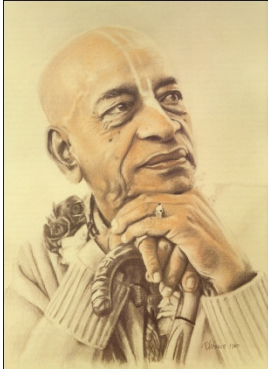


International Society for Kåñëa Consciousness
Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



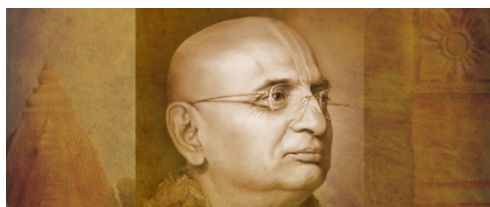
Ocean of Nectar

Indira Ekadasi
26 September 2016

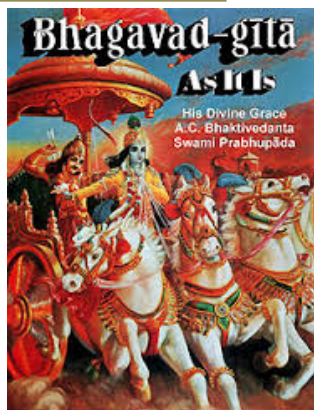
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1. *Bhagavad Gita as it is*



Chapter 8 describes attaining the Supreme. By remembering Lord Kāñēa in devotion throughout one's life, and especially at the time of death, one can attain to His supreme abode, beyond the material world. Actually the thought that comes to the mind at the time of death accordingly one gets his next life. The thought at the time of death leads us to our next birth. Therefore Krishna is saying if at the time of death we can remember Him then we will go back to Him. The best way to go back to Krishna is to remember Krishna at the time of death. The best way therefore is to remember Krishna all the time so that at the time of death you will remember Him. If you do not practise remembering Krishna during your lifetime then how can you ever think that you will remember Krishna at the time of death? A person who never thinks of Krishna will he be able to think of Krishna at the time of death? Never! Then unless and until we remember Krishna at the time of death we will not be able to go back to Godhead. So what must we do? While we are alive just think of Krishna all the time. So if you can think of Krishna then maybe we will be able to remember Krishna at the time if death. Actually if we practise sincerely then Krishna will help. Prabhupada said that those who are rendering service very nicely Caitanya Mahaprabhu will come at the time of their death and take them back to Godhead. So Caitanya Mahaprabhu, Lord Nityananda and Srila Prabhupada will help us go back to Godhead.

Chapter 9 The most confidential knowledge. Lord Kāñēa is the Supreme Godhead and the supreme object of worship. The soul is eternally related to Him through transcendental devotional service (bhakti). By reviving one's pure devotion one returns to Kāñēa in the spiritual realm. This is the sum and substance of the Bhagavad Gita. As I mentioned earlier, Krishna is not only God but the Supreme Personality of Godhead and we all are His parts and parcels. If we become connected to Krishna through loving devotional service or bhakti, by reviving our pure devotion we can enter and go back to the spiritual sky.

Chapter 10 The opulence of the Absolute. Krishna speaks about His opulence and this chapter is very important it's just that Srimad Bhagavatam originated from 4 verses. Bhagavad Gita also has 4 essential verses that summarises the teachings of Bhagavad Gita and they are the 8th, 9th, 10th and 11th, these 4 verses of Chapter 10. These 4 verses are very important.

BG 10.8

ahaà sarvasya prabhavo
mattaù sarvaà pravartate
iti matvā bhajante mää
budhā bhāva-samanvitāù

Krishna is describing who He is. The most important subject of Bhagavad Gita is the Supreme Personality of Godhead. The most important purpose of Bhagavad Gita is to understand God. Who is God? Definition of God is here. There are many other definitions in Vedic scriptures but this is a precise definition.

TRANSLATION

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

This is one very important consideration who is Krishna? God is the person who is the origin of everything and who is the shelter of everything, everything is resting on Him. The next point is the surrender and characteristics of a devotee

BG 10.9

mac-cittā mad-gata-prāēā
bodhayantaù parasparam
kathayantaç ca mää nityāà
tuñyanti ca ramanti ca

TRANSLATION

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

So these are the characteristics of a devotee. Then Krishna says how He favours His devotees...

BG 10.10

teñää satata-yuktänää
bhajatää préti-pürvakam
dadämi buddhi-yogaä taä
yena mäm upayänti te

TRANSLATION

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

So what happens when we become engaged in rendering devotional service unto Krishna? Krishna favours us with the understanding, Krishna reveals Himself to those who are constantly engaged in rendering service unto Him.

