

# Ocean of Nectar

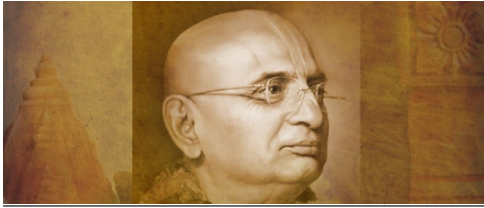
(E-Magazine for every Ekadasi)

Issue Number: 11

1 January 2015

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### 1) Srimad Bhagavatam 1.2.18

*nañña-prāyeñv abhadreñu  
nityaà bhāgavata-sevayā  
bhagavaty uttama-çloke  
bhaktir bhavati naiññohiké*

#### TRANSLATION

By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

We have to learn how to actually hear. We know that we have a memory and we can receive the information in our memory, but if don't listen carefully then we cannot really register them or keep them in our memory.

We will listen to Srila Prabhupāda's tape and discuss the points he makes.

When we hear, then we are supposed to remember, because our memory has the ability to store the information. But if we do not listen carefully we cannot keep the information in our memories. The more attentively we hear, the better we can remember.

One thing I was just considering is a tape recorder; although it is a machine it registers every single word. We never see that a tape recorder is skipping some sentences, but we skip in our memory, we skip the sentences and words. This actually shows that the tape recorder has a better memory than we have, although the tape recorder is a projection of our ability. The scientists are simply projecting the ability that they have. They are projecting that ability into a machine. They have created a machine with better ability than they have. We can say that instead of perfecting our ability, we are trying to perfect those abilities in matter. That is the difference between material side and spiritual side. On material side, people are taking great trouble to perfect the machines with the ability that they are endowed with; whereas on spiritual side, a man tries to perfect the abilities that he has already in him. When one practices spiritual life then his memory becomes sharp. A perfect spiritualist can remember everything like a tape recorder. He can keep all the information like a computer without forgetting anything. Then, at any moment without any difficulty, he can call them back to his memory. He can

store all the information and he can call them from his memory. The *yogis* are endowed with that ability. We have to practice also. Especially, want to fill our memory with transcendental information. It is important that we listen to the *Bhāgavatam* class carefully, because that is what we are here for. We do not have any other business but to listen to *Çrémad-Bhāgavatam*. The verse we are going to discuss I am sure that you all know that verse. It is a very common and very important verse from the first canto, second chapter, verse number eighteen. *nañña-prāyeñv abhadreñu nityaà bhāgavata-sevayā, bhagavaty uttama-çloke bhaktir bhavati naiññhiké*. Does everybody know this verse? How many of you know this verse? Let us recite this verse together.

*nañña-prāyeñv abhadreñu nityaà bhāgavata-sevayā, bhagavaty uttama-çloke bhaktir bhavati naiññhiké (x3)*

By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

Now we will listen to Srila Prabhupāda's lecture on this verse. While listening we should be very attentive. We should try to understand the main theme of the verse and main points that Srila Prabhupāda mentions in his lecture. We should try to understand how the lecture relates to the verse. Also, we should try to understand the relevance of the verses Srila Prabhupāda quotes while explaining the verse.

### **Srila Prabhupāda's lecture on Çrémad-Bhāgavatam 1.2.18 - Los Angeles, August 21, 1972**

So, here it is said *bhāgavata-sevayā*, not *bhagavān-sevayā*. *Bhagavān* is Kāññā, the Supreme Personality of Godhead, and *bhāgavata* means in relation with *Bhagavān*, who has got relationship with *Bhagavān*. So here it is recommended *bhāgavata-sevayā*, not *bhagavān-sevayā*. The idea is that you cannot approach *Bhagavān*, God, directly. That is not possible. First of all, you have to serve *bhāgavata*, the devotee *bhāgavata*.

There are two kinds of *bhāgavata*: book *bhāgavata* and devotee *bhāgavata*. So in the *Çiva Purāñña*, there was a question by Pārvaté to Lord Çiva. Lord Çiva and Pārvaté, husband and wife. Pārvaté means the material nature.

*Sāññi-sthiti-pralaya-sādhana-çaktir ekā chāyeva yasya bhuvanāni bibharti durgā* [Bs. 5.44]. *Durgā-devé*. *Durgā-devé* is in charge of this material world. It is called *durgā*, *durgā*, just like fort. And the superintendent of this fort is *Durgā*. You cannot go out of this fort; you are imprisoned. So such *Durgā-devé*, who is so powerful energy—she can create, annihilate, maintain, *sāññi-sthiti-pralaya-sādhana*—she is always sitting by the side of her husband, Lord Çiva, and questioning about spiritual enquiries. Just see. Such powerful deity is also ignorant about spiritual life. So the husband, Lord Çiva, is *Vaiññāva*, and she's always asking, and sitting down underneath a *bael* tree. She can create so many universes, but for her, no building; only underneath a tree.

So the question was, "Which worship is best?" So Lord Çiva replied, *ārādhanaññā sarveññā viññor ārādhanaññā param*: "My dear Pārvaté, of all methods of worship, *Viññu* worship is the topmost." There are many demigods' worship, even Lord Çiva's worship, but Lord Çiva says, "Viññu worship is the best." Then he says again, *tasmāt parataraññā devi*. "My dear Devi, better than that *Viññu* worship is *tadéyāññā samarcanam*." *Tadéya*. *Tadéya* means those who are in relationship with *Viññu*, *tadéya*. Just like His devotee, *tadéya*. *Tulasé-vākñña*. *Tulasé* is *tadéya*. Or temple *tadéya*. Preaching *tadéya*. *Tadéyāññā samarcanam*. This is *bhāgavata*. So Lord Çiva recommends that "Of all methods of worship, *Viññu* worship is the best, and better than *Viññu* worship is to worship His devotee or things in relationship with Him."

