

Attitude of a Preacher

Hari bol!!

“Om Namō Bhagvate Vasudevaya”

So today is very last, this is very last day of the whole session (laughter) time for celebration, finally. You're happy that you have learned a lot or happy that you've finished? Studies never finish I was talking the other day it's a long life long process, ever learning remain students for rest of your life, keep learning. What is the topic? Surrender. What is the big topic? What is the subject that you study? Or we all study? *What is the subject or object of our knowledge? Krishna.*

So much to know, every time you know you become joyful properly situated **'Sthitosmi gata sandeh'** (B.G 18.73) this goes on every day, every day you know more sthitosmi, sthitah-asmī properly situated more properly situated grounded, otherwise **'kamala-dala-jala jivana talamala'** (Laughter) can't settle may be tilting, collapsing, sinking, terminating but with the knowledge hearing which is bhakti yoga a person is svarupena, finally **'sva-rupena vyavasthitih'**. Svarup, sva-our, own rupa our own form in relationship with the Lord not that we separately situate ourselves. We situate ourselves at the lotus feet of the Lord. **'dhuli-sadrisham vichintaya-sthitah, tava pada-pankaja-sthita'** sthiosmi-situated where? At the lotus feet. And acting not just sitting situated sitting acting kayena- acting with the body, manasa-with the mind, budhya-with the intelligence. kevalya indriyerapi- even all the senses are active engaged employed in the service of the Lord. **“Yoginah karma kuruvanti”** – yogi's act this is how they become Bhakti yogis. One kind of Yogi's they are jnani's, so they attain only shanta-rasa, they are Jnani Bhaktas and they attain shanti, peace.

“The Gopis are never peaceful” (laughter).

Always running where is Krishna where is Krishna? When I am going to see Him? Where I am going to get flowers for Him on the banks of Kusum sarovar. When we meet Him? Is someone going to interrupt our meeting? Or is Madhumangal going to be coming? O! I got rid of Madhu, O! I got rid of Madhu.

You know that pastime at Premasarovar, Madhumangal comes with a stick for bumble bee that was disturbing Kishor-Kishori. He thought why is this bumble bee bothering the divine couple? So he came with a stick and drove it away. And while it was going away, O! I got rid of Madhu I got rid of Madhu. Then Radharani jumps into conclusion that he got rid of my Madhusudan. Finally we had met finally we had met and this rascal Madhumangal he got rid of my Madhusudan. She jumps to that conclusion and she is feeling all vacant without Madhusudan and She is into tears. Krishna was next to Her and He was like I am here I am here, He makes attempt, she was gone no external consciousness she was deep within. So He could not convince that He was next to Her. Seeing Radharani in that sorry state of existence Krishna, He was influenced He was overwhelmed and He was into tears seeing Radharani's state of mind and the separation. And Radha's tears and Krishna's tears they were flowing down they were mixing and flowing and they were filling up a lake. Filling up a whole lake with tears of Radha and Krishna. So that lake is still there today in between Barsana and Nandgaon. That lake is called Prema sarovar. So the Gopis life is not that peaceful.

So Bhakti yogis are busy engaging their body, mind, intelligence, sense whatever else is in their possession. So **‘tvadiya vastu govinda tubhyam- eva samarpaye’**, this is the attitude, we are talking of attitude or person in knowledge he comes to conclusion that ‘Tvadiya vastu Govinda’ Hey! Govind all these vastu all these things in my possession are yours. Hence what do I do? I offer them back to You. Engage them in your service. Oh! Then I become free become liberated.

Otherwise it's just big burden. Some people don't mind that burden they go on increasing burden.

Srila Prabhupada once told humorous story of an old lady carrying a big bundle of stick. Wind coming blew away her bundle of sticks. Started telling 'Please Please God wherever you are please appear here. When God appeared, 'Yes lady what could I do for you? Please help. Don't you see this bundle of stick this is mine I had collected them. Please help so God was helping kept the bundle on head, lady was in business and Bye!..(Laughter).

The Karmis or others may not offer everything to the Lord. They may need help just to increase their burden. Karma, karma is performed by karmis and Karmis are into furtive activities furtive results. So there is karma mishra and jnana mishra. The knowledgeable person as we heard this morning Kapil dev instructs his mother he performed devotional service, surrender everything unto the Lord it is His.

"Appropriate attitude of a preacher in reference to Nectar of Devotion"

Here is the attitude, the author of **Bhakti-rasamrta-sindhu**, **Srila Rupa Gosvami**, very humbly submits that he is just trying to spread Krishna consciousness all over the world, although he humbly thinks himself unfit for this work. So we are **Rupanugas**, anuga means one who goes after Acharyas, go and then anu behind you go then you become **Prabhupadanuga** –**Rupanuga**- **Acharyanuga**.

So "sri-caitanya-mano-bhistam sthapitum yena bhtu-tale, svayam rupah kada mahyam dadati sva-padantikam". So Rupa goswami and like him the other Acharyas they know 'Sri Caitanya mano abhistam'- what is on the mind of Sri Caitanya Mahaprabhu they know. Caitanya Mahaprabhu was reciting very confidential verse at the time of rathayatra. It was in the mind of Sri Caitanya Mahaprabhu and later on Caitanya Mahaprabhu found out the kutir of Rupa goswami He found a piece of paper maybe some

leaf and that verse which He was thinking of was found He was surprise, how come, and who is it? Who read my mind? And there was none other than Rupa goswami. That time when Mahaprabhu had arrived at Rupa goswami's kutir Rupa goswami was in the ocean taking his noon bath and as he returned, are you the one? Is this yours? So Rupa goswami had access to the mind of Caitanya Mahaprabhu- Sri Caitanya mano abhistam. Because Lord is cause of all causes including this one, Caitanya Mahaprabhu revealed this verse into the heart of Rupa Goswami.