BG 10.11

teñäm evänukampärtham
aham äjjäna-jaä tamaù
näçayämy ätma-bhäva-stho
jjäna-dépena bhäsvatä

TRANSLATION

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

The living entities are in ignorance but when one becomes engaged in rendering devotional service unto Krishna wholeheartedly then Krishna out of His causeless mercy dispels the darkness by the light of knowledge. Krishna enlightens the devotee from within and thus the darkness of ignorance is removed and He gets to know the Supreme Personality of Godhead. In this way the 10th chapter is very very important.

In the 11th chapter Krishna reveals His universal form to Arjuna,



He shows how He is the centre, source and origin of everything. Krishna told Arjuna who He was but now Krishna is practically demonstrating. Krishna's words are not empty words. There are many people who claim that they are gods. There are so many babas and mas who claim that they are bhagavan but Krishna although He claimed here that He is God and now Krishna shows Arjuna. When someone comes and claims to be God then our first question to him is show us your

universal form. Those cheaters will immediately be exposed. Most of the cheaters are intelligent, in order to cheat you have to be intelligent, unfortunately there intelligent is perverted. They may say in order to see the universal form you need special vision but the devotees can never be cheated and the devotees reply is Arjuna also needed the special vision and our Krishna gave Arjuna the special vision so you give us that special vision so that we can see your universal form. Krishna is God and can show the universal form, not only the universal form but every single action of Krishna is superhuman, wonderful and unique. Only He can do these things like when He was only 3 days old He killed the witch Putana, lifted Govardhan hill when he was only 7 years old and that also in His left hand on his little finger and kept it for 7 days.



People want to become Krishna or God so that they can dance with the Gopis. Gopi jana vallabha. These cheaters want to exploit. Prabhupada mentioned that everyone wants to be Gopi jana vallabha but they should first become Girivaradhari, lift the Govardhan hill first and then they can dance with the Gopis. Also when Krishna danced He didn't only dance with 1 or 2 gopis he danced with 16000 gopis, in Upanishads it was described that Krishna was dancing with millions of gopis 16000 being principle.



Krishna reveals His universal form so who can do that? Only the Supreme Personality of Godhead. All actions of Krishna were extremely wonderful and inconceivable. Prabhupada mentioned that Bhagavad Gita does not speak very much about the Supreme Personality of Godhead, why? Krishna feels ashamed to speak so much about Himself, like naturally a gentleman feels bad to blow his own trumpet so Krishna is feeling bad

and is hesitating to say but still in order to give us benefit Krishna had to tell us, I am this and I am that. Sometimes He hesitates to say and says *isvare sarva-bhūtānā*. He doesn't say I am situated in everyone's heart, He says the Supreme Personality of Godhead is situated in everyone's heart. In the 10th chapter Krishna actually spoke a lot about Himself I am this and I am that in order to establish His position as Supreme Personality of Godhead and then Krishna is telling Arjuna, "I am telling you all of this because you are My devotee and My friend. A non devotee would have not understood and I also feel very embarrassed to tell these things to a non devotee but I am telling you because you are My friend." At the same time Krishna knew that this Bhagavad Gita is given for the benefit of mankind. Many people may question Krishna's identity as God therefore Krishna showed His universal form. Arjuna didn't want to see the universal form, we see in the 11th chapter Arjuna tells Krishna, "I don't want to see this form please, and this frightening form is very unpleasant to me." Krishna then transforms Himself into His 4 armed form and then His 2 armed form.



Chapter 12 describes devotional service. Bhakti-yoga, pure devotional service to Lord Kāñḍā, is the highest and most expedient means for attaining pure love for Kāñḍā, which is the highest end of spiritual existence. Those who follow this supreme path develop divine qualities.

Chapter 13 is jnana, knowledge and it is actually quite relevant like after one understood the process of devotional service then there is this relevant knowledge on how to situate himself firmly on the path of devotion. 13th chapter describes Nature, the Enjoyer, and Consciousness. One who understands the difference between the body, the soul and the Supersoul beyond them both attains liberation from this material world.

Chapter 14 The Three Modes of Material Nature. All embodied souls are under the control of the three modes, or qualities, of material nature: goodness, passion, and ignorance. Lord Kṛṣṇa explains what these modes are, how they act upon us, how one transcends them, and the symptoms of one who has attained the transcendental state.



