

Practical application of Bhagavad-Gita

We have discussed how Bhakti-Yoga or acting in love and devotion is actually the supreme most activity that an individual can perform. And this acting in Bhakti-yoga is actually the culmination of all yogas. There are two ways, one is direct process and other one is indirect process or gradual process. The gradual process is rising as we have already discussed yoga ladder but direct process is straight away engaging in Bhakti-yoga and Krishna is recommending that to Arjuna. Sri Krishna says in Gita, ninth chapter; first verse B.G. (9.1)

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥

śrī-bhagavān uvāca — the Supreme Personality of Godhead said; idam — this; tu — but; te — unto you; guhya-tamam — the most confidential; pravakṣyāmi — I am speaking; anasūyave — to the nonenvious; jñānam — knowledge; vijñāna — realized knowledge; sahitam — with; yat — which; jñātvā — knowing; mokṣyase — you will be released; aśubhāt — from this miserable material existence.

(The Supreme Personality of Godhead said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realization, knowing which you shall be relieved of the miseries of material existence.)

I am going to give you not only this Gyana but also Vigyana. Theoretical knowledge along with the realized knowledge or practical application of that knowledge by knowing which you will be completely relieved from all

inauspicious things in the world. Most inauspicious thing which we have already discussed on the first day is Birth, old age, disease and death, miseries caused by body and mind, other living entities and natural disturbances.

Today what we shall be discussing is practical application. After you step out, you should have no confusion as to how to begin either today or tomorrow morning. How to continue on that information is going to be given today. Without this particular knowledge, all other knowledge is simply theoretical. It is just like, suppose you want to go to Delhi, you got ticket; you went to the platform but somehow missed the train. Then the whole process of going to station & buying the ticket etc. is useless. Or you go to the best doctor, get best medicine, lock it in the cupboard & lose the key. Today what we are discussing is practical application of what we discussed in the past few days.

It is very surprising that Krishna chose Arjuna to speak Bhagavad-Gita. It is very significant why specifically Krishna chose Arjuna to speak B.G. First and foremost thing is that Arjuna was a householder and ninety-nine point nine percent of population in general, are house holders. So Krishna wanted to show the whole world that this knowledge of B.G. that He is giving can be actually practically applied for, not simply for renunciants but it is applicable for people in all walks of life, including the house holders. People in general have two misconceptions. The first misconception is that spiritual life is a retirement program. Some times children, when seriously start speaking about spirituality, we say, no, no, this is not the time for you. Now you enjoy life and later when your teeth have fallen, when your eyes cannot see anything, when your ears cannot hear anything, you have nothing better to do, then you can read B.G. Bhagavad-Gita tells us how to live life dynamically. At the fag end of your life, when five breaths are left, at that time,

you read how to live life dynamically. That is one of the misconceptions. They think it is a retirement program.

The second misconception is that people are afraid of speaking about spirituality because they think that spiritual life is to give up everything. Therefore, they are very, very scared. They feel, not only if you read, but even if you keep Gita at home, you may be forced to give up everything. Then some renunciation comes in your heart and you will have to lose taste for everything of this life, you can not enjoy. But this is completely opposite to what Krishna is teaching in Gita. In fact at the beginning of Bhagavad-Gita, Arjuna wanted to renounce everything and go and beg. Arjuna says in Gita, second chapter; fifth verse B.G. (2.5)

गुरुनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरुनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥

gurūn — the superiors; ahatvā — not killing; hi — certainly; mahā-anubhāvān — great souls; śreyaḥ — it is better; bhoktum — to enjoy life; bhaikṣyam — by begging; api — even; iha — in this life; loke — in this world; hatvā — killing; artha — gain; kāmān — desiring; tu — but; gurūn — superiors; iha — in this world; eva — certainly; bhujñīya — one has to enjoy; bhogān — enjoyable things; rudhira — blood; pradigdhān — tainted with.

(It would be better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though desiring worldly gain, they are superiors. If they are killed, everything we enjoy will be tainted with blood.)

Rather than enjoying the kingdom after so much of warfare, so much of killing, I do not want to enjoy the kingdom. I would rather beg and live Krishna! I do not want to fight. And the whole B.G. was spoken to inspire Arjuna to go back to his profession. You are Kshatriya, you have to fight. It is amazing how people decide that it is other way around. This is the foolishness. This is because of so many mis-interpretations of Gita and having not heard from a proper source. This happens if we do not hear B.G. as Krishna himself recommends in B.G. So these two misconceptions must be driven out from our head. Number one that it is retirement plan, in fact Srimad Bhagavatam says at the age of five, this knowledge should be given, so that I can live a very purposeful and perfect life. Krishna teaches us how to be in the world but not become of the world. The second thing is spiritual life does not mean to give up everything but to add Krishna to our life and Krishnite everything, that's all. You do not have to change your dress, you do not have to change your hair style, you do not have to change your situation like from house to the temple, you just have to change your consciousness. Sri Krishna says in Gita, eighth chapter; seventh verse B.G. (8.7)

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥

tasmāt — therefore; sarveṣu — at all; kāleṣu — times; mām — Me; anusmara — go on remembering; yudhya — fight; ca — also; mayi — unto Me; arpita — surrendering; manaḥ — mind; buddhiḥ — intellect; mām — unto Me; eva — surely; eṣyasi — you will attain; asaṁśayaḥ — beyond a doubt.

(Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting. With your activities dedicated to

Me and your mind and intelligence fixed on Me, you will attain Me without doubt.)

Think of Me and then go on fighting. So Krishna is teaching us Gyan, Vigyan sahit.

Another very significant point, why Krishna chose Arjuna and especially why He chose to speak to him on a battle field. This is also very important. He could have spoken anywhere but why the battlefield. Because Arjuna was about to take a decision which meant life and death, not only for him but for sixty-four Crores of people and Arjuna was not a greedy fellow, just to enjoy some piece of land. He was a very, very compassionate man. He wanted to be happy and keep everyone happy. He did not want to enjoy something at the cost of lives, especially of his own people, very senior most whom he did not even think of giving a verbal fight, what to speak of fight of arrows. Arjuna was shattered. So Krishna wanted to tell us the importance of B.G. Who will take out time when he is in the process of most important decision making, in that peak hours of his business. Arjuna was a Kshatriya, he was about to engage in a battle which is his main business and this battle meant life and death, this was the most important and crucial decision he was about to make throughout his life and that time do you think a person will take time, solid one and half hours to spend on something if it is not useful. So much important person on such an important occasion, on such an important decision, would someone waste time? Here was a most important person, in a most important situation, about to take the most important decision in life which will affect the lives of millions of people and at that time, do you think let us sit down on a mat and discuss Bhagavad-Gita? Would they have discussed Bhagavad-Gita if it was not important? That time Arjuna took solid one and half hours to discuss Gita. Can you imagine how important it is in our life?

All of us are in this situation. We are forced to a situation where if you take the decision not to do it, you will be miserable for rest of your life and if you take the decision to do it, you will be miserable for rest of your life. All of us fall into this Dharam-Sankat and Arjuna was in the same thing. He was a compassionate man, he did not want to fight but he knew if he did not fight, every time he looked at the open hairs of Dropadi, he will be miserable for rest of his life. And he knew if he fought and killed everyone and even got the kingdom of Hastinapur and thus the kingdom of the whole of the world, still he will be miserable because the whole kingdom will be tainted with the blood of his own relatives. So, both ways, damn if you do, damn if you don't. All of us, sometimes or the other come into this situation of life when if we do it, we are miserable and if we don't do it, we are miserable. This situation comes for a sincere straight hearted person who wants to live a simple life, who wants to live good life. The material world is designed in such a way that you cannot live like that, you have to take a decision. If you take a decision this way, you will be miserable and if you take that way, you will be miserable. For such people, this Gita is spoken. So it is very important why Krishna chose Arjuna. Number one he was a house holder so that he is a practical man for ninety-nine percent of the population. He wanted to show, it is meant for young people who want to live a dynamic life. Thirdly He wanted to show how important this message is without which you cannot live happy life and how one can perfect one's life, while executing whatever he is doing. That's the reason why Krishna spoke this Gita to Arjuna on the battle field just before very important battle was going to take place.

But some body may ask this question, all right, for Arjuna personally Krishna was there to guide. He spoke Gita, but what about us? How can we know what Krishna wants from us? He is not there to personally guide, He is not our chariot driver, how do we know? But Krishna says in Gita, fourth chapter; second verse **B.G. (4.2)**

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥

evam — thus; paramparā — by disciplic succession; prāptam — received; imam — this science; rāja-ṛṣayaḥ — the saintly kings; viduḥ — understood; saḥ — that knowledge; kālena — in the course of time; iha — in this world; mahatā — great; yogaḥ — the science of one's relationship with the Supreme; naṣṭaḥ — scattered; parantapa — O Arjuna, subduer of the enemies.

(This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.)

This same knowledge has been transferred in an unbroken chain of disciplic succession and available to us even today. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the founder Acharya of this International Society for Krishna Consciousness, he was so merciful and compassionate to bring that same old message which was delivered to Arjuna five thousand years ago, As it is to all the sincere seekers of the truth within this world. Who want to live a life in this world without becoming of the world and achieve the perfection of life. If we approach this knowledge as Arjuna did then it is one hundred percent guaranteed that as Arjuna was completely satisfied and went back into his profession at the end of hearing the Gita, the same effects even we can feel if we hear it from the right source. And by Srila Prabhupada's mercy, the same message with the same potency is made available to us even today if we are in the right consciousness to receive it.

That gives rise to a question, how do we know whether the source from which we are hearing Gita is bona-fide or not and number two, how are we to understand whether our qualification is right. Do I qualify to hear? What is the qualification of a bona-fide Guru and what is the qualification of disciple to understand B.G.? That is actually described in B.G. itself.

So let us try to understand because every organization may say that what they are saying is correct. How are we to judge who is right, who is not because there are so many, about six hundred versions of B.G. available. Translations are more or less the same but when you read the purports, you reach some different conclusion all together. So it is very important to know as to whether we are hearing from the right source.

Qualifications of a Bona-fide Spiritual Master

It is said that by the mercy of the Lord we get a Guru in our life and by the mercy of Guru we get Krishna. So by the mercy of Krishna we get Guru and by the mercy of Guru we get to understand who Krishna is. So how do we know, he is Bona- fide Spiritual Master.

Number one, a Bona-fide spiritual master must come in proper Parampara. What is a Parampara? **Parampara** means an unbroken chain of **Disciplic succession** coming from Lord Sri Krishna Himself. Just like there is a huge mango tree and there are a lot of ripe mangoes. If a mango is plucked and thrown down and if it falls to the ground, everything is spoiled but if the same mango is plucked, handed over to another, to another..... person and then you receive it, then it comes as it is with all its juice complete. Similarly Parampara means, the same message which was given by Lord Sri Krishna to Arjuna is transferred without any concoction, addition, subtraction etc. As it is, in an unbroken chain of **Guru and Shishya** and it is made

available to us. It is described that there are four Paramparas. Lord Sri Krishna gave this knowledge to four people. He gave to **Brahmaji, Lord Shiva, Lakshmiji,** and He gave it to first four sons of Brahma, that is **Chatush Kumaras-** Sanaka, Sanatana, Sanatkumar, and Sananda. In this way they have handed it over to their disciples, to their disciples.....and so on.

The disciplic succession coming from Lakshmi Devi is called **Sri-Sampradaya**. Sampradaya is that Parampara, Samayat- Pradayte- that is completely handing over the whole knowledge of Bhakti, devotional service to Krishna and the prominent Acharya is **Ramanujacharya**. The disciplic succession coming from Lord Shiva is **Rudra-Sampradaya** and the prominent Acharya in that is **Vishnuswami**. The disciplic succession coming from Chatush Kumaras is **Kumara-Sampradaya** and the prominent Acharya is **Nimbarkaswami** and the fourth person, it was handed over was lord Brahma itself and the disciplic succession coming from Brahma is **Brahma- Sampradaya** and the prominent Acharya is **Madhvacharya** who has set up Uddupi-Math. So in this way there are four Sampradayas and in this way when it is handed over in disciplic succession and we understand from Bona-fide Sampradaya then it will be recognized. Just like, if you get your degree from a recognized institution or a good recognized institution then it is useful other-wise it is all useless. So how do you know whether it is in Sampradaya? Our Sampradaya is **Brahma-Goudiya Sampradaya**; it is a sampradaya of Lord Brahma.

