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## SURRENDER

LORD KRISHNA BLESSES THE LIBERATED KINGS

*Srila Shukadeva Gosvami*

THE SIX CONDITIONS

*His Divine Grace*

*A. C. Bhaktivedanta Svami Prabhupada*

SURRENDER

*Srila Bhaktisiddhanta Saraswati Thakura*



**LORD KRISHNA BLESSES THE LIBERATED KINGS**  
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**Shukadeva Gosvami said:** Jarasandha had defeated 20,800 kings in combat and thrown them into prison. As these kings emerged from the Giridroni fortress, they appeared dirty and shabbily dressed. They were emaciated by hunger, their faces were dried up, and they were greatly weakened by their long imprisonment. The ecstasy of beholding Lord Krishna having dispelled the weariness of their imprisonment, the kings stood with joined palms and offered words of praise to that supreme master of the senses.

The kings said: Obeisances to You, O Lord of the ruling demigods, O destroyer of Your surrendered devotees' distress. Since we have surrendered to You, O inexhaustible Krishna, please save us from this terrible material life, which has made us so despondent. O master, Madhusudana, we do not blame this King of Magadha, since it is actually by Your mercy that kings fall from their royal

position, O almighty Lord. Infatuated with his opulence and ruling power, a king loses all self-restraint and cannot obtain his true welfare. Thus bewildered by Your illusory energy, he imagines his temporary assets to be permanent. Just as men of childish intelligence consider a mirage in the desert to be a pond of water, so those who are irrational look upon the illusory transformations of *māyā* as substantial.

Previously, blinded by the intoxication of riches, we wanted to conquer this earth, and thus we fought one another to achieve victory, mercilessly harassing our own subjects. We arrogantly disregarded You, O Lord, who stood before us as death. But now, O Krishna, that powerful form of Yours called time, moving mysteriously and irresistibly, has deprived us of our opulences. Now that You have mercifully destroyed our pride, we beg simply to remember Your lotus feet. Never again will we hanker for a miragelike kingdoma kingdom that must be slavishly served by this mortal body, which is simply a source of disease and suffering and which is declining at every moment. Nor,

O almighty Lord, will we hanker to enjoy the heavenly fruits of pious work in the next life, since the promise of such rewards is simply an empty enticement for the ears. Please tell us how we may constantly remember Your lotus feet, though we continue in the cycle of birth and death in this world. Again and again we offer our obeisances unto Lord Krishna, Hari, the son of Vasudeva. That Supreme Soul, Govinda, vanquishes the suffering of all who surrender to Him.

**Shukadeva Gosvami said:** Thus the kings, now freed from bondage, glorified the Supreme Lord. Then, my dear Parikshit, that merciful bestower of shelter spoke to them in a gentle voice.

**[The Supreme Personality of Godhead said:]** From now on, my dear kings, you will have firm devotion to Me, the Supreme Self and the Lord of all that be. I assure you this will come to pass, just as you desire. Fortunately you have come to the proper conclusion, my dear kings, and what you have spoken is true. I can see that human beings' lack of self-restraint, which arises from their intoxication with opulence and power, simply leads to madness.

Haihaya, Nahusha, Vena, Ravana, Naraka and many other rulers of demigods, men and demons fell from their elevated positions because of infatuation with material opulence. Understanding that this material body and everything connected with it have a beginning and an end, worship Me by Vedic sacrifices, and with clear intelligence protect your subjects in accordance with the principles of religion. As you live your lives, begetting generations of progeny and encountering happiness and distress, birth and death, always keep your minds fixed on Me. Be detached from the body and everything connected to it. Remaining self-satisfied, steadfastly keep your vows while concentrating your minds fully on Me. In this way you will ultimately attain Me, the Supreme Absolute Truth.

**Shukadeva Gosvami said:** Having thus instructed the kings, Lord Krishna, the supreme master of all the worlds, engaged male and female servants in bathing and grooming them. O descendant of Bharata, the Lord then had King Sahadeva honor them with offerings of clothing, jewelry, garlands and sandalwood paste, all suitable for royalty. After they had been properly bathed and adorned, Lord Krishna saw to it that they dined on excellent food.

