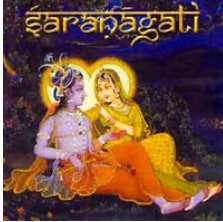


SARANAGATI DAY 2 BY H.H. BHAKTI CARU SWAMI – ISKCON UJJAIN SEPTEMBER 13TH 2010.



Transcription and Editing : Nimesh, Ranga Radhika Dasi, Ramananda Raya Dasa

Hare Krishna, so now we are having the seminar, and so we have some special classes. In the morning, we are having the classes on “Saranagati,” instead of Bhagavatam class. Actually, this is also Bhagavatam class, because the ultimate goal of Bhagavatam is sharanagati, surrender to Krishna. Bhagavatam has ten aspects, dasa lakshanam, ten symptoms, and out of that, the final symptom is ashraya. The ashraya and sharanagati are the same. Taking shelter of Krishna’s lotus feet is the ultimate consideration of Shrimad-Bhagavatam. How many of you remember the ten symptoms of Shrimad-Bhagavatam? Very good. Ok, Shankar? Shrimad-Bhagavatam, the ten symptoms? [Shankar replies] Yeah. [Shankar continues] Very good, very good. So those ten symptoms are, first one is sarga. Sarga means? Sarga means? Creation. Visarga, then comes visarga. Visarga means? Secondary creation. The sarga is Vishnu’s creation and visarga is Brahma downwards. Garbhodakashya...Mahavishnu, Karanodakashayi Vishnu, Garbhodakashayi Vishnu and Kshirodakashayi Vishnu. Mainly, Karanodakashayi Vishnu and Garbhodakashayi Vishnu’s creation is sarga.



Then Brahma comes from the navel of Garbhodakashayi Vishnu. That is Brahma’s origin, that’s how Brahma appeared. And Brahma downwards, from Brahma created the Prajapatis and, in this way, that creation continues. That aspect is visarga. Atra sarga visargas ca, then third is? Sthana. Sthana means the planetary systems. Poshanam? Poshanam is the maintenance of this creation. Uttaya, who knows the meaning of uttaya? Yes, Ganganarayan? [Ganganarayan replies] Creative impetus in the living entities. Uti,

the creating impetus, the tendency to create, has been described, uttaya. And then, manvantara.

What is the meaning of the word manvantara? Who knows? Yes, Sadhanasiddha? [Sadhanasiddha replies] Not only the changes, but the rule of the Manus. Manus, there are fourteen Manus in a day of Brahma. So how the Manus rule over the... With the Manus, the whole shift changes. Indra changes, the demigods changes, even Krishna's incarnations changes. They are known as manvantara avatars.

So manvantara, ishanukatha? Ishanukatha? Isha, anukatha, who is Isha? The Supreme Personality of Godhead, and the description of His activities is also there in Shrimad-Bhagavatam, ishanukatha, the activities of different incarnations. Manvantara, ishanukatha, then? Mukti, liberation. Ishanukatha, mukti, nirodha. Nirodha is the cessation of the existence, and then comes ashraya.

So this ashraya literally means? What is the meaning of the word ashraya? Huh? [Devotees reply] Ashraya literally is, Jayesh? [Jayesh replies]. Ashraya means shelter. So, shelter. Whose shelter? Huh? Krishna's shelter, the shelter of the Supreme Personality of Godhead. So, ashraya, now ashraya, shelter and surrender. Isn't it interlinked? When can you get shelter? Or, taking shelter means surrender. You surrender, in order to take shelter.

So that's why sharanagati is the ultimate consideration of Shrimad-Bhagavatam. Yesterday, we discussed according to Bhaktivinod Thakur's instructions, following Shrila Rupa Gosvami's instructions in Bhakti-rasamrita-sindhu, and there sharanagati has six limbs, six branches or six limbs, six aspects, shad-anga. Anga means? Limbs. Shad-anga sharanagati. What are those six limbs of sharanagati? [Devotees reply] Six limbs are? Dainya, atma-nivedan, goptritve varan, avashya rakshibe krishna vishvash palan, bhakti anukula matra karya rashikar, bhakti pratikula bhav varjan angikar. Shrila Rupa Gosvami in Nectar of Devotion, he put it in the reverse order, or the way Bhaktivinoda Thakur put it, is the, in the reverse order of what Rupa Gosvami presented. Rupa Gosvami's presentation is, first is anukulyasya sankalpa, pratikulyasya vivarjanam, rakshise pati iti vishvasha, goptritve varanam tatha.