So Acharyas they know the mind of the Lord, mission of the Lord they execute the mission. But they always humbly think that they are unfit to do this work. That should be the attitude of all preachers in Krishna conscious movement. That is all you all are preachers propagators of Krishna consciousness. Brahmins, learned brahmins and pandits what does pandit Brahmin do? Pathan-paathan. Pathan-paathan he studies and he teaches this is a primary function of brahmin. Adhyan-Adhyapan studying shastras keeping his life simple not complicating otherwise he will have to work. There is no time of studies, no time for sharing the knowledge. So he keeps his life simple bare minimum necessities. His thoughts are high; life is simple, simple living high thinking.

So what is high thinking? What is highest thought?

Krishna Conscious related thoughts, Krishna's thoughts in Bhagvat Gita this is high thinking, Bhagvatam this is high thinking. So when those high thoughts are there then we could also one could also manage with simple living without high thinking simple living is not possible it's difficult. Those who wish to be live simple simply not just simply living (laughter) simple living and simply living there is difference. So you should take note of what is high thinking. We keep on saying high thinking high thinking simple living high thinking, what is high thinking? Krishna consciousness. Think like God thinking like god, so our father is our Lord of course just little fraction of all that God things we could,

we have limits we could only choose so much, store only so much thoughts accumulate, assimilate or capability capacity small same thought just some bits of those thoughts God's thoughts. God's thought thinking like God, Godly person who becomes godly doesn't become god. He becomes godly because his thoughts are like God. They are good godly then they are good for that person who is thinking and others those who come into his contact those who listen to him whole welfare.

We should never think of ourselves as great preacher but should always consider that we are simply instrumental to the previous acharyas and simply by following in their footsteps we may be able to do something for benefit of suffering humanity, so that kind of attitude. We are never independent we are dependent or interdependent or independently thoughtful. Prabhupada said he would like to see his followers independently thoughtful. Srila Prabhupada that Markine Bhagvata and Srila Prabhupada is in Boston and when he saw people in Boston when he saw the rat race. Like a rat people are moving backwards and forwards. Srila Prabhupada is there with the Caption Pandey of the Jaladuta boats captain- 'Swamiji come we'll go for a little walk.' This is the first time Srila Prabhupada has touched the land of America, land of opportunities they say. By seeing the mood of the people there and Prabhupada was like oh! These people are not even stopping. How do I preach? But Lord You have brought me here and my Guru maharaj has desired that I go to the west and preach Krishna Consciousness in English language. And Prabhupada started praying he gets on the boat. Now boat is going from Boston to New York. Srila Prabhupada is with pen and paper in boat and he is writing.

"nachao prabhu nachao nachao sei mate ami to kasteir putali" – I am just a puppet in your hand my dear Lord make me dance Oh ! Lord make me dance as you feel make me dance, let me talk or dance as you feel. My name is Bhaktivedanta now you have to prove, do something so that Bhakti and Vedanta, I am supposed

to be equipped with Bhakti and Vedanta the conclusion of the Vedas are known to this person he is embodiment of bhakti. So you get something done through me use me. That's the mood he is praying to his Guru maharaj, praying to Shri Krishna. And **always giving credit to his Guru maharaj 'MY GURU MAHARAJ MY GURU MAHARAJ'**. I am sure you have heard Srila Prabhupadas lectures when he makes reference to his guru maharaj the way he says **"my Guru Maharaj"** with his heart. He is proud and heartfelt, mouthful my guru mahraj and that if there is anything miraculous you are seeing westerners have taken to Krishna consciousness this is mercy of My Guru Maharaj. I feel his presence always as if My Guru Maharaj is next to me and asking me to do this do that he is watching.

Oh! Why he is Bhavktivedanta Swami Maharaj he passes by **Bhaktisiddhant sarasvati Samadhi** whenever he comes to Kolkata to Mayapur he does not get out, he doesn't pay respect to his guru maharaj samadhi some of god brothers. Srila Prabhupads god brothers making comment like this and finally these comments reaches Prabhupada and (bang on the table) what do they think my guru maharaj and he is always next to me. So whether every time he got out of the car and offered his obeisance's not, he said always my guru maharaj is next to me. He is present he is guiding me I feel his presence.

"krsna se tomara, krsna dite paro, tomara sakati ache, ami to kangala, krsna krsna boli, dhai tava pache pache". This is the mood of the preacher or a follower, he humbly submits that Krishna is with you, you have Krishna you have Krishna, and you are competent to give that Krishna to me hence I am running after you **'dhai tava pache pache'**. I am just pauper and have no good qualities I am just made up of your mercy. All these quotes our Acharyas have beautifully written sung in the poetry of Bhaktivinod, Narottam Das thakur. So simply by following in their footsteps we may to do something for the benefit of suffering humanity. So on our own we don't do nothing much, we are we do on behalf of our previous acharyas,

our spiritual master then we are empowered and we are able to accomplish something. That mood is not there then we are cut off then dry branch of the Caitanya tree (laughter). That branch may be still on the tree and acting in some way but it is all dry. Not only the branch should be part of the trunk of the tree all the juice going through it then leaves and the flowers and the fruits and then one offers that to others. Ok so just little glimpse of that mood, we were contemplating our attitude appropriate attitude of the preacher of Krishna Consciousness.

