

# Spiritual Education Changes One's Consciousness

Date: 06 March 2016

Venue: Mayapur

“om namo bhagavate vasudevaya”

All glories to the assembled Russian devotees.

So we welcome you all. Haribol!!

We are happy that you are here with us this morning. Are you happy that you are here?

Haribol!!

Has anyone force you to come here? So I think you have willingly and happily come here. So this morning we have a verse from Srimad

Bhagavatam 7.2.41 So please repeat after us.

” bhutani tais tair nija-yoni-karmabhir bhavanti kale na bhavanti sarvasah

na tatra hatma prakrtav api sthitas tasya gunair anyatamo hi badhyate”

(S.B 7.2.41)

Okay, some of you can repeat the verse. Translation: Every conditioned soul receives a different type of body according to his work, and when the engagement is finished the body is finished. Although the spirit soul is situated in subtle and gross material bodies in different forms of life, he is not bound by them, for he is always understood to be completely from the manifested body.

Purport: Here it is very plainly explained that God is not responsible for the living entity's accepting different types of bodies. One has to accept a body according to the laws of nature and one's own karma. Therefore the Vedic injunction is that a person engaged in material activities should be given directions by which he can intelligently apply his activities to the service of the Lord to become free from the material bondage of repeated birth and death (sva-karmana tam abhyarcya siddhim vindati amnavah). The Lord is always ready to give directions. Indeed, His directions are elaborately given in Bhagavad-Gita. If we take advantage of these directions, then in spite of our being conditioned by the laws of material

nature, we shall become free to attain our original constitution (mam eva ye prapadyante mayam etam taranti te). We should have firm faith that the Lord is supreme and that if we surrender to Him, He will take charge of us and indicate us how we can get out of material life and return home, back to Godhead. Without such surrender, one is obliged to accept a certain type of body according to his karma, sometimes as an animal, sometimes a demigod and so on. although the body is obtained and lost in due course of time, the spirit soul does not actually mix with the body, but is subjugated by the particular modes of nature with which he is sinfully associated. Spiritual education changes one's consciousness so that one simply carries out the orders of the Supreme Lord and becomes free from the influence of the modes of material nature.

" bhutani tais tair nija-yoni-karmabhir bhavanti kale na bhavanti sarvasah

na tatra hatma prakrtav api sthitas tasya gunair anyatamo hi badhyate" This is Yama uvaca. Yamaraj is speaking. He is certainly speaking the truth. Yamaraj is maha bhagavata. Lord of time, we do not remember that. We remember him as just superintendent of death. But that superintendent of death is also maha bhagavata, pure devotee, learned devotee. So he is sharing this truth. That we'll talk in a minute. I think or you already know who is sharing this truth with. So what is saying here, is applicable to all of us. What is being spoken here by Yamaraja is just not for hindus only or India limited people within India. This is for everybody. Infact, 'bhutani' for all the living entities. Not only just for the human kind of entities, but all the living entities. But more specifically of course to the entire human race. So 'bhutani' is in plural. 'bhuta' means living entity and 'bhutani' means all the living entities.

tais tair nija-yoni-karmabhir bhavanti'

So they come into existence or means they become manifest in one particular body in whichever country that maybe. 'nija-yoni' yoni means birth species. There are 8,400,000 of yonis or species. 'yoni' is very popular term. So 'nija-yoni' whichever body or whichever human body they achieve, this is a result or outcome of 'karmanabhih'. By their own karmas, by their own activities they result in getting this body or that body.

'kale na bhavanti sarvasah', so 'bhavanti', they become , 'bha' means to become . And they stay in that body for some time. And many other things happen to that body also. It grows, produces some by-products and deteriorates, and dwindles and dies. So that is also, okay lets stop here.

'bhavanti', 'na bhavanti' they come into existence and then 'kale', in due course of time, 'na bhavanti' they come to an end. 'sarvasah' means all that refers to this 'bhutani', means all living entities. This is applicable to all the living entities. So they come into existence, they get particular body. And just to repeat what has been said here, they get these bodies according to their 'karmabhih', by their own 'tais tais'. And that living entities, whatever activities they perform, good or bad.

'karmanah deve netrena sat asat janma yonisu' , this is another famous statement. 'karmanah deve netrena' karma has netra, eyes and it's taking note of what you are performing, what we are doing.

Then 'sat, asat janma yonisu' again that word 'yonisu' is coming here. They end of getting sat yoni, superior body or asat, inferior body. Or they can even get heavenly body in heaven or low class creature in the hell. The point being that they get this body according to their 'karmanah deve netrena' or it is mentioned here, 'karmabhih' in this verse. Is this clear?,

I am just trying to clarify of what has been stated. 'na tatra hatma prakrtav api athitas tasya gunair anyatamo hi badhyate', so that's the second part.

