

Śrīmad-Bhāgavatam 7.7.29–30

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Audio

Prabhupāda:

*yad īśvare bhagavati
yathā yair añjasā ratiḥ*
[SB 7.7.29]

[Of the different processes recommended for disentanglement from material life, the one personally explained and accepted by the Supreme Personality of Godhead should be considered all-perfect. That process is the performance of duties by which love for the Supreme Lord develops.]

So Prahlāda Mahārāja is recommending. There are different kinds of *yoga* and the purpose of *yoga* is *bīja-nirharaṇam*. *Bīja*—the seed, which is sprouting in so many trees and branches; or material entanglement. So that *bīja*, that seed has to be, what is called, extinguished. *Bīja-nirharaṇam*. Just like during rainy season we find various kinds of vegetation and during summer season they all dry. During winter. Eh? Just like in your country during winter season there is no leaves. All trees are simply wood standing. But as soon as there is spring the leaves come out, sprout. So why? Because the source or the cause of the leaves coming out is already there, so *bīja-nirharaṇam*.

This propensity for sense gratification is just like a *bīja*, the same example. The all the grasses, all the different vegetation's dry up. And as soon as there is favorable conditions, little water, but because the tree is there, they again come

out. Again come out. So artificially stopping the senses will not help us. This is *yogīs*. They were by artificial means they try to control the senses but that will not help. As soon as there is favorable circumstances they will come. There are many instances. That is repeat... repeatedly expressed in *Bhagavad-gītā* [2.59], *param dr̥ṣṭvā nivartate*.

[The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.]

Even Viśvāmitra Muni, great *yogī*, he also failed. He was in great meditation and as soon as there was a chance of meeting a very nice beautiful woman, he failed.

So Prahlāda Mahārāja is recommending not that type of *yoga*. Which will fail. It will fail. There is so many instances. He says that:

*bīja-nirharaṇam yogaḥ
pravāhoparamo dhīyaḥ
[SB 7.7.28]*

[Therefore, my dear friends, O sons of the demons, your duty is to take to Kṛṣṇa consciousness, which can burn the seed of fruitive activities artificially created by the modes of material nature and stop the flow of the intelligence in wakefulness, dreaming and deep sleep. In other words, when one takes to Kṛṣṇa consciousness, his ignorance is immediately dissipated.]

So you accept this, what is called, extinguishing or impotency. Impotency. Making the seeds impotent, no more fructifying. Stop the fructifying process. So actually *bīja* never becomes impotent, it remains potent. In the case of devotee that, the potency is there but devotee becomes so advanced that they have no more any interest in these potencies. That is.. It is not that a devotee is impotent. Just like this Ramakrishna, he became impotent and a falsely claimed that he called his wife mother. That is the history, I heard it from my

Guru Mahārāja, it is not a false statement.

Devotee: [indistinct]

Prabhupāda: Yes. This man was in his young days, he was very, very much fond of women and in India there is no free mixing with women. He appeared to be in a high-class *brāhmaṇa* family, so he had no chance. So these lower-class young girls, they would hanker after that. He and one of his friends and just friend he stated personally, he was right [?] So when his brother thought that, "My brother is spoiling," so that is the duty of the guardian. He got him married and settled him as a priest, assistant priest in the temple. His brother was priest. But he was impotent. There was no possibility of sex life therefore he adopted this philosophy that, "I am seeing everyone as my mother." That made him famous, you see. Just see [laughs].

Devotees: [laugh]

Prabhupāda: He had no other alternative, you see. But not that type of. A devotee is not rejecting sex life under false pretenses. A devotee has been completely potent but he did does not like it—*param dr̥ṣṭvā nivartate*. He finds that the whole world is captivated by sex life. Why? Because they have no other object of being captivated. They do not know that there is Kṛṣṇa and He is more alluring than sex life. They have no information. Therefore material enjoyment...

[aside:] Not like that. The legs should not be seen. It must be covered. You can sit down that way but it should be covered. Before a superior, before Deities. The legs should not be open.