And then what happens today were you given some home work? Ok. Students reading assignment Bhagvat Gita chapter 18 verse is 56 all the way to the end of the chapter. And then it says identify and discuss the relevant significance verses mentioned in the Bhagvat Gita that section last chapter. This sections this group of verses. So you have studied all these verses? What does that mean you have memorized kanthastha? Learned by heart or Learned by throat? Yeah these are really wonderful verses. One should put oneself himself at the position of Arjun and listen hear Bhagvat Gita.

Bhagvat Gita is targeted towards each one of us.

Then Arjun is asking question they are like our question. We don't even know how to ask or what question to be asked. Arjun is doing all that perfect questions perfect answers that is what this dialogue is Bhagvat Gita. World has heard or seen how many dialogue right now how many dialogue are going on in the world? 100? (Laughter) everywhere every nook and corner wherever you go. On the earth, in the ocean, on the trees, in the sky, in the heaven, in the hell. Talk on mobile has become cheaper now so people are just talking talk it up Chat, chatting talk is cheap talking has become cheap now. Because it cost less talk is becoming cheaper and cheaper there is no quality no substance of people no quality people are just talking not even thinking just talking. They use to say just do it now it's just talk it. So these are all dialogues they

are all conversations and then this world has experienced one extra ordinary dialogue "samvadam imam adbhutam" that wonderful, astounding, amazing, divine conversation and that is this Bhagvat Gita.

"gita sugita kartavya kim anyaih sastra-vistaraih" what is the need of any other conversation any other dialogue any other sastra this is "ekam sastram devaki-putra-gitam"- One sastra is enough, one scripture is enough Bhagvat Gita.

So the Lord had come He did come and if He had gone and returned to His own abode without giving Bhagavt Gita then what would we be doing? Lord will stay on His spiritual sky and we would stay here on and on and on... He wanted us to follow Him. Get out of here go back to Him and to do that He has left this message behind in the form of Bhagvat Gita, Haribol Haribol Haribol. Meaning what? Spirit soul. So anyone wants to make some comments? Observations? You found something significant got some realization which you would like to share with us?

(Devotee asking question about shikha and feeling sleepy in class) (Maharaj says) It might be boring my presentation; you should tie your Shikha to the fan there and put it on, fan on (Laughter). In good old days the gurukulies they use to have their shikhas tied. So you are not the first one and only one it's a tradition. Ya ok, you want something which will wake you up? Once and for all when you think you have to when you stop thinking then. **One mantra wakes you up in ISKCON they say 'maha-prasade govinde' you wake up 'Om namo bhagavate'** (Laughter).

Yes Prabhu (another devotee asking question) well, lot of time you are given instruction to do this. Spiritual master they give general instructions and he gives some specific instruction do this or do padayatra or print books or distribute books or preach in English language. Yes do scientific preaching life comes from life and not matter prove

this to the dull headed scientist otherwise kick on their face. So once you are given this assignment and you are in the field to accomplishing it and this is when the attitude that we just talked about you are not independent. Because this activity of preaching is not a mundane material activity mercy factor is there. And current has to flow from Krishna to whole disciplic succession to you then you are empowered. **“krsna-sakti vina nahe tara pravartana”** what is the other part? **“kali-kalera dharma hari nama-sankirtana”** dharma for this age of kali is nama sankirtan and to propagate this sankirtan movement **“krsna-sakti vina nahe tara pravartana”** Krishna is shakti.

By mercy of spiritual master we get that shakti we get intelligence whatever it takes to do it.

As soon as again we think we think we are the doers I am the doer I don't need anybody I can do myself and pride and all that then whole flow of that energy, flow of empowerment is blocked then your mind becomes a bad conductor. Electricity when it flows there some wires and metals are good conductor it is said some are bad conductor they creates resistance something that is flowing and something else resists it protects it or blocks it from flowing or coming to you. When fan has regulator and regulator is on 5 so fan is? (Fuhhhh) fastest speed so what does that what is happening there? What regulator is doing? Least resistance so current is coming from power house and to those wires and to your house. So the regulator on 5 means allows current to flow whatever current is coming all supplied to that fan. If it is in the middle it is blocked only so much current is allowed to go to the fan and move the fan. If it is on 1 it's more resistance more blockage only little leakage little flow is allowed and then fan moves also slow and then when it is on 0 complete blockage and no flow of current, fan is there everything is there whole setup is there but no movement because everything is blocked.

So this attitude of mind intelligence how that function what

we think or what is our mood with that either we allow parampara to act through us or we block that whole energy or flow whole mercy whole intelligence and then your pride and your this. So our capacity to function one could accomplish so much we should not think I could do only so much but if you allow Krishna to work through us than unlimited. See how much Prabhupada accomplished so it wasn't just 70 year old man who is penny less and friend less as he appears externally. But he was neither penny-less he had wealth of the holy name and he was not friend less he had best friend with him that is Krishna and the holy name. Just see how much was accomplished otherwise this is 70 year old man who doesn't even leave home what to speak of going overseas and.. Hmm is that enough?

(Another question from a devotee) Start thinking and a simple life would be a byproduct which you just follow. If you keep thinking high think of Krishna your bodily concept would be nil or just to keep body and soul together kind of philosophy and if that's not the case than all the lust, all the greed, all the anger of the world will take over and there is no end to how much you have to accumulate to fulfill the desires. So this Mr. Anger Prabhupada says- Mr. Lust and he has younger brother he said called anger. '**kamat krodho bhijayate**' (BG 2.62) from kama comes from krodha so first there is kama- lust and then from lust comes anger.