He also presented them with various items befitting the pleasure of kings, such as betel nut. Honored by Lord Mukunda and freed from tribulation, the kings shone splendidly, their earrings gleaming, just as the moon and other celestial bodies shine brilliantly in the sky at the end of the rainy season. Then the Lord arranged for the kings to be seated on chariots drawn by fine horses and adorned with jewels and gold, and pleasing them with gracious words, He sent them off to their own kingdoms. Thus liberated from all difficulty by Krishna, the greatest of personalities, the kings departed, and as they went they thought only of Him, the Lord of the universe, and of His wonderful deeds. The kings told their ministers and other associates what the Personality of Godhead had done, and then they diligently carried out the orders He had imparted to them.

Having arranged for Bhimasena to kill Jarasandha, Lord Keshava accepted worship from King Sahadeva and then departed with the two sons of Pritha. When they arrived at Indraprastha, the victorious heroes blew their conchshells, bringing joy to their well-wishing friends and sorrow to their enemies. The residents of Indraprastha were very pleased to hear that sound, for they understood that now the King of Magadha had been put to rest. King Yudhishtira felt that his desires were now fulfilled. Bhima, Arjuna and Janardana offered their respects to the King and informed him fully about what they had done.

Upon hearing their account of the great favor Lord Keshava had mercifully shown him, King Dharmaraja shed tears of ecstasy. He felt such love that he could not say anything.

—Śrīmad-Bhāgavatam (Bhāgavata Purāna) » Canto 10: The Summum Bonum  
 » Chapter 73 » Verses 1- 35 » Translation By the Disciples of His Divine Grace A.  
 C. Bhaktivedanta Svami Prabhupada

## THE SIX CONDITIONS

*His Divine Grace*

A. C. Bhaktivedanta Svami Prabhupada

“Every one of you must understand that anything material has its starting point, growth, maintenance, expansion, deterioration and, finally, disappearance. All material bodies are subject to these six conditions, and any relative acquisitions accumulated by this body are definitely subject to final destruction. Therefore, no one should be attached to perishable things. As long as one is within this material body, he should be very cautious in worldly dealings. The most perfect way of life in this material world is simply to be devoted to My transcendental loving service and to execute honestly the prescribed duties of one’s particular position. As far as you are concerned, you all belong to *kṣatriya* families. Therefore, you should live honestly, according to the prescribed duties befitting the royal order, and make your citizens happy in all respects. Keep to the standard of *kṣatriya* life. Do not beget children out of sense gratification, but simply take charge of the welfare of the people in general.

Everyone takes birth in this material world in continuation of his previous life, and thus he is subject to the stringent laws of nature, such as birth and death, distress and happiness, profit and loss. One should not be disturbed by duality but should always be fixed in My devotional service and thus remain balanced in mind and satisfied in all circumstances, considering all things to be given by Me. Thus one can live a very happy and peaceful life, even within this material condition. In other words, one should actually be callous to the material body and its by-products and should be unaffected by them. One should remain fully satisfied in the interests of the spirit soul and engage in the service of the Supersoul. One should engage his mind only in thinking of Me, one should simply become My devotee, one should simply Worship Me, and one should offer his respectful obeisances unto Me alone. In this way, one can cross over this ocean of nescience very easily and at the end come back to Me. In conclusion, your lives should constantly be engaged in My service.”

## nityaṁ bhāgavata-sevayā

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Excerpt from Krishna Book of His Divine Grace A. C. Bhaktivedanta Svami Prabhupada

## SURRENDER

Śrīla Bhaktisiddhanta Saraswati Thakura

*It appears to us that our only asset is our worldly experience, so how can we renounce that to surrender to a transcendental object?*

Do not be afraid, thinking surrender is too hard. In order to know the Absolute Truth one needs a strong heart. To learn to swim one must not be afraid of water. Surrender is not difficult but easy and natural for the spirit soul. Anything opposed to surrender is miserable and unnatural.

*Are surrender and determination essential?*

One must have full confidence in the Lord. One must also have firm determination to worship Hari: “I must receive His grace. I must not go astray. I must always go on chanting His name. God will undoubtedly help me if I am true.” If we are completely surrendered to our spiritual master’s lotus feet, we will certainly attain all perfection. May the mercy of the spiritual master, who is nondifferent from Sri Rupa, be our only asset! Then success is certain.

