

You also become fortunate like Arjuna

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Very happy to visit your ashram the BASE ashram, brahmachari ashram most of you or all of you are unmarried, single, so ashram before grihastha ashram is brahmachari ashram. Of course it's not necessary for everyone to be grihastha. Prabhupada said that all the boys should stay single and there were mataji disciples also they should all get married, all the girls should get married and all the boys should stay single (laughter). Try, try to give a try to stay single. Life is a journey, they always advise to travel light. If you are single, not added the family, children, extra baggage, extra luggage, excess luggage, journey could be tougher one. Life is tough and then you die. So we are happy that first of all you are all souls' right. Are you all souls? That is our goal, to realize that we are souls. If we don't realize we miss the bus. So you souls have come together and you are residing here. So this is already great good fortune.

Krishna is very kind; otherwise also He is very kind. It is said that God is ..Krishna is kind. But what is the proof? We could say that we have this opportunity to stay together, pray together. Also that family which prays together stays together. Family does not mean wife. There is no wife here, how come we are family. Devotee family, family not necessarily means wife, children that makes a family. Family of devotee, devotee family, family of Srila Prabhupada so this is Prabhupad's family. We are family members; Krishna is also our pati, so we are in that sense family. We have master, **Srila Prabhupada is our master.** We must be servants or disciples or followers. So, we have come we have been brought in contact with the Lord Sri Krishna it is our great good fortune.

“brahmāṇḍa bhramite kona bhāgyavan jiva” Living entities are wandering all over the universe, they have been wandering. There are some fortunate souls. “guru kṛṣṇa prasāde paya bhakti lata bija” We are brought in contact with Guru, Kṛṣṇa, contact with sadhus, devotees, Gurus, Siksha gurus, Diksha gurus, pathpradarshak gurus, chaityagurus. Even Lord becomes our Guru, He is our Guru, **“kṛṣṇam vande jagatgurum”** He is Guru within the heart, He is also playing role of a Guru – Chaityaguru.

So this contact, this connection has been made through Guru. “guru kṛṣṇa prasāde paya bhakti lata bija” and you are getting the bija or seed of devotion. This is the kindness of Lord. Lord is very, very kind and you realize, you feel, you experience His kindness as we have been brought in contact with Him, brought in contact with devotees of Sri Kṛṣṇa and that will introduce us to Kṛṣṇa and that path will lead us to Kṛṣṇa, Kṛṣṇa’s lotus feet. Hare Kṛṣṇa (Maharaj is asking the devotees is it ok so far what I said?)

“apy adhravam arthadam” (S.B 7.6.1) This human life is temporary, not for very long. “Kamal dala jal, jeevan tal mal”. Are you hungry? If you are already full, food is offered, you will not eat, doesn’t matter what kind of food. You are hungry, thirsty, your soul is thirsty, you will be very eager. “Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare”. We are addressing your souls, we are treating you as souls and hence all that I am talking is for the soul. Soul is the goal. We are not talking here of the body, needs of the body are also there eating, sleeping, matting and defense bodily necessities. And we have not talked nothing about that so far so good, so far so bad that we have spoken about those matters. We live that to someone else to tell you about that your bodily needs. But on behalf of Sri Kṛṣṇa, we are representing Sri Kṛṣṇa so when we meet people we see you as the soul, treat you as a soul. **And Soul’s NIC- N: Needs, I:**

Interests, C: Concerns you have heard of NIC? Souls needs, Souls interest, souls concerns.

Before we said life is a journey we start the journey we always know what my destination is. Where am I going? If someone is sitting in the train in compartment, you ask him where you are going? "I don't know". How does that sound. He must be pagal. He is sitting in the train, journey is about to start, he doesn't even know where he has to go, where is this train bringing him to. So even before we start the journey what is the first thing you do? Decide the destination. We could call that as a goal, goal of a journey, this life is a journey. It must have some goal, some target, some destination. So you are all ready, your journey has started. When you took birth your journey started. One-fourth of your journey is over. You are on the way. I do not know whether you made up your mind, when you started your journey twenty, twenty-five, fifteen, eighteen years ago. You are just sitting in a train you don't know where this train is bringing you to.