So this world is very busy it is accumulating and there is no end to all that greed. One thing is a need, Mahatma Gandhi said need is ok so basic need you need some little shelter, few set of cloth, food to eat like that basic needs you have right to fulfill your needs. But when the greed is taken over there is no end to it. So they try to do this family planning they try to decrease the number of people on the planet or in the country. So they think that each one will have enough if less people X amount of wealth. People are less so each one gets little more share let's cut down the population cut down. But that is not really the solution. Finally say there are

only 2 people cutting down cutting down now only 2. What do those 2 people think? You will think 2 is too many, 2 person is too many there should be only 1 and that's me. Because you know I have to share 50:50 he gets the half of the wealth of the country or the planet goes to him only half I get. This is not fare because the condition soul 'ishvaro aham' that's the disease. I am the controller and he is competing he is competing with the Lord right? Unknowingly living entity is competing with the Lord. So as much Lord has, no I should have that much. I cannot be half Lord I want to be full Lord. So if this high thinking is not there, proper thinking is not there Krishna Conscious thinking teachings of Bhagvat Gita one has not learned then there is no end. You are high living lifestyle and death style even I will die in a style.

(Question by a devotee) what does he say there and what verse is He saying? **'yathecchasi tatha kuru'** (B.G 18.63) Krishna is Krishna may be giving option but we don't. I was just listening it's said that the spiritual master is more merciful than Krishna in one sense that Krishna gives choice but spiritual master just do the right thing just do this. Not this or that it goes ill together the spiritual life and material life and sense gratification and sinful life goes ill together. We cannot have one foot in one boat and one foot in another boat. It is very awkward. So you have to take off the foot from the other boat and just be in a boat that is going back to home we are going back to home tin tin tin tin some devotees play guitar we are going back to home (Singing).

So that means they have to come on this boat. Yeah so I mean first we encourage them to practice this devotional service high thinking and then they will give up the lower nature lower thinking. So when those young American boys and girls the early followers they were coming there were no screening on the door only pure devotees come in everyone else out, everyone was welcome and everyone was encouraged to chant and dance and sit down little philosophy and Prabhupada was personally feeding them prasad cooked by him, offered by him

even washing pots afterwards. Then at certain point he introduced 4 regulative principle and those who wish to follow will join our mission you have to follow regulative principle are you ready? And they were ready by that time. So that is all step by step approach brings them higher and higher and higher.

So we know what the goal is '**bhaktya mam abhijanati yavan yas casmi tattvata?**' (B.G 18.55) to know tattvatah. Lord is stressing herein verse 55 'tato mam tattvato jnatva' one who knows Me tattvatah is very important to know tattva, siddhanta, philosophy or things as they are, then that person will enter 'visate tad-anantaram'. "**sarva-karmany api sada kurvano mad-vyapasrayah mat-prasadad avapnoti sasvatam padam avyayam**" (B.G 18.56). So then that person will attain final destination eternal destination that's Lord's abode. 'cetasa sarva-karmani' (B.G 18.57) so with all intelligence full Krishna Consciousness you render all services 'sarva-karmani sannyasya', sannyasya giving up whatever is false.

'buddhi-yogam upasritya mac-cittah satatam bhava" (B.G 18.57)

'mac-cittah' means Krishna consciousness in your chetana there is Krishna mac-cittah. I am in your consciousness you become like that 24 hours a day Prabhupada is translating '**mac-cittah sarva-durgani mat-prasadat tarisyasi**'(B.G 18.58) . So by Lord's grace 'mat-prasadat sarva-durgani' durga, ga means going and du means dushkar very difficult to go or cross over transcend. So 'mat-prasadat'—by my mercy you will be able to overcome. '**atha cet tvam ahankaran na srosyasi vinanksyasi**' but you don't listen to me because of your pride this is like towards the end, Krishna has been talking for past 40 minutes few more minutes to go before He would conclude His conversation then He says because of false ego if you don't listen to Me then you will be lost.

'**yad ahankaram asritya na yotsya iti manyase**'(B.G 18.59) I will not fight because if your false pride if you would take that stand I will not fight then by my nature you will have to

be engaged in warfare and whole purport and nice things explained. Everyone has a propensity he is a kshatriya so fighting is natural for him. So if he doesn't fight for Krishna doesn't use his propensity for Krishna then he will use it for something else he will kill some sparrows some birds. It is in the blood in the system if he doesn't do for Krishna then **'isvarah sarva-bhutanam hrd-dese arjuna tisthati'** (B.G 18.61) very nice verse "bhramayan sarva-bhutanani yantrarudhani mayaya" isvarah although isvarah parameshwar Himself is talking so Krishna is talking as if you know He is Isvarah. Isvarah sarva-bhutanam, isvarah stays in the heart of all the living entity. He doesn't say I reside elsewhere off course He had said that **'aham sarvasya prabhavo mattah sarvam pravartate'**.

"aham isvarah sarva-bhutanam hrd-dese"- desh also means country isvarah stays in a country called heart 'hrd-dese' this is a desh there is a one nationality **one country called hridaya heart and isvarah, isvara resides there. Sarva-bhutanam and only yantra mentioned by Lord in Bhagvat Gita is body is yantra and soul is riding on that yantra and yantra is made up of maya and wandering around and isvarah is also next to him.**

'tam eva saranam gaccha' tam-eva who is tam? to that **'isvarah sarva-bhutanam hrd-dese arjuna'**, tam unto that Lord or **'tam eva saranam gaccha'** gaccha- go because he is scared of me (laughter) Kamsa says because he is scared he is gone into cave in the heart of living entity he is hiding and Shiva is in cremation ground and Brahma is this he is talking about and his followers are doing all this flattery, o! you are such a hero and we are with you. You don't have to worry about this Vishnu don't worry about this. Ya, so even they knew where the Lord is residing.

