

The International Society for Krishna Consciousness

Founder-Acharya His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

Bhāgavatam Rasamālayam

The Abode of Supreme Nectar

Meditations & Reflections from the lectures of His Holiness Bhakti Charu Swami

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"Just Offer This Life to Krishna"

"*īśābhisṛṣṭam* hy avarundhmahe 'ṅga
duḥkham sukham vā guṇa-karma-saṅgāt
āsthāya tat tad yad ayuṅkta nāthaś
cakṣuṣmatāndhā iva nīyamānāḥ"

"My dear Priyavrata, according to our association with different modes of material nature, the Supreme Personality of Godhead gives us our specific bodies and the happiness and distress we achieve. One must therefore remain situated as he is and be conducted by the Supreme Personality of Godhead, exactly as a blind man is led by a person who has eyes with which to see." [SB 5.1.15]



"By material means, one cannot avoid the happiness and distress unique to his particular body. There are 8,400,000 bodily forms, each destined to enjoy and suffer a certain amount of happiness and distress. This we cannot change, for the happiness and distress are ordained by the Supreme Personality of Godhead, in accordance with whose decision we have received our bodies. Since we cannot avoid the plan of the Supreme Godhead, we must agree to be directed by Him, just as a blind man is led by a person who has eyes. Under any circumstances, if we remain in the condition allotted to us by the Supreme Lord and follow His instructions, we will become perfect. The main purpose of life is to follow the instructions of the Supreme Personality of Godhead. It is such instructions that constitute one's religion or occupational duty. In Bhagavad-gītā, therefore, Lord Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Give up all other engagements. Simply surrender unto Me and follow Me." (Bg. 18.66)." [Sri Prabhupada's purport.]

Bhakti Charu Swami: So, that is the important thing. We see in the schools and colleges and universities lots of different subjects and topics, are being taught. But there is no information, no teaching, no education about Krishna consciousness. About God. All in the name of science. Isn't it? But the real science is actually the science about spiritual reality. Science means study of knowledge that can be experimentally verified. Right? Science needs experimental proof. Experimentally verified. Now, can the spiritual reality be experimentally verified? Yes. We can say the difference between a dead body and a living body. What makes a dead body alive?

The soul. But there is no study on that subject. No education about that subject. But isn't that the most important subject? Matter is there, fine, you know, human beings naturally controlled matter, utilized matter through technology. No doubt, there has been a lot of advancement. But whatever we do in the material domain will come to an end at the time of death. For example, no matter how successful a person is, he may have invented so many things, he may be running a multinational company, he might be sitting with billions of dollars. But when he dies can he claim any of the money that he has in the bank? Can he claim the company that he has established? Can he claim all the inventions that he has made? No. So, this is how we can see how futile, how meaningless our materialistic endeavors are.

But now you can consider at death everything will come to an end, right? But the question is will we continue after death? What will be the answer?

Bhakti Charu Swami: Yes, and at death, only the body will come to an end, material things will come to an end. But we will continue. Now, the question is, if we are going to continue, how we are going to continue? Does it need some preparation? Does it need some information like, for example, if you are going to America do you go there totally unprepared? You make all the arrangements where you are going to stay? What you are going to do? You also make it a point that you have sufficient money to deal with the situation there before you go there. So, when we know that we have to go to some place we make preparations. So isn't it appropriate that we should make preparation for our life after death? Isn't that an important consideration? So that is the thing like we are not saying reject matter, but we are saying become concerned about your spiritual identity. Spiritual self. And when you do that then you see that material aspects are not rejected but material aspects are utilized. How many of you are reading Bhagavad Gita? Are you familiar with that verse yat karoṣi...

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam
(Bg. 9.27)

So, Krishna is not saying don't do anything, Krishna is saying whatever you do - Krishna is not saying you stop eating. Krishna is saying whatever you eat - Krishna is not saying you don't give in charity. Krishna is not saying that you don't perform austerities. Krishna is saying that you do all that with Me in mind. Mad-arpaṇam - offer it to Me. Now, the thing is when I offer to Krishna do I lose it? Say for example, food - when you offer it to Krishna does Krishna eat everything and our plate remains empty? No. Whatever we do it is something like (a child) takes something for the father- "Daddy I got it for you." Now, maybe the father doesn't need that but just that gesture, just that act, fills the father's heart with love. So, Krishna doesn't need anything from us but when we do that, when we offer it to Krishna then Krishna feels happy, Krishna feels pleased. So why shouldn't we try to do that? And what can we not do for Krishna?

