

**PARTICLE
OF
SERVICE - 1**

Bhagavad Gītā is called The ABCD of Spiritual Life. It is ABCD of Kṛṣṇa consciousness. Kṛṣṇa, as understood from the Śāstras, is Himself, The condensed form of Ānanda, Rasa. Kṛṣṇa, The Lord Himself is Bliss, He is Happiness. So Bhagavad Gītā is The ABCD of ānandamaya consciousness, blissful consciousness. Bhagavad Gītā means the life style by which one can always remain happy, and that too for eternity. Anyone who wants to be happy needs to be thorough with Gītā, for it is the base. And if one doesn't have clarity even on this, that person can never be happy. **To be happy, a living entity desperately needs to have Bhagavad Gītā in his genes**, so to say.

Many a times devotees ask, we are doing bhakti but still we are not feeling the bliss. The reason behind this is, that we are not clear about The ABCD. When this base, this ABCD, Bhagavad Gītā will be clear, we will be able to understand the higher topics. So, the life full of ānandamaya consciousness, the blissful life can only become, by the deep understanding of Bhagavad Gītā.

The Śloka I am going to discuss today, is very-very deep. Today's session is very important for anyone who really wants to be happy. 18.63 -

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

(Bhagavad Gītā 18.63)

The Lord says, “Now the knowledge I have given, bestowed upon you, is the **most confidential knowledge**. So *vimṛśyaitad aśeṣeṇa*, you contemplate on this **very deeply**, that nothing remains left; contemplate to such an extent that nothing remains left. So, after deliberating on this fully, whatever I have told you, then **you do as you want to do.**”

This is **so deep**, that The Lord, Himself told everything. He is perfect, He is complete. The knowledge He is bestowing is also perfect. Even after giving the perfect knowledge, what is He asking? **You deliberate on your own and then whatever you want to do, you do.**

So, through this Śloka, we see that in no situation Lord is forcing anyone to do anything. Lord never becomes an obstacle in the little independence of the insignificant jīva. This is very important for all of us, devotees, in preaching or in any service, these things..., if it is not clear then despite services, we will be frustrated, both in family life and with the devotees. Without deeply understanding these Ślokas - 2.47, 18.63, 4.11, no one can ever be happy, there is no scope, it is just impossible.

The Lord is bestowing the complete, perfect knowledge and even then, He is asking to do as we want to do, but what do we see? Commonly, in our lives we tell something to someone... First thing is, that it is not perfect, but still what do we want? The other person should exactly do the way we want him to do. Isn't it?

Parents want their children to act according to them. "I told you this, why aren't you acting this way, doing this way?" Whether it is right or wrong, that doesn't matter, but what matters is, what I am saying that you should do. Lord is The Supreme Father..., The Supreme Father..., Despite being The Highest, He is not saying that you have to act according to Me, but we are small parents, parents of one or two kids, even then we do lording over on them. We often say, "Whatever I am saying, you will have to do that way. And it is also not sure that whatever I am saying is right or not? Usually, the chances are that whatever we say is usually wrong because anādi baddha jīva, nitya baddha jīva, is so baddha, that all of his concepts of everything, they are wrong, because we don't have self realization..., not realize this knowledge. We should not assert our authority on anyone, and Kṛṣṇa is the Supreme Authority, He is not asserting anyone to follow Him.

So, we should learn, so as to become happy in our lives. Our hairs, they turn grey, white from black, but our hearts, it remains black..., dark only, it doesn't really become like sun. Actually we forget learning, isn't it...? Rather we should learn forgetting. But we forget learning. We don't do these things properly, "learning and forgetting". What we need to learn, we forget, and what we need to forget, we learn. We don't forget at all, so we remain upset.

Usually the devotees are also like the serving spoon. Serving spoon remains in the dish, may be chowmein or paneer or rice or whatever, it remains in so many dishes, but the spoon never relishes even one bit of taste of any dish. Same with us, we are into Bhakti..., trying to render service, but we don't feel any bliss, any relish, just like the serving spoon. We have made the concept in our mind, till something..., till this thing is done, I cannot be happy. Till I reach here, I cannot attain happiness. We don't know, actually we can't imagine that while trying to be happy, we are becoming so..., so..., so much unhappy.