'tat-prasadat param santim sthanam prapasyasi sasvatam' (B.G 18.62) So shanti sthanam the abode of peace is Lord is achieved as one surrenders unto Him. Now He says I am going to

tell you 'guhyad guhya-taram maya' I have explained confidential or even more confidential knowledge unto you. You should contemplate 'vimrsyaitad asesena' take your time deliberate upon all that I have said to you and then 'yathecchasi tatha kuru'. Yes I know you have minute independence I am not going to force you, you have independence so fight -not fight it is up to you. That minute independence so Lord is giving there's a scope to exercise that.

'man-mana bhava mad-bhakto mad-yaji mam namaskuru' (B.G 18.65) now this is called guhyatamam this statement 'sarva-guhyatamam bhuyah srnu me paramam vacah' (18.64) Now I have spoken something guhya confidential I say something guhyatar-something more confidential but now I am going to talk guhyatamam the most confidential. And what is that most confidential thing? 'man mana bhava mad-bhakto mad-yaji mam namaskuru mam evaisiyasi satyamte pratijane priyo si me' come to me and man-mana four times here. Lord says, you do four things but every time He says His name is attached, man mana your mind fixed upon Me. 'Man mana bhava mad bhakto' take notes of this mad bhakta, man mana mad bhakta become My devotee. Mad-yaji when it comes to offering offer worship, worship Me. Mam namaskuru and obeisance's also unto Me.

So there is no room for speculation it's very clear person who is standing before Arjun just remember Me. Become My devotee, worship Me and your obeisance's unto Me. And if you did so then? Mam evaisyasi, you will achieve Me. And this is the truth and I promise and I well because I love you I like you Arjun. So you come back to me, I would like you to come back to Me. And for sure you will come back I promise this so as we said we can put ourselves in the shoes or in position of Arjun and Lord is talking to us. You will you will come to Me 'mam evaisyasi satyam' there was no need for Lord to say I am speaking the truth because all that Lord speaks is only truth and nothing else but the truth.

Trisatyam Lord is described by those demigods when Lord was appearing in Mathura those prayers. And then now “sarva dharman parityajya mam ekam saranam vraja” so give up Christianity give up Islam is it saying that? Yes or no? Give up or not give up? Give up Christianity? No could it refer is it possible? They did not even exist. Buddhism is 2500 years old. Krishna did not say but well it’s a big subject matter.

(Devotee asking question) well quickly in the first chapter Arjuna is concerned about different dharmas. Jaati dharma this dharma that dharma and whole first chapter Arjuna is talking about different obligations towards society towards that. So Krishna is -give up that all those dharma’s because those dharmas were keeping Arjuna from battling or fighting those things were coming in the way of executing the will of the Lord, which is devotional service of the Lord. So give up all those dharma’s then He had said when appears ‘dharma samsthapanarthaya’ Lord had just said I appear to establish dharma and next thing He says give up varieties of dharma. So there is some distinction Lord appears to establish the principles of dharma but there are some principles which are to be given up or secondary but then dharma is mentioned OK give up all the varieties of religion then what do I do?. ‘mam ekam saranam vraja’ that is dharma ‘mam ekam saranam vraj’ that is dharma. And everything else that comes in between stops you from surrendering unto Krishna including demigod worship, karmakanda, jnanakanda, this kanda that kandakevala vishera bhand they are part of the shastras then finally there was Gita and Bhagvat we were hearing this morning.

“So Bhagvatam has made easy only Bhakti no other thing”

So goal is to come to the level of bhakti. Bhakta performs bhakti and achieves Bhagavan so that’s the dharma of the soul. The soul is bhakta he performs bhakti devotional service and achieves bhagavan is Supreme Personality of Godhead. So everything extra and all that neeti and morality and this obligation that obligation that has to be given up. Jnana

mishra and karma mishra bhakti.

“anyabhilasita-sunyam jnana-karmady-anavrtam anukulyena krsnanu-silanam bhaktir uttama”.

“na dhanam na janam na sundarim kavitam va jagad-isha kamaye mama janmani janmanishvare bhavatad bhaktir ahaituki tvayi”.

So this verse is also talking ‘na dhanam na janam na sundari’ this is no karma I don’t want to be karmi enjoy life this aspect that aspect and life and perform this yagya and get a beautiful wife and beauty or elevation to higher planets. I am not into that na dhanam this karma and karmi results of karma furtive activities which is part of dharma which is part of the sashtra, compete package it is there is listed. And then ‘mama janmani janmanishvare’ no karma no jnana ‘mama janmani janmanishvare’ I don’t want liberation either. I don’t want to be karmi furtive worker no karma no jnana and result of it liberation. Janmani janmani, I am willing to take birth I don’t mind taking birth but in each birth I would aspire for one thing and that is ‘bhaktir ahaituki tvayi’. Aspire for bhakti what kind of bhakti ahaituki tvayi no no motivation no ya it’s causeless devotional service.

