



Teach Yourself Slokas

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Preface

"Focusing"

Picture yourself driving through an unfamiliar town. Buildings loom up from nowhere and race by, only to disappear in quick succession. Intersecting streets also flash by to the left and right. You catch glimpses of their pavements and terraced houses extending beyond immediate perception in a seemingly vast, complex maze. You are not sure where you are or where you will end up. The traffic behind forces you to go on and on. Your mind begins to spin.

However, if you regularly drive through the town, you will naturally begin to feel less uneasy and more at home. Your initial conception of a blurred homogenous mass of streets and buildings will gradually clarify to an awareness of the distinction of one street from another. Simultaneously you will begin to discern similarities - different branches of the same store chain, similar architecture, petrol stations, parks and schools. You won't feel so lost anymore. Some things in particular may catch your attention - a statue, a clever advert or an attractive house - which, from that time on, you always tend to notice as you go by. One day you may even stop the car to take a closer look at something.

The town in our analogy represents the forty five verses quoted by Śrīla Prabhupāda in the two lectures transcribed herein. First and subsequent impressions of hearing Śrīla Prabhupāda quote so many Sanskrit verses may be likened to the above experience. Unfamiliar sounds at first appear to come from nowhere and rush by. We may feel lost in a maze of unrecognizable, apparently unrelated sound. Over awed by the vastness of the new language, culture and concepts, our minds may feel stunned, unable to focus on any particular verse or word. But, as we listen to the lecture tape a few times, ⁽¹⁾ we gradually perceive distinct words and verses. One or two words in particular may stand out, and we will tend to notice them each time we get to the place in the lecture where they are quoted. We may stop the tape and replay Śrīla Prabhupāda quoting a word, or a verse, to listen more closely. We may also notice other verses in which the same or a similar word appears, and our observation will be accompanied by a sense of happy familiarity. We will begin to untangle the knot of our confusion and recognize the relationship between the sounds.

To return to our analogy of the town of forty five verses ⁽²⁾: once one feature of a street is recognized we will gradually become aware of other features as well. The colour, the shapes, the signs all combine differently to make each street unique. Likewise each verse is unique in its

(1) Which is advisable even before embarking on this 'Teach Yourself Ślokas' course.

(2) Actually this town of spiritual culture is the real home of the living being. Human life is meant for reviving the lost memory of our eternal home beyond the confines of matter. By Lord Kṛṣṇa's kindness, direct perception of our lost home, in which He is the master, is available to us in the form of transcendental sound. Submissive hearing automatically transports a soul to the threshold of the house of love of God.

composition and import, and after identifying one or two words in a verse we will begin to recognize others as a matter of course. Gradually we will perceive the singularity of each verse.

Just as one street shares similar features with another, so also the words and concepts of one verse are sometimes shared or touched on by another. Lord Krishna is the ultimate source of all Śāstric verses⁽³⁾ and so it is not surprising that we find these relationships, just like one finds similarities in a town that has been envisioned or constructed by one person. As we notice the harmony and connection - the Krishna connection - of all Vedic knowledge we naturally become very satisfied and blissful. As our uncertainty goes we will have fun going down a street to see where it goes to, and how it connects up with the others.

Let us take a verse, say Bg. 18.55 (page 40). Some of the main words are: *bhaktyā*; *mām*; *abhi-jānāti*; *tattvataḥ*; *jñātvā*; and *viśate*. Each of these words can be likened to important intersections on the street of the verse. Let us travel along '*bhaktyā*' ('by pure devotional service') and see what we find. We come across '*bhakti-latā-bīja*' ('the seed of the creeper of devotional service' CcM. 19.151 page 37). One can attain the seed for the creeper of bhakti by the mercy of guru and Kṛṣṇa. We could now travel along the street of this verse and explore it, and the streets branching off it, but for the present let us go back to Bg. 18.55 and go down *mām*- 'Me'. It seems like a short street but we will find it has many Krishna connections, especially since Lord Krishna is telling us about Himself in Bhagavad gita. Try and find all the verses which include the word '*mām*'.

Now let us study '*abhi-jānāti*' ('one can know') and '*jñātvā*' ('knowing'). These two words are related in Sanskrit grammar. Venturing along the streets of their meaning we find '*abhi-jānāti*' ('does know' - Bg. 7.13 page 27, Bg. 4.14 page 39; or 'can understand' - Bg. 7.25 page 40); *jñānam* ('knowledge' - Bg. 18.42 page 25); *vi-jñānam* ('wisdom' - Bg. 18.42, and 'transcendental subject matter' Mundaka Upanisad page 32); *ajānantaḥ* ('not knowing' - Bg. 9.11 page 26) and *ava-jānanti* ('deride' - Bg. 9.11). There's a whole area of town comprised of '*jñā*' - 'to know' and its derivatives!

But we are not just trying to acquire some knowledge, we want to know in truth ('*tattvataḥ*'). So let's investigate the *tattvataḥ* street and see where we end up. We come across that wonderful verse Bg. 4.9 (page 40). Śrīla Prabhupāda has given the meaning here to be "in reality"^(*). Look at the close connection between the two verses: One who knows Kṛṣṇa in truth is liberated from birth and death and '*mām eti*' attains Me or comes to Me in My eternal abode (Bg. 4.9); and, one can only know Kṛṣṇa as He is by bhakti, and when one's knowledge of Kṛṣṇa is fully developed one can enter ('*viśate*') the kingdom of God (Bg. 18.55). Thus we may enter the district to do with knowing Kṛṣṇa and attain His lotus feet, the purpose of the entire town.

(3) Bg. 15.15

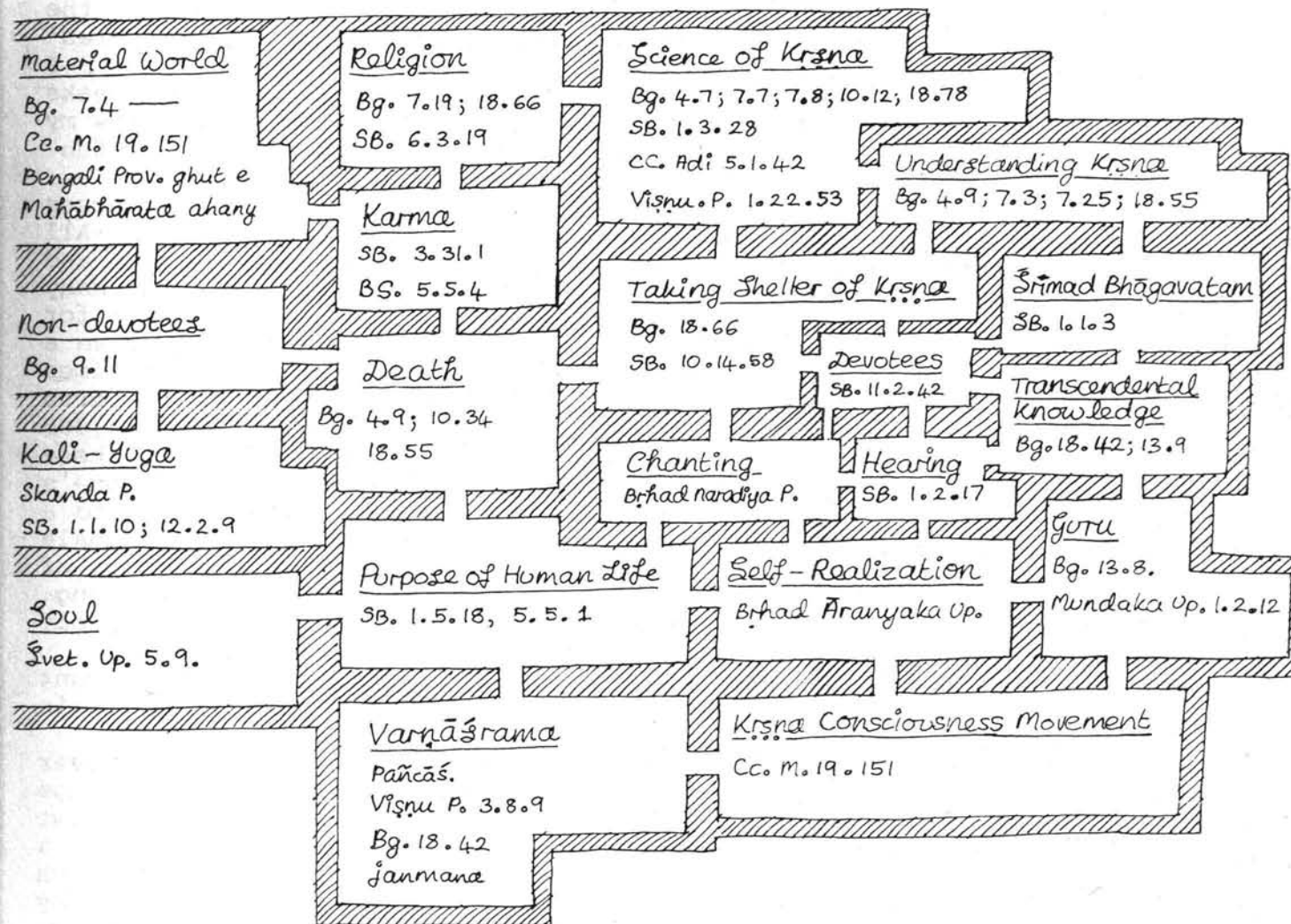
(*) also "in fact," Bg. 7.3 page 33

Although to some the town of forty five verses may appear quite small, it is in fact neither small nor big, because it is not of this world. Each street, each word, possesses unlimited potential, provided we possess the means (bhakti - Bg. 18.55) to uncover it. Once we develop the art of focussing our intelligence in a submissive, devotional spirit, each and every syllable will provide us with the opportunity of becoming transcendently situated in Kṛṣṇa consciousness.

GETTING TO KNOW THE TOWN OF 45 VERSES

(see pages 48-49 for some help)

colour each reference in when you know the verse



Introduction

This study guide is helpful for both beginners and experienced śloka-learners. Beginners will be interested in why we should learn ślokas and how to learn them, and more experienced students will be interested in how to use ślokas they already know and how such ślokas can become integral parts of their lives. Besides, no matter who we are, we all need encouragement, incentive and inspiration from time to time.

Sometimes a person may feel reluctant to learn verses. The mind stubbornly comes up with all kinds of objections: "I don't have the capacity", "I'll forget them anyway", "I've got no time", "It's an overendeavour", "It's just for eggheads", "It's just for parrots - the real thing is to understand the inner meaning, the purport of the verse." "Only 'unsundered' devotees spend time in such pursuits", "I'd become proud if I knew lots of verses", "It's not necessary - no one speaks Sanskrit in the West", "I never give class anyway", "It hurts my brain", "I'm too old", "I'm too out of practice," "It's no fun" etc..

Some people may have more of an aptitude to memorize verses than others. But even this argument is not strong. All devotees who live in a temple, for instance, regularly hear and chant the Gurvaṣṭaka and other Vaiṣṇava prayers. On many occasions I've asked a person who has attended mangala-arati for eight or even twelve years what "līḍha-loka" means, and drawn a blank. Why is this? Say we've heard this prayer four times everyday for ten years (if the lead singer sings every verse twice as is usual in most temples) that comes to over 14,000 times! Surely there's no reason why anyone could not know these prayers inside out. How many times must we visit someone's house before knowing exactly where it is without referring to a map - three times, four times? After I'd been attending mangala arati for ten years I realized that I didn't know the meanings of each word I sang and so I started to bring a songbook along. After learning the word meanings I began to more deeply appreciate the immortal significance of what I was singing.

We are all already familiar with many verses, but for want of a little effort to learn them thoroughly they sometimes remain like Chinese paper tigers outside our door.

Śrīla Prabhupāda describes that devotees are forever overwhelmed with the work of researching the truth, and exchange views like great scientists (C.C. Adi 1.49). As a scientist needs to be exact in everything he does and says, similarly a devotee of Kṛṣṇa, who is trying to establish the Vaiṣṇava siddhānta (conclusion), must support his or her presentation by referring to, and quoting from, śāstra. Śāstra means verses. To be powerfully effective, therefore, we should know these verses inside out, if not the Sanskrit, at least the thoughts, meaning and purport contained within them.

Let us consider one verse:-

saṁsāra-dāvāṇala-līḍha-loka
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa guṇārṇavasya
vande guroḥ śrī caraṇāravindam

saṁsāra - (lit: movement) the wheel of birth and death; dāva-
anala- (by) the forest fire; līḍha-afflicted; loka-the people;
trāṇāya-to deliver; kārūṇya-of mercy; ghanāghana-tvam-the quality
of a cloud; prāptasya-who has obtained; kalyāṇa-auspicious; guṇa-
(of) qualities; arṇavasya-who is an ocean; vande-I offer
obeisances; guroḥ-of my spiritual master; śrī-auspicious;
caraṇāravindam-unto the lotus feet.

"The spiritual master is receiving benediction from the
ocean of mercy. Just as a cloud pours water on a forest fire to
extinguish it, so the spiritual master delivers the materially
afflicted world by extinguishing the blazing fire of material
existence. I offer my respectful obeisances unto the lotus feet
of such a spiritual master, who is an ocean of auspicious
qualities."

Here the analogy is given of a forest fire. Why? In the
purport to S.B 5.14.15 Śrīla Prabhupāda says "A life in this
material world is exactly like a blazing forest fire. No one
goes to set fire to the forest, yet the fire takes place.
Similarly, everyone wants to be happy in the material world, but
the miserable conditions of material life simply increase.
Sometimes a person caught in the blazing fire of material
existence condemns himself, but due to his bodily conception he
cannot get out of the entanglement, and thus he suffers more and
more."

Let us contemplate the picture that Viśvanātha Cakravatī
Ṭhākura paints. Let us see the blazing forest in our mind's eye:
Gigantic flames leap from tree to tree tossed by a violent wind.
All the forest dwellers, from tiny mice and insects to the big
cats, madly rush about in different directions. Their screams
mix with the roar and crackle of the roasting. A few elephants
have found a little relief by hiding in the river. Only the tips
of their trunks are exposed to the scorching air. On the
outskirts of the fire some fire-fighters stand about, perplexed
because the water from their powerful water cannons has turned to
steam. Foresters frantically cut a clearing in the neck of the
woods, but rapacious, uncheckable flames leap across. The whole
world burns. Līḍha-loka.

Suddenly one of the men senses another quality in the air.
He looks away from the blaze to affirm his suspicion. He sees a
few falling drops of water. He turns his grimy face upwards.
He sees massive thunder clouds overhead. He explodes with
happiness and begins to dance.

At first there appears little change, but soon the
relentless downpour cools the conflagration. In a few minutes
hundreds of tons of water descend and finish the fire (- trāṇāya
kārūṇya ghanāghanatvam).

Even the elephants are attracted to come out of hiding and
stand in the deluge. The waters of mercy swell the river and
rush to meet the sea, the source of their life (- prāptasya
kalyāṇa guṇārṇavasya).

A pious fire-fighter, a delicate fawn in his arms, prays (-vande guroḥ śrī caraṇāravindam). It is over. We are saved.

This analogy of the forest fire is very vivid and lends itself to such stirring meditation. As a forest fire affects every creature from the ant to the elephant, so everyone, however expert and powerful he may be, is forced to suffer under stringent material laws. Kṛṣṇa Himself certifies that from the top to the bottom, the material world is a place of suffering (Bg 8.16 + 9.33). The living entities here are called "nitya baddha", "eternally conditioned", because no one knows or remembers how we came in contact with the material energy, how we became conditioned by it or how to get free. Somehow we are here, somehow our conditions of distress began and somehow they continue despite the best efforts of science, technology or any other method we employ to invoke peace and relief. Tossed by the invincible wind of time the tiny jīvas are helplessly catapulted from one body to another. No one can predict exactly which body he will attain, exactly like no one can predict exactly which way the flames of the forest fire will travel. Even the elephants, who could be compared to those in the mode of goodness trying independently to find some kind of "nirvana", do not really escape. It is no real solution to stand under water while all around you everything burns. Sooner or later the elephant must come out again. Similarly, sooner or later, one falls from goodness and return to passion and ignorance. Even if one manages to rise to the spiritual platform by severe austerities, one will inevitably fall down unless one finds the secure shelter of Kṛṣṇa's lotus feet.

