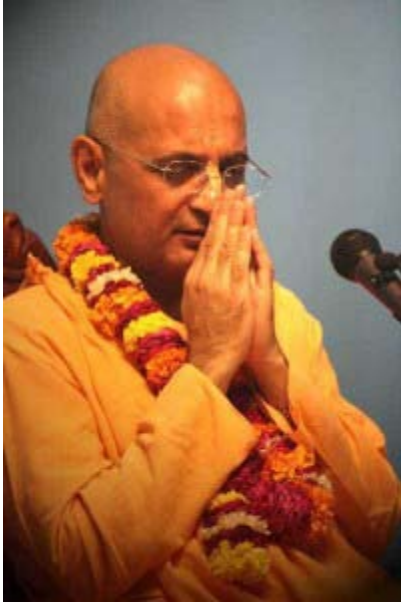


Towaco Lectures SB 10.2.30 ‘Prayers by the Demigods’

THE FOLLOWING LECTURE ON SRIMAD BHAGAVATAM CANTO TEN CHAPTER TWO TEXT THIRTY, WAS GIVEN BY HIS HOLINESS BHAKTI CARU SWAMI IN TOWACO USA ON 30 APRIL 2009.



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Om Namo Bhagavate Vasudevaya
Om Namo Bhagavate Vasudevaya
Om Namo Bhagavate Vasudevaya

tvayy ambujaksakhila-sattva-dhamni
samadhina vesita-cetasaikē
tvat-pada-potena mahat-kṛtena
kurvanti govatsa-padam bhavabdhim

SYNONYMS

tvayi – in You; ambuja-aksa – O lotus-eyed Lord; akhila-sattva-dhamni – who are the original cause of all existence, from whom everything emanates and in whom all

potencies reside; samadhina- by constant meditation and complete absorption (in thoughts of You, the Supreme Personality of Godhead); avesita – fully absorbed, fully engaged; cetasa- but by such a mentality; eke – the one process of always thinking of Your lotus feet; tvat-pada-potena – by boarding such a boat as Your lotus feet; mahat-krtena – by that action which is considered the most powerful original existence or which is executed by mahajanas; kurvanti – they make; govatsa-padam – like the hoof print of a calf; bhava-abdhim – the great ocean of nescience.

TRANSLATION

O lotus-eyed Lord, by concentrating one's meditation on Your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of mahajanas [great saints, sages and devotees]. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoof print of a calf.

PURPORT

The true mission in life is to cross the ocean of nescience, of repeated birth and death. Those in the darkness of ignorance, however, do not know this mission. Instead, being carried away by the waves of material nature (prakriteh kriyamanani gunaih karmani sarvasah [Bg. 3.27]), they are undergoing the tribulations of mrityu-samsara-vartmani, repeated birth and death. But persons who have achieved knowledge by the association of devotees follow the mahajanas (mahat-krtena). Such a person always concentrates his mind upon the lotus feet of the Lord and executes one or more of the nine varieties of devotional service (sravanam kirtanam visnoh smaranam pada-sevanam [SB 7.5.23]). Simply by this process, one can cross the insurmountable ocean of nescience.

Devotional service is powerful in any form. Sri-visnoh sravane pariksid abhavad vaiyasakih kirtane (Bhakti-rasamrita-sindhu 1.2.265). According to this verse, Maharaja Pariksit became liberated by fully concentrating his mind on hearing the Lord's holy name, attributes and pastimes. Similarly, Sukadeva Gosvami simply glorified the Lord, and by speaking on the subject matters of Krishna that constitute the entire Srimad-Bhagavatam, he too was liberated. One may also be liberated simply by sakhya, friendly behavior with the Lord. Such is the power of devotional service, as we learn from the examples set by the Lord's many pure devotees.

svayambhur naradah sambhuh
kumarah kapilo manuh
prahlado janako bhismo
balir vaiyasakir vayam

We have to follow in the footsteps of such devotees, for by this one easy process one can cross the great ocean of nescience just as one might cross a small hole created by the hoof of a calf.

