

**PARTICLE
OF
SERVICE - 3**

We are not object of service!
We are particle of service!

Object of service means that people should serve me, this is what we want!
Everyone should serve me, everyone should praise me.
Everyone should say good things about me, I am so nice!
Wife, children, people at home, relatives, friends, everyone should serve me...

We want to become object of service!

But reality is that I, the soul, I am not object of service, I am just a small tiny particle of service. Though small, though tiny but I am..., I am complete, this is such an astonishing thing. I am complete, this is such a big thing!

If a person is able to understand this, that I am complete, then he will be shaken from his roots. I am complete. I am not empty! Me, the soul, who has come from The Lord who is complete, will always be complete. Anything which comes from Complete is always complete. We have come from The Lord, we are His part and parcel, we are the amśa of The Lord. Even this world has come from The Lord that is why it is also complete in itself. Also, the jīva, the soul is complete in itself. We are all small complete units, though insignificant but complete. Small units! Complete units! Soul is complete, such a big thing!

Whenever we desire for anything, for any person, why do we desire so? Because we feel some incompleteness in ourselves within, that without this thing, without this person, I will not be happy. Until and unless I will get the food of that restaurant, I will not be happy or until and unless I will establish a relation with a person, wife or some kid, some son or daughter, I will not be happy. Are you getting what I am saying? When a person is complete..., if we give anything to any complete person, then is there going to be anything profitable? No! So when you are already complete, when you realize this thing, then you won't desire any petty thing.

Till I complete my pravacana, I request, you should not give pravacan or lecture to yourself. During pravacan, don't give pravacan, that is, don't do inner chattering, just try to hear on the platform of soul. No inner chattering, mind is saying something and The Spiritual Master is saying something else. Just forget that you are an Indian, forget that you are a male or a female or you are from Russia, you forget this completely! Forget that you are in kaliyuga because it influences a lot on your hearing. We develop so many cravings due to Kaliyuga, like restaurants were not there earlier, this is a new craving of its kind. So, please forget that you are in Kaliyuga..., you are male or a female. If you forget that you are in Kaliyuga, then your attachment..., your desires to go to restaurants will immediately go away. Try to realize that we are beyond Kaliyuga. Actually, we are

beyond all Yuga. We are beyond this material world, we don't belong to this world.

Considering this, try to hear, then you will see, how powerful hearing would be. This one session would give you entire completeness..., total fulfillment of your life. When we hear with respect and faith, the power of that hearing is immense. And try to think..., try to hear as soul, don't bring your experiences of your past while hearing Hari Kathā, these are the diseases encountered during śravaṇa bhakti. **When we bring our experiences, past experiences while hearing, then everything gets contaminated.** We try to take Hari Kathā totally neat..., totally pure. Those who take alcohol, they know when they take it neat..., without mixing anything, it immediately intoxicates. Similarly, this Hari Kathā, if you take neat, clean, it will immediately intoxicate you. Don't contaminate this pure Hari Kathā with your Kaliyuga experiences. Hear as a soul!

I, the soul, am complete. We are all complete. The soul is complete. Whatever incompleteness we feel within, is due to the incomplete knowledge of the Complete Whole. The incomplete knowledge of the Complete Lord is the cause of our feeling incompleteness. Now, we know that we are soul, how will we have proper knowledge about ātmā? We may say, "Ok! So what's great about it, even if we have knowledge.." What's great about it? Greatness is, that The Lord is complete and it is stated in Īsopaniṣad that whatever comes from the complete is always complete, be it the material world or any..., be the soul in material world or anywhere. The Lord is complete and we, the part and parcel of The Lord, are also complete wherever we are. If we have established our relationship with The Lord, we are complete. **We are totally complete in our relationship with the Complete Lord..., with The Supreme Lord.**

The Lord desired and thus from one Lord, He expanded into many

*“**Ekohaṁ bahuśyāma prajāyeya**”*

(Chāndogya Upaniṣada 6.2.3)

So, we are also innumerable expansions of The Lord only and we are complete in our service capacity. No person..., nothing..., absolutely nothing..., nobody of this world, can give us completeness. We will attain completeness, 'happiness', only when we understand and have proper relationship with The Lord..., a definite specific relationship of service! Because we are here because of Him only, Lord is the cause of our existence. We are particle of service. We have come from The Lord. We have been separated only to serve Him. We are all small complete units. The reason behind our existence is that we have been separated from The Lord, only to serve Him.

I am soul, this we know. Ok! But from where have I come? I am amśa..., the eternal fragment..., part and parcel of The Lord. I am meant to serve..., I am particle of service, nothing more than that, this is our nature, serving The Lord. You know what 'nature' means? That which can never be changed.