The fire fighters and foresters, themselves blackened and under the influence of the fire, are very busy trying to manage it. Similarly politicians, welfare rights workers, ecologists or conservationists may all try to improve the lot of their fellow-man, but they are up against the forces of nature, of time, of God. All their attempts are ultimately futile.

Lord Kṛṣṇa can be compared to the ocean, the reservoir of all good qualities including mercy. (1) As the cloud receives it's water supply from the ocean, similarly a pure devotee of Kṛṣṇa, especially an ambassador like Śrīla Prabhupāda with a mission of such magnitude to execute, receives all necessary potencies from the oceanic Lord. And as a huge cloud is able to give relief to the entire situation, similarly the pure devotee is "jagat guru" the saviour of the whole universe. A devotee, however, never thinks himself the deliverer of anyone, but as a humble servant he simply wishes to see that his wonderful master, Lord Kṛṣṇa, is glorified. All his efforts to serve Kṛṣṇa are like the efforts of the cloud which releases so much water. The water's real destination however, is not the forest. It rushes down, becomes a river, and coarses swiftly to rejoin the ocean. As the water passes through the forest it incidentally extinguishes the conflagration. Similarly as a pure servant of God traverses the earth, his mind exclusively fixed on the lotus feet of the Lord, everyone is cooled and delivered from the blazing heat of māyā.

(1) Kṛṣṇa book Vol II Ch. 10, page 51 of the 3 Vol. set; or Vol II Ch. 44 page 285 of the 2 Vol. set.

Now let us summarise the reasons this world is compared to a forest fire:-

- a) Everyone is consumed by it.
- b) It is very difficult to trace out how it starts, or prevent it from starting. (Sometimes the wind causes two dry branches to rub together and produce a spark.)
- c) No one can put it out
- d) Our hearts burn in the fire of lust, anger, greed, illusion, madness and envy.

- As the cloud, the great spiritual master
- e) represents Lord Kṛṣṇa, the ocean
 - f) is dependant on the ocean.
 - g) pours down his mercy in the form of his association and instructions.
 - h) gives everyone relief, for he is "the guru of all of us" from the speech by Śrīla Prabhupāda in Bombay 1936.

What are the different contexts in which this verse can be used ?

- i) When describing the nature of the material world.
- j) When describing the qualification of the guru
- k) When describing the relationship between guru and disciple.
- l) When describing the relationship between guru and Lord Kṛṣṇa.
- m) When describing the nature of the guru and Kṛṣṇa.
- n) When describing how the process of liberation works.

See Note⁽²⁾, for further explanations by Śrīla Prabhupāda of this verse from the Śrī Śrī Gurvaṣṭaka.

Why in the introduction to a book about learning many verses do we dwell for so long upon one? Simply to demonstrate that each and every Vedic verse is an opportunity to attain transcendence. Learning the word structure is of secondary importance and is achieved automatically by one who tries to enter into the meaning of a verse, to visualize it, to see it from different angles of vision, to use it, to live it - a well trodden street in the inner city of his mind.

(2) For Śrīla Prabhupāda's purport on this verse you can listen to tapes (Stok '73.72 B (last 1/4) / Bom '74.94 B / and N.V '76.42 A) or read 'Festivals with Śrīla Prabhupāda pages 125-128, and SB 5.14.13 purport.

Study Method

Amongst the nine processes of devotional service which the Vedic literature prescribe⁽³⁾ the first two are *śravaṇam*, hearing about Kṛṣṇa, and *kīrtanam*, subsequently chanting about and glorifying Kṛṣṇa. It is natural for a person who has heard or read about Kṛṣṇa to want to talk about Him, and try to help others grasp the necessity of Kṛṣṇa consciousness. Śrīla Prabhupāda told us that from the beginning of his relationship with his spiritual master, Śrīla Bhaktisiddhānta Sārasvatī, he would hear him attentively without being distracted by anything else⁽⁴⁾. It was this qualification, he said, that charged him with the determination and ability to preach. Śrīla Prabhupāda's mastery of transcendental teachings is unique. He could change the heart of anyone anywhere in the world. His lectures and purports are expertly composed, vividly illustrated, logical, profound, and one hundred percent authoritative, all within the natural flow of his Kṛṣṇa Consciousness. Whatever little ability the author may have to speak and quote from *śāstra* is due to listening repeatedly to Śrīla Prabhupāda speaking⁽⁵⁾.

We have therefore taken two consecutive lectures⁽⁶⁾ for the purpose of studying the way that Śrīla Prabhupāda quotes verses. In order to help our study we have transcribed them in an unedited form⁽⁷⁾. As we go through them we will be noting the context in which Śrīla Prabhupāda quotes a verse, the way he quotes it, and how one verse leads to another. It will be apparent that as a servant of Lord Kṛṣṇa and the *śāstra*, and as one who sees everything in relationship to the *śāstra* (*śāstra-cakṣuṣā*), Śrīla Prabhupāda makes his points from the codified points of the *sastra*. Instead of using the *śāstra* to back up his own

(3) Śrīmad Bhāgavatam 7.5.23

(4) Śrīla Prabhupāda Lilāmṛta Vol 1 pp 39-43, 66-68, 70-71

(5) I have a small tape-recorder, equipped with rechargeable batteries, which I take around with me when I do various chores. In this way over, the last fifteen years I have listened to six hundred lecture and conversation tapes, about nine times each. It is also advisable to occasionally sit down and simply hear Prabhupāda speak, without any interruptions.

(6) Śrīmad Bhāgavatam 3.25.1+2, Bombay, Nov. 1st and 2nd 1974. Tape No: Bom74.90 A+B

(7) See Teachings of Lord Kapila chapters one and two for both the Bhāgavatam purports of the texts (which run through pages one to two, up to "transcendental knowledge" for Text one; and pages thirteen to fourteen up to "become happy" for Text Two), and the edited version of the original Bombay lectures. You may also like to study these lectures in terms of their themes, direction, important points, examples, analogies, structure, special appreciations etc.

points⁽⁸⁾, he serves the sastra by explaining, illustrating and substantiating sastric points and conclusions. Each time Śrīla Prabhupāda quotes a verse one senses how it is an act of worship and total submission. Because he is led by the s̥āstra, his books and lectures also possess immortal value. There are two kinds of writing as Ruskin comments: "All books are divisible into two classes: the book of the hour, and the book for all time" ⁽⁹⁾.

Before embarking on your detailed study of these two lectures you may like to play the tape a few times in order to become familiar with the subject as a whole. Now chant "om̐ namo bhāgavate vāsudevāya"⁽¹⁰⁾ and familiarise yourself with both the Sanskrit and English of Śrīmad Bhāgavatam 3.25.1, the subject of the first lecture. Śrīla Prabhupāda refers to the Sanskrit of this verse many times throughout his lecture, so you will find it helpful if you can detect when. Now listen to the lecture and follow along with the transcription. When you come to a Sanskrit verse stop the tape. If Śrīla Prabhupāda only recites part of a verse, underline or highlight the exact words he quotes from the complete verse you see before you. Now note down in the space provided marked (A) the context in which you consider Śrīla Prabhupāda has quoted the verse. In the space marked (B) write down (now, and/or later) any other relevant contexts in which you think the verse can be quoted.

(8) A fault which may sometimes muddy the purity of the preacher and cause disturbance to the audience:

"Whatever you desire to describe that is separate in vision from the Lord simply reacts, with different forms, names and results, to agitate the mind as the wind agitates a boat which has no resting place." (Śrīmad Bhāgavatam 1.5.14)

"Devotional service of the Lord that ignores the authorized Vedic literature like the Upaniṣads, Purāṇas, Nārada Pancarātra etc is simply an unnecessary disturbance in society" (B.R.S. 1.2.101)

(9) John Ruskin (1819-1900). Lecture, 1865.

(10) Om̐ namo bhāgavate vāsudevāya

Om - O my Lord; namah - my respectful obeisances unto You;

bhāgavate - unto the Personality of Godhead; vāsudevāya - unto the Lord Kṛṣṇa, the son of Vasudeva.

O my Lord, the all pervading Personality of Godhead, I offer my respectful obeisances unto You.

Purport: Vāsudevāya means "to Kṛṣṇa the son of Vasudeva."

Since by chanting the name of Kṛṣṇa, Vāsudeva, one can achieve all good results of charity, austerity and penances, it is to be understood that by the chanting of this mantra, om̐ namo bhāgavate vāsudevāya, the author or the speaker or any one of the readers of Śrīmad Bhāgavatam is offering respectful obeisances unto the Supreme Lord, Kṛṣṇa, the reservoir of all pleasure. (S.B. 2.1 Invocation)

Sample

For example, in the first lecture you will hear Śrīla Prabhupāda quote Bhagavad gītā 7.19. (see page 28) He says "real dharma (is) when you come to the conclusion:- "vāsudevaḥ sarvam iti" (that Vāsudeva is everything) Prabhupāda then quotes the entire verse. The other points in the verse, however, are subsidiary to the main point that religion means to know God. Underline the third line and write "meaning of real dharma " (or something similar) in box (A).

Now let us consider what to put in box (B):-

- o) God is "everything".
- p) God is "all-pervading". ("Vāsudeva" literally means "one who exists/resides everywhere")
- q) Transmigration of the soul - line 1.
- r) The goal of knowledge - lines 2 and 3.
- s) A wise person, a person in full knowledge, surrenders to Kṛṣṇa - line 2.
- t) definition of a "mahātmā" - line 4. (The entire verse is about a mahātmā).

We have now found seven separate situations (the aggregate of our A and B columns) in which we could effectively quote this verse.

Now go on with the tape until you hear Śrīla Prabhupāda quote the next verse, fill in the box(es) and carry on. At any point you can stop and refer to page 18 where I have written some hints as to what the answers could or should be. You may find that you see an aspect of a verse or a way it can be quoted that is not mentioned. Although there are certain guide-lines to be carefully followed, studying the śāstras is a personal affair. Śrīmad Bhāgavatam and Bhagavad gītā are Kṛṣṇa Himself in the form of sound vibration. Each of us has a personal relationship with the Lord, and therefore our respective vision of Kṛṣṇa, His messages, and topics about Him, will vary. Even in our present life one person's vision of an object is never exactly the same as another's. Śrīla Prabhupāda writes:-
".....discuss the subject matter of Śrīmad Bhāgavatam very minutely and inspect it from all angles of approach and savour the new understandings" "..... read and speak from the books and so many new lights will come out". (from two letters written 16th June 1972)

After śravaṇam comes kīrtanam. After hearing Śrīla Prabhupāda quote a verse, seeing it written on the sheet and thinking about it, you will develop a desire to learn it so you can readily chant it. Even if you know a verse already you will want to improve your knowledge of it. We should work towards the point where each of the verses we know are readily available on the tip of our tongues. This may take a long time to achieve, but every journey begins with the first step. Make that step. Each step is full of transcendental nectar that increases according to our capacity to taste it.

How to learn a verse.

There are many techniques. This booklet is not simply about memorising verses. It is about remembering Kṛṣṇa, which includes remembering verses. Although a memorization technique is suggested here, you may already have your own, or you may prefer to study one of the numerous books about this. Whatever technique you adopt, the ideas and principles found herein will be useful additions.

Let us look again at Bhagavad gītā 7.19. In order to help us resolve to learn this, or any other verse, it will be of great help if we can (a) see the necessity of learning it and (b) understand clearly what it means. We already have seven clear reasons for learning it, so now let us try to clearly understand it. As the verse is from the Bhagavad gītā it's obviously a good idea to read the purport.

Śrīla Prabhupāda lucidly paraphrases and expands the verse in the first paragraph of his purport, explaining the position and nature of a "jñāni" who may in the beginning lean towards impersonalism and wish to negate all forms of activity and thought, but who later concludes that there are such phenomena as spiritual activities, or activities in relationship with the Supreme Person. When he understands that everything is an emanation from Kṛṣṇa and thus has an inherent relationship with Him, the desire to surrender his life to Kṛṣṇa becomes predominant.

The progress of a "jñāni", or one who is sincerely searching for knowledge of the Absolute is thus traced. "Bahūnām janmanām ante" - "at the end (ante - end, see Bg 8.5) of many births a jñāni, one who's searching for knowledge, becomes "jñānavān" (jñāna - knowledge, vān - "possesses").⁽¹¹⁾ What are the symptoms of one who possesses full knowledge? There are two: (A) he or she knows the nature of God - vāsudevaḥ sarvaṁ, He is everything - and (B) he surrenders to the Lord - mām prapadyate. It's interesting to note that such surrender precipitates realization of the nature of Vāsudeva. In other words, realization of Vāsudeva is dependant upon His mercy, as explained by Śrīla Prabhupāda half way down the first paragraph of the purport.

In the rest of the purport Śrīla Prabhupāda explains how a devotee knows the Lord to be all pervading, and thus his surrender is also in full knowledge. He refers us to two other verses in the Gītā as examples of such surrender.

Now that we have read the purport and considered the verse in more depth we can add four more uses to our list of seven:-

(11) Similar to "Bhagavān", one who possesses opulences, "bhaga" see Bg 2.2 purport (third paragraph).

- (8) Spiritual life or devotional service is (usually) the result of many, many births of research and practice⁽¹²⁾.
- (9) A mature 'jñāni' possesses two characteristics -
 - (a) He knows who Kṛṣṇa is.
 - (b) He surrenders to Him⁽¹³⁾.
- (10) Knowledge of God is dependant on (and proportionate to) the degree of our surrender to Him.
- (11) The surrender of a devotee is not a blind, sentimental affair.

Just as in the lecture Śrīla Prabhupāda quotes the line "vāsudevah sarvam iti" on its own (to illustrate how the real meaning of dharma is to know that God is everything), we may also wish to quote one line or one word from a verse when we are making a point.

According to our list of eleven we can break the verse up to component parts in the following way:-

- (1) *bahūnām janmanām* - transmigration.
- (2) *bahūnām janmanām ante* - spiritual advancement is usually the culmination of many births.
- (3) '*jñānavān*' - a jñāni becomes '*jñānavān*'.
- (4) *mām prapadyate* - (when) he surrenders to Kṛṣṇa.
- (5) *vāsudevah* - God is all pervading.
- (6) *vāsudevah sarvam* - God is everything.
- (7) *prapadyate vāsudevah* or *mām prapadyate* - one surrenders to Vāsudeva because He is all pervading or/when one surrenders to Vāsudeva one realises how He is all pervading.
- (8) *mahātmā* - definition of a *mahātmā*, a mature jñāni-yogī, who serves the Lord in full knowledge.
- (9) *su-durlabhah* - its very rare for someone to come to this stage of spiritual development.

(12) Śrīla Prabhupāda also explains (Conversations Vol. 20 page 155 2/5/76) that devotional service is a progression of faith, as the final stage is: " Vasudevah sarvam iti ". That stage usually takes a long time to attain - " sa mahatma sudurlabhah " - and is not easy except for a great personality who is pure and sinless (see Bg. 7.28), but it is possible to quickly attain staunch faith if one is "fortunate". And Śrīla Prabhupāda explains in the lecture we are presently studying (see page 26) that at this time we are especially fortunate because of the mercy of Lord Caitanya.