Here the Lord is described as ambujaksa, or lotus-eyed. By seeing the eyes of the Lord, which are compared to lotus flowers, one becomes so satisfied that one does not want to

turn his eyes to anything else. Simply by seeing the transcendental form of the Lord, a devotee is at once fully absorbed in the Lord in his heart. This absorption is called samadhi.

Dhyanavasthita-tad-gatena manasa pasyanti yam yoginah? (Bhag. 12.13.1). A yogi is fully absorbed in thoughts of the Supreme Personality of Godhead, for he has no other business than to think of the Lord always within the heart.

It is also said:

samasrita ye pada-pallava-plavam
mahat-padam punya-yaso murareh
bhavambudhir vatsa-padam param padam
padam padam yad vipadam na tesam

“For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murari, the enemy of the demon Mura, the ocean of the material world is like the water contained in a calf’s hoof print. His goal is param padam, or Vaikuntha, the place where there are no material miseries, not the place where there is danger at every step.” (Bhag. 10.14.58) This process is recommended here by authorities like Lord Brahma and Lord Shiva (svayambhur naradah sambhuh [SB 6.3.20]), and therefore we must take to this process in order to transcend nescience. This is very easy, but we must follow in the footsteps of great personalities, and then success will be possible.

In regard to the word mahat-kritena, it is also significant that the process shown by great devotees is not only for them but also for others. If things are made easy, this affords facility for the person who has made them easy and also for others who follow the same principles. The process recommended in this verse for crossing the ocean of nescience is easy not only for the devotee but also for common persons who follow the devotee (mahajano yena gatah sa panthah).

[End of Purport]

So, demigods are offering their prayers to Krishna when He was in the womb of His mother. So the demigods came and they started to offer their prayers to Krishna in so many wonderful ways, and this particular verse is actually pointing out what happens when one surrenders himself to the lotus feet of the Lord. Actually, the entire spiritual process ultimately culminates into that point, surrender to the Lord.

Sometimes there is a consideration that, what actually is initiation? Initiation actually is the surrender, a formal surrender. Initiation has two aspects. One is getting the mantra. In other ages mantras were kept as a secret and only through initiation the spiritual master used to give the mantra to a candidate, to a disciple, who in turn also used to keep the mantra as a secret. Diksha was important and through diksha spiritual life used to begin, because then only one used to get the mantra. Otherwise one could not possibly get the

mantra. Mantras were kept as a secret and without the mantra the spiritual life couldn't begin. But Chaitanya Mahaprabhu gave the mantra publicly. Anybody can chant.

So nowadays, in order to begin our spiritual life, we don't have to chant mantra. We don't have to get initiated to get the mantra. Mantra has been already available to all of us. As a matter of fact, in ISKCON to chant the mantra sixteen rounds is the qualification to get initiated. You have to first chant the mantra in order to become qualified. So we can see that nowadays, due to the mercy of Chaitanya Mahaprabhu, we don't have to receive the mantra through the process of initiation.

Then the question is, then why initiation is still necessary? Actually, Chaitanya Charitamrta very clearly says that this Hare Krishna Maha Mantra doesn't depend upon diksha and purascarya.

diksha-purascarya-vidhi apeksa na kare
jihva-sparse a-candala sabare uddhare
[CC Madhya 15.108]

This Hare Krishna Maha Mantra doesn't depend upon diksha and purascarya, process of purification. In other ages diksha and this purascarya were the qualifications. One had to become qualified then only he could get the diksha and through the diksha one could get the mantra. But Mahaprabhu is saying Hare Krishna Maha Mantra doesn't depend upon these formalities of diksha and purascarya, initiation.