Eh? So *bīja-nirharaṇam*. There are two kinds of dealings we have. One, just like in the hospital. Every day there is Ekādaśī. Is it not? [laughs] If you say, "Oh, these patients are very fortunate, they are having every day Ekādaśī." And because they are fasting, with physician. Have stopped eating. Eh? For some

disease, they're they are suffering from fever or typhoid, naturally no solid food. So does it mean that they are observing Ekādaśī? No. The desire is there but he is forced to abstain under the instruction of the doctor. That, that kind of forced abstention has no value. That man, as soon as he is cured from the diseased condition, he will leave.

So that is not *bīja-nirharaṇam*, *bīja-nirharaṇam* means that although he is potent, completely potent. Just like Lord Śiva. Lord Śiva the Kārtikeya. The birth of Kārtikeya. Lord Śiva was in meditation and there was fight between the demons and the demigods and they were defeated, the demigods. So therefore there was a plan that there must be a commander-in-chief so powerful that he must be born out of the semena of Lord Śiva. That was the plan. So Lord Śiva was at that time, in meditation. So he was induced to be sexually agitated by sending Pārvatī, young girl. And she was worshipping, from that the meaning of worship, *śiva-liṅga* worship has begun. *Haj*. That is the system. So she was worshipping the genital of Lord Śiva but a still he was silent.

So that is remarked by Kālidāsa that, "Here is a *dhīra*." The young girl is touching the genital of Lord Śiva, he is still unagitated. But that does not mean he was impotent. No. He was potent. But when he was, he was informed that, "We want such a child," then he begot Kārtikeya. So having potency he could beget child but he could control also. That is also stated in the *Bhagavad-gītā*. Control means whenever it is required he will use his senses but when it is not required it is controlled. Not that to become by artificial means to become impotent—and control. No. *Bīja-nirharaṇam*.

[aside] Bol right nirharaṇam [Hindi?]

*bīja-nirharaṇam yogaḥ
pravāhoṇparamo dhiyaḥ
[SB 7.7.28]*

[Therefore, my dear friends, O sons of the demons, your duty is to take to Kṛṣṇa consciousness, which can burn the seed of fruitive activities artificially created by the modes of material nature and stop the flow of the intelligence in wakefulness, dreaming and deep sleep. In other words, when one takes to Kṛṣṇa consciousness, his ignorance is immediately dissipated.]

So how to control the senses. Controlling the senses means stopping further fructification of these material activities. To remain *brahmacārī* means, if one keeps himself strictly *brahmacārī*, he becomes free from all [indistinct] of this material world. No more, he is free. He can live anywhere, any circumstances very happily. That is *brahmacārī*. Because that *bīja-nirharaṇam*. *Brahmacārī* means very much sane in Brahma consciousness, Kṛṣṇa consciousness, he has no more any desire. A simply loin cloth and a *brahmacārī* can lie down anywhere on the floor. He doesn't require any apartment, he doesn't require any nice bedstead. His health is very sound, any kind of eating will give him strength, any simple eating. There is no need of eating too much or any fatty things because by nature.

I have seen actually in my household life there was a servant, a young boy, about twenty-one years but he was eating only corn. He was getting only some twenty *rupees* in those days so he was saving some money. So eating corn. Yes, he was crushing corn. The portion which is powdered, he used to make *capātī* from that powder, and the portion which was very hard, he used to make as rice, boil it. He was actually eating that *capātī* and rice and nothing else but he was so stout and strong. No meat, no fat. Such a young man that in that way between sixteen to twenty-four years there is by nature, supply of energy. That whatever he eats, if he can digest, he'll be so stout and strong.

So woman, by nature, they are supplied with extra fat. So even though women begets children. Builds the body of the child within womb. She remains healthy, by nature. Just like cow, cow. What they are eating? They are eating grass. Dry grass. But they are getting full of vitamins, fat. Otherwise wherefrom

the milk get fat? So how you can derive fat from dry grass? Is there any scientist who can draw fat from dry grass? But wherefrom this cow is getting?