(13) In the purport to Śrīmad Bhāgavatam 1.15.31 Śrīla Prabhupāda says : " real knowledge is knowledge that the Supreme Personality of Godhead, Vāsudeva, Lord Kṛṣṇa, is everything, including one's own self. Everything is a manifestation of His potency as part and parcel."

This last component of the verse, *su-durlabhaḥ*, is also the twelfth context in which we could quote this verse - the rarity of a soul surrendering to the Lord in full Kṛṣṇa consciousness. Let us spend a little time to discuss this: If you look at the purport to Bg 4.5. you will find the word "*durlabha*" in Brahma samhita 5.33: *vedeṣu durlabham - vedeṣu* means "through the vedas" and "*durlabham*" means difficult (duh) to obtain (labha), or as Śrīla Bhaktisiddhānta Sarasvatī writes "inaccessible". (14) By a "simple study of the Vedas" (as Śrīla Prabhupāda writes in the third paragraph of the purport) the Lord cannot be understood. Just by being a scholar, bookworm or philosopher (jñani) one does not have the automatic right to possess knowledge of the Lord's nature. Kṛṣṇa reserves the right not to be exposed to anyone and everyone. Therefore He is "inaccessible" throughout the pages of the Vedas ("guhya" Bg 9.2 - knowledge of Kṛṣṇa is "confidential")

What to speak of "*durlabha*" the text we are studying (Bg 7.19) says '*su-durlabhaḥ*' - 'extremely', 'most' or 'very' difficult to obtain or achieve. We may wonder if surrender to Kṛṣṇa and knowledge of Him is possible at all for the likes of ourselves. And the Bhagavad Gītā 7.3 - also states that hardly one knows Kṛṣṇa in truth. The Brahma Samhitā, 5.33, however, goes on to say "*adurlabham*". Its not difficult to obtain, or know the Lord, if one possesses *atma-bhakti*, pure devotion of the soul, the fruit of surrender. Lord Kṛṣṇa has already informed us (Bg 7.14) that if we surrender to Him we can easily cross beyond the conditioning and ignorance of the material world. We can conclude, therefore, that its very rare for a soul to decide to surrender to Kṛṣṇa, but as soon as someone does decide (by chance, good fortune, good association, good intelligence, etc..) to surrender to Kṛṣṇa everything else becomes very easy. Therefore "*su-durlabhaḥ*" means 'very rare', but not impossible. As soon as anyone wants, no matter how materially unqualified, he or she has both the right and the ability to take shelter of the Lord, and attain the Supreme destination (as Kṛṣṇa emphatically declares - Bg 9.32).

Why all this discussion? We haven't begun to learn the verse yet. Or have we? Close your book or your eyes. What can you remember about this verse from Bhagavad gita (Bg 7.19)? What words or phrases? Maybe if you took out a piece of scrap paper you could piece together most of it. If you can, an important point of the verse is demonstrated - as we try to serve Kṛṣṇa by surrendering our intelligence to Him (as we've just been doing in the above discussion) everything else (such as learning a verse) is included. In other words, if we can thoroughly understand the purport to a verse, which is the real thing, (and can be compared to having one hundred pounds) we'll very easily learn the

(14) Sri Brahma-samhita pp. 54 and 55.

structure of the external form of the verse, (which can be compared to a few pounds). Every aspect of a verse spoken by or about Kṛṣṇa is, of course, spiritual. In one sense, knowing a verse and understanding it cannot be separated, but still, one hundred pounds automatically includes five, ten or twenty pounds, and much more besides. What benefit is derived from learning many verses parrot-fashion, without understanding much of their use or relevance to our life? Of course there is some benefit, but far, far less than there could be. Parrot learning is fine for a child whose intellect is as yet undeveloped, and does have a place in the process of learning a verse for an adult, but only a minimal place. And if a person quotes a verse with only minimal understanding of its meaning, the effect on the audience will also be minimal.

So now let us proceed to drill this verse. I'm presuming you're alone but if you can do this with a friend so much the better (as Canakya Pandit says: perform austerities alone, study in pairs....etc). Read the English translation out loud a couple of times just to focus your mind on the verse in its entirety. Now chant the first line loud and clear:

"bahūnām janmanām ante"

What does each word mean?

Chant it again. Chant each word and it's translation.

Close your eyes. Chant it again.

What does it mean?

"After many births and deaths."

I sometimes like to visualize the verse written in large shining letters in the sky. But whatever your system, close your eyes and chant loudly "bahūnām janmanām ante"

Got it? Now forget it. Wipe the slate of your mind clean and fresh (Don't worry, you won't lose the line you've just learnt!).

Line two:

jñānavān māṁ prapadyate

Follow the same procedure. What does this line mean on it's own?-

"One who is actually in knowledge (or possesses knowledge) surrenders to Kṛṣṇa (māṁ)"

A simple, powerful, far reaching point, with vast implications. This little line alone can change our lives! Just by the influence of these three words a desire to surrender to Kṛṣṇa awakens within the heart!

What have we got?

bahūnām janmanām ante

jñānavān māṁ prapadyate

And the meaning?

"After many births and deaths, he who is actually in knowledge surrenders to Me,"

Word meanings? Can you remember them?

O.K. clear your mind again, concentrate, and do lines three and four in the same manner. Now put three and four together.

It's interesting how Śrīla Prabhupāda translates "Vasudeva" as the "cause of all causes", which of course He is. Since Lord Kṛṣṇa is all-pervading there cannot be any cause separate from Him. Line three can therefore mean: "Lord Kṛṣṇa is known as 'Vāsudeva' because He's the all-pervading cause of all causes, and the cause of everything (sarvam) that exists."

When we know a verse thoroughly we should know (a) what each word means (b) what each line means ⁽¹⁵⁾ (c) what the whole verse means (d) the whole verse in Sanskrit (e) backwards if necessary (try it as an exercise - a little painful for the brain, but purifying, and helpful to further cement it in the memory) (f) the source - the scripture, chapter and verse reference number - (by the way, what is the name of Bhagavad gītā chapter seven?) (g) and lastly, but most important, we should know how to use the verse.

Here is a list of key words that should spark off remembrance of Bg 7.19 :

- dharmā/religion
- surrender
- knowledge
- Vāsudeva
- mahatma/great soul
- birth and death
- all-pervading
- cause of all causes
- cause of everything
- devotional service
- rarity of a devotee

By thoroughly learning only one verse we now have a very wide range topics upon which we could speak accurately and authoritatively. So begin using your verse. Whenever you freshly learn a verse try to use it as soon as possible - in the shower, going upstairs, walking down the road. Try quoting it out loud to a friend : "Hey I've just learnt a really interesting verse- like to hear it?" You may find he also wants to learn it after that - it's catching! If you get the chance, include it in a presentation to a group of people. When a verse has been used a couple of times in a talk or lecture it really becomes fixed in the memory.

Other methods

There are many methods for learning verses. I have a mathematician friend⁽¹⁶⁾ who remembers them by a numerical method (you can ask him how to do that) and another, an

(15) I find it helpful in both the memorization process and subsequent use of a verse, to separate out the meaning for each line whenever possible. With some verses this is easy to do but with others it is not possible.

(16) Indriyeśa prabhu.

artist, remembers a sequence of mental pictures. The poetry, the philosophy, and the word order may also stimulate our attention and subsequent memorization, but our goal is clear:-

"*premā pumartho mahān*" (17) - to love Kṛṣṇa (*premā*) is the greatest or ultimate goal (*athah*) of life for a human being (*pum*) (*Caitanya-matta-manjusa*).

Learning verses helps to purify us and deepen our Kṛṣṇa consciousness. The more we experience and live the verse the more this will happen. Whatever technique we may have to push information past the walls of external perception, fine, but now it must go to the heart.

Unlike other cramming methods meant for temporary benefit, in Kṛṣṇa consciousness our appreciation and understanding of each verse we learn will forever deepen and expand. Not just for one life-time. Even if we happen to take another material body our memory of the verses we learn may not be destroyed⁽¹⁸⁾ and certainly the effect of learning verses will benefit us eternally.

(17) Srila Prabhupada quoted this phrase in answer to Professor Hopkins' question: "What is the most important thing you have ever written ?" (Philadelphia July 13th 1975)

(18) S.B 8.3.1p

A Gradual Build Up

When the practice of learning verses becomes part of your way of life you will experience that it becomes easier and easier to learn them. This is because (a) your memory becomes exercised and trained to memorize this particular form of information, (b) as you begin to build up a Sanskrit vocabulary, many words in new verses will be already familiar, and (c) many verses cross-reference each other like interlocking streets - knowing one helps and leads on to learning another.

The card system

In order to help this natural process there is a simple and effective system you may like to use. Purchase some 5in x 3 in (127mm x 76mm) record cards and two index boxes. Write out each verse you decide to learn on a card in the following way.

(SIDE A)

Bg. 18.66 (abandoning)

- ① sarva-dharmān parityajya
(all varieties of religion)
- ② mām ekaṁ śaraṇaṁ vraja
(unto Me) (only) (for surrender) (go)
- ③ ahaṁ tvāṁ sarva-pāpebhyo
(I) (you) (all) (from sinful reactions)
- ④ mokṣayiṣyāmi mā śucah
(will deliver) (do not) (worry)

Abandon all varieties of religion ① and just surrender unto Me ②. I shall deliver you from all sinful reactions (3-4).
Do not fear ④

(Different coloured pens can be used)

(SIDE B)

Contexts:

Dharma, ultimate goal (Bombay '74. 90A)
Surrender
Krishna's kindness
Krishna, the Supreme Lord
Krishna, the giver of Liberation
Karma / sinful reactions
Liberation / mukti

We have now got two lists of suggested contexts:-

Bg 7.19.

- * Kṛṣṇa - all pervading
- * Soul - transmigration
- * Knowledge - goal of
- * The jñāni - characteristics
- * The mahātmā - characteristics
- * Devotional service - rarity of
- * Surrender
- * Knowledge of Kṛṣṇa
- * Dharma - real meaning of

Bg 18.66

- * Kṛṣṇa - the Supreme Lord
- * Kṛṣṇa - the giver of liberation
- * Kṛṣṇa's kindness
- * Liberation/mukti
- * Religion - materialistic
- * Dharma - real meaning of
- * Surrender
- * Karma/ sinful reactions

We are going to have two index systems:-

- a) a verse index arranged according to sastra
- b) a topic index arranged alphabetically

Let us extract some broad topics from our two lists:-

- * Kṛṣṇa - nature of God
- * Kṛṣṇa - qualities of,
- * Soul -
- * Knowledge and the jnani -
- * Devotional service
- * Religion/dharma
- * Karma and liberation

Now take out a fresh card write on it as follows:-

Krishnae - ontology (or nature)
(could be "Krishna 3" see page 24)

Bg 7.19 - bahūnām (all-pervading)

Bg 18.66 - sarva (supreme controller/
giver of lib.)

etc.

and another :-

Devotional Service (or bhakti yoga) ←

Bg 7.19 - bahūnām (surrender/rarity of)

Bg 18.66 - sarva (surrender)

etc.

(or could be
"yoga" see
page 24)

You will gradually build up a very comprehensive, readily accessible source of information. Your verse index can be used:-

a) to memorize verses - you can take a card out and carry it around with you, place it on the dashboard of your car, on the wall above the kitchen sink etc.

b) to quote from - if you have to give a talk and wish to quote a few verses but you feel nervous or not proficient enough in your memorization, you can place a few relevant cards in front of you.

And your topic index gives you an immediate list of verses on any given topic, and can be used as a revision aid; i.e. Topic : Religion, can I complete Bg 7.19 bahunam?...or...Bg 18.66 sarva....? and so on.

For your convenience there is a list of possible umbrella topics on page 23. You can gradually make up your own list or rather, index file, by connecting a new verse to a context when you can see clearly how it relates to that context. The card system gives you room to add more topics as time goes by, and you become more familiar with each verse. It may be the best idea to start with one or two major topics/contexts for a verse. Some verses only have one major context - i.e. Śrīmad Bhāgavatam 12.2.9., "Kali Yuga" (possibly a couple of sub-topics could be (1) the importance of rain, and (2) bad government). Regarding Bhagavad gītā 7.19 you may initially decide to include it under four major topics - Kṛṣṇa, religion, knowledge, devotional service, and Bg 18.66 under religion, devotional service, and karma.

Every verse we learn is on a different level of memorization, understanding and appreciation. When we adjust the focus of a camera the lens gets sharper, until it becomes crystal clear, similarly by repeatedly going over our verses, perhaps over a period of years, a particular verse will become so clear in our memory that we know it better than the name of the street we live on. It will be instantly available in any situation, and our memory will be able to immediately extract any part of it upon request. To get to this point means we must use it as often as possible in a thoughtful way.

POSSIBLE CONTEXTS

LECTURE 1
S.B 3.25.1

A

B

Bg 18.42

* Sattva-guna
(qualities of one
in the mode of
goodness or
qualities of a
brahman)

* Modes of nature
* Knowledge
* Varṇāśrama
* Devotees-qualities
* Morality

Skanda Purana

* Kali Yuga

S.B. 1.1.10

* Kali Yuga

S.B. 12.2.9

* Kali Yuga

* Importance of rain

Brhad naradiya
Purāṇa

* Chanting (the
sankirtan movement
is not an invention)

* Kali Yuga
* Liberation

Bg 4.7

* Kṛṣṇa, advent,
reason for

* Religion/
irreligion
(missing the
aim of life)

Pañcāś ordhvam

* Varṇāśrama,
* Renunciation

Bg 9.11

* Non-devotees
* Kṛṣṇa, advent

Bg 7.13

* Non-devotees

* Modes
* Kṛṣṇa - nature

Bg 10.12

* Kṛṣṇa, position

Brhad-āraṇyaka
Up.1.4.10.

* Self realization
(means to know we
are not the body)

* (The beginning
of spiritual life)

Bg 7.4

* The material
elements which
cover the soul

* Kṛṣṇa's external
energy-"prakṛiti"

Bg 18.66

* Ultimate goal of
dharma

* Liberation,
* Karma,
* Kṛṣṇa's kindness,
* Real religion

Bg 7.19

* See back, pp 7-9

S.B. 6.3.19.