Like salt's nature is to give salty taste...
 Sugar's nature is to give sweetness...
 So our's is only one nature, to serve The Lord...

When we are rendering service to The Lord, in that relation we are complete and the moment..., the moment we deviate, even little bit from serving The Lord in total humility, we will feel incompleteness. Then no matter how much endeavor we do..., whatever we do, will not feel happiness..., will not feel completeness.

Why do we desire anything? Just tell me, why do we cry? We think that till I cry, I will not get happiness, I will not get peace, isn't it? But actually peace cannot be attained by crying. Some people commit suicide, thinking that they will get peace from that. Oh! Peace cannot be attained by suicide or by crying or by going to a restaurant or by going to a shopping mall..., nothing of these sorts can give one peace or happiness or completeness. One will not attain anything by them. Why? Because we are complete, nothing external can ever give me any completeness.

Above all, I am spiritual and all these things are matter, so how can they give me anything? Consider, for example, a person feels thirsty and from immemorial time he is eating stones or something to quench his thirst, will his thirst be quenched? No! So this is the reason that we are still in distress, we are still unhappy, despite everything, because what actually we want, we are not giving to ourselves and we are not understanding that I am complete. When we will understand that I am complete then we..., all our futile search for happiness in different places, in different people, will immediately go away.

I, the soul, I am complete, I don't want anything. It's not that I am incomplete. It's a very big thing to understand! We are not incomplete, we are part and parcel of The Lord..., Lord's amśa..., we are particles of service..., tiny particle of service. And what is our disease? That we are trying to enjoy all the time. We try to become objects of service all the time, the people should serve me..., my family should serve me, my friend should serve me..., this is our disease.

We should try to know who we actually are, only then there is a question of happiness. The Upaniṣads state eight characteristics..., our eight characteristics..., eight characteristics of the spirit soul. Now, how do we have to hear this? Just forget that I am Tom or I am this Jenny..., I am Russian..., I am

Croatian, just forget all this. I am spirit soul and there are eight characteristics of mine, hear like this.

First,

The soul is sinless!

It has got no age..., ageless! Sinless!

Soul is deathless!

Soul is without hunger!

Soul is without thirst!

Soul is without grief!

We are blissful by our nature!

Our original constitutional position is that we are without hunger, without thirst, without grief, blissful and

All desires instantly fulfilled!

These things may be appearing difficult to chew. We may doubt, is this possible? No, it cannot be possible! Our inner chattering starts because of our machinery of pervious experiences. But, if we hear as ātmā..., as soul, then we will be able to understand these things, within no time.

We are sin-less! age-less! death-less! Without hunger!

So if we are without hunger, how can eating in restaurant give me any completeness, any happiness? I am, anyway without hunger. How can eating complete me..., any food of this world for that matter?

I am without thirst, so no water, no drink, no alcohol, nothing can give me completeness because I am without thirst. We should feel these things. That I am originally like this only. And the more we go close to our nature, spontaneous renunciation will come from within, from all these things and we will become strong in tattva jñāna. Spontaneous renunciation...just have to believe I have these eight features..., eternal features. So, when we will understand these things, all activities will be rendered like activities only. I mean without attachment. I am griefless, I am without grief, are you understanding? These are our eight characteristics.

We are naturally blissful. Complete means that person is blissful. Why don't we feel ourselves blissful? Because we don't feel ourselves complete, we think that till I get this thing, till I get this person, till this person talks to me nicely, till I get this fame, I will not be complete. We feel, without this, nothing will work. I cannot do without air conditioner etc., we speak such silly statements. In reality, there is nothing in the material world, without which I cannot do. Why? Because, I am complete!

It is said in Caitanya Caritāmṛta also that,

***“jīvera svabhāva kṛṣṇa dāsa abhimāna
dehe ātma-jñāne ācchādita sei jñāna”***

(Śrī Caitanya Caritāmṛta Madhya Līlā 24.201)

It means that my nature..., **the nature of jīva is Kṛṣṇa dāsa**, ego that I am servant of Kṛṣṇa. *dehe ātma-jñāne*, one who considers oneself as a body or considers himself as mind, *ācchāde sei jñāna*, then this knowledge is forgotten. If we forget transcendental pride, then definitely..., definitely we will become servants of false ego. Eleventh canto says in context of false ego, that it is,

***“amūlam etad bahu-rūpa-rūpitam mano-vacaḥ-prāṇa-śarīra-karma
jñānāsinopāsanayā śitena cchittvā munir gām vicaraty aṭṣṇaḥ”***

(Śrīmad-Bhāgavatam 11.28.17)

Means false ego is in different forms, in the form that I am a male. It is a false ego because then if you think you are a male, you feel incompleteness without a female. Then false ego in another form, I am a husband then we need a wife for that, to make you feel complete. I am a businessman then you need lots of good work and money, to make you feel complete. I am an employee, I am a demigod, I am a human, these are all definitions of false ego. *bahu rūpa rūpitam*, false ego comes in different forms.