*Tadéyāññam*, that is *bhāgavata*. Here it is also said, *tadéyāññam, bhāgavata-sevayā*. This book *bhāgavata*, spoken by the devotee *bhāgavata*, this should be taken very seriously daily. Otherwise you..., we do not understand what is *Bhagavān*. Therefore it is recommended here: *nityam*, daily, or constantly, twenty-four hours. We have to mold our life in such a way that twenty-four hours, not a single moment leaving aside, we should be engaged in *bhāgavata-sevayā*, in the service of Lord's relations. The *Çrémad-Bhāgavatam*, *Bhagavad-gétā*, the spiritual master, *tulasé-devé*, the temple, the preaching, the books—these are all *bhāgavata*. So *nityaà bhāgavata-sevayā*. *Nañña-prāyeñv*. If we engage ourself in this *bhāgavata-sevayā*... Just like we are doing daily, trying to read one verse of *Çrémad-Bhāgavatam*, discussing amongst ourselves. This is *bhāgavata-sevayā*. *Nityam*, daily,

regularly. By this process, when the dirty things within the heart, *nañña-prāyeñv abhadreñu* [SB 1.2.18].

*Abhadra* means dirty things, inauspicious things. What is that inauspicious thing? Inauspicious things means the heart disease for sense enjoyment; this is inauspicious, Different varieties, *abhadreñu*. There are three modes of material nature. And multiply it three, mix it again, it becomes nine, and again multiplied, nine by nine, it becomes eighty-one. So these, this... Originally the three... Just like three colors, yellow, red and blue. These three colors, you mix... Those who are artists, those who know the color display... Simply you mix three colors in different way, and it becomes varieties of color. So our heart disease, dirty thing, varieties of sense enjoyment, varieties. So heart is full with varieties of sense enjoyment. Therefore by *nityaà bhāgavata-sevayā* [SB 1.2.18], by daily, regular worshipping Bhāgavatam, we become free from the dirty things.

In the previous verse we have read that *çāēvatāà sva-kathāu kãññāu puēya-çravaēa-kértanaù, hādy antaù stho hy abhadrāēi* [SB 1.2.17]. We have got abhadrāēi, so many inauspicious things, within our heart. This can be cleansed simply by hearing the message of Kãññā from Çrēmad-Bhāgavatam, from Bhagavad-gētā, from the lips of devotees. In this way, when almost the dirty things are cleared off—not all... As soon as all dirty things are cleared off, then we are liberated soul. Immediately love of God, the original consciousness. You become mad. Just like Caitanya Mahāprabhu,

*yugāyitāà nimiññēa  
cakññuññā prāvāññāyitam  
çünyāyitāà jagat sarvāà  
govinda-viraheēa me*

"Feeling separation of Govinda." How? "One moment is equal to twelve years," *yugāyitam*. One *yuga* means twelve years. One moment appearing. Sometimes we have got experience, if we want to see something, it is called expectant psychology. I am expecting something, somebody, that my friend or my lover is coming. So on the door, if there is "koot," "Oh, you have come? No, no. He has not come." The one moment is twelve years. Such kind of separation, when we feel for Kãññā, that means all dirty things are over. And something for Kãññā, something for sense enjoyment, that means still the dirty things are there. But the more we engage our

time, *nityaà bhāgavata-sevayā*, the dirty things becomes cleansed, gradually. Just like when you are hungry, you are given foodstuff, you eat. The more you eat, your hunger is satisfied. You feel strength, you feel satisfaction. Similarly, the more you advance in Kãññā consciousness, you feel comfortable, released from the material discomforts. In this way, *nañña-prāyeñu*. Gradual process.

So *nañña-prāyeñv abhadreñu nityaà bhāgavata-sevayā* [SB 1.2.18]. Not all cleansed, but *prāya*, say, seventy-five cleansed. At that time, you become fixed-up in devotional service, *naiññohiké*. There are different stages of devotional service. That I have explained several times. First of all, *çraddhā, sādhu-saiga, bhajana-kriyā, anartha-nivāttitū syāt*. When *anartha-nivāttitū syāt*, all unwanted things are finished, at that time, *niññohā*, firm faith. So bhagavaty uttama-çloke bhaktir bhavati naiññohiké. So, so long there are dirty things, our faith and devotion in Kãññā is not very fixed up, sometimes we deviate, we go away. But then *nañña-prāyeñu*, when seventy-five percent of the dirty things are cleansed, then our faith in God becomes fixed up. *Bhagavaty uttama-çloke*.

*Uttama, uttama* means *udgata-tama*. This material world is *tama*, ignorance, darkness. And Kãññā is beyond this material world; therefore He is called *para*. *Para* means transcendental. So *uttama-çloka*. So when we offer our prayers to Kãññā, they are not ordinary words. Therefore those who are not liberated soul, they cannot offer prayers actually. We have to repeat the prayers offered by liberated soul, not by ordinary man. Because he is not yet *uttama*, he is not yet in the transcendental platform. Therefore we don't allow songs which are not sung by liberated souls like Bhaktivinoda Öhākura, Narottama dāsa Öhākura. They are liberated souls. We don't allow any literature which is not given by liberated soul. Literatures, they are always following Vedic principles. Vedas, the original transcendental literature, and any literature which is produced under the guidance of Vedic literature, that is also nice. That is perfect. Therefore whenever we write something, we give immediately Vedic evidence. We give some Sanskrit verse. This means that we are not manufacturing ourself. What we have heard from the *paramparā* system, from higher authorities, we are presenting, simply, in our own language, and the evidence is this Vedic verse. This is perfect literature.

