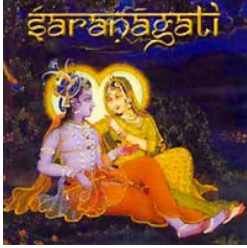


# SARANAGATI DAY 3 BY H.H. BHAKTI CARU SWAMI – ISKCON UJJAIN SEPTEMBER 14TH 2010.



**Transcription and Editing : Bhakta Nimesh, Bhaktin Ramola, Sacikumara Dasa, HariPriya Dasi, Ashim Krishna Dasa, Ramananda Raya Dasa**

So, going back to our Sharanagati, Shri Chaitanya Mahaprabhu came to teach us the process of sharanagati, do you remember the first line, or first four lines of the song that we sang, the first day? How many of you remember that? [devotees reply] Ok, what about others? Ok, let's recite. Shri krishna chaitanya prabhu [devotees repeat]. No, I meant that I'll say it and you repeat, everybody. Shri Krishna Chaitanya prabhu [devotees repeat] jive doya kori [devotees repeat] sva-parshad [devotees repeat] sviya dham [devotees repeat] saba avatari [devotees repeat] atyanta durlabha prem [devotees repeat] koribare dan [devotees repeat] sikhaya sharanagati [devotees repeat] bhakatera pran [devotees repeat]. So you memorised it? Ok, how many of you didn't memorise it as yet? Please raise your hands, don't feel shy. Those who did not memorise? So everyone memorised it? Otherwise, I'm going to ask you [devotees laugh]. Ok, once again I want to see the hands, those who have memorised it, raise your hands. Ok, so how many of you did not raise your hands? Raise your hands [devotees laugh]. And still I see that some... [laughs] Ok, anyway let's try it again. Try to memorise it, huh? Shri krishna chaitanya prabhu jive doya kori [devotees repeat]. Please say it three times [devotees chant]. Sva-parshad sviya dham saba avatari [devotees repeat] atyanta durlabha prem koribare dan [devotees repeat] sikhaya sharanagati bhakatera pran [devotees repeat]. Ok, so you got it? Everyone? Ok, ok so this is how we should remember, we should memorise. Repeat it three times, you almost memorise. Then all it needs is a little practice. Ok, so today we are going to sing a song that is describing, what is the second aspect of sharanagati? First one is dainya, that we discussed yesterday, and the second one is? [devotees reply] Very good. Atma-nivedan. So, this one, this song is describing atma-nivedan. Atma means self, and nivedan means? Nivedan? [devotees reply] Huh? Nivedan means? Offer. So offering of one's self. Offering our selves. So to surrender means to surrender ourselves; surrender means to offer our selves. So this is actually the essence of sharanagati, atma-nivedan. And dainya is the prerequisite for atma-nivedan. We become dina, huh, in order to surrender to Krishna. Dina hina jata chila, hariname uddharila: those who consider themselves to be lowly and fallen, they all became delivered by chanting the holy name,

hariname uddharila. Ta'ra sakshi jagai madhai, Jagai and Madhai were were very fallen, very sinful, very fallen and by the mercy of Nityananda Prabhu and Chaitanya Mahaprabhu, they became very, very humble; they were very fallen, very sinful, they used to kill people, they used to beat people up to death, they used to rob people; there is no sinful activities they did not do, they were always drunk, always drunk. And in a drunken state they were committing all kinds of sinful activities, but when they received Chaitanya Mahaprabhu's mercy, they became very humble. So this is the, this is the example of Chaitanya Mahaprabhu, what happens by receiving Chaitanya Mahaprabhu's mercy. It doesn't matter how fallen we may be, it doesn't matter how sinful we may be, but Chaitan...if we surrender to Chaitanya Mahaprabhu, He will deliver us, it doesn't matter how fallen we are. Papi tapi yata chilo, hari name uddharilo. Papi that we... all the, this is actually the context of Jagai and Madhai, and, um, Lochan das Thakur is saying that, uh, mo sama patita prabhu na paibe: you'll never find anyone as fallen as I am. So devotee, huh, naturally develops this attitude of being fallen, this is the qualification of becoming, become...becoming eligible to receive Chaitanya Mahaprabhu's mercy.

