

## Transcription Bhagavad-gita Day 2, US Retreat 2009.



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His Holiness Bhakti Caru Swami : Hare Krishna. Devotees : Hare Krishna His Holiness Bhakti Caru Swami : So should we start? Is everyone in? Ok. So now I will go to the sixth chapter and sixth chapter is known as Dhyana Yoga. I just read this summary and then this chapter I will discuss a little more elaborately. Without meditating upon the transcendental Supreme Personality of Godhead, just by renunciation of action, one cannot attain liberation. So what is the focal point of meditation – it is the Supreme Personality of Godhead. Nowadays, yoga and meditation has become so popular but they miss out the main point. They don't meditate on the Supreme Personality of Godhead. In that sense everyone is constantly meditating, everyone is meditating but what do they meditate on? They meditate on money. They meditate on their sense gratification and all that. So that is not meditation. When we say meditation – it should exclusively mean meditating on the Supreme Personality of Godhead. However, one who renounces desire for sense gratification is a yogi. When a person gives up sense gratification, he is a yogi. However, when one who renders devotional service to the Lord with great faith, is the best among all yogis. Now, this is what is the conclusion of this chapter, sixth chapter and this is how it's leading to bhakti. What is the meaning of the word yoga – yoga means linking – to connect, plus, that is yoga and – (minus) is vi-yoga. So yoga means to be connected, to be linked to Whom? To the Supreme Personality of Godhead. So the word itself indicates that. The purpose of yoga is to become connected to the Supreme Personality of Godhead. Now there are various ways of being connected to the Supreme Personality of Godhead, but the most important factor for linking with the Supreme Personality of Godhead is bhakti. What is the meaning of the word bhakti? Bhakti means love – now is it Love, doesn't love unite? Hatred – what does hatred do? Hatred separates and love unites and now if we want to become united or linked or connected to Supreme Personality of Godhead what is the process, what is the means – Love. So this love for the lord is called bhakti and this love is expressed in a certain way. When we love somebody, is it just limited only to the word love, love, love? Or we want to express our love in a certain way by doing something for that person, that expression of that love is called service or devotional service. The word bhakti literally means loving service or

loving devotional service. So in these last few chapters Krsna has explained various... dealt with two main points – one is karma and jnana. Karma aspect dealt with various aspects of karma like action for the sake of enjoying the fruit; action renouncing the fruits of action and in this way it has been established that we must act without desiring the results of our actions. Now then again without, what does it mean without desiring the results of action – is it possible to act but not desire the result, a person must be really foolish to just keep acting, acting and not desiring, then why act, better go to sleep. So the action without the desire means action without desiring the results of the action for our own enjoyment. How can that be possibly done? It can be done only when that action is done for someone whom we love. When we love somebody don't you want to do something, even give up our lives for that person? That is what real action is, then action and renunciation of action. Again how can we renounce action? Renunciation of action is also not possible, real renunciation of action is when we act on behalf of somebody whom we love. Here who is that object of love, the object of love is Krsna. Therefore Krishna time and time again is pointing out to Arjuna, actually renunciation and action both actually mean the same. Now you can see how both actually mean the same thing, because you are acting for the sake of the person whom you love or you are renouncing your action for the sake of the person whom you love, therefore they both mean the same. Yogi is the person who is linked with the Supreme Personality of Godhead, that is the purpose of yoga. Then Krishna is pointing out that of all the yogis : yoginam api sarvesam mad-gatenantaratanah sraddhavan bhajate yo mam sa me yuktatamo matah Of all the yogis, one who has developed intense love for Me and as a result of that constantly thinks of Me, he is most intimately connected to Me. If the purpose of yoga is to be connected to Krishna, then what is the best yoga, what is the perfection of yoga – love for Krsna and this love for Krsna is devotion or bhakti or devotional service. So in this way Krsna is leading us to bhakti which will begin from the seventh chapter onwards. Okay, now we can invite questions. Question~ Sankhya Yoga and Karma Yoga are not different ..... [unclear] His Holiness Bhakti Caru Swami : – As I just mentioned, when both...there can be Sankhya without Krsna, understanding of the spiritual reality and karma also can be done or you can act but not desire the result of the action, as I said, like, that is also not suitable. But the real renunciation of the results of action is when it is offered to Krsna. You are not doing it for yourself you are doing it for somebody whom you love and that Supreme Personality of Godhead is the Enjoyer of all the actions, all the sacrifices, so both are actually leading to the same point. Like sankhya is leading to the understanding that the Supreme Personality of Godhead is the ultimate object of our love and karma also is leading to that: all our actions must be rendered for the sake of the person whom we love, so both are coming to the same point. That is why Krsna time and time again actually making the point that there is no difference. Actually Arjuna asked in the beginning of the third chapter, why are you bewildering me, at one time you are telling me that be engaged in action and now You are saying renunciation of action is better then why are You leading me into this. Krsna is pointing out that they both mean the same thing. So the missing link is Krsna. When the missing link is established then everything is solved. The puzzle is solved. Question : Yes. (question)Maharaja sometimes we just convince ourselves we are acting or renouncing for Krsna's sake... but at least Arjuna was able to ask Krsna, am I actually engaging in Your service or not so what is the actual test for us in our day to day lives? His Holiness Bhakti Caru Swami :