So whimsically, we cannot write any poetry for Kāñëa. That is not possible. That will create havoc. Çréla Rūpa Gosvāmé says,

*çruti-smâti-purâëädi-  
païcarâtra-vidhià vinâ  
aikântiké harer bhaktir  
utpâtäyaiva kalpate* [Brs. 1.2.101]

Any devotional sentiment which is not supported by *Vedas, çruti...* *Çruti* means *Veda*, and *smâti* means corollary to the *Veda*, or things which are written in corroboration with the Vedic ideas... That is called *smâti*. Just like *Bhagavad-gétâ* is *smâti*. *Bhagavad-gétâ*, the purpose of *Bhagavad-gétâ* is the same as the *Vedas*, but it is not directly *Veda*; therefore it is called *smâti*. *Çruti-smâti-purâëädi* [Brs. 1.2.101]. The *Purâëas*, there are eighteen *Purâëas*. *Purâëädi* means *Rämäyaëa, Mahâbhârata* also. *Çruti-smâti-purâëädi-païcarâtra-vidhià vinâ* [Brs. 1.2.101]. *Païcarâtra-vidhi*, given by Nârada Muni for worshiping the Deity. We are worshiping the Deity under the *païcarâtra-vidhi*. So Rūpa Gosvāmé says that "Any devotional service which has no reference with *çruti, smâti, purâëa, païcarâtra*, that is simply a disturbance. Simply disturbance, creating disturbance." We cannot manufacture. Sometimes we are questioned, "Can we do this? Can we do that?" Of course, it is good. But there is no need of manufacturing some idea. Whatever idea is already there, follow strictly.

So *bhagavaty uttama-çloke bhaktir bhavati naiñöhiké*. That fixed up bhakti is required, not oscillating: sometimes this side, sometimes that side. So this can be possible, fixed up devotional service, by *nityaà bhägavata-sevayâ* [SB 1.2.18], regularly worshiping the *bhägavata-grantha* and the devotee *bhägavata*. Because without hearing about God authentically, how we can fix up? So we should hear, *çâëvatâà sva-kathâù kâñëaù*. *Sva-kathâù kâñëaù* [SB 1.2.17]. Kāñëa's word is given by Kāñëa. Just like *Bhagavad-gétâ*. *Sva-kathâù* means "His own words." So this is *bhägavata*. And *sva-kathâù, Çrémad-Bhägavatam* is also *sva-kathâù*. The *Purâëas* also, *sva-kathâù*. Because all these books are given by Vyäsadeva. Vyäsadeva is incarnation of Kāñëa. So that is also *sva-kathâù*. So we have to hear about Kāñëa which is given by Kāñëa. *Bhagavad-gétâ* is given by Kāñëa, and *Bhägavata* and other *Purâëas* and Vedic literature given by Kāñëa Dvaipäyana Vyäsa. And the method is taught by Kāñëa Caitanya Mahâprabhu. So therefore, everything is

Kāñëa's. Kāñëa directly, Kāñëa as Vyäsadeva; Kāñëa as Caitanya Mahâprabhu devotee.

So we have to follow this. *Çré-kâñëa-caitanya prabhu nityânanda, çré-advaita gadâdhara çréväsâdi-gaura-bhakta-vânda*. Kāñëa is teaching how to approach Kāñëa. That is bona fide. We cannot take any other method. This is the authorized method. The, the person concerned, He is teaching how to worship Kāñëa, how to become devotee. *Kâñëäya kâñëa-caitanya-nâmne*. Rūpa Gosvāmé said, "Lord Caitanya, You are Kāñëa, but You have appeared as Kāñëa Caitanya." *Kâñëäya kâñëa-caitanya-nâmne. Namô mahâ-vadânyäya kâñëa-prema-pradäya te* [Cc. Madhya 19.53]. "You are distributing love of Kāñëa." How it is possible for ordinary man? "But Kāñëa, because You are Kāñëa, simply You are in the name of Kāñëa Caitanya. So therefore You can distribute. Your thing, You can distribute."

*çâëvatâà sva-kathâù kâñëaù  
puëya-çravaëa-kértanaù  
hâdy antaù stho hy abhadràëi  
vidhunoti suhât satâm*  
[SB 1.2.17]

*Nañöa-präyeñv abhadreñu*. A little, maybe; not all. There may be some habitual... But still, even there are some flaws in the beginning, if we fix up our devotion to Kāñëa... That is also confirmed in the *Bhagavad-gétâ*:

*api cet su-durâcâro  
bhajate mäm ananya-bhâk  
sâdhur eva sa mantavyaù  
samyag vyavasito hi saù*  
[Bg. 9.30]

*kñïpraà bhavati dharmâtmâ  
çaçvac-chântiâ nigacchati  
kaunteya pratijânëhi  
na me bhaktaù praëaçyati*  
[Bg. 9.31]

So, in the beginning we must be sincere, very sincere, to follow the rules and regulations. But due to our past habits, if there is some flaw, that is excused. Not intentionally. Because I am habituated to something, and I am, although engaged in Kāñëa consciousness, my past habits sometimes becomes manifest. So Kāñëa says, "All right, you try your best. It will be rectified." *Kñïpraà bhavati dharmâtmâ. Kñïpram* means "Very soon, you'll be *dharmâtmâ*, perfect, religious." *Kñïpraà bhavati dharmâtmâ çaçvac-chântiâ nigacchati*: "And you'll be elevated to the eternal platform

of peace and tranquillity." *Kaunteya pratijānēhi na me bhaktaṁ praēaṣyati*: [Bg. 9.31] "If one is sincere devotee, he'll be not lost. He'll make progress." But if there is any ulterior motive, then he'll be lost. *Māyā* is there. The *māyā*, just like shadow and light, they're side by side. A little crossing the marginal line between shadow and light, you are in the darkness. Similarly, a little crossing of the marginal line from the darkness to light, you are in light.