[aside:] You can go and sleep.

Why, how he is getting fat? In nature, in nature there is arrangement that at a certain age, if you keep yourself strictly on the principles of nature, you'll get. You'll get enough strength to become happy. Happy. Because we violate the laws of nature therefore we have to compensate with this way by medicine, by vitamin D by this and that. That is the modern society.

So from this, Prahlāda Mahārāja's beginning of instruction was *kaumāra ācaret prājño dharmān* [SB 7.6.1].

[Prahlāda Mahārāja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.]

From the stage of *kaumāra*, from just after five years, the children should be engaged in understanding what is life. That is *brahmacārī*. From five years to seventy-five years, thirty, or twenty years. They are playing. That civilization and this civilization, is it possible to compare? No. It is not possible. Here we are begetting simply cats and dogs and training them like cats and dogs and we want to. In the *Bhagavad-gītā* it is said when there is increase of the cats and dogs the whole world is just like a hell, it is just like a hell. So the training of the children is most essential part of human civilization. *Kaumāra ācaret*, from the very beginning they should be trained up as *brahmacārī* then nice population will come. The whole world will be peaceful, just like Vaikuṅṭha. Nobody will be any envious, nobody will be violent, nobody would be uncivil.

And there is possibility. By law you can not check. To make them cats and dogs and you want to check them by law, that is not possible.

Kaumāra ācaret prājño dharmān, and that *brahmacārī; dharmān bhāgavatān*. There are different kinds of *dharma* but *bhāgavata*, the *dharma* which enlivens one to understand God and his relation with God, that is real *dharma*. Just like Kṛṣṇa is teaching: *sarva-dharmān parityajya* [Bg 18.66], "Give up all nonsense religion."

[Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.]

Give up this Hindu religion, Muslim religion, this religion, that religion. No. Real religion is here, you surrender and that is *bhāgavata dharmān bhāgavatān*. And your relation to understand your relationship with God. What is that? You are eternal servant therefore you must surrender. You must carry out the order of Kṛṣṇa, then you are. Otherwise there is no question of religion. *Dharmān bhāgavatān*.

So Prahlāda Mahārāja says that to make the *bija*, the seed of gratifying the senses, there are many different ways. See just like the *haṭha-yogīs*, by artificial *dhyāna*, *dhāraṇā*, *āsana*, they also try. So Prahlāda Mahārāja says: *tatropāya-sahasrāṇām* [SB 7.7.29].

[Of the different processes recommended for disentanglement from material life, the one personally explained and accepted by the Supreme Personality of Godhead should be considered all-perfect. That process is the performance of duties by which love for the Supreme Lord develops.]

There are hundreds *upāya*, "I accept that your process is very nice." Everyone will say, "My process is very, my religion," my artificial [?]. That's alright. Here is.

Just like Prabodhānanda Sarasvatī says that [*Caitanya-candrāmṛta* 90]: he

sādhava, "You are very learned scholar—*sādhū*."

[Taking a straw between my teeth and falling at your feet a hundred times, I humbly submit, "O great personality, please give up all mundane knowledge that you have learned and just submit yourself at the lotus feet of Lord Caitanya Mahāprabhu."]

That's alright. *He sādhaḥ sakalam eva vihāya dūrād*—"You know my only request is that whatever you have learned please, for the time being, forget it. Forget it." *He sādhaḥ sakalam eva vihāya*. The same thing, as Kṛṣṇa says: *sarva-dharmān parityajya*—"Give up all other religiosities." There may be many thousands but please give up that. Throw them away. A simply surrender. This is religion. Similarly Prabodhānanda Sarasvatī says: *he sādhaḥ*, "You are very learned, you are very good devotee. It is alright but whatever nonsense you have learned kindly set aside, for the time.