What is our desire usually? We want to become happy, but to attain that happiness, we become so much distressed in 'n' number of ways. What is the reason? The reason is- we have made concepts that if this is not done, I will not be happy, this is the bottom line. This has to be done the way I want..., it has to be done, otherwise I will not be happy. Actually, this is the way how māyā attacks. What is māyā's way? Just do this and you will be happy. By attaining this thing, you will get completely happy.

To be happy means to be Kṛṣṇa conscious, God conscious..., Kṛṣṇa is God. To be happy means to be God conscious, ānanda conscious, happiness conscious, that is happiness. To be Gauḍīyas, precisely to be Rādhā conscious. So, ānanda, happiness, bliss, is neither dependent on the circumstances nor on the things, that after attaining one object, you will be happy. No! It is not so. Or after certain circumstances change, I will be happy. No! It is not so. Ānanda, happiness, bliss are not dependent on anything, not dependent on any person, understand this golden truth of life. So in our lives, if we really want to be happy, no circumstance can be an obstacle..., no person can ever be an obstacle in my happiness and it's not that in life, happiness is one of the many things we want. Actually, happiness is the only thing we desire day in day out..., every second of our lives.

To be happy always means to be always Kṛṣṇa conscious, God conscious, Rādhā conscious. To be Kṛṣṇa conscious means that the mercy, The Lord has bestowed upon us, we understand it clearly, and this Śloka is very important for everyone, '*yathēcchasi tathā kuru*', do the way you want to do. But what do we say? Do the way I want the things to be done. **We want everyone to act according to us always..., always!** For example, husband does full lording over, over his wife and wife tries to do full lording over, over the husband. Husband says, "Wife, whenever I go to the temple, you should also go." This kind of problem exists even amongst devotees. So by doing this, we are at a loss..., we are going to be distressed, the other person is not going to be.

One who is not happy at present, he can never be happy in future. One who is not happy at present and desires that in future by doing this thing I will be happy..., Oh, this will never happen! This is the trick of māyā. Māyā deludes us this way that happiness is just one step ahead. So this way, the happiness also..., is always remains one step ahead. The more we move further to attain, happiness also moves forward in that proportion. Try to visualize this example, example of a donkey, an ass. A carrot is hanging right in front of the neck of the donkey on the stick and that donkey keeps on walking, thinking that the carrot is just one step ahead. It is not one step ahead, whenever he moves one step, the carrot also moves one step ahead. So actually he never gets to eat the carrot, so is our state. Māyā is making us dance this way only. The moment my son will act according to me, I will be happy if I am a father. Even amongst devotees, if one devotee acts according to me then I will be happy, we think. If someone acts according to us, then we will feel very happy. Actually, happiness cannot be attained by all this stuff..., this crazy stuff..., psycho drama. Being happy means being Kṛṣṇa conscious..., truly Kṛṣṇa conscious, understand these things very clearly.

All of us are SO much attached to the results of action..., SO much attached that it cannot be even imagined. We want the results of the action we perform to be

the way we want it to be. By results of action don't think the results of business or money, this is gross understanding. If we understand deeply, we see, we are so attached to everything we do. For example, husband and wife, wife asks, "Why you kept this tape here?" The husband replies, "Where should I keep, on your head?" This way the quarrel, the fighting starts without any reason. Wife said that the tape should be kept there..., he said, no there..., and the fighting starts.

This knowledge of Bhagavad Gītā is the true solution. It was given on battle field..., it was given on battle field, still we don't realize its importance and because of that, our so called normal life also remains a battle field. There is usually a battling in our lives, be it house or the āśrama, in the temple..., because we don't understand this Śloka, our life remains a battle field.

Many people say that there is no happiness in bhakti. This statement is totally false. It is like cutting Lord Himself..., cutting Lord's Vāṇī, is cutting The Lord Himself. In the 2nd Śloka of Bhagavad Gītā, 9th Chapter, The Lord says,

***“rāja-vidyā rāja-guhyam pavitram idam uttamam
pratyakṣāvagamam dharmyam su-sukham kartum avyayam”***

(Bhagavad Gītā 9.2)

Bhakti is rendered always with intense bliss, bhakti is rendered always with intense bliss. **Kṛṣṇa consciousness is rendered with intense happiness.**

What happens is that we do not do bhakti in the right way and so we become..., we remain distressed. When we will understand the right way of doing bhakti, we will not ever be in distress. Many people say, "From the time I have come into bhakti, I am duḥkhī." Oh..., wrong understanding, because of not doing bhakti the right way, you are duḥkhī, this is the right understanding.