So, Shri Chaitanya Mahaprabhu is extremely merciful and we simply have to surrender to Him. And if we surrender then it doesn't matter who we are, it doesn't matter how fallen we are, only thing is that we have to recognize our fallen condition and become humble. In the age of Kali, what is happening? No one is humble; everyone is very puffed up, very arrogant. They're fallen, degraded, lowly, huh, don't have any qualification, but they are so arrogant, so puffed up. And democracy is actually promoting that mentality. In the democratic society, huh, people do not, they cannot, they do not get any education, they do not get any guidance to become humble. Everyone in this world is becoming extremely puffed up. And, they have rejected God. Like in India, in the name of secularism, what they are doing? They are saying you can't cultivate any, you can't, government cannot promote any religion. The other day some government officials came to see me and they were, they themselves were telling that it's so weird, it's so crazy, that the Indian Government doesn't allow anybody to side, any government official to side with any religion. So that means they are not, they are saying : no religion. Government is saying : no religion. In that way the Muslim countries are better off. They say, yes, Islam is the religion, you have to follow. Some religion you have to follow. That disciplines you, that makes you accept the Supreme Personality of Godhead. It doesn't matter by which Name you call Him, by which Name you address Him, it is the Same, God is one. Whether you call Him Allah, whether you call Him Jehovah, whether you call Him Krishna, whether you call Him God, it is the same. It is the same Personality. People may not understand that but those who know God they will understand that they are also addressing the same Person, the Supreme. Who is the Supreme, if somebody is worshiping the Supreme, he may not address Him as Krishna, but he is indirectly addressing Him, because Who is the Supreme ? Krishna is the Supreme. We know that, they may not know that. But at least they are addressing that, five times a day, they are offering their prayers to that Supreme. This is how they are actually developing a humble attitude towards Him. It does not matter what they do to others. That is an other problem. Of course, that's another problem. Ok, let's not.. But at least there is some

good to it. But the democratic government says, no religion. Specially in the country of India. It's no so bad in America, it's not so bad in the European countries, they are promoting the freedom of religion. You can, whatever is your religion, you can practise it. But what is happening, in the land of religion, in the land of dharma, you can't practise dharma. That is what the government is actually saying. they promote no religion. You cannot practise dharma. Anyway, they may promote that. This is the situation of dharmasya glanir. Yada yada hi dharmasya glanir bhavati bhārata This is dharmasya glanir. In one hand yato math tato path and Ishvara nirakhara, God is without any form, nirvisesa. And nobody should practice religion. At least government is not going to support any religion. So in the name of secularism what is actually they are doing? They are promoting atheism. Government will not support any religion that means government is not going to support the Supreme Personality of Godhead's culture. And that's why we have to preach so effectively in this country. We have to be very, very effective in our preaching. The government may say that. But who is this government? This government has been elected by the people. And why the government is saying that? Just to get the vote. Just to get the vote of the minority. This government is good. They are not promoting any... It's a predominantly this is a Hindu country. And when the government says you can't promote religion that means the government is suppressing the Hindus and promoting the non-Hindus. Actually everything in this government is so obvious what they are trying to do. Just in order to get the.... Democracy means vote and in order to get the vote they'll do anything. And we have to undo that. Caitanya Mahaprabhu's movement... if this is dharmasya glanir then why does the Supreme Personality of Godhead come? Dharma samstapanarthaya.

(Ringing of bells) Jaya Sri Sri Radha MadanMohan ki Jaya! Jaya Sri Sri Krishna Balarama ki Jaya! Jaya Sri Sri Gaura Nitai ki Jaya!

So Caitanya Mahaprabhu has come. When does the Supreme Personality of Godhead come? As we just discussed, yada yada hi dharmasya glanir bhavati bhārata abhyuthanam adharmasya tadatmanam srijamy aham. When there is adharmasya glanir the Supreme Personality of Godhead comes. And by coming here what does He do? Paritrayana sadhunam vinasaya ca duskritam. In this situation the sadhus are persecuted. The demons are promoted, sadhus are persecuted. Like when Kamsa was here, what was happening? The demons were flourishing. If you're a demon Kamsa will patronise you. 'Oh, you're a demon, come with me. I'll give you land, I'll give you money, I'll give you everything. Oh, you're a sadhu? Kill him.' That is the situation when there is adharmasya glanir. Same with Ravana. All these demons, that's what they do. In other ages the demons were very prominent. But in Kali yuga they are miniature demons and this is how the miniature demons get together and they create their demoniac government. Government means the leader who is ruling the country. These are the demons. So this is the state of affairs in the age of Kali. But what to do? In order to rectify the situation Sri Caitanya Mahaprabhu has come. And Sri Caitanya Mahaprabhu is saying, 'Doesn't matter how fallen you are. The age of Kali is a fallen age. So in this age if you are fallen there is no surprise. This is the age of sin. So in this age if you have been sinful, doesn't matter. Come to Me and I'll