We have only one nature and if one forgets his nature, how can he be happy? So, one who is mad, meaning that one who has forgotten who he is..., what his nature is..., how can that person be happy? One who has forgotten that I am complete, I the soul, I am complete in my relation to The Lord, only that soul..., he searches for happiness in this material world. We all want happiness, isn't it? So, go to The Lord, why are you going to this world for happiness? We think that without this thing..., without this person, I cannot become happy. But, actually till we know our relation, our definite specific relation with The Lord, we can never be happy.

Now understand something about 'greed'. Some people think, till I earn 5 lakh rupees, I will not be happy. Then the greed rises, oh! Till I earn 10 lakhs, I will not be happy, you know..., this way then we try to chase the richest person. Oh, till I become the richest person of the city, of the country, of the world, I will not be happy, you know. So, then we want to become the richest person..., then we want to become the richest person of the world..., then we want to become Indra. You know, what is the state of Indra?

***“niḥsvovaṣṭi śataṁ śati daśaśataṁ lakṣaṁ sahastrādhipo
lakṣeśaḥ kṣitirājatām kṣitipatiścakreṣatām vānchati***

*cakreśaḥ surarājatām surapatirbrahmām padam vānchati
brahmā śaivapadam śivo haripadam tṛṣṇāvadhiṁ ko gataḥ*

He is the king of demigods, still he desires to attain the position of Lord Brahmā. So, what We are trying to tell you is that, this māyā..., Lord's māyā is such that, it makes you think that by attaining this thing..., by attaining this place, I will be complete. There is no end to greed. Greed has no end. **God has given for everyone's need, but not for anyone's greed.** If you think that greed can end, just forget it. Indra's greed did not end, how can yours? Please understand this simple truth, I am complete.

Why are you trying to nourish your diseases?

Fulfilling our desires, it's like nourishing and nurturing our diseases. These desires are only our diseases. What else is the disease of the soul? The foolish desires, not realizing I am complete and desiring something so that I can become complete..., you already are, in your relation to The Lord. So all these diseases of the soul should be uprooted and, they can be cured..., uprooted only by the vaidya..., the doctor, the doctor is 'The Spiritual Master'..., The Guru. Lord's devotees are Vaidya, Spiritual Master..., Guru.

Only by connecting oneself to The Lord we can become happy, this is our nature. Nature does not means habit. Habit is that, which can be changed. This is not our habit, it is our nature, meaning that which cannot be changed. But we walk exactly opposite from our nature, always..., so how can we be happy?

We think money can give me happiness...

We think some female can give me happiness...

No! We should remember..., mediate on this Mahābhārata Śloka that even all the females of the world together cannot satisfy..., cannot give happiness to even one male, so how can one female satisfy you? All the opulence, all the money of the entire world, cannot satisfy even one person. This is Mahābhārata Śloka. Because...? Why they cannot satisfy, all the women..., all the money? Because you are complete. **Each one of us are small complete units. Small but complete!**

I don't know if this thing makes any difference to anyone or not, but this thing really shook me, this knowledge that I am complete. But since time immemorial what are we trying to do? We are trying to search for happiness that I will become complete..., I become happy this way, that way..., for that we have become beggars of situations, of people, of things.

If we see richest person roaming, wandering here and there like a beggar, what would we say? That he has gone mad. Isn't it? Similar is our state, we are begging

for happiness from person, from things. These things might be appearing very strange. Why? Because in a society of fools, it is foolish to be wise. Actually, the problem in the life is, we are amidst the society of the fools. And in the society of fools if you talk wisely, you will be called a fool. If you tell anyone in this world that you are complete, they will just not understand..., they will just laugh. You understand that you are complete. If we understand that I am complete, we will probably not even sleep at night, this is such a big knowledge. Since time immemorial, i did not know that.

Whatever incompleteness we feel is just because of one reason, what is that sole reason? The incomplete knowledge of the Complete Whole! All the incompleteness is just because of one reason! In this human form of life you have got all facilities, so that you can realize the Complete Whole. **We are complete in our relationship with The Lord and if we do not realize..., understand it, then we will feel incompleteness and then will have to come in the cycle of birth and death.** When you feel incompleteness, you will start searching for happiness here and there... Where? In this material world, how can you search? By coming into the cycle of birth and death! What else...?