Always consider, is it for my pleasure or Krishna's ?

If Arjuna can fight a battle where he has to kill his own relatives and friends what can be more difficult an act than that? So, through that, Krishna is saying that you can do anything for me. If Arjuna can fight a battle where he has to kill his relatives - that was the most critical situation. Can you imagine? You have to kill somebody whom you love? But it's not that one is going out of his way to kill that person. Everybody tried to prevent that battle, to stop that battle but Duryodhana was adamant. And those who joined with Duryodhana they decided on their own. So now the scene has already been set. So what can be done now? Now, the battle is going to take place and the battle means those who are on the side of the enemy you have to kill them. Battle means either you kill them or you get killed.

So, he is being forced to kill his relatives because they decided to be on the side of the enemy. So, that's why Arjuna is facing the difficult situation but Krishna is telling Arjuna, it is their own doing that they decided to stay on that side. It is them who want to fight the battle. So it is all their doing. So what can you do now? Now, you are the warrior and you are forced to come to the battlefield, you have to fight. But the difference between Arjuna's fighting and Duryodhana's fighting - there is a big difference. To begin with, Arjuna didn't want to fight. But then he agreed to fight because Krishna wanted him to fight. Whereas, Duryodhana is fighting to win the kingdom. So, that is the difference. Whether, we should act for our own enjoyment or for Krishna's pleasure. That is the option that everybody is left with. And now the intelligent people have to decide which side to take and they will naturally decide to do it for Krishna. Because doing it for Krishna you gain everything. And you get the support of Krishna.

See, when you're fighting for somebody, when you are doing something for somebody and if the person is very resourceful, won't you provide all the help he needs? If a rich man has a cook, if the cook wants to cook something nice for his master, does he have to go and beg money to buy the food for master? No. The master provides everything. So, that's what happens when you serve Krishna. Krishna will provide everything you need. Only difference is that the ordinary master we can see him we can talk to him, but here we can't see Krishna therefore we to act with faith, that Krishna is there, if I am serving Krishna, Krishna will provide.

That is the only difference. And we have the faith that Krishna is there isn't it? Isn't Krishna there? Isn't Krishna seeing everything?

Isn't Krishna registering whatever we have in our hearts and if our intention is genuine to serve him then won't Krishna give us all the help? And the result is, whatever we do will be successful. Victory for Arjuna or Pāndavas was guaranteed. Krishna told showed Arjuna, all these people are dead. It is not like you have to kill them. They are already dead, victory is yours. So that's what happens when you do things for Krishna. So, whatever you like to do, do it but do it for Krishna. If you like to fight, fight. But fight for Krishna. If you like to write, write for Krishna. If you like to sing, sing for Krishna. If you like to dance, dance for Krishna. If you like to speak, speak for Krishna. You can do everything for Krishna actually, whatever you like to do, just do it for Krishna.

That is the meaning of Krishna consciousness. It is simply a matter of a paradigm shift. From selfishness to Krishna consciousness. Instead of doing it for my sake let's do it for Krishna. Isn't it a nice proposal? So do whatever you are doing now - you may say, well I have to take up a job, I have to work for somebody. Just consider - you are doing this because you are forced to do it. You need to earn some money, so you are doing that job. Then you consider that what you are doing with that money? Okay, you have to maintain your family. You have to maintain your house. So just make your family into a family of Krishna's devotees. Make you house into Krishna's temple then all the money that you are earning is being utilized for Krishna.

It's not that you don't have to take care of your family, no, take care of your family, but consider that this family is not your family. This family is Krishna's family, your father your mother - although you have your relationship with them, but ultimately, they are Krishna's.

If you get married, your wife she is Krishna's. Your children are Krishna's. Your brothers and sisters are Krishna's. So, it is simply a matter of Krishna consciousness. So, please apply that in your life and I can guarantee your life will be a success. Completely successful.