take care of all your sinful reactions.’ Just like Jagai and Madhai. Nityananda Prabhu bestowed His mercy and Caitanya Mahaprabhu took all their sins. ‘Okay? Nityananda Prabhu has accepted you, fine I will deliver you.’

dina hena patita pamara nahi bache bache durlabha  
prem sabakare brahmara durlabha prem sabakare jace

So this is Caitanya Mahaprabhu’s mission. And similarly, as Mahaprabhu’s representatives, devotees of Caitanya Mahaprabhu are actually Mahaprabhu’s representatives and they’re simply trying to promote Mahaprabhu’s mission in the same mood as Sri Caitanya Mahaprabhu. We don’t shy away from people, those who are fallen. If they come to Krishna consciousness we are prepared to accept, whoever you may be. Whoever one is, we’ll accept you. But only thing is that you have to surrender. And in order to surrender you have to become humble. And now Caitanya Mahaprabhu is teaching how to become humble.

Bhaktivinoda Thakur is displaying that mood of Sri Caitanya Mahaprabhu. Caitanya Mahaprabhu’s instruction. What is Caitanya Mahaprabhu’s instruction of surrendering? Caitanya Mahaprabhu’s example of surrender is trinad api sunicena taror iva sahisnuna amanina manadena kirtaniya sada hari. That is the way to surrender. Trinad api sunicena Consider yourself to be very, very lowly. Even more fallen than a blade of grass, more insignificant than a blade of grass and more as tolerant than the tree. Desiring no respect for ourselves and we prepare to offer all respects to others. amanina manadena. And then only kirtaniyah sada harih, and then we will be able to chant the holy name. The surrender has been demonstrated in this way by Srila Bhaktivinode Thakura.

(1)Manasa, deho, geha, jo kichu mor arpilun tuwa pade, nanda-kishor!

Manasa means mind, deha means body, geha means house. Manasa, mind, body, home which means family, jo kichu mor, whatever I have, I am surrendering to You, o son of Nanda Maharaja. Arpilun I’m offering to You and surrendering to You, jo kichu mor arpilun tuwa pade, nanda-kishor. Surrendered to Your feet, o youthful son of Nanda Maharaja.

(2)Sampade vipade, jivane-marane day mama gela, tuwa o-pada varane.

Sampade, in good fortune. Vipade means in misfortune or danger. Whether there is a favourable situation or dangerous situation – sampade vipade. Jivane-marane, in life or in death. day mama gela, tuwa o-pada varane all my difficulties have disappeared by choosing those feet of Yours as my only shelter. Sampade vipade, jivane-marane day mama gela, tuwa o-pada varane.

(3) marobi rakhobi jo iccha tohara nitya-dasa prati tuwa adhikara.

Marobi, slay me or protect me as You wish, but You are the master of Your eternal servant. Since I am your eternal servant, you have complete right over me. If You want to kick me or if You want to kill me – it is entirely up to You.

(4) Janmaobi moe iccha jadi tor bhakata-grhe jani janma hau mor. If it is Your will that I will be born again, then may it be in the home of Your devotee. bhakata-grhe jani, let me reborn in the house of a devotee. A devotee is not averse to being born again. It is not that the devotee say, Krishna, I want liberation. Devotee doesn't want liberation.

Devotees simply want to serve. Service here or service there doesn't matter. Whether I am here in this material nature or whether I am in the spiritual nature – let me always serve You. That is the mood of a devotee. Now the question is how should that service attitude be?

Service under the guidance of devotees. That is the important consideration. Wherever I am, let me serve.

