, present, and future of everything and everything.. mam tu veda na kaschana..but Me no one know. In the beginning of the chapter Krishna said “srunu”. You better hear from Me Arjuna.. jnasyasi.. you will know by hearing from Me. At the end He says, no one knows Me. So knowing Krishna becomes possible by srunu – by hearing. Hence Krishna is speaking, so that we can know.

Verse 7.28 “yesham tv anta-gatam papm jananam punya karmanam, te dvandva moha nirmuka bhajante mam dridha vratah” Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination.

Devotional service is getting established here. If you hear Me, then you would know Me. If you know Me, then you would serve Me. That is the sequence. They will go for worshipping Me. How will they worship? Dridha vratah – equipped with knowledge, they will worship Me, having become free from dualities of this existence and illusion. Their sins will be finished by hearing from Me. Those pious person, who listen to Me, will worship Me.

Verse 7.30 “sadhibhuta adhidaivam mam sadhijaynam cha ye viduh, prayan kale api cha mam te vidur yukta-chetasah” Those in full consciousness of Me, who know Me, the Supreme Lord, to be the governing principle of the material manifestation, of the demigods, and of all methods of sacrifice, can understand and know Me, the Supreme Personality of Godhead, even at the time of death.

They will keep knowing and remembering Me, even at the time of death. That is the perfection – that we remember the Lord at the time of death. This chapter was knowing about the ‘Supreme’ and the next chapter would be attaining the ‘Supreme’. You know and you achieve.. any questions or comments?

Q from Tattvavit prabhu, editor of BTG and BBT: Maharaja, you quoted the verse in which Krishna says that He knows the future. Many people want to know future, so they go to astrologers to know future. Is that equivalent to trying to find Krishna?

A: if you chant Hare Krishna, you need not go the astrologer. Those who chant Hare Krishna.. their lives are changing. What your astrologer is going to tell you is action and reaction. If you perform this action, you will get this reaction. The astrologer has a way to calculate or know your past and your activities. He asks questions about your actions. Then there are governing effects of so many different planets on your life. So if nothing much changes and if you remain mundane,

then based on these factors, he predicts your future. It depends upon your past, present, influences of various planets etc. But as soon as you chant Hare Krishna, surrendering unto Krishna.. Krishna says .. aham tvam sarva papebhyo mokshayishyami.. everything changes! I will make you free from all the reactions of previous life, and you will come to Me. The astrologer could talk about your next birth based on the previous birth. But if you surrender unto Krishna then there is no more birth. Astrologer has no way to talk beyond this creation or universe. They cannot talk about that future, but the scriptures could tell – not only that the scriptures will tell that you will go back to Godhead, but they will also tell which flight you will take, where you will land, what party will receive you, what will be your mellow.. how you will enter the nitya lila, the scriptures can see inside you, within these eight elements, within these gross and subtle elements they can see the soul. The astrologer could predict the body's future and about mind, intelligence and false ego. But as soon as you surrender to Krishna, it is another jurisdiction, another knowledge of the future.

Q: raso aham apsu .. how about the taste of wine? Is Krishna there?

A: yes, taste is essentially the characteristic of water. Prabhupada said even if a person drinks wine, and thinks that Krishna is there in the taste, he could become Krishna conscious.

Hare Krishna!

Opulence