So it's coming, in this way, it is, last is pratikulyasya vivarjanam. But Rupa Gosvami is saying that anukulyasya sankalpa, pratikulyasya vivarjanam. But in Bhaktivinoda Thakur's description, anukulyasya sankalpa, or bhakti anukula matra karya rashikar is the fifth one. And bhakti pratikula bhava varjanam angikar – that is the sixth one.

But Rupa Gosvami is putting anukulyasya sankalpa, pratikulyasya vivarjanam, and then the fourth one, according to Bhaktivinoda Thakur, is avashya rakshibe krishna vishvash palan. Rakshise iti vishvasha. "Krishna will protect," that vishvasha, that faith. And then the next is goptritve varanam tatha. And then dainya and atmanivedana.

Anyway, Bhaktivinod Thakur has put it in a certain way, and we will follow that order. So first is dainya. Dainya means? What is the meaning of the word dainya? The word

dainya means? Humbleness, humility, to feel that “I am very small, I am very fallen.” So Bhaktivinoda Thakur describes that through one of his songs. In this chapter, dainya chapter, there are seven songs by Bhaktivinoda Thakur describing dainya, but we have selected the fourth one. There is no English translation in this, who got it printed? Jayesh? What happened, where is the English translation? I’m sorry, huh, is there any English translation?

Is there any English translation, because the devotees...you have it? [in Hindi] Aap ko is mein angrezi anuvaad hai? [meaning: do you have the English translation there?]. No, no, that’s a different one. Anyway, since you are in charge of the classes, Jayesh, make sure that when the verses are printed the translation also is printed. So dainya is described as, in Bengali I’ll read it: amara jivana sada pape rata nahika punyera lesa. One of the reasons I have selected this ‘Saranagati’ as the topic, because many of the devotees they are Bengalis and they do not understand English. So at least through this, the Bengalis will also understand what is going on, those who don’t understand English. [BCS speaks in Bengali to the public].

Amara jivana sada pape rata nahika punyera lesa. Parere udvega diyachi je kata diyachi jivera klesha. Amara jivana, my life. Amara jivana means my life. Sada pape rata. Sada means always. Pape rata, engaged in sinful activities. My life is always engaged in sinful activities. Nahika punyera lesa. There is no touch, no tinge of pious activities. My life is so full of sinful...my life is full of sinful activities and there is no tinge of piety in it. And parere udvega diyachi je kata diyachi jivera klesha. I have inflicted so much pain and anxiety to others. And I have given so much distress and difficulties to them. Did everybody get a copy of the song, some copies? So keep this copy because we will sing this song afterwards. So, once again, is it clear in English? How many of you understand

English here? Please raise your hands. Okay, those who understand English, you’re getting it, you’re getting the translation? Bhaktivinoda Thakura is lamenting or praying to Krishna, expressing his anguish, expressing his heart. My life is always engaged in sinful activities. [curtains of altar open] Jaya Sri Sri Radha Madana Mohana ki Jaya! Jaya Sri Sri Krishna Balarama ki Jaya! Jaya Sri Sri Gaura Nitai ki Jaya! Do we consider ourselves to be sinful? How often do we think that we are sinful? And how often you think you are pious? You’re very pious. How many of you think that you’re a very pious

person? How many of you think that you are a sinful person? Very good! It seems that Bhaktivinoda Thakura’s preaching is having some effect. [chuckles] Otherwise, generally how do you feel? Don’t you feel that you’re very, very pious? “I am so good!” Do you ever think that I am bad? We always think that we are very good. Not only good, we are very good! Not only very good, we think that we are the best! But Bhaktivinoda Thakura is teaching us how to develop the mentality of humbleness. Amara jivana sada pape rata nahika punyera lesa. Lesa means a tinge, an iota. There is no touch, there is not a single streak of piety in that life. Parere udvega diyachi je kata. If we consider seriously, then we can see that we cause so much trouble to others. We have caused so much distress to others. Nija sukha lagi pape nahi dare. In order to have my happiness, nija