(5) Kita-janma hau jatha tuwa das,

let me be born in the association of Your devotees. Even as an insect. Let me be born in the association of Your devotees. Because if I am in the association of devotees I am safe. May I be born again even as a worm. Kita-janma hau jatha tuwa das bahir-mukha brahma-janme nahi as. So long as I remain as Your devotee, I have no desire to be born as Brahma, averse to You. That is the mood of a devotee. Let me be always in the association of Your devotees.

(6) Bhukti-mukti-sprha vihina je bhakta labhaite tanko sanga anurakta.

I yearn for the company of that devotee who is completely devoid of all desire of worldly enjoyment or liberation. Bhukti means enjoyment and mukti means liberation. So in this material nature everyone is

either trying to enjoy or wanting to become liberated from the material bondage. Most of the people are simply interested in enjoying. But some rare soul wants to become liberated understanding the suffering condition of this material nature. But a devotee is not interested either in enjoyment of this material nature or in liberation from material bondage. A pure devotee is jnana karmad anavrtam (Brs 1.1.11) He is free from the desire of jnana and karma. Jnana leads to liberation and karma leads to fruitive activities or enjoyment. . I yearn for the company of that devotee who is completely devoid of all desire for worldly enjoyment and liberation. That means, I yearn for the association of a pure devotee.

(7) janaka, janani, dayita, tanay prabhu, guru, pati-tuhu sarva-moy.

Father, mother, lover, son, Lord, preceptor, and husband-You are everything to me. Krishna is everything to His devotee. For a devotee Krishna is his father, Krishna is his mother, He is his lover, He is his son, He is his master and He is his preceptor and – prabhu guru -for a woman He is the husband. Prabhu, guru, pati-tuhu sarva-moy – you are everything to me. That is how a devotee feels about Krishna.

(8) bhaktivinoda kahe, suno kana radha-natha! Tuhun hamara parana.

Bhaktivinoda Thakura is saying, 'O Radhanatha, the Lord of Srimati Radharani, You are my life and soul.'

[Now Guru Maharaja starts singing the song.]

(1)mânasa deho, geho, jo kichu mor  
arpilun tuwâ pade, nanda-kis'or!

(2) sampade vipade, jîvane-marane  
dây mama gelâ, tuwâ o-pada varane

(3) mârobi râkhobi – jo icchâ tohâra  
nitya-dâsa prati tuwâ adhikâra

(4)janmâobi moe icchâ jadi tor  
bhakta-grihe jani janma hau mor

(5) kîtha janma hau jathâ tuwâ dâs  
bahir-mukha brahmâ-janme nâhi âs'

(6) bhukti-mukti-sprihâ vihîna je bhakta  
labhaite tânko sanga anurakta

(7)janaka, jananî, dayita, tanay

prabhu, guru, pati – tuhû sarva-moy

(8) bhaktivinoda kohe, suno kâna!  
râdhâ-nâtha! tuhun hââmâra parâna

Hare Krishna Hare Krishna Krishna Krishna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare

Nitai Gaura Haribol, Haribol, Haribol.

Hare Krishna , so, once again I'll read the translation. Mind, body, and family, whatever may be mine, including bank account (laughter) arpilu tuwa pade, nanda-kishor. I have surrendered at Your lotus feet, O youthful son of Nanda Maharaja. Or I will surrender at Your lotus feet, O youthful son of Nanda Maharaja. In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of Yours as my only shelter. Slay me or protect me as You wish, for You are the master of Your eternal servant. If it is Your will that I be born again, then may it be in the home of Your devotee. May I be born again even as a worm, so long as I may remain Your devotee. I have no desire to be borne as a Brahma averse to You. I yearn for the company of that devotee who is completely devoid of all desire of worldly enjoyment or liberation.

Father, mother, lover, son, Lord, preceptor and husband; You are everything to me. Thakura Bhaktivinoda says, "O Kana, please hear me! O Lord of Radha, You are my life and soul!"

Radhanatha tuhu hamara parana. So that is our prayer. Radhanath, the Lord of Srimati Radharani, You are my life and soul. Krishna consciousness means to develop that attitude, to develop that consciousness. Radhanath Krishna is my everything.

Hare Krsna.

Does anybody have any question?

HH Bhakti Caru Maharaja: Yes?