Well even if is pretentious, still it is beneficial, because Krsna is omniscient. So Krsna is very easily pleased when He feels that we are at least accepting Him, although we are not perfect, but He will be pleased with us. Because you know, He loves us, so when somebody loves somebody, even if he is failing, he becomes pleased, the lover becomes pleased. So the point here is, that even if you are not perfect at the beginning at this point in time, it doesn't matter. Continue to serve, although you are saying that I am doing it for Krsna and you are enjoying the results, still Krsna sees that you are admitting you are doing it for Me, I am happy with it. So that is the most important thing, you know, like we have to understand that Krsna loves us. We have to just reciprocate, respond to that love. How is a love affair? Love affair is reciprocal then it becomes complete. If one person loves and the other person doesn't, then how does the lover feel? Now here Krsna is that Lover, Who is hankering for our love and we are not responding to His love. Like one person loves another person, the other person does not respond, how does the lover-boy feel? He feels so sad, dejected, heart-broken, right? And then one day he gets a note "I love you" how does he feel? He begins to jump with joy. Now that is the situation of Krsna actually. When we just say "Krsna I love you" you know Krsna becomes so happy. He loves us, now we simply have to reciprocate. And even if we say it without understanding it, even if we say it without meaning it, "Krsna I love You" how will Krsna feel? That expression of our love is Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. His Holiness Bhakti Caru Swami : Yes, Santosh? Question : Maharaja, bhakti or the devotional service you mentioned, as a selfless service to Krsna, but if someone does a selfless service to say anyone else to a demigod, would you call it bhakti or is it an exclusive word only for Krsna? His Holiness Bhakti Caru Swami : Bhakti ultimately is exclusively meant for Krsna, although it is used sometimes as bhakti for this, bhakti for that, but in reality it is exclusively meant for Krsna. His Holiness Bhakti Caru Swami : Yes, Nilamani? Question : Maharaja, this morning you were saying twenty five elements, could you go over that? His Holiness Bhakti Caru Swami : Twenty four and twenty fifth. Okay, the five elements of nature: earth, water, fire, air, ether. Five senses: eyes, ears, touch, tongue and smell, rather nose. Then the five objects of the senses: form, taste, smell, touch and sound. Rupa, rasa, gandha, sabdha, sparsa. Then five working senses: pada, pani, payu, udhara, upastha, legs, hands, belly, genital and anus. Twenty, then three subtle elements: mind, intelligence, false ego. Then twenty fourth consideration is mahatattva. Question : What is this mahatattva? His Holiness Bhakti Caru Swami : Mahatattva is the basic ingredient for the entire material creation. Get it? Question : What is it? His Holiness Bhakti Caru Swami : Mahatattva. [Laughter] Material nature has this element from which everything becomes manifest, so that is the mahatattva. It is the origin of mind; it is also the origin of false ego. Pradhana and mahatattva is very subtle difference. When you look at it from one angle it is pradhana and from another perspective it is mahatattva. Question : So it is not the aggregate of all these things, it is what underlies all these things? His Holiness Bhakti Caru Swami : Both. [Laughter] Like say just to give an example: all the forms are created by atoms. Isn't atom the element of all the forms. And isn't the atom all the aggregate of all the forms? So that is what it actually means. Question : And Maharaja then you explain the twenty fifth element is I, what is this I? His Holiness Bhakti Caru Swami : The soul. You see material nature has been analysed with the twenty four considerations, the entire material nature has been analysed but; they're objective. If I am

