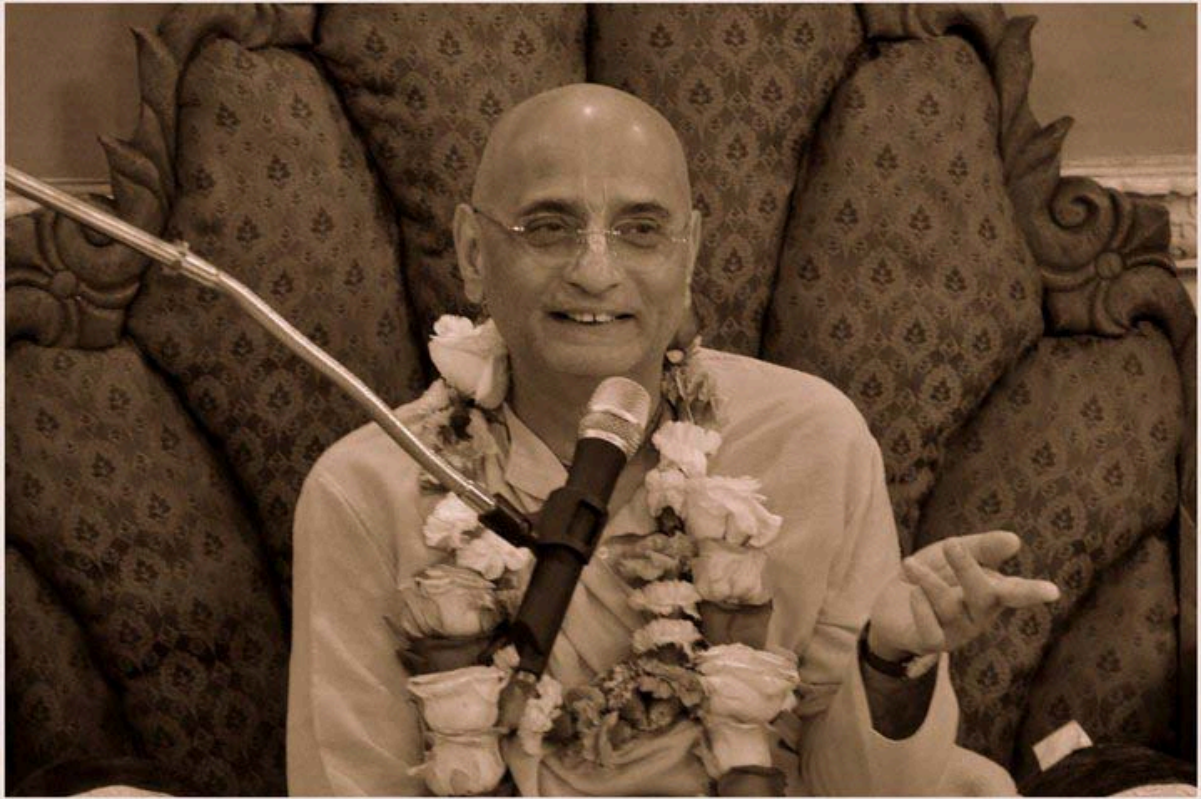


THE FOLLOWING LECTURE ON THE SRIMAD BHAGAVAD-GITA, SECOND CHAPTER, TEXT NINETEEN, WAS GIVEN BY HIS HOLINESS BHAKTI CARU SWAMI IN ISKCON LAGUNA BEACH, US, ON 1 JULY 2011.



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Om Namo Bhagavate Vasudevaya

Om Namo Bhagavate Vasudevaya

Om Namo Bhagavate Vasudevaya

Narayanam namaskritya

Naram caiva narottamam

Devim saraswatim vyasam

Tato jayam udirayet

So, Bhagavad Gita, Second Chapter, text nineteen.

ya enam vetti hantaram

yas cainam manyate hatam  
ubhau tau na vijanito  
nayam hanti na hanyate

#### SYNONYMS

yah – anyone who; enam – this; veti – knows; hantaram – the killer;  
yah- anyone who; ca – also; enam – this; manyate – thinks; hatam –  
killed; ubhau – both; tau – they; na – never; vijanitah – are in  
knowledge; na – never; ayam – this; hanti – kills; na – nor; hanyate –  
is killed.