Prabhu: Guru Maharaja the song is very———says that mother father and lover, husband you are everything to me. So having Krishna as husband, friend. Prema that we can attain taht. Now if we are still attached So if someone is attached to, you know, his mother, father, brother, his relatives and is hesitating to fully surrender. So how can we give up the attachment? ——

HH Bhakti Caru Maharaj: Well, by developing that specific relationship with Krishna. So if I am attached to my father, then let me see that Krishna is my actual Father. I am related to my father because he is my father. Because I came from him, I have a link with him I have a connection with him. But originally where did I come from? Krishna. So who is the original father? So in this way, the relationship that we appreciate, the relationship that we have a taste for, through that relationship we link our connection with Krishna. If someone is very attached to the child, the mother is attached to the child, the mother knows what the love for the child is like and she learns to offer that love to Krishna, recognizing that Krishna is her actual child. You see, in order to develop loving relationship we have to experience that love. A person who does not know what love is, how can he love Krishna? So we develop our loving relationships and through those relationships we find our relationship with Krishna. Wherever our attachment is, we shift that attachment to Krishna.

[Question unclear] In the material world there are so much obstacles and sometimes competition....

BCS : In the spiritual also world there is competition. The cowherd boys run who can touch Krishna first. But those competitions are centered around Krishna. Those competitions do not create conflict. You remain neutral, you remain above all that. Actually, what you are saying you are trying to do something and somebody else is trying to do better than you and as a result of that you feel upset. Right, that is what you are saying (laughter) So, good, that you can recognize that you have so much false ego, is it good to have false ego, you want to harbor it? Then, get rid of your false ego.

[Question unclear]

Yes, there is nothing wrong in that. At the initial stage, Prabhupada said, we want liberation, we want to get out of this material nature, at an initial stage. But at an

advanced stage we see there is no difference between the material and the spiritual nature. At an initial stage we see the difference between the material and spiritual nature, therefore we want to get out of the material nature and go to the spiritual nature. But at an advanced stage one sees wherever there is service to Krishna, that is spiritual. This material nature is also spiritual. Like for example a person who is in charge of the prison, who is working for the prison on behalf of the king. Although he is in the prison, is it a prison to him? It is his field of action. His field of activity, his field of service. So at an advanced stage, to a devotee there is no difference between material and spiritual because for him everything is spiritual.

[Question unclear] : how tolerance is the key to spiritual life [unclear]

HH Bhakti Caru Swami Yeah, you see, like when we are in the material nature, sometimes we have to make adjustments. We can't rectify the situation; the society is in a certain way. So, we have to tolerate that, we have to accept that. For example, the residents of Vrindavana, because Kamsa was their king, they are paying him tax. Although Kamsa was a demon and he was averse to Krishna, they were making the compromise. So, when we are in a society, we have to sometimes make adjustments in the society which may not be palatable, which may not be desirable, but still we have to. Like for example when somebody is working, in an office or in a factory. The atmosphere of the office is not so conducive, there are so many things which are happening there. But you know, because one has to earn money, one has to make adjustments in that situation. He cannot go to the boss and tell him. Why they are gossiping, why they are eating meat, why they are smoking, why they are drinking? Then the boss will say, ok, if you don't like it, then you find a suitable situation for yourself. If you don't like it here, you can go. Isn't it? But yes, we like to go away from that situation, but sometimes we cannot. Specially, when one is in the household life, in this kind of situation, we have to make some adjustments. And ultimately, detrimental situations will increase our attachment to Krishna, if we are truly sincere about our devotion, about our relationship with Krishna, then this detrimental situation will increase our attachment to Krishna.

[Question unclear]

HH Bhakti Caru Swami : We may not be on that level, but at least through this we are learning which is the level which we want to achieve. This is the goal, we may not have reached that goal. The goal is there, we know, that is the goal. And let us aspire to achieve that goal. Even if you imitate, that's good, but do it sincerely. All right? Sincerely means, don't imitate in order to get some cheap admiration, not for name and fame. But for getting Krishna's mercy. Ultimately there are two ways, the spiritual nature and the material nature. Is it for my self interest or for Krishna's pleasure? Ultimately these are the two considerations that we have open to us. And we have to consider, is it for my selfish interest that I am doing it? Is it for my self aggrandizement that I am doing it or is it for pleasing Krishna, or is it for Krishna's pleasure? So, that should be the consideration. And out of this two which one should be the desirable goal ,which one should be our consideration? Krishna's pleasure, right? And then you can see



whether you are pretending or you are real. If it is for Krishna then it is real, if it is for you then you are pretending, right ?