So how do we even know that actually a person is speaking according to any sampradaya or not? The test is very simple. Suppose in Bombay, electricity is generated at Chambur. Now right now here, we have a plug point. There are so many plug points. How do you know whether all the plug points are connected to the original generator at Chambur or not? Electricity is generated there, from there it is transferred by big wires and the poles are supporting it

and the wire comes right in front of building here, from there a connection is brought and it is connected to plug point. Now suppose there are ten plug points but you don't know, nine are not connected and one is connected. So they all look alike. They seem alike but how do you know which one is connected and which one is not connected. Simple test, you put test lamp, if it lights up, it is connected otherwise not. The main original generator is compared to Lord Sri Krishna who gave this message and that wire is compared to unbroken message. If you cut the wire you wouldn't get it here. So the message must be carried, the wire must not be cut anywhere, it must be coming and the poles that support the wire are compared to great Acharyas who have simply handed over the message as it is without any concoction and in this way it has come and made available right here for our benefit through these plug points. So these plug points are like Sadhus or Gurus. All will look alike but how do you know who is a Guru.

Just because my Guru has a long beard and beautiful hair, therefore he is a guru. My Guru has gone to Himalayas and performed tapasya for so many years and sometimes he can rise in the air, is that the reason why I should consider him a guru. My Guru Maharaj is so literate, he only speaks in Sanskrit, in fact he sneezes also in Sanskrit, is that the qualification? What is the qualification of a bona-fide spiritual master? He presents the message as it is without any concoction, addition and deletion. That is the first thing and that is called Parampara and if you hear a person in parampara, what is the proof? The proof is, there is a change in our heart and there is a change in our life. If there is no change of heart and if there is no change in life, then you are sure, you have not heard from a proper source. The judgment is, not the amount of public he attracts. Some times thousands and thousands or lacs of people attend, most of the time it is simply a pious entertainment. Instead of some Tamo-guna entertainment in the bars and discos, instead of some Rajo-guna entertainment in Television or

Video, some people want pious entertainment, that is Sattav-guna entertainment, therefore they attend Satsang programs and many a times there are so much tears flowing because these people speak so nicely, so nice katha, so sweet and people have been going to these Kathas for years, years.... and years. But generally none of these people teach how miserable this existence is. How birth, old age, disease and death is right around the corner, because if you start this, no one will come. Nobody wants to hear these things, they just want to hear Raas-Lila, because they think I am Krishna and all these are Gopis. So there may be tears, there may be voluble fantastic speakers, but look at yourself, how is your heart becoming purified? How is my life becoming purified? If there is no purification, what is the point, it is all useless and it is all simply pious entertainment, nice entertainment, that's all. Therefore, the first proof is that there is change in our heart. There must be a change in our life style otherwise it's all useless.

A guru must have realized the conclusion of scriptures by deliberation. He has understood the essence of the scriptures, he does not deal too much in details, but he can give you the essence, because he has understood and digested essence, **saar-garahi** and therefore he can apply it according to time, place and circumstances perfectly.

He himself is fixed in devotional service of the God. Not only is he speaking but he himself is also perfectly fixed in devotional service to the Lord.

He must have controlled senses. A person who cannot control his own senses, how can he deliver the world? Therefore, his own senses must be controlled.

Finally he must be an **Acharya**, Achar-ity. By his own acharan, he must be teaching what he must be doing? So teaching by example, you say something; you follow it by your own. Our actions speak louder than our words. So the

action is also very important, preaching by action. But there are some Acharyas who say, you enjoy and he also enjoys. This is not the right thing, so not only does an Acharya follow what he preaches, but also he preaches as per scriptures. Therefore, **Guru, Sadhu and Shastra**, this is the check.

How do you know whether guru is right? His teachings should be in accordance with Sadhus and Shastras. Shastras mean all the scriptures and Sadhus mean all the great souls of the past **Parampara**. They must have come to the same conclusion. If you arrive at some new conclusion, what is this non-sense? Then there is something wrong and then he will say I am realized, you follow me and then he will say, actually this is all bogus, you are Krishna, I am Krishna, everyone is Krishna or Krishna is dead and gone. God is dead and gone and therefore, such person is not from a proper Parampara, he is not an Acharya, though he may claim himself to be an Acharya. So these are the qualifications of a Guru.

But a guru may be perfect but if the disciple is not perfect then it is all useless. Just as for the fruit to grow properly, the farmer should be very good, the field on which he puts seed should be very soft and seed itself should be perfect and then there will be fruit. Similarly, **a farmer is compared to a guru**. If guru is perfect, an expert and the **heart of the disciple is compared to the field** and if the field is very soft and very fertile, then the **message is compared to the seed**, if that is sown in the heart, then automatically it will grow and yield the fruit of Bhakti. But if any one of them is wrong, if the farmer is not right, seed is not correct or the ground is very hard, then you wouldn't get the ultimate result. Simply having a good guru is not enough, we should find out whether we are also proper disciples. Disciple means discipline; we are ready to be disciplined by the spiritual master. You may have the best Guru but if you don't follow properly, then it is all useless. Therefore, Sri

Krishna says in Gita, what are the qualifications of a disciple in fourth chapter; thirty-fourth verse B.G. (4.34)

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

tat — that knowledge of different sacrifices; viddhi — try to understand; praṇipātena — by approaching a spiritual master; paripraśnena — by submissive inquiries; sevayā — by the rendering of service; upadekṣyanti — they will initiate; te — you; jñānam — into knowledge; jñāninaḥ — the self-realized; tattva — of the truth; darśinaḥ — seers.

(Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.)

He gave three qualifications. Number one tat viddhi, if you want to know the truth, praṇipātena means complete surrender. We shall not go in front of the Guru to test the Guru. Let us see whether he knows it or not. Let us see how much he is deep in water? No, humble, humility is the first requirement. Arjuna approached Sri Krishna and says in Gita, second chapter; seventh verse B.G. (2.7)

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

kārpaṇya — of miserliness; doṣa — by the weakness; upahata — being afflicted; sva-bhāvaḥ — characteristics; pṛcchāmi — I am asking; tvām — unto You; dharma —

religion; sammūḍha — bewildered; cetāḥ — in heart; yat — what; śreyaḥ — all-good; syāt — may be; niścitam — confidently; brūhi — tell; tat — that; me — unto me; śiṣyaḥ — disciple; te — Your; aham — I am; śādhi — just instruct; mām — me; tvām — unto You; prapannam — surrendered.

(Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.)

He says, I am a Kripna, I am a miserly fellow, therefore I am asking you, I am not able to decide what is correct and what is not. I am your disciple, ready to be disciplined by you, please instruct me, I am surrendered to you.

First chapter Arjuna spoke, Krishna did not speak but when Arjuna surrendered to Krishna, then only Krishna started speaking. So until you surrender, you cannot understand. But simply surrender does not mean, whatever you say, I will follow, no, you must enquire, Gurudev you are saying like this but I would like to know, how it is like this, because I see that it is not like this. Like, when Krishna said, I gave it to the Sun-god Vivasvan then Arjuna addressed, Krishna! you are of my own age and you are telling me, forty millions of years ago, you gave this knowledge to Sun-god, but Sun-god is senior to you by birth. Can you please enlighten me how you spoke to Sun-god millions of years ago? He enquired, not that achchha, achchha, you were telling like this, O.K, I don't know, you told therefore I accept. No, not like that, he enquired with submissive enquiry and thirdly, sevayā. Sevayā means direct service, not only menial humble service but sincerely wanting to put to practice what we have heard. It is not that humbly you are enquiring, getting through one ear and going out from other ear, thank you very much and once

you walk out of this place, finish. Maza-a-gaya, bahut ananda aiya. But what is the use, we should sincerely put to practice what we have heard, otherwise all useless, so Pranipatena, **paripraśnena** sevaya. We should be humble, we must submissively enquire and must sincerely to the best of our ability, put to practice what we have heard, otherwise all useless. So these are the qualifications of a Guru and disciple.

So these great Acharyas, what is the contribution of these great Acharyas? The contributions are, they established **True temples**. This temple is not simply a big building where a lot of worship is going on, but real temple is an institute of higher education where people are systematically, scientifically, step by step made to understand, who they are, who God is, what is their relationship and how to establish that lost relationship with the Lord. Just like in an institution of education from K.G A,B,C,D... till you perfect your education, systematically, scientifically, step by step they are trained, slowly, slowly so that you achieve the perfection. Not that first day it said, you don't understand, then get out from here, you have no qualification, out, no. That is a temple. Unfortunately today's temples are disappointment. You go, ring the bell, any thing you touch, hundred eleven Rupees, fifty-one, eleven. You get miserable. When you come out of it, you may never go again. People are after you, unfortunately that is the nature of this material world and therefore no one wants to go to the temples. You come back more miserable than before. That's the unfortunate situation. Or you go, ring the bell put some donation and you have a yellow around your head, I am very pious fellow, but there is no transformation of the heart.

Real temple means, it is like a **Spiritual Hospital**. Now, when do you consider a visit to the hospital successful? Suppose you go to a hospital, how would you rate your visit to a hospital a success? When you come out of hospital, you

should have at least four informations. What are these four informations? Number one, you should know what is the **diagnosis of your disease**? If you don't know what your diagnosis is, what is the point of visiting a hospital? You are better off even without going to hospital. You should know what exactly is your problem? What is my disease? Number two; you should know exactly **what caused the disease** so that you make sure that never in future, you get that disease. Number three, you should know the **line of treatment**. Now I have got the disease and this has caused it, but how to get out of this situation. Number four, you have the **proper medicine** in your hand. So until and unless you have these four informations, going to the hospital and coming out is useless. Similarly going to a temple is useless, if when you come out of the temple, you don't have these four informations. Number one, we should know what is the disease? Our disease is our **material body**. We are not the body, we are the soul and now this soul has got a body, this is the disease. People think this is the solution. But when we go to a temple, we are told this body is a disease, you have to get rid of this disease. Number two what **caused the disease**? Sri Krishna says in Gita, seventh chapter; twenty-seventh verse **B.G. (7.27)**

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥

icchā — desire; dveṣa — and hate; samutthena — arisen from; dvandva — of duality; mohena — by the illusion; bhārata — O scion of Bharata; sarva — all; bhūtāni — living entities; sammoham — into delusion; sarge — while taking birth; yānti — go; parantapa — O conqueror of enemies.

(O scion of Bharata, O conqueror of the foe, all living entities are born into delusion, bewildered by dualities arisen from desire and hate.)

The cause of the disease is that we are envious of the lord. We are jealous, we want to become God, we want to become controllers, we want to become proprietors, we want to become enjoyers, and we want to become the creators. But we can't. Sri Krishna says in Gita, third chapter; twenty-seventh verse B.G. (3.27)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥

prakṛteḥ — of material nature; kriyamāṇāni — being done; guṇaiḥ — by the modes; karmāṇi — activities; sarvaśaḥ — all kinds of; ahaṅkāra-vimūḍha — bewildered by false ego; ātmā — the spirit soul; kartā — doer; aham — I; iti — thus; manyate — he thinks.

(The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.)

Out of foolish false ego, we think we are the controllers, proprietors, enjoyers and creators but we are not. So this has caused. The moment we want to become Krishna, we want to become God and this has caused the disease. And what is the treatment? Sri Krishna says in Gita, eighteenth chapter; sixty-sixth verse B.G. (18.66)

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वाम सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

sarva-dharmān — all varieties of religion; parityajya — abandoning; mām — unto Me; ekam — only; śaraṇam — for surrender; vraja — go; aham — I; tvām — you; sarva — all;

pāpebhyaḥ — from sinful reactions; mokṣayiṣyāmi — will deliver; mā — do not; śucaḥ — worry.

(Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.)

Abandon all varieties of concocted religions that you have got and simply surrender unto Me. If you want to surrender, how you can surrender to enemy? To realize that Krishna is our true friend, and then we surrender to him. Sri Krishna says in Gita, ninth chapter; seventeenth verse B.G. (9.17)

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोँकार ऋक्साम यजुरेव च ॥

pitā — father; aham — I; asya — of this; jagataḥ — universe; mātā — mother; dhātā — supporter; pitāmahaḥ — grandfather; vedyam — what is to be known; pavitram — that which purifies; om̐-kāra — the syllable om̐; ṛk — the Ṛg Veda; sāma — the Sāma Veda; yajuḥ — the Yajur Veda; eva — certainly; ca — and.