Srila Prabhupada's Sublime Instructions



And the best thing, of course - I will narrate an incident. One day I was sitting in front of Śrīla Prabhupāda and Prabhupāda started to speak to me. I didn't ask him anything, I was just sitting there. It was just so nice to sit before Śrīla Prabhupāda. And Prabhupāda was having a massage, an oil massage before taking his bath and I was sitting there and Prabhupāda started to speak. Prabhupāda, said for many, many lifetimes you are trying to enjoy and you can see that you are still not satisfied. So offer this life to Krishna. Offer this life to Krishna and see what happens. Just offer this life to Krishna and don't get involved with any woman.

And then he explained that this material nature is a prison house of sex desire. Prabhupāda used the Sanskrit term maithun-agara, maithuna means, copulation, sex life and āgāra means prison house. In a normal prison house the people are tied up with chains but in this prison house how is everyone tied up? With sex desire. And then explain what the sex desire is. You know how he explained sex desire? First he said that it is like an itch. Now, the more you itch, the more you want to itch. And the more you itch it starts to hurt, it starts to bleed and then he explained that the sex life is something like a camel eating thorns. The camel is eating the thorns and as a result of that its mouth and its tongue, its palette is bleeding and he is tasting its own blood and camel is thinking of how delicious the thorns are. So the sex act is actually an act through which you lose your vitality. The vital energy of your body in the form of semen. And one thinks of how enjoyable this act is. So, in this way he just explained that how this material nature is a prison house of sex desire and what sex life actually is? Yes, it is necessary for the sake of procreation, but not for sense pleasure but everyone is tied up with that.

If you're tied in a prison house with chains and if you want to become free from the imprisonment what do you have to do? Get rid of the shackles, right? Similarly, if we want to get out of this material nature if we want to make spiritual advancement then we have to conquer sex desire. So that happened in 1977, forty two years ago. And I tried to follow this instruction of Śrīla Prabhupāda and I can assure you that never, ever have I felt that I have made a wrong decision. By offering my life it was the perfect decision I made, and this is the due to Śrīla Prabhupāda's mercy. So I will also make the same proposal to you to just offer this life to Krishna and that's what Prabhupāda finally told me - just offer this life to Krishna, even if nothing happens, even if there is no gain, if nothing happens what is the loss? It's just one life out of so many.

Instructions That Inspire

Devotee: While rendering services many times we like undergo various anarthas and we become bewildered by that. So, at that time how we can take shelter of Krishna?

H.H. Bhakti Charu Swami: There are various ways you can do that. Say, if you have some problem. One thing you can try to do, just open Bhagavad Gita and start reading and I can guarantee you will get the answer, the solution to the problem that is one thing. Well, if that doesn't work then you can ask the senior devotees, other devotees. Share your difficulties and them and they will guide you. We need the guidance. Anarthas are actually the onslaughts of Māyā. Isn't it? Now, who can actually counteract Māyā's onslaughts? Krishna and Krishna's devotees right? Did you ever try that? Maybe you can tell me about some problem that may be in your mind.

Devotee: Sometimes when we are with devotees, then we are living with devotees and many times our false ego is higher than the other person and we try to force them. Like, I am more dominant like that. Then pride is there many times and many times we have attacks of lust, like that so, at that time what shall we do?

H.H. Bhakti Charu Swami: The solution - *Tṛṇād api sunīcena taror api sahiṣṇunā* right? Mahaprabhu gave the solution already. Don't become arrogant. As a devotee, become humble. When you become humble then you won't try to dominate over others. Rather you will try to help them. And there are two ways of approaching. "Do this!" Prabhu can you please do this? See, you know, just the same thing but you have two different approaches. One is as you were saying it in an arrogant approach, I am superior to you, I am commanding you. I am humble I am placing myself in a situation that I am inferior to you. Even though I may be superior, but I am placing myself in an inferior position then how will the other person react? Won't he react favorably? If you dominate, then his natural reaction will be like, who you are? You are speaking to me like that? Am I your servant? The other one is: Oh, in spite of being so advanced and so senior, he is approaching me in such a way, then his reaction will be. He will offer obeisances to you and call you Prabhu (master). So these two approaches make such a difference. Therefore, this instruction is very important - be humble, be tolerant, offer all respect to all respect to others and don't expect any respect for yourself.