So Kāñēa and *māyā* are side by side. As soon as you forget Kāñēa, or as soon as you want to utilize Kāñēa for your sense gratification, it is immediately *māyā*, darkness. And as soon as you want to serve Kāñēa, immediately it is light. So if we keep ourself on this side, light side, always serving Kāñēa, then there is no possibility of our being in contact with *māyā*.

*daivé hy eñā guēamayé  
mama māyā duratyayā  
mām eva ye prapadyante  
māyām etāà taranti te*  
[Bg. 7.14]

This *māyā* is very strong. The same example yesterday we were giving. The sun, little deviation, the whole world, universe, becomes frozen, and little deviation, the whole universe becomes ablaze. This is the position, very... Therefore our position is marginal. We are called marginal energy. We may be dark side or in the light side. So Kāñēa consciousness means to keep always in the light side. If we always think of Kāñēa, by chanting Hare Kāñēa mantra, then we shall keep ourself on the light side. And as soon as we think of sense gratification, immediately we are on the dark side. So our... We should be very cautious that we may not fall down on the dark side. We can keep ourself in the light side by *nityaà bhāgavata-sevayā* [SB 1.2.18]. Simply studying *Çrémad-Bhāgavatam*, *Bhagavad-gétā*, try to understand, chanting Hare Kāñēa mantra. Twenty-four hours be engaged in this way. You'll be on the light side. [End of Srila Prabhupāda's lecture.]

## 2. Interactive discussion between HH Bhakti Charu Swami and the devotees present

**BCS:** This is a very nice verse. So who will say what the theme was? What is the main theme of Prabhupāda's lecture?

**Devotee:** *Bhāgavata-seva*.

**BCS:** Yes, but what was the main point?

**Devotee:** Devotion to Srila Prabhupāda.

**BCS:** Yes. Some more light on *Bhāgavatam*. Yes?

**Devotee:** By hearing the *Bhāgavatam* all the unwanted things become removed from the heart.

**BCS:** Right, by *bhāgavata-seva* for twenty four hours our heart becomes purified from all the dirt.

**Devotee:** He said we should mould our lives in such a way that we are hearing 24 hours a day.

**BCS:** Right, and now that we have become devotees our main business is to render *bhāgavata-seva*; render service to the *grantha bhāgavata* and the person *bhāgavata*. We should mold our life in such a way that we become engaged twenty four hours a day in rendering service to Kṛṣṇa the *bhāgavata* and.... So this is the main thing. Will somebody else throw some more light? Yes Mother Arana.

**Arana Dasi:** (indistinct) ... first explains that it is not *bhagavān-seva* it is *bhāgavata-seva*.

**BCS:** Yes, very good. In the beginning Prabhupāda mentions that we cannot actually approach Kāñēa directly. Not *bhagavān-seva*, but *bhāgavata-seva* and *bhāgavata*, Prabhupāda defines are of two kinds, the person *bhāgavata* and the book *bhāgavata*. Any more light?

**Devotee:** He referred to Durgā- devé. She creates so many opportunities for us and she could create opportunities for herself in the material world but still she sits under a tree serving Çiva... (indistinct)

**BCS:** Yes, That is, I would say, more of a sub point or a main point, not the theme. We will go to the points afterwards. So I think it's more or less clear that the theme is that we can approach Kṛṣṇa by rendering service to *bhāgavata* twenty four hours a day; because when we render service unto *Çrémad-Bhāgavatam* or person *bhāgavata* by hearing and rendering direct service, then the impurities from our hearts become purified, become cleansed. What are those impurities? Impurities are? Visnu Stuta?

**Visnu Stuta Dasa;** Desire for sinful activities.

**BCS:** Very good. Desire for sinful activities, which actually means desire for sense gratification. Sense gratification is sinful activity. Yes Mother Arana?

**Arana Dasi:** Prabhupāda says varieties, he goes on from that to say different varieties of sense enjoyment. This is how he explains it, according to the three modes.

**BCS:** Right, exactly. So now we can go to the main points that Srila Prabhupāda made. Lets hear what are the main points. To throw a light, I would say that the first point Prabhupāda

made was *bhāgavata-sevayā*, not *bhagavān-sevayā*. That is we cannot approach Kṛṣṇa or please Kṛṣṇa by rendering direct service unto Him. The best way to please Kṛṣṇa is by serving *bhāgavata*. That is, one, by hearing *Çrémad-Bhāgavatam* and by directly rendering service to the devotees and the objects related to Kṛṣṇa. *Bhāgavata*, Prabhupāda is defining, *bhāgavata* means related to *Bhagavān*. So now, who will give some other points? Yes, Panduraja?

**Panduraja dasa:** Daily worship for twenty four hours.

**BCS:** Yes, very good. *Nityā bhāgavata-sevayā*. *Nityā* Prabhupāda says, constantly, all the time. That means without any stop. *Ananyāc cintayanto mää* [BG 9.22] or *ahaituky apratihatā* [SB 1.2.6]. *Apratihatā* means without interruption. So our *bhāgavata-seva* should be without interruption, not, as Prabhupāda was saying sometimes Kṛṣṇa and sometimes *māyā*; sometimes rendering service and sometimes sense enjoyment. That should not be. Of course, in the beginning our mood is like that. We are not so fixed-up. Sometimes we render service to Kṛṣṇa and sometimes we fall into *māyā*. But, as we become fixed up, *naiñöhiké* means becoming fixed-up; and fixed up means without interruption, twenty four hours a day in rendering service to Kṛṣṇa

**Devotee:** (indistinct)

**BCS:** Yes, right, that actually comes much later, so I will go to that. Let's go gradually, point by point. Yes Gangadhara Prabhu?