We all must have read this Śloka, *yatheccasi tathā kuru*, but somehow have not applied. We need to apply it, to be happy. We have to walk on the path of the Saints; they always applied this verse, it was just their natural way of living. Anyone who has ever become happy, this application of this verse has entered his very being. We remain very much attached to the fruits of action. Even the big Elevated Saints also are attached, so we can very well imagine, how much a normal worldly person would be attached to the things he does..., to the activities. And wrong impressions or saṁskāras are a major obstacle. When someone comes in Bhakti, he is asked to do many things, hearing, chanting, sevā, Deity worship, why is it so? It is so that the positive saṁskāra fill the heart and the wrong saṁskāra, they gradually fade. Wrong saṁskāra, like the lording over thing, till this thing is done, I will be happy, these are the wrong saṁskāras we have in our mind from time immemorial. And when we do hear attentively about

The Lord, then Raghunātha Dāsa Gosvāmī says, “When you follow the limbs of devotion correctly, your attachment to The Lord will increase, your greed to attain The Lord will increase..., greed on the topics of The Lord will increase, and when this greed increases then the past saṁskāras, they fade away.” You are getting the point! So we need to cultivate this sacred greed from the Gosvāmī literatures.

Two dos and two don'ts have to be practiced simultaneously, not to do gross and subtle sense gratification and to be always engaged in Vaiṣṇava sevā and cultivating one's relationship with The Lord. So what do we normally do? As such our greed is not much and we want to change others. By others, we mean our family, our roommates, our friends, we want them to be changed. Isn't it, this thing we do all the time? But bhakti truly means controlling one's mind and senses. But what we usually see is, we want to control other's mind and senses, be it our son, our wife, our parents, our friends, our roommates, we want them to change..., not ourselves to change.

Alas! The Lord, The Saints, Pure Devotees, they descend from The Spiritual World and they go away tired, but people don't always change. Why does The Lord come, the Pure Devotees come? To change the impure citta, impure heart, but they also go away and people don't change. But what is our desire? That though we are not perfect, we want others to change. See the irony, the perfect ones, The Lord Himself, The Saints, The Saktyāveśa Avatāra, The Direct Avatāras of The Lord..., They descend, but They go, not able to change everyone. But we think he should follow me. We are here itself proves that the Pure Devotees must have come many a times, but we remain here only. We didn't really change. So changing our saṁskāras is not that easy.

Charity begins at home. We should change ourselves and our action should speak volumes so that other's can change. And the thing is, even if the other person changes, though the possibility is remote, then you tell Me how are you going to be happy by this? Are you going to get Kṛṣṇa? This is māyā, which shows that happiness is just one step ahead. In reality, we become Kṛṣṇa conscious..., till we become Kṛṣṇa conscious, we can never be happy. This is science! We should not put our philosophy, our beliefs in this science. **No! No!**

Many a times people say that ok, this is right, but it is not practical to apply..., you know, will not be possible! So what do you want to say? The spiritual knowledge, it is not a practical thing. Is it? So then The Lord uselessly gave the knowledge on the battle field? Why do you create such false notions? Husband says, “Oh, having expectations is natural.” Then, nirāśā, distress is also natural

because nara-āśā, expectations for happiness will definitely give nirāśā. This is from Śrīmad-Bhāgavatam, 11th canto.

This person should act as per me. So, we don't act as per The Lord but we want others to act as per us. So this is called 'lording over'. One coming in bhakti must know that he has come here because he knows that he is wrong and he wants to change, so we should try to change ourselves. Till we do so, we will never be happy. **For millions and millions of birth, we have been in this situation, trying to change other and we have not attained happiness. This life, if we change ourselves, we will always be in blissful condition..., we will be with Kṛṣṇa.**

Many a times, we make rules for ourselves that we will hear this and that..., we will do this niyama sevā, but we get tied up in rituals. It doesn't matter how much you have heard. But how much you have really..., truly applied..., truly followed. If we continue to hear but don't apply, we will be like a serving spoon in so many delicious dishes, but not relishing ourselves.