So, this is of prime importance to make the plan for your journey. Otherwise, you make the whole plan for your life's mission, life's goal. What you wish to achieve in this human form of life? that is different from other living species, animals and birds forget the trees. They just survive, animals just survive, birds just survive they eat, they sleep, they mate and they defend. That is their whole life. They do not do anything beyond. This is called animal propensity, animal instincts, animal activities something from within dictates them, do this, do this, do this. So, all that they do is eat, sleep, mate, defend and this is how it is going on in this human form of life. Most of the human beings, most of them, a lot of them: human beings on this planet are busy with these four businesses. Bijli, sadak, pani, roti, kapda, makan and the whole elections are being fought. All promises are being made. We will do this, we will do this, and we will do this. Aam admi party, this party, that party. Bijli is such a big

issue. Most of the people are busy like that.

The birds do not have Parliament. The animals do not have parliament. So many educational institutes. They do not have metro-trains. They do not have malls. They do not have fast mode of transportation and communication. Look we have all this, but with all this Parliament and all these universities and courts and lawyers and engineers, basically it boils down to four things.

“Chyain se jivo sukha se jivo” Life of luxury, you have heard the word luxury? ‘Luxurious apartments’ and ‘eighty-one stories.’ But luxury five star hotels, seven star hotels. You heard of 7 star hotels? When devotees go on, we were just doing Navadvipa mandal parikrama last month Navadvipa and Mayapur. So we told the devotees we have facilities here bare, minimum just tents, straw on the floor, simple roof that’s all and we had devotees from sixty different countries on the parikrama, Navadvipa Mandal parikrama. We had 10 thousand devotees in Navadvipa Mandal parikrama this year, Haribol! As I talked of this 5 star and 7 seven star I was reminded of. So when devotees were lying down after parikrama and roof of the tent had big, big holes. One devotee said, “Maharaj you said simple facility but I am seeing so many stars- so not just 7 but multistar, many star facility, so many stars.”

“Yaha suvidha nahi hai yaha sukha hai parikrama me” Wherever we have come from, there was facility not happiness but here there is no facility but there is all happiness, without luxury. Our souls are happy, we are happy. Most of the world is busy. **In the words of Srila Prabhupada “people like Kingdom of God, Kingdom like that of God but without God”** What do we need God for? I am God. I want to be God. I want to be the enjoyer. What is God known for? He enjoys. So the bewildered souls, souls are bewildered, confused, perplexed and they are taking position of God, being God or the enjoyers. But for humans, what is the goal of life? Animals goal is also same eating, sleeping, they have better sex facilities. The

pigeons, they could enjoy sex life fifty times a day. Could any human being do that? They'll die, they'll kill themselves. Sex life is killer. You really want to enjoy that, become a pigeon, become a pig that's what we were, we have gone through all this.

All that glitters is not gold, this world is very shiny and glittery, sleek, all chamak dhamak, this is creating illusion. For human being some additional thing they are expected to do. "Dharmo hi tesam adhiko viseso" For human being there is some additional thing they are expected to do, that is what? That is dharma. That is Krishna consciousness. "Ahara nidra bhaya maithunam ca samanyam etat pasubhir naranam" this is common for pasu and nara. For humans and animals it is common. We have bodies so eating is there. We cannot survive without eating. Eating must be there. "annad bhavanti bhutani" (B.G 3.14) Krishna said If you do not eat, you cannot live, you cannot survive. You must eat. "dharmo hi tesam adhiko viseso" You have to eat as per principles of dharma. Dharma will tell you. You are human beings. Then you have to follow the principle of dharma.