**Gangadhara Dasa:** (indistinct)

**BCS:** Also that comes much later. What we are doing now is, through these main points, we are trying to follow how Srila Prabhupāda is actually approaching. How the lecture relates to the verse, and through the points we can see how Srila Prabhupada is actually developing the theme. So Prabhupāda then comes to establishing the fact that how *bhāgavata-seva* is more important than *bhagavān-seva*; and what example Prabhupāda gives? Yes?

**Devotee:** *ārāadhanāā sarveñāā*.

**BCS:** Very good. Prabhupāda is mentioning about Durgā asking Lord Çiva. Prabhupāda is pointing out that Durgā- devé, although she is the controller of the universe; she can create the universes and destroy the universes, but still she does not know Kṛṣṇa. Although she is a great personality, but she does not know Kṛṣṇa or spiritual life, for that she is sincerely asking Lord Çiva, who is a devotee. So, this is the proof that we have to approach a devotee

of Kṛṣṇa in order to understand Kṛṣṇa. Then Prabhupāda is pointing out... yes?

**Devotee:** (indistinct)

**BCS:** Yes, right. Prabhupāda is pointing out through Lord Çiva that of all the worships, Viñëu worship is the best, highest. But even better than that is *tadéyānāā samarcanam*, to render service or worship the objects and persons related to Kṛṣṇa or Viñëu. Then, to define Durgā's potency, Srila Prabhupāda quotes a *çloka* from *Brahma-saāhitā*, Ramanada Raya, what Sloka did Prabhupāda quote? *sāññi-sthiti-pralaya-sādhanā-çaktir ekā chāyeva yasya bhuvanāni vibharti durgā*. [BS 5.44] Then Prabhupada is pointing out that Durgā is controlling the *sāññi*, *sthiti* and *pralaya*, creation, maintenance and destruction, and this Durgā is the *chāya*, the shadow of Kṛṣṇa. Durgā is the shadow of Kṛṣṇa, *chāyeva*. So *māyā*, Prabhupāda is pointing out, is the shadow of Kṛṣṇa. Who will make the next point? Yes?

**Devotee:** I just saw in the last point ... (indistinct) ... it is a small but it is actually important, is how the preaching is possible ... (indistinct)

**BCS:** Yes, right. About *tadéya* Prabhupāda mentions *Tulasé*, then *Bhāgavatam*, preaching, books and temples. So Prabhupāda is pointing out that these are all the *tadéyas*. So actually we can see that Prabhupāda is personifying all these. To Prabhupāda even preaching is personification, and we must worship the personality of preaching by worshiping Him, by preaching ourselves, by giving Kṛṣṇa consciousness to others. That is the most wonderful way of rendering service to Kṛṣṇa. Then? Yes Mother Arana.

**Arana Dasi:** Srila Prabhupāda goes on to say that it is almost ... (indistinct)

**BCS:** Yes, Prabhupāda is saying if we engage ourselves in *bhāgavata-sevayā* daily, by this process the dirty things, inauspicious things, the heart disease, will be cleansed, but not fully. Prabhupāda says about seventy five percent, but he says when it is cleansed by seventy five percent, it is almost clean.

**Devotee:** One point that I thought ... (indistinct) ... Srila Prabhupāda says in *Bhagavatam* fifth canto, is that when one is free from sex desire he is seventy five percent liberated.

**BCS:** *Tāēād api sunécena taror iva sahiññunā, amāninā mānadena and kértanéyaù sadā hariù* [Çikñāññōaka 3]. Then *anartha-nivātti* is describing the fourth verse, *na dhanaā na janaā na sundarēā, kavitāā vā jagad-ēça kāmaya* [Çikñāññōaka 4] Then *mama janmani janmanéçvare bhavatād bhaktir*

*ahaituké tvayi* [Çikñãñöaka 4] is the *niñöhä bhakti*. In my life after life let me become engaged in your devotional service.

**Devotee:** (indistinct) ... one moment is like ... (indistinct)

**BCS:** Yes, *yugäyitaà nimeñeëa cakñuñã prävãñäyitam, çünyäyitaà jagat sarvaà govinda-viraheëa me* [Çikñãñöaka 7] Although Prabhupäda mentions that would be more on the *bhäva* platform. He is developing the love and because of that love, *nimeñeëa yugäyitaà, cakñuñã prävãñäyitam*.

**Devotee:** (indistinct)

**BCS:** Yes, right. So then Prabhupäda goes to another point, What is the next point, Visnu Stuta?

**Visnu Stuta Dasa:** We must repeat the prayers... (indistinct) ... by liberated souls.

**BCS:** Yes, very good, but I would say that is also later. Before that Prabhupäda gave a very nice simile; where Prabhupäda actually compared the three modes of material nature with the three colours and how the colours are mixing. three into three is nine, nine into three is eighty one and how an artist can very expertly mix the colours and create a painting. So this is how the variety in the material nature is created by the mixture of different modes of material nature. Prabhupäda is saying as soon as the dirty things are cleansed we become liberated. Actually when the heart is purified from all the dirt, then we become liberated. Prabhupäda is giving a symptom, like Caitanya Mahäprabhu, he became like a mad man due to his love for Kṛṣṇa. When one feels such separation from Kṛṣṇa, that is the state of liberation; when the dirty things are completely cleansed. Then, *uttama-çloka*, Prabhupäda is describing *bhagavatya uttama-çloke bhaktir bhavati naiñöhiké*. Prabhupäda is describing the word *uttama-çloka*. How is Prabhupäda defining the word *uttama*?