(I am the father of this universe, the mother, the support and the grandsire. I am the object of knowledge, the purifier and the syllable om̐. I am also the Ṛg, the Sāma and the Yajur Vedas.)

He is our father, He is our mother, He is our grandfather, He is our friend, He is our master, He is our lover, and He is everything to us. Knowing this when we surrender to Him that is the end of disease. And what is the medicine?

हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

In this Kali-yuga, chanting of the holy name of the God, chanting of the holy name of the God, chanting of the holy name of the God is the only way to deliver; there is no other way, no other way, no other way.

This is the real temple and if this information is given at any place, that place is a temple. Temple does not simply mean, where you ring the bell and you have Deity. Wherever this knowledge is being imparted, that place is most worshipable and there the Lord is present. Because wherever the devotees are, the lord is present and wherever Lord is present, devotees are. So that is the contribution of an Acharya and Srila Prabhupada throughout his life especially in the last part, traveled all over the world simply for this purpose to establish true temples and not to get glories that I have hundred and eight temples all over the world. They are simply like primary health centers. Just like Govt. wants to establish in every town, every village, at least one primary health centre. If somebody is in trouble, he can at least reach at the centre. That was desire of Srila Prabhupada that in every town, every village, there is one place like an Oasis in the desert where suffering people who are miserable, can be given some shelter to satisfy and quench their thirst, their hunger and miseries of life and achieve perfection.

Sadhusanga

Now what is the purpose of a temple? Very important, when you go to a temple what should it teach? The first thing it should teach is the importance of association of devotees. It is said in the scriptures:

साधुसंग साधुसंग, सर्व शास्त्र कहे ।
लवमात्र साधुसंग सर्व सिद्धि होए ॥

That associate with devotees, associate with devotees all scriptures are imploring us, begging us, why? because even if you associate with a Sadhu for one twelfth of a second, you achieve the perfection of your life. Therefore, associating with Sadhus is very important. So the temple teaches us to associate with devotees.

Now question arises, who is a Sadhu? One who is in a very nice saffron color clothes or who has nice shaven head, shinning or a long beautiful beard or one who speaks in Sanskrit or a fantastic beautiful hypnotizing talk, is it the qualification of a Sadhu? No, it is described by Kapilmuni in the S.B. as to what are the qualifications of a Sadhu. He tells to mother Devahuti S.B. (3.25.21)

तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् ।
अजातशत्रवः शान्ताः साधवः साधुभूषणाः ।॥

titikṣavaḥ — tolerant; kāruṇikāḥ — merciful; suhṛdaḥ — friendly; sarva-dehinām — to all living entities; ajāta-śatravaḥ — inimical to none; śāntāḥ — peaceful; sādavaḥ — abiding by scriptures; sādhu-bhūṣaṇāḥ — adorned with sublime characteristics.

(The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.)

So many qualifications he gives. Number one, titikṣavaḥ, the first qualification of a Sadhu is he is a very tolerant person, very tolerant. Why does, because what the Sadhu speaks, people don't like to hear. So Sadhu has to

tolerate. When he tries to preach, people throw stones. After his death, they take all the stones and build a statue out of it, then worship him, that's all. So a Sadhu has to tolerate because message that he is giving is not generally liked by people. Sadhu means one who cuts the material attachments. So people don't like to hear. You go to a doctor and he says don't do this, don't do this,.... I know it and therefore, I avoid going to doctor. So Sadhu is a spiritual doctor but he must speak. He has to speak whether people hear or not, he cannot compromise, but he goes on and therefore, he has to tolerate.

Why is he so tolerant? Because **kāruṇikāḥ**, because he is very **merciful**. Only a merciful person can tolerate all nonsense of people and still go on. In Upanishad, there is a beautiful story. Once there was a man standing near a river and he saw that a scorpion was drowning in the river. So immediately, this man picked up the scorpion in the hand. The moment he picked up, the scorpion bit him and as we have already discussed, pain of biting of a scorpion is so intense that it immediately slipped from his hand and fell into the water. So again this person picked up, again scorpion bit him, again.....Another man was watching and he asked this person, I tell you, you are fool. You are risking your life, why are you trying to pick that scorpion which is continuously biting you. The first man says, no, I am learning one very important lesson from this scorpion. Look at this scorpion, the scorpion knows that it is going to die but still it does not give up its nature and what is the nature of scorpion, anyone who comes near, bite. So even at the cost of his life, he is not going to give up his nature, so how can I give up my nature of trying to save it, even at the cost of my life.

We find, just because Jesus Christ spoke a little, he was crucified and what he was praying? My Lord, forgive them for they don't know what they do. He continued even to preach to those people who actually crucified him. In the

history, five hundred years ago, one of the servants of Sri Chaitanya Mahaprabhu named Haridas Thakur, just because he was preaching about the name of the Lord, he was beaten up in twenty-two market places with huge sticks, by big bullies, by powerful people. Morning to evening he was dragged and no one had survived even by beating in two market places. But when Haridas Thakur realized that my living is causing them problem, then he gave up the body but he came back of course. So that is the nature of a Sadhu.

Why he tolerates because he is merciful. Why is he merciful, what is the reason that he is so merciful, because **suhṛdaḥ sarva-dehinām**, because he is **well wisher** of not only in India, not only human beings, sarva-dehinām, all the different species of life, in eighty-four lacs species of life. He is **suhṛdaḥ**, is well wisher **of all the living entities** because he understands that every living entity is a part of Krishna, he is a son of Krishna.

Therefore, he sees with that vision every living entity, whoever can get the benefit of this, I will give. And therefore, **ajāta-śatavaḥ**, he **has no enemies**. People may see him an enemy, but he does not consider them, just like Yudhishter Maharaja was called Ajatshatru. Duryodhana gave him so much trouble but when Gandharvas were beating Duryodhana, he was saved and brought and Yudhishter said, no, no leave him, after all he is over own person.

And **śāntāḥ**, he is **like an ocean**. Whether in winter, in summer or in rainy season, rivers are flowing in, small streams are flowing in but he neither rises nor goes down. It is always the same under all circumstances. His devotion to the God and his mission never disturbs. He goes on whether somebody is praising him or somebody is despising him, somebody is honoring him or somebody is dishonoring him, whether he is happy or whether he is miserable, whether

there is heat or whether there is cold, the mission should go on and his loving service to Krishna should go on. And **sādhavaḥ**, sādhavaḥ means he is walking scripture, his works, his thoughts and his actions are as per scriptures, so just by looking at him, hearing him and understanding him, you know what the scriptures are. You don't even have to read the scriptures. Just by looking at such a person, you know what the scriptures are. And **sādhū-bhūṣaṇāḥ**, he has all the good qualities that are found in devatas. He does not have to develop qualities, because he loves God and all living entities, automatically all good qualities manifest in that personality. Such a person is a Sadhu and if you find him, wherever you find him, associate with that person. Do not see, what kind of robes he has, do not see what kind of dress he has, do not see what language he speaks, do not see which country he is coming from, but if you find these qualities in a person, run, make best use of the association of such a person, he is a Sadhu.

Dangers of materialistic association

So in this way, temples should teach us the importance of Sadhusanga and more important than Sadhusanga is, a temple should also teach us the importance of dangers of materialistic association. We have discussed what does materialistic mean. Materialistic means people who think matter is all in all, this body is all in all, just enjoy life as long as body is there, that's all. Don't worry about next life, soul etc. So such person's association must be very carefully avoided. Why, because you become what you associate with. Shakespeare said, tell me who your friends are and I tell you who you are. So it is very important what kind of friends we have, what kind of associates we have. The mothers are very careful, where they send their children, to which school, what kind of association he is getting? Why, because they know, whoever they associate with that kind of mentality they will develop. So therefore, it is very important to avoid materialistic

association. If you associate with fire, you become hot, if you associate with refrigerator, you become cold. So it is very important with whom you associate. So association of devotees is important but more important than that is to avoid association of non-devotees or materialistic persons whose goal of life is enjoy this world, you are the body, the goal of life is to enjoy the body, engage in sense gratification.

It is very difficult, because this whole world is full of that. What does association mean? You don't have to reveal your heart to such a person. When you are going out and meeting these people oh! Very nice, hallo, thank you, good morning, goodbye but don't reveal your heart. Associating means revealing ourselves or asking, what do you think I should be doing in my life? Then he will say you are wasting your life, what are you doing? enjoy life, come, I will tell you what to do. You should never reveal your heart to people who have no faith in God that is who are materialistic people.

Unfortunately, in Kali-yuga, don't think materialistic association is outside the house. By the potency of Kali-yuga, all the association of materialistic people, all over the world is made available in your own home, just at the press of one button. If an enemy comes and knocks at the door and says, I am your enemy, I am going to kill you, murder you, open the door. Then he should be respected. At least he is frank. But worst enemy is one who comes as friend. I am your friend, please open the door, please open your heart to me, then not only you call him inside, you give him the most prized position in our home, beautiful altar we make and whole family and friends, we serve him hours and hours together a day. It is one eyed guru, the Television. Of course earlier when Television came, it was very innocent looking, National T.V., national network, only two hours and so boring that no one wanted to watch, it was best. But now, this one eyed Guru has become so powerful, it is

like Ravana. First it came in the form of a Sadhu but after gaining the heart of Sita, came inside and revealed his ten heads and twenty hands. Similarly it first came as Black & white, then got colored and then Z, M and what not, twenty four hours a day, you want it, I will supply it. What you want? you want blue movie, black movie, red movie, white movie, whatever you want, at your door step. You want sports, twenty-four hours sports and all of it available at just press of a button. And then we start thinking, why my little angel like child is behaving like a demon. Because my dear friend, you have invited the greatest materialistic demon, Ravana in your home and then you are thinking, why my child is acting like son of Ravana. Simply, because you are, what you associate with. What is this Television, every moment they stop and some advertisement? You are the body, eat this and be happy, drink this and be happy. This and be happy, go out and enjoy. Ah! I love this mummy, I also want that. By paying so much money we have brought this demon in our house and kept it at most prominent place. So it is very important that temple teaches us importance of the danger of materialistic association. Materialistic association does not simply mean people, but people who are attached to sense gratification. You don't have this, oh! Really, then your life is waste, struggle to get that. This is the situation.

And the third thing is that the temple should teach us the importance of accepting the **guidance of a Guru**. We have already discussed who is a Guru. Guru means a person who is a transparent via-media of the Lord. He is not God, but he is representative of the God, who repeats the message of the Lord as it is and makes it accessible.

So until and unless we understand the importance of devotees, the danger of materialistic association and acceptance of the guidance of a Guru, it is very, very difficult to advance.

By the way, there are three dangers of T.V. Number one, the influence of T.V. on children. They become violent, aggressive behavior of children increases because they see so many violent acts. Secondly, they become desensitize. Then they become desensitize to any aggressive behavior. Thirdly, some of them become very fearful. They think it can happen to them any time.

When we accept the guidance of a guru, what does a guru teach? What should a guru be actually teaching us? He teaches us how one can be Krishna Conscious in family life. How can one be God conscious in family life? Because as we have already discussed, ninety-nine point nine percent people are family people, so how can we become God conscious living in a family. First and foremost thing to realize is what is the purpose of a family? It is described in S.B. Rishabhdeva instructs his hundred sons headed by Bharat Maharaj. He says, S.B. (5.5.18)

गरुर्न स स्यात्स्वजनो न स स्यात्
पिता न स स्याज्जननी न सा स्यात् ।
दैवं न तत्स्यन्न पतिश्च स स्या-
-न्न मोचयेधः समुपेतमृत्युम् ।।

guruḥ — a spiritual master; na — not; saḥ — he; syāt — should become; sva-janaḥ — a relative; na — not; saḥ — such a person; syāt — should become; pitā — a father; na — not; saḥ — he; syāt — should become; jananī — a mother; na — not; sā — she; syāt — should become; daivam — the worshipable deity; na — not; tat — that; syāt — should become; na — not; patiḥ — a husband; ca — also; saḥ — he; syāt — should become; na — not; mocayet — can deliver; yaḥ — who; samupeta-mṛtyum — one who is on the path of repeated birth and death.

(One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.)

That you are unfit to be a Guru, you are unfit to be a father, you are unfit to be a mother, unfit to be a relative, unfit to be a devata, unfit to be a husband, until and unless, you deliver your dependents from the cycle of birth and death.