But then the question is, why did Srila Bhaktisiddhanta Sarasvati Thakura instituted this process of initiation? And Srila Prabhupada followed. In ISKCON we have the process of initiation. Why? This initiation is important. Initiation is important because through initiation one makes a formal surrender. One aspect of diksha, one important aspect of diksha, is to get mantra, and another important aspect of diksha is surrender.

diksa-kale sisya [bhakta] kare atma-samarpana
sei-kale krsna tare kare atma-sama
[CC Antya 4.192]

At the time of initiation the sisya, the disciple, surrenders himself and at that time Krishna accepts him. Sei-kale krsna tare kare atma-sama, Krishna accepts him.

So surrender is the most important consideration. Those who are surrendered they're fortunate. Those who do not surrender they are unfortunate and they suffer the conditions of the material existence. So ultimately we can see the surrender is the most important consideration. It is through surrender that spiritual life begins. Just surrender unto Krishna. Krishna Himself is broadcasting, "You surrender unto Me, then I'll take care of you. You surrender, I'll take care of you." Aham tvam sarva papebhyo moksaisyami ma sucah [18.66]. You surrender, you don't have to do anything. You don't have to undergo severe austerities and penances. You don't have to perform so many sacrifices. Just surrender, then I will deliver you from all your sinful reactions, meaning then you won't

have any suffering. Sufferings are caused by sinful reactions. So if you don't have any sin, then where is the question of suffering? So life will become full of happiness, full of joy.

So in this way we can see that the surrender is the most important consideration. We must surrender and then, through the surrender, our devotional life will begin and we must execute our devotional service in a mood of surrender. It is not that in order to get something we surrender and then we forget it. No surrender. We surrender and now that we got it, get rid of it. No need to surrender. I am the lord and master.

Prabhupada pointed out that's the problem with the Mayavadis. They accept a guru to get something, but when they got something then they say, "We don't need the guru. I don't need guru. I don't need anybody. I don't even need God. I'll become God myself." So that is their mistake, that is their misfortune, whereas devotees surrender. And when we surrender what happens? Just the simple process of surrender very easily takes us across the ocean of material nature. We surrender at the lotus feet of the Lord. When we surrender to the lotus feet of the Lord, then what happens? The lotus feet of the Lord, as it has been described in this verse, the lotus feet of the Lord becomes a boat. We surrender, immediately the lotus feet of the Lord becomes a boat and we situate ourselves in that boat, the boat takes us across the material nature.

And how easy it becomes to travel across the ocean of material nature? Just as insignificant as a hole made by the foot print of a calf. Does anybody make any endeavor to go across the hoof print of a calf? No. That is how easy it becomes for a devotee to go across the ocean of material nature. In other words, for a devotee going across the ocean of material nature is not an issue at all. It is automatically accomplished. Just by surrendering they have achieved it. Then why worry about it? So this is how wonderful this process of devotional service is. So wonderful! We just surrender and Krishna takes care of us.

Another example we can consider, [altar curtains open]

Jaya Sri Giridhari Gopala ki Jaya! Jaya Sri Sri Gaura Nitai ki jaya! Jaya Sri Sri Sita Rama Lakshmana Hanumana ki jaya! Gaura Premanande!

Hari Haribol! Another consideration is, like, say for example, in New York there are so many tall buildings, Empire State Building, so many other buildings. There used to be World Trade Centre. Now, it is very difficult to climb such building, but when you go there, is it at all difficult to climb that building? We just get into the lift! Some lifts stop at seventieth floor, some stops at ninetieth floor. In one shot it just goes to ninetieth floor and then it stops at ninety first, ninety second, and so forth. Now when once we get into the lift is it all difficult to climb on top of the building? No, the lift takes us. The surrender is something like that. Just step into the lift! We surrender to the lotus feet of the Lord and just what do we do then? Don't do anything. Just stay there, chanting Hare Krishna and the lift will take us right on top of the spiritual sky.