not here, will this nature exist for me? All these twenty four elements exist for me? No. if you are not here, will it exist for you? No. if nobody is here, will it exist? Right, so the object is dependent upon the subject. So this I is the subject. We are, who are perceiving this nature that is why this nature is existing. So that I, is the soul. So that I, the soul is not the product of material nature, it came from another nature, so therefore it is the twenty fifth consideration. And then the twenty sixth consideration is the Supreme Personality of Godhead, the Supersoul. Question : [unclear] Guru Maharaja, yesterday, you were mentioning how loving Krishna is very natural, it is just a matter of being properly exposed to Krishna. In our day to day life we see that sometimes it is a big endeavour to even render devotional service. Is it because we are not properly exposed or we just have to be patient because we are so conditioned. His Holiness Bhakti Caru Swami : You see, this relationship with Krishna is natural. We don't have to artificially cultivate it. It's already there. All it needs, is a little practice. So, the initial stage of devotion therefore is sadhana-bhakti, practicing. But through that practice, when it becomes perfect, then automatically it becomes manifest. Does it answer your question ? I was wondering whether I understood your question. [Question] : If it's natural, then why is it a struggle ? His Holiness Bhakti Caru Swami : Yes, right, because we forgot it. We lost that ability. Because we have become conditioned, covered over by matter. Because we have become covered over by matter, that's why the spiritual qualities have not become properly manifest. It is not only covered over, it is being transmitted through matter. The soul is there but the consciousness of the soul is being projected through the body, through the senses. Therefore, we are actually trying to experience the characteristics of the soul through the body. And that is our problem. And as a result of that, what is happening? We forgot Krishna. We forgot that our consciousness should be projected onto Krishna and there lies the fulfilment of our existence. But instead of that, what is happening, our consciousness is now projected through the senses, through the objects of the senses and there is a tendency to exploit those objects of the senses and gratify our senses. The ultimate object is joy, we want to enjoy. The way to enjoy is by projecting our consciousness to Krishna. That is the real way to enjoy. But what are we trying to do, we are trying by gratifying our senses. This is leading to suffering, it is not giving us enjoyment. We have to undo that condition and that is why we have to practise devotional service, sadhana bhakti . Prabhupada is giving the example : A human child has the ability to walk. As a baby it cannot walk. But it practises and after a little practice it begins to walk. Naturally, when the inherent ability is there, through some practise it will become manifest. Question : [inaudible] His Holiness Bhakti Caru Swami : Right. As you are saying that, as you are not able to see Him, it is so difficult to love Him. The thing is that you have lost your ability to see Him. That is your problem. We are not able to see Him, because our perception, our ability to see, our spiritual sight has been lost. That's why, all we are seeing is matter. Now, what we have to do, through matter, we have to see Him. Question : How ? His Holiness Bhakti Caru Swami : Through the scriptures. We have to see Him, not with our eyes, through the eyes of the Scriptures. And it will happen. If we practise properly, it will happen. Question : [unclear] His Holiness Bhakti Caru Swami : On our part we have to be careful. But on Krishna's part He is taking it easy. He does not care about offense so much. An example is when Vivishan went to surrender to Ramacandra, Sugriva saw him and he was about to kill him. He thought, he is a raksasha, so he must have come to hurt, to harm them. So