"dharma sammudha cetah" (B.G 2.7) this is Arjuna's situation. Kuruksetra battle started "senayor ubhayor madhye sthapayitva rathottamam" (B.G 1.24) and Krishna took Arjuna's chariot in between two armies' and then when he saw "pasyaitan samavetan kurun iti" (B.G 1.25) Krishna said, just see you wanted to see, who you have to fight with, so now you could take a close look. "pasyaitan" just see those who have assembled here are Kurus "samavetan kurun pasya". So and then he saw and his bodily concept was revived. He was kind of reminded they are Kurus and I am also Kuru. Kauravas, Pandavas they are both Kuru. Arjuna became overwhelmed by this bodily concept and his affection for family members. They were anti-Krishna party and then Arjuna has made several statements in the first chapter of Bhagavad- Gita. But he was bewildered, overwhelmed by the affection for his family members the false affection.

Then he said you know I am “karpanya dosopahata svabhavah” (B.G 2.7) He was influenced by karpanya dos, miserly very miser, not magnanimous. This human birth is very valuable and its wealth human form of life is a wealth, its arthadam- it is meaningful. There is so much wealth but you don't use it even if it is essential. You spend money on buying this and that, that person is called miserly, not that he doesn't have the means the wealth. But he is miserly, doesn't utilize it properly. So this Arjuna had the wealth of human form of life but he was karpanya doso. He had become miserly. He said that he himself said this.

“prcchami tvam dharma sammudha cetah” (B.G 2.7) I have become sammudha, I am very badly bewildered. I don't know the goal of life. I don't know what to do and what not to do, “kim kartavya vimudha” about my duty, my kartavya. What am I supposed to be doing? I am not able to come any conclusion. No, no O! Lord, then he appealed to the Lord. “yac chreyah syan niscitam bruhi tan me” (B.G 2.7) But whatever is good for me, whatever is best for me. You tell me, I cannot manage, I cannot handle. I am bewildered, I am lost. You do it for me. “sisyas te aham sadhi mam tvam prapannam” (B.G 2.7) sisya- I am now becoming your disciple and please instruct me, O! My Lord, O! My Supreme, O! My spiritual master, you tell me, you guide me, you enlighten me, you lead my path and this is how Bhagvad-Gita begins now. When Arjuna took that stand this is where song of God begins, Lord would begin singing the song, Geet- Bhagvat gita.

So, we the human beings in this world, bewildered and conditioned and what not. Overwhelmed, the dictations, the propensities- eating, sleeping, mating and defending this is what they have been doing in previous lives. They are in position of Arjuna, Arjuna's position, they represent Arjuna's thinking, Arjuna's status, Arjuna's fallen, bewildered situation. The present day civilization is like that. Fortunately, in case of Arjuna, because he had a good fortune,

that he has come in contact with the Lord and he is making enquiry from the Lord. That is why we were talking in the beginning that you are rare souls. There are not so many souls who have got this opportunity, you are selected few.

“manusyanam sahasresu kascid yatati siddhaye” (B.G 7.3) out of thousands and thousands, some fortunate souls they think of perfection, think of something higher, better or superior than this animalism, another “ism” another name animalism . So the present day civilization is mostly animalism, they are animals. “dharmena hinah pasubhih saman” the principle is that if you separate dharma from human form of life what is the balance. The balance is pasu “sei pasu boro duracar se sambandha nahi jar” (Nitai pada kamala by Narottam Das Thakur) those who are not in contact with Nityananda Pabhu, “janma brtha gelo tar” their life is a wasting life.

So the world is called **“bhava pravaha”** Kunti maharani said world is flowing floating, bhava-sagar, bhava pravaha. Sansar is flowing and the whole world is flowing, going with that flow. “andha yatha andhai upagiya mana” the leaders are blind and the followers are also blind, blind leading the blind. So, you could imagine – when blind leads a blind. If the blind are lead by someone who has eyes, then even if you don’t have your own eyes you could take help of others who have eyes, others who have vision, others who are providing direction then you will be benefitted.