So this dhanam janam this karma and this to mukti this is a part of a complete package of dharma. So some of these things are to be given up and that is ‘sarva-dharman parityajya mam ekam’. So with this we will have to look at Quran as we look at Puran also. Some other things from puran are to be given up to go higher or to achieve the final destination Golok or Krishna’s lotus feet. So likewise we have to give up, Quran for sure they do stress on one, no demigods the cleansing is done some kind of ‘sarva dharman paritayajya’ and that aspect the demigod they did the marjanam, even at the time of Mohammad when he appeared they were worshipping some kind of 600 demigods they still have the list of 600. So they stress one of course impersonal for sure, they just have wall and they offer obeisances, there is no altar or no form.

'mam janmani janmani ishware' – I don't want liberation, I am ready to take birth after birth, I don't aspire to become liberated merge in Brahman, which is result of jnana, the jnanis are they have Brahman realization, merging into Brahman. Don't mind taking birth but in each birth devotional service. Ok so this topic is big topic 'sarva dharman parityajya' this is the crux of the matter, in fact if this could be understood we should be understanding this thoroughly well this is like the essence. We should clear on what is Lord is talking about 'Mam Ekam Saranam Vraja'.

Sometimes there is comment about this vraja, vraja means to go, vraj also means Brajmandal you go to Brajamandal. You take shelter of Braj and go to Braj. Give up all mundane material world just go to Braj, go to Vrindavan or go to Mayapur same. This Braj is equal to Mayapur and Braj non different. Love thy Lord with all their heart with all their strength. This is Bible, talking about love but then they also talk of, oh! Lord give us our daily bread. And Prabhupada said this is ofcourse that could be like "arto jijnasur artharthi jnani ca bharatarsabha" (B.G 7.16) 4 kinds of people come to me, those who are in need of artha some economic development.

So Srila Prabhupada was one time few of us were there in Mumbai and just before we were to leave for preaching he was explaining the difference that they pay to Lord O! God to give us or daily bread not pure. He appreciated at least they are approaching God but then he cited the example of Yashoda. Yashoda feeds bread and butter to the Lord. If He doesn't come on time then she goes with a stick (laughter). Bread is ready butter is ready, instead you asking or begging give us daily bread, give us bread and butter. Here devotees says God eat bread butter.

So they are some seeds you will find in Quran and bible. Even 99 names of Allah are mentioned in Quran. That's why when they chant on beads their beads have 99 beads not 108 because 99 names. But 'namaste saraswati deve gaura-vani-pracharine

nirvishesha-shunyavadi pashchatya-desha-tarine '. So trouble is with Hinduism included and Buddhism for sure and this Islam and Christianity this is all impersonalize voidism the karmi the karma you will find some karma in Puran and Quran as well. Jnana you will find there as well furtive activities. So in that sense this is to be given up, if the Hinduism is to be given up. I mean the essence of Hinduism is Krishna Consciousness. Whatever is not a substantial there is something secondary or something so those things are to be given up. And then you get something in return and that is 'mam eka', ekam-we. And we were hearing this morning they are so many incarnations of the Lord so Bhagavan but svayam Bhagavan is "ete camsa-kala? pumsah k?snas tu bhagavan svayam" (S.B 1.3.28). So there is difference between Bhagavan and svayam Bhagavan. So here svayam Bhagavan is ekam.

"Have you seen our Krishna?"

Krishna took temporarily form of Narayan and stepped in front of them and Namah Narayana they offer their obeisance and inquired, have you seen Krishna? And then this so called Narayan heard this enquiry, "have you seen our Krishna?" This Narayana could not maintain His position (laughter). So Gopis kind of dragged Krishna from Narayana He was just playing doing little drama in humors ways, He added some hands here and there. He had hidden his flute but when heard their enquiry, "have you seen our Krishna?" Krishna 'mam ekam' their Krishna had to appear and His hands were dropped off. Krishna takes His flute and played the flute. So 'mam ekam' and then ok He did not make any progress.

And then after that 'mam ekam sharanam' yesterday we were dealing with Krishna don't preach to those who are not austere and at least four conditions were mentioned. Those who are not into devotional service, those who are not bhaktas, those who are envious to them do not preach. And then, but He says those who preach they become very dear to Me. And Oh! Dhananjay you have heard this with attentive mind. He is again enquiring

Arjun all that I am talking now have you heard did you hear with attention? You are with Me? You are focused? He is enquiring like that. We also have to see whether we were focused. So is your ignorance and illusion now dispelled? And this will happen only when hearing was with attention, focused. Result of such hearing oral reception receiving Krishna through ears. Seeing Lord also with the help of ears, we don't see much with eyes, see with the ears. So have you done this? In response to that Arjun says yes yes, I did it. And as a result now "nas'o mohah" we talked yesterday or day before about that but we have been talking "O! Infallible one, my illusion is now gone, I have regained my memory by your mercy this has happened". And I am now firm and free from doubt and I am prepared to act according to your instructions and dialogue ends there.

So there is no need whole talk started in the middle of the battle early morning hours on Moksada Ekadasi day at sun rise time Krishna had to talk army ready to go conch shells are being blown. And then Krishna had to get into this conversation because Arjun Dhanurdhar he is dharurdhar but not ready to fight. But now he is ready to fight so no need to talk further so Krishna stops.