The first responsibility of a family man is how to deliver our dependents from the cycle of birth and death. Give him such knowledge that he will never have to take birth again in this material world. This is the first and foremost responsibility. Generally people think, I have given my child the best convent education, I have given my child best boy or girl for marriage, now he is married, I have given him best flat in Mumbai, I have given him the best car available in the market and I have somehow made sure that he has got a best job, my responsibility is over. But you have provided everything for his material needs which even cats and dogs provide. They provide best nests, best food and best of everything. But as a human being what have we done? The first and foremost responsibility is we should give our children, punnam narak traite iti putra. A son can actually deliver all the generations from the cycle of birth and death if he is given this knowledge. That is the purpose of human form of life. Unfortunately no one realizes this. They think that they have given best material facility, finish, their responsibility is over. Somehow or other we must strive to see that children or our dependants, they become Krishna Conscious. Guru teaches us how to become responsible father, responsible mother, responsible relative, responsible brother and responsible sister, whatever. We should become responsible and responsibility means, not just giving the sense gratification and attending to their needs only. One must provide of course but side by side, we

should give them this God consciousness, this knowledge by which he does not have to take birth again. That is the first and foremost responsibility. If that you execute and other responsibility you somehow could not do properly, don't worry. But if you did all other responsibilities but this responsibility you did not do, it is all waste. That's what the scriptures say.

The second thing that a Guru teaches, not just be responsible parent or relative but also to strictly follow the **four regulatory principles**, namely, **no meat eating, no intoxication, no illicit sex and no gambling**. We have already discussed. Why all this must be followed because dharma stands on four pillars; **mercy, truthfulness, cleanliness and austerity**.

No meat eating. Mercy within our heart is lost when just for the satisfaction of our tongue, we are ready to cut the throat of another animal and therefore, devotees in this movement avoid eating meat. What to speak of meat, even eggs, even vegetarian eggs and the British eggs they call, because it is dirty food. It is actually menstrual discharge of chicken, it is considered very dirty and we don't take that. But unfortunately, all the advertisements say that without them you can't survive. This onion and garlic also come under meat eating.

No intoxication. All sort of intoxication, not only hard liquors, beers, even light things like coffee & tea are considered to be avoided by devotees. Why? not that coffee or tea are very sinful but it is disadvantageous, including onions and garlic. These are not sinful but these are disadvantageous because they increase the mode of passion and ignorance. And intoxicants, because already we are intoxicated, thinking that we are the body and in intoxicated state we do not know who we are? so we think, we are the body. So already we are intoxicated. This adds to the intoxication, all type of pan-parags, pan-masalas, coffee and

tea, these are all addictions. You get addicted to these and you say that without this my morning cannot begin.

No illicit sex outside that of the sanctified relationship of marriage.

And **no gambling** of any sort because gambling makes the mind whimsical. If it is Krishna's property, how can you gamble Krishna's property? Therefore, these are considered completely disadvantageous and considered actually sinful.

If you want to advance in Krishna Consciousness, then you should try to avoid. Somebody may say, up till now whatever you said is O.K. but this is too much. You are going too much. But right now if you are not following anyone of the four or all the four, don't worry. What we are going to speak is the positive part. Just take up the positive part and the negative things will go away on their own. You don't have to worry, you don't get disheartened. The process of chanting is so potent, before you give up coffee, coffee will give you up. So, it is amazing, you don't have to give up all these things, just start chanting and they will give you up.

Moral & spiritual honesty and charity. As house holder especially and generally for everyone, in all Ashrams of life, it is important that there be moral and spiritual honesty. What is **moral and spiritual honesty**? Sometimes people ask this question, how to live morally in this world? Even if you want, others wouldn't let you. So it is very important to understand what is real morality, what is real honesty. If we are moral and honest to Krishna, that is the most important thing. Real morality Sanjay says in the end of Gita, eighteenth chapter; seventy-eighth verse **B.G. (18.78)**

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

yatra — where; yoga-īśvaraḥ — the master of mysticism; kṛṣṇaḥ — Lord Kṛṣṇa; yatra — where; pārthaḥ — the son of Pṛthā; dhanuḥ-dharaḥ — the carrier of the bow and arrow; tatra — there; śrīḥ — opulence; vijayaḥ — victory; bhūtiḥ — exceptional power; dhruvā — certain; nītiḥ — morality; matiḥ mama — my opinion.

(Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.)

If you are living a pure and simple life as per the instructions of the Lord and doing the needful to survive in the society, do not worry, Krishna will take care of the rest. Just as Arjuna was actually killing people, murdering people, but he was doing it at the instructions of Krishna and therefore Krishna says:

अहं त्वाम सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः

For a higher principle, a lower principle can be given up. And the highest principle is, living as per Krishna's instructions. Otherwise you may be a very moral person, paying your taxes perfectly, exactly doing everything but you are a thief if you are not a devotee of Krishna and if you are not living a pure and simple life according to Krishna's instructions. You may say what is this nonsense, but this is what it is. I will give you an example. Once there were four thieves. They entered a big Jamidar's house and they looted every thing and then they came out of the house and ran into a jungle. After going into the jungle, they opened the booty and one thief told to the other thieves, now let us share the booty honestly amongst ourselves. So whatever is there, honestly four shares we will make and take. But what is this honesty? honesty among thieves.

First of all it is stolen property, then you say let us honestly divide. Where is the honesty there? So Krishna says in Gita that everything belongs to him, our body, our home, everything.

The Lord's proprietorship over everything within the universe is confirmed in the seventh chapter of Gita. Sri Krishna says in Gita, seventh chapter; fourth verse B.G. (7.4)

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

bhūmiḥ — earth; āpaḥ — water; analaḥ — fire; vāyuḥ — air; kham — ether; manaḥ — mind; buddhiḥ — intelligence; eva — certainly; ca — and; ahañkāraḥ — false ego; iti — thus; iyam — all these; me — My; bhinnā — separated; prakṛtiḥ — energies; aṣṭadhā — eightfold.

(Earth, water, fire, air, ether, mind, intelligence and false ego — all together these eight constitute My separated material energies.)

Sri Krishna further says in Gita, seventh chapter; fifth verse B.G. (7.5)

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

aparā — inferior; iyam — this; itaḥ — besides this; tu — but; anyām — another; prakṛtim — energy; viddhi — just try to understand; me — My; parām — superior; jīva-bhūtām — comprising the living entities; mahā-bāho — O mighty-armed one; yayā — by whom; idam — this; dhāryate — is utilized or exploited; jagat — the material world.

(Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.)

Both of these energies or prakrits are emanations from the Lord and ultimately He is the controller of everything that exists. There is nothing in the universe that does not belong either to the para or the apara prakriti; therefore everything is the property of the Supreme Being.

Sri Ishopanishad says everything is owned by the Lord, we are only caretakers. Mantra one of Ishopanishad says:

**इशावास्यमिदम सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जिथा मा गृधः कस्य सिवद् धनम् ॥**

(Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore, accept only those things necessary for himself, which are set aside as his quota and one should not accept other things, knowing well to whom they belong.)

The moment we try to enjoy according to the way we want to, we are already thieves. Then you may pay taxes to the Government perfectly but then what is it, you are a thief. What I am saying is, the first and foremost principle is, the highest principle of morality is satisfying Krishna. If Krishna is not satisfied, it is nothing. Morality is the standard of activity by which the Supreme authority is satisfied, this is the definition of morality. If He is satisfied, don't worry whether others are satisfied or not. Krishna should be satisfied. I can tell you why for a higher principle; a lower principle can be given up.

Once there was a Rishi by name Kaushik and he went to the banks of Ganges and took a vow, I will never tell lie again, because telling lie is immoral and he sat down for meditation. As he was sitting down in meditation, a man came running and hid in his hermitage and behind him, three dacoits came running. They asked Kaushik, dear sage, have you seen a traveler coming here. Did you see him; did you know where he is. Kaushik was caught in Dharma-sankat. What to do now? If I say, yes he is in the hut, an innocent life will be killed, but if I say no, my principle of not telling lie will be broken. So far a higher principle, a lower principle can be given up and it is not immorality. To tell a lie is bad but suppose your child has typhoid and father tells child this is sweet medicine, this is lollypop, open your mouth and as soon as he opens the mouth, father drops medicine inside and child says, you lied to me, actually it was not sweet, it was very bitter. I don't care whether I told a lie but you have survived is more important to me. So it is not what you do, but why you do what you are doing is important. Your intention is actually to satisfy the supreme authority for the highest principle.

As far as possible, you should see that all lower and higher principles go side by side, but if they contradict, then you have to think. Sometimes, the laws of the state and laws of the God contradict. Then you have to make the choice. For example, today in India, ten people have come together and said, abortion is legal. But in the eyes of God, abortion is always, was always and will always continue to be illegal and murder. Suppose in this assembly we decide two plus two is three and half, does it become three and half? Morality of this world keeps on changing. What was moral five hundred years ago may be immoral today. This morality is ever-changing. **Gita speaks of standard morality.** This is immortal. If you live by that, don't worry, Krishna says, by chance in executing my wish, by chance if you do the needful, I will take care of you, don't worry. But your intentions must be pure as per the instructions of the higher

authority. So that is moral and spiritual honesty. That means live a pure life, a simple life, satisfying to Krishna, then don't worry whether others are satisfied or not.

Charity is very important because knowingly or unknowingly in the process of earning wealth, a lot of sinful reactions are accumulated, therefore, Sri Krishna says in Gita, eighteenth chapter; fifth verse B.G. (18.5)

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

yajña — of sacrifice; dāna — charity; tapaḥ — and penance; karma — activity; na — never; tyājyam — to be given up; kāryam — must be done; eva — certainly; tat — that; yajñaḥ — sacrifice; dānam — charity; tapaḥ — penance; ca — also; eva — certainly; pāvanāni — purifying; manīṣiṇām — even for the great souls.

(Acts of sacrifice, charity and penance are not to be given up; they must be performed. Indeed, sacrifice, charity and penance purify even the great souls.)

Performing yagya, daan and tapasya one must do at every stage of life. Never one should give up charity, performing sacrifice and tapasya. These three things should never be given up.

Now what is this charity? Krishna says in Srimad Bhagavad-Gita, there are three kinds of charities. These are charity in the mode of ignorance or tamo-guna, charity in the mode of passion or rajo-guna and charity in mode of goodness or Sattav-guna.

Charity in the mode of Ignorance means, giving the wrong thing to the wrong person at the wrong place at the

wrong time with wrong motive. This is called charity in the mode of ignorance. Example is, right near the temple, there is a huge bar and restaurant. It was eleven thirty at night. As I was passing, the bar door opened and a huge man with six feet height came out like a drunken elephant. He just walked out and suddenly a beggar came in front of him and asked for money. So this man pulled out a quarter bottle and said lei tu bhi kya yaad karega. This is charity in the mode of ignorance; giving wrong thing, at the wrong place, that is near the temple at wrong time, that is eleven thirty at night and with wrong motivation, that is I am going to hell, you also come to accompany me. Of course, he was giving charity. It is better than nothing, but this is not best. Sri Krishna says in Gita, seventeenth chapter; twenty-second verse B.G. (17.22)

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥

adeśa — at an unpurified place; kāle — and unpurified time; yat — that which; dānam — charity; upātrebhyaḥ — to unworthy persons; ca — also; dīyate — is given; asat-kṛtam — without respect; avajñātam — without proper attention; tat — that; tāmasam — in the mode of darkness; udāhṛtam — is said to be.

(And charity performed at an impure place, at an improper time, to unworthy persons, or without proper attention and respect is said to be in the mode of ignorance.)

Then there is charity in the mode of passion. It means giving the right thing, to the right person, at right place, at right time with a wrong motive. Wrong motive could be for my own benefit. Sometimes we give so that in future, it is beneficial for us, or it could be that the whole

world knows, how great I am, how charitable I am. Without me, how these people can survive. Sri Krishna says in Gita, seventeenth chapter; twenty-first verse B.G. (17.21)

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥

yat — that which; tu — but; prati-upakāra-artham — for the sake of getting some return; phalam — a result; uddīśya — desiring; vā — or; punaḥ — again; dīyate — is given; ca — also; parikliṣṭam — grudgingly; tat — that; dānam — charity; rājasam — in the mode of passion; smṛtam — is understood to be.

(But charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion.)

