

**PARTICLE
OF
SERVICE- 2**

Sometimes we think, “Svāmijī, what you are saying is right but You know, practical life is different.” Oh, this is not true because life is one..., one individual life in completeness..., in total. Your practical life is also for one purpose, to get happiness. And why does one practice Spirituality? Just to live happily. So if we can get happiness by any other means then there is absolutely no need of any spiritual life, this is reality for everyone and this is life, Ok! So we will try to understand this.

Yesterday, some of you did churning of 18.63. Before churning, one must remember the principles..., the tattva should be clear first, then we should see things from our own perspective. But what we normally do is, we think, but I am doing this way. Ok! But this should come later. **First, we should be very clear with the difference between what is right and what is wrong.. after such clarity, what things should be done..., things should not be done, that can come later.**

The problem arises when we don't have clarity about the principles, the tattva, the siddhānta and on top of that, we add our own concepts to it and what is the result? Absolute confusion! So, this was discussed in the last session also, that we should see all the things as a third person. We should come out of this body and mind and just observe what is being taught? The moment you include yourself in any situation, you become biased, prejudiced and you add something or you subtract something from the true siddhānta.

We should understand this thoroughly, who we are? Why are we suffering? Only if there will be clarity about the siddhānta, the journey will be possible or then there will be scope of some journey. If we will not have clarity in the siddhānta itself, then we will always be confused and we will suffer and fight amongst ourselves; that is for sure whether in the temple or outside.

Inspite of being in bhakti, we are just like a service spoon. The tongue is also around the spoon..., around the dishes, the spoon is also around the dishes but the tongue tastes. How does the tongue tastes? By following the siddhānta, the tongue becomes like the..., we become like the tongue and we taste everything in spirituality. So we are around the atmosphere of bhakti but actually, still we are bereft of the Supreme Truth Kṛṣṇa, so that is why we are bereft of happiness.

When we don't follow the principles,

*“iti te jñānam ākhyātaṁ guhyād guhyataram mayā
vimṛśyaitad aśeṣeṇa yathecchasi tathā kuru”*

(Bhagavad Gītā 18.63)

Then even if you are in bhakti for 10 years, 14 years, you will not be happy. The root cause is, the siddhānta is not clear. If it is clear then we will try to change ourselves, otherwise we think we are doing..., we are following perfectly.

Surrender means peaceful life. If life is not peaceful then we need to surrender. If surrender is there, then its symptom is peaceful life. Our not being surrendered is a sole cause of our sufferings, our sorrows. We are not surrendered to The Lord's Vāṇī that is we are searching for happiness in this world, in relatives, in going abroad, in family etc.

Our constitutional position is that we serve. We serve by our constitutional position. **We are not enjoyers in our natural position, we are servants; this is such a big thing.** It may appear some repeated words but is a very big thing. **We are particles of service, all of us.** We serve! It's not that we may or may not..., we can or we cannot, we may not serve. No! We all are just particles of service, just meant to serve. Whom? That's a different issue. On the contrary, what we do all the time? We try to..., tend to become enjoyers, instead of becoming servants. Now tell me, the thing which is not there at present and which is not possible even in future and if we try to do this thing again and again, can we become happy?

What was discussed in the last class? *Yathecchasi tathā kuru!* As you like, you may act. Lord says, "You deliberate on this fully and do what you wish to." You can only be in this consciousness if you remember that you are just a particle of service. Otherwise what will we do? We will do lording over. **Lording over means we forget that I am particle of service and that moment we start to lord over,** "You do whatever I am saying, you are my wife, you are my friend, my roommate, my neighbour, whatever you are." Sometimes we bring ourselves in between, "Oh, we have children, we should do..., should we scold them?" We take our own conclusions without understanding the siddhānta. We should think how I can implement this Śloka in my life? Instead of saying, "Oh, I am doing this way..., this happens this way with us..."