As soon as Arjun yes 'karisye vacanam tava' then everything has stopped. So officially the dialogue the samvad ends here between Krishna and Arjun and you could count sometimes someone has counted Dhritarashtra speaks once only and Sanjay spoke so many verses Arjun I think some 70 or verses are somebody saying 80? So sounds 70-80 I forgot the exact numbers so there is number like that and then Krishna has spoken over 600 verses and then Sanjay is another dialogue going on his dialogue ended Kurukshetra dialogue has come to an end but Hastinapur continue. So this Sanjay uvaca is talking in Hastinapur and 'roma-harshanam'. And what is happening to him as he was hearing? The hair standing on end as I have heard this conversation then he says I was able to hear this

conversation “vyasa-prasadac chrutavan” (B.G 18.75) you should take note of this Sanjay says I was able to hear because of the mercy of Srila Vyasadev because Srila Vyasadev gave that extra ordinary power to see and hear this was given to Sanjay. He was ready to give it to Dhritarashtra himself but Dhritarashtra declined, no no if I see now I’ll be seeing distraction of my sons only. So better I remain blind then Vyasadev had given special vision power, doordarshan television to Sanjay and this is ‘vyasa prasadaC’ I was able to hear directly ‘yogesvarat k?snat’ directly from Krishna I have heard and as I keep hearing this samvad ‘adbhut samvad drishyami’ I am becoming very joyous, Jolly happy. I take great pleasure and punah punah again and again as I remember also remember that “rupam adbhutam’ hari’s form. He is coming to my mind. And vismayah wonderful “hr?yami ca puna? puna?” and I am enjoying. So these are the reactions responses of Sanjay who also was a witness to this conversation he was directly hearing and relating that with Dhritarashtra.

In the beginning Dhritarashtra enquired “Kim kurvat sanjay” First verse chapter one text one ‘O! Sanjay please tell me please tell me’. What did they do? So what did they do? Means who is winning who is losing the battle? So this is beauty of Bhagvat Gita the circle is getting completed. The note on the note that Bhagvat Gita started now it is ending on that note. And Sanjay is reply to Dhritarashtra he says wherever or you wanted to know Kim kurvat what is happening at the battle and I must tell this to you. And wherever this Yogesvar Krishna and this partha this dhanurdhatra there you will see 4 things ‘tatra srir vijayo bhutir dhruva nitir matir mama’ (B.G 18.78). As far as my mati goes my intelligence functions as far as I know the shastras and have done experience I must tell you this that who is going to be victorious who will win in the battle? Because battle is just now starting but he is ready to give the conclusion from his experience.

“Their victory is guaranteed”

Although this battle is going to be won by? Arjun party. "Pandavas vijayastu pandu-putranam yesham pakshe janardana". Vijayastu pandu putranam. So Pandu putra's vijay is guaranteed. Sons of Pandu will be victorious why? Esham pakshe janardhana, Janardhana is on their side, so their victory is guaranteed. So this is wise man like Sanjay could from their experience their realization they could draw conclusion like this. And the first word of Bhagvat Gita is? **"Dharma"** last word is **"mama"** so this Bhagvat Gita is mama dharma my dharma. This is Krishna's my dharma. I have given this dharma. My dharma is Bhagvat Gita. Laws of the Lord, dharma is laws of the Lord. Laws are given by Me in Bhagvat Gita from "dharma to mama". First word Dharma last word Mama in between it is dharma mama dharma.

So "6 items of Surrender" someone could write 6 items of surrender? Who knows what are they one by one? Ok

Whatever is favorable you accept that's first, of course listing is one thing it's not easy to know what is favorable there could be big debates and fights on what is favorable

2) Whatever is unfavorable you reject. Kick out that's easy right? That's how it is again same thing discrimination determining what is unfavourable. Because mind is going to be playing big role always accept -reject 'sankalpa-vikalpa' at every moment mind is doing this. So above the mind is? Intelligence, and above that is soul and super soul. So with the help of Caitya guru and with the help of our superiors Spiritual Master we'll have to come to right conclusions what is unfavorable for me. What is favorable for me? Food for someone could be poison for others. Each varna each ashram that quite of wide variety of list. Favorable list unfavorable acceptance rejection.

3) Having firm faith that Krishna will protect. We struggle even in does God exist? Then we have to get over that first. Does God exist? So not only god exists but He will protect us, that's the sign of Surrender.

4) Krishna is only maintainer our only Visvambhar, Vishvambhar ok maintenance is also His portfolio G.O.D – He is Generator He is Operator He is Destroyer. So God Vishnu maintains Krishna maintains specially maintenance of our devotion not just feed our body which animal's bird's bodies are also fed and eating sleeping is going on. Our maintenance devotee maintenance is not just soap and toothbrush and life insurance these days you are working on. 'Yogakshena vahavyam' so it's not just material needs but body mind soul has needs and maintenance.

5) **Self surrender -full surrender**, 'atma nikshep' OK what is atma nikshep? Fully surrender as per His wishes you act.

6) **And on the top of that we have to be humble**, is that difficult? How big is the soul? Not big. By nature we are humble by nature we are humble but we take false position being centre of the universe.

Question: Is there difference between to maintain and protect?

One is maintain and one is protect are part of this, there is difference subtle difference.

Question: All these are symptoms of Surrender and one of the items there is surrender so what is the difference?

Answer: Fully surrender it says, yes Bali Maharaj surrendered everything surrendered everything other things are different from that being humble is also surrender. When the thief surrenders to the police, he agrees to surrender I am going to surrender my gun, I am going to surrender my stealing robbing tendencies and you just order me I will act as per your wishes and we'll listen to you. So we are also some kind of culprits like that disobeying the laws of the Lord disobedient stubborn what not. So we want to surrender, our wealth also everything.