Such a simple process, such an easy process. But unfortunately people do not understand that. This process is so easy that's why this process was kept as a secret. Like one had to

prove himself in other ages, prove his sincerity, prove his, there were lots of difficulties actually in order to come to the platform of devotional service. One could not get an easy access unless and until one came across a pure devotee. It's only by the mercy of a pure devotee one could become a devotee. That is the condition and we found that so many people, rather insignificant individuals, became devotees of the Lord by receiving the mercy of a pure devotee.

Narada Muni came across this hunter, Mrigari. What happened? Such a sinful, terrible hunter just by coming in contact with Narada Muni became a pure devotee! Ratnakara was a bandit, was a dacoit. By coming in contact with Narada Muni he became the great devotee of the Lord, Valmiki. So in this way we see, just by coming in contact with the Supreme Personality of Godhead, one becomes a devotee, irrespective of his qualification. So, in this process everyone is qualified if he surrenders.

Now, what does it take to surrender? The surrender, this expression is also used in wrestling match, isn't it? In wrestling match, like surrender means, okay, I'm not going to fight anymore. I surrender. Now the fight is very struggle some, very strenuous, very difficult. Fighting is difficult, to wrestle is difficult, but surrender is easy. Just as soon as the wrestling [war] began, as soon as the bell rang, if we surrender [laughs], then you can avoid all the trouble of this fighting the wrestling match. And especially when we are fighting with Maya, struggling with Maya, trying to overpower her. That's what we are trying. We are trying to be the lord and master. We're trying to become the controller. So it is actually a struggle against Maya and in this struggle we'll never succeed, but mam eva ya prapadyante [Bg 7.14]. When one surrenders to Krishna, mayam etam taranti te. One can easily go across Maya.

So, now what is the intelligent proposal? What is the intelligent man supposed to do? Struggle hard? Sometimes we come across people they say that, "Oh, you are escaping! You are escapist. You are escaping!" I said, "Yes, when the house is on fire and the house is in fire, we must escape! [laughs] Only a fool will stay in the house and say, well, I'll get burned." Now if you want to be that kind of fool and get burned, okay, stay in that house that is burning. Stay in the forest fire of material existence. We're not going to get burned. We are just going to get out. Escape, yes! Escape from a dangerous situation. That's the sign of intelligence. Yes, we are escaping, but escaping from what? A very, very difficult situation.

And escaping is so easy. Escaping from this miserable, material condition is so easy. All we have to do is, "Krishna, Krishna! Please save me! Krishna, Krishna! I'm taking shelter of Your lotus feet." Then Krishna says, "Come." That is how merciful Krishna is. He is always there just waiting to deliver us from this miserable condition. In one hand, yes, we have rejected Krishna, we have gone away and as a result of that we are suffering. In one way we can see our situation in that way, but there is another way to see also. Another way we can also see our situation, that is the father has taken the child. Sometimes the father takes the child to the field, to the park, and lets the child play. The child finds its friends and he plays in the park. And the father is just sitting on a bench, watching the child, looking at him. And he is waiting for when the child will finish his

play and come back to him. So the father is just waiting. And we are allowed to play in this park of material nature. We're playing. We're completely absorbed in our game and we have forgotten the father. But then, all of a sudden, when it becomes dark, all our friends are gone, we are left alone, we become afraid, then what happens? The child calls out, "Daddy, daddy, where are you?" And then daddy comes and picks him up. So all we have to do is tell Krishna, "Daddy, daddy, where are you? Krishna, Krishna, please deliver me."

So when we surrender unto Krishna in that way- Krishna, Krishna, please deliver me, please save me from this dangerous situation- then Krishna will come. He is waiting to pick us up. Otherwise why should He be in our hearts? What business does He have to go with us wherever we go, in all kinds of dirty, undesirable situations? Because He is our extremely compassionate father. He is our dear most friend who is simply concerned about our well being. And He is waiting. So when He is waiting to pick us up, can it be difficult to be picked up by Him? All it needs is just one simple effort, surrender, to call out to Krishna with all sincerity and just surrender unto Him.