If we meditate on this Śloka properly, then after some years, we will be able to really have true understanding. Without this, believe me nothing will work! Its two decades of experience I am telling you, nothing will work. There will always be lording over in our life. The way I do or think, you also act the way..., anyone who comes across, we want this thing to be done.

If you see in the society of fish or in society of human beings or in society of ants or whatever, all jīvas, they are just serving their mind and senses. Is this true? This is not the only disease. First, the jīva is serving his mind and senses. And the second disease is he expects others also to serve his mind and senses. First, he is acting in that way, then he wants his wife also to do, then his children also to work as per his mind and senses and the neighbours also and the roommate also..., then everyone. This comes..., drags this tendency towards in the association of devotees also. Why? For simple reason, because we have forgotten

that I am particle of service, I am servant. All the disturbances, problems are because of this forgetfulness.

An ant or elephant doesn't know he is particle of service, that's why he becomes..., tries to become an enjoyer. They can't even understand. This can be only understood by human beings. We should not give any orders to others, to do this way..., that way and in household life, do we follow like this? I heard this conclusion of certain devotees after churning, "No, the way we treat our children is right otherwise they will not listen." Please tell me, was this the conclusion of some devotee? A particle of service was concluding this thing or this by just in ignorance..., in totally bodily concept of a parent?

11th canto says, Bhāgavatam, a family man acts as a Lord most of the time. Our biggest disease is not sex, it is lording over. Lording over means the other person should act according to me. Whatever specific area one has to lord over, he starts lording over in that particular area. If one gets a wife, he tries to lord over that..., if wife gets a husband, she does the same. See, we are all particles of service but we all are like haunted by a ghost, that we are enjoyers. Tell me, how can there be any peace in the society, in this world, if we are believing in something which we are not, we are exactly the opposite. We are particles of service and we think we are enjoyers, fully determined! Even the devotees also practically do this way.

It was told previously, *yathecchasi tathā kuru*, but how do we say? No, it should be done this way. Actually the thing is, if we put ourselves in picture, we have a biased opinion about everything. And then when we put ourselves in the picture, the mind becomes insensitive to the intelligent advice. We become insensitive, if the intelligent advice by The Lord is..., this advice is by The Lord *yathecchasi tathā kuru*, then our mind become so very stubborn that we can't even hear that, this intelligent advice, what to talk of following..., implying this in our life? Are you able to imbibe, understand, you Australian Mātāji? You, Prabhuji from Croatia, you are understanding what I am saying?

Bhāgavatam says, family man acts as a Lord, Lord of the children, wife, servants, cars and practically thinks like he is the real Lord. Reality is we are just tiny particles of service. Service means to serve 24 hours since eternity till eternity, only then we will be happy. A fish will be happy being in water only. Likewise, we will be happy in our constitutional position of service but we are moving in the wrong direction and that too since eternity.

Why are we trying to lord over? What is the reason, doing things which we should not be doing? Because we think we will get happiness by this. You are thinking that until and unless you do this, you will not be happy. You are feeling incompleteness without doing a certain thing. You think you are incomplete. And

this is extreme ignorance. Actually we are all complete in ourselves. We are all tiny but small complete units, because of our relationship with The Lord.

Desire means symptom of incompleteness... material desire! Until I earn money or I indulge in sex life or I drink beer or people follow me, I become famous... Actually this is not required because we are small complete units, nothing from outside needs to be put in. **There is no greater torture, suffering, than to have a desire.** Nothing can torture us, nothing was torturing us and nothing will torture us than this desire to lord over..., to enjoy. To enjoy, we try to lord over and because of this we suffer.