'tvadiya vastu govindam tubhyameva samarpaye' –all belongs to You, lets offer back to You. Take humble position means also we are surrendering that ignorance taking a false position of

being somebody “ishvaro aham” as soon as you become humble then ishvaro aham that bhava you have surrendered that bhava that attitude or false pride you are renouncing you are giving up kicking it is unfavorable also. You may say whatever is unfavorable you reject so this Ishwar bhava is unfavorable you also give that out. As you give it up you become humble is also sign of surrender. They are interrelated as they explained like that and the result ‘mam ekam sharanam vraj’ kind of surrender. “Sarvadharmam parityajya” give up varieties of religion or so called religion or secondary principle of religion give up.

So that is also giving up **“anukulyasya sankalpah pratikulyasya varjanam”** whatever is ‘pratikul’- against contrary ‘varjanam’- **give up**. So I think we have as I said we have a limit I think we have to now move on to the next topic. Of you doesn’t mind ok what is the next one?

“Substantiate the importance of surrender to Krishna through the bonafied Spiritual Master, coming in disciplic succession appropriate reference to the shastras”

Transparent via media is Spiritual Master

Transparent- what is transparent? You could see through you look at spiritual master and you see through him. Who do you see? Krishna he shows you Krishna or you see through him Krishna he doesn’t block your vision. Others could be acting like a cloud you are here and the cloud in the middle sun is other side and you don’t see sun anymore. ‘Krishna surya sam’ He is also like a sun Krishna is like a sun. So some people come in the middle especially women comes in the middle or men could come in the middle something comes in the middle and you are illusioned. Your ignorance and darkness you stop seeing, you go blind I mean one little entity is enough to keep, just see the power of maya. “balampashyame mayaya” Kapil dev said to mother just see the power of my Maya specially in the form of women “strimay yam” just one women or one men or someone he

could be keeping you away from the Lord. But then Spiritual master comes in the picture comes in front of you and he doesn't block your path or vision no illusion you see through him with his help everything becomes clear 'cakhu-dan dilo jei, janme janme prabhu sei divya-jnan hrde prokasito'. Divya jnana transcendental knowledge is revealed.

So this is the Lord's arrangement. With the help of this arrangement this is big part of dharma infrastructure the whole facilitation that Lord does so that living entity conditioned soul is freed sadhus and shastras acharyas. The Guru the Spiritual Master has a big role to play and Krishna says surrender unto Me, Prabhupada says there is no difference if Krishna says surrender unto Me and spiritual master says surrender to Krishna. He is not talking; this is as it is Bhagvat Gita as it is. For some other so called spiritual master may one day declare I am God, don't look beyond me, don't look through me, some one behind me. So then such so called guru has to be rejected. He is unfavorable sign of surrender whatever is unfavorable you reject. Again Bali Maharaj rejected Shukracharya he was not letting Bali Maharaj surrender unto Vaman dev he rejected spiritual master because he was acting low some motivated or not transparent. The importance of surrender could be the "tad viddhi pranipatena" (B.G 4.34).

So Krishna has personally recommended this, so this is Lords divine scheme strategy arrangement and there are different spiritual masters – Shiksha Guru, Diksha Guru, Vartmapradarshak Guru, Caitya guru variety. And each one is to be understood they have roles to play. Shiksha guru could be prominent in someone's life and Diksha Guru he is a torch light of knowledge spiritual master. "tamaso ma jyotirgamaya" – get out of the ignorance go to the light.

That light is coming from Krishna. So that's the role of spiritual master.

The forth topic is **"Substantiate the importance of surrender**

to Krishna as ultimate conclusion of Bhagvat Gita"

With reference to some other Bhakti shastras importance of surrender to Krishna has ultimate conclusion of Bhagvat Gita. This is the conclusion of Bhagvat Gita. What is the conclusion of Bhagvat Gita? lot of time you say what 'sarva dharman paritayjya' the importance of surrender what is the importance of surrender? 'mam ekam sharnam vraja'- **Surrender unto Krishna.**

Is it important? How? Why? Freedom through Surrender in this material. 'mam eva ye prapadyante mayam etam taranti te' again to me only 'mam eva prapadyante'- those who surrender unto Me only what happens? 'taranti te'- they are liberated. Any other thoughts? Let us surrender this life anyway we have to surrender so why not surrender, begin surrendering get used to this surrender and then attain perfection. At the end will be forced to surrender whether you want to or not to you will be forced. So why not be wise and voluntarily surrender.

(Question by devotee) Surrendering unto Him "jnanavan mam prapadyate" more you know Lord more you will surrender unto Him, there is a connection. 'jnanavan' -one who is knowledgeable you will surrender unto Lord those who do not surrender what is their position?

"ye sastra-vidhim utsrjya vartate kama-karatah
na sa siddhim avapnoti na sukham na param gatim" (B.G 16.23)

(Question by devotee, Maharaj says Haribol!! Quite powerful logical). Even Demigod big big Demigods are surrendering unto the Lord. Bramha with the tears in his eyes prays to the Lord and he had committed some offence and he had comeback. Like that Indra also come to surrender he came with Surabhi Cow, he came to Godrum dvip. Bramha had come to Antardvip performing austerities then he was given this Haridas Thakur Bramha is Haridas Thakur position incarnation. So Demigods take the dust of Krishnas feet on the head, while Krishna who is around in the forest of Vrindavan taking care of the cows bare foot

Krishna goes barefoot serving cows playing with his friends. The Lakshmi and the Demigod they seek the dust of Krishna's feet take that on their head. In that kind of Krishna is nice wonderful Krishna He is serving cows, He is playing with His friends. Yashoda could chastise Him, knowing that kind of Krishna lot of people don't know that Krishna, Vrindavan Krishna. Ok so it was nice being with you, talking to you.

Thank you.

Lokanath Swami Maharaj Ki Jai!!