So, whole civilization is in all total darkness **“aham ajnan jana tamah” (B.G 10Kr.11) ishna says ajnana, Ignorance is causing the darkness.** In middle of flood, daylight, so much light but still you cannot see, in the middle of the day there is darkness, darkness caused by the ignorance. Vedas say ‘don’t stay in ignorance, don’t stay in darkness.’ “Tamasoma jyotirgamaya”, Tamaso ma- don’t stay in darkness, come to the light. So that light we are getting some rays, you are approaching that light. To get different results you have to do something different. The means have to different to achieve

different goal. The animals and the birds and the fish and aquatics they have certain type of goal, fixed goal but for human being there is different goal so they have to do something different once you have a different goal. So what their goal is that you are told. As Arjuna approached Sri Krishna "please tell- bruhi tan me" bruhi- please speak, give me vision, give me light, give me direction. Tell me what I am supposed to do. So are you taking that stand that's the point, Arjuna was in bewildered state he was making so many statements. He was talking; he didn't even let Krishna speak in the 1st chapter of Bhagvat gita Krishna did not speak. 1st chapter later half of 1st chapter, towards end of 1st chapter of Bhagvat gita its Arjuna geet, song of Arjuna, Arjuna is speaking and all that talk that goes all around the world is very similar to the kind of talk that Arjuna is talking about.

Towards the end of the first chapter of Bhagvat gita all this concerns. What about this dharma? That dharma? Krishna said no..no.. **"sarva dharman parityajya" (B.G 18.66) get rid of that dharma, those duties.** So when he is talking and talking, He was thinking, I am talking big, of great benefit to myself, to my family, the world but Krishna knows the value of those thoughts that talk. "kutas tva kasmalam edam" (B.G 2.2) He says where is this dirt coming from? All that you are talking it's so dirty, it is not valuable. Throw this in dustbin it is fit for the dustbin kachara peti. All that Arjuna talked "prajna vadams" (B.G 2.11) Talking like a learned pandit Krishna says. Look, you are full of lamentation, you are lamenting "nanusocanti panditah" pandit does not lament. Your whole talk is full of lamentation, people either lament or they hanker.

So that Arjuna luckily, fortunately had a good fortune of approaching the Lord, the right authority, the Supreme authority, the knowledgeable, kind Lord. You also become fortunate like Arjuna, Krishna was right in front of Arjuna. He was having the dialogue. Where is Krishna? I would like to

talk to Him, consult Him. But you could do that, you could do that Krishna is here. What Krishna spoke five thousand years ago to Arjuna that He was speaking to you, He wanted to speak to you, He wanted to talk to you but you were not ready before. But it seems now you are ready, willing to have a dialogue with the Lord. You read that dialogue. Krishna-Arjuna samvad- dialogue. Put yourself in position of Arjuna. There are some sixteen different questions that Arjuna has raised during that dialogue. So make those questions your questions like Arjuna is asking these questions. You take the microphone, you ask those questions. They are the right questions, "Perfect questions, perfect answers" those are the questions human beings ask naturally. Then let Krishna speak to you and you hear. You read Bhagvad-gita or you hear Bhagvad-gita, the song of God.

Then you will realize what happens towards the end. Arjuna said **"nasto mohah smrtir labdha tvat prasadan mayacyuta sthito smi gata sandehah karisye vacanam tava"** when he heard that **dialogue "nasto mohah smrtir labdha"** (B.G 18.73) Now I regained my consciousness or my memory, now I know who I am, who you are. **"param brahma param dhama pavitram paramam bhavan"** (B.G 10.12) . **"Kamal jal dala jeevan tal mal"** I was very shaky but now I am fixed as sthira, steady, my hand was trembling **"gandivam sramsate hastat"** (B.G 1.29) Gandiva was slipping out of my hands. My mouth drying up **"mukham ca parisusyati"** (B.G 1.28) this and that but now, all that is over, now I am fixed now, I know what to do. I know my duty now as a Kshatriya what I am suppose to be doing. **"karisye vacanam tava"** (B.G 18.73) Your wish is my command, I will execute your will, I know your will now, I know you, I know myself and my relationship with you and my duty and I am ready.