#### TRANSLATION

Neither he who thinks the living entity the slayer nor he who thinks  
it slain is in knowledge, for the self slays not nor is slain.

#### PURPORT

When an embodied living entity is hurt by fatal weapons, it is to be  
known that the living entity within the body is not killed. The spirit  
soul is so small that it is impossible to kill him by any material  
weapon, as will be evident from subsequent verses. Nor is the living  
entity killable, because of his spiritual constitution. What is  
killed, or is supposed to be killed, is the body only. This, however,  
does not at all encourage killing of the body. The Vedic injunction is  
ma himsyat sarva bhutani: never commit violence to anyone. Nor does  
understanding that the living entity is not killed encourage animal  
slaughter. Killing the body of anyone without authority is abominable  
and is punishable by the law of the state as well as by the law of the  
Lord. Arjuna, however, is being engaged in killing for the principle  
of religion, and not whimsically.

[End of Purport]

ya enam veti hantaram  
yas cainam manyate hatam  
ubhau tau na vijanito  
nayam hanti na hanyate

So, Arjuna at the battlefield of Kurukshetra refused to fight the  
battle. Just when the battle was about to begin both the armies were  
facing each other in the holy land of Kurukshetra. The conchshell was  
already blown. That means the war has already begun. And at that point  
Arjuna seeing that in the enemy line his intimate relatives and  
friends are standing as his enemies, he became so overwhelmed with  
compassion and emotion that he told Krishna that he couldn't fight the  
battle.

He saw his grandfather, Bhishma. He saw his guru, Dronacarya. He saw  
his friends, and uncles and cousins standing in the enemy line like

Duryodhana, Ashvatthama, Kripacarya, Shalva. They were all very, very closely related to each other. Arjuna was practically brought up at the lap of Bhishma and now he is standing against him. And this battle was so terrible and the battle was so fierce that it was a matter of either kill or getting killed. A warrior never thinks that he is going to get killed. He thinks that he is going to kill everybody. So Arjuna's mood at that time and Arjuna's feeling at that time was, that how could I possibly release arrows to kill these individuals who are so close to me.

katham bhishmam aham sankhye  
dronam ca madhusudana  
ishubhih pratiyotsyami  
pujarhav ari-sudana  
[Bg. 2.4]

Katham, how can I in this [unclear], in this war, ishubhih pratiyotsyami, release my arrows to Bhishma, dronam ca madhusudana, and Drona as well. Because they are pujarhav, they are my worshipable spiritual gurus, spiritual master and grandfather. Pujarhav ari-sudana, they are my worshipable lords and relatives.

In this way Arjuna was giving many reasons and arguments why to fight this battle was not possible for him. But at the end Arjuna actually submitted to Krishna. He told Him that, "I don't know what I should do. I am accepting You as my spiritual master. So You please tell me what I should do. Please guide me." At that point Krishna started to advise Arjuna.

Prabhupada mentioned that Krishna did not say anything to Arjuna until Arjuna accepted Him as guru and submitted himself to Him. And when he did that then Krishna started to tell him. And what was the first thing that Krishna told him? Krishna told him that, "Look, you are lamenting over things that one should not lament about. Asocayan anvasocas tvam [Bg. 2.11] Yes, prajna-vadams va bhasase, you are speaking like prajna-vadams, speaking like a pandita, speaking like a wise man. You are speaking like a wise man but actually you don't have any knowledge. You are lamenting over something that one shouldn't lament about. And gatasun agatasums ca nanusocanti panditah. One who is really situated in knowledge doesn't lament about something that is transient and perishable. And then Krishna started to explain to Arjuna the science of Bhagavad Gita.