But in the material nature what we are doing? What is the opposite to surrender? Opposite to surrender is to be independent. And the norm in this material nature is to be independent. Everyone is trying to be independent. "I want to be independent." But it is such a foolish thing to do, especially when you have such a rich father, why should you be independent of Him? When you have such a rich, capable, compassionate, powerful father, why shouldn't we surrender unto Him? Why should you try to be independent? That is our disease and that is the disease that we have to cure. We have to become cured of this disease, the disease of independence, and the cure is surrender! So just surrender!

So, demigods, they're very exalted personalities. They understood it and they're praying to Krishna.

Thank you very much! All glories to Srila Prabhupada!

So did you find out the easy way out? Surrender!

Hare Krishna! Gaura Premanande! Hari Hari bol!

Does anybody have any question?

Devotee: Ajaya prabhu has been asking me

Another devotee: Maharaja already talked about it.

BCS: Yeah, we briefly discussed about it. You got the answer?

Audience member: Yes, Maharaja.

BCS: His question actually was about our being, the process I mean, our way is non violence, then why there are so many battles, killing and all that. So I pointed out, our way is not non violence. When violence is necessary we'll use it. These wars are not actually a matter of violence. It's a matter of justice, crime and punishment. Punishment is a violent reaction in a way, but it is actually justice. You do something wrong, you'll be punished. Like, when the father punishes the child is it seen as violence? Nowadays of course in the West it is seen as violence. The child complains to the police and police comes and arrests the poor father. [laughter] But it is actually compassion. It is concern, because if he doesn't correct the child, the child will be spoiled. That's the kind of mood

we find with Nanda Maharaja and also Jagannatha Mishra. Jagannatha Mishra is chastising Chaitanya Mahaprabhu. Some brahmana comes and chastises Jagannatha Mishra; "Do you know who is this? He is the Supreme Personality of Godhead!" Jagannatha Mishra's response is, "So what? He is my son. If I don't chastise Him, then He'll be spoiled. So it's my duty as a father to correct Him." So, this is the duty of a father to correct the child. It's an expression of his compassion. It's not violence.

Devotee: His other question was that in the scriptures, about this killing, it's not much described like violence to the animals and those who are subordinate to you. It's not specifically mentioned, so he wanted a reference to find that, that it is propagated.

BCS: Yeah, it has been described in Manu Samhita. Especially kshatriyas can kill animals in a certain condition, but brahmanas cannot. Vaishyas cannot. Candala's can, because they are candala's, those who are below the varnashrama category. But they live in the forest, they live with the animals, kill the animals, eat them, that's fine. Not in cities and civilized society. Or in a yajna an animal could have been sacrificed, but that sacrifice was to benefit that animal, to check the efficacy, the success of the sacrifice. And the result was that the animal would be promoted. The animal either would get a young body, an old animal would get a young body, or the animal would be elevated to the higher planetary system. So this is how it has been pointed out. Some animals can be killed but not cows. Cow killing is completely prohibited. Rather, the human culture is go brahmana hitaya ca. For the benefit of the cows and the benefit of the brahmanas one must act. Then the society will prosper.

Yes, Madhupati prabhu?

Devotee: Maharaja, you talked about this independence and we see that independence comes from a false ego. How can we give up independence? We see in our society, ISKCON society, many times devotees they want to be independent to do their own [?] things. What is to be done, this concern is there.