Devotee: Maharaja, how to take care of this judging mentality? Means in devotee community we judge each and every devotee like this...



H.H. Bhakti Charu Swami: Well, if by your situation you are a judge, then you have to judge. When you are in a management then you have to actually judge, you have to assess, you have to correct. But if you don't have that position, take a humble position.

Devotee: Maharaja, my question is that in the last class you told that (unclear) sometimes when I do some work and that work is successfully done, then it is Krishna's mercy and when it is a failure then it is my mistake, maybe because I wasn't focused in that work. Please give some insight to this understanding/perception.

H.H. Bhakti Charu Swami: That's good, that's very good. On the other hand, you know how other people generally think? He thinks that when I am successful when he is successful, he thinks that he has the credit, see, I am such a great person, I am so competent, I am so capable, I have done this. Right? And if it's a failure, look Krishna - what did you do to me. In that respect there is a saying, that success has many fathers but failure is an orphan. So, anyway this is a good attitude, if there is success, you give credit to Krishna — by Krishna's mercy it happened. And if there is a failure then you take the blame yourself, it is my fault that I failed, now let me correct myself and not make the same mistake again. Right? That is the attitude of a devotee.



If there is a failure - not that every time there will always be success. If there is a failure - from the mistake with failure we learn. Prabhupāda used to say, it is not harmful, it not wrong to make a mistake but it is wrong not to learn from the mistake. We will make mistakes but let us learn from the mistakes.

Devotee: Related to first question I also have one other question. Like you know, we feel that this problem, that this pride and dominating anything - the association of devotees suggests us to do some menial services, but sometimes it also happens that when we do menial services that also gives us pride that oh I have to done this toilet cleaning and.. externally we sometimes try to become humble. We are seeing other Prabhus and offering obeisances (vaiṣṇava praṇāma) but internally it becomes a little difficult for us to become humble. Then after doing the menial services then also the pride is coming, so what to do?

H.H Bhakti Charu Swami: So, if you realize that the pride is there, then try to get rid of it. Right? Like yes, pride will be there but it is not that the very first day we come, we become perfect devotees. We have to recognize that we have a long time to go. You have a lot of corrections to make, lot of improvements to make.

Devotee: Guru Maharaja my question is that, when we initially come to Krishna Consciousness, we are very enthusiastic and everything seems so wonderful. As we grow old and spend much time that enthusiasm gradually decreases and... finally we get bored. Please kindly elaborate on this.

H.H Bhakti Charu Swami: Yes, very good. Very good. Actually, you heard of Viśvanātha Cakravartī Ṭhākura? One of our previous ācāryas? Viśvanātha Cakravartī wrote a book called Mādhurya Kādambini. It is actually showing, different stages of devotion and he is dealing with this point or this problem and he is justifying that initially when we start then that phase is called utsāhamayi, full of enthusiasm and he is comparing that to like a child gets a book, a new book, the child is so fond of the book that he also goes to sleep with the book right? He can't read, he is holding the book upside down pretending as if you know, he is so, attentively reading it. But then? Comes a phase, the child loses his interest in the book. Then sometimes he is interested and sometimes he is not. So, that is our stage, initially because it is something new, we are very enthusiastic but that enthusiastic is not genuine, it is childish. Very soon it disappears and then we come to a stage when sometimes we are enthusiastic, sometimes we are not. And that phase is anartha phase and anartha nivṛtti, the anarthas will go away. Then will come niṣṭhā fixed up. So initial stage of interest is not genuine. It is just a passing phase and we have to get rid of anarthas. Anarthas means, all kinds of undesirable, unnecessary things will be coming on our way. Like Māyā's allurements, they all are unnecessary - the desire for distinction, profit, adoration, they all are temporary, we have to climb above them and then we will come to the stage of fixed up devotion. But keep on practicing, that sādhana, will give us siddhi or perfection.