sukha lagi, for the sake of MY happiness, pape nahi dare, I do not become afraid to commit sinful activities. Nija sukha lagi pape nahi dare, dayahina svartha para. Dayahina, merciless. And svartha para, selfish. I do not have any mercy. I am merciless and that is for the sake of my happiness. What we don't do? I am committing so many sinful activities for the sake of my pleasure. Nija sukha lagi pape nahi dare, dayahina svartha para. I am so selfish! And I am so merciless. Pare sukha dukhi. And when I see others are enjoying, I become very sad. Others' pleasure, others' enjoyment causes ME to suffer. And sada mithya bhashi, always telling lies. I am a liar all the time. Para dukha sukha kara. And others' suffering gives me pleasure. Bhaktivinoda Thakura described envy in this way. So he is actually pointing out how envious we are. The definition of envy according to Bhaktivinoda Thakura is this: para sukhe dukhi and para dukhe sukhi. When I see that the others are suffering I feel very happy. And when I see that others are enjoying I feel very sad. That is how Bhaktivinoda Thakura has described envy. Envy is to see that others are suffering. When I see others are suffering I feel happy. And when I see that others are enjoying it makes my heart burn with envy. Ashesha kamana hridi majhe mora krodhi dambha parayana. Ashesha kamana, endless desires to enjoy. Hridi majhe mora, in my heart. In my heart there are unlimited desires to enjoy. And I am krodhi, angry. And dambha parayana, very proud. Mada matta sada, I am intoxicated with my power. And vishaye mohita, I am enchanted by my possessions and by my acquisitions. I am always enchanted by the objects of sense enjoyment. Himsa garva vibhushana, and envy and pride are my ornaments. Envy and pride are my ornaments, visbhushana. Nidralasya hata. I am always absorbed in laziness and sleep. Sukarje virata. And I am not at all interested in good actions. I am lazy and susceptible to sleep and I don't have any interest for sukarja, good actions. But akarya udyogi ami, in wrong actions I am very, very enthusiastic. Pratistha lagiya sathya acarana. For the sake of establishing myself, for the sake of establishing my position I am very deceitful. Or deceitfully I try to establish myself, deceitfully I try to possess various things for my enjoyment. And lobha-hata sada kami. And I am afflicted with greed and lusty desires. E hena durjana, sajjana varjita. I am such a wicked person and the good people, the saintly people avoid me, sajjana varjita, they have rejected, the saintly people have rejected me. I am such a wicked person. Aparadhi nirantara. I am constantly engaged in criminal activities. I am always criminal. Subha-karya-sunya sadanartha manah. I am avoid of pious activities and always, my mind is absorbed in wrong actions, wrong thoughts, wrong desires nana dukhe jara jara. And as a result of that, I am afflicted with various kinds of suffering. Vardhakey ekhana upaya vihina. In my old age now I am completely helpless. I do not have any other recourse, I do not have any means to save myself. Ta 'te dina akincana. On top of that, on top of this condition in my old age, I am very poor and devoid of any possession. Bhaktivinoda prabhara carane kare dukkha nivedana. Bhaktivinoda Thakur is saying that he is offering these prayers to the Supreme Personality of Godhead, Krishna. So in this way Bhaktivinoda Thakur is teaching us how to become humble. Do you want to become humble? Then what you should do? You just consider that this is your mentality. Bhaktivinoda Thakur is speaking in the first person, but actually Bhaktivinoda Thakur is telling us about our situation. Amar jivana sada pape rata. Bhaktivinoda Thakur is saying that my life is always engaged in sinful activities. But what is Bhaktivinoda Thakur is actually saying, "your life is always engaged in sinful activities." This is how we have to see ourselves. This is how we

have to think it is not Bhaktivinoda Thakur who is saying. It is Bhaktivinoda Thakur teaching us and how to go deep into ourselves and see our actual situation and naturally develop this quality of humbleness.