So this dialogue take place between a soul and Sri Krishna dialogue at the beginning of our journey of life, it's already little late you already started travelling moving on **"kaumara acaret dharaman bhagvatan iha"** (S.B 7.6.1) this is advise of

Pralad Maharaj, you are kumar “kaumaram yauvanam jara” (B.G 2.13) the boyhood, the youth hood, the old age. When you are boys this is the time boys, till the time your friend is “dharaman bhagvatam eha” (S.B 7.) Go for studying dharma; go for understanding dharma, what is my dharma? The soul’s dharma, dharma of the soul. So you are here together ISKCON’S youth program, based here in the Base, you are based here in the Base and you have a dialogue with Lord. So take full advantage of your being here and you are travelling and moving and moving life after life as all the conditioned souls are busy moving but now you have kind of stopped, think before you proceed. The lion the king of forest he does this called Simhavalokan, he travels he runs in the forest then he stops, lion is known for this he is a king he is known, he takes stop of the situation, tries to understand where I am now? Where I have come from? How far I have to go? Where I have to go? He stops and thinks called Simhavalokan, simha avalokan- means to see. He scans circumstances and then he proceeds.

So being here is, take it easy, relax, stop, think before you proceed. So this wandering has been going on and on and on for long time, souls don’t know this, that’s what even Arjuna said because the conditioned souls don’t know. So Arjuna is taking that position **“bahuni me vyatitani janmani tava carjuna tany aham veda sarvani na tvam vettha parantapa”** (B.G 4.5) Arjun had earlier asked questioned that oh! You said you spoke this knowledge Bhagvad-gita to Sun God long long time ago, oh! How am I to understand this? That you speak long long time ago then how do I understand this? **“aparam bhavato janma param janma vivasvatah”** (B.G 4.4) You are just now born and Vivasvan he was there in the past long long time ago. That Vivasvan, the sun God existed and you are now with me, we are together. **“katham etad vijaniyam tvam adau proktavan iti”** (B.G 4.4) How am I to understand that? **“tvam adau proktavan iti”** in the past previously you spoke this knowledge to Vivasvan **“katham etad vijaniyam”** how I am going to understand this? You understand this? This is Arjuna’s question, one of the 16 questions we

said, Arjuna's question.

You are here, I am here and what you are taking, you spoke millions of years ago to Sun God Vivasvan and then Krishna's reply is "you have forgotten". "bahuni me vyatitani janmani tava carjuna tany aham veda sarvani na tvam vettha parantapa" (B.G 4.5) bahuni me- many, many births I had many births and you have had many births. "tany aham veda sarvani" I remember all those births, "na tvam vettha parantapa" but the trouble is you have forgotten, you have forgotten all those births you have forgotten but I remember all of them not only my incarnation "sambhavami yuge yuge" (B.G 4.8) but I remember your birth, I remember everybody's births. "vedaham samtitani varmanani carjuna bhavisyani ca bhutani mam tu veda no kascana" (B.G 7.26) Krishna says I remember everybody this is the Lord, this is the Lord, Lord could say this, He is speaking the fact the truth "vedaham samtitani" I remember I know "samatitani" everything that has happened to you right now, I know all of that "varmatani" all that is going on, happening right now with you I know. "bavisyani ca bhutani" . The future of every living entity, I know "na veda na kascana" but the trouble is no one knows me. I know about everybody but no one knows me.

So we have forgotten as Arjuna had forgotten, Arjuna doesn't remember, we have forgotten. Now we have this human form of life, its very meaningful some purpose, to do something that we never were able to do in past, in only human form of life such things are possible. This Krishna consciousness is possible only in human form of life. Man or woman's or wife, husband, children everyone's goal is the same, to become Krishna conscious, to love Krishna, serve Krishna, go back to Krishna, go and join the dancing party of Radha and Krishna Prabhupada used to say. Goal is join the dancing party of Radha and Krishna. Ok any questions, discussion points.