Vivishan told him: “Look, just go and tell Lord Ramacandra that I have come to surrender to Him.” Sugriva went and told Lord Ramacandra. So Lord Ramacandra asked Sugriva : “What do you think?” He asked all the other monkey leaders. They all said : “No, we should not trust a raksasha. He has come to harm us. Then Ramacandra asked Hanuman : “Hanuman, what do you think?” Hanuman said that from the descriptions it seems that he is honest. He came with an honest intention, so we should accept him. Then Ramacandra admitted that yes, Hanuman is correct. And then He said something, He said : “Actually, even if someone surrenders unto Me with an ulterior motive of hurting Me, even one comes and pretends to surrender to Me, still I accept him. Because just that he has come to surrender, even if he is pretends, even if he has some ulterior motive, still I accept Him. So that is Krishna’s attitude. When we surrender, Krishna is not calculating, Oh, so many offenses, so many credits. No, Krishna’s calculation is very simple. You have surrendered to Me, so I will accept you. But on our part we should be careful. Because you see, Krishna may be very willing to accept us. But we should be concerned of being qualified. And ultimately when there is loving relationship there is no offense, if love is there, that’s all. An example in that respect has been given. A baby lying on the lap of the mother. The baby kicks the mother on the chest. Does the mother take any offense ? Krishna’s attitude towards us is like that. And also the Vaishnava’s attitude is also like that. Vaisnava’s do not calculate, Oh, you committed an offense unto me. That’s not Vaishnava. That’s the meaning of amadena amadena, offer all the respect to others and do not desire any respect for yourself. But at the same time, we should be careful, that at least we become qualified. Krishna may be very merciful but we should not take advantage of Krishna’s mercy. Vaishnavas may be very merciful but we should not take advantage of Vaishnavas’ mercy. Rather we should develop our service attitude towards Vaishnavas, which begins with respect. Question : [Unclear] Svalpam apy’asya dharmasya trayate mahato bayat. Just accept the path, accept the authority of Krishna, surrender, accept His authority, accept the process He has given, simply accept His law. And prior to that you don’t have to worry of going to Yamaraja. Yamaraja is punishing but for a devotee, would Yamaraja punish him ? Rather Yamaraja will be happy and the devotee also will be happy. Oh, Yamaraja, you are a mahajana. “Please accept my humble obeisances” And when you offer your obeisances to Yamaraja he will say : “Oh, you are a devotee” He will say : Finally I got the association of a devotee. That’s how wonderful this path of Krishna-consciousness is. Therefore there is not need to make it complicated. Keep it simple. Don’t complicate. Too much involvement with the rules and regulations makes it rather complicated. Krishna says : svalpam apy asya dharmasya. Dharmam tu saksad Bhagavad pranitam... That is, just accept the laws given by Krishna. Ultimate law is to surrender unto Krishna... Ultimate law is, always remember Him and never forget Him. Just follow that simple process and see what happens. And therefore devotees are not interested about liberation. When a person is already liberated, why should he worry about liberation separately? Question : [unclear] You are feeling sad because you are obsessed with your love only. You are not considering how much Krishna loves you. You are considering your love only. Now, I will say, focus on Krishna’s love for you. Don’t be too obsessed with your love for Krishna. Because you will always feel that you are failing. Now, just look around yourself, at every step try to experience Krishna’s love. Breathing. Who made this arrangement ? That we are breathing oxygen, taking in oxygen and given carbon dioxide? Wouldn’t the whole



atmosphere have been filled with carbon dioxide? Did it happen? Why not? Because the trees and plants are giving out oxygen and we are breathing out carbon dioxide. Who made this arrangement? Why? When you see how much Krishna loves you, where is the room for sadness? All the food that you're eating, Who gave it to you? [Unclear answer and laughter] No room for mental speculation. You can go a step forward or a step behind, you yourself because you paid the money. We have to go beyond all those considerations. Look at, just a small seed falls on the ground, a tree comes out and there are so many fruits and in each fruits there are seeds, and in each seed there is a tree and in those trees there are innumerable fruits and in each fruit there are innumerable seeds ... Who can make an arrangement like that ? An endless supply of food [Question] His Holiness Bhakti Caru Swami : When we lose our enthusiasm, how can we render our service enthusiastically ? Let's consider where does our enthusiasm come from? What is the source of our enthusiasm? Why did we get enthused? Because there is an expectation ... Devotional service should not be rendered blindly or as a superstitious act. To get up in the morning to attain the mangal arati, our heart is not there in mangala arati, otherwise everybody will start criticizing me.. Devotional service should not be like that. It should be done with a clear understanding why we are doing it and what is the benefit of doing it. Then only we will be able to maintain our enthusiasm. Another way to maintain enthusiasm is to be in the right association. Be in the association of enthusiastic devotees, you will feel inspired. [Question] His Holiness Bhakti Caru Swami : The unconditional love for Krishna, that we are doing it for our love for Krishna. When there is some expectation in return. Let's put it this way. There are three types of bhakti, karma-misra bhakti, jnana-misra bhakti and suddha-bhakti. When bhakti is motivated by a desire for sense gratification, materialistic enjoyment, that is bhakti mixed with karma. When bhakti is mixed with the desire of liberation, then it is jnana-misra bhakti. But when bhakti is mixed with no desire for anything else, then that is suddha bhakti. Now, the fifth chapter, the offering of sacrifice, there is a certain expectation ... When that is given up and ... that is out of our pure love for Krishna, when we try to do something for Krishna that is the suddha bhakti. My point, I will make a point here. We are discussing the sixth chapter, why did you jump in the thirteenth chapter. I just mentioned maha-tattva and pradhana there is very little difference. When you look at it from the spiritual perspective it is maha-tattva, when you look at it from the material perspective it is pradhana. Question : [Unclear] His Holiness Bhakti Caru Swami : Then, why don't you ask the devotee why he is not pleased with you ? Anyway, these are the details. Again, one qualification of a devotee is ashutos. When some devotee is very difficult to please, then I would say, find someone who is easy to please. Render service unto him. [Laughter] Thank you very much. All glories to Srila Prabhupada ! Gaura Premanandi ! Haribol!