But Jesus says; if right hand gives, left hand should not know, that is charity in the mode of goodness. Charity in the mode of goodness, sattav-guna is as Sri Krishna says in Gita, seventeenth chapter; twentieth verse B.G. (17.20)

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

dātavyam — worth giving; iti — thus; yat — that which; dānam — charity; dīyate — is given; anupakāriṇe — irrespective of return; deśe — in a proper place; kāle — at a proper time; ca — also; pātre — to a suitable person; ca — and; tat — that; dānam — charity; sāttvikam — in the mode of goodness; smṛtam — is considered.

(Charity given out of duty, without expectation of return, at the proper time and place, and to a worthy person is considered to be in the mode of goodness.)

According to time, place and circumstances, you are giving the right thing to the right person, at right place, at right time with the right motive. What is that motive? that I am not a great soul, doing great benefit to humanity at large, but it is my duty, for my own purification and the person who is receiving is showing a great mercy by accepting it. If in this mood it is given then it is in the mode of goodness. But whether you give charity in the mode of goodness, passion or ignorance, everything binds you. Charity in the mode of ignorance binds you with iron chain, in the mode of passion with silver chain and in the mode of goodness binds you with golden chain.

Therefore, in case you are in anyone of these, no problem, continue to do it. But there is another form of charity which is the best charity that you can do and that is which is beyond three modes of nature and that is **transcendental charity**.

What is this transcendental charity? Transcendental charity is that charity by which you are giving Krishna to others. In this connection, there is one small incident which will make the understanding of transcendental charity very clear. There was once a man in Pune, his name was Mr. Malhotra. He was driving Srila Prabhupada. This person was a very pious person and he would drive any sadhu who came around the city and he would take him to various programs. So once this Mr. Malhotra asked Srila Prabhupada a very, very important question that I am sure you may have asked before or may be asking now or will ask in future.

He asked Srila Prabhupada, Swamiji, this is 1972 or around that time when this Bombay temple, huge marvel temple Sri Sri Radha Raas Behari Temple was being

constructed. He asked this question, he said, so many people are dying of hunger, so many people are without clothes on the streets, so many people are dying of diseases, you Swamiji! are constructing a temple for the Lord with beautiful marvel. Lacs and lacs and Crores of rupees, you are spending on marvel temple, do you think, Krishna needs that temple? Does Krishna says in Gita, construct for Me huge beautiful temple. Why can't you use it to feed the poor? Why can't you use it to address the needy, give medicines to the sick, what is the necessity of building this huge mansion, after all Krishna is served by Lakshamis, why does He need it. I think you should use it for the benefit of these people who are miserable. I am sure all of you must have come across this question. But just listen to what Srila Prabhupada replies.

Srila Prabhupada said to Mr. Malhotra, suppose you go to a very, very rich man's house and stay with him in his house for say a week. Dine with him, with his family members, children wife etc. and then you come back to your own house and after a month, suppose you are driving a car and happen to see the son of that rich man on the street in a very disturbed condition, clothed in a very bad way, very hungry, walking down the street with very, very disturbed mind, miserable situation. He asks Mr.Malhotra what you think you will do. May be you will react in three different ways.

Firstly, you may say, it is his karma what to do ? You drive off. This is one reaction. The second reaction could be, Oh! You stop the car and say, are not you the son of so and so that rich man but you seem to be very hungry and very ill clothed. You pull out thousand rupees and give him and say, please get some food, get some dress for yourself and then you drive off. This is the second response.

He told Mr. Malhotra that there could be a third response and he said, you could stop the car and say aren't

you son of so and so, a rich man, whom I know, he is a rich man, come, come, sit in my car. You make him sit in your car, drive him to your house, feed him nicely, dress him nicely, let him be in your house for two-three days. After two-three days, one day you sit with him and in a gentle nice way ask him, why you came away from your home. Your father is a rich man, also he is very nice person, he is such as lovable person and I think there is some misunderstanding between you and your father. He is a nice person and you are also a nice person, but now you should get this misunderstanding removed and in this way, slowly and slowly, talk to him and remove that misunderstanding. Then Srila Prabhupada told Mr. Malhotra, after removing his misunderstanding, you pick-up the phone and ring up the rich father and say, your son is there in my house. You don't have to take him to rich man's house, the rich man will come and pick-up his son and take him back. And once he goes back to his home, then his food problem, his clothing problem and every other problem is solved. If you are a millionaire then your hundred rupees problem or thousand rupees problem is solved automatically.

Then he told Mr. Malhotra, this is what the temple is meant for. He said all the people throughout the world whether they are rich or poor, everyone is miserable, everyone is poor. Some are poor at heart, some are poor in pocket but everyone is poor. Anyone who does not have connection with his Supreme Father, Bhagawan is a miserable man on footpath. Some are suffering in a very rich condition, some are suffering in a poor condition, but everyone is suffering conditioned soul and therefore, this temple is meant for that. He said, Mr. Malhotra, this is like our home where I get all the conditioned souls, some are rich, some are poor, some are white, some are black, some are women, men, old, young, whoever they are, everyone can be brought to this place and introduced to their Supreme Father. Here is your Father, you are lost son. You have a misunderstanding with your real Father who is a

millionaire who wants you back, why have you walked away from your home? Please go back to Him and all your problems will be solved and your sufferings in this material world like picking up some garbage will be solved. He said, this is real compassion & Mr. Malhotra, this whole temple is being built for this one purpose so that all the entities throughout the world can come and take shelter of their own most lovable Supreme Father, who wants them back, to give them everything and then all your tiny problems are solved.

But then one may ask a question, all right, you construct an ordinary house why a marvel home? Why such a big home? Is it necessary that father's home should be so big? Srila Prabhupada said, I can live under a tree and preach the same message but do you think people will come and meet me under the tree. If I say so and so Swamiji is sitting under one tree in Vile Parle, do you think people will be attracted to come? Very few, no one will care.

Transcendental charity means, how to give in such a way that somehow or the other, that person is getting Krishna. You want to give food, give food but let that food be Prasad, offer to the Lord and give that food in charity. Even if a person is giving something in return, you tell him, it is Krishna's mercy, I am not the giver, it is Krishna's mercy, only you take it. Sri Chaitanya Mahaprabhu said **Pranyer-arthe-dhie-vache**. One can give this charity by four means; one can give one's life to give Krishna to others. If you cannot give your life, you can give your money, if you are not in a position to give money; you use intelligence and give this message of B.G. to others. Even if you do not have intelligence to even give understanding of this message of B.G. to others, at least speak about it. Like this, you may say, I know Hare Krishna Temple, very nice, go and visit that and understand that philosophy, it seems to be very good. Even a word of appreciation before others is actually a plus point. Somehow or other, then everything else is taken care of. So directly or indirectly, Krishna also says in Twelfth

Chapter. If you cannot do this, do this, if you cannot do this do this, if you can not do this, at least do this dear. Tell others about Krishna. So in this way, this is the greatest charity one can do. Some how or other give Krishna to others.

The fourth thing a spiritual master teaches other than how to become i) Krishna conscious ii) other than following the four regulatory principles, iii) moral and spiritual honesty and charity is iv) how to dovetail your occupation in devotional service.

Some one may say oh! Prabhuji, you are living in the temple, for you chanting Hare Krishna Hare Rama, no problem, but what about us, we are family members. We have occupation, we have our family, children, they have to go to school, we have to do all of this, how can I become spiritual, I have no time. It is big problem of twentieth century, no time. So the spiritual master teaches us, how to **dovetail our occupation**, whatever we are doing, in devotional service. He gives us a secret and what is that secret? Make your home into a temple, very simple. If you make your home into a temple then all the activities are spiritual activities. Because what's happening in temple? All the activities which are happening in temple are spiritual activities. So, how to make our home a temple? For that we have to understand what is a temple?

A temple does not simply mean a building because every building is made up of the same. A temple is also made up of bricks, concrete and stones, fans, tube-lights and things like this and a home is also made up like this. What makes the difference between a temple and an ordinary home? How do you recognize from a distance, whether a building is a home or a temple? First and foremost thing, you see on top, there may be a charka, or a flag. What does this flag indicate? On top of a building this indicates that this building belongs to the Lord. He is the

master of this building and all the property within this building is His property. All the people who are serving are his servants and all the activities which are going on are according to His directions or for His satisfaction. That is the meaning of flag on top. Just like if you go to Vidhan-Sabha building at New Delhi, on top is a tri-color flag. What does it mean? that means, this building belongs to the Government, the whole property inside the building belongs to the Government; all the people who are serving are Government Servants and all activities that go on, the ultimate beneficiary of all that activities is the Government. That is what the flag represents on top of the building.

So if you want to make your home a temple, very simple, put a flag at least. Unfortunately any home you go, there is one flag and that is aluminum flag, some round flag, some different color flag. That is Antenna. That flag on the home means, this is master of the house, every one is his servant, everyone is belonging to him, we all are staying in this house to serve him, day in and day out, day and night, twenty four hours a day. If you can at least remove that flag and put a saffron flag that is a great achievement to begin with. But it is not all and all. Simply putting a flag is not enough. This is simply to indicate that actually this home belongs to the Lord.

So, how to transfer our home into a temple? it is very simple. Make the Lord the head of the house and that house is a temple. How do we make the Lord the master of the house? That is by inviting Him to come and reside permanently in our house. Therefore, the first thing that we do in trying to establish a temple is, make a nice place for the Lord in our homes and invite the Lord. One may ask, what is the necessity? From my heart I am always worshiping Krishna. That is simply cheating ourselves. If you want to show Krishna that you really need business, call Him and ask Him to reside in your home. When you give a place in your home to the Lord, you are showing to the

Lord that you are having a place in your heart, because until and unless you have a place for a person in your heart, there is no place for that person in your home. You will never give entrance to your enemy in your home because he has no place in your heart. So, actually inviting the Lord to your home means, you have a place for Him in your heart. So this is the first thing we should do. And what kind of a place you should choose? You should try to give the best possible place.

Once I visited a big office, huge office. Owner said, this is Krishna's office. I asked where is Krishna here? He said go down. There was a table, there were so many drawers. The last drawer he pulled out. You see He is there. The whole room is yours and the Owner, where is he sitting? in the last drawer, in the corner of the go-down. Of course, that is better than not having Lord anywhere. But he is Lord of the house; therefore, He should be given a nice, clean, prominent place. A nice suitable place which is convenient, where one can worship etc. Actually ideally, in Vedic times, there would be an exclusive room for the Lord. If you cannot afford it, at least give a nice clean place. It should be at least clean, always kept clean and then establish and worship nicely.

So how do we worship? Number one is establishing an Altar. After that, first thing we do is offering food. So from now onward what I am speaking is practically you can do when you go home. This, any one of you can do, very simple.

First of all, establish an altar, a beautiful place for the Lord in your home and then offering food, because He is the master of the house. He should receive the food first like whoever is the bread-winner or head of the house. It is not that we cook and everyone eats, all the servants eat and after the servants eat and whatever is left, dear master, whatever is left is yours. Do we do that? No. The first and

foremost thing is, my Lord, you are the master of the house, you eat and your remnants we will eat. Therefore, the first thing that we do after establishing the altar is offering of food. We should actually feed Him nicely for our own benefit. Don't think that by offering the Lord, you are doing a great favor to Him. No, but just by this offering of food, the Lord is pleased. Just like suppose, there is a father, he has a lot of money in his pocket and the five year old son comes, takes the money from the father's pocket, say two rupees and then goes in to the market and buys a lollypop and then just before eating, he comes to the father and says, Papa, just take a bite. Father is overwhelmed because he is expressing his gratitude for all the lollipops what the child is taking. Thank you, I am very grateful to you, and the father will accept it though he does not like lollypop, he is beyond that age. But still he may say, my money, you took from my pocket and brought something which I don't like but you like but you are offering it to me. Because he is expressing that gratitude, father will surely accept it. Similarly, everything belongs to Krishna, but when you offer it with love, He will accept it. How you worship mother Ganga? You take Ganga water, Hey Gange and pour it back. What great job you have done? Taking from Ganga and pouring back to Ganga, but you have tremendously achieved spirituality. In devotion, you have shown to mother Ganges that I am very grateful to you for what all you have done to me.

So whatever we cook, when we offer with love and devotion, Krishna is bound to accept it. Because He sees that these people are grateful for what I am supplying and He will supply immensely. The father will say what lollypop? anything you want I will supply you, don't worry, because you are grateful. This is His expression, not that we eat Chappan Bhog and Krishna you eat a little. Of course that is better than nothing. Prasad means, everything that is offered. He should have a separate plate, nice plate, the best plate probably and all the items those are cooked should be there, offered and leave for about five minutes.