Lord is not pushing you. You are pushing yourself..., you don't want to stop your search, you don't want to believe that you are complete. So, human form of life is given, so that you can understand that you are not incomplete. Dogs and other animals, they cannot realize so they will continue to search..., they will continue to feel themselves incomplete, they cannot do without worldly things, they cannot understand this truth. And if even we cannot understand, by being devotees, then we are practically as good as animals.

Our diseases are our desires only! What else is our disease? Our desires are our diseases. Our mind has created a jail, we are all caught up in that jail. What is that jail? Till I get this, I will not be happy..., this is the web of the mind, we are all caught up. They are the creation of our mind, just mental confusion. Eleventh canto says, Bhāgavatam- all the miseries, all the duḥkhas we experience is just because of our mental confusion, nothing else. All these attachments are the reasons of our sufferings. Duḥkha..., misery is because of attachment. Śrīmad-Bhāgavatam says,

*“āśā hi paramaṁ duḥkhaṁ nairāśyaṁ paramaṁ sukhaṁ
yathā sañchidya kāntāśāṁ sukhaṁ suṣvāpa piṅgalā”*

(Śrīmad-Bhāgavatam 11.8.44)

Āśā, 'the expectation', that this person or this thing can give me happiness, this āśā..., this expectation, is the only, sole reason for suffering.

When Veda-Vyāsa is saying Himself in the Scriptures that we should feel ourselves complete in our relationship with The Lord, then we should not try to create and invent new philosophy. Are you getting? We think that we get..., we will get happiness by this..., we will get happiness by that..., this way-that way..., oh! It is not prescribed by The Lord. Because we are not of Kaliyuga, any of our invented methods will fall in this range only. We are born in Kaliyuga, whatever thing is basically of Kaliyuga. So, maximum is, you can..., via Scriptures you can know, of what happened in Satayuga etc., Dvāpara..., Tretā. But actually we are not of any yuga, we are beyond all yugas..., we are beyond this material world. Any path that has been invented or is going to be invented or has been invented..., is being invented, will never benefit anyone. Creation..., Created, No! This is,

*“tam eva śaraṇaṁ gaccha sarva-bhāvena bhārata
tat-prasādāt parām śāntim sthānaṁ prāpsyasi śāśvatam”*

(Bhagavad Gītā 18.62)

It is by Lord’s grace that we feel completeness, we feel happiness. So we should understand how the great Saints attain happiness? By understanding the simple truth of life, that we are complete in our relationship with The Supreme Lord.

We want to continue our desires of Kaliyuga, going to restaurant, malls and then we think we will become happy, this is not possible, just forget it! Even if you make your entire life, entire house..., even if you make an entire house from granite, you cannot become happy, why? Because your mind is also made up of granite walls, just nothing intelligent goes in. How can you be happy by any means when you are already complete? We are complete in our relationship with The Lord, this must be understood! And this can be understood only by faithfully hearing from Guru and Vaiṣṇavas. We know we are spirit souls, we don’t realize. We can realize this thing by the mercy of the Holy Saints. We hear this thing but we are not able to walk the path, why? Because we are very weak,

“ekākī āmāra nāhi pāya bala...”

(Vaiṣṇava Bhajan)

That strong determination, that doesn’t come in. So what should we do to get that strong determination? We should worship the empowered personalities..., the Great Saints.

Who is our super-soul? He, The Lord. And who is the super-soul of The Lord? The Devotee..., the devotee is the super-soul of the Super-Soul.

*“sādhavo hṛdayam mahyam sādḥūnām hṛdyam tv aham
mad-anyaṭ te na jānanti nāham tebhyo manāg api”*

(Śrīmad-Bhāgavatam 9.4.68)

The Lord says, “Sādhu stays in My heart and I stay in the heart of devotees.” Great devotees are the super-soul of Super-Soul.

Bhāgvatam compares all our desires for happiness in this world to itching. When itching starts, we try to fulfil our desires from these things. Although I am complete but when itching starts, I start considering myself as incomplete. We start thinking, till I know this, till I get this, I will not be happy, this is the bottom line.