Question: – Prabhupada said that all the boys should stay single how's that going to work?

Answer: (Maharaj ji laughs) So Srila Prabhuapada did accept that everyone, all the brahmacaris will stay single but it won't work out like that everyone is not going to meet that expectation. But then there is opportunity for girls to get married with those who would not manage staying single. All those who join the brahmacari ashram although Krishna and Spiritual master would expect that they would stay single forever, practicing and propagating Krishna consciousness. But in reality that won't happen some will continue as brahmacaris "brahmacari gurukule vasantantam gururhitam" Narada Muni also says this. Brahmacari stays in Gurus ashram "dasvat" as a menial servant, humble guruhitam- serving spiritual master, following his instructions. So everyone will not manage doing that, so who won't manage, can't manage another ashram. "catur varnyam maya srstam" (B.G 4.13) Krishna has created not only brahmacari ashram but He has also created grahastha ashram then there is vanaprastha ashram finally brahmacari again sanyasi is advanced stage of brahmacari. Some will continue that same ashram same path brahmacari but others the option is there alternative is there. Go for change of ashram its authorized grahastha ashram but trouble is difficulty is there no ashram, there is no grahastha ashram. Ghar has become cinema ghar not ashram. Grahastha ashram is fine, it's ok, it's authorized that's part of dharma. Your life is a journey you take that route grahastha ashram that is also path and finally vanaprastha renunciation.

Question: – What is vanaprastha ashram?

Answer: Vana is van means forest and prastha means situated in the forest; grihastha vanaprastha in the both situations one is situated in griha and finally situated in forest. One is comfort zone grihastha family life keeping Krishna in the center, wife husband are partners Krishna conscious partners marriage partners. But that is not for ever first 25 years brahmachari ashram next 25 years grihastha ashram then there is "ekavan" when your age is, what is the age? Ekavan, bavan it's a reminder it's the time to go to van forest ekavan, bavan. So

that person moves out of grihastha, he retires what they call retirement, he travels to holy places, meets holy men practices vairagya- detachment because he was attached to so many things so he is coming out of that “asa pasa satair baddhah” (B.G 16.12) leading more austere life as guided by “sadhu – sastra- acharya”. So vanaprastha ashram its transitions between grihastha ashram and sannyasa ashram, its preparation for the final stage is vanaprastha. Ok any other question?

Question: – Arjuna was not prepared to fight he gave so many reasons not to fight, killing of elders etc?

Answer: Yes so we hear Arjuna speaks at the beginning of Bhagvat gita first chapter, we kind of agree – it makes sense. Arjuna was also thinking he was confident and he was expecting that soon Krishna would say yes yes you are right Arjuna, there is no need to fight. Morning time just have breakfast (laughter) you don't have to fight. So Arjuna was expecting also Krishna responding like that he was not willing to fight and Krishna would agree yes yes you don't have to fight. Some of those talks and thoughts of Arjuna they fit into dharmic principles, sounds like dharma. Principles of morality and kula dharma, this dharma that dharma. But if that comes in the way of executing the will of the Lord, mission of the Lord then it should be abandoned, should be given up. That is “sarva dhraman parityajya mam ekam saranam vraja” The war was the will of the Lord; Krishna is behind the battle Arjuna was not able to see. This battle was going to serve the purpose of Lord's mission, Lord's advent into this world “dharma samsthapanarthaya sambhavami yuge yuge” (B.G 4.8) so how is He going to do that? “paritranaya sadhanam vinasaya ca duskrtam” I will annihilate the miscreants. So this was whole sale arrangement not a retail business killing one by one, Lord had to go door to door that demon killed, that one killed. This battle field forum provided whole sale opportunity let all the demons come out kill them. So some higher purpose Krishna's purpose was going to be served by battling, fighting I know

you have some concerns you are worried about this, what will happen? The husbands are killed and the widows "varna-sankara" that is also there but there is some higher principle.