Bhakti means the journey is as good as destination. We have discussed this many a times. In while doing bhakti, we think that if I will get that, I will be happy. We always think of the destination..., destination while going through the journey. Please understand once and for all, the activity itself can give complete satisfaction..., true pleasure, if it is performed solely for the pleasure of The Lord. And if you are doing bhakti for the pleasure of The Lord only, then the activity itself will give us happiness. **Our destination is happiness then our journey also becomes happiness. Then, we don't rob ourselves from the sheer joy of performing the activity...**, we don't rob ourselves from the sheer joy of the activity. Bhakti is always *su-sukham kartum avyayam*, always rendered very blissfully. Bhakti means for the pleasure of The Lord. The Lord is there in that activity. That is why the journey is as good as destination.

Need to dive deep in the nectar of Bhagavad Gītā. The 12th Chapter, The Lord says, the highest activity is if it is, you know your mind is totally absorbed. Then if you can't, then do the activity for My pleasure. Then if you can't, then offer the fruits of action. But we should know that these are all different levels. What is the highest is? Mind should be absorbed. Otherwise at least offer the activity for the pleasure of The Lord, not for own pleasure, not that whimsically we do activity and say, "Oh, this is bhakti." No!!! Till we understand these things, we will remain in distress.

We do preaching. What happens when we do preaching? We think this person should understand what I am saying..., should act as I say. But The Lord is not saying so. He is saying, *yathēcchasi tathā kuru*, you deliberate on this fully and

then you do what you want to. What do we say? Whatever I have said, no need to meditate on it... Whatever I have said, you just simply follow it, this is our preaching mood. Be it husband saying to the wife or wife to husband or one devotee to another, “Whatever I have said just act according to it, that’s all!” Lord says, this is the supreme truth, the most confidential knowledge, but you deliberate on this fully..., you meditate on the knowledge and then if you seem its ok, then you go ahead..., follow! When we do preaching, we forget everything. We remain attached, whatever I have said must be done. There is no need to think anything, just act according to me as if we are The Lord,

*“ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante mām budhā bhāva-samanvitāḥ”*

(Bhagavad Gītā 10.8)

The Lord is saying. You should not be saying, from me everything comes is right thing. No!

And what is our habit? As I said, taking..., taking. We always want to take something from others. And in this world, till we have this tendency, fights will always be there. There will be no love between two persons, if one wants to take something from the other person. Mother wants to take from the son; the son from the mother; husband from the wife; wife from the husband; everyone wants to take. So the moment the selfish nature is not fulfilled, the fight is bound to happen. That is why, no one in this world is happy because we don’t know how to give. Giving is happiness, giving for the pleasure of The Lord. When we want to take, frustration will surely come at every step. **We need to learn to give. The activity should be for giving pleasure to The Lord.** What do we have to give? We have to give pleasure to The Lord, this will give us Kṛṣṇa and give the other person also Kṛṣṇa.

We always want to take. But we forget that when we are doing sevā also, it is not for our taking, it is for the pleasure of The Lord. We become angry, we want the work to be done as per our thinking and we want to finish something. But sevā was for whose pleasure? It was for the pleasure of The Lord. If we are getting angry, we are defeating our own purpose. To please Kṛṣṇa, we try to do sevā so that Kṛṣṇa becomes happy and he bestows mercy. But while doing sevā, if we indulge in arguments, get angry, we bereft ourselves from the mercy of The Lord..., from happiness; we bereft ourselves from happiness. Work might get completed. We may win but despite winning, we will lose everything. And sometimes despite losing, we win. Why? Because Kṛṣṇa is pleased! When Kṛṣṇa is pleased, we will be in bliss.

The purpose of our life is not to complete any work or sevā or this and that. Actually the purpose of our life is that Kṛṣṇa gets pleased from each and every act..., each and every gesture of ours. And we are always attached to the destination..., the results of the activity, we do not bother about Lord's pleasure in our activities. Do we always do, every second whatever..., whenever we are doing service? I think... No, no..., practically it happens. No, this is a disease of the heart. You see how The Great Souls, how They serve? Living devotees! Living Bhāgavats!