**Devotee:** Darkness ... (indistinct) ... *udgata*.

**BCS:** *Udgata-tama*. When the ignorance has been dispelled. The person who has become free from ignorance, free from the influence of the mode of ignorance, he is an *uttama*. Only a person like that can offer glorification to Kṛṣṇa, prayers to Kṛṣṇa. The conditioned souls cannot really offer prayers to Kṛṣṇa. Prabhupäda is saying that is why we have to follow the prayers; we have to recite and repeat the prayers sung by pure devotees like Bhaktivinoda Öhäkura, Narottama däsa Öhäkura. Those who are not liberated souls cannot offer prayers. We do not allow any literatures that are not written by liberated souls. So it is not that Srila Prabhupäda is not allowing us to read the books other than his books, but he is restricting us from reading the

books written by conditioned souls. Actually, Prabhupäda was so strict about that because most the books that are available in English nowadays, besides Srila Prabhupäda's books, are written by conditioned souls. So that is why Prabhupäda was so strict about our devotees not reading books written or translated by others. Yes?

**Devotee:** What about Prabhupada has made many comments that we shouldn't read anything by Bhaktivinoda Öhäkura ... (indistinct)

**BCS:** Because they are translated by people, those who are not pure.

**Devotee:** (indistinct)

**BCS:** About Bhaktivinoda Öhäkura himself? Anyway, let's not get into that. My immediate reaction, as I told before, that Bhaktivinoda Öhäkura presented the books according to time, place and circumstances, especially his English writing. Not only his, even Bhaktisiddhanta Sarasvaté Öhäkura's presentation was actually meant for certain class of people. That is why, unless and until they are properly explained by someone who has the right understanding, it is better not to read those books. Then what is the next point Srila Prabhupäda made? Yes, Bhakta Marcel?

**Bhakta Marcel:** (indistinct)... Prabhupada also quoted... (indistinct) ...*Śruti-smāti-purāëädi* ... (indistinct)

**BCS:** *Śruti-smāti-purāëädi*. That is coming afterwards, but before that Srila Prabhupäda makes a very beautiful point.

**Devotee:** Just after he said we should not hear from conditioned souls, he said therefore whatever we write, whenever we write something we immediately offer evidence ... (indistinct)

**BCS:** Right, exactly. That's a very, very important point. Prabhupäda says that we must repeat what we heard from the *paramparä* system. That is our process. We do not concoct something new. We simply repeat our *paramparä*. So that is why, to address that point, anybody, with proper understanding, will not accept that point that Srila Prabhupäda is restricting us from reading Bhaktivinoda Öhäkura, because Prabhupäda is actually repeating what Bhaktivinoda Öhäkura said, but since we do not have the ability to discriminate or understand what Bhaktivinoda Öhäkura is actually saying. That is why Prabhupäda made that restriction, because we may get bewildered. We may say that Bhaktivinoda Öhäkura is actually saying that. Somebody may think that Bhaktivinoda Öhäkura is actually saying that all the Vedic scriptures are full of errors. If somebody gets into that understanding, then whole understanding is

spoilt. It is like a drop of wine falling into a boiling pot of milk. So that is why we have to understand as Prabhupāda says, like a Paramahaṁsa. The Paramahaṁsa is a person who can separate the milk from water. A swan has the ability to separate milk from water. So some literatures may be mixed with some water, given in a diluted way, so that a person with a bad digestive system can digest it. But an advanced devotee should know how to separate the milk from the water. Actually Prabhupāda is repeating what Bhaktisiddhānta Sarasvatī Ōhākura said, what Bhaktivinoda Ōhākura said, what Viṣvanātha Cakravati said. Prabhupāda is simply repeating the *paramparā*. Prabhupāda often said, "That is my qualification. I am simply presenting what I learnt from my Guru Maharaja without any deviation". He said, "That is my only qualification, I am simply repeating my spiritual master".

Then comes *ṛuti-smāti-purāṇādi-pāicarātra-vidhiā vinā, aikāntiké harer bhaktir utpātāyaiva kalpate* [Brs. 1.2.101]. If somebody says something that has not been justified, or if somebody does not practice according to the instructions given by *ṛuti, smāti, purāṇa* and *pāicarātriké-vidhi* and he displays a very elevated devotion, he simply creates a disturbance, because that person is actually pretending. He is not a devotee. Next. Some more points? Yes?

**Devotee:** He said that in the beginning one must be very sincere to follow the Vedic principles but there can be some... (indistinct) ... due to past habits ... (indistinct)

**BCS:** Very good. Yes. Mother Arana.

**Arana Dasi:** (indistinct)

**BCS:** Right. *Sva-kathāu. Śāēvatāā sva-kathāu kāñēau* [SB 1.2.17]. Prabhupāda is saying that Kṛṣṇa's words, and what are Kṛṣṇa's words?

**Devotee:** (indistinct)

**BCS:** sruti smṛiti *purana*.

**Devotee:** (indistinct)

**BCS:** Yes. Very good He is saying that Kṛṣṇa Himself gave the literatures. Kṛṣṇa Himself came as Vyasadeva and He wrote them down and Kṛṣṇa Himself came as Caitanya Mahaprabhu and He taught the process. So that is the most bona fide process. Then comes Bhaktin Carolyn's point, even if there are some flaws in the beginning, but a person will become purified. But, Prabhupāda makes one condition here, that fall down should not be deliberate. If there is an accidental fall down due to previous bad habits and so on and so forth or if there is some discrepancy, then it is all right, but not somebody

deliberately falling down and thinks well, in *Bhagavad-gētā* Kṛṣṇa says *api cet su-durācāro* [BG 9.30]. So that should not be the mood. One should try to never fall down, but if there is a fall down, and he is fixed in devotional service, we should still consider him as a sadhu. But one should not think that now I am a sadhu, I can fall down. Then?