* Meaning of religion
(dharma means the
order of the Supreme
Being)

* Religion, cannot
be man made

Bg 7.7

* Kṛṣṇa, the Supreme
Lord

	A	B
S.B. 1.3.28	* Kṛṣṇa. Bhagavān means Kṛṣṇa	* Kṛṣṇa, the origin of all incarnations, and Their function
Bg 13.8.	* We should follow the acaryas (who all accept the śāstra)	* We should accept a spiritual master * Qualification of a guru - an "ācārya"
Viṣṇu P 1.22.53.	* How Kṛṣṇa is all-pervading.	
Bg 7.8.	* How Kṛṣṇa can easily be perceived	* We are not the doer * Kṛṣṇa's non-different from His name
S.B.11.2.42.	* Sign of a devotee -detachment	* Three symptoms of surrender
S.B. 5.5.1.	* Human life - not meant for..... * Human life <u>is</u> meant for tapasya, the essence of Vedic civilization	* Austerities should be divine, or for Kṛṣṇa's pleasure. * Spiritual happiness is unlimited
Viṣṇu Purāṇa 3.8.9	* Aim of varnasrama civilization, to worship the Lord	
Source Unknown	* Symptoms of an actual brāhmaṇa * By birth everyone is sūdra	* Importance of saṁskara
S.B.1.1.3.	* S.B. is the essence of Vedic literature	* Hearing S.B. from correct source * The transcendental taste of S.B. relished before and after liberation.
Mundaka Up 1.2.12	* Importance of approaching a spiritual master	* Qualification of a guru
S.B. 3.31.1.	* We are forced to take birth * Kṛṣṇa's incarnation not forced, * Karma	
Bg 7.3	* Understanding Kṛṣṇa, - not easy - rare.	* Rarity of a devotee
S.B. 1.2.17	* Hearing, importance of	

LECTURE II
S.B. 3.25.2

	A	B
Katha Up. 2.2.13 and Śvetāśvatara Up. 6.13.	<ul style="list-style-type: none"> * Kṛṣṇa's opulences. * Difference between us and Kṛṣṇa. * Kṛṣṇa maintains us all 	<ul style="list-style-type: none"> * Impersonalism/Personalism
Svetasvatara Up 5.9.	<ul style="list-style-type: none"> * Jīvas are uncountable 	<ul style="list-style-type: none"> * Soul - size of.
S.B.10.14.58.	<ul style="list-style-type: none"> * Kṛṣṇa's shelter 	<ul style="list-style-type: none"> * Material world, nature of
Bg 18.66	<ul style="list-style-type: none"> * If we take shelter of Kṛṣṇa, not only will He maintain us, but.. 	(See back to pp 18)
S.B.1.5.18.	<ul style="list-style-type: none"> * Human life, purpose of. * Material life, nature of. * Happiness and distress are both destined 	
Cc.M.19.151.	<ul style="list-style-type: none"> * Material life - everyone wanders aimlessly * Kṛṣṇa consciousness movement, meant for making people fortunate. 	<ul style="list-style-type: none"> * Importance of guru * How bhakti begins
S.B.1.1.10	<ul style="list-style-type: none"> * Kali Yuga - everyone is unfortunate 	
Bengali Proverb	<ul style="list-style-type: none"> * Everyone, without exception, is unsafe in the material world 	<ul style="list-style-type: none"> * We should not criticize anyone
Bg.10.34.	<ul style="list-style-type: none"> * Death - Kṛṣṇa is, finishes everything, we cannot argue. 	
Bg 13.9.	<ul style="list-style-type: none"> * Real knowledge, to know the real problems of life 	
Mahābhārata (Vana-Parva 313.116)	<ul style="list-style-type: none"> * Material life, illusion of 	
Bg 4.14	<ul style="list-style-type: none"> * Kṛṣṇa is not affected by karma or any material constraints 	<ul style="list-style-type: none"> * Effect of transcendental knowledge
Cc.Adi.5.142.	<ul style="list-style-type: none"> * Kṛṣṇa - Supreme Lord * Everyone is Kṛṣṇa's servant 	
BS.5.54.	<ul style="list-style-type: none"> * Karma - affects everyone 	<ul style="list-style-type: none"> * Bhakti - effect of

Bg 4.9.

* Understanding Kṛṣṇa,
simple method of* Birth and death,
how to get free of
* How to go back to
Godhead
* Kṛṣṇa's
transcendental
birth and
activities

Bg 18.55.

* Understanding Kṛṣṇa
difficult, but easy
also* Result of knowing
Kṛṣṇa
* Result of
devotional
service

Bg.7.25.

* Understanding Kṛṣṇa,
not by material means
- karma, jñāna, yoga* non-devotees
* Kṛṣṇa's position

Bg 18.78.

* Kṛṣṇa is the greatest
yogi* Kṛṣṇa's devotee is
always fortunate
and successful

Bg 18.55.

* A simple method to
conquer death

Bg 4.9.

* By accepting Bg. as it
is - no more death.

The contexts given above in Box A are those that were immediately apparent to me when I heard the lectures. Some of the entries would need further refining before placing them in my topic index. You, however, may sometimes have a different understanding from me about the exact reason Śrīla Prabhupāda is quoting a verse, and so you may end up placing it under a different topic index. But supposing you always agree with me, still the point is that we should only place a verse reference in our topic index after we have thoroughly thought it over - this will increase our memorization, depth of appreciation and devotion. Learning verses is an act of worship.

The same points apply to the choice of further possible contexts - box B.

Exercises

After going through both lectures, filling in your context boxes and writing up and filing all your cards, it is time for the fun part. Of course its all fun but this next part is particularly enjoyable after the "work" has been done. By now you should have learnt some of the verses very well and there will be a range of ticks on your memory chart (see page 48). The following exercises can either be done orally - if you have a friend also following the course or you are part of a group of "Śloka students"; or on paper - if its just you and me in your home.

Take out the card of a verse you know well from your sastra index. Choose a topic context. Now, either with the card in front of you or without if you can, speak for not more than 1 - 1 1/2 minutes or write for not more than 5 - 6 minutes about the verse. Bearing in mind the following guidelines: (a) speak or write only in relationship to the topic (b) regularly refer to the verse and quote from it - once fully (in Sanskrit) during your presentation (c) try to

have a beginning, middle and end to your presentaion and (d) try not to repeat yourself. You can of course, speak or write for less than the maximum time. Sometimes the best talks are short, as Śrīla Prabhupāda said to a New York Times reporter in 1972 "One's words may be simple, but they should be valuable!"

Your audience (yourself if you wrote) can now give a critique of your speech:

- 1) Were you accurate? (As you spoke your listeners could have been looking at their index cards to check you and improve their own knowledge and expertise)
- 2) Were you convincing?
- 3) Did you hold people's interest?
- 4) Were you relevant? (Did you stick to the topic?)

LIST OF POSSIBLE UMBRELLA TOPICS

Lord Caitanya Mahāprabhu
and Lord Nityānanda

Chanting

Hearing and glorifying the Holy Name
The qualities and effects of the Holy Name
Offenses. Other mantras.

Codes of conduct

Religion, irreligion, proverbs, maxims, sayings, householder life,
advice, etc...

Death

Demigods

and their worshippers

Devotees 1

Associating with, serving, worshipping, taking shelter of and
following.

Devotees 2

Instructions on general topics, tolerance, sex and mind.

Devotees 3

Preaching, compassion and welfare work.

Devotees 4

Qualities, characteristics, spiritual vision and transcendental
position.

Devotional Service 1

Effects, benefits, qualities, faith and doubt.

Devotional Service 2

Principles, instructions and examples.

Duty

Work, sacrifice and atonement.

Guru/Disciple

How to approach, relate to and serve a spiritual master. The benefits
of accepting a guru.
The qualifications of a guru, disciple and a brāhmaṇa.

Human Life

Purpose, value and goal.

Impersonalism.

Voidism and Kṛṣṇa consciousness.

Kali' Yuga.

Symptoms and yuga dharma.

Knowledge.

Proper inquiry, education, intelligence, logic, analysis, speculation,
ignorance, the jnani, philosophical discussion.
Types of knowledge and ways of receiving knowledge.

Kṛṣṇa 1

The Supreme Lord, controller, maintainer, master and source of everything, spiritual and material, and Who personally appears in this material world.

Kṛṣṇa 2

The inconceivable, transcendental all-pervading Lord, known only by His will.

Kṛṣṇa 3

Qualities, opulences and nature.

Kṛṣṇa's Dealings.

with His devotees.

Māyā

prakṛti, modes, samsara, material desire, mind and senses, karma, Kṛṣṇa consciousness and freedom.

Non-devotees.

Gṛhamedhīs.

Soul and Supersoul

Spiritual/Material worlds

Śrīmad Bhāgavatam

Time and History

Varnāśrama.

Occupational and social Duties.

Vedas

Yoga.

Austerities, Renunciation and Surrender.

Lecture 1

S.B. 3.25.1 (Bom. 74.90A)

*śaunaka uvāca
kapilas tattva-saṅkhyātā
bhagavān ātma-māyayā
jātaḥ svayam ajah sāksāt
ātma-prajñaptaye nr̥ṇām*

śaunakah uvāca—Śrī Śaunaka said; *kapilah*—Lord Kapila; *tattva*—of the truth; *saṅkhyātā*—the expounder; *bhagavān*—the Supreme Personality of Godhead; *ātma-māyayā*—by His internal potency; *jātaḥ*—took birth; *svayam*—Himself; *ajah*—unborn; *sāksāt*—in person; *ātma-prajñaptaye*—to disseminate transcendental knowledge; *nr̥ṇām*—for the human race.

Śrī Śaunaka said: Although He is unborn, the Supreme Personality of Godhead took birth as Kapila Muni by His internal potency. He descended to disseminate transcendental knowledge for the benefit of the whole human race.

So, we are reciting from our latest edition of Srimad Bhagavatam. This is third canto part four. We have finished third canto publishing. This is very important subject matter. The Kapiladev, the expounder of Sankhya philosophy, he instructed to his mother Devahuti. There are two Kapilas - real Kapiladev is Kapila. He expounded Sankhya philosophy to instruct His mother. But later on some imitation Kapiladev also appeared - atheistic sankhya philosophy. He has simply dealt with the twenty four different elements without

information of God. Therefore there are two Kapilas: one Kapila is called the Devahuti-putra Kapila, another is atheist Kapila.

So about Kapiladev it is said - 'Saunaka Rsi' - that kapilas tattva-sankhyata, Kapila the Supreme Person, tattva-sankhyata He can explain what is Absolute Truth- kapilas tattva- sankhyata bhagavan. Without Bhagavan nobody knows what is the actual position of the ultimate truth. Nobody can know it. Therefore Bhagavan, Krsna, or His incarnation, occasionally visits to give you information about what is the aim of life, tattva sankhyata. "Sankhyata" means expounder and "tattva" means the Absolute Truth. So Absolute Truth is Bhagavan Himself, Krsna Himself. So we cannot understand the Absolute Truth or the Supreme Person by mental speculation, that is not possible, especially when we are under the influence of the three modes of material nature. Because material nature is divided into three statuses: sattva guna, raja guna and tamo guna. Those who are in the sattva guna, they are fit for understanding the Absolute Truth. Sattva guna means the brahminical qualification. Satya samo damo titiksha arjava jnanam vijnanam astikyam brahma karma svabhavajam:

Bg.18.42.

samo dāmas tapah śaucam
ksāntir ājavam eva ca
jñānam vijñānam āstikyam
brahma-karma svabhāva-jam

samāh—peacefulness; damah—self-control; tapah—austerity; śaucam—purity; ksāntih—tolerance; ājavam—honesty; eva—certainly; ca—and; jñānam—knowledge; vijñānam—wisdom; āstikyam—religiousness; brahma—of a brāhmaṇa; karma—duty; svabhāva-jam—born of his own nature.

Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the brāhmaṇas work.

They can understand. Therefore in our Vedic conception of human society there must be a class of men actually brāhmaṇa. Then they will be able to expound the real truth of life. If everyone becomes sudra then the Absolute Truth cannot be understood. Just like at the present moment:

Skanda Purāṇa. kalau śūdrā sambhavāḥ

kalau—in the age of Kali; śūdrāḥ—śūdras; sambhavāḥ—are born.

In the age of Kali everyone is born a śūdra.

In the Kali Yuga everyone is sudra. It is hardly to be found a qualified brāhmaṇa. Of course there are, but very rare. Practically brāhmaṇa is not a single there especially in this age:

SB.1.1.10

prāyenaḥ pāyusaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ

prāyena—almost always; alpa—meager; āyusaḥ—duration of life; sabhya—member of a learned society; kalau—in this age of Kali (quarrel); asmin—herein; yuge—age; janāḥ—the public; mandāḥ—lazy; sumanda-matayaḥ—misguided; manda-bhāgyāḥ—unlucky; hi—and above all; upadrutāḥ—disturbed.

O learned one, in this iron age of Kali men have short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.

The people of this age they are short living and mandah, very slow in everything. Not interested. Actually human life is meant for understanding the spiritual value of life, but on account of the people being sudras they are not interested. They are forgetting the real purpose of life-mandah. [Mandah means slow and bad.] Everyone is bad or slow. Mandah sumanda matayo and they have got, everyone has got a particular type of understanding, sumanda matayo, that is not bona fide. Sumanda matayo, mandah-bhagya and everyone is misfortunate, unfortunate. Upadrutah and they are disturbed by so many causes. And gradually the situation will be like this. It is already manifest anavrstya durbhiksa kara piditah - There will be no rain in the sky and there will be scarcity of foodstuffs. And kara piditah, and government will levy tax very heavily. These are already predicted and we are experiencing.

*śāka-mūlāmiṣa-kṣaudra-
phala-puṣpāṣṭi-bhojanāḥ
anāvṛṣṭyā vināṣṣyanti
durbhikṣa-kara-piḍiṭāḥ*

śāka—leaves; *mūla*—roots; *amiṣa*—meat; *kṣaudra*—wild honey; *phala*—fruits; *puṣpa*—flowers; *aṣṭi*—and seeds; *bhojanāḥ*—eating; *anāvṛṣṭyā*—because of draught; *vināṣṣyanti*—they will become ruined; *durbhikṣa*—by famine; *kara*—taxation; *piḍiṭāḥ*—tormented

Harassed by famine and excessive taxes, people will resort to eating leaves, roots, flesh, wild honey, fruits flowers and seeds. Struck by drought, they will become completely ruined.

So this age is very miserable. Kali yuga is very miserable. Therefore Caitanya Mahaprabhu - He's Kṛṣṇa Himself - He came. He advised all people of the world that you simply chant Hare Kṛṣṇa. Very simple thing: harer nama harer nama. It is not His invention but it is in the sastras, Puranas, this advice is there:

had nāradya Pūrāṇa.3.8.126. *harer nama harer nama
harer namaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā*

hareḥ nama—the holy Name of the Lord Hari; *eva*—certainly; *kevalam*—only; *kalau*—in this age of Kali; *na asti*—there is not; *eva*—certainly; *gatiḥ*—means; *anyathā*—other.

In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the Holy Names of the Lord. There is no other way. There is no other way. There is no other way.

In this age, people being all sudras, less intelligent, unfortunate, disturbed, how they will be able to understand the Absolute Truth or the aim of life?

So anyway as it is stated in the Bhagavad gita, that :

Bg.4.7.

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham*

yadā yadā—whenever and wherever; *hi*—certainly; *dharmasya*—of religion; *glānir*—discrepancies; *bhavati*—become manifested; *bhārata*—O descendant of Bharata; *abhyutthānam*—predominance; *adharmasya*—of irreligion; *tadā*—at that time; *ātmānam*—self; *sṛjāmi*—manifest; *aham*—I.

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

So similarly, sometime before, some hundreds and thousands of years ago, Kapiladev appeared, Devahuti-putra-Kapiladev. His father's name is Kardama Muni. So after Kapiladev's birth, when He was grown up—that is the system of Vedic civilization, when children are grown up the father retires, he takes sannyasa or goes out of home simply for cultivating spiritual life. Not that throughout the whole life rot in this material world, no:

Source Unknown.

pañcāś ordhvaṁ vanam vrajet

pañcāś—fifty; *urdhva*—above; *vanam*—forest; *vrajet*—one should go.

After one's fiftieth year one should take vanaprastha.

that is the injunction of the sastra. We have got (eight kinds of asrama) four kinds of asramas and four kinds of varnas. So they, formally they used to follow very strictly. So Kapiladev's father, Kardama Muni, after the son was grown up, he left his home, giving in charge of his wife. The wife was given in charge of the grown up boy not that the boy was in charge of the (indistinct) no. So that incidence, that narration is stated in this part- Kapilas tattva - sankyata bhagavan - Kapila is Bhagavan. Nowadays "Bhagavan" is so cheap. The misuse of the word. But here you will find that Bhagavan is not an ordinary man,

Bg.9.11.

*avajānanti mām mūḍhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram*

avajānanti—deride; *mām*—Me; *mūḍhāḥ*—foolish men; *mānuṣīm*—in a human form; *tanum*—a body; *āśritam*—assuming; *param*—transcendental; *bhāvam*—nature; *ajānanto*—not knowing; *mama*—My; *bhūta*—of everything that be; *maha-īśvaram*—the supreme proprietor.

Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.

because Bhagavan Kṛṣṇa, appeared as a human being, so the mudhas - rascals and fools - they think of Kṛṣṇa as (an) ordinary human being, mudha. *Mudhabhi nabhijanati, mam ebhyah param avyayam, tribhir guna-mayair bhavair, mohitam.*

Bg.7.13.

*tribhir guna-mayair bhāvair
ebhiḥ sarvaṁ idaṁ jagat
mohitaṁ nābhijānāti
māṁ ebhyaḥ param avyayam*

tribhiḥ—three; *guna-mayaiḥ*—consisting of the *gunas*; *bhāvair*—by the states of being; *ebhiḥ*—all these; *sarvaṁ*—whole; *idaṁ*—this; *jagat*—universe; *mohitaṁ*—deluded; *nābhijānāti*—does not know; *māṁ*—Me; *ebhyaḥ*—above these; *param*—the Supreme; *avyayam*—inexhaustible.

Deluded by the three modes (goodness, passion and ignorance), the whole world does not know Me, who am above the modes and inexhaustible.

A.

B.

So, still there are devotees who can understand, just like Arjuna understood that Kṛṣṇa although he is my friend, playing the part of my friend, but He is the Supreme Personality of Godhead. Therefore when Kṛṣṇa instructed Arjuna for our benefit - Arjuna is in perfect knowledge, but aiming at Arjuna Kṛṣṇa is giving instruction to all human society, and he admitted-after knowing Bhagavad gita, Arjuna said:

Bg.10.12.

*paraṁ brahma paraṁ dhāma
pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyaṁ
ādi-devaṁ ajaṁ vibhūṁ*

param—supreme; *brahma*—truth; *param*—supreme; *dhāma*—sustenance; *pavitraṁ*—pure; *paramaṁ*—supreme; *bhavān*—You; *puruṣaṁ*—personality; *śāśvataṁ*—original; *divyaṁ*—transcendental; *ādi-devaṁ*—the original Lord; *ajaṁ*—unborn; *vibhūṁ*—greatest.

You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the unborn, the greatest.

"My dear Kṛṣṇa You are the Para Brahman." Para brahman. Everyone of us (is) brahma. "Brahma" means spiritual soul. We are not this body:

Brhad-aranyaka Up.1.4.10.

aham brahmāsmi

aham—I; *brahma*—spirit; *asmi*—I am.

I am spirit.

this is realisation, self-realization. That is Vedic culture. One must understand what he is. We should not keep ourselves in ignorance like cats and dogs, thinking that I am this body: I am American. I am Indian. I am brahmana. I am Ksatrya. I am Hindu. I am Muslim. Or so many designations - that is bodily designation. So when one comes to the spiritual understanding that is called brahma realisation - *aham brahmāsmi*. So we are all brahma, simply we have to understand it. It is not that we are abrahma by some practice we become brahma no. Just like gold is gold but if it is covered with some dirt, that dirt can be removed and you see that gold is gold. Similarly we are brahma, spirit soul. Somehow or other we have come in contact with this material elements,

Bg.7.4.

*bhūmīr āpo 'nalo vāyuh
kham mano buddhir eva ca
ahankāra itiyam me
bhinnā prakṛtir aśtadhā*

bhūmih—earth; *āpah*—water; *analah*—fire; *vāyuh*—air; *kham*—ether; *manah*—mind; *buddhiḥ*—intelligence; *eva*—certainly; *ca*—and; *ahankārah*—false ego; *iti*—thus; *iyam*—all these; *me*—My; *bhinnā*—separated; *prakṛtiḥ*—energies; *aśtadhā*—eightfold.

Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies.

and we have got this body, covered. And I am thinking "I am this body". This is ignorance, this is ignorance. So unless one is enlightened by the spiritual knowledge he remains only just like cats

and dogs, and to understand spiritual identification that is called dharma. Dharma means that. And the ultimate goal of dharma is spoken by Kṛṣṇa:—

Bg.18.66. *sarva-dharmān parityajya
mām ekaṁ śaranam vraja
aham tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

sarva-dharmān—all varieties of religion; *parityajya*—abandoning; *mām*—unto Me; *ekam*—only; *śaranam*—for surrender; *vraja*—go; *aham*—I; *tvām*—you; *sarva*—all; *pāpēbhyah*—from sinful reactions; *mokṣayiṣyāmi*—will deliver; *mā*—do not; *śucaḥ*—worry.

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

We have created so many dharmas: Hindu dharma, Mussulman dharma, Christian dharma. These are manufactured. Of course there is indication how to execute dharma. But real dharma (is) when you come to the conclusion:—

Bg.7.19. *bahūnāṁ janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvaṁ i
sa mahātmā su-durlabhah*

bahūnām—many; *janmanām*—repeated births and deaths; *ante*—after; *jñāna-vān*—one who is in full knowledge; *mām*—unto Me; *prapadyate*—surrenders; *vāsudevaḥ*—the Personality of Godhead, Kṛṣṇa; *sarvaṁ*—everything; *i*—thus; *saḥ*—that; *mahā-ātmā*—great soul; *su-durlabhah*—very rare to see.

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

So this Kṛṣṇa Consciousness movement is for the purpose, that we, we are not preaching any particular sectarian religious system. No. We are preaching the real, what is meant by religion. Religion means:—

SB.6.3.19. *dharmam tu sākṣāt bhagavat-praṇītam*

dharmam—real religious principles, or bona fide laws of religion; *tu*—but; *sākṣāt*—directly; *bhagavat*—by the Supreme Personality of Godhead; *praṇītam*—enacted.

Real religious principles are enacted by the Supreme Personality of Godhead.

Nobody knows what is dharma. This is the position. Because dharma means the order of the Supreme being. That is dharma. Just like law means the order of the government. Similarly dharma means the order of the Supreme being, that is dharma. This is the simple definition of dharma.

So God is one. His order is one. How there can be different dharmas? It is not possible. That is ignorance. When we create different dharmas that is due to ignorance. Hindu dharma, Muslim dharma, or Christian dharma, or this dharma that dharma. No. Gold is gold. Does it mean that if a Christian possesses some gold it becomes Christian gold? Or (if) a Hindu possesses some gold it becomes Hindu gold? No gold is gold. Either it is in possession of (a) Hindu or Muslim or Christian, it doesn't matter. Gold is gold. So we are preaching that. That: "here is dharma, to surrender unto the Supreme being". That is dharma - *sarva dharman parityajya*:—this is "Bhagavat dharma." Everyone should be taught how to surrender to God.

God is one. God cannot be two. When there is competition of "Gods", they are not God. Just like it has become nowadays in every street there is a "God". That is not, Kṛṣṇa is not that kind of "God". He is the Supreme God. Kṛṣṇa says in the Bhagavad gita:—

Bg.7.7.

*mattah parataram nāvat
kiñcid asti dhanāñjaya
mayi sarvaṁ idam protam
sūtre maṇi-gaṇā iva*

mattah—beyond Me; *para-taram*—superior; *na*—not; *anyat kiñcid*—anything else; *asti*—there is; *dhanāñjaya*—O conqueror of wealth; *mayi*—in Me; *sarvaṁ*—all that be; *idam*—which we see; *protam*—is strung; *sūtre*—on a thread; *maṇi-gaṇā*—pearls; *iva*—like.

O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

"Nobody is superior than Me". So that is we are preaching. we are teaching people. These Americans and Europeans, they have taken it seriously because they are, they are fortunate - they have no information of this hodgepodge god. That is their opportunity. I have told them, given the information that Kṛṣṇa:-

SB.1.3.28.

A.

B.

*ete cāmśa-kalāḥ puṁśah
kṛṣṇas tu bhagavān svayam
indrāri-vyākūlam lokam
mṛdayanti yuge yuge*

ete—all these; ca—and; aṁśa—plenary portions; kalāḥ—portions of the plenary portions; kalāḥ—portions of the plenary portions; puṁśah—of the Supreme; kṛṣṇaḥ—Lord Kṛṣṇa; tu—but; bhagavān—the Personality of Godhead; svayam—in person; indra-ari—the enemies of Indra; vyākūlam—disturbed; lokam—all the planets; mṛdayanti—gives protection; yuge yuge—in different ages.

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

I am not, given any wrong information. Right information. Bhagavan means Kṛṣṇa. God means Kṛṣṇa. So I have given them this information as a peon, that "Here is God", and they have taken it seriously. Therefore they are advancing. See practically. Why they are advancing? Because they are not misled. They have been given the right information and they've taken it seriously and they're trying their best to render service. That is the reason. People are surprised how these Americans and Europeans have become such great devotees, and dancing in ecstasy. They are surprised. Yes it is surprising. Even in their country the priests are surprised. But what is the reason they're advanced? Because they've taken the right thing - Kṛṣṇa bhagavan svayam - that they have taken.

Either you say blindly, blindly or knowingly if you touch fire it will act. Fire is fire. It is not that because a child takes fire it will not burn. It will burn. So why these Western young men they are taking this movement seriously? Because it is acting as fire, it's acting as fire. They've taken fire and it is acting as fire.

So there is information in the sastra accepted by the acaryas, just like Kṛṣṇas tu bhagavan svayam. That is accepted by the acaryas:-

Bg.13.8. *ācāryopāśanam*

ācārya-upāśanam—approaching a bona fide spiritual master.

Approaching a bonafide spiritual master.

Sankaracarya even, although he is impersonalist, he has accepted Kṛṣṇa as the Supreme Personality of Godhead, and what to speak of others: Ramanujacarya, Madvacarya and Visnusvami, Nimbarka, latest Sri Caitanya Mahaprabhu and His followers, all accept Kṛṣṇa the Supreme Personality of Godhead following the same principles as Arjuna says, "Kṛṣṇa you are para brahma param dhama pavitram paramam bhavan (Bg 10.12). So this is simple thing. There is no need of speculation, "What is God? Where is God?" Here is God, sir. Here is God. You see Kṛṣṇa. Why you are foolish, you are searching? Here is God. (He is not). Although Kṛṣṇa has come in a form which you can see. Kṛṣṇa has appeared before you just like stone statue, but He's not stone statue - of course stone is also God because stone is another energy of God, just like fire is also heat and light. And the heat is also fire and light is also fire. Without fire there cannot be light. Without fire there cannot be heat. So this material world is just like the heat and light of the supreme light, of the supreme fire:-

Visnu Purana.1.22.53. *eka-deśa-sthitasvāgner
jyotsnā vistāriṇi yathā
parasva brahmanah śaktiḥ
tathedam akhilam jagat*

eka-deśa—in one place; *sthitasva*—being situated; *agneḥ*—of fire; *jyotsnā*—the illumination; *vistāriṇi*—expanded everywhere; *yathā*—just as; *parasva*—of the Supreme; *brahmanah*—of the Absolute Truth; *śaktiḥ*—the energy; *tathā*—similarly; *idam*—this; *akhilam*—entire; *jagat*—universe.

Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.

Tatha sarvedam akhilam jagat. Just like fire is in one place. Just like sun, (it is a) practical example. The sun is in one place, you have seen, (and) it is light and heat. So, expanding the light and heat throughout the whole universe, and as soon as you perceive light and heat you can understand there is sun. So light and heat can be perceived by anyone. Therefore Kṛṣṇa says in Bhagavad gita:-

Bg.7.8.

*raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoh
pranavaḥ sarva-vedesu
śabdah khe pauruṣam nr̥ṣu*

A.

B:

rasah—taste; *aham*—I; *apsu*—in water; *kaunteya*—O son of Kuntī; *prabhā*—the light; *asmi*—I am; *śaśi-sūryayoh*—of the moon and the sun; *pranavaḥ*—the three letters a-u-m; *sarva*—in all; *vedesu*—the Vedas; *śabdah*—sound vibration; *khe*—in the ether; *pauruṣam*—ability; *nr̥ṣu*—in men.

O son of Kuntī, I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.

"I am the light and heat of the sun". Of course moon there is no heat. There is cooling effect. Two things are there. So all these are energies of Kṛṣṇa - *prabhāsmi śaśi-sūryayoh* - so why people say "Can you show me God?" You are seeing daily every moment but because you are (a) fool you have no sense of understanding. As soon as there is some heat any man can understand there is fire. As soon as there is smoke anyone can understand there is fire. Similarly, if you can feel the energy of the Lord then you can feel the presence of the Lord immediately.

Now here these boys, these girls, they are worshipping Kṛṣṇa and they are becoming devotee. What is the sign of devotee? The sign of devotee is that the devotees are no more interested in material enjoyment. That is devotee.

SB.11.2.42.

*bhaktiḥ pareśānubhavo viraktir
anyatra caīṣa trika eka-kālāḥ
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam*

bhaktiḥ—devotion; *para-īśa*—of the Supreme Personality of Godhead; *anubhavaḥ*—direct perception; *viraktiḥ*—detachment; *anyatra*—from everything else; *ca*—and; *īṣa*—this; *trika*—group of three; *eka-kālāḥ*—simultaneously; *prapadyamānasya*—for one in the process of taking shelter of the Supreme Lord; *yathā*—in the same way as; *āśnataḥ*—for one engaged in eating; *syuḥ*—they occur; *tuṣṭiḥ*—satisfaction; *puṣṭiḥ*—nourishment; *kṣud-apāyah*—eradication of hunger; *anu-ghāsam*—increasingly with each morsel.

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way as pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite for a person engaged in eating.

So these young boys and girls, they do not go to cinema, they do not smoke, they do not go any restaurant or club. Why? *Virakti* - don't want this! What to speak of here, poor country, in the European and American countries everything is available, very cheap, but they are not interested. They are interested to sit down on the floor, without any chair, and follow me, whatever I say. They have no sufficient eating even, I cannot give them to their standard, still. Why? Because they don't want this material happiness, that is the test. That is the test, *bhaktiḥ paresānubhavo virakti anyatra syat* when one will become detestful to material enjoyment you will know, or he'll know, personally one can understand how much he's advanced in spiritual life. Spiritual does not mean that a sannyasi is smoking and drinking tea. One gallon of tea. That is not spiritual life. He must be detestful.

So this dharma or spiritual life means to have no more interest in material activities but only in the understanding of God, the Supreme, and His service. That is spiritual life. So actually the human life is meant for that purpose because sense gratification,

material happiness, the hogs also, they're enjoying. They're enjoying. The hog is also day and night searching after stool. And after eating stool, when they get some strength, then sex, without any discrimination of mother or sister or anyone. Hog's life. Therefore sastra says 'Don't lead a hog's life':-

SB.5.5.1.

A.

B.

*nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
suddhyed yasmād brahma-saukhyāṁ tv anantam*

na—not; ayam—this; dehaḥ—body; deha-bhājām—of all living entities who have accepted material bodies; nṛ-loke—in this world; kaṣṭāṁ—troublesome; kāmān—sense gratification; arhate—deserves; viḍ-bhujām—of stool-eaters; ye—which; tapaḥ—austerities and penances; divyaṁ—divine; putrakāḥ—My dear sons; yena—by which; sattvaṁ—the heart; suddhyet—becomes purified; yasmāt—from which; brahma-saukhyam—spiritual happiness; tu—certainly; anantam—unending.

My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs who eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.