Sāṅkhya-Yoga explains two topics, Prakṛti and Puruṣa. Who is Puruṣa? Only Lord is Puruṣa, Puruṣa means enjoyer, only Lord is the enjoyer. We are trying to imitate Lord Kṛṣṇa in the guise of men and women. We are trying to lord over material nature..., the prakṛti. What is the reality? Who are we? We ourselves are prakṛti but we are trying to lord over prakṛti. We read in Bhagavad Gītā, it is said:

*“bhūmir āpo'nalo vāyuh kham mano buddhir eva ca
ahaṅkāra itīyam me bhinnā prakṛtir aṣṭadhā”*

(Bhagavad Gītā 7.4)

After this aparā, then what is being said? One is aparā-prakṛti and one is parā-prakṛti. See, the strange situation, we consider ourselves as puruṣa..., the enjoyers, we are trying to enjoy what? The prakṛti, but in fact we ourselves are prakṛti. Prakṛti is of two kinds..., the nature is of two kinds, inferior and superior. This world made up of earth, water, fire, air and ether, this is the inferior energy of The Lord, inferior prakṛti. And, superior prakṛti is the spirit soul. Both are Lord's energy, the prakṛti! Prakṛti means which is meant to be enjoyed by the Puruṣa..., The Lord. So both are energies..., both are prakṛti of the Puruṣa.

The superior prakṛti is trying to lord over..., trying to enjoy the inferior prakṛti, this is what is happening in this material world. Actually, we are both prakṛti. We are all particle of service but the puruṣa bhāva..., the enjoyer bhāva..., the mood of the enjoyer has come in our mind, so this is the cause of all our problems. Till we consider ourselves as prakṛti..., till we are situated in our nature, we can never become happy because the mood of enjoyer is there. Though we are truly the servants of the Supreme Lord. We are meant to serve The Lord and the devotees in utter humility, this is our eternal constitutional position. We are prakṛti but every time we remain in Puruṣa bhāva..., the mood of enjoyer, almost every time, even while chanting. Try to think, close your eyes just think, ‘Am I really in prakṛti bhāva, while chanting? Do I really want Lord to enjoy me?’ Actually, we

chant with such a high egoistic attitude..., with conceptions that I am a male, I am this, I am that. No!

Sometimes we think, that if I do this thing properly, my father will start liking me and then I will become happy, my wife will start liking me, I will become happy. Be it your father or anyone else, even if everyone likes you, still you cannot become happy. Tell me, how can you become happy? That is just their likes have changed towards you. How can you be happy by that, tell me? You are complete in yourself anyway. Somebody likes you or dislikes you, how can it make any effect on your completeness..., on you, the spirit soul?

We do this thing only, we are engaged in trying to make everyone happy. You cannot even make even one person happy. Bābā, charity begins at home, if you want to make anyone happy, you make yourself happy by considering yourself as complete. How can you make anyone happy, if you cannot even make yourself happy? The person, who himself is not happy, how can he make anyone happy? These things may appear small but actually they are not small, you have to properly understand these things, in the inner most chamber of your heart if you really want to be happy.

The father dies in the family..., so he had to, so what's new in that...? Why are we so much in distress? Bhagavad Gītā says, **one who is intelligent, he never neither laments for the living nor for the dead.** Why he doesn't laments? There are two reasons..., why? He understands that the soul is without grief, so he doesn't grief. I am the soul..., I am without grief, so why should I grief over anything? And secondly, a devotee truly understands that he is complete..., he is complete in his relationship with The Lord. Birth and death is not in his control, of any person, be it father or anyone. So, this knowledge that I am complete and I am without grief, this gives so much..., so much cover in his so-called difficult circumstances also.

Actually, you are always blissful, no matter what is happening in this material world. We should try to hear this knowledge by keeping aside all our human experiences, whatever rubbish we have accumulated in our intelligence, only then we will be able to understand all these spiritual truths..., the truth of life.

Hari Kathā means Sva-doṣa darśana. Sva means one's own doṣa, means faults. So one can have darśana, one can see one's own fault, through Hari Kathā. Hari Kathā is so important that all the unimportant things, they go away, only the important thing stays. And what is the important thing? The knowledge that I am Lord's servant, who is complete in his relationship with The Lord, this is the only thing which is worthwhile. Besides this, everything is unimportant..., everything must go away. If everything goes away, who becomes happy? Who becomes a devotee, everything vanishes, all the wrong conceptions, everything vanishes! He is complete in his relationship with The Lord, always happy and the happiness

keeps on increasing. So, for this, one need to constantly repeatedly remind oneself that I am not of this Kaliyuga, all the experiences which are of Kaliyuga, they are not worth holding for even one second. One must meditate that I am beyond all yugas. As I said in the beginning, we should try to hear on the platform of soul.

Hare Kṛṣṇa!