Saints do say, wherever dog will be, will only bark, whether in the house or in the temple or wherever. So our tendency should not be like that, like the typewriter. Typewriter will always do tik-tik-tik-tik, wherever it is. So whenever we are attached to the results of our action, be it husband-wife, parent - children or with the devotees, we will definitely want them to act according to us. And this happens amongst devotees also that's why the arguments happen.

Devotees or anyone, they have not come here to act according to us. **Everyone has come here in this world, to fulfill his unfulfilled desires.** So, one has not come to serve our desires, our wishes. **So, what do we have to do now? From action, we have to come to excellence.** This is a meaning of 2.47 that we should not just do action. Excellence means for the pleasure, that activity itself is perfection, without attachment to the fruits of action, a direct offering for the pleasure of The Lord. And you can't imagine the power of this action. The action which is for the pleasure of The Lord, the power of such action is mind boggling. You know!

When you preach, you want others to understand what you explain. So when you preach in this consciousness, you know what comes? A kind of bad odor..., bad fragrance comes from us. The freshness goes away. The other person can smell this, that this devotee wants me to just act whatever he wants..., he is saying, he wants me to act that. So, that smell stops the person instantly, you know. Such preaching is not going to be successful. But if we preach just for the pleasure of The Lord..., giving the best, totally detached to it then the words will have Kṛṣṇa. They are so very powerful..., those words..., and those words,

*“praviṣṭaḥ karna-randhrena svānām bhāva-saroruham
dhunoti śamalaṁ kṛṣṇaḥ salilasya yathā śarat”*

(Śrīmad-Bhāgavatam 2.8.5)

The Lord travels through the ears to the heart of the other person and then that person changes because the words have Kṛṣṇa. When we do preaching, we have this ego that I spoke and then that person changed. Oh! This is foolishness. *praviṣṭaḥ karna-randhrena*, only when The Lord travels through the ears, then the

person changes. So when we speak without being attached to the results, only for the pleasure of The Lord, then through those words, Kṛṣṇa enters into the heart and that changes the person. It's false ego that I changed. Reality is we didn't do anything, Lord's words entered someone's heart and this..., that Kṛṣṇa Kathā only changed the other person. Only The Lord makes the other person change. Lord is Supremely Pure, so when The Supremely Pure Lord goes as it is, then it will make the other person change. No Doubt! What we usually do is, along with The Lord's words, we combine our desires, our concepts also, that is why the other person doesn't change. So, when we render activity for the pleasure of The Lord, the activity will be very much powerful and the kind of bad odor..., bad fragrance, that will not come, if it is for the pleasure for The Lord.

We commonly say that we work for fun. Like a person is doing business so that he thinks that when the money will come, that money will bring happiness. Not that through the business..., throughout the activity, he will be happy, not when the money at last comes! So, when we will remain in this consciousness, do preaching etc or any activity then it will not give us pleasure. We think when we will be successful then we will be happy. No! The activity if it is for pleasure of Lord, just your endeavor, that will give you happiness. The activity will become fun..., the activity will become pleasure..., Kṛṣṇa, happiness. Do it for the pleasure of The Lord only. Never force anyone to do anything. Not that, if we do the work and you know, then something which come as per our desire, if it comes then I will be happy. No! The work becomes fun, work becomes happiness, work becomes bliss.

We don't really have to change much, we just have to do the same activities, same chanting Hare Kṛṣṇa, Reading and Deity worship and other sevā..., Vaiṣṇava sevā. We just have to change our mind set a little bit. If we will not do that, we will always remain like a service spoon, around the dishes. Just being there, you will not relish anything. Actually **our mind set is our own prison**. Everyone has his own concepts and everyone has his or her own individual jail, prison. We are caught up in the prison of our own mind, our own concepts. And in our self-made prison, jail, we travel here and there. And what do we think? That when I will come in this situation, I will be happy, meaning by going from one jail to another, I will be happy. It will never happen this way. So whatever conceptions we have made, we need to break..., destroy them forever. Just work for the pleasure of The Lord and will always be blissful, alright.

Hare Kṛṣṇa!