From verse...in this chapter, second chapter actually, Krishna started to advise Arjuna. Verse twelve onwards and today we are discussing about the nineteenth verse. In previous seven verses Krishna gave

enough information to Arjuna about the permanent nature of the soul and the transient, perishable nature of the body. So in this way Krishna is actually explaining to Arjuna the difference between matter and spirit. We are in a world of matter, material world. This is the world of matter and by nature matter is inert, dead matter. Matter is dead. Matter is inert. Matter is unconscious. Matter is devoid of life. But in this world of dead matter you see some living things. Why and how? That is what Krishna actually established. Like, the body is made of matter but it is due to the presence of the soul that the body made of dead matter is alive. This is the first thing that Bhagavad Gita is establishing or this science is establishing: to understand the difference between matter and spirit. This seat where I am sitting, asana, is inert matter. This table is inert. This microphone is inert. The wall is inert. But we all are living. What causes us to be alive? To understand that, we can consider that when someone dies, although his body maybe lying there, but we say, "He is gone." He is gone. Although his lying there we say, "He is gone." So who is that 'he'? Whose departure from the body made the body become dead? To begin with it is a dead body. A body made of dead matter is a dead body but it is due to the presence of the soul that the body is alive, meaning the body becomes conscious. It is a very simple common sense matter but we fail to recognize this point until we come across scriptures like Bhagavad Gita and teachers like Srila Prabhupada. Many of us, especially those of you who are coming from India and you few who are from the West also must have read Bhagavad Gita before. I read about seven different Bhagavad Gitas before coming across Prabhupada's Bhagavad Gita As It Is. I used to carry a Bhagavad Gita with me and I used to read from Bhagavad Gita, take note from Bhagavad Gita and I used to think I am understanding so much from Bhagavad Gita. But when I came across Srila Prabhupada's Bhagavad Gita I realized that I didn't understand anything of Bhagavad Gita.

In this respect I recall one incidence. One of Prabhupada's first disciples was Brahmananda prabhu. Those days Prabhupada used to live at the back of twenty sixth Second Avenue in a small apartment. And in the front there was the 'Matchless Gifts'. There Prabhupada used to give discourses on the Bhagavad Gita in the evening. So one day Brahmananda prabhu, who was a teacher, school teacher, was passing by and he saw this. And he got to know the Swami is here, he is giving these courses on Bhagavad Gita in the evening. So he wanted to meet the Swami, Srila Prabhupada. And he went to Srila Prabhupada. He had an appointment. Prabhupada was ready to see him. So when he went to Srila Prabhupada he tried to impress Srila Prabhupada by saying that he also read Bhagavad Gita and he had a Bhagavad Gita with him also. So Prabhupada was naturally impressed, but Prabhupada told him, "Okay,

just open any page of the Bhagavad Gita”, that he was carrying. So he opened that page, just opened one page like that and Prabhupada said, “Read.” So he read and Prabhupada said, “Close the book.” He closed the book. Prabhupada said, “Tell me what you understood.” And Brahmananda realized that he didn’t understand anything! [laughter] And then Prabhupada explained that to understand Bhagavad Gita you need a bona fide teacher, a qualified teacher. A bona fide spiritual master. And that kind of bona fide spiritual masters are rare in this world, who really understand Bhagavad Gita. Srila Prabhupada is one such rare spiritual master and Srila Prabhupada came and he presented Bhagavad Gita As It Is. Why Prabhupada’s Bhagavad Gita is entitled as ‘Bhagavad Gita As It Is’? How many of you know? How many of you want to know? Okay! [Laughs] If you add ‘It Is’, Prabhupada explains ‘As It Is’ meaning the way Krishna gave it and the way Arjuna understood it. That is what makes Bhagavad Gita ‘As It Is’: the way Krishna spoke and the way Arjuna understood it.

There are many Bhagavad Gitas. I remember in 1976 actually we took a survey. I was new in the movement. Tukarama prabhu while introducing me told I joined in 1976 and we were making a survey of Bhagavad Gita and we found that there were more than 250 translations of Bhagavad Gita. And we also noted that all those 250 Bhagavad Gitas put together did not make a single devotee of Krishna, whereas Srila Prabhupada’s one Bhagavad Gita As It Is was making thousands of devotees, now maybe hundreds of thousands of devotees all over the world. Not only hundreds of thousands, more than that, millions of devotees all over the world. That is the potency of Srila Prabhupada’s Bhagavad Gita. Most of the Bhagavad Gitas what they did was they took the words of Krishna but they gave their interpretation. Not the way Arjuna understood, they accepted the way Krishna spoke, but they did not accept the way Arjuna understood it. They did their speculation. Oh, Krishna is this, Krishna is that. Bhagavad Gita means this and so on and so forth. But Prabhupada’s Bhagavad Gita is the authentic Bhagavad Gita, the bona fide Bhagavad Gita because it is presenting Arjuna’s understanding of this wisdom that is spoken by Krishna. Bhagavad Gita was given to Arjuna, it was for him to understand and act accordingly. And we in order to derive the specific benefit out of the Bhagavad Gita we have to follow that course, the way Arjuna understood.