The first part talks about the body. The next part talks about 'ha atma', you see the word?

'ha' +'atma'= hatma, the two words together. 'ha' is one lettered word and 'atma' is another word. So next part talks of atma. 'na tatra', tatra means in that body. Atma is always in the body. Atma never just floats in the air or in the water or just in the clouds. Atma always takes shelter of one body or the other. So 'na tatra' meaning in that body, that atma in that body. 'prakrtav api sthitas', although situated in prakriti in the form of the body, 'tasya gunair anyatamo hi badhyate', although it is right in the midst of prakriti or the nature, the body but it kinds of remain aloof of the body. The soul doesn't become homogenous material. Are you okay with

that? Homogenous means mixed and no difference.

It never happens like that. Body remains body and in the body there is a soul. The soul is kind of aloof. Although in the body, still aloof from the body. It doesn't become khichri or just one. Or when the fruit juice, different fruit juice and there is a mixed juice. Then the original mango, pomegranate, guava or whatever they don't maintain their identities. They just become one mixed juice. So the soul and body, they really never mix. Soul is there and the body is the cover. The body is also talked as the dress of the soul. The dress is always separate from the body, right? When you put on your cloths, they don't merge with the body and become the body and then you can't take them off. So that's the second point.

About the second point we could refer to what Krsna says in 5th chapter of Bhagavad-Gita.' naiva kincit karomiti yukto manyeta ttatva-vit

pasyan srnvan sprsan jighrann asnan gacchan svapan svasan' (B.G 5.8)

That the soul doesn't do any of these physical activities, movements of the body. Soul is aloof. Soul doesn't do that. 'pasyan', while seeing, the activity of seeing the soul is not involved. Smelling, soul is not involved. Opening closing different gates in our body, soul is not involved. These activities are carried out by,

'prakrteh kriyamanani gunaih karmani sarvasah' (B.G 3.27)

The three modes of nature and then their predominating deities. As I am moving my hand, the point is, the soul doesn't. There is someone else. Prakriti is making all these arrangements and movements. Of course the consciousness of the soul is polluted coming in this material existence. And that is where the three modes of material nature act. At the mind level, mind, intelligence, false ego is the subtle part of the body. The mind, intelligence, false ego are matter, material and they remain active. And the mind, intelligence, false ego, they kind of constitute the consciousness of the soul of the living entity. And all the activities, good or bad performed by that person, they further influenced the consciousness or the subtle body is influenced. Be the good or bad, better or worst, depending upon the kind of activities the person is performing. Again these good and bad is material. 'dvandva' we are caught in the dual nature, duality of this existence. And

there is a big list, among that list, good and bad is among the dual. Or mode of goodness is good and mode of ignorance is bad.

So if you perform activities in mode of goodness, 'urdhvam gacchanti sattva-stha' (B.G 14.18) and that person's soul goes to higher planetary system. 'urdhvam gacchanti sattva-stha'. Those situated in the mode of goodness, they go upwards. 'adho gacchanti...' adhah means down, 'urdva' means up. 'gacchanti' means to go. That gacchanti means go. 'adho gacchanti tamasah' those who are tamasic, in the mode of ignorance, they go down. Like that they keep making these rounds up and down, round and round. Sounds nice? Up and down, round and round. That's not so nice, up and down and round and round. But this is what is going on. And this has to be stopped. And that is why Yamaraj is speaking, giving good advice here. In fact, it is Hiranyakashipu, he is the speaker.

While giving his speech, he has referred to 'samvadam tam nibhodhata yamasya preta-bandhunam' (S.B 7.2.27), he refers to a dialogue between Yamaraj and the relatives of one king mostly wives. This king had many many wives. Hiranyakashipu, he is addressing his own family members including wife of Hiranyaksh. Hiranyaksh has just now been killed by Lord Varaha. And as you know, when death takes place, relatives, friends they gather together. Or sometimes they called memorial service, remembering that person. or sometimes, in India they called 'shok sabha' the assembly for 'shok', lamentation, like a mourning, condolences take place. Or sometimes some priests come, purohit comes and he addresses them, to pacify them, to console them. Or to speak the truth, 'Oh, this could happen to you also. Don't forget. Be prepared. You are not the body. You are spirit soul.' They make different approaches, different ways to address. So Hiranyakashipu, he is doing that. He is doing as a priest. He has a family. He is a learned tapasvi. Lot of austerities he had performed. Only thing or trouble is, 'yat tapasyasi si kaunteya tat kurusva mad-arpanam' (B.G 9.27).

