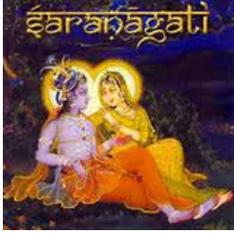


SARANAGATI DAY 1 BY H.H. BHAKTI CHARU SWAMI – ISKCON UJJAIN SEPTEMBER 12TH 2010.



Transcription: His Grace Sacikumara Dasa, Her Grace Ranga Radhika Dasi

Editing : Her Grace Hemavati Radhika Dasi

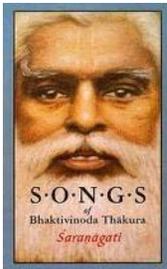
**THE FOLLOWING IS A CLASS GIVEN BY HIS HOLINESS BHAKTI CHARU
SWAMI ON SUNDAY SEPTEMBER 12TH 2010, AT ISKCON UJJAIN –
SARANAGATI DAY 1**

Hare Krishna. So today we will discuss from Srila Bhaktivinoda Thakura's "Saranagati". The essence of Srimad Bhagavatam is actually Saranagati. Bhaktivinoda Thakura wrote songs on these topics. Saranagati means surrender, process of surrender. Just as in Bhagavad gita – what is the final instruction of Krishna? Mam ekam saranam vraja. So this mam ekam saranam vraja means saranagati. Srila Bhaktivinoda Thakura following Srila Rupa Goswami's instruction, in the nectar of devotion,



Bhaktivinoda Thakura accepted or elaborated on the six limbs of saranagati. The process of surrender has six aspects. Those six aspects are, as Bhaktivinoda Thakur's explains here, dainya. The first one is dainya. Dainya means, being humble. Thinking him to be very low. If we don't think of ourselves as very low and fallen we cannot possibly surrender. If we think that we are very big, very great, very qualified then what is the need for surrender? If we think that we are able to do everything then we won't be able to surrender. So first consideration is to feel oneself to be very unqualified, very fallen – so that is dainya. Then Atma-nivedana. Atma-nivedana is, atma means self and nivedan

means offering. Next to feeling humble is offering oneself to Krishna. The third aspect is Goptrve-varana – accepting Krishna as the Lord and Master. My only prabhu is Krishna. He is my only Lord and Master. That is the aspect of Goptrva-varana. The fourth aspect is Avasya Raksibe Krishna – Visvasa Palana. To have the implicit faith that Krishna will positively protect me. Avasya Raksibe Krishna – Visvasa Palana. Then Bhakti-anukula-matra karyera svikara. Accepting whatever is favourable to Bhakti, whatever is favourable to Krishna consciousness. We accept only what is favourable to Krishna consciousness. Bhakti-Pratikula-Bhava Varjanangikara. Varjan means rejection. Accepting whatever is favourable and rejecting whatever is unfavourable. Whatever is detrimental to Krishna consciousness, should we accept that or should we reject it? If something is detrimental to Krishna consciousness that should be rejected. So these are the six limbs sarangas of saranagati. Just as the body has so many limbs similarly this body of saranagati has six limbs. What are those six limbs? Dainya, Atma-nivedana, Goptrve-varana, Avasya Raksibe Krishna Visvasa Palana, Bhakti-anukula-matra karyera svikara and Bhakti-Pratikula-Bhava Varjanangikara. The point is we are here to surrender ourselves to Krishna. And now the question is how to surrender? How should we surrender to Krishna? Like, is it just a verbal thing that I am surrendered to Krishna? No. It is a condition. Surrender is actually a condition of the soul. Surrender is a state of consciousness. Our consciousness must be keen to surrender. How to surrender. So that has been very systematically explained by Srila Bhaktivinoda Thakura here. In the introduction to this saranagati Bhaktivinode Thakura wrote a song. So on different days on next four days we will discuss different aspects of saranagati through different songs of Srila Bhaktivinoda Thakura.