'vid bhujan' means the stool eater. They are also working so hard, day and night, simply for eating stool, and as soon as there is some strength: hydro phosphites, because stool contains all good chemicals. Hydro phosphites, they say, those who have tested - of course I do not know - they say that it (stool) is full of hydro phosphites, and if you take hydro phosphites, sometimes doctor prescribes syrup hydro phosphites for the weak people. So actually the hogs are very fatty. Therefore those who are meat eaters, they like hogs flesh very nicely. So anyway this human life is not meant for imitating the hog's life. Human life is meant for tapasya: tapo divyam putraka yena suddhyeta sattva. This is Vedic civilization. Tapasya. (In the) state (are) different grades of tapasya - brahmanas, ksatriya, vaisya, sudra, give them chance, grhastra, varnaprastha, bramacari - they are all meant for inducing people to come to this perfectional stage of understanding God. This is called varnasrama dharma. Real purpose of this is varnasrama - four varnas and four asramas. Why?

varnāśramācāravatā
Visnu Pūrāṇa.3.8.9. *purusena parāḥ pumān
visnur ārādhyate panthā
nānyat tat-tosa-kāraṇam*

varna-śrama-acāravatā—who behaves according to the four divisions of social order and four divisions of spiritual life; purusena—by a man; parāḥ—the Supreme; pumān—person; visnuḥ—Lord Visnu; ārādhyate—is worshipped; panthā—way; na—not; anyat—another; tat-tosa-kāraṇam—cause of satisfying the Lord.

The Supreme Personality of Godhead, Lord Visnu, is worshipped by the proper execution of prescribed duties in the system of varna and āśrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varnas and āśramas.

The whole aim is how to worship the Supreme Lord. That is human life. So if we make this divisions so any class of men, if he come to this social system of varnasrama dharma then automatically, just like if you admit your son in a school there is first class, second class, third class or eighth class, in this way he makes progress, one day there comes, son comes out as a graduate. So the human society must accept this school of varnasrama dharma then gradually he'll be educated and he'll come to the understanding *brahma janati it brahmanah*. one day he'll understand what is brahma, and that is brahmana:-

Source Unknown. *janmanā jāvate śūdraḥ
samskarād bhaved dvijah
veda-pāthād bhaved vipra
brahma jānāti brahmanah*

janmanā—by birth; jāvate—one is born; śūdraḥ—a sudra; samskarāt—by the process of reformatory ceremonies such as initiation by a spiritual master; bhaved—one may become; dvijah—twice-born (a brāhmaṇa); veda-pāthād—by studying the Vedas; bhaved—one may become; vipra—a vipra; brahma—the Supreme Spirit; jānāti—knows; it—thus; brahmanah—a brāhmaṇa.

By birth everyone is a sudra, but by undergoing the necessary reformatory ceremonies, one is twice born and may become a brāhmaṇa, and by realisation of the Supreme Spirit one actually becomes a brāhmaṇa.

By birth everyone is sudra. He has to be educated - *samskarād bhaved dvijah*. Dvijah means 'twice born'. One birth is by the father and mother and the next birth is by the spiritual master and Vedic

knowledge. Vedic knowledge is the mother and spiritual master is the father. Then one becomes dvijah. Therefore the sacred thread is offered that, he is now dvijah, he has accepted the spiritual master to learn what is spiritual life. That is the significance - veda patha - then he's allowed to read this Vedic literature. The essence of Vedic literature:-

SB.1.1.3.

*nigama-kalpa-taroh galitam phalam
suka-mukhād amṛta-drava-samīyutam
pibata bhāgavatam rasam ālayam
muhur aho rasikā bhuvi bhāvukāḥ*

nigama—the Vedic literatures; *kalpa-taroh*—the desire tree; *galitam*—fully matured; *phalam*—fruit; *suka*—Śrīla Śukadeva Gosvāmī, the original speaker of *Śrīmad-Bhāgavatam*; *mukhāt*—from the lips of; *amṛta*—nectar; *drava*—semisolid and soft and therefore easily swallowable; *samīyutam*—perfect in all respects; *pibata*—do relish it; *bhāgavatam*—the book dealing in the science of the eternal relation with the Lord; *rasam*—juice (that which is relishable); *ālayam*—until liberation, or even in a liberated condition; *muhur*—always; *aho*—O; *rasikāḥ*—those who are full in the knowledge of mellows; *bhuvi*—on the earth; *bhāvukāḥ*—expert and thoughtful.

O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

this *Śrīmad Bhagavatam*. This is the essence. *Nigama* means Vedic. *Nigama-kalpa-taroh*. *Kalpa-taroh* means desire tree. A tree, desire tree, means whatever you like you can take from it. Similarly Vedic knowledge is so perfect - any knowledge, perfectly if you want to know, then you must:-

Mundaka Up.1.2.12. *tad-vijñānārtham sa gurum evābhigacchet
samit-pāṇih śrotṛyaṁ brahma-niṣṭham*

tad-vijñāna-artham—to learn that transcendental subject matter; *sah*—one; *gurum*—a spiritual master; *eva*—certainly; *abhigacchet*—must approach; *samit-pāṇih*—carrying firewood in his hand; *śrotṛyaṁ*—expert in understanding the Vedic conclusion; *brahma-niṣṭham*—constantly engaged in the service of the Supreme Personality of Godhead.

To learn the transcendental subject matter, one must approach a spiritual master. In doing so, he should carry fuel to burn in sacrifice. The symptom of such a spiritual master is that he is expert in understanding the Vedic conclusion and therefore he constantly engages in the service of the Supreme Personality of Godhead.

Therefore Vedic Knowledge called *sruti*, *srotiyam brahma niṣṭham*.

So when things are mismanaged and people forget the aim of life at that time the Supreme Lord comes, *yada yada hi dharmasya glanir bhavati* (Bg. 4.7) So *dharmasya glanir* means the human society when missing the aim of life - at that time when things are very much mismanaged then out of compassion, because God is more anxious to get us back to home, back to Godhead, than we are, because we are in ignorance. We do not know what is the kingdom of God, how to go back there, how to become happy. We have all forgotten. (turn tape over) Therefore Kṛṣṇa comes at intervals. He sends His representative, the devotee. That is going on. So sometimes He comes personally, sometimes He sends His incarnation. The Kapiladev is an incarnation of the Supreme Person, Kṛṣṇa, Therefore it is stated here (S.B.. 3.25.1) *Kapilas tattva- sankyata, bhagavan*. Incarnation of Bhagavan is also Bhagavan. *Bhagavan atma - mayaya*. *Atma-mayaya* means: *maya* means illusion, *maya* means affection and *maya* means energy. When Kṛṣṇa comes, or Kṛṣṇa's (energy) incarnation comes, that is not by force, just like we, we are forced to come:-

A.

SB.3.31.1.

*karmanā daiva-netreṇa
jantur dehopapattaye
striyāḥ praviṣṭa udaram
pūṁso retāḥ-kaṇāśrayaḥ*

obtaining; *striyāḥ*—of a woman; *praviṣṭaḥ*—enters; *udaram*—the womb; *pūṁsah*—of a man; *retāḥ*—of semen; *kaṇa*—a particle; *āśrayaḥ*—dwelling in.

karmanā—by the result of work; *daiva-netreṇa*—under the supervision of the Lord; *jantur*—the living entity; *deha*—a body; *upapattaye*—for

body.
Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.

We have to accept a certain type of body by force, not *atma-mayaya*. Suppose I am, I have got this human form of body, I cannot demand that next life I will have like this. No, that is not possible. Next life you will get, according to your karma. Just like if you have not been educated-you cannot say that "make me the high court judge",

(3.)

that's not possible. If you are qualified then you'll become. Similarly, *karmana*, you have to qualify yourself. So there are 8,400,000 different forms of life, so by your karma next life you can become a devata, a demigod - even if you like you can become Indra, Candra, or you can become cats and dogs. That depends, *karmana daiva netrena*. So this will depend on my karma. But Krsna or His incarnation, when He comes it does not depend on His karma, because He's above karma. He is fully independent. Therefore it is said "atma mayaya". *Atma mayaya* - by His own energy, not by any external energy, forced by. Just like if the governor goes to the prison house it is not that he has been forced to come to the prison, he's a condemned person no. He goes there out of his good will to see how things are going on. But when an ordinary person is put into the jail, he has been forced, he has been proved a criminal. So if the criminal thinks that: "here is governor", now we are one; the governor and myself are one, the (pocket), pick-pocket, criminal, if he thinks like that.....similarly *avajananti mam mudha manusim tanum asritam* (Bg 9.11) therefore rascals and fools, they think Krsna is one of them. The same thing as the criminal thinks the governor, Mahatma Gandhi went to jail and if a pickpocket thinks that "now Mahatma Gandhi and myself are the same" No. Therefore it is said, *atma - mayaya*. Mahatma Gandhi went to jail just to show the people: now if you want to drive away the Britishers, so disobey their law and they will put us into jail so that jail will be effective: "jail 'svaraja' ka mandhir he" Mahatma Gandhi said. ("In our efforts to attain svar-raj, freedom to run our own country, a jail is like a temple, or jails are the temples of svaraja.") That was a policy, not that Mahatma Gandhi had to go to jail, he was fit for that purpose. Similarly - this is an example similarly when Krsna or His incarnation comes in this material world He maintains His position - there is same thing - Mahatma Gandhi maintained his position. It is not that because Mahatma Gandhi went to jail he became unpopular and nobody would respect him. No. His respect was still there. Similarly, when the incarnation of God, Krsna, He comes He's not ordinary man. He's not ordinary man. He has come out of His good will. *Param bhavam ajananto* (Bg 9.11) - the rascals, they do not understand what is Krsna and they think that Krsna is like one of us, a human being, like that. He's. No. That is not Krsna understanding, Krsna...

Bg.7.3.

*manuṣyānāṃ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānām
kaścin mām veti tattvataḥ*

A

B.

manuṣyānām—of men; *saahasreṣu*—out of many thousands; *kaścit*—someone; *yatati*—endeavours; *siddhaye*—for perfection; *yatatām*—of those so endeavoring; *api*—indeed; *siddhānām*—of those who have achieved perfection; *kaścit*—someone; *mām*—Me; *veti*—does know; *tattvataḥ*—in fact.

Out of many thousands among men, one may endeavour for perfection, and of those who have achieved perfection, hardly one knows Me in truth.

Krsna understanding is not so easy - it is said by Krsna "*manuṣyanam sahasresu*" - out of millions of people one becomes 'siddha' *Siddha* means self-realized. And *yatatam api siddhanam* - and after becoming siddha, out of many millions of siddhas, one can understand what is Krsna. But it is our great fortune that Sri Caitanya Mahaprabhu, He appeared. Krsna, He is Krsna himself, and He has given us a very, I mean to say, easy process to understand Krsna. What is that? This is the easiest process. That you come here and hear about Krsna. That's all. You haven't got to do anything.

simply come here. We are opening all these centres just to invite you: "Please come here and you hear about Kṛṣṇa".

SB.1.2.17.

A.

B.

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ
punya-śravaṇa-kīrtanaḥ
hrdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām*

śṛṇvatām—those who have developed the u. ge to hear the message of;
sva-kathāḥ—His own words; *kṛṣṇaḥ*—the Personality of Godhead;
punya—virtues; *śravaṇa*—hearing; *kīrtanaḥ*—chanting; *hrdy antaḥ*—
within one's heart; *hi*—certainly; *abhadrāṇi*—desire to enjoy matter;
vidhunoti—cleanses; *suhṛt*—benefactor; *satām*—of the truthful.

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā (Supersoul) in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

If you hear about Kṛṣṇa you become purified. Hearing about Kṛṣṇa means associating with Kṛṣṇa. This secret they do not know but we are canvassing: "Please come and hear about Kṛṣṇa, your life will be perfect." Thank you very much.

Lecture 2

Srimad Bhagavatam 3.25.2. (Bom 74.90 B)

na hy asya varṣmanah pūṁsām
varimnah sarva-yoginām
vīrutau śrūta-devasya
bhūri tṛpyanti me 'asavaḥ

na—not; hi—indeed; asya—about Him; varṣmanah—the greatest;
pūṁsām—among men; varimnah—the foremost; sarva—all; yogi-
nām—of yogis; vīrutau—in hearing; śrūta-devasya—the master of the
Vedas; bhūri—repeatedly; tṛpyanti—are sated; me—my; asavaḥ—
senses.

There is no one who knows more than the Lord Himself. No one is more worshipable or more mature a yogi than He. He is therefore the master of the Vedas, and to hear about Him always is the actual pleasure of the senses.

So we have been discussing about the incarnation of Kapiladeva, Devahuti putra Kapiladeva, the propounder of sankhya yoga. So in the previous verse He has been explained as "bhagavan atma mayaya" - bhagavan; "bhaga" means "opulence" and "van" means "one who possesses" - 'bhagavatsala'(?). In Sanskrit, when the meaning is one possesses, then these pratyayas(?) are used - vat pratyaya, mat pratyaya(?). So the real word is 'bhagavat-sabda' and the first word is bhagavan. So bhaga means opulence. So all the opulences are there in Bhagavan. It is said in the Vedas

Svetāsvatara Up.6.13. nityo nityānām cetanaś cetanānām
Katha Up.2.2.13. eko bahūnām yo vidadhāti kāmān

nityah—the singular eternal; nityānām—of the plural eternals; cetanaḥ—the singular conscious being; cetanānām—of the plural conscious beings; ekaḥ—that one; bahūnām—of the many; yah—He who; vidadhāti—supplies; kāmān—all desired necessities of life.

The Supreme Lord is eternal and the living beings are eternal. The Supreme Lord is cognizant and the living beings are cognizant. The difference is that the Supreme Lord is supplying all the necessities of life for the many other living entities.

What is that Bhagavan opulences? This is eka yo bahunam vidadhati kaman. Bhagavan, singular number and nityo nityanam, and nityanam, plural number. So these jivas, we, we are plural number.

Svetāsvatara Up.5.9. bālāgra-sata-bhāgasya
satadhā kalpitasya ca
bhāgo jivah sa vijñeiva
sa cānantyāya kalpate

bāla-agra—the tip of a hair; sata-bhāgasya—of one hundredth; sata-dhā—into one hundred parts; kalpasya—divided; ca—and; bhāgaḥ—minute portion; jivah—the living entity; sah—that; vijñeiva—to be understood; sah—it; ca—and; anantya—into the eternal living entity; kalpate—it corresponds.

If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity.

How many jivas are there? There is no limit, no body can count, ananta, ananta means you cannot get the limit, so many millions, so many thousands, no, you cannot count. So all these jivas, we living entities, we are being maintained by that one, this is the Vedic information. Eka yo bahunam vidadhati kaman. Just like we maintain our family. One man is earning, and he is maintaining his family, wife, children, servants, dependants, workers, so many. Similarly, that one Bhagavan, is maintaining all the living entities. You do not how many there are - in Africa there are millions of elephants, they are also eating 40 kg at one time, so they are also being maintained, and the small ant, that is also being maintained. There are 8,400,000 forms of different bodies. Who is maintaining them? "Maintaining Bhagavan", that eka - eka yo bahunam vidadhati kaman, that is a fact. So why He'll not maintain us? Especially those who are devotees, who have taken shelter at the lotus feet of the Supreme Lord, leaving aside everything, simply for His service. Just like in our Kṛṣṇa consciousness movement, we have got more than one hundred centres,

and one centre, we are just reading from the statement of Nava Bharata Times (?) how they are well managed, but we have no business, we have no source of income, that is the only source of income, Kṛṣṇa's shelter.

A.

B.

SB.10.14.58. *samāsriṭā ye pada-pallava-plavaṇ
mahat-padaṇi puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṇi paraṇi padaṇi
padaṇi padaṇi yad vipadāṇi na teṣāṁ*

samāsriṭāḥ—having taken shelter; *ye*—those who; *pada*—of the feet; *pallava*—like flower buds; *plavaṇ*—which are a boat; *mahat*—of the total material creation, or of the great souls; *padam*—the shelter; *puṇya*—supremely pious; *yaśaḥ*—whose fame; *mura-areḥ*—of the enemy of the demon Mura; *bhava*—of the material existence; *ambudhiḥ*—the ocean; *vatsa-padam*—the hoof-print of a calf; *paraṇi padam*—the supreme abode, Vaikuṇṭha; *padam padam*—at every step; *yad*—where; *vipadāṇi*—of material miseries; *na*—none; *teṣāṁ*—for them.