We sit with the free..., try to sit with the free mind, think how a desire comes? That I am presently earning 5 lakh rupees a month, then I should be earning 10 lakh, then 20 lakh then 1 million..., 2 million..., 10 million..., like this. A desire practically creates a tsunami in a person's life, who was sitting peacefully earlier. And we fulfil our desire. Actually, we are all chasing after our desires. Why? Because we don't know that we are complete. We don't need anything from outside to make us feel complete. A person believes to be incomplete, although he is complete in himself; this is a reason for his sufferings. By doing this activity, I will be complete..., I will be happy, this is ignorance. We were not empty..., we are not empty, we are full in our relationship to Kṛṣṇa. Don't think we are empty. We have become fools by forgetting this thing. All of us are not empty, we are full..., complete. But because of forgetting this thing, we become fools. We think we are incomplete, all of us.

Let's understand Īsopaniṣad..! The Lord is complete. He is The Complete Whole and from Him comes many-many-many small complete units. And we have forgotten that, we are complete units because we are coming from the Complete Lord and that is the cause of all our problems, of all our sufferings. All facilities are given to small units. We are complete, though small but complete, though insignificant but complete. We have been given facilities by The Lord, for what purpose? To realize The Complete Whole, to realize our relationship with The Lord. All forms of incompleteness are experienced due to the incomplete knowledge of the Complete Whole. Even after attaining human form of life, if a living entity does not realize his completeness..., his relationship with The Lord, then he is again put into 84 lakhs species to suffer more. If we will not understand, realize our completeness, then again will be put in the evolutionary cycle.

We want ānanda, we want happiness, we are particles of service. Once we understand this, we will serve in the right direction and will realize our relationship with The Complete Whole, by our serving propensity only. And if we don't do so, then what are we doing? Then instead of going to the direction of

east, we are moving to the opposite direction, the west. Then how can we reach our destination? What are we assuming ourselves at present? Enjoyer! Enjoyer! Enjoyer! Enjoying wife, enjoying son, enjoying material world, enjoying car, mobiles, everything. Actually, you don't have right to take even a blade of grass if you are not engaged in Lord's service. And we are trying to enjoy everything..., wife, money, house... Don't have a right to take even a blade of grass, why? Because we are servants, meant for His service. We are just particles of service.

We are souls and a soul is a servant. And who is Lord? Paramātmā, Super soul..., Super Soul means Super servant. He is also a servant. We both belong to the same group, same sect. **We all are very tinyyyyyyyyy particles and He is a Complete Whole, Paramātmā.** At present, we are serving at the wrong place. We have become..., we are serving our mind and senses. Though serving only because we are particle of service, we will continue to serve... right or wrong, only this is the difference. We want the entire world to do the same. We do lording over on our wife, on children, on world, everywhere. I will give you example, this hand is a part of the body. As long as it is connected to the body it will feel the completeness. The moment it is disconnected from the body it is of no use. Similarly, our completeness is in relation to the Supreme Lord, otherwise we will feel incompleteness forever. Do you understand? When we are doing any work related to The Lord, then we will feel completeness because it is in direct relation with The Lord. Otherwise incompleteness will be there..., will be there..., will be there. **The completeness of human form will be realized, when we are engaged in the service of The Complete Whole.** When a jīva is absorbed in the service of The Complete Whole, then he also feels completeness in himself.

An Ācārya has very beautifully said, that no one can make real progress in this material world. Actually, we can't make progress..., any progress. If on reaching any so-called heights, what would be the progress? You will always think yourself as the enjoyer. And if you think yourself as an enjoyer, how can there be any progress, because you are servant. On the contrary you have moved back, you have not progressed. The extent to which you will think yourself as an enjoyer and you will associate with the people of the same mood, enjoyer mood, then how can there be any progress..., true progress? What is the reality? We are all servants of Kṛṣṇa, right? And when we realize this, there is no more suffering. Material world will exist but we will not suffer. We will not remain actually here, we will be connected to the transcendence..., the divinity..., The Spiritual World. Before leaving this material world one must realize this. We will have to work hard. Spiritual life is not a joke, to understand *yathecchasi tathā kuru* and to implement, you need to work hard. Understand the tattva and then imply in your life..., implement in your life!