**Devotee:** (indistinct) ...Prabhupada makes the point that Kṛṣṇa and *māyā* are side by side.

**BCS:** Very good. *Chāyā. Māyā* is the shadow of Kṛṣṇa and the way light and shadow stay side by side, the same way Kṛṣṇa and *māyā* are side by side. If we look at that side then we see light, if we look at this side then we see the shadow. Visnu Stuta?

**Visnu Stuta Dasa:** Then he explained how if we are always seeing Kṛṣṇa then there is no chance of contact with *māyā*.

**BCS:** Very good. Like, if you are looking at the sun can you see your shadow? If you are looking at the sun can you see your shadow? Can You?

**Visnu Stuta Dasa:** No.

**BCS:** No. So, yes Srila Prabhu?

**Srila Dasa:** I was listening to a tape yesterday when Prabhupada extends that analogy ... (indistinct) ... so if you take your aeroplane in the morning and fly westward starting in the morning you will always be in light ... (indistinct) ... but if you take it the other way as soon as you stop flying at top speed then immediately the shadow catches and more and more the light is... (indistinct) ... and soon as you slow down the light gradually goes ... (indistinct)

**BCS:** So, actually in Sanskrit there are two words, very, very important in this respect. One is called *unmukha* and the other is *bahirmukha*. *Unmukha* means facing towards, and *bahirmukha* means facing away. *Mukha* means face. Facing towards and facing away. Now *kāñēa-bahirmukha haiā bhoga-vāichā kare, nikaōa-stha māyā tāre jāpaōiyā dhare* [Prema Vivarta]. When one turns his face away from Kṛṣṇa then immediately *māyā*, who is standing close by, grabs him. Or, *kāñēa bhuli' sei jēva anādi-bahirmukha, ataeva māyā tāre deya saāsāra-duūkha* [CC Mad 20.117]. Prabhupāda says as soon as one wants to enjoy Kṛṣṇa, then immediately he falls into *māyā*, and as soon as he wants to serve Kṛṣṇa then immediately he is freed from *māyā*. So that is the process that we follow. And Prabhupāda is pointing out here, that's another very nice point, A little deviation of the sun will cause the earth to freeze. So a little deviation in our Kṛṣṇa consciousness will cause our spiritual life to freeze. So we have to be very,



very careful. To be in Kṛṣṇa consciousness means to be on the light side. As soon as we think of sense gratification we go to the dark side.

So, it is quite clear how Srila Prabhupāda related to the verse and then the Sanskrit verses Srila Prabhupāda quoted. So this is how I think it is more effective to listen to the class like this. There are some more points also. Most probably I am here, I was supposed to go to Paris but there is some work in Amsterdam now, so I will try to come back tonight and if I am here then tomorrow also I'll give a class. Maybe I'll continue the same way. Thank you all very much....yes?

**Devotee:** A little deviation does it mean a deviation from the regulative principles?

**BCS:** Yes, the regulative principles are the basis of devotional service, right? Deviation from regulative principles means deviation from Kṛṣṇa consciousness. We should not deviate from regulative principles. Yes?

**Devotee:** (indistinct)

**BCS:** Yes, ultimately of course the deviation would mean to try to enjoy at Kṛṣṇa's expense. Try to have sense gratification and try to exploit Kṛṣṇa and Kṛṣṇa's devotees. That is the most dangerous deviation. But there are neophyte deviations, in the preliminary stage we may deviate sometimes. Like instead of staying in the association of devotees we may go out, mix with some materialistic people, or we may deviate in various ways. But the ultimate deviation is to try to exploit Kṛṣṇa for our sense enjoyment. So we should never want to have any kind of sense enjoyment. We should simply think of rendering service to Kṛṣṇa. And then automatically we will enjoy. Like we like to eat food, right? Everyone likes to enjoy food. In Kṛṣṇa consciousness we get a lot of Kṛṣṇa *prasādam* and we enjoy Kṛṣṇa's *prasādam*. If we offer to Kṛṣṇa with love and then the *prasādam* comes back to us and then we can enjoy. Kṛṣṇa consciousness is not a dry process. It's a very wonderfully nectarian process. So we should try not to deviate at all, and that's why it is very important to be in association of devotees. *tādera caraëa-sebi-bhakta-sane bäs* [Nāma-saikērtana 7]. To be in the association of devotees is very, very important; and that's why Narottama dāsa Ōhākura is praying that all I want is to remain in the association of devotees and render service to the devotees. *tādera caraëa-sebi-bhakta-sane bäs, janame janame hoy ei abhilāñ*. Bhaktivinoda Ōhākura is also saying that *kēōa-janma hau jathā tuwā dās* [Çaraëgati, Ātma-nivedana, Song 3] Let me

be born as an insect in the association of your devotees. A devotee always wants to remain in the association of devotees, and as long as they remain in the association of devotees they are safe. The moment they give up the association of devotees then they fall down. Giving up can also be of two types, gross and subtle. The subtle giving up of association means when you do not appreciate the association of devotees, that is a subtle deviation. We think that well these devotees are not nice, they are creating disturbance to my comfort and mental peace. They are always troubling me, telling me to follow the regulative principles, get up at 3 o'clock in the morning to attend *maigala āratik*. So that is a subtle deviation, or giving up the association is a subtle way. To physically go away from the association of devotees is the gross way. So we should try to not even commit offenses to devotees even in our minds. We should always try to appreciate the association of devotees, that these are such wonderful people. They all are rendering service to Kṛṣṇa. They are Kṛṣṇa's own people, *tadēya*. They are related to Kṛṣṇa, and if I want to please Kṛṣṇa then I must please them. So that mood is very, very important. And when one develops that mood he will never fall down, he will never deviate from Kṛṣṇa consciousness, because the association of devotees protects him from fall down; guards him from *māyā*.