For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. Their goal is paraṇi padam, Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step.

Therefore sastra says that you take shelter of Kṛṣṇa. Kṛṣṇa comes also to say the same truth:

BG.18.66. *sarva-dharmān parityajya
mām ekaṁ saranam vraja
aham tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

sarva-dharmān—all varieties of religion; *parityajya*—abandoning; *mām*—unto Me; *ekaṁ*—only; *saranam*—for surrender; *vraja*—go; *aham*—I; *tvām*—you; *sarva*—all; *pāpebhyah*—from sinful reactions; *mokṣayiṣyāmi*—will deliver; *mā*—do not; *śucaḥ*—worry.

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

He never says that you do this and do that, then I shall give you for your maintenance. No, *aham tvam sarva papebhyo mokṣayiṣyāmi* (Bg 18..66) "Not only I shall give maintenance, but I shall protect you from the resultant reactions of sinful life." So much assurance is there. So sastra also says:

SB.1.5.18. *tasyaiva hetoḥ prayateta kovido
na labhyate yad brahmatām upary adhaḥ
tat labhyate duḥkhavat anyataḥ sukham
kālena sarvatra gabhīra-ramhasā*

tasya—for that purpose; *eva*—only; *hetoḥ*—reason; *prayateta*—should endeavour; *kovidaḥ*—one who is philosophically inclined; *na*—not; *labhyate*—is not obtained; *yad*—what; *brahmatām*—wandering; *upari adhaḥ*—from top to bottom; *tat*—that; *labhyate*—can be obtained; *duḥkhavat*—like the miseries; *anyataḥ*—as a result of previous work; *sukham*—sense enjoyment; *kālena*—in course of time; *sarvatra*—everywhere; *gabhīra*—subtle; *ramhasā*—progress.

Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmaloka) down to the lower planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.

Kovida means intelligence, very intelligent person. So what should he try for - *tasyaiva hetoḥ* - to get shelter at the lotus feet of Kṛṣṇa. Human life should only endeavour how to get in touch of the lotus feet of Kṛṣṇa. That should be the only one business. *Tasyaiva hetoḥ prayateta kovido na labhyate yad brahmatām upary adhaḥ*. (aside: let them sit down). *Upary adhaḥ*. *Upary adhaḥ*. *Upary* means higher planetary systems. There are seven planetary systems. This is in the middle, we are in the Bhurloka. Those who are chanting Gayatri mantra - *om bhur bhuvah svah tat-savitur varenyam bhargo devasya dhimahi*. So there are fourteen planetary systems within one universe. So we living entities we are wandering in different types of forms of body and

in different planets. That we are according to our karma, sometimes down, sometimes up, in this way we are wandering. Therefore sastra says: - " You are wandering in this way. Your business is how to become materially happy, how to satisfy your senses, but don't do that, don't do that." Then, what shall I do? *tasyaiva hetoh* - how to understand Kṛṣṇa, for that purpose you should endeavour. Then how shall I eat? No. That eating and sleeping, the business of the body, that is already arranged, that is already arranged, you don't have to work for it. *Kalena sarvatra gabhira-ramhasa tal labhyate duhkavad anyatah sukham* our endeavour is to achieve happiness, that is our struggle for existence. Sastra says *tal labhyate duhkavad*. *Duhkavad* means, just like we don't want anything unhappy or miserable condition of life, but you get it, you don't endeavour for it, nobody says, "Let there be fire in my house. Let my child die." Nobody aspires for these things everyone thinks that my child may live there may not be any danger, I'll get so much money, nobody thinks of the opposite, but the opposite number comes, the catastrophes come, you don't pray for it. You don't go to the temple for praying, "My Lord, let there be fire in my house". Nobody goes. He goes for something better. The sastra says that which you do not pray for yet still it comes - *duhkavad* - without your invitation, similarly whatever happiness you'll have to enjoy, that will also come. *Tal labhyate duhkavad anyatah sukham*. Therefore the conclusion is, don't try for your so called happiness or so called distress. Try to achieve that position where you can understand Kṛṣṇa and get shelter at His lotus feet. This is human endeavour *tasyaiva hetoh prayateta kovido na labhyate yad brahmatam upary adhah, upary adhah*, therefore Caitanya Mahaprabhu says to Rupa Goswami,

Cc.M.19.151. *brahmāṇḍa brahmīte kona bhāgyavān jiva*
guru-kṛṣṇa-prasāde pāya bhakti-latā-bija

brahmāṇḍa-brahmīte—wandering in this universe; *kona*—some; *bhāgyavān*—most fortunate; *jiva*—living being; *guru*—of the spiritual master; *kṛṣṇa*—of Kṛṣṇa; *prasāde*—by the mercy; *pāya*—gets; *bhakti-latā*—of the creeper of devotional service; *bija*—the seed.

According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, one such person receives the seed of the creeper of devotional service.

we are wandering in this way - up and down, *brahmāṇḍa bhrāmīte*. *Brahmāṇḍa bhrāmīte kona bhāgyavān jiva*. If one is fortunate, he can get the information of devotional service to Kṛṣṇa, he gets this information. So this assembly, this Kṛṣṇa consciousness movement, is an attempt to make people fortunate. From the unfortunate position to become fortunate. Everyone is unfortunate, at least in this age.

SB.1.1.10

prāyenaḥ pāyusaḥ sabhva
kalāu asmin yuge janāḥ
mandāḥ sumanda-matavo
manda-bhāgyāḥ hy upadrutāḥ

prāyena—almost always; *alpa*—meager; *āyusaḥ*—duration of life; *sabhva*—member of a learned society; *kalāu*—in this age of Kali (quarrel); *asmin*—herein; *yuge*—age; *janāḥ*—the public; *mandāḥ*—lazy; *sumanda-matavah*—misguided; *manda-bhāgyāḥ*—unlucky; *hi*—and above all; *upadrutāḥ*—disturbed.

O learned one, in this iron age of Kali men have short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.

Now see everyone, everywhere, there is simply problem, there is simply problem. One problem in one country, another problem in another country. There is strife, there is government, there is,

even the President, he is also have to meet so many problems. At the end he has to be dragged down, now he is going to die in the hospital. What to speak of others. The problem, only bother (?). Therefore everyone is unfortunate. This is the conclusion. You may think that I am very fortunate, President Nixon was thinking "I am very fortunate, I have become the President of the United States" but now he has realized "I am the most unfortunate", this is for everyone, don't think that only the culprit is President Nixon and we, I am very safe. There is a Bengali proverb:

A

B.

ghute pore gobar hase

ghute—dry cowdung cake; *pore*—burns; *gobar*—wet cowdung cake; *hase*—smiles.

When the dry cow dung is burning in the fire, the soft cow dung laughs.

gobar means cowdung and *ghute* means, what is called in English?, the dry cow dung, the dry cow dung is used for fuel - so when the dry cow dung is being burnt into the oven, the soft cow dung is laughing, "Oh, you are being burnt, I am in safe side." He does not know that when he'll be dry he will be put into the fire also. (laughter) So we are laughing that President Nixon is in trouble. I am very safe, I've got so much bank balance. No, nobody's safe. They are just like they say, cow dung soft, when it will be dried up it will be put into the fire. And that dryness will come to everyone. That is a fact. What is that? Death. You may be safe at the present for a few years, but you cannot avoid death - "as sure as death". And what is the result of death? The same. As the President is taken out from his position, everything, all honour, all money, all, even life, similarly at the time of death Krsna says

Bg.10.34.

mṛtyuḥ sarva-haraś cāham

mṛtyuḥ—death; *sarva-haraś*—all-devouring; *cā*—also; *aham*—I am.

I am all-devouring death.

"I come as death and plunder everything, whatever you have got." Your bank balance, your skyscraper building, your nice wife, your children, you have to give up, you cannot say "My dear death kindly give me some time. Let me adjust". No adjustment. Immediately get out. So, foolish people they do not know what is the miserable condition of this material life, therefore Krsna says real knowledge is:

Bg.13.9.

*janma-mṛtyu-jarā-vyādhi-
duḥkha-doṣānudarśanam*

janma—of birth; *mṛtyu*—death; *jarā*—old age; *vyādhi*—and disease; *duḥkha*—of the distress; *doṣa*—the fault; *anudarśanam*—observing.

The perception of the evil of birth, death, old age and disease.

to know, that however great I may be, these four principles of miserable condition of life, there are. It is existing in the Brahmaloḥa in the Pataloka everywhere *sarvata, gabhira ramhasi, tal labhyate duḥkhavad anyatah sukham kalena sarvatra gabhira-ramhasa* (SB 1.5.18), in the due course of time. This is the most wonderful thing. That is, that was questioned by Dharmaraja to Maharaja Yudhistira. What is the most wonderful thing in this world? He said:

Mahābhārata. (Vana-parva.313.116)

*ahany ahani bhūtāni gacchantiḥa vamaḥayam
śeśāḥ sthāvaram icchanti kim āścaryam atah paraḥ*

ahani—day after day; *bhūtāni*—many living entities; *gacchanti*—go; *iḥa*—in this world; *vamaḥayam*—to the abode of Death; *śeśāḥ*—those who are remaining; *sthāvaram*—a permanent situation; *icchanti*—aspire for; *kim*—what; *āścaryam*—wonderful; *ataḥ paraḥ*—more than this.

Everyday hundreds and millions of living entities go to the kingdom of death. Still, those who are remaining aspire for a permanent situation. What could be more wonderful than this?

Every moment, so many people are dying but those who are living, he thinks that my friend has died but I will live forever, No, the same thing. The soft cow dung will be dried up, and the same condition. So Bhagavan, Bhagavan is not like that person, therefore it is said *bhagavan atmamayaya* (when Bhagavan). We come here to stay for some days, say fifty years or a hundred years, enjoy or suffer life, but Bhagavan does not come for that purpose.

Bg.4.14.

*na mām karmāni līpanti
na me karma-phale sprhā
iti mām yo 'bhijānāti
karmabhir na sa badhyate*

na—never; *mām*—Me; *karmāni*—all kinds of work; *līpanti*—do affect; *na*—nor; *me*—My; *karma-phale*—in fruitive action; *sprhā*—aspiration; *iti*—thus; *mām*—Me; *yah*—one who; *abhijānāti*—does know; *karmabhiḥ*—by the reaction of such work; *na*—never; *sah*—he; *badhyate*—becomes entangled.

There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work.

That is stated in the previous verse. In the second verse it is further *na hy asya varsmanah*. Nobody's greater than Him. Bhagavan means: the person, nobody's greater than Him and nobody's equal to Him. That is Bhagavan, everyone is lower. The Caitanya Caritamṛta Kar (writer, poet) says:-

Cc.Ādi.5.142.

*ekale īṣvara kṛṣṇa āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya*

ekale—alone; *īṣvara*—the Supreme Personality of Godhead; *kṛṣṇa*—Kṛṣṇa; *āra*—others; *saba*—all; *bhṛtya*—servants; *yāre*—unto whom; *yaiche*—as; *nācāya*—He causes to dance; *se*—He; *taiche*—in that way; *kare nṛtya*—dances.

Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

only one master is Kṛṣṇa, and others, beginning from Brahma. Brahma, Viṣṇu, Mahesvara, Indra, Candṛa, all there demigods, there are hundreds and thousands, thirty three million demigods. And then these, nara loka, there are so so many rich men, Rockefeller, Ford, Birla and others, others. So they are all *bhṛtyas*, all servants. When Kṛṣṇa will order "My dear Mr such and such now give up your place go away" finished. So therefore they're all servants. This is the position beginning from Brahma down to the ant.

BS.5.54.

*yaś tu indragopam athavendram aho sva-karma-
bandhānūrūpa-phala-bhājanam ātanoti
karmāni nirdahati kintu ca bhakti-bhājām
govindam ādi-puruṣam tam ahaṁ bhajāmi*

yaś—He who (Govinda); *tu*—but; *indra-gopam*—to the small red insect called *indragopa*; *atha vā*—or even; *indram*—to Indra, king of heaven; *aho*—oh; *sva-karma*—of one's own fruitive activities; *bandha*—bondage; *anūrūpa*—according to; *phala*—of reactions; *bhājanam*—enjoying or suffering; *ātanoti*—bestows; *karmāni*—all fruitive activities and their reactions; *nirdahati*—destroys; *kintu*—but; *ca*—also; *bhakti-bhājām*—of persons engaged in devotional service; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I adore the primeval Lord Govinda, who burns up to their roots all fruitive activities of those who are imbued with devotion and impartially ordains for each the due enjoyment of the fruits of one's activities, of all those who walk in the path of work, in accordance with the chain of their previously performed works, no less in the case of the tiny insect that bears the name of *indragopa* than in that of Indra, king of the devas.

or! Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, who regulates the sufferings and enjoyments of fruitive activity for everyone—from the heavenly King Indra down to the smallest insect (*indra-gopa*). That very Personality of Godhead destroys the fruitive karma of one engaged in devotional service. (CcM.15.170)

Everyone is enjoying or suffering the sequence of his karma. *Yas tu gopam.* Indra gopa, a small insect, its name is Indra Gopa. Beginning from this Indra up to the, that Indra, the King of heaven, everyone is enjoying and suffering about his karma *yas tu indra gopam athavedram aho svakarma - svakarma -* ones own activities, we are creating. We are creating our next body in this life. As you have got this life as a resultant action of my past karma, similarly I am creating another body after death, on account of my present karma. This is going on. So we should work in such a way that we may not get another body in the next life. That is wanted, that is wanted. And how it can be done? It can be done very easily. What is that? Simply try to understand Kṛṣṇa simply try to understand Kṛṣṇa. This is the simple method:-

Bg.4.9.

A

B

*janma karma ca me divyam
evam yo veti tattvataḥ
tyaktvā deham punar janma
naiti mām eti so 'rjuna*

janma—birth; *karma*—work; *ca*—also; *me*—of Mine; *divyam*—transcendental; *evam*—like this; *yaḥ*—anyone who; *veti*—knows; *tattvataḥ*—in reality; *tyaktvā*—leaving aside; *deham*—this body; *punah*—again; *janma*—birth; *na*—never; *eti*—does attain; *mām*—unto Me; *eti*—does attain; *saḥ*—he; *arjuna*—O Arjuna.

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

Very simple. And to understand Kṛṣṇa is very difficult? Yes it is very difficult, but it is very easy also. How? Kṛṣṇa says.

Bg.18.55.

*bhaktiā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram*

bhaktiā—by pure devotional service; *mām*—Me; *abhijānāti*—one can know; *yāvān*—as much as; *yaḥ ca āsmi*—as I am; *tattvataḥ*—in truth; *tataḥ*—thereafter; *mām*—Me; *tattvataḥ*—in truth; *jñātvā*—knowing; *viśate*—he enters; *tad-anantaram*—thereafter.

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.

If you become devotee of Kṛṣṇa then you understand Kṛṣṇa very easily. Kṛṣṇa does not say by *jnana*, or by *karma*, by *yoga*, you can understand Him, No, that is not possible.

Bg.7.25.

*nāham prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam*

na—nor; *aḥam*—I; *prakāśaḥ*—manifest; *sarvasya*—to everyone; *yoga-māyā*—by internal potency; *samāvṛtaḥ*—covered; *mūḍhaḥ*—foolish; *ajam*—these; *na*—not; *abhijānāti*—can understand; *lokaḥ*—persons; *mām*—Me; *ajam*—unborn; *avyayam*—inexhaustible.

I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.

He is. It is stated here that *varimnah sarva-yoginam*. There are many different varieties of yogis and He is the greatest yogi, therefore He is known as *yogesvara*,

Bg.18.78.