In Bhagavad Gita Mahatmya, in the glorification of Bhagavad Gita, describing the essence of Bhagavad Gita, it has been mentioned “sarvopanishado gavo”, all the Upanishads have been compared to a cow. Dogdha gopalanandana, and who gave the cow? Upanishad is a cow and the milker of that cow is Gopala Krishna, Krishna. And this cow gives the milk for the sake of the calf, Arjuna. Arjuna is the calf of this cow.

And those who are really intelligent, those who are seriously concerned about their spiritual welfare they drink this milk of Bhagavad Gita. They drink this nectar of Bhagavad Gita.

sarvopanishado gavo dogdha gopalanandana  
parthovatsa sudhirbhoktha dugdham gitamrtam mahat

This dugdham Gita, Gita is a milk which is like amrtam. What is the characteristic of nectar? What is the specific quality of nectar? The Sanskrit word for nectar is 'amrta'. Amrta means negation of death. Negation of death, meaning immortality. You read Bhagavad Gita you become immortal. You'll achieve immortality. That is the real purpose of Bhagavad Gita. How? As you are reading now, Krishna is pointing out that the body is perishable. Body dies but the soul is immortal. The next verse you will see that point very clearly: na jayate mriyate va kadacin [Bg 2.20]. This spirit soul is never born nor will it ever die. Na jayate means it is never born. Mriyate va kadacin, nor will it ever die. Ajo nityah sasvato 'yam purano na hanyate na hanyamane sarire. Even if the body is slain, even if the body is killed the soul cannot be killed. Soul may leave the body. In a certain condition when the body is severed by some weapon or body is burned by fire then the soul may leave the body and when the soul leaves the body, body dies but the soul never dies. And what is our real identity? Our actual identity is the body or the soul? [audience: soul] Very good! How many of you think that you are a spirit soul? Thank you. And the soul is immortal. How many of you accept that the soul is immortal? Thank you! So you are a spirit soul and the soul is immortal. Therefore you are...? [audience: immortal] So you reached your immortality? [audience: yes!] Right from the second chapter of Bhagavad Gita you reached immortality! [laughter] Dugdham gitamrtam mahat, this great, nectarian milk of the Bhagavad Gita gives us immortality. Drink it and become immortal. But how do you drink this nectar? Some things you drink with your mouth and some things else you drink with your ears. You drink this nectar of Bhagavad Gita through your ears and you will achieve immortality.

So in the second chapter that is what Krishna is doing, at the beginning of the second chapter. Krishna is reminding Arjuna and through Arjuna Krishna is actually reminding us. This is an important point to also consider through this analogy of the milk of the cow. Although the cow gives milk for the sake of the calf but the calf doesn't drink all the milk. Those who have any experience with cows you know that if the calf drinks all the milk of the cow or if the calf drinks too much of the milk the calf becomes sick. So that means it's nature's arrangement that cow's milk is meant for human beings. Cow gives the milk, of course the calf is the impetus for the milk of

the cow, but it is meant for the human beings to drink.

So similarly, Krishna gave Bhagavad Gita to Arjuna that the actual purpose of Bhagavad Gita is for human beings to drink it. Sudhi, sudhi. Wich people, with individuals drink this milk. Sudhi. Dhi means intelligence. And su means very advanced, very developed. Also it means very beautiful. So whose intelligence is advanced, whose intelligence is active and whose intelligence is beautiful, Bhagavad Gita is meant for them. It is meant for those individuals.