**Ramadanda Raya das:** Maharaja in regard to this verse from *Brahma-saāhitā* it says that *māyā* is creating, maintaining and also destroying. So what then are *Brahmā* and *Çiva*, what are they doing?

**BCS:** They are doing it in conjunction with *māyā*. They are doing it along with *māyā*. Actually *māyā* is inert, it is *Brahmā*, *Viṣṇu* and *Śiva* who are actually physically doing it, but it is all happening in *māyā* and *māyā* is also a person. She is also responsible for this creation, annihilation, and destruction.

**Ramamanda Raya das:** It says actually *māyā* is the agency. What does that actually mean that word, agency?

**BCS:** Well the thing is, if we can go back, when *Viṣṇu* glances at *māyā*, and the creation begins and as long as the glance remains in *māyā*, the creation remains. It is maintained and as long as *Viṣṇu* withdraws his glance, then creation again dissolves, but *māyā* always remains. So without *māyā* there cannot be any creation. We need both actually. So *māyā* is there, Kṛṣṇa is there and material nature is the combination of the joint endeavour; Kṛṣṇa's endeavour and *māyā*'s endeavour, together.

### **3. Srila Prabhupada appreciation**

About *tadéya* Prabhupāda mentions *Tulasé*, then *Bhāgavatam*, preaching, books and temples. So Prabhupāda is pointing out that these are all the *tadéyas*. So actually we can see that Prabhupāda is personifying all these. To Prabhupāda even preaching is personification, and we must worship the personality of preaching by worshiping Him, by preaching ourselves, by giving Kṛṣṇa consciousness to others. That is the most wonderful way of rendering service to Kṛṣṇa. Actually Prabhupāda is repeating what Bhaktisiddhānta Sarasvaté Ōhākura said, what Bhaktinoda Ōhākura said, what Viṣvanātha Cakravati said. Prabhupāda is simply repeating the *paramparā*. Prabhupāda often said, “That is my qualification. I am simply presenting what I learnt from my Guru Maharaja without any deviation”. He said, “That is my only qualification, I am simply repeating my spiritual master”.

### **4. Guru Maharaja's Instructions: 15 Perfect New Year Resolutions for 2015**

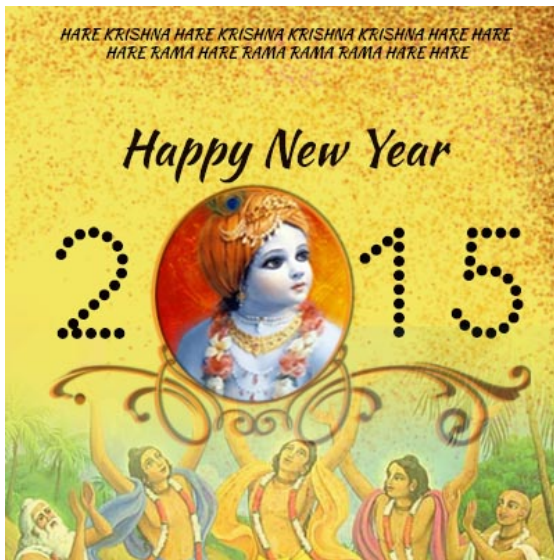
- 1) We have to learn how to actually hear; The more attentively we hear, the better we can remember;
- 2) When one practices spiritual life then his memory becomes sharp;
- 3) We do not have any other business but to listen to *Çrémad-Bhāgavatam*;
- 4) Now that we have become devotees our main business is to render *bhāgavata-seva*; render service to the *grantha bhāgavata* and the person *bhāgavata*. We should mold our life in such a way that we become engaged twenty four hours a day in rendering service to Kṛṣṇa;
- 5) The best way to please Kṛṣṇa is by serving *bhāgavata*. That is, one, by hearing *Çrémad-Bhāgavatam* and by directly rendering service to the devotees and the objects related to Kṛṣṇa;
- 6) So our *bhāgavata-seva* should be without interruption, not, sometimes Kṛṣṇa and sometimes *māyā*;
- 7) To Prabhupāda even preaching is personification, and we must worship the personality of preaching by worshiping Him, by preaching ourselves, by giving Kṛṣṇa consciousness to others. That is the

most wonderful way of rendering service to Kṛṣṇa;

- 8) In my life after life let me become engaged in your devotional service;
- 9) Actually when the heart is purified from all the dirt, then we become liberated;
- 10) We have to follow the prayers; we have to recite and repeat the prayers sung by pure devotees like Bhaktinoda Ōhākura, Narottama dāsa Ōhākura;
- 11) We must repeat what we heard from the *paramparā* system. That is our process. We do not concoct something new. We simply repeat our *paramparā*;
- 12) So a little deviation in our Kṛṣṇa consciousness will cause our spiritual life to freeze. So we have to be very, very careful. Try to have sense gratification and try to exploit Kṛṣṇa and Kṛṣṇa's devotees that is the most dangerous deviation;
- 13) A devotee always wants to remain in the association of devotees, and as long as they remain in the association of devotees they are safe;
- 14) So we should try to not even commit offenses to devotees even in our minds; and
- 15) We should always try to appreciate the association of devotees, that these are such wonderful people. They all are rendering service to Kṛṣṇa. They are Kṛṣṇa's own people. If I want to please Kṛṣṇa then I must please them.

*(The content of this E-magazine was based on a Lecture given by His Holiness Bhakti Charu Swami on 6 May 1988 at ISKCON Radhadesh)*

*(Compilation & editing by Hemavati Radhika dasi)*



16)