Question: – dharma sastra? (A devotee asks about Dharma sastra)

Ya there are different sastras, dharma sastra they have different values or gradation. So at some level that is also ok under some circumstances to be done or practiced. Ya so when Krishna was talking to Gopis in the middle of the night when the gopis had come to meet Krishna, to be with Krishna, dance with Krishna and Krishna is also giving little Bhagvat geet there some song of Krishna there. Gopis were ready to do this "sarva dhraman parityajya mam ekam saranam vraja" they had already done that they had given up everything all relations, all obligations even they were ready to give up their life. Some of the gopis were stopped by their family members those gopis were living their bodies ok you take care of this body I go their souls are going, you take this body I go . So they were giving up their bodies and going to Sri Krishna so they were undergoing all the sacrifices but Krishna was advising, hey! Why have you come? Go back serve your family members what about your children? What about your family members? What about this? What about that? No..no it's not fair you have done this "sarva dhraman parityajya" and you are doing this " mam ekam saranam vraja" don't do this go back.

He was reminding them of this obligation that obligation but so did gopis listen to the advice of the Lord? Did they follow His instructions? Go back go back, no they did not, they stayed on. They are situated in this ultimate principle of "mam ekam saranam vraja" . So ya there is also principle Prabhupada quotes that in 1st chapter of Bhagavat gita, those who have surrendered unto the Lord Mukunda those who are fully surrendered unto the Lord, fully taken shelter of the Lord they have no more obligation towards the family members, that

does not mean you become irresponsible, no obligation towards Devatas you serve the Lord, Lord will not blame you, the satras can't blame you, hey! You did not do this? What about Demigods? What about society, samaja? A person who is fully surrendered to the Lord he becomes free from all other obligations. But of course as he is stationed, situated in that state "sarva dharman parityajya" kind of consciousness fully surrendered, devotee is not irresponsible not that he does not follow the principles of dharma but the ultimate dharma is surrender to the Lord, go to the Lord, love the Lord, serve the Lord and then other things will be taken care of "yatha taror mula nisecanena trpyanti skandha bhujosakhak" (S.B 4.31.14). This is the principle that Bhagvatam says when root of the tree is you put fertilizer water at the root of the tree, then the whole tree will be nourished the trunk of the tree, the branches of the tree, the leaves, the flowers, the roots everything is nourished by "yatha mula nisecanena" that mula that root so that root is Sri Krishna, that root is Krishna and by serving Him then you will serving you will take care infact you would be the one who would knows how to take care of your family or society or the country.

First of all you will know to take real care of your self – yourself is the soul. So you would know what is the best interest of the soul, in the interest of the soul is that he also serves Krishna, my wife serves Krishna my wife becomes a great devotee of Lord Sri Krishna and this is kartavya this is the real obligation this is the duty. It is said you should not become "gurur na sa syat sva jano na sa syat pita na sa syaj jnani na sa syat daivam na tat syan na patis ca sa syan na ,okayed yah samupeta mrtyum" (S.B 5.5.18) you should not become spiritual master, one should not become someone's relative or a friend don't become someone's mother or father until and unless you are going to "samupetum mrutum" you have to make that person eligible to become free no more birth no more death they all serve Krishna. If you are doing that for your children, for your wife or your family, society, country

then if you are not doing that then you are not doing the right thing not fulfilling your obligation.

So you serve Krishna and get others also to serve Krishna, revive their love for Krishna. And to do that whatever is favorable we do, whatever is not favorable we reject. Do this; don't do this is the criterion to decide what to do what not to do? Whether this is going to make me others Krishna conscious. So what Arjuna has said is ok at some level that's true but they are stumbling block in the mission of the Lord and in becoming Krishna conscious. Bali maharaj he rejected his guru, oh! You are no more my guru, I don't care. How is this? "tasmad gurum prapadyeta" (S.B 4.29.55) the scriptures say you must accept spiritual master but here this person he abandon his guru. Because Bali maharaj was ready to surrender everything unto the Lord he was emperor of the whole universe he was ruler of the whole universe and he was ready to surrender all of that. But his guru was- hey! Disciple you should think twice before you give the promise you have promised 3 steps of land but you know he is very tricky fellow. He was small batu Brahman 3 steps is not much space but he is going to snatch everything from you. When this was the advice of the spiritual master Sukracharya, he (Bali maharaj) said better I get rid of you.