It needs a certain degree of intelligence to actually understand and appreciate Bhagavad Gita, and when you begin to appreciate Bhagavad Gita we see what an inconceivable wealth of wisdom this Bhagavad Gita contains. Everything is there in Bhagavad Gita. At the beginning of Bhagavad Gita we are getting the understanding of the soul and our identities being spiritual. Before coming across Bhagavad Gita or before coming across Srila Prabhupada's teachings how many of you considered that you are a spirit soul? Okay. And what was your understanding of spirit soul? Think about it very deeply. Did you really have a clear understanding of spirit soul? Before coming across Prabhupada's Bhagavad Gita or Prabhupada's teachings there was no clear understanding of who the soul is. Actually, I mean, I don't know in America but I came across a very well educated, well set person from the European background, Christian background. He is the grandfather of one of our devotees and I was having a discussion with him. He was a High Court judge and I had a difficult time to make him understand that animals have souls. His belief was that animals don't have souls and here he is a High Court judge. It took me about twenty minutes to make him understand what actually the soul is. So main thing is that he didn't have any understanding about what the soul is, therefore, he just went along with the Christian concept: only human beings have souls, animals don't have souls.

So the reality is that wherever there is life, wherever there is consciousness, we have to conclude that there is a soul. Trees and plants, are they conscious? [Audience: yes] Therefore, they are living. Therefore, there is a spirit soul. The trees are borne and the trees will die at some point just as human beings. Animals are conscious. You beat an animal it will cry. You attack an animal and it will defend itself. So this is how we can see that wherever there is consciousness we have to conclude that there is a spirit soul. Now the nature of the spirit soul...Yes, we may have accepted the existence of the spirit soul and the identity of the spirit soul, or the identity being spiritual, but there is no clear understanding of what a spirit soul is. Now let's get a better understanding of the spirit soul. The spirit soul is what makes this body alive.

Spirit soul is the source of consciousness. It is due to the presence of spirit soul that the body is alive. The body goes through so many

wonderful changes the body performs so many wonderful activities. Like every single organ of this body is such a complex mechanism... like the kidney, a simple organ of this body. What does it do? It is filtering the blood. The blood in the course of circulation is becoming impure, contaminated and the kidney is purifying that. When it goes bad, then we have to go for dialysis and a huge complex machine but in the body it is naturally there without even us knowing about it. So this is the result of the presence of the soul. The soul is in the body and so many wonderful organs are functioning .The kidney, the liver, the lungs, the heart and on top of that the blood circulation, the respiratory system, nervous system, and the brain, like... simply due to the presence of the soul and that is our real identity. We are spirit soul. That is what we understand when we study the scriptures like Bhagavad Gita. Bhagavad Gita gives us a very basic understanding. First consideration is difference between the matter and spirit, the body and soul, and we begin to recognize that our actual identity is spiritual and that is immortal. The soul is immortal – we change the body. The departure of the soul from one body is called death and the acceptance of a new body by the soul is called birth. Birth is soul's acceptance of a new body and death is the soul's departure from the old body. And the period between, as long as the soul is in the body we call it life.

Jai Sri Sri Pancatattava Ki Jai;

Sri Krsna Caitanya Prabhu Nityananda Sri Advaita Gadghara Srivasadi  
Gaura Bhakta Vrinda

So that is what so wonderfully has been explained. And then it goes to understanding Krishna. We understand the soul, we being spiritual, our identity being spiritual, we being spirit soul. And then we get to understand the difference between us and the supreme soul – Krishna. That also Krishna has done very wonderfully in the 4th chapter. In the second chapter Krishna has established the identity of spiritual entity called the Spirit soul. In the 3rd chapter Krishna gives the knowledge of Karma yoga – how to function. This arrangement from the time of creation has been designed by the Supreme Personality of Godhead and there are different arrangements. There are demigods, there are living entities and the demigods are here to supply the needs of the human beings and the human beings in return are supposed to react towards the demigods in certain ways like paying them tax in the form of sacrifices and so forth and then in the beginning of 4th chapter Krishna told Arjuna that I gave this knowledge first to Vivashvan – the Sun God