Forget that you are a very learned man, you a very good scholar, you are very good religious and devotee. That's alright. But my request is for the time being please set them aside." Then what to do? *Sakalam eva vihāya dūrād, caitanya-candra-caraṇe kurutānurāgam*. "Kindly give your attention to the lotus feet of Lord Caitanya." This is our preaching. "Sir you are very good, advanced; religious man and you know everything you are a *sādhū*. That's alright but kindly set them aside for the time being and try to understand the teachings of Lord Caitanya." *Sakalam eva vihāya*. Prahlāda Mahārāja also said that.

[aside:] Why do you not go and sleep? [Hindi].

Anyone who is too sleepy may not kindly sit down here. That is very of disturbing. Yes. It is better to sleep too your satisfied. That's nice.

*tatropāya-sahasrāṇām
ayam bhagavatoditaḥ
[SB 7.7.29]*

[Of the different processes recommended for disentanglement from material life, the one personally explained and accepted by the Supreme Personality of Godhead should be considered all-perfect. That process is the performance of duties by which love for the Supreme Lord develops.]

Although there are many thousands of ways and means. But here *bhagavatoditaḥ*. As it is directly said by the Supreme Personality of Godhead. The same thing, *bhagavatoditaḥ*, what *bhagavatoditaḥ*? What Supreme Personality of Godhead said? It is clear. *Sarva-dharmān parityajya mām ekaṁ*: "You simply surrender to Me." What is the difficulty? If you don't surrender that is different business. But this is the instruction only Prahlāda Mahārāja says, *bhagavatoditaḥ*. As it is instructed by the Lord Himself, that, that process is the best process. There may be other different processes but this process is best.

Bhagavatoditaḥ. Śrīdhara Svāmī gives this is called comment. Śrīdhara Svāmī is giving that what is *bhagavatoditaḥ*:

*tad evaṁ... tad evaṁ jñāna-prakāram uktvā tat sādhanam dharmasya tatvam
nāradoktam evāha, tatreti pañcabhiḥ
[Bhāvārtha-dīpikā, 7.7.29]*

So *bhagavatoditaḥ*. Here Śrīdhara Svāmī says *nāradoktam*. Nārada is also sometimes called Bhagavān. A great devotee is also called Bhagavān because great devotee means. Nārada is engaged in preaching devotional service to the Lord. Or any very, very powerful living entity is sometimes addressed as Bhagavān. Therefore Lord Śiva is sometimes called Bhagavān. Similarly here Prahlāda Mahārāja learned from Nārada so he is calling *bhagavatoditaḥ*. So it has take otherwise. Because whatever Nārada speaks, that is spoken by the Lord, or if we take Nārada as addressed as Bhagavān, that also applicable.

So Śrīdhara Svāmī gives note that:

*tad evaṁ jñāna-prakāram uktvā tat sādhanam dharmasya tatvaṁ nāradoktam
 evāha, tatreti pañcabhiḥ
 yair dharmair yathā[yathā-vad] anuṣṭhitair [vā bhagavati śrī-nārāyaṇe] ratir iti
 yad ayam upāyo bhagavatoktaḥ [tathā]
 [Bhāvārtha-dīpikā, 7.7.29]*

The perfect process is spoken by the Supreme Lord or by his representative. *Tathā* he *gītā-tū* [?]. And he is immediately quoting from *Bhagavad-gītā*:

*yat karoṣi... yat karoṣi yaj juhoṣi dadāsi yat
 yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam
 bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ
 [Bhāvārtha-dīpikā, 7.7.29, Bg. 9.27, Bg. 18.55]*

[O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.]

He is quoting directly from the *Bhagavad-gītā* that this is the process, that you have to give everything to the Lord. *Yat karoṣi*—that whatever you do, the result should be given to the Lord, *yat karoṣi*. Whatever you eat the result the first should be given. First of all to the Supreme Lord. *Yat karoṣi yaj juhoṣi yad aśnāsi yat tapasyasi*. And if you are very much anxious to meditate and undergo austerities, penances do it for Kṛṣṇa, do it for Kṛṣṇa. Observe daily Ekādaśī. That is. Of course Ekādaśī is there but there are many devotees who try to minimize eating as far as possible. That is good. That is *tapasya*. *Tapasya* means voluntarily accepting some tribulations of the body. If I don't eat sufficiently I shall become weak, but a still they fast voluntarily. So that full concentration can be given in the matter of chanting Hare Kṛṣṇa. *Tapasya. Yat tapasyasi kuruṣva karma*: "You do it for Me." And another verse he is quoting: *Bhaktyā mām abhijānāti* [Bg 18.55].