The copies therefore have been given. Today's topic is the introduction to saranagati. The way Bhaktivinode Thakura explained it. It goes like, Sri Krishna Caitanya prabhu, jive doya kori, swa-parsada swiya dhama, saha avatari. Atyanta durlabha prema koribare dana, sikhaya saranagati bhakatera prana. Who is Sri Krishna Caitanya Mahaprabhu? Sri Krishna Caitanya Prabhu? Who is He? The Supreme Personality of Godhead. Sri Krishna has appeared as Sri Krishna Caitanya Mahaprabhu. Sri Krishna Caitanya Prabhu jive doya kori, in order to dispose His mercy to the living entities, the jiva. Jive doya kori, swa-parsada, parsada means associates and swa-parsada means along with His associates. Sri Krishna Caitanya Mahaprabhu how did He come? He came along with His associates. And swiya dhama, with His own abode, dhama. What is Sri Caitanya Mahaprabhus' dhama? Sri Caitanya Mahaprabhu's dhama is Navadvipa. Swiya dhama, so He appeared with His dhama. Saha avatari, descending. Atyanta durlabha prema koribare dana, in order to distribute very, very rare Krishna prema. Why did Sri Caitanya Mahaprabhu come? Namo maha vadanyaya, Krishna prema pradaya te. Sri Krishna Caitanya

Mahaprabhu came to distribute Krishna prema. That same point is made here. Swa-parsada swiya dhama, saha avatari. Atyanta durlabha prema; this Krishna prema is – durlabha means extremely. Durlaba means rare. In order to distribute Krishna prema, which is extremely, extremely, durlaba means rare, atyanta durlabha prema koribare dana, sikhaya saranagati bhakatera prana. He is distributing the process of Saranagati. Now, what is the meaning of the word Saranagati, once again? Surrender. In order to distribute the very rare Krishna prema, He is teaching everybody the process of surrender. That means, who can one get Krishna prema? One can get Krishna prema only through the surrender to Krishna. Atyanta durlabha prema koribare dana, sikhaya saranagati bhakatera prana. Which is bhakatera prana, the life and soul of a devotee and the life and soul of devotional service.



And what are those Saranagati, as we mentioned earlier? Dainya, meaning feeling very humble. What is the opposite of humbleness? Opposite of humbleness is, yes, proud. So if someone is very proud can he become surrendered? Can he surrender? No, in order to surrender one has to become very humble, dainya. So when one develops this attitude of dainya then only he can offer himself to Krishna, atmanivedanam. And then goptrtva varanam. Goptrtva, gopta, means lord and master and varana means accept. And goptrtva means as the lord and master. Then only one can accept Krishna as the Lord and master, goptrtva varanam. When one can accept Krishna as the lord and master? When one is humble. When one has surrendered. How one can surrender to Krishna? Surrender will be complete only when we accept Krishna as our lord and master. “You are my lord and master, therefore, who am I? I am Your servant. So I submit myself to You. You are my lord.” You are my lord means you are my master. You are my master means I am yours I am the surrendered soul unto you. Then goptrtva varanam and when we surrender to Krishna and accept Him as the lord and master, then we develop the faith that Krishna must protect me. Krishna will always protect me, avasya rakhibe Krishna visvasa. Visvasa means the faith. Visvasa means the confidence. Visvasa means that implicit faith that Krishna will protect me! Krishna always protected His devotees. Krishna Himself declared that He will always protect His devotees. So if I become a devotee of Krishna, Krishna will protect me. So to have that faith, Krishna WILL protect me. Will Krishna protect His devotees? If you become a devotee of Krishna will Krishna protect you? Yes! Avasya rakhibe Krishna visvasa palana. Then bhakti anukula matra karyena svikara. Karyena svikara. Sikara means acceptance. Sikara also means hunting. But this is a different kind of this is svikara. In Bengali both sikara, hunting, and svikara is pronounced the same way. In Bengali the dental ‘sa’ and palatal ‘sa’ is pronounced in the same way. And this one especially is S V I, dental ‘sa’ with a ‘w’. ‘Swa’, swikara. Meaning, svikara means accept, acceptance. Bhakti anukula matra Karya svikara. Karya means activities. The activities that are favourable, anukula means favourable. The