imam vivasvate yogam proktavn aham avyayam, vivasvan manave praha then Sun God Vivasvan gave it to his son Manu manur iksvakave 'bravit...then Manu gave it to his son Ikvasku. evam parampara-praptam imam rajarsayo viduh...in this way through a chain of disciplic succession of saintly



kings, this knowledge was flowing, but in course of time it has become lost. sa kaleneha mahata yogo nastah parantapa. Then he says, sa evayam maya te 'dya yogah proktah puratanah...now that whole yoga that I have spoken long time ago, I will give it to you, to re-establish this wisdom. Then Arjuna had a natural question because we have to understand the relationship between Arjuna and Krishna is that of cousins. Arjuna's mother was Krishna's aunt and Krishna's father was Arjuna's uncle. They were brother and sister. Vasudev and Kunti were brother and sister. So that way they were relatives – cousins. And they were of the same age. Therefore they had a very intimate relationship. So Arjuna naturally asked him, look Krishna you are born just the other day aparam? bhavato janma param janma param janma vivasvatah?...Vivasvan was born so long ago param? janma vivasvatah? katham etad vijnyam tvam dau proktavan iti. How can we understand you spoke this wisdom to Vivasvan because Vivasvan was born so many millions of years ago and you were born just the other day. How can I understand that you have spoken? Then Krishna told him bah?ni me vyat?ni janm?ni tava c?rjuna t?ny aham? veda sarv?n?i na tvam? vettha parantapa. Many many times both you and I have taken birth. But about those births, you do not remember anything whereas I remember everything. t?ny aham? veda sarv?n?i. Sarvani means all – about all those births, all those activities, of every single moment I remember everything and then Krishna says that actually I am unborn, I don't need to take birth but still I take birth, not take birth, I appear by the arrangement of my internal potency – yoga maya. ajo 'pi sann avyayam bhatanam isvaro 'pi san prakritim svam adhisthaya sambhavamy atma-mayaya...atma mayayaya, my internal potency, sambhavani, not borne, sambhavami manifest by, and why Krishna comes that He explains – when there is a decline of religious principles and increase of irreligiosity, to establish the principle of dharma, principle of religion He comes. So in this way Krishna establishes the difference between us and Him. We should not think that Krishna is one of us, No, Krishna is the origin of all of us, Krishna is the source of all of us. So in this way in Upanishads example is given just like the sun and innumerable rays are coming out of the sun. Now each ray of the sun qualitatively is one with the sun but quantitatively they are different. It is a tiny little ray whereas the sun is an inconceivable source of all the rays. We are tiny, we are minute but Krishna is absolute. Krishna is the absolute. But qualitatively we are same. Krishna is sachidananda, Krishna is spiritual, we are spiritual. Krishna is sac-cid-ananda. Krishna is eternal, full of knowledge, full of bliss. We are also eternal, full of bliss. But those qualities, the spiritual qualities of Krishna will be there in us only when we are connected with Him. When we become submissive to Krishna we become endowed with those qualities. But when we become separated from

Krishna we lose those qualities. An example has been given. Like, a spark is also fire. A spark is fire, isn't it? But the spark is a tiny part, a tiny speck of fire. When the spark comes out of the fire then what happens? Yeah, it loses its fiery qualities. It's extinguished and it falls on a heap of ash just next to the fire. And it becomes ash, losing its fiery qualities. Our condition is somewhat like that. We are spiritual but being separated from Krishna we lost our spiritual qualities and falling into matter we are now identifying ourselves with matter. We are thinking we are this body. The speck of fire that was a spark now it became ash, but it has the ability to be ignited. But for that it has to go back to the fire. Similarly when we reestablish our relationship with Krishna we resume our spiritual qualities. And Krishna consciousness means to establish our relationship with Krishna again. Now we are identifying ourselves with matter and as a result of that we are thinking we are the body and we are functioning according to the moves of the body, according to the demands of the body and according to the cravings of the body. But when we reestablish our relationship with Krishna then we will regain our spiritual qualities again. Just as you take the speck of inflammable particle that used to be a spark at one time back to fire, what happens? Immediately it becomes fire. So that is what Krishna consciousness is.