Let Him take and then you take. Add these back to your other items and no doubt we make the whole items purified.

Everything in your home becomes Prasad. This is the concept of Prasad. Everything that is offered to Lord is Prasad. Prasad means mercy of the Lord. Everything that is cooked must be offered. By this Krishna is pleased and not only that, by this one act of offering the food to the Lord, a man's going to the office becomes devotional service. Why you are going to the office? to earn money, why are you earning money? to maintain the family. Why are you maintaining the family? to make them such to take them back to Godhead. So this one act which takes about five minutes of offering the food to the Lord, the head of the household going to earn the money for eight hours a day becomes spiritual activity. The housewife buys the vegetables becomes spiritual activity. The process of cooking for so many hours together becomes spiritual activity and the process of eating becomes spiritual activity because you are eating Prasad. In this way by this one small act of offering food, everything in our house becomes spiritual and the house becomes a temple. Therefore, offering of food is very important. Every thing that is cooked in the house, offer it to the lord and accept it as the mercy of the Lord in the form of Prasad.

Second thing is offering **Aarati**. Why do we offer aarti? Just like when a guest comes to our home, so we offer dhoop, dipa, flowers etc. As guest comes, you light up the place, you put spray in the house, you put agarvatti. Similarly for the pleasure of the Lord, to have beautiful aroma which lighten up the atmosphere, we put beautiful flowers for the pleasure of the Lord. Then we offer Chamar, different services. There is a booklet where how to establish the Altar, what to offer, what mantaras to be chanted, everything is there. Practical details are there. So second thing is offering aarti, Just like guest, you offer Him food, you offer Him aarti.

Next important thing is inviting the family to participate. This is very important. There is a saying; it goes "A family that prays together, stays together". This is a fact. When you invite the family to participate, because Krishna is at the centre of the family, family remains very strong with a bond very deep love. Otherwise the bond is very superficial. When you make Krishna the centre of your home, that home becomes spiritual world. But if you remove Krishna from the centre, then it becomes hellish, why? very simple. Suppose, you go to a crystal clear lake, take one stone and throw it at the centre of the lake, there will be ripples till the end of the lake. You take one hundred stones and throw it in the lake again and again at same place, there will be ripples but no ripple will clash. But if you take two stones, you put one stone here and one stone there. There will be ripples and every ripple will clash with every other ripple. Why? because there are two centre, it is not one centre. So when you have Krishna as the centre of the household, He is the owner of this house and we are all servants. At that time, my way of thinking may be different, your way of thinking may be different, my life style may be different, your life style may be different, my way of eating may be different, your way of eating may be different, my way of dressing may be different, we all have differences but because Krishna is at centre and we are all here to serve Krishna, we will live tighter happily and accept each other. If Krishna is at the centre of the household, they are inspiring each other to serve the Lord.

However if Krishna is not at the centre, then each individual becomes the centre of the household. I want what I want when I want. Everything should go my way. Then there is a clash. I don't like the way you eat, I don't like the way you do, I don't like this way, fight, fight..... for everything. If Krishna is at the centre of the household then you could be living in a small hut and there could be ten people, but still there is enough place for eleventh fellow to

walk inside. But if Krishna is not at centre of the household then even if it is a huge palace, it becomes too small for two people. Either you stay or I stay. Both people can not stay together. I cannot look at your face early in the morning. You go your way, I go my way. Even a palace becomes too small, too congested if Krishna is not at the centre. Therefore in Vedic culture, joint families were living together happily. But today even nuclear families are breaking up. I want what I want when I want and therefore, sixty-three percent of marriages are breaking to divorce within three years in America. That's happening everywhere. Even in India today same thing is happening because Krishna is not at the centre of the household.

When we invite the family to participate, children especially young children, first four years of life are most impressionable years of life. It is like wet cement. What you write on it, permanently it stays. If there is a child who right from the beginning of the birth, coming together, offering beautiful Aarti, offering Bhoga to the Lord, going around Tulsi, offering water to Tulsi, vowing or bending down, offering obeisance to Sadhus, visiting temples, it becomes inbuilt in his personality. Don't think these are ordinary activities, they are very powerful activities. They may seem very ordinary activities, but because they are walking into a Vishnu temple or Krishna temple, every activity is a spiritual activity. It gives deep impression in the heart of the children which they will never forget in their lives and whenever they get another connection, with another Sadhu, immediately all the previous samskaras will come up. Afterwards, twenty-five years of Darwinian education and slaughterhouse education of Western culture, cannot wipe out what the few years of samskara have done in the initial years of the child. Therefore, it is very important that we make our home a temple, offer food and Aarti and invite the family to participate.

Now that is true that we have to make our home a temple but there is a tendency that every thing done repeatedly for sometime, becomes mechanical. Just like the nature of water is to flow down, the nature of the material world is, any activity repeatedly done becomes a mechanical activity, just like a tape recorder. Sometimes you don't even know what you are thinking. Sometimes you get up in the morning, brush-up your teeth etc., six to seven thirty, everything is mechanical. Even though we transform our home into a temple, there is a tendency to offer food, offer worship, offer Aarti, etc. but everything may become mechanical. How to protect ourselves? how to make sure to avoid our activities becoming ordinary materialistic repetitive activities? We are doing the right thing but there is a tendency to become mechanical.

That protection can be done; protection can be given to our activities, by performing **Sadhana**. What is sadhana? Sadhana means those activities which re-spiritualize our lives. We are not the body, we are the soul. We are part of Krishna but we have come to this material world and engaged in materialistic activities. But these activities re-spiritualize our lives. So right now what I am discussing is the most important activity. Right now, just after going out from this place, if you are not able to establish a temple in your home, if you are not able to start Aarti and offering Bhoga don't worry but what I am telling you now is, if you just do this part, everything else will happen in due course of time. If you have forgotten everything what I have said for the last six and half days, don't worry but at least don't this. This is the most important activity which anyone of us can do right now from the time onwards we walk-out of this place and what is that?

The first and foremost thing is **Japa or chanting of the Holy name**. Japa means chanting of the Holy name.

हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

In Kali-yuga, there is no other way, no other way other than the chanting of the holy name, chanting of the holy name, chanting of the holy name. The chanting of the holy name of the Lord is the **Yuga-dharma** for Kali-yuga. If you are not able to offer worship for some reason right now, don't worry but this one can be begun. What is the mantra we chant? Why this mantra? **Mana-strayte iti mantra**. Mana means mind and strayte means deliver. This mantra delivers the mind. Now our mind is fixed in material things, bodily conception of life. To pick up from the bodily conception and fix the mind on the lotus feet of the Lord and engage in spiritual activity, that process is called mantra.

There are many, many mantras described in Vedic scriptures. Several mantras but there are hundred and eight Upanishads and one of them is called **Kali-santaran** Upanishad which is exclusively meant for Kali-yuga. In this Kali-santaran Upanishad, when asked by Lord Brahma as to what is the best process for this age of Kali, it is recommended this **Mahamantra**. Mahamantra means the combination of all other mantras. So all the mantras in Vedic literature are combined in this one mantra and is called Mahamantra. There are so many mantras but this is called Mahamantra, the great chant of deliverance. If you chant this mantra, actually all other mantras are as good as chanted, just like watering the root of the tree, every part of the tree is nourished. So this mantra is recommended in Kali-santaran Upanishad as:

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare |

This is the mantra which we chant and as we do not forget to eat food everyday one must chant this mantra everyday, at least a fixed number of times. Devotees of ISKCON society, who are very serious, chant sixteen rounds everyday minimum. What is this round? This bead contains hundred and eight beads representing hundred & eight Gopis or hundred & eight Upanishads and essence of which is to understand Krishna. Topmost is called Krishna bead or headbead. We never chant on Krishna bead. We begin with the next one and don't chant with the fore-finger because this represents the false ego. We start from the thumb and middle finger or thumb and ring finger, whichever is convenient. So, on every bead we chant this Mahamantra. Then you go to the next one, next, next.....like that. When we chant hundred and eight times, it comes to the end. This is considered as one mala. Like this, we chant sixteen malas everyday minimum if we like to pursue spirituality very seriously. However, right now we may not be able to take that seriously but if we start one round at least, that will be wonderful. But it must be done everyday. Not that once in a week, on Sunday you sit and chant seven rounds, No. It does not matter if you do one round, two rounds, do it every day. You may forget to eat, you may forget to sleep but not forget to chant. Then we are telling Krishna, Krishna I really mean it, I actually want to become your devotee. Otherwise once in a year you do, O.K. on Janamashtami but that is not devotion, so we must do everyday. That is one thing. You can begin with one or two. Why we chant on bead? Actually, it helps to increase our concentration and number two regulation. We know how much we are chanting otherwise, Uthte, Baithte, khate-peete ham to naam lete rahte hainji, some people say like this. That's all right, that is all bonus but this chanting every day, two rounds is a must if we are really sincere about self-realization in our life.

Next question is when to chant? The best time of the day to chant is **Braham-muhurta**. Braham-muhurta means one and half hour before sunrise to the point of sunrise. Say for example, six thirty is sun-rise. So five AM to six thirty A.M, one and half hour is called Braham-muhurta. Chanting or any spiritual activity done in Braham-muhurta is many, many times more potent than done in any part of the day. But somehow or the other if you are not able to chant in Braham-muhurta , do not worry but sometime or the other do chant preferably **on a fix time of the day**, whenever it is convenient. Fix time is better so that already you are mentally prepared. Rest is bonus. You can chant by walking etc. But at least one or two rounds shall be done **sitting at one place** ideally, Braham-muhurta is better. Therefore, we should change our life style. Early to bed, early to rise makes a person healthy wealthy and wise. I don't know about healthy, wealthy but wise hundred percent. So chanting should be ideally done in Braham-muhurta not that get up from bed and start chanting. Ideally get up from bed because when you are slept, you are in the mode of ignorance because you have slept and snored there. It is mode of ignorance. You should get up; at least if water is available, immediately **take bath**, then sit down. At least wash your face, become fresh and if possible, in front of the **picture of the Lord**, sit in a **nice clean place** and ideally in Lotus posture, **Padamasana**. If you are not able to do it for any reason, then walk around, does not matter. **Most important thing is hear the holy name.**

Some people ask, should I see Krishna and then chant? Best is you should hear the name. Close your eyes and hear the name, if you are feeling sleepy then open the eyes and chant. Begin with even one round. I can assure you, if you do it regularly for some time, you will be amazed of the transformation that takes place in your life and in your heart. This is scripture's guarantee, not my guarantee. Of course, I can add my contribution of my own realization.

Just by this process, I was able to give up all nonsense and take up the essence. So this is Japa, the most important.

And second most important thing is **reading of scriptures**. Srila Prabhupada from the age seventy to eighty, ten years, not only was he managing so many temples all over the world, but personally writing the books, so that we can easily understand. Why I am recommending only Prabhupada's books is because I used to read a lot of books, the more I read, the more I used to get confused. One thing about Srila Prabhupada's books is their simplicity, their clarity and the authority with which he presents the information. I would like you to systematically go through these books, not just casually read through, systematically read and try to understand, then we become fixed in devotion. Just like if you want to construct a big building, lot of time you spend in building the foundation. No one can see the foundation, why waste time? Right on the ground you start building. No, because if there is strong wind, the whole building will collapse. Therefore, reading is like setting up foundation of our spiritual life. Then if someone says, have you seen Krishna, have you seen soul? It's all bogus; it's all nonsense, Oh! Really, O.K, I will stop. This will happen to us if we are not fixed up, not strong. Therefore, Srila prabhupada scrutinizingly wrote eighty books, eighty volumes, presenting all aspects of philosophy, so that we don't get deviated from the path of Bhakti.