All right? So, the first limb understood? Are you going to become humble or proud? How is your situation right now? Are you humble or are you proud? How many of you think that you are very humble? Raise your hands. How many of you think that you are full of pride? Please, raise your hands. Now, do you need to become humble? So what to do? Recognize that your life is full of sinful activity. So, don't do that. Don't indulge in sinful activities. Bhaktivinoda Thakur is saying, amar jivana sada pape rata, teaching us Our life is always full of sinful activities. Wasn't our life full of sinful activities? Meat eating, intoxication, illicit sex, gambling. So the life was revolving around those sinful activities. But now with the mercy of Srila Prabhupada we have come to the right place. And we are learning the standard, to accept the right standard. No meat eating, no non-vegetarian food, no intoxication, no illicit sex, no gambling. Right? Promise? Good. Parere udvega diyachi ye kato, diyachi jivere klesa. I do not know how much suffering I have caused to others. Let us think back, to how many people we have caused distress and suffering. How many of you can think of such actions that you caused distress to others? Raise your hands. How many of you did not understand what I said? Diyachi jivere klesa. Nija sukha lagi pape nahi dari. For the sake of my own pleasure I do not hesitate to commit sinful activities. Is it not? Does it not happen? I don't care what happens. But we want to have the object of our sense gratification, object of our desires. Let us have it. Whether you have to steal, whether you have to lie, whether you have to bribe others, whether you have to be deceitful. Let me get some money. Isn't that the natural tendency of the people, the living entities in this material nature? Or let me kill some animal. Eat their flesh. Isn't that what's going on in this material world? Nija sukha lagi pae nahi dari. They are not afraid to commit sinful activities, for the sake of their own pleasure. They are killing cows without understanding the consequences of killing cows. They are just completely oblivious about the consequences of their sense gratification. They just want to have their sense gratification. Eating the cows meat. Daya-hina. Merciless. The cows have to suffer, so what? Somebody was telling me that when one goes to the slaughter house, one can see that although they shoot the cow in the head, to kill the cows, they take a rifle, the rifle shoots the cow, still it takes the cows six minutes to die. And what does the cow do? Writhing in pain, rolling, jumping in pain, whriting in pain. They don't care. Danya hina, merciless. Svartha-para. They are simply concerned about their own sense gratification, they're so selfish.

Para sukhi dukhi. And they cannot tolerate the happiness of others. Sada mithya bhase, always telling lies. Isn't that the condition of the people of this age? All these so-called leaders, they are constantly lying, constantly lying. The political leaders are constantly lying just to get a vote. "I will do this for you. I'll do that for you." But they never do that. They know when they're saying that they'll never do that. So this just to give an example of the politicians, that's a natural tendency of the people. In order to get some money people don't mind lying, telling lies. In order to get some little pleasure we lie, we cheat. Sada mithya bhasi para dukha sukha kare. And when we see that the others are suffering we feel very happy. But that is not the...that shouldn't be the mentality of the

devotee. A devotee is para dukhe dukhi, whereas a non devotee is para dukhe sukhi. Asesa kamana hrdi mahje mora krodhi dambha parayana. My heart is full of kamana, lusty desires. There are endless lusty desires in my heart. Hrdi mahje mora krodhi. And when those desires are not fulfilled I become so angry. By nature I am so angry. Dambha parayana, I am so proud. Mada matta sada bisaye mohita. I am intoxicated with my achievements, with my vanity. And bisaye mohita, I am enchanted by the allurements of the material nature. Himsa garva vibhusana, and envy and cruelty and pride are the ornaments, are my ornaments. The more proud one is, one thinks that "I am so big. I am looking so beautiful." What does ornaments do? Ornaments make us look beautiful. Not men generally. Women wear ornaments in order to beautify themselves, to make them look more beautiful. So these are the ornaments, like vibhusana, dress, beautiful dresses also. We make them, we wear them in order to make us look beautiful. And in this world what is the tendency of the people? The tendency of the people is to think, the more proud they are, they think the more beautiful they are. They beautify themselves with the pride and vanity and cruelty.