And how to reestablish our lost relationship with Krishna? By developing our loving relationship with Him. Love is the criteria. Love is the force. Love is the factor that unites us with Krishna and that love is called bhakti or devotional service. Devotional service, love, real love is expressed through service, through action. So if we love Krishna we have to express that love, because we are active elements. We all are active individuals. We have to act. So when we act in order to express our love for Krishna then we become reconnected, reunited with Him. So that is the simple teaching of Bhagavad Gita and all the Vedic scriptures.

Thank you all very much! Hare Krishna! [applause]

Thank you. Does anybody have any question or comment? Yes?

Question: Maharaja, can you please explain the difference between Yoga maya, Atma maya and Daivi maya?

BCS: Yes, actually Daivi maya, Yoga Maya and Atma maya is the same. Maya means energy of the Lord. And there are two types of energies in that respect: external energy which is called Maha maya and internal energy of the Lord which is called Yoga maya or Atma maya or Daivi maya. Daivi hy esa guna-mayi [Bg 7.14]. So here it is Daivi because although indicating Maha maya but it is implying that this maya is Mine, therefore it is Daivi maya. Daivi means divine. But maya

actually is a potency of the Lord it also means the illusory effect of the Lord's energy. In both the natures, in material and spiritual, the Lord's energy is bewildering us. Like, in the material nature it is bewildering us and taking us away from Krishna, and imprisoning us into the material nature. Whereas in the spiritual nature Yoga maya is engaging us in Krishna's service making the arrangements. That's also a kind of illusion. Especially Yoga maya is in Vrindavana. In Vrindavana Yoga maya causes the living entities or devotees or residents of Vrindavana to forget that Krishna is the Supreme Personality of Godhead. But here also we can consider that this maya is of two types. Maya means illusion. Illusion means not to recognize an object as it is. That's what illusion is. So in the material nature our illusion or forgetfulness is due to our ignorance. But in the spiritual nature the forgetfulness of Krishna as the Supreme Personality of Godhead is Yogamaya's arrangement, or the effect of Yogamaya which is due to love. Forgetfulness due to love. One is, sometimes we forget due to our ignorance and sometimes we forget due to love. For example, the son became the state president. It's not that the mother doesn't know that her son is the state president but because of her love for him she doesn't care that he is the state president. It is not important that he is the state president. If he comes home late she chastises him, "What were you doing so late?!" So this is the forgetfulness due to love.

There were some questions? Yes?

Question: You were explaining that this is Bhagavad Gita As It Is, or this way Krishna spoke the subject, right? And Vyasadeva is the one who compiled it [unclear]. So what Krishna said and what Arjuna understood did Vyasadeva explain that?

BCS: Very good. You see, what Vyasadeva did, he just...these personalities like Vyasadeva they have an inconceivable memory. Like, you can consider a tape recorder. Their memory is like a first class tape recorder. Everything is recorded here. And they could repeat it anytime. So, after Krishna's pastimes Vyasadeva got Ganesha to write. So Vyasadeva was just narrating what was happening and he wrote. Vyasadeva didn't give any commentary, but the understanding comes from a qualified teacher. Vyasadeva wrote the book who is like a publisher. He printed the book and marketed the book. But you, just by buying the book from a bookshop cannot master the subject. So what's your profession? [Audience member: engineer] You are an engineer. To become an engineer what you have to do? You go to an engineering college, you have to study the books according to the syllabus and then under the guidance of a qualified teacher. So it is a qualified teacher who simplifies the knowledge from the book. So that is the business of a teacher. So here, Prabhupada, as a perfect teacher he explained the

actual meaning of Bhagavad Gita the way Krishna spoke and the way Arjuna understood. I will tell you one thing. As I was telling about reading Bhagavad Gita, I was reading Bhagavad Gita and actually one inconceivable (?) thing I would kind of feel at that time, when I was reading second chapter I thought second chapter is THE Bhagavad Gita. Then I went to the first chapter I said, "Well, this is IT!

Here is Prabhupada as a perfect teacher, he is explaining the actual meaning of Bhagavad Gita the way Krsna spoke and the way Arjuna understood. That's way you will see, like why I will tell you one thing... as I was telling you about reading Bhagavad Gita. I was reading Bhagavad Gita and actually one confusing thing that I used to kind of feel at one time. When I as reading 2nd chapter, I felt 2nd chapter is the Bhagavad Gita then I went to the 3rd chapter, I felt this is it and then when I went to the 4th chapter I felt this is it.