Chapter 15 The Yoga of the Supreme Person

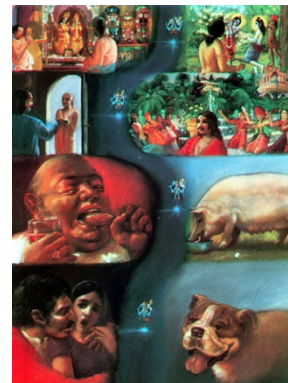
The ultimate purpose of Vedic knowledge is to detach oneself from the entanglement of the material world and to understand Lord Kāñḍā as the Supreme Personality of Godhead. One who understands Kāñḍā's supreme identity surrenders unto Him and engages in His devotional service.

In order to become engaged in devotional service it's very important to understand Krishna's Supreme position.



Chapter 16 The Divine and Demoniatic Natures

It is very interesting one can immediately see what is divine and what is demoniac and we can see certain tendencies and characteristics within us how some are divine and some are completely demoniac. Actually divine and demoniac exists side by side within us but what we have to do is remove the demoniac and establish the divine.



Chapter 17 The Divisions of Faith

There are three types of faith, corresponding to and evolving from the three modes of material nature. Acts performed by those whose faith is in passion and ignorance yield only impermanent, material results, whereas acts performed in goodness, in accord with scriptural injunctions, purify the heart and lead to pure faith in Lord Kāñḥa and devotion to Him.

Chapter 18 last chapter the conclusion of the Bhagavad Gita The Perfection of Renunciation

Arjuna actually asked in the beginning of that chapter, Krishna what is renunciation please explain?

Krishna explains there are 2 types of renunciation one is false renunciation and the other is real renunciation. False renunciation is to reject things which could be used in Krishna's service and helpful in our spiritual advancement therefore one should reject only what is detrimental to one's spiritual progress. Renunciation does not mean renouncing everything. You have to renounce whatever is bad and detrimental to our spiritual progress. Then we must learn to renounce the fruits of our activities and we must do so for the sake of pleasing the Supreme Personality of Godhead.

The last few verses of the 18th chapter are very nice you all know these verses.

BG 18.66 sarva-dharmān parityajya

mām ekaṁ caraṇāṁ vraja
ahaṁ tvāṁ sarva-pāpēbhyo
mokṣayiṣyāmi mā ṣucau

But here I am getting into

BG 18.69

na ca tasmān manuṣyeṣu
kaṅcin me priya-kāttamaṁ
bhavitā na ca me tasmād
anyaṁ priyataro bhuv

TRANSLATION

There is no servant in this world more dear to Me than he, nor will there ever be one more dear.

Who is that? For one who explains the Supreme secret to the devotees, pure devotional service is guaranteed and at the end he will come back to Me. So those who preach this message of Bhagavad Gita to the devotees they are most dear to Krishna and Krishna guarantees that they will attain pure devotional service.



The last thing that Krishna tells in Bhagavad Gita is O son of Prtha, O conquerer of wealth have you heard this with an attentive mind? Is your ignorance and illusions now dispelled? So that is the last question that Krishna asks Arjuna and then what did Arjuna say?

BG 18.73

arjuna uvāca
nañōo mohaṁ smātir labdhā
tvat-prasādān mayācyuta
sthito 'smi gata-sandehaṁ
kariṣye vacanāṁ tava

TRANSLATION

Arjuna said: My dear Kāñḥa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and am prepared to act according to Your instructions.

Then Sanjaya is announcing the last words of Bhagavad Gita that is very very important:

BG 18.78

yatra yogeṣvaraṁ kāñōo
yatra pārtho dhanur-dharaṁ
tatra ṅrē vijayo bhūtir
dhruvā nētir matir mama

TRANSLATION

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

So wherever there is Krishna, the Supreme Personality of Godhead and there is Arjuna, His devotee there is bound to be ṅrēṁ—opulence; vijayaṁ—victory; bhūtiṁ—extraordinary power; nētiṁ—morality. So this means wherever there is Supreme Personality of Godhead and His devotee these 4 things are bound to be there. There is bound to be opulence and a devotee will always be victorious, devotees will never be defeated, extraordinary power and morality. So, wherever there is the devotee of the Lord and the Supreme Personality of Godhead these 4 things are bound to be there.

We can see that this Bhagavad Gita As it is, is the most important scripture we have and I wish you all the best in learning the Bhagavad Gita. Thank you all very much. Jai Srila Prabhupada.

2. Questions and Answers

↓ In the introduction when Srila Prabhupada gives the disciplic succession some names are in brackets what is the significance of this?