[One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.]

"You can not understand God by any other means except devotional service." The Lord Himself says *bhaktyā mām*—only to Me. They say *yato mat tato pat*: "Whatever way I accept. That will lead me to the ultimate goal." That is Ramakrishna Mission, *yato mat tato pat*, "Whatever demigod I worship it is as good as worshipping the Supreme Lord." This *bīja* is there, but according to *Bhagavad-gītā*, no, *bhaktyā mām abhijānāti*. You can not understand the Supreme Lord by *karma*, *jñāna*, *yoga*, it is not possible. They may help to a certain extent but there is possibility of falling down. There is a greater possibility of falling down than success. There is no guarantee in any other way, the only guaranteed process is devotional service—*bhaktyā mām abhijānāti*. Without devotional service you can not [indistinct]. Therefore Prahlāda Mahārāja recommends *bhagavatoditaḥ*, so what is spoken by the Lord or his representative. That is the perfect method of self-realization and getting out of this material entanglement. How it begins?

*yad īsvare bhagavati
yathā yair añjasā ratih
[SB 7.7.29]*

Somehow or other your attachment should be for Kṛṣṇa. *Yena tena prakāreṇa*. Rūpa Gosvāmī also says: *yena tena prakāreṇa* [Brs 1.2.4]. Never mind, in whichever way it is possible, try to engage oneself in Kṛṣṇa consciousness. That is the recommendation. Then: *sarve vidhi-niṣedhā syur etayor eva kiṅkarāḥ* [Brs 1.2.4].

[One should fix his mind on Kṛṣṇa by any means. All the rules and prohibitions mentioned in the śāstras should be the servants of this principle.]

Other rules and regulations we shall see later on. We shall see later on. Because

if one is actually attached to Kṛṣṇa he will develop all good qualities without any doubt. Not by simply by forcing him, "Do this, do that." No. The only thing is that he is serious to be always chanting Hare Kṛṣṇa then all other things will automatically come.

Yad īsvare bhagavati yathā. Now we have to, so far rules and regulations is concerned, that is also required. Both ways you have to try. But the rules and regulations makes us automatically, in a mechanical way, attached to Kṛṣṇa. This is just like this is a rule: "Everyone should rise early in the morning." This is compulsory, early in the morning. What is the difficulty? You go. Of course one who is engaged extraordinarily, that is a different thing. Generally if you go to bed at ten you receive six hours sound sleep. More than sleeping six hours is a diseased condition. Six hours you can get up. Of course, those who cannot follow, that those who cannot rise inspite of going at ten to bed. Then he should not eat at night. Then he will be forced to get up. There is no difficulty. Don't eat at night then he'll be. So why not [indistinct] belly? Because it makes him a bit sleep more. So you do not overwork, then you will be able to rise early. This is easy. Rules and regulations. Prahlāda Mahārāja recommended:

*guru-śuśrūṣayā bhaktyā
sarva-labdhārpaṇena ca
[SB 7.7.30]*

[One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the śāstra and guru.]

This is the beginning of rules and regulations. What is that? First thing is to

serve the spiritual master—*guru-śuśrūṣayā*. *Śuśrūṣayā* means service. A *brahmacārī* is supposed to work as a menial servant of the spiritual master. Not only menial servant, whatever he collects he should immediately deliver to he. He should not think that, "Oh I have collected so much, it is my money." He should immediately deliver. *Guru-śuśrūṣayā bhaktyā*. That is not a mechanical, *bhaktyā*. The first beginning of *bhakti*, devotion begins from the *guru*. *Guru-śuśrūṣayā bhaktyā*. *Guru-śuśrūṣayā bhaktyā sarva-labdhārpaṇena ca*. And whatever there is being.