*Can one totally renounce the empirical path?*

As long as we tend to rely on our own strength, pride, and experience, we cannot fully surrender at the Supreme Lord’s lotus feet. As long as we do not adopt the process of surrender, we glorify the ascending or empirical process of approaching God. When we understand the futility of borrowed strength, the insignificance of our pride, and how futile our endeavors, we will surrender to the Lord and accept the teachings of the disciplic succession.

To illustrate this point the *Bhāgavatam* tells the story of Gajendra, king of the elephants. Once when Gajendra, who was intoxicated, was enjoying the association of female elephants in a lake, the aquatics became disturbed. Because of Gajendra’s careless behavior and their fear of

him, the lake's inhabitants were on the verge of death. But after some time by the arrangement of providence, a powerful crocodile arrived and bit Gajendra's leg. A fierce battle between them ensued and continued for one thousand years, both trying to establish superiority over the other. Meanwhile, Gajendra found his strength gradually diminishing along with his pride in his own skill and expertise.

When Gajendra was weakened to the point that he was about to lose the battle to the crocodile, he realized that the only way to survive was to take shelter at the lotus feet of the Supreme Lord. As long as the living entities consider their insignificant false ego to be as great as that of the maddened Gajendra, they will continue to reach for God by their own endeavor. When the glories of taking shelter at the Lord's lotus feet are awakened in their hearts, however, they will face the choice between continuing the endeavor or simply making a complete surrender. The saints always glorify surrender and never encourage anyone to approach God by their own endeavor. However great we may be, if we think the ascending path beneficial, our downfall is guaranteed. Krishna is everyone's shelter. Taking shelter of others can never protect us.

*Bhagavad-gītā* 13.28 states:

*prakṛte kriyamāṇāni, guṇaiḥ karmāṇi sarvaśaḥ  
ahaṅkāra-vimūḍhātmā, kartāham iti manyate*

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.

People who are bewildered by false ego think that they are the doers and tend to follow the ascending path. Impersonalists desire liberation, which they try to attain by their own work, and yogis especially want to ascend by their own endeavor. *Caitanya-caritāmṛta* states: "The jnanis consider themselves as liberated souls while still living." The jnanis want to become one with Brahman. The thirst for the insignificant to become great is what the philosophy of ascending knowledge is based on. The yogis want to ascend a few feet and to attain mystic perfections or even oneness with

the Lord. These are all examples of the goals of the ascending path.

From whatever our current position if we surrender body, mind, and speech to the sadhus, hearing submissively from them without the desire of maintaining the evil motive of karmis, jnanis, and yogis, and without being driven by material temptations or the desire for liberation, then we will conquer the unconquerable Supreme Lord. It does not matter how learned or foolish we may be—or wherever else we are: simply hear about Vaikuntha from the lotus mouth of the saints. We are presently in an incompatible situation in this world of anxiety.

If we study the scriptures under the guidance of our own minds we will be cheated. To think we can discuss the scriptures by interpreting them according to our own urges for material enjoyment or liberation means we think we can control the scriptures. But the scriptures are directly Lord Krishna's incarnation.

*Bhagavad-gītā* (4.34) states:

*tad viddhi pranipātena, paripraśnena sevayā  
upadeksyanti te jñānam, jñāninas tattva-darśinaḥ*

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.

!! Sri Sri Nitai Gaurchandra Jayati !!

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His Divine Grace  
A.C. Bhaktivedanta Svami Prabhupada

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artists.

Those who wish to become masters of the material energy practice *karma-kāṇḍa*. By making a show of accepting instructions while maintaining the desire to become the master, they deceive themselves. The shastras do not reveal themselves to them. The shastras are revealed only to surrendered souls.