We always say this way that, “Oh, what I am saying, do this way..., exactly the way I want. I told you na..., I will say only once.” We use this kind of language in our homes, with the wife, with the kids, with the driver, with the servants, with the teacher, children, everywhere. You have come to realize something else in this world, something else you have to realize, you are not an enjoyer, you are tiny particle. You know what you can do and until unless you do that, you will suffer. You have 56 (chappana) bhoga, you can take but if you don't take then you only will feel hunger. So when you know how far you can go to The Spiritual World..., be with The Lord, realize yourself you are particle of service, and instead of doing that, you continue trying to be the lord of the home, family, temple etc, then you will not realize that you are particle of service.

A renunciate told me that his conclusion of everything, after all Japa, austerities, reading is that,

one must respect all living entities,
one must love all living entities and
one must serve all living entities.

Why? Because we are all particles of service, that is why if we are not serving in any person then how can we respect him? So when we are behaving as a Lord, “I told you, do this way, you do this way” So just like the Lord, we are just trying to say..., trying to be The Lord of the other person. We read in books, lording over! No, no, no! But still we do, we say, “You do this..., you do this way otherwise I will give you two slaps.” This language should not come from our tongue.

When we realize that we are particles of service, only then we are complete. **All incompleteness is due to the incomplete knowledge of the Complete Whole.** Why we want to lord over, on our wife, children etc? Why? Because of bad saṁskāras. And Śrīla Baladeva Vidyābhūṣaṇa says, if we associate properly with the right devotees then such desires will be uprooted. And what is our problem? Here also, with devotee we try to lord over by saying, “let's see, what will be said in the class?” No, we can never understand anything with such consciousness. Like when we are reading scriptures, scriptures are meant to get rid of our attachments and if it is not happening then certainly our ego is inflating. The water, if it is not going in the right place, it is certainly nourishing the plant of our ego.

The fortune we receive by faithfully hearing about Kṛṣṇa, remember the word fortune about, which we get by faithfully hearing, faithful word is very important. Such hearing about Kṛṣṇa from Śrī Guru, Śrī Vaiṣṇavas, it cannot be compared even if The Deities will reveal themselves, Ācārya's give us this comparison. You understand this? Most of us we don't do faithfully hearing, we do it with delusive consciousness, wrong consciousness, some sort of a pride is there like this. If a devotee feels he is a super knower of all things, he will never understand

anything, never get Kṛṣṇa's mercy. It's not like that. We should know the importance of faithful hearing. **The fortune we receive from faithful hearing from Śrī Guru and Vaiṣṇavas is so high that it cannot be even received even if Deities reveal themselves.** This is very big thing.

And it's well known that we have lots of vested interest in our husbands, wife or a husband, so one is not able to speak in the serving consciousness because of vested interest. You will not speak for other person's benefit, you will say, "Oh, you understand what I am saying?" There is only one thing we do, we are just continuously serving our mind and senses and we want everyone around us to do the same. It appears such a small issue to us..., no? But it is not so, it is a very big issue. Actually this is the only issue. You, the jīva, you are not God, so therefore you cannot become enjoyer. The jīva cannot become enjoyer, he is not, because he is not The Lord. We are all are His eternal servants. But what we try to do is? What we try to become is? We try to become local leaders, of family, of village, of country, of this or that. But what we are? We are particles of service, very tiny eternal servants. We are such a small eternal servant and what we try to become? Try to become a big local leader of the house or whatever. Then we say, "I have said this, this thing should be done according to me, I am the elder one." We speak so bluntly, such is our misfortune...! And people..., devotees try to read scriptures according to their point of view, without being surrendered.