Anyway, so this is how Bhaktivinoda Thakura is describing [curtains of altar open] Jaya Sri Sri Krishna Balarama ki jaya! Jaya Sri Sri Radha Madana Mohana ki jaya! Jaya Sri Sri Gaura Nitai ki jaya! So in this way Bhaktivinoda Thakura is teaching us how to become humble. So now let us sing.

amara jibana, sada pape rata

nahiko punyera lesa

parere udvega, diyachi je kato

diyachi jibere klesa

nija sukha lagi, pape nahi dori,

doya-hina swartha-paro

para-sukhe dukkhi, sada mithya-bhase,

para-dukkha sukha-karo

www.beswami.com

asesa kamana, hrđi mahje mora,
krodhi, dambha-parayana
mada-matta sada, bisaye mohita,
himsa-garva vibhusana
nidralasya hata, sukarje birata,
akarje udyogi ami
pratistha lagiya, sathya acarana,
lobha-hata sada kami
e heno durjana, saj-jana-barjita,
aparadhi nirantara
subha-karja-sunya, sadanartha-matah,
nana dukkhe jara jara
bardhakyē ekhona, upaya-bihina,
ta te dina akincana
bhaktivinoda, prabhura carane
kare dukkha nibedana

Hare Krishna Krishna Krishna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

Hare Krishna. So, in this way Srila Bhaktivinoda Thakur is teaching us how to become humble, which is the first aspect of Saranagati. Does anybody have any questions ?

Devotee : [Inaudible]

BCS: At least try to start detecting your sinful activities. Start it. You may not think that your whole life is full of sinful activities, but when you commit some sinful activity, at least notice it. That's how you begin.

Devotee : [Inaudible]

www.iskcondesiretree.com

BCS: As I said, at least start recognizing your sinful activities. Sometimes you may do something good, so that is very good. Sometimes we are doing good actions; sometimes you are acquiring piety, that's very good. But at least start to recognize the sinful activities. It may not be completely, all the time, be engaged in sinful activities. Or rather, let us consider that only at a very, very exalted stage a devotee thinks like that. You see, materially everybody feels that I am the best. But as he starts to make spiritual advancement, he begins to feel that he is the worst. And at the highest stages of spiritual advancement, he begins to feel that he is really the worst. That's why he becomes so humble. Let's consider Sanatana Goswami, Haridasa Thakura. They considered themselves so sinful that they did not even consider to go to the Jagannatha temple. What to speak of going to the temple, they did not even consider to take the main road. Because they are afraid that if a brahmana stepped onto their shadow, if they touched a brahmana with their shadow, then he will become contaminated. The pujaris will become contaminated by coming in contact even with their shadow. So, that's why Sanatana Goswami took the road... He avoided the main road and came by the ocean, when it was so hot during summer. This is the mood of an advanced devotee.

Okay? Yes, Akhiladhara prabhu? Yeah, he'll give the mike.

Devotee: Sometimes people think that they are humble, but sometimes, especially those...

BCS: So what's your question?

Devotee: huh

BCS: what's your question?

Devotee: how to deal with that.

BCS: how to deal?

Devotee: how to deal with that. That we can actually get free.

BCS: endeavor. Keep on endeavoring. It's a struggle, but we have to keep on endeavoring. Yes, it's a struggle. Spiritual life is a struggle. But we have to keep endeavoring and we can't afford to give up. Yes, Shankara?

Devotee:

BCS: again. That's again the same point that Akhiladhara prabhu is saying. It's a struggle. You are forced to react. You can't really maintain, you know, that standard, or you can't remain in that lofty situation. But we have to keep on endeavoring and we have examples like Yudhisthira Maharaja. Like all these great devotees. We take their examples, how they reacted, did they react? Yudhisthira Maharaja went through so much tribulations. People took advantage of him in so many ways, but did he give up? No, he

didn't give up. He stuck to his standard. Similarly, we have to just keep on endeavoring. Just keep trying. Yes?

Devotee: [inaudible]

BCS: What?

Devotee: [inaudible]

BCS: one has to survive? Maybe...

Devotee: How can one survive earning?

BCS: earning money.