When the duties of *brahmacārī* is described by Nārada Muni. It is stated that, that one who is living under the guidance of spiritual master, the same thing, *sarva labdhārpaṇena*. Whatever he gains, whatever he makes profit it should be immediately offered to *guru*. And so far eating, unless the *guru* calls him, "My dear boy please come and take *prasādam*," he should not take. If one day he forgets to call his disciple or devotee or student then he should not take, he should starve. That means without permission of the *guru* he can not eat. There are so many strictures. That is very difficult to follow, at the present moment it is not possible, but as far as possible. The regulation given by the spiritual master must be faithfully followed. That is the beginning, Prahlāda Mahārāja.

guru-śuśrūṣayā bhaktyā
sarva-labdhārpaṇena ca
saṅgena sādhu-bhaktānām
 [SB 7.7.30]

[One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord

strictly according to the injunctions of the śāstra and guru.]

And the association should be a *sādhū*. *Sādhū* means those who are engaged in devotional service. And more clear this—*bhaktānām*. *Sādhū* means whose characters are spotless, they are called *sādhū*s. And especially unless one's character is spotless he can not be a pure devotee. Here it is said that one should engage himself very sincerely and with devotion to serve the spiritual master in the association of *sādhū-bhaktānām*. In the association of nicely, I mean to say good character men and devotees. And what are they. What they will they do? So we are all devotees. No. A devotee—*bhaktānām īśvarārādhanena ca., īśvara, ārādhanena*. Being engaged in the service of the Lord. Not that a *guru* will say: "There is no need of Deity worship. I am god." That is another way. Just like you chant the. It is the duty of *guru* or spiritual master he:

*śrī-vigrahārādhanā-nitya-nānā-
śṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam
[Śrī Śrī Gurv-aṣṭaka, 3]*

[The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.]

He should engage the students in the worship of the Deities. So no center should be without Deities. But if there is no arrangement, if there is no qualified persons, devotees to worship, it may not be taken up, the only chanting of Hare Kṛṣṇa *mantra* will help. But if there is possibility Deity worship must be there in every center. But not neglectfully. Deity worship is very difficult. Not a *mlecchātā*. Therefore in Kali-yuga Deity worship is also

stopped: *harer nāmaiva kevalam* [Cc Ādi 17.21].

[”In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.”]

Alright, you can not worship Deity [indistinct]. *Dvāpare paricaryāyām* [SB 12.3.52]

[Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.]

It was possible... What to speak of you. You are coming. Even the so-called Hindus, they can not worship Deity, you see. It is a matter of routine, then they engage some hired priest. He will come and throw some water and: "Now I will go away." That is Deity worship. That is going on. You see? So such kind of Deity worship is worthless. Deity worship should be done very nicely according to the rules and regulations.

And Prahlāda Mahārāja says: These are the. First thing is that we have to accept what is directly spoken by the Supreme Lord, that principle we should accept. Or through His bona-fide representative. And then that surrender begins, surrendering to the spiritual master. Because spiritual master is the representative of Kṛṣṇa. Therefore you cannot, we cannot not see eye-to-eye Kṛṣṇa therefore the surrendering process begins from the point by surrendering to the spiritual master. *Tad viddhi praṇipātena*. *Praṇipāt* means surrender.

tad viddhi praṇipātena
paripraśnena sevayā
[Bg 4.34]

[Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.]

That you have to learn the transcendental science. First business is *praṇipāt*. *Prakṛṣṭa-rūpeṇa nipāta*. This falling down just like a rod. That is *praṇipāt*. *Nipāta*. *Nipāta* means—fall down. *Praṇipātena*. *Tad viddhi praṇipātena pariprasnena*—also inquiries, question. *Pariprasnena sevayā*. But that *pariprasna* should not be without *sevā*. The whole process is *sevā*.

*sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*
[Madhya 17.136, Brs. 1.2.234, Padma Purāṇa]

[“Therefore material senses cannot appreciate Kṛṣṇa’s holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord’s holy name and taste the remnants of the Lord’s food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.”]

The more we are engaged in service then the more we advance. If we can engage ourselves twenty-four hours in the service, that is very good. Therefore we have to minimize everything. Save time simply to render service. Simply to render service. That instruction everywhere. *Tad viddhi praṇipātena*. That is instruction in the *Bhagavad-gītā*.

So if you want to learn that transcendental science then *tad viddhi*, try to understand what is this *praṇipātena*. Here also Prahlāda Mahārāja asks. That is, that is the symmetry. *Sādhu-guru-śāstra-vākya tinete kariyā aikya* [Guru-vandanā2]. A *sādhu*, Prahlāda Mahārāja is *sādhu* [coughs]. He is speaking, he is speaking the words which he has heard from his *guru*, Nārada, and that there is no discrepancies with the *śāstra*. Whatever he is speaking that is stated in the *śāstra*. Just like he's a *guru-śuśrūṣayā*. That, that is stated in

the *śāstra*. *Ādau gurv-āśrayam* [Brs 1.1.74], *tad viddhi praṇipātena, tad-vijñānārthaṁ sa gurum evābhigacchet* [Muṇḍaka Upaniṣad 1.2.12]

[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.]

This is *śāstra*. And Prahlāda Mahārāja is speaking the same thing under the instruction of Nārada. These three things are very important: *sādhu, guru, śāstra*. *Sādhu-guru-śāstra-vākya tinete kariyā aikya*. So there is no difficulty how to find out bona-fide, bona-fides of anything. If, when we are expert in understanding or following the instruction of *sādhu, guru* then it will be easier to understand *śāstra*. *Yasya deve parā bhaktir yathā deve tathā gurau* [ŚU 6.23].

[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.]

One who has got unflinching faith—*parā bhaktir*, unflinching faith. *Yasya deve, deve* means God. *Yasya deve parā bhaktir yathā deve tathā gurau*. Similarly as much faith he has got in Kṛṣṇa, similar faith he has got to his *guru*. Not that: "Guru is a man, he is not a. So non-sense god, let me directly understand Kṛṣṇa." That is foolishness. That is foolishness. One can not understand Kṛṣṇa without going through the *guru*. Just like Prahlāda Mahārāja. He is speaking the exact truth because he has taken the knowledge from Nārada. *Yathā deve tathā gurau, tasyaite kathitā hy arthaḥ prakāśante mahātmanaḥ*.

So all the Vedic literatures will be revealed, the meaning of the Vedic literatures will be revealed to him. This is spiritual process. The spiritual process is not that: "I am very learned man, I am a very good scholar therefore I will learn it by reading myself." No. He will not understand anything. Even a scholar like Dr. Radha-Krishna, he is also mislead, what to speak of others. He was mislead because he is not understanding *Bhagavad-gītā* through *guru*. He has no *guru*. He's, he is very much proud of his so-called academic education

but that is not the process. Here is the process. And Gaurakiśora-dāsa Bābāji Mahārāja, he could not sign his name, and he had his disciple my Bhaktisiddhānta Sarasvatī Gosvāmī and he was illiterate but when he was speaking he was speaking correct to the śāstra. How it happened?

*yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthaḥ prakāśante mahātmanaḥ*
[Śvetāśvatara Upaniṣad 6.23]

[Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.]

*guru-śuśrūṣayā bhaktyā
sarva-labdhārpaṇena ca
saṅgena sādhu-bhaktānām
īśvarārādhanena ca*
[SB 7.7.30]

[One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the śāstra and guru.]

*tatraivāntar-aṅgān dharmān āha, guroḥśuśrūṣayā bhaktyā premṇā sarveṣāṁ
labdhānām arpaṇena*
[Bhāvārtha-dīpikā, 7.7.30]

All right.

Devotees: [obeisances] [End]