BCS: Yeah, well, at least be surrendered to the highest authority. Okay, you can't work with the temple president, at least function under the GBC. You can't work under the GBC, function under Srila Prabhupada. But there the buck stops. And also Prabhupada, we cannot divide the GBC and Guru. Srila Prabhupada also, because Prabhupada has said that GBC is the ultimate managing authority, the GBC body. So there we have to stop. And of course we have to expect that the GBC body will be just and fair. But then again, the other thing is, even if the GBC body is wrong we should remain submissive for the benefit of her institution. Otherwise everything will fall apart if we all start to function independently. Generally we have seen, like when somebody is sincerely trying to serve the mission everybody recognizes that, or at least, you know, ultimately will recognize that. And with the passing of time it will become more and more clear. Then again another thing is that the higher authority should not try to impose their power. You see that is the difference between material and spiritual.

Material platform is the platform of exploitation. So there, you know those who are on top, they actually get into a bigger position or a better situation to exploit. Like today,

why are people running after political power? Because there they get the maximum opportunity to exploit people. Whereas the spiritual platform is just the opposite to that. Spiritual platform is just the opposite to exploitation. That's the platform of service. So, higher you go, bigger is your sphere of service. And ultimately, see Krishna, who is the topmost, what is He doing? He is serving everybody! Isn't it? He is taking care of everyone. And when we create that spiritual atmosphere then everybody will become happy. You see, when I come to lord over then everybody will be worried. "Oh my God, he has come. When will he get out of here. When will he leave." That will be the tendency, I mean, that will be the, they may not say it, but in the back of their mind they'll feel that. But if I come here to serve, then who will not want me, right? So, that is the thing. The spiritual platform is the platform of service. So, more advanced we are, that means greater is our attitude of service.

Prabhupada actually has created an International Society for Servants! International Society for Krishna Consciousness means an International Society of Servants. And in this society the bigger the servant you are, the higher is your position. That's how it should be. Like, we have seen what Prabhupada was doing. Prabhupada was actually serving everyone, but unfortunately after Prabhupada's disappearance, when we failed to recognize this underlying spirit of this Movement, instead of becoming servant when you try to [become]lord and master, then things started to collapse. Devotees started to leave. And, you know, today we lost so many thousand of devotees, but what is the bottom line? Because we tried to lord over them. We didn't really care for their spiritual welfare. As senior devotees we didn't really think of how we could serve them. Rather, we thought that these are our servants and we assumed the position of a master. Now we have to realize that. Now we have to actually assume the position of the servant, then ISKCON will start to flourish.

Devotee: Maharaja, aham tvam sarva papebhyo mosayisyami ma sucah, when a person is serving Krishna out of fear to get free from the sinful reaction, is that a high level like that of gopis who did not care about fears, happiness and suffering?

BCS: Yeah. Well, Bhagavad Gita is actually the preliminary study. Therefore in Bhagavad Gita Krishna is giving the assurance that, "I'll deliver you from your suffering condition." But then what assurance is given? Ma sucah, don't worry about that. That will be just the by-product of your surrender. The actual result of surrender is not the sarvapapebhyo moksa. The actual purpose of surrender, the actual goal of surrender is to develop Krishna prema. Therefore we find that where Bhagavad Gita ends, sarva dharman parityaja mam ekam saranam vraja, and that is the beginning of Srimad Bhagavatam. Dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam [SB 1.1.2]. So anyway, but some way let us begin. [laughs] If we begin the process then someday we'll reach the end. If we are on the right track and if we stay on that track then some day we will reach the ultimate goal. But important is that we get into the track. And what brings us to the track, is surrender! Yes?

Devotee: Like, monkeys with Lord Ramachandra that we have been hearing, they have such an exalted position. Who were they in their past lives that they got such an

BCS: The demigods.

Devotees: They were all just demigods?

BCS: All the demigods came as monkeys. They're not ordinary people. Like Sugriva, who was Surya. And Hanumana is Vayu putra. Neela was Vishvakarma. So these are all demigods who came as monkeys.

Devotee: There were not just thousands, there were millions of monkeys.

BCS: Yes, millions of...

Devotee: They were all demigods?

BCS: Yeah. Thank you! All glories to Srila Prabhupada! Gaura Premanande! Hari Haribol!