Devotee: [inaudible]

BCS: Okay, okay. Well, you see like we have to also consider that in the material nature, we'll never get a perfect situation. But at least we have to keep trying. We'll not get the perfect situation here. An other consideration is that Kali Yuga is an ocean of sinful activities. So whether we know it, whether consciously or unconsciously we are dragged into various situations. But we have to keep trying. Like what is BhaktivinodaThakura pointing out? He's pointing out that we maintain a humble disposition. Sinful activities or pious activities is not the ultimate consideration. The ultimate consideration is our own state of consciousness. Are we humble or are we proud? This is the main consideration. Are we in a position to surrender ourselves to Krishna? That is the consideration. If I am proud I will not be able to surrender to Krishna. Therefore, let me become humble. And, as we said, like ultimately we won't, you know... I mean, we never get a perfect situation. As we said ...the goal is not to become sinless. The goal is to become surrendered. The piety is not the goal. Surrender is the goal. And even if there is some sinful activities involved, unconsciously, then what can be done? Like in the age of Kali it is practically impossible to maintain a pure life. For example, in America in milk they put, it is a custom that they put fish oil. So you are thinking that you are drinking milk, you are trying to become a vegetarian completely, but you know, you can't. So in this way there are so many, like...I mean even the food, Prabhupada once told me, that in this age it is impossible to maintain the purity of food. That's why Chaitanya Mahaprabhu gave the Holy Name. So by practice, by becoming sinless we'll not become pure devotees. By being surrendered to Krishna we'll become a pure devotee. That is the consideration. Okay, last question.

Devotee: [inaudible]

BCS: what's that?

Devotee: [inaudible]

BCS: tolerance and?

Devotee: humility. [inaudible]

BCS: Yes, when you become humble then you become tolerant. When you're proud you are intolerant. Isn't it? So there is a link. In order to become tolerant you have to become humble.

Devotee: sometimes I feel it is very difficult to tolerate something, so how you should react?

BCS: become humble. [laughter] anyway, see the point is that our situation is the stage of sadhana bhakti . We are practicing. We are not perfect as yet. So even if there is imperfection, even if there is frailty, let's take it on our stride and carry on. And it is not an intellectual thing. It's a thing of practical application. Yes, Krishna Dvaipayana? Take the mike.

Devotee: [inaudible]

BCS: how to face the situation?

Devotee: [inaudible]

BCS: okay, so when you see that someone is suffering try to help him. Right? Instead of becoming happy, you sympathize with his suffering condition and help him. And when you see that someone is happy, you also become happy.

Devotee: [inaudible]

BCS: Maybe you can say it in Hindi.

Devotee: [inaudible]

BCS: so what?

Devotee: [inaudible]

BCS: No, tell me what is the question. I...para sukhe dukhi...

Devotee: [inaudible]

BCS: Can you give an example of what you're talking about?

Devotee: [inaudible] somebody has a nature to become unhappy [inaudible]

BCS: then change the nature. If nature is like that, is it desirable? Is that nature desirable? Is that tendency desirable?

Devotee: The tendency is of others.

BCS: No don't think about others. Think about yourself. If you do...are you doing that? Are you doing that? Are you happy when you see that someone is...do you suffer when you see that someone is happy? No? Then don't worry about it. What others are doing you may try to give him an advice. "Don't do that." But Bhaktivinoda Thakura is pointing out that this is how we should correct ourselves. The whole process of devotional service is actually rectifying ourselves. If we become too concerned about others ...Prabhupada used to give an example, that don't worry about where all the people those who came to the market where they are going to sleep. [in Bengali] Where the people, those who came to the market, there are so many people in the market, and if you start wondering where these people are going to sleep, they didn't come to the market to sleep to begin with. They have their respective places. So the point is don't worry about others, think about yourself. What can I do? And when someone is depending upon you, somebody is coming to you for his guidance, then you can give them the instruction according to your realizations.

Devotee: [inaudible]

BCS: cause of his, if somebody is happy by seeing others in distress, then you can , if you see that they're doing that, give him the advice that don't do that, because by doing that you are actually causing distress to yourself, right? Say for example, Duryodhana was happy seeing the Pandavas in distress. But what was the outcome of that? A war and total destruction. So these are the examples through which we can learn and we can teach others. Then if you do that, what is the ultimate consideration? If you do that you will suffer. That is what we have to teach others and we have to learn ourselves. You got the point? And by nature everyone is like...that's what the condition is like today. Most of the people are envious. Most of the people are proud. Are the people humble nowadays? No. they're not humble and that is why they derive pleasure, thinking that "Well, he is suffering and I am better off. My joy is depending upon their suffering. Let others suffer for the sake of my happiness. "That is the mentality. But is it desirable? That's the question. It's not desirable so let's rectify that.

Ok, thank you. Hare Krishna! All glories to Srila Prabhupada!