Although they are contemporary they all are also in the line. Not only one person but others are also included in the disciplic succession. For example Swarupa Damodar, Rupa Goswami and Sanatana Goswami, when we state from Caitanya Mahaprabhu then these 3 personalities all of them were equally important in the line and from them came to Ragunatha das Goswami

↓ Question not clear

You see the third chapter actually deals with Karma yoga and that disciplic succession is the disciplic succession of karma yoga not of pure devotional service and that is the disciplic succession coming from Vivasvān, Manu and Ikṣvāku but this line of Bhagavad parampara, the disciplic succession of pure devotion that is Brahma to Narada to Vyasa. The parampara from Vivasvān, Manu and Ikṣvāku, this is the parampara of the Kings but we don't exist in that one although it exists but not in this age because in

democracy there is no King and in this age there is no question of any saintly kings. In a way it is continuing because Caitanya Mahaprabhu taught both Bhagavad Gita and Srimad Bhagavatam. Although Bhagavad Gita speaks about devotional service but the underlying principle of Bhagavad Gita is karma yoga. Bhagavad Gita is not the scripture of pure devotional service, where Bhagavad Gita ends Srimad Bhagavatam begins. Another way to see it is Bhagavad Gita is school level matric, its general he has not specifically chose his line but then he goes to the college and he does his masters and PHd, it becomes more and more focused. When one gives up the cheating mentality then only he gets to understand the absolute reality. The point is that we do not belong the Vivasvān parampara our parampara is Bhagavad parampara. Krishna gave that karma yoga which was made for the saintly king those who were going to rule the world but our line is a line of pure devotion.

↓ Krishna spoke Bhagavad Gita to Arjuna and Arjuna had certain doubts ... what circumstances did Krishna speak to Vivasvān Bhagavad Gita?

More like at the beginning of creation, Krishna imparted the knowledge to the King and taught him how to rule. Like in the beginning when Krishna instructed Brahma and through Brahma the knowledge of absolute truth was given to the next one in the line of disciplic succession. There are 2 royal dynasties one is from Sun and the other from Moon. The Sun dynasty comes from Vivasvān and in the line of Ikṣvāku, Lord Ramachandra appeared and another one in this line is Raghu.

↓ Krishna is the source of all incarnations and eternal but at the beginning there was Krishna only?

It doesn't mean that Krishna was alone. The spiritual nature is eternally existing and in the spiritual nature all the spiritual personalities are also eternally existing. So Krishna's incarnations are also eternal. Different incarnations descend on this material nature to perform different activities they are known as incarnations. In the spiritual sky they are all eternally present but from time to time they come to the earth planet to perform certain activities and in the spiritual sky Krishna is the original Supreme Personality of Godhead and He is the cause of all causes and the source of all incarnations. Before creation when Krishna said I was in relation to the material nature but in the spiritual sky everyone else was there with Krishna and Jiva Goswami in that verse, Prabhupada also mentions in the purport SB 2.9.33, just as we say the king is going, it doesn't necessarily mean only the king is going, automatically it implies along with the king his body guards, ministers, soldiers will go with the king but generally we say the king is going from such and such place to such and such place. It doesn't mean the king went alone he went with his entourage. So when Krishna says I was that doesn't mean only Krishna was there alone He was with His entire entourage.

↓ In spiritual land Krishna is said to be the cause of all causes ...?

In the material nature time separates but in the spiritual sky times does not separate things. They are in totality. You can't say it was, it is and it will be, it doesn't apply in the spiritual sky. It is a different dimension altogether and from a mundane perspective it's very difficult to understand so you just have to accept it and wait until you go back.



3. Srila Prabhupada appreciation

Srila Prabhupada is actually the main spiritual influence in ISKCON.

All of us, it doesn't matter who we are; we are simply the servants of Srila Prabhupada. That is our identity and no one will ever replace Srila Prabhupada.



(HH Bhakti Charu Swami quotes)

4. Guru Maharaja's instructions

- ↓ The best way to go back to Krishna is to remember Krishna at the time of death. The best way therefore is to remember Krishna all the time so that at the time of death you will remember Him;
- ↓ Actually if we practise sincerely then Krishna will help;
- ↓ If we become connected to Krishna through loving devotional service or bhakti, by reviving our pure devotion we can enter and go back to the spiritual sky;
- ↓ So what happens when we become engaged in rendering devotional service unto Krishna? Krishna favours us with the understanding, Krishna reveals Himself to those who are constantly engaged in rendering service unto Him; and
- ↓ Actually divine and demoniac exists side by side within us but what we have to do is remove the demoniac and establish the divine.

*(The content of this E-magazine was based on a
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