[Question unclear]

HH Bhakti Caru Swami : Well, while answering the devotee's question, I made that point. That, there are two stages; one is the neophyte stage and the advanced stage. At the neophyte stage, at the initial stage desire for liberation is good. But at an advanced stage one automatically becomes free from the desire for liberation. Just like, when you see, that this material nature is full of misery, is full of suffering, then it is natural that you will feel, well, let me get out of here. That tendency is natural. I do not want to be here, this place is too bad, this place is terrible. But then when you render devotional service and then you see that there is so much service that you can render here, by that time you do not really care for whether you like it or not, you are simply concerned for Krishna's pleasure, then you see there is so much service, why should I go anywhere else . That is how you transcend that platform of desiring for liberation. Let's put it this way : When we are in the material platform, when we are trying to enjoy karma, then when you achieve a more advanced stage, jnana.. Karma is, karma-kandha section is enjoyment in the material nature but jnana leads us the way, shows us the way to get out of the material nature. So, it is natural. First you are trying to enjoy and you are suffering. Then you think I don't want to suffer, so you want to get out of here. The desire for getting out of here is desire for liberation. But then you see, you come to the platform of bhakti. And then you see, well, this is such a nice place to render service. The whole world has become so demoniac, so there is so much to do in this world. Then what you want to do? You want to run away from here when there is so much service? Or you want to be here to execute the service. That is how it is natural.

[Question unclear]

HH Bhakti Caru Swami : Okey, now, let us consider what is bhakti, what is the meaning of bhakti ? No, what is the meaning of the word bhakti ? Okay, Loving Krishna, very good. The bottom-line is : love Krishna. So you have to love Krishna. In order to learn how to love Krishna, you have to see those who love Krishna. You have to be in the association of those who love Krishna. And then you develop your love for Krishna. The first consideration is to learn, to know that you need to love Krishna, you have to cultivate, you have to learn how to love Krishna. Now you practice to learn. And where do you practice? Like if you want to cook, you do not know how to cook. If you want to learn to cook, what will you do? [Answer unclear] Very good, you go to some expert cooks, right? And there you learn. Similarly, we have to be in the association of devotees who have developed their love for Krishna and under their guidance we learn how to love Krishna. And initially it is a matter of practice. By practicing you become perfect. First you practice then you become perfect. That's why bhakti has two stages. One is sadhana bhakti, practising stage, and the other is prema bhakti, perfected stage. You practice and then you become perfect. You practice how to cook and then one fine morning you find that you have become an expert cook. And then when you have become an expert cook then you won't have to do anything separately. Those who will

taste your food, they will say, Waw, what a good cook you are. Thank you. Hare Krishna. All glories to Srila Prabhupada.

Yeah, okey. Question : Guru Maharaja, once I heard that love actually is hampered when it is expressed. Like we say: "I love you", that is hampering love. I have love for you... [rest unclear]

HH Bhakti Caru Swami : It's not saying your love for me. But what you are saying is that due to my love for you, you have become my life and soul, you are my life and soul. How does He become one's life and soul? Because of the love. And I don't know who said that when you express your love, your love becomes minimized. Like just consider a young boy is in love with a young girl. Now, if that boy does not tell that girl that he loves her, how will she know? Similarly we have to express our love to Krishna. We have to tell Krishna I love you. After all what is the Hare Krishna mantra ? Krishna I love You, Krishna I love You, Krishna I love You... (Laughter of the devotees)

Yes, Shankara ?

[Question unclear]

HH Bhakti Caru Swami : Saranagati, yeah, you see, devotion actually begins with dasya. Jivera svarupa hoy, Krishna nitya dasa. At first we are the servants. We are servants. Servants are servants. Some day, the master can say that I am so pleased with your service that I want you to become my friend. The servant cannot tell the master, I want to become your friend, but the master can say that. Our business is to become servants of Krishna. And then if Krishna wants then He can make us His friend or father or mother or lover. That is up to Krishna. But yes, as you asked, it begins with servitorship. First we are servant and then Krishna may give us any relationship it is up to Him. Okey. Thank you.

Akhilar prabhu, do you have anything to say? [Answer unclear]

Hare Krishna

Gaura premanande. Hari Haribol!