The third very important thing is **hearing from advanced devotees**. You become what you associated with. If you associate with those whose faith is more than us then from their heart we can also increase our faith. So it is very important that we hear from proper authorities and people who are more advanced than us. In fact one person told me, he said, for spiritual life to begin; you have to do four dos and four don'ts, very simple. And if you just do these four, your life will become perfect very soon. What are these four don'ts, we have already discussed. No meat eating, no

intoxication, no illicit-sex and no gambling. The four do's are A, B, C & D. A-Association of devotees, Sadhu-sangha, B-Books or reading scriptures regularly, C-Chanting, chanting the holy name of the Lord and D-Diet and the diet should be only food that is offered to the Lord as Prasad. Even if we follow the four Do's, automatically the Don'ts will disappear, don't worry. So if we do these four Do's, chanting everyday, associating with devotees, trying as far as possible, regularly or at least once in a week attending temple program, we have this program for your benefit, very close by. Prabhupada has established centres everywhere, whichever is close by centre, the regular Satsang program is going on and that gives association of devotees. Third is **reading scriptures** and fourth is **offering the food and taking it as Prasad**. If you do this, very soon, you will realize a tremendous transformation in your heart and you will actually become blissful & happy. This is our sincere request.

Finally, how we chant in Kirtan as taught by Lord Chaitanya Mahaprabhu? There are three ways and these are Japa, Bhajan & Kirtan. Japa means sitting for one's own purification, you chant the rounds. Bhajan means, you sit down and glorify the Lord and Kirtan means dancing. Why I start the program on Sundays and end it on Saturdays is so that I can invite you all for a Sunday program in any of our temples. You will see this last part how to chant in this Kirtan. This is very special experience. If you are not prepared, you may walk away, never to come again. For me it was very difficult to digest. We raise our hands, sway our bodies and keep our legs perfectly in synchronous dance. So first time when I went to temple, I was taken aback. People were jumping, running around; I thought what is this happening? Is this devotion? Because generally I have seen people going to churches etc. or whenever they go they sit down, they bow down, they kneel and look very grave but when I went to temple, I saw, deities are very beautiful, no problem, in ISKCON deities are very nicely decorated,

Prasadam wonderful, no problem, very tasty, Philosophy wonderful, makes sense, quite intelligent people here. Everything is all right but suddenly, you people start dancing like anything, this is too much. I used to be really surprised. I would slowly move out of the temple, you dance I will come after the dance is over. I was wondering why these people are like this. Of course sometimes devotees become a little wild, but one should do it very gracefully but what to do, this is a spontaneous thing at their heart. So I was thinking what to do? But I would attend the lectures. But somehow for six months, I would never raise my hands up. I would stand behind, you all do dancing I will be just watching. But one day I heard a devotee's lecture, speaking about what is the meaning of raising these hands and dancing.

Why we shall raise the hands? he was telling. Who are the people who do not raise their hands in the Kirtan of the Lord are only envious people who cannot raise their hands in front of the Lord. What is raising of hands? It means Jay, just like we raise hands. Suppose there are two political parties, this party and opposition party. This party says our leader ki jay, but other party says, nothing doing, why because, this is opposite party. That means when everyone is saying Hare Krishna, Krishnaji Ki Jay and if you keep your hands down, that means which party you belong to, you belong to Ravan's party. I thought what he thinks of himself, he says I am Ravan, I was little upset. He said only those people who are envious, do not glorify. Naturally otherwise when you would say, Jay Sri Ram, Hanuman will raise but Ravan will not raise his hands. I said I will show him, let the Kirtan begin today, I will show him. But after sometime, I said, no, he is tricking me into this. I said nothing doing, I wouldn't raise my hands. After sometime he said, another reason why people don't raise their hands are these are those people, whose hands and heart are burdened with years and years of sinful reactions, they cannot raise their hands. Suppose you have fifty kilo weight

in one hand and another fifty kilo in another hand and then if some one says, Krishan Bhagavan Ki Jay, how can you raise hands because of fifty kilo weight and you are not a weight lighter. Then I said this is too much, he is slapping on my face straight away. Today I will prove to him that I am not a bag of sinful reactions and I am not envious. But I will do in such a way that no one knows. So when Kirtan began, I went behind, near the wall for few minutes, Kirtan was going on, and then I said, I should raise my hands just to prove to myself that whether I am envious and a bag of sinful reactions or not. I made sure, no one was watching, and then I just raised hands. Ah! at least fifty percent I was neither envious nor sinful. Then I said, at least once confirm that I am hundred percent non-envious and non-sinful. So, I just looked around, closed my eyes and raised my hands. It was nice. Suddenly I saw myself moving side by side. Very soon I found myself two inches above the ground, jumping also. And since then, by Krishna's mercy, it is still going on. It is fact, I was reading in some of Puranas, it says anyone who lifts his hands in Kirtan, all the sinful reactions go away. Just like when birds are sitting and you raise hands, all the birds go away from the field. Purana says, the moment you raise your hands in Kirtan, all the sinful reactions which are in the form of birds who are taking you away, fly away.

Or glorification of Lord is considered like roar of a lion. When lion roars, all the animals run away and hide in the forest. Similarly when you raise your hands in Kirtan, actually all sinful reactions in your heart go away and this is fact. If you develop a taste for dancing in the Kirtan of the Lord which is transcendental, you will loose your taste for dancing for sense gratification. What is the proof that it is transcendental and not an ordinary dancing? The proof is that if you dance like this in front of the Lord, you will loose your taste for dancing for sense gratification. So if you want to go to a disco theatre, don't dance before Krishna. Because once you dance in front of the Lord, your taste for

dancing for sense gratification goes away and you will never give it up, it is so pleasing, it is so nice. So, chant, dance and be happy. Hare Krishna!

Summary and other important knowledge

There are two main topics which will be covered. Number one, who is Sri Chaitanya Mahaprabhu, who has actually taught us the process of surrendering to Krishna in Kali-yuga. The second one will be who is Srila Prabhupada? the founder of this movement, the brief introduction and what is his contribution to this world?

Five thousand years ago, Lord Sri Krishna gave this timeless Vedic wisdom, the essence of all Vedic knowledge in the form of Bhagavad-Gita to Arjuna. He specifically chose Arjuna, because he wanted to show the whole world that how it is practical for a family man, for a man of social responsibility, for a man of family responsibilities, for a man of occupational responsibilities. How he can continue to practice spiritually in a situation one is in and the specific reason he chose the battlefield of Kurukshetra was to show how important it is to make the right decision in a very important situation by choosing this kind of a situation, so that Arjuna could take the right decision.

But then all of a sudden, Arjuna because of a compassionate heart got bewildered completely, refused to fight and gave several reasons why he does not want to fight. If you read it, you will one hundred percent say that Arjuna is perfectly right, he should not fight. That shows that we are also bewildered. Completely bewildered as we have compassionate heart but we are totally bewildered about the goal of life. And using Arjuna as an instrument, Krishna shows how we all are like Arjuna's situation before battlefield of Kurukshetra. Then for his deliverance, Krishna spoke the Gita and after the end of the Gita, Arjuna went

back to his profession but this time with a different motivation. It is the motivation which is important; it is not the activity but the motivation, why you are doing what you are doing. Arjuna is also sitting in chariot shooting the arrows, killing people; Duryodhana is also sitting in a chariot shooting arrows killing people. What is the difference? With each arrow that Duryodhana is shooting, he is getting entangled into the cycle of birth and death and with each arrow that Arjuna is shooting; he is getting disentangled from the cycle of birth and death. What is the motivation? What is the difference? though they are doing the same activity. The difference is one of motivation. Duryodhana is motivated by greed whereas Arjuna did not want to, he was not greedy after the kingdom but his motivation was, just because Krishna wants it and for the satisfaction, for the love of Lord, I will do it. Therefore, the difference was one of greed and love. Duryodhana was fighting out of greed while Arjuna was inspired or motivated to fight for love of Krishna which is perfection of life.

The message that Krishna spoke to Arjuna to surrender everything to Krishna, people had forgotten long back and they were wondering how to surrender. It is described in the scriptures that the same Supreme Lord, Sri Krishna, came five hundred years ago in the form of Sri Chaitanya Mahaprabhu. Several scriptures give the proof of how Sri Chaitanya Mahaprabhu is Supreme Personality of Godhead Krishna but who has come not as God but as a devotee of the God, just to show personally by His example how to surrender to Krishna. Just like sometimes a teacher in a class takes the child's hand and writes A, B, C, D.... That doesn't mean that teacher is learning A,B,C,D..... but she comes down to the level of the child to teach him A, B,C,D.....Similarly Lord Krishna, personally came down in the form of a devotee to show us the fallen people of Kali-yuga, how to surrender to Krishna? That is Sri Chaitanya Mahaprabhu.

He appeared five hundred and fifteen years ago in 1486 AD at the holy land of Navadweep which is in West Bengal. Chaitanya Mahaprabhu is none other than Lord Ram Chandra of Treta-Yuga and Lord Sri Krishna of Dwapar-Yuga. And what is the Yuga-dharma He taught? The Yug-Dharma is **Congregational chanting of the holy name**. He taught us the **Harinam Sankirtan**. That is, all the devotees come together and glorify the Lord in this beautiful dance. Sri Chaitanya Mahaprabhu in the Navadweep would collect hundreds and thousands of people and go in the streets of Navadweep chanting the holy name of the God, chanting this Mahamantra. Anyone who actually participates in this chanting is actually by this process, getting direct entrance into the loving past-times of Radha and Krishna, Rasalila. That is the potency of this Harinam Sankirtan. Sri Chaitanya Mahaprabhu is also called Gauranga. Srimati Radharani's bodily complexion is like molten gold. Sri Chaitanya Mahaprabhu is called Gauranga because His body was like molten gold and all his associates were none other than all the Gopis and then He actually personally demonstrated along with His associates, how to actually surrender to the Lord in Kali-yuga by the congregational chanting of the holy name.

So, Sri Chaitanya Mahaprabhu spread universally the congregational chanting of the holy name and that way He gave us direct entrance into spiritual realm. Therefore, He is called **Namo Mahavadayne**. He is so merciful and compassionate that without seeing the qualification of the living entities, He is giving us direct entrance into highest spiritual realm.

In fact, in the life of Sri Chaitanya Mahaprabhu we find, two lowest of men of mankind, Jagai and Madhai who were drunkards, womanizers, dacoits and they were troubling the whole living entities all over Navadweep and Sri Chaitanya Mahaprabhu personally, actually delivered them through His devotee Nityananda Prabhu. In this way,

He showed to the whole world that when such low level people, most sinful of all people can be delivered what to speak of all the other living entities of Kali-yuga. Anyone of us can take shelter of the Holy Name and can perfect our lives.

Sri Chaitanya Mahaprabhu once on the way to Vrindavan traveled the Jharikhand forest in the central region of India and then He demonstrated a very wonderful scene. When He would chant, all the living entities, all the animals, wild animals, deers, elephants, tigers, snakes, every kind of living entities who would never be together, all came together and started dancing. Not only dancing but deer would hold the lion and they would embrace and kiss each other in chanting the holy name. We may think that this is an exaggeration that it cannot happen. But one of His representatives, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, he showed us how this is practical. Few years ago, in 1966 when he went to America, he preached the message of Sri Chaitanya Mahaprabhu to all the Europeans and all different countries of the world and all of them would come together and chant the holy name, forgetting Germans, Greeks, Englishmen, all kinds of people with all kinds of backgrounds would come together and simply chant the holy name of the Lord. People who could not tolerate seeing each other's face but would come together as far as chanting is concerned and in this way their enmity etc. was completely forgotten. So His Divine Grace Bhaktivendanta Prabhupada was a great representative of the Lord, empowered by the Lord, to spread this mission of Sri Chaitanya Mahaprabhu all over the world.

In his lifetime we find, even in his early life, he was naturally attracted to worshipping Lord Krishna. When he was just a small boy, four-five years old, he would perform Rath-Yatra in his home and he would call all the neighborhood people and personally perform the Puja, prepare big feasts and for days together, he would hold this

festival and the entire neighborhood would be involved. His father was also one of very pure devotees of the Lord and he would train him, encourage him to do these kinds of activities.

When he was twenty-eight years old, at that time first time, he met his guru Bhaktisidhanta Sarsvati Thakur in Calcutta and he was at that time a Gandhian but when he met his spiritual master, he was convinced that goal of life is to surrender one's life to Krishna and live a life accordingly. Then he got married, he was then fifty years, living as householder and then he took Sanyasa at the age of fifty-five and then went to Vrindavan and when he was sixty-nine years old, at that time, on the order of his spiritual master, who had ordered him long back, forty years ago that you must preach this message to the English speaking people, all over the western world, at the ripe age of seventy years, when people generally retire and think of settling down at home with the comforts of their family, at that time, alone, with only forty rupees in his hands, he set about without any money other than just forty rupees and a few books, not knowing where he was going, on the orders of the spiritual master, he set about a ship called Jaladuta to American countries and he landed in the Boston harbor in the year 1965.