They are supposed to be offering the result of their tapasya unto the Lord or for the pleasure of the Lord. That is what they don't do. So Ravan also was very learned. And Hiranyakashipu was very austere and Jarasanda was very charitable. But then Lord says, ' na danena na tapasa na

cejyaya' (B.G 11.53). I cannot be achieved by, 'na jnanena', by acquiring knowledge. 'na tapasa', by performance of austerities. 'bhakya tu ananyaya saktya' (B.G 11.54), only by devotion, surrendering to Me and devotion unto Me, dedication unto Me, I could be achieved. Not just becoming knowledgeable, not just becoming austere, not just becoming charitable and on and on like that. Give up. Daan, charity is dharma, tapasya, that is austerity, dharma. Acquiring knowledge, gyan, that is dharma but Lord says, 'Give up varieties of these kind of dharmas, religions, religiosity and surrender unto Me'. So this part the demon don't like to do, the surrender part. They like to be some kind religious, pious. So this Hiranyakashipu, atleast he is a good talker. Whether he walks the talk, that is another thing. In English there is 'walk the talk' means 'say as you do as you say'. Saying one thing and doing something else, there is a hypocrisy. So atleast he is talking good. And must be, that his talk has been recorded in the Bhagavatam. 'hiranyakashipu uvaca'. So long long speech is part of Bhagavatam. They are amazing the way he has given quotations, references as he is addressing those family members, relatives, friends. As his brother is no more, there is a gathering like that and he is addressing. And part of that address is this statement. Eventually this is Yamaraj statement.

While Hiranyakashipu is talking, he is citing the old history.

History of, once upon a time there lived a king, king of Ushinara. And then there is a battle and his wives also had been accompanied. They were not fighting themselves but they were residing at the battlefield or some place. And when this king was killed in the battle, then all the queens have come on the scene. And they are lamenting like anything, "Oh! you are gone". They are pounding their chests, "Oh! how could we live without you. You are like this. You are like that. The world is vacant without you."

Everyone thinks like that. These queens are no exception. From beginning of creation this has gone on. But then Krsna's advise of course, in Bhagavad-Gita, 'na socati na kanksati' (B.G 18.54) You don't lament for living or death. Krsna made a statement, 'nanusocanti panditah' (B.G 2.11) , who is pandit,

who is learned? 'na socanti', one who doesn't lament is a pandit. "Look at you!" Arjuna was also talking like a learned person in the beginning of Bagavad-gita. "But your talk is full of lamentation. So what kind of pandit, what kind of learned person you are. You are not learned just because you are lamenting." So these queens are. This is material existence. You must lament. If you are materialistic person, then lamentation is integral part of material life. Among many other things, lamentation is one. So while those ladies, wives of king Ushinara were crying and expressing their lamentation in so many different words, Yamaraj appeared on the scene. He has become little boy like so that they wouldn't recognize who he is. Then he takes the microphone and addressing those queens. Hiranyakashipu was addressing already one assembly because Hiranyaksh had died. While Hiranyakashipu was addressing, he is making reference to the old history that when king Ushinara was killed and his wives were lamenting, then Yamaraj was the speaker there. All these philosophical statements we have been reading through, this is Yama Uvaca. So after philosophizing for a while, talking of philosophy; body is one thing and also spirit soul like that. Like this in this verse there is two parts.

One part talks about the body but there is a soul within that body. Soul is the real self. And after this philosophical presentation, then he also cites one illustration or example. As you go through this, you'll be through I think everyday, per day. And there is another tragedy that has taken place in this example which Yamaraj is going to quote.

There is a kulinga bird, a pair of birds. And of course they are in the forest and there comes the hunter and he has spread his net. Unluckily, unfortunately the she bird, female bird, mother bird get caught in the net. Husband not caught yet and he is now full of lamentation. "Oh! what will happen?! We have little children at home in the nest. How would they be looked after. My wife, their mother ah s been caught in the net by the hunter. This merciless hunter is going to take her away. I am going to be separated from her. My children are going to be almost orphans without her. I am also orphan without mother." As the male bird was thinking like this, the hunter had his eyes fixed on that male bird. "Why are you not coming in my net?" He was waiting but the bird was just on the branch of a

tree and not getting into the net. But he was fully absorbed in thought of this lamentation. And he had no clue that the hunter was around. The hunter was fully focused on that bird. So he takes his bow and arrow and the male bird is no more. Haribol!!

Hiranyakashipu is talking of all these. So there are three scenes; Hiranyaksh is already dead. So they are holding this memorial service or the shok sabha or the consolation, mourning. So then Hiranyakashipu is talking, he talks of the Ushinara, the king who is killed and his wives are lamenting. That is second scene. And then comes Yamaraj and he talks of the third scene where the female bird is caught in the net and the other bird shot at by the hunter and killed. So quite a presentation, very powerful and appropriate.