activities that are favourable to Krishna Consciousness or bhakti, accepting that and rejecting whatever is detrimental. Bhakti pratikula bhava. Pratikula means anukula means flowing in the same direction and pratikula means flowing in the opposite direction. So whatever is flowing in the same direction that is anukula that means favourable? The river is flowing. To flow along with the river is anukula. And to try to go against the river is pratikula. So if we want to go flow along with bhakti then what we have to do? We have to flow along the way bhakti is flowing. And bhakti pratikula bhava. Pratikula, what is detrimental or opposite, opposed to bhakti, varjana, rejection. Sad anga saranagati hoibe jahara. One who will develop his devotion with six limbs, one who will accept the process of surrender with the six limbs? [curtains of the altar open] Jai Sri Sri Radha Madana Mohana ki Jaya! Jaya Sri Sri Krishna Balarama ki Jaya! Jaya Sri Sri Gaura Nitai ki Jaya! Sad anga saranagati hoibe jahara. Those who will, one who will accept this process of surrender along with the six limbs. Tahara prarthana sune sri nanda kumar. Sri Nanda Kumar, Krishna, will listen to his prayers. Tahara prarthana sune sri nanda kumar. Rupa Sanatana pade dante trina kori. Dante trina kori, dante means teeth. And trina is straw. With straw in my mouth. Dante trina kori. Bhaktivinode Thakura is saying bhaktivinode pore duhun pada dhori. Rupa Santana pade, at the lotus feet of Rupa Goswami and Sanatana Goswami, Bhaktivinode Thakura is falling down, is falling at the feet of Rupa Goswami and Sanatana Goswami with straw in his mouth. The expression of straw in one's mouth means in a very, very humble way. Considering oneself to be very lowly and fallen. Bhaktivinode pore duhun pada dhori, kandiya kandiya bale ami to adhama. Kandiya kandiya means crying and crying. He says I am very fallen, ami to adhama, I am very, very fallen. Sikhaye saranagati koro he uttama. Teaching me the process of surrender, sikhaye saranagati koro he uttama, you make me elevated. You make me worthwhile. You make me the best of men by teaching me the ways of saranagati. So the translation goes like, we will just read the translation: "out of compassion for the fallen souls Sri Krishna Chaitanya came to this world with His personal associates and divine abode to teach saranagati, surrender to the Almighty Godhead. And to freely distribute ecstatic love of Krishna which is ordinarily very difficult to obtain. The saranagati is the very life of the true devotee". [to the audience:] So you understand the explanation? Anyway, it has been explained already. [continuing the translation] The ways of saranagati are humility, dedication of the self, acceptance of the Lord as one's only maintainer, faith that Krishna will surely protect execution of only those acts favourable to pure devotion and rejection of the activities that are averse to pure devotion.

The youthful son of Nanda maharaja, Sri Krishna, hears the prayers of anyone who takes refuge in Him by the six-fold practice. Bhaktivinode places a straw between his teeth, prostrates himself before the two Goswami's, Sri Rupa Goswami and Sanatana Goswami and clasps their lotus feet with his hands. I am certainly the lowest of men." He tells them weeping, "but please make me the best of men by teaching me the ways of saranagati." So now we will sing this song. (HH Bhakti Charu swami sweetly leads and the devotees follow)

1. sri-krsna-caitanya prabhu jibe doya kori swa-parsada swiya dhama saha abatori

2. atyanta durlabha prema koribare dana sikhaya saranagati bhakatera prana
3. dainya, atma-nivedana, gopritwe barana abasya rokhibe krsna – biswasa, palana
4. bhakti-anukula-matra karjera swikara bhakti-pratikula-bhava barjanangikara
5. sad-anga saranagati hoibe jahara tahara prarthana sune sri-nanda-kumara
6. rupa-sanatana-pade dante trina kori bhaktivinoda pore duhun pada dhori
7. kandiya kandiya bale ami-to adhama sikhaye saranagati koro he utama

Hare Krishna. So, this is the introduction , the process of surrender or introduction to saranagati. That is Bhaktivinode Thakura's mercy that he wrote these songs and this was a little difficult one, where the beat was it's a seven beat this, an unusual beat, as you can see. Okay. Haribol! So any questions? Does anybody have any question on this topic? Okay, if there is no question I'll end the class now. So thank you very much! Hare Krishna.



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