*yatra yogeśvarah kṛṣṇo
yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtiḥ
dhruvā nītir matir mama*

yatra—where; *yoga-īśvarah*—the master of mysticism; *kṛṣṇaḥ*—Lord Kṛṣṇa; *yatra*—where; *pārthaḥ*—the son of Prthā; *dhanur-dharaḥ*—the carrier of the bow and arrow; *tatra*—there; *śrīḥ*—opulence; *vijayah*—victory; *bhūtiḥ*—exceptional power; *dhruvā*—certain; *nītiḥ*—morality; *matir mama*—my opinion.

Wherever there is Kṛṣṇa, 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 He is far, far, above all the yogic processes. The yogis they can show you some magic. The yogi can walk over the water. There are so many, *anima, laghima siddhi*. But see, Krsna's yogic mystic power, that big, big planets they are floating in the air. Can you do that? Can you float even a small piece of stone, floating in the air? Just see, therefore it is said here *varimnah sarva yoginam* - what yogis can, this ordinary yogis can show? Of course we are foolish person, if some yogi shows some mystic power, a little gold, if he can manufacture, we accept him as God. But we forget the real yogi who has created millions of gold mines, floating in the air. So we Krsna conscious persons, we are not so fool that we shall accept this kind of yogi as Bhagavan. We want the foremost yogi, *varimnah sarva yoginam*, that Krsna, *yogesvara*, we accept Him as the Supreme Personality of Godhead. Because why? Because we are trying to become devotees, and Krsna says: *bhaktiya mam abhijanati yavam yas casmi tattvatah tato mam jnatva tattvatah* (Bg 18.55) The verse. So, very simple process. First thing is the problem of life is, how to conquer over death. We are now accepting death as compulsory. No, death is not compulsory. Just like to be put into the prison house is not compulsory, it is due to my work. Because I have become criminal, therefore I am put into the jail. It is not compulsory that everyone has to go to the jail. So similarly we living entities, our proper place is the Vaikuntha loka. If you accept Bhagavad gita as it is then after giving up this body: *tyaktva deham punar janma naiti*. No more birth and death. You get your spiritual body, *sat cit ananda vigraha*, and happily live in the family of Krsna, because He is also providing for you here, and there also He'll provide you with very nice preparation as you have learned from these, what is that? Nava Bharat Times (?) how our people are eating preparations from milk very nicely, So back to home, back to Godhead, and eat, drink and be merry in Krsna's company. That is our mission. Thank you very much.

Why Learn Verses?

To Help Us Become 'Śāstra-Cakṣus'

- a) To help fix us on the transcendental platform.
- b) To help us consistently absorb our minds in Krishna Consciousness in all times and places.
- c) To help control an agitated mind.
- d) To help us discriminate properly (Bg 16.24).
- e) To help us in times of need (Bg 2.14, 5.22, 8.15 + 16. SB 1.15, 28.30).
- f) Even if we end up in an animal's body (SB 8.3.1 + purport).

To Help Us Speak Authoritatively (Bg 17.15 + purport)

- a) A lawyer is able to convincingly establish his case by expertly referring to lawbooks and histories of past cases. We should be able to quote from both 'śruti' and 'smṛti' to establish our case.
- b) To defeat opposition. Śrīla Prabhupāda would sometimes defeat mayavadi arguments by one line from a verse (i.e. Bg 9.14 line 4) or even one word ("ca" from Bg 13.3).
- c) So that our audience respects us and feels the weight of our message. A policeman's presence asserts that he is authorized, armed, in knowledge of the law, etc. Similarly, a preacher who is "armed with śloka" is confident, commands respect and is ready for action.

To Improve the Quality of our Presentation

- a) Expertly quoting or referring to verses is the foundation and substance of a good lecture (analyze Śrīla Prabhupāda's lecture on SB 3.25.8 (Bom '74.93B) in this regard).
- b) To help hold the interest of the audience.
- c) To make our presentation more colorful.
- d) To help us get ideas to support, penetrate and expand the meaning of our theme.
- e) To help gain more insight into a verse meaning and thus the Krishna conscious philosophy.

To Check the Tendency to Speculate

- a) "A devotee is as thoughtful as a non-devotee is speculative".
- b) Bg 16.23.
- c) To give just two examples: Śrīla Raghunāth dāś gosvāmī's adherence to śāstra was like "lines carved in stone", and Śrīla Bhaktisiddhanta was famous as "rupānuga - viruddhāpasiddhānta - dhvānta - hārīne".
- d) "Philosophy without religion (dharma-śāstra) is mental speculation".

To Help ISKCON be Accepted and Preserved as a Genuine Spiritual Culture

- a) A culture is established by its language and depth of thought.
- b) We have our books but we must also have our "book-bhāgavatas" who know the books "inside out", "thread bare", and "all round" ("pari praśnena" Bg 4.34), and live their lives accordingly. "I am also glad to note that you are making practice of keeping in mind various important verses from our scriptures. This is the approved process, "mahājano yena gataḥ sa panthāḥ" "to follow in the footsteps of the great authorities - Krishna Consciousness like Nārada Muni and our other Ācāryas. Now we are requiring our students to be very well familiar with all our literatures so that we may present our philosophy before even the most educated persons. This is very important as our movement is now growing and attracting greater notice". Letters Vol II p. 1248 (letter 9.3.70)

To Worship Krishna With our Intelligence

- a) Bg 18.70.

To Help Us Remember and Love Lord Krishna ('smartavyaḥ satatam viśnuḥ')

- a) Who is known as "Uttamaśloka".
- b) By immersing ourselves in descriptions of Krishna's wonderful qualities,
- c) and verses spoken by the Lord.

To Learn How to Pray

- a) By learning the prayers offered by great devotees (SB 4.24.74, 4.30.3 and 7.9.18).

As a Transcendental Recreation

- a) Bg 6.17
- b) It's fun.
- c) It's the perfection of all achievements (SB 1.5.22).
- d) For when we are confined by illness, car and plane journeys, or waiting in line.
- e) To learn Sanskrit.
- f) As a cultural appreciation.

To Help Develop our Memory

- a) To exercise and develop our memory which, like a muscle, can be weak or strong according to how much it's used.
- b) To stimulate our intelligence.

As a Means of Purification

- a) Association of spiritual sound, non-different from Krishna or his pure devotees - "He reasons all who tells that Vaisnavas die when thou art living still in sound!" (see also SB 1.5.38, 1.3.40, and Bg 15.15).
- b) Learning verses forces us to concentrate on spiritual sound (a pure devotee fully concentrates on the holy name of Krishna with all his intelligence and is fully satisfied to simply chant Hare Krishna. A beginner, however, may find the challenge of learning a new verse a helpful part of his sadhana).
- c) Counteracts forgetfulness of Krishna.

To Help Remind Us and Prepare Us for Death

- a) Bg 8.5 + 6 and SB 2.1.6.
- b) SB 8.3.25.
- c) 'Kṛṣṇa tvadīya', Mukunda-mālā-stotra.
- d) 'Bhaja govinda', Śaṅkarācārya.

Śrīla Prabhupāda Wanted Us to

- a) Especially Śrī Iṣopaniṣad, Queen Kuntī's prayers, Śrī Brahma-Samhitā, Śrīmad Bhāgavatam Canto 1 Chapter 2, and Śrī Śrī Sikṣāṣṭāka; plus we should thoroughly know the meaning of the songs we regularly sing. He also instructed the children to learn Bhagavad-gītā.
- b) Prabhupāda learned verses himself (see the 1982 Vyāsa-pūjā book, page XVI). As a child, amongst other verses, he learned Canakya -śloka and Chapter 11 of Bhagavad-gītā.
- c) The reason Śrīla Prabhupāda wanted us to recite the daily Bhāgavatam or Gītā verse is to learn it (see letter 16/6/72 3.2036) and because reciting "veda-mantra" is purifying (Tape May. '76.13B.)
- d) A series of intricately connected verses usually formed the basis of Śrīla Prabhupāda's lectures and purports. Sometimes a purport (such as SB 8.3.24) is composed of one paraphrased verse, or lecture is comprised entirely of a stream of verses all perfectly relating to his train of thought (Bom '74.93B).

Prabhupāda's unique writing was rich and penetrating. His strong voice resounded with sounds of transcendence which never deviated

a hairsbreadth from śāstra. He thought, lived and preached with total faith in guru, Krishna and śāstra. "I can understand that he might not accept it because I said it, but how could he disbelieve the Vedic śāstras?" (S.P.L vol4 p.86). "Don't surrender to me. I will also cheat you - just surrender to Krishna". (Sri Vyāsa-pūjā 1987 page 23).

Even Prabhupāda's numerous examples and analogies (which at first I thought were his creations) such as the hand and the stomach, the lame man and the blind man, Dr Frog, the fool's dictionary, and the coolie and his burden, originate from sastra and other places. Nothing was new except the compassionate brilliance of his efforts to attract, convince and save us.

NB. There is a nice essay about learning verses by Nāgarāja dāsa found in Appendix 1 of Satsvarūpa Dāsa Gosvāmī's "Reading Reform".

Some Suggestions for Learning Verses

- * Listen carefully in class whenever a speaker quotes a verse.
- * Try to learn the daily Śrīmad Bhāgavatam verse as it is being recited. ("We should get all these verses [of SB] by heart" LA 14.4.73).
- * Or try to learn the meaning of [some of] the Sanskrit words when the English synonyms are being chanted, and so increase your vocabulary.
- * Regularly listen to the tapes of Śrīla Prabhupāda and note when and how he uses the verses.
- * Go over the verses you know already, like the Gūrvastaka prayers - they are all great verses for preaching. (How many devotees know the meaning of each word of 'saṁsāra dāvānala..')?
- * Try to learn verses at a regular time every day.
- * By regularly applying ourselves, even for a few minutes every day, a taste will be experienced which increases step by step. If we give up our regular practice, this taste may dim (this same point applies to reading Śrīla Prabhupāda's books).
- * It may be easier to learn verses together with one (or more) other devotees.
- * Use the verses you already know whenever you get the chance.
- * Remember that Krishna is the source of memory, so we have an unlimited capacity to remember verses!
- * Try to enter the meaning of the verse and allow it to affect your life (instead of a superficial parrot-like remembrance).
- * Drill yourself to think of a topic and immediately think of relevant verses.
- * Work towards a point where all your verses are readily available like this.
- * When you come across a verse in the course of your reading or hearing that you would like to be familiar with or learn, make a note of it, recite it a few times, and note different contexts it could be used in.
- * Learn a few verses well rather than many verses scantily.
- * Learn the synonyms so that as you recite a verse you can clearly picture its meaning in your mind.
- * Practice quoting the relevant part of a verse, instead of having to wade through the other words and lines to reach the part you wish to quote.

* When you quote a verse do it loudly, clearly, slowly and meditate upon it, instead of quickly blurting it out while thinking of the next point.

* Try to make thinking about and reciting verses part of your way of life.

MEMORY CHART

Fill in the boxes upon starting the "Teach Yourself Ślokas" Course, and at future intervals to monitor progress. (Perhaps use a different colour each time and record the date).

Number Code

1. = Do you recognise this verse?
2. = Are you familiar with it?
3. = Do you know it roughly in English?
4. = Do you know it roughly in Sanskrit?
5. = Do you know it fairly well in English?
6. = Do you know it fairly well in Sanskrit?
7. = Do you know it very well in English?
8. = Do you know it very well in Sanskrit?
9. = Do you know the synonym meanings?
10. = Can you break the Sanskrit up into separate lines or sections to explain the different points the verse is making?
11. = Can you recite the verse backwards?
12. = Can you remember all the contexts you noted in your Topic index in which this verse can be quoted?

VERSE	Page no.	1	2	3	4	5	6	7	8	9	10	11	12
Bg.4.7. yadā	26	✓	✓	✓	✓	✓	✓	✓	✓				
Bg.4.9. janma	40	✓											
Bg.4.14. na māṁ	39												
Bg.7.3. manuṣyāṇāṁ	33												
Bg.7.4. bhūmir	27												
Bg.7.7. mattaḥ	28												
Bg.7.8 raṣo'ham	30												
Bg.7.13 tribhir	27												
Bg.7.19 bahūnām	28												
Bg.7.25 nāhaṁ	40												
Bg.9.11 avajānanti	26												
Bg.10.12 param	27												
Bg.10.34 mṛtyuḥ	38												
Bg.13.8 ācāryo	29												
Bg.13.9 janma	38												
Bg.18.42 śamo	25												
Bg.18.55 bhaktyā	40												
Bg.18.66 sarva	28/36												
Bg.18.78 yatra	40												
SB.1.1.3 nigama	32												
SB.1.1.10 prāyena	25/37												
SB.1.2.17 śṛṇvatām	34												
SB.1.3.28 ete	29												
SB.1.5.18 tasyaiva	36												
SB.3.31.1 karmaṇā	32												
SB.5.5.1 nāyaṁ	31												
SB.6.3.19 dharmāṁ	28												
SB.10.14.58 samāśritā	36												
SB.12.2.9 śāka	26												
Cc.Ādi 5.142 ekale	39												
Cc.M.19.151 brahmāṇḍa	37												
Skanda P. kalau	25												
Bṛhad Naraḍīya P. harer	26												
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SB.11.2.42 bhaktiḥ	30												
B.S. 5.54. yas tv indra	39												

VERSE	1	2	3	4	5	6	7	8	9	10	11	12
Viṣṇu P. <i>eka deśa</i> 29												
Katha Up. <i>nityo</i> 35												
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Mundaka Up. <i>tad-vij</i> 32												
Svetāśvatara Up. <i>bālāgra</i> 35												
Mahābhārata <i>ahany</i> 39												
Bengali Proverb <i>ghute</i> 38												
Source Unknown <i>janmanā</i> 31												
Source Unknown <i>pañcās</i> 26												

This list presents 275 verses of Bhagavad-gītā quoted in Śrīla Prabhupāda's
books, letters, conversations and classes
(It has not been compiled by a computer and therefore is not 100% comprehensive)

CH	MOST OFTEN QUOTED	OFTEN QUOTED	SOMETIMES QUOTED	LEAST QUOTED
1		1/21 (first half)/40		
2	13/14/59	2/7/11/17/20/22/23/24 40/41/44/45/47/62/69	15/16/18 42/63/65	19/27/28/43/46/49/50 66/67/70
3	9/14/21/27/42	13	6/8/12/37	5/10/11/17/24/30/34 35/41
4	2/7/8/9/11/13/34	1/3/6/10	14/24	5/18/36/37/38
5	18/29			7/14/25
6	47	1/21/22/34/41	17/30	5/7/14/33/43/44
7	4/5/7/8/14/15/19	1/3/16/20/24/25/26/27/28	2/6/9/10/11/13/22/23	17/21/29
8		6/8/14/15/16/17/19/20	5/7/13/18/21	9/10/12/24/28
9	2/4/10/11/13/14/25/26 27/30/31/32/34	1/3/7/22/23/29/33	5/6/12/21/24	8/15/17/20
10	8/9/10/11/12	2/13/34 (first line)/41/42	14/21 (last line)	33 (first line)
11			33 (last line)	8/16/39/40/45/46/54
12		5	7	9/11/13/14/15/19
13	3/9 (last half)/22	8/14/23 (first half)	5 (last half)	2/11/12/15/18/34
14	4/18/26/27			3/19/20
15	7/15	1/6	5/10/13	8/12/16/17/18/19
16		7/8/19/20/23	1/9/12/13/24	5/14/15/21
17				5/6/20/23
18	42/46/54/55/61/65/66	5/43/44/45/63/64/68 69/73/78	48/67	2 (line 3)/17/31/32/52 53/57/62
TOTALS	59	79	47	90