The Vedas state:

*yasya deve parā bhaktir, yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ, prakāśante mahātma-  
na*

Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed. (*Svetāśvatara Upaniṣad* 6.23)

Sri Chaitanya Mahaprabhu instructs:

*tṛṇād api sunīcena, taror api sahiṣṇunā  
amāninā mānadena, kīrtaniya sadā hari*

One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect to others can very easily chant the holy name of the Lord. (*Caitanya-caritāmṛta Ādi* 17.31)

So long as we see ourselves as humbler than a blade of grass, we can chant Hari's holy names. As soon as we try to become even a little higher, we will have to take leave from our chanting.

**What should a devotee facing material distress do?**

Everything that happens is the Lord's supreme will. Therefore there is nothing we can do but wait patiently for the Lord's mercy whenever we experience distress. Sri Nrsimhadeva always protects His devotees from all inauspiciousness. If we are fixed in devotional service we need not worry about our protection or maintenance. All material inauspiciousness will be destroyed simply by our surrendering to the Supreme Lord.

**Is our fortune guaranteed by fully surrendering to the Supreme Lord?**

The spiritual master knows perfectly how foolish, incompetent, evil, and unsteady we are. Thus he makes suitable arrangements for us to cure all our material diseases. A bona fide spiritual master is one who teaches us what we need to know and hear. If we surrender one hundred percent at the lotus feet of such a personality, in whose hands the most auspicious Supreme Lord has entrusted our well-being, then he will award us complete fortune. But if we take shelter of duplicity, follow a double standard, pretend to be devotees, and make only a show of executing devotional service, he will deceive us. He will say, "You have not become disciples. You do not follow the rules and regulations and still maintain material or sinful desires in your heart. Since you love to hear what the cheaters have to say and have not yet developed proper ears to hear my instructions; you are cheated." It is our duty to gladly obey the instructions our spiritual master mercifully and sincerely imparts. Such willingness to hear is a symptom of a surrendered soul.

**What does the word *namaḥ* means as we find it in the mantras?**

The word *namaḥ* means to surrender before the Lord by giving up false ego or independence. "O my spiritual master! O Lord Krishna! From today onwards I am Your servant and a soul surrendered unto you. Please direct me and engage me in Your service. From today onwards I have given up false ego or my sense of being the doer. Now my only prayer is that let Your orders and instructions be the polestar director of my life."

To give up material pride based on being the enjoyer, doer, seer, or maintainer is the purport of offering obeisances. When by the guru's mercy one give up the mentality of being the doer, one can attain transcendental knowledge and actually become initiated. It is a symptom of intelligence that one works for perfection by faithfully serving his spiritual master, who is dear to Krishna, as long as he is present in this world. But if we cannot attain such perfection because we are not respect-

ful toward our immortal spiritual master, if we cannot serve selflessly even after knowing him to be the lord of our heart, then we are deceived. Unfortunately, we will have lost our best friend, well-wisher, protector, and deliverer despite having received his association. I am such an unlucky person! After approaching the Ganges I run toward the desert to accumulate water! After finding a mine of jewels I am attracted to pieces of glass in a shop! Those who are intelligent should sincerely renounce material desire and subordinate themselves at the lotus feet of the spiritual master with firm determination. Otherwise, they will be deceived.

*Is it possible to achieve fortune without surrendering?*

Without complete surrender to Krishna the living entities do not attain complete fortune. If Krishna is not in our remembrance at every step, at every movement, and at during every activity, we will certainly be misguided. If we maintain the conception of “I and mine” on the strength of the knowledge we have gained through our senses, we will be baffled in the end. If we are covered by the misconception that we are enjoyers and this material world is meant for our enjoyment, then we will certainly become degraded.

We are souls and this material world is dead matter. “Matter” is that which we can enjoy. Forgetting our constitutional position we are controlled by false ego, imagining ourselves enjoyers and all matter meant for our enjoyment. When false ego peaks, then the sinful conception, “I am almighty God” ruins us. If we are bewildered by our own apparent greatness, then we should know that our advancement has been totally obstructed.

*Is a surrendered soul sure to achieve perfection?*

The moment we surrender to the Supreme Lord, life’s perfection comes within our grasp. By depending on the Lord who is the proprietor of everything, we can easily attain auspicious-

ness. We will achieve perfection in proportion to our surrender to the Lord. Krishna did not send us to this world to give us trouble. We misused our independence and have ourselves invited trouble. By maintaining faith in the auspicious words of the Supreme Lord our pride doers will be vanquished forever. Then we will stop running to become expert fruitive workers and will surrender instead at Krishna’s lotus feet.