Acceptance of spiritual master is also a big principle but here he is coming in the way of "sarva dharman parityajya mam ekam saranam vraja" full surrender. His spiritual master said no..no not full surrender if Krishna takes everything what about my daksina? Some motivation is there some lower nature is there which has to be given up. So "mam ekam saranam vraja" this is dharma whatever comes in the way "parityajya".

Question: Krishna says "sarva dharman parityajya mam ekam saranam vraja" and you will be free from all sins and punya is also there we have to get rid of that also how to understand this?

Answer: In this world there is something bad or good so punya is good and pap is bad but ultimately Krishna's point of view, Krishna conscious point of view bad is bad but good is also bad. Pap will send you to hell and punya will send you to heaven, so one should not certainly not go to hell but going to heaven is also not the goal there is also cheating, in performance of punya you are cheated "vanchitosmi vanchitosmi vanchitosmi" one of our acharya says "oh! I was very badly cheated "visvam guara rase magnam" while whole world of gaudiyas was drowning in love of Krishna – Krishna prema they were drowning, swimming, diving in the ocean of Krishna prema I did not even get one drop of that Krishna prema I was bathing with some punya punya is also considered dharma there is yagya, demigod worship, charities. So reaction of pap is hell and reaction or fruit of punya is heaven. But "ksine punye martya-lokam visanti" (B.G 9.21) go to heaven but then ultimately when you punya is "shin" exhausted then you have to come back to this mrtyu lok again and again..so "sarva dharman parityajya mam ekam saranam vraja aham tvam sarva papebhyo – punyabhyo" also its hidden there punya is also some kind of pap this is against Krishna, this is not part of Krishna consciousness. He has already said "sarva dharman parityajya" ok that's a good point also, punya is considered dharma lot of punya activities pious activities are considered dharma so when Krishna said "sarva dharman parityajya" he has already said give up that punya activity. So Krishna has indirectly talked about giving up punya "sarva pap moksa isami" the reactions of punya and pap I will make you free, free from the reactions of pap and punya, the reaction of pap – punya is just going into hell or heaven which is both in this universe. But I want you to come back to me. "devan deva yajoyanti" (B.G 7.23) those who worship demigods and do pious activities punya karma "devan" they go to demigods, "yanti madyajino api mam" those who worship me they come back to me. So this reaction of punya karma is going to heaven, also you have to become free from "dvandhva" means dual nature of this world, pap-punya this is dvandhva, sukha-dukha this is

dvandhva. Krishna consciousness is beyond sukha and dukha, Krishna consciousness is beyond hell and heaven, Krishna consciousness is beyond happiness and distress or victory or defeat. These two things happen in this world good things and bad things, Krishna consciousness is beyond punya and pap.

Question: We see one is following Krishna consciousness and progressing and one is not able to progress in Krishna consciousness so what is missing?

Answer: guideline is incomplete or defective that's one possibility or guidance is ok or perfect your following is incomplete or defective get the point. Everyone speaks from his level of realization. So of course Krishna is speaking and then acharyas speak with their full conviction, full understanding "jnana vijnana sahitam" everyone is not at the same level that's why there is kanishta adhikari, madhyam adhikari and uttam adhikari. So there is some kind of understanding like that, he is junior devotee, he is new devotee, this one is little advanced or he is top ranking, advanced devotee very advanced devotee. Some devotees are ideal examples, he is following also as he says "you do the way I do". So it is doing and showing and we see he is also progressing, we will also be benefited by that association and his instructions, his guidance, yes does that answer your question ok.