But Srila Prabhupada when he gave Bhagavad Gita, he gave the last instruction of Krishna in Bhagavad Gita as the first instruction. Recognize that Krishna is the Supreme Personality of Godhead and surrender unto Him. Then only you will be able to understand Bhagavad Gita not otherwise. Now a qualified teacher or bonafide teacher like Prabhupada only teaches like that. Because he has the total understanding that's why he brings the last thing as the first for our clarity. Right.

Yes you have a question. Yes

Question you have spoken about knowledge and devotion. <inaudible>. In order to advance in knowledge

Gurumaharaj: Very good point. Very good point. You see, material nature and spiritual nature function in different ways. In material nature you first know, you first learn and then you have it. Whereas in the spiritual world, you just become situated there and it automatically comes, right? For example, like in the material nature you have to perceive and then you have to conceive. Right. You see things, you know about it and then you retain it, in your mind in your intelligence in your brain. Whereas in spiritual nature you just practice devotional service and the knowledge automatically comes to your heart. Are you familiar with the expression – Divya Gyan Hradya Prakasito...Do you come to Gurupuja in the temple, Prabhupada guru puja? Do you sing that song? Sri Guru Carana Padama... Do you know the line

Divya Gyan Hradya Prakasito : one line from that song is the transcendental knowledge is revealed in the heart. It is not retained

here it is revealed in the heart. It also has been analyzed in this way that bhakti devi is the mother. Bhakti is the mother, and she has two sons, those two sons are gyana and vairagya – Knowledge and renunciation. So wherever the mother goes, the son will follow. So wherever there is practice of bhakti there will be knowledge –transcendental knowledge and automatically natural detachment. It will automatically come. Right. Thank you. Hare Krishna

Yes. <another question inaudible>

Gurumaharaj: Very good point. That reminds me, recently, we were in Pennsylvania (at) a retreat, and there, one devotee presented a skit – kind of a drama, dramatically. The drama was about a conversation between twins in the womb of the mother. So the way he portrayed it, one girl was ... two actors were sitting on two chairs crouched like they were in the womb and a girl was standing behind them with a piece of cloth which was covering them, and then she removed the thing partly showing that what's going on. So one of the embryos is sleeping and the other one wakes him up. So he wakes up very agitated – let me sleep, I slept only for 20 hours today and then he goes back to sleep again. Then the other boy wakes him up again and he says look I have something very important to say. He says I heard that there is life after birth (GM laughs). And he says, and in that world there is light. So the other says, how it is possible, how can there be light. How can there be life after birth. This everything, just don't think beyond this. This is everything and try to enjoy as much as possible (audience laughter). And then he continued, you know there we can eat with our mouth and we can walk with our feet. So he was speaking like that and the other boy, he was completely denied it – how is it possible? Is there anyway we can eat except the umbilical cord. And he said no really it can be ...and so then in this way you know like it just goes on. So I thought it was brilliant. Now when we look at our situation from that context, don't we see that our situation is like that. We are living in a world, ...O then it goes into, another very important thing. He says do you know, we have a mother? He says how is it possible, have you ever seen her? (Audience laughter). He says I did not see her but I can feel her. Don't you realize, don't you feel that it is because of her that we are existing and then he says, Oh common there is no mother. He says, but we can see, she is all around us. Although we do not see her, but she is all around us and it is because of her that we are getting everything that we need. She is taking care of us in all respects. And ... anyway so I thought of sharing. Like you know, I mean, It is so foolish actually, its so stupid to think that this world is everything and our existing here is everything. There is nothing beyond it. But for that to receive those

informations we need a bonafide teacher. We need Vaisnav teachings. Spiritual master means (unclear ) who himself has the knowledge and who can impart the knowledge to others. So Prabhupada has created so many bonafide spiritual masters all over the world who are distributing this knowledge and as a result of that the world will benefit.

Ok. Thank you very much. All glories to Srila Prabhupada.