When my father died, some 30 years ago, and around that time I had just gone through this section of Bhagavatam, this part. So I did go to my village, family and I also gathered all my family members. And then I spoke all that was spoken by Hiranyakashipu. Later on what was spoken by Yamaraj also. I was just reminded this morning when I ..., 'oh, this one I am familiar with it.' So I read all this to my family members. We could go on and on but we also have to stop somewhere, sometime.

Someone is raising hand for some reason.

**Question:** So Bhagavatam is all about Krsna. So now we are reading about Yamaraj. Does Yamaraj give kind of liberation?

**Answer:** Yes, that's all about Krsna. We are reading here what Yamaraj has spoken. This is meant to bring us back to Krsna. That's the Krsna connection. This doesn't sound like a direct Krsna katha, 'srnvanti gayanti grnanti sadhavah' (S.B 1.5.11) but this is Krsna conscious, Krsna connected. Or we are disconnected from Krsna. So this is meant to make us think and turn us towards Krsna. This is like Bhagavad-Gita also. Some topics are sounding like Bhagavad-Gita. 'maya mugdha jivera nahi svatah krsna-jnana jivere krpaya kaila krsna veda-purana' (C.C Madya-lila 20.122), the living entity is completely in maya, in illusion living entities are. 'jivere krpaya kaila' but in order to bestow His kindness, mercy 'krsna kaila veda-puran', Krsna compiled Vedas, Puranas including finally this Maha Bhagavad Puran. I think this is enough. Ten topics of Bhagavatam are also there which includes creation. So that may



not sound Krsna katha. But it is also said, that is also lila of Krsna. How the Lord creates this material existence. Not just rasa dance is His lila and creation, maintenance and destruction, these are also His activities. These are also His lilas.

**Question:** Why is it so easy to understand theoretically we are soul in Srimad Bhagavatam classes, then we go outside, it becomes difficult?

**Answer:** Flesh is not ready. Soul is willing but flesh is not ready. 'tesam pramatto nidhanam passyan api na pasyati' (S.B 2.1.4). There is another reason given in the Bhagavatam, 'tesam pramatto nidhanm'. Because of the attachment, deep strong attachment to the matter since long long time. 'passyan api na pasyati' Although we are shown, still we do not see. Or theoretically yes we see but we don't end of practicing. So work on the attachment parts. What is binding me? What is binding me? What is binding me?

There is the jnana and vairagya. They go hand in hand, knowledge and renunciation. You are quite knowledgeable and you are expected to become renounced. You hear you are not this body, not this body. This knowledge is meant to understand your attachment to the body. 'I am this , I am that, body is all in all, strong grip on this thought; I am the body.

So every time we hear, 'You are not this body prabhu, not this body. not this body.' And each time that tight grip becomes slackened. At the same time you'll renounced something when you get something higher or superior. 'param drstva nivartate' So higher taste for Krsna, Krsna's name, Krsna's Prasad, that is easier and Krsna's dham, Krsna's devotees, you'll develop attachment, attraction. More you are attracted, attached, like love Krsna's naam, rupa, guna, lila, dham, bhaktas then to that degree we'll detached ourselves. We'll throw, kick out, throw this and that. So we have to practice everyday. We are sadhukas, sadhna, following regulative principles. We try to rectify our mistake and change the consciousness according to this verse. And then keep doing the right things. Make sense, right?

You have come all the way here. You are not in Moscow or Russia. You are in Mayapur all of you. I hope what you hear in

the Bhagavatam and Caitanya Caritamrta, something is thinking. There are some realizations. There is some attachment, attraction to different aspects of Krsna. If you compare or realize our life before coming to Krsna consciousness, there is vast difference, isn't it? So much we have change. So that should give us more confidence of more change also. So 'adau sraddha sadhu sanga, bhajan-kriya anartha-nivrttih nistha rucis asakti, bhava prema' All these ladders are there. Make sure we are on the right path. Make sure we stay on the path. Especially the association of devotees makes a big difference. This festival, Mayapur, Prabhupada also designed this festival with the purpose so that we get association.

We get further boost to go forward, upward. We may be stuck in this or that, so we could disclose our minds to our spiritual superiors. As you are doing little bit, just now like you are raising this question. Like that if this dialogue continues, the truth would be spoken, will prevail. And we'll find the way out, finally how to get out of this world, go back straight. No more up and down and round and round. Enough is enough. We could develop that kind of determination in association of devotees. That will be perfection of our coming to this festival.

Thank you.