For one and half year he was trying to preach but no one would listen. He was an old man, his English was also not very easily understandable to Western people, but what they were attracted was by the mercy and love with which he was trying to take care of them, trying to give them this message and therefore, slowly, slowly some of them, most fallen people of that country, they were actually attracted. They started to take it very sincerely. Then he would gather people together and chant in the park so that everyone could hear the chanting of the holy name. Very soon in 1966, hundreds of people would be attracted, and these people who were womanizers, meat eaters, drunkards,

gamblers, they were slowly getting transformed to becoming pure nice Vaishnavas and wanting to follow Sri Chaitanya Mahaprabhu in their lives and in this way in 1966, Srila Prabhupada established, International Society for Krishna Consciousness which is today famous as **ISKCON**. In 1977 he passed away. From 1966 to 1977, in eleven years, he spread this mission all over the world. He traveled the globe fourteen times in these eleven years.

In these eleven years, he was opening centres, training devotees individually and personally. He was doing all these things. Just to manage one temple it is so difficult, but he was managing all these temples and also teaching people. These Westerners were not knowing even how to brush their teeth, how to wash themselves but he was personally teaching them and cultivating them how to become a nice Vaishnava. He transferred this Vedic culture into America. He would meet all the professors, big scientists and thinkers of that time and systematically argue with them that I have not come here to convert people but to give you what you have lost and that is pure culture by which one can become God conscious.

Srila Prabhupada was a great visionary. He could see what was the condition of the people and how degraded they were and knowing that, amazingly Srila Prabhupada wrote books which are equally attractive to greatest scholars and even a child. That is the amazing thing of the presentation of Srila Prabhupada. He presented the books in such a way that even a child can understand it and at the same time even the great scholars can easily understand it. The depth was there and at the same time simplicity was maintained which is very difficult for anyone other than a great devotee, empowered devotee of the Lord to do it.

The greatest contribution of Srila Prabhupada was his compassion. He was so much compassionate for the fallen conditioned souls that though he was living in Vrindavan, he

was happy there, he would have gone back to Godhead if he had continued but he could not tolerate. It is said Vaishnava is Par dukh dukhi, as we hear that very famous Bhajan. They are not satisfied that they are going to Godhead but what about the others who are suffering. So at the ripe old age of seventy, he traveled all over the world to train people and to establish an organization which would deliver not only one country or one state but the entire world. By Srila Prabhupada's compassion, today, International society is giving solace to the fallen miserable souls, all over the world, all the seven continents.

Srila Prabhupada established three very important centres in India. One huge beautiful temple was established in Mayapur. It is about three hours drive from Calcutta. This is the birth place of Sri Chaitanya Mahaprabhu, Yuga-avatar of Kali-yuga and second beautiful temple he established was at holy land of Vrindavan where Lord Sri Krishna personally appeared five thousand years ago. Then he established a beautiful centre here at Juhu. Srila Prabhupada used to say, Mayapur is my Bhajan-kutir, Vrindavan is my home and Bombay is my office. In an office a person comes to work.

Srila Prabhupada established this centre in Bombay simply so that he can give this message to everyone. He said if Bombay is convinced, rest of the country is convinced, as everyone wants to follow Bombay. Whatever Bombay does, the rest of India does. Therefore, he first went to America because what America does, the whole world does and when first American thing comes to India it comes to Bombay and from Bombay it goes all over India.

Srila Prabhupada was a great visionary. Once he was asked why he went to America. He said one reason was the order of my Guru. But then he told a beautiful story. He said, once there were two people in a village. The village got fire from all the four sides and everyone escaped from the village except these two people. One was a blind man

another one a lame man. The blind man was very powerfully built but he did not know where to run. So he was standing. Then there was lame man who had good eyes but he could not run. So lame man who had good eyes but he could not run said to the blind man. I will sit on your shoulders and I will direct you to run and in this way both of them made good their escape. Srila Prabhupada said, this village is compared to the present situation of the world. Everyone is suffering, miserable, everyone is being burnt by three fold miseries and the western countries are like a powerful blind man. Materially they are very advanced but spiritually they are blind but in India, spiritually beautiful vision, but materially very poor. So if India gives the vision and the western power is used, then the whole world can be saved. So Srila Prabhupada thought that if white skin devotees come and chant B.G. Verses, people will say oh! Americans are chanting then we should also chant B.G. Imported Vaishnavas and he would call his western disciples dancing white elephants. He said if an elephant comes to a city, many people come and watch, if a white elephant comes, then more people will come. But if that white elephant starts dancing then everyone will come. So when first time in late sixties and early seventies these western disciples of Srila Prabhupada came and started chanting Hare Krishna on streets, everyone was completely captivated. Then they understood that it should be taken seriously.

Another contribution of Srila Prabhupada was beautiful **Deity worship**. One of the things I was very much inspired by ISKCON was, seeing the worship of Deities in the temple. They are so beautiful. They actually come alive because where ever there is love and devotion, actually the Deities start reciprocating.

Srila Prabhupada also established **true temples**. True temples in the sense that where people could systematically, scientifically, step by step get trained as to how to become

God conscious and make their houses and their hearts into a temple.

Another great genius of Srila Prabhupada was, he introduced the Sunday feast. In fact many people understand philosophy later. They were attracted by nice sumptuous Prasad. Lot of people visit Govindas. Then they start visiting Radha Raasbehari in Juhu temple. Anyway, Srila Prabhupada said, anyone who eats Prasad, his heart is transformed and there is a straight approach to the heart through the belly and in this way later he will understand the Philosophy.

One of the greatest contributions of Srila Prabhupada was his books. He wrote more than eighty volumes of books which have been translated in more than sixty languages of the world and distributed all over. Srila Prabhupada said that all that I have to say is there in my books. You just take them seriously, read them scrutinizingly and you will be able to understand.

Another great contribution started by Srila Prabhupada was this magazine called "Back to Godhead" which presents Vedic solutions to their present day material problems of life and how to apply Krishna consciousness in our day to day life according to time, place and circumstances? Magazine relates to the present day but book is permanently written. A magazine is day to day that is how to mould our present day life according to situations. So this magazine is regularly been published. That has also been translated into so many languages and distributed all over the world.

Another genius of Srila Prabhupada was, he somehow organized in such a way that devotees would go all around the world, they would go on the streets, Railway stations, air-ports, meeting people home to home, everywhere they go and personally explain to people and give them these

books.. Not that they are put in the book shop and people buy but personally they go in the streets. In this way tremendous profound **book distribution** was started by Srila Prabhupada.

On an empty stomach, you cannot preach philosophy. Srila Prabhupada said, nearby the temples, everyone should be fed sumptuous **Prasadam**. In Mayapur which is birth place of Sri Chaitanya Mahaprabhu, Srila Prabhupada desired that at least ten kilometers within the temple, no one should go hungry. Therefore, during his time, regularly, some sumptuous Prasadam was cooked and personally served by devotees all over.

Another great event that took place, which is famous all over the world, is **Jagannath Rath-yatra** at Jagannath Puri in Orissa where lacs of people come to witness. What is concept of Jagannath Rath-yatra? Srila Prabhupada explains, if a person is a little sick then he visits the doctor to consult but if he is very sick, the doctor comes out and sees the patient. Similarly in Kali-yuga, everyone is so sick, they have no inclination to go and see the Lord and therefore, Lord himself comes out of the temple to give darshan and this is Jagannath Rath-yatra, where Lord comes out to give darshan to millions of people who actually come and see. The same concept Srila prabhupada introduced in all the major cities of the world and today Rath-yatra is being celebrated practically in all the seven continents, all the major cities of the world. In India practically in all the cities, this Rath-yatra is being conducted. In Los-Angeles, thousands of people come and have darshan of the Lord. They do not know who these Deities are, big, big eyes but they come somehow, read some books, get some Prasad, and pull the Rath. It is said, anyone who pulls Jagannath-Rath, has never to take birth in this material world, he is liberated. Somehow they pull; they feel it is a nice festival, Chalo! But somehow they get the benefit. They take one or two books, read and slowly, slowly become serious. In Fifth

Avenue which is considered the busiest place in New York, on the day of Rath-yatra, they exclusively close down the street for Lord Jagannath, the Lord of the universe to pass by.

Srila Prabhupada's vision was that today's children are citizens of tomorrow. The children are nicely trained in Vedic atmosphere in a **Gurukuls**, where they are given this education of Vedic culture systematically and they grow up to be future productive citizens of society who can give vision to this blind society. So Srila Prabhupada established Gurukuls in Vrindavan, Mayapur and in this way he desired that children from all walks of life could be trained in proper Vedic culture, right from the beginning of their lives, so that right from the beginning, the culture or Samskara can be instilled in the heart of these children so that when they grow up, not only are they pure devotees of the Lord but even materially speaking they are honest, trustworthy, hard working, industrious and responsible citizens of the society.

Also Srila Prabhupada established **farm community**. He desired that this kind of Civilization that we are heading is bound to collapse one day. His fear was exhibited during Y2K Problem. Everyone was fearful, somehow we evaded that. But invariably this kind of civilization is bound to collapse, so he said, we need to have self-sufficient farm communities where everything is grown and you are self dependent and live a life dedicated to the Lord. There are various centres established all over the world.

The greatest gift, Srila prabhupada gave to the whole world was, he **gave Krishna**. He made us understand who Krishna is, not an ordinary some devata, some powerful Yogi or an immoral person who was born ninety-three Kilometer southeast of Delhi. He is none other than Supreme Personality of Godhead. How He is source of all other incarnations, Sarva Karna Karanam, Cause of all causes, the Supreme Controller, Proprietor and Enjoyer.

Another great contribution of Srila prabhupada was, he gave us connection of **Parampara**, by getting us connected through this bona-fide chain of disciplic succession up to Lord Krishna Himself. So we come in Brahma-Goudiya Sampradaya. Krishna gave to Brahma, to Narda, to Vyas Dev, Madhvacharya, and then in the line of disciplic succession through His Divine Grace A.C. Bhakti Vedanta Swami Prabhupada, the founder of this International society. It's not concocted just fifty or thirty years ago, this is an age old tradition which is made available to all of us.

The greatest contribution of Srila Prabhupada was the **Harinam Sankirtan**, the congregational chanting of the holy name. By his mercy, today all over the world, in all the major cities, the major streets of the world, this Harinam Sankirtan parties go and chant the holy name. Everywhere people are at least hearing the vibrations of the holy name of the Lord.

The greatest contributor of Srila Prabhupada was, he gave us **Yug-dharma** for this age and he gave us Crest Jewel which is holy name of the Lord which is non-different from the Lord. By chanting the holy name, personally Krishna dances on our tongue. Can you imagine what fortune, just anywhere, any situation, any condition of life; you just chant Krishna and Krishna is personally present on your tongue. That is the gift of Srila Prabhupada.

Of course he gave us the spiritual medicine. For body people take medicine, but what about the soul. He gave us this spiritual medicine of "**B.G. As It Is**" in Parampara.

In the **International Society**, he has given us access to a boat. This transcendental boat can help us cross-over Bhav-Sagara. Today everyone is drowning in the ocean of birth and death. But by Srila Prabhupada's mercy, we have

this International Society which is like a boat, the knowledge. The knowledge of B.G. is like a boat which can help us go across the ocean of birth and death.

And in this way Srila Prabhupada through Sri Chaitanya Mahaprabhu and Lord Sri Krishna has given access to be helped from the ocean of birth and death. By direct mercy of the Supreme Personality of Godhead in the form of His holy name, in the form of association of devotees, in the form of scriptures, in the form of Prasad, in the form of temples, etc. It is all accessible to us. It is simply for us to take. We just have to raise our hands and accept it. That's all, it's all there. That is the contribution.

So whatever we have spoken, we are simply humble servants of His Divine Grace who has presented this wonderful message of the Lord all over the world. We are simply insignificant, tiny instruments. His Samadhi is at Mayapur dham. To glorify this personality, this is wonderful offering.

In this way, we come to the end of B.G. course. So in a nutshell, in the past seven days, we have talked about what exactly B.G. is, the essence of Gita, The science of Self-realization. Thank you very much. Hare Krishna! If we take this message, then we can transform our family, transform our home, transform our heart into a temple and make this home a spiritual world and at the end go back home, back to Godhead. Thank you very much. Hare Krishna!