Dear! **Scriptures reveal its treasure only to the surrendered souls.** Scripture won't reveal themselves even if they are read till eternity. Why? Because such enlightenment, it is transferred in the heart of those who are truly surrendered. It is not a book of Ph.D., understood by one's own merit or intelligence. It is..., can only be understood by spiritual intelligence, which is bestowed by The Lord. Lord bestows spiritual eyes only when we are very humble..., very humbly surrendered, just particle of service, in that consciousness if we are reading. The people who have pride in their intelligence, knowledge, they cannot truly understand the true purport of the Śāstras. By being truly humble in the service consciousness, when we read in the consciousness that I am serving The Lord in the form of reading the scriptures, then we will understand scripture. They will reveal their confidential purports. The scriptures are spiritual, they are spiritual thing, so how can it be understood by,

*“ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ”*

(Śrī Caitanya Caritāmṛta Madhya Līlā 17.136)

Only in the service consciousness, the scriptures reveal.

This has been informed to Arjuna, *yathēcchasi tathā kuru* and so many great truths, don't be attached, be totally detached. So Arjuna had enough time to

listen, even on the battle field and enough time even on the battle field to implement all these great truths. But when we hear, what do we say? Oh, we can't follow this, this is not practical, practical life is little different, our different. You can never have as much difficulty as Arjuna had at the battle field. Even if all your difficulties are multiplied by one thousand, one thousand times your difficulties are not equal to Arjuna's difficulty. Arjuna could have also said, "Oh Lord, come on! Oh Kṛṣṇa! Talk practically, we are on the battle field..., can't there be any concession? I am a gṛhastha." No, he never said that. He followed as it is..., word to word, on the battle field. We should rely little less on our intelligence. You should have faith that right now, I am not able to follow something fully, but accept that like Arjuna, that I will follow. Should not try to exploit your wife or your kids! No, be particle of service with everyone. **A devotee is a devotee everywhere.** Scriptures, like the word Kṛṣṇa, also has some letters only 'K' 'R' 'S' 'N' 'A', what else it contains? But it has different energy. So when we surrender in the particle of service consciousness, then they are revealed.

Normally, when we do preaching, we say, "I have explained to you, why don't you understand? You must understand!" We do lording over at every place, whenever..., wherever we get an opportunity. We don't miss the chance. Just think if a person would be getting happiness from lording over, then at least Hiranyakaśipu should be happy. At Hiranyakaśipu's lawn, the Demigods used to clean his place with the broom, do you know this? All the Demigods were under control of Hiranyakaśipu except Brahmā, Viṣṇu and Maheśa and there was one more person, who was He? Prahlāda. He used to do lording over on all demigods also. Everyone, Indra, Candra, Varuṇa, everyone! Only one person on the planet was not following him, that was his son..., own son, so all his happiness..., bliss became zero, big zero. So, you can never be so big that you can have control even on Indra, Candra devatā. Suppose if by an error, if this happens too, still one will be duḥkhī because if one person will not listen to you, for example, wife or children, they don't obey, then all things will end up in distress like Hiranyakaśipu. You must not forget this Hiranyakaśipu's example.

At present, we are behaving as The Lord and that too 24 hours. What a wonder! Eternal servants of The Lord are acting as The Eternal Lord. Different kind of thoughts come in our mind, there are lots of attachments too. So, we should be aware that we are different from our thoughts. A thought has come, we have not come, we are there just witnessing the thought. Let it come! You analyse, see the thought, is this me? Ask yourself, is this thought me? No! It is not you. Thought comes, we see that we are not thoughts. Am I a thought? Am I this karatāla? No, karatāla and me are totally different things. So like the karatāla, the thought and me are also different. Thought will come, let's go for a movie, is this thought right? No, I am a spirit soul, I am particle of service. Then you tell your thought, Get Out, you go away! If it comes, you make it go. Just observe the thoughts

because you know that **you are not a thought, you are a particle of service..., totally spiritual, totally!** You are not a mother, not a father, not a male, not an **American**. In the name of being a father or a mother or a husband, we just become, try to become enjoyers of our different subjects and we forget that I am just a tiny particle of service and my children are also very tiny particles of service.

Hare Kṛṣṇa!