*What is the symptom of a surrendered soul?*

To renounce the mentality that “I am the doer” and to accept Krishna as one’s sole maintainer are the symptoms of a surrendered soul. Surrendered souls do not need to think themselves in charge. If we become dependent on the daughter of Vrishabhanu, then no insignificant pride in the activities of this world will capture our hearts. Unless we develop the pride that we are Krishna’s servants, we cannot fully surrender or take complete shelter. Without complete surrender, we will naturally become proud to be called “father” or “doer.”

*How can we recognize a devotee?*

We often try to measure devotees. Not understanding their devotional activities, we reject them as if we were their examiners. With what machine do we try to observe the devotees? Give up your false ego and approach the devotees with humility and eagerness. By fully surrendering at their lotus feet, you will learn by their mercy to recognize what is a devotee. It is not possible to understand them otherwise. But by sincerely hearing about Hari from the devotees, all obstacles will be vanquished and our hearts filled with immense strength.

In *Bhagavad-gītā* (4.34), Lord Krishna states:

*tad viddhi pranipātena, paripraśnena sevayā  
upadekṣyanti te jñānam, jñāninas tattva-darśina*

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. Pranipāt means “unconditional surrender,” *paripraśna* means “honest inquiry,” and *seva* means

“serving temperament.” If we approach a spiritual master with these three attitudes in tact, we will certainly gain knowledge about the Absolute Truth and become successful.

### *What is surrender?*

Krishna’s will is supreme in all matters. Even if I think I will do something, I will not have the power to do that thing if the Lord does not sanction it. To dovetail our will with the Lord’s will is called *śaranāgati*, surrender. Surrender means peaceful life. All material objects are favorable for Krishna’s pastimes, but if instead of offering material objects to Him we use them to seek our own happiness in this world, we will forget Him. Hence the merciful Lord has created this material world to test us. If we live here seeking material happiness, we will certainly forget Krishna. That the material world is meant for our testing is proof of the Lord’s compassion. One cannot approach the land of Vraja by one’s own will. Only by the grace and blessings of Sri Sri Radha-Krishna is one able to reside in Vraja.

Our independent will to reside in Vraja is detrimental to the cultivation of Krishna consciousness. Although I had a strong desire to go to Mathura in April, Krishna had some other plan and I could not go. Now I desire to go to Mathura in October, but if Krishna thinks otherwise, there will be nothing I can do. If I try to do something against His will, I will become culpable. By worshiping Hari one’s body, mind, and self remain healthy. If one is averse to His worship, then all these three will become unfavorable.

### *How will we be protected?*

The only way to be protected is to take shelter at the lotus feet of those great personalities who constantly speak about the Supreme Lord and who are fully dependent on Him. Such persons deliver the fallen souls and befriend the poor. If we sincerely take shelter of them, they will protect us.

### *How can we realize the Absolute Truth?*

Transcendental subject matter never reveals itself to people who are enriched with material

nityaṁ bhāgavata-sevayā

knowledge. The real nature of the transcendental Absolute Truth will be realized simply by surrendering unto those who have fully realized the Absolute Truth.

Therefore the Vedas state:

*tad-vijñānārtham sa gurum evābhigacchet  
samt-pāṇiḥśrotriyam brahma-niṣṭham*

To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.

*Bhagavad-gītā* 4.34 also states:

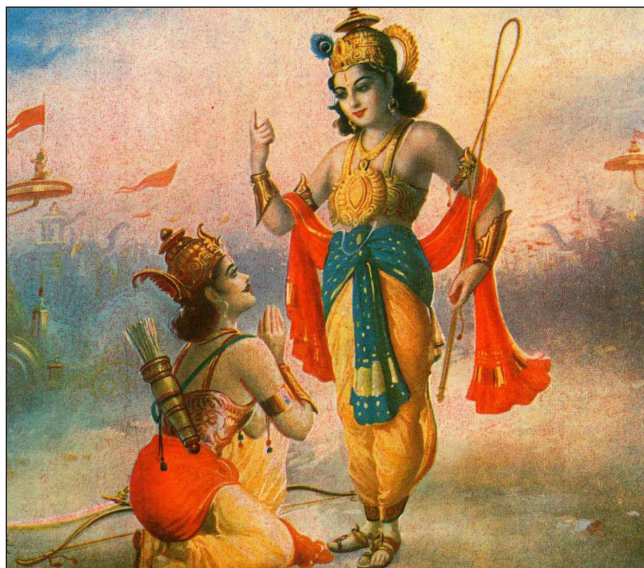
*tad viddhi pranipātena, paripraśnena sevayā  
upadeksyanti te jñānam, jñāninas tat-  
tva-darśinah*

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. The transcendental Absolute Truth, or the spiritual subject matter, is omniscient. Every sober person is naturally eager to serve that omniscient and independent Lord. Only those who are averse to such service suffer material distress by being thrown into this material prison house. In order to deliver the fallen souls, divert their attention, and purify their consciousness, the merciful Absolute Truth sends His liberated representatives to this world.

### *How can one surrender before realizing the truth?*

Unless we surrender, we cannot realize the truth. As long as we remain unsundered, we will continue to rush on the path of ruination, doubtful and bewildered about religious principles.

Therefore Arjuna told Krishna, *śiṣyas te aham śadhi mām tvām prapannam*: “I surrender to You and become Your disciple.” If the person of whom I am taking shelter is a



mortal, he cannot be called guru. A mortal being under the jurisdiction of sense perception can never be guru. Surrendering to such a spiritual master can never take us to the Absolute Truth. The spiritual master is Krishna's energy. He is fully conversant with the science of Krishna. He is nondifferent from Krishna and is a manifestation of Him.

### *Why are we unable to depend on God?*

As long as we depend on our own strength, pride, and experience, we cannot surrender at the Supreme Lord's lotus feet. Until we develop the mentality of surrender, we will continue to glorify the empirical path. When we finally understand the insignificance of our borrowed strength, pride, and the uselessness of our own endeavor, then we will learn to surrender to Krishna and accept the knowledge coming through disciplic succession. When our hearts are filled with the glories of surrender to the Lord, our hearts will rush toward the Vaishnavas who are glorifying Him. We should hear about Vaikuntha from such persons while remaining in our present situation. Everything else will be maintained and we can simply repose our faith in the Supreme Lord.

### *How does one surrender to the Supreme Lord?*

Subordination to Maya and subordination to the Lord are not synonymous. It is not possible

to take shelter of both of them at the same time. Either we are under Maya's shelter or we are under Krishna's shelter. If we are subordinate to Maya, it means we are attached to family life or to material life in general. Being subordinate to Krishna means we are attached to Krishna and His service. Therefore Prahlada Maharaja says, "Give up the dark well of family life and take shelter of the Lord by approaching the saintly persons." If due to weakness we are unable to leave home, then at least become detached from family life and worship the Lord in the association of devotees. This will certainly bring you ultimate fortune.

If you make a show of serving the Lord while remaining attached to home and family life, then you will not awaken the propensity to serve the Lord. Instead you will remain forever drowned in the ocean of material existence. After taking shelter of the Lord, if we remain attached to household duties and decide that serving and pleasing one's wife and children is the aim of life, if we remain ever indifferent to serving the Lord, giving more importance to our family life, then what is the use of taking shelter of the Lord? By serving the Lord we must become convinced that we are His eternal servants. Is that happening? We can judge by the fruit. The fruit of service is to want more service and to progressively increase in that way.

We should analyze carefully what we are doing. Where is our shelter? In what direction does our mind rush? Don't let yourself be cheated. A woman leaves her father's house and takes shelter of her husband's house. As a result, her surname is changed. She no longer remains attached to her father's house. It is natural to develop love for those whom we serve. Serve Krishna and you will become attached to Him.

— Amṛta Vāṇī: Nectar of Instructions of Immortality » His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada » Compiled by Sripada Bhakti Mayukha Bhagavat Mahārāja » Adapted and Published by Ishvara dasa » Translated from Bengali by Bhumipati dasa

