

◆ Bhagavatam Rasamalayam ◆

The Abode of Supreme Nectar

Meditations & Reflections from the lectures of His Holiness Bhakti Charu Swami

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The Spirit Supreme

Srimad Bhagavatam, Canto 1.3.32

*ataḥ param yad avyaktam
avyūḍha-guṇa-brṛhītam
adr̥ṣṭāśruta-vastutvāt
sa jīvo yat punar-bhavaḥ*

Translation: Beyond this gross conception of form is another, subtle conception of form which is without formal shape and is unseen, unheard and unmanifest. The living being has his form beyond this subtlety, otherwise he could not have repeated births.

Purport: As the gross cosmic manifestation is conceived as the gigantic body of the Lord, so also there is the conception of His subtle form, which is simply realized without being seen, heard or manifested. But in fact all these gross or subtle conceptions of the body are in relation with the living beings. The living being has his spiritual form beyond this gross material or subtle psychic existence. The gross body and psychic functions cease to act as soon as the living being leaves the visible gross body. In fact, we say that the living being has gone away because he is unseen and unheard. Even when the gross body is not acting when the living being is in sound sleep, we know that he is within the body by his breathing. So the living being's passing away from the body does not mean that there is no existence of the living soul. It is there, otherwise how can he repeat his births again and again? The conclusion is that the Lord is eternally existent in His transcendental form, which is neither gross nor subtle like that of the living being; His body is never to be compared to the gross and subtle bodies of the living being. All such conceptions of God's body are imaginary. The living being has his eternal spiritual form, which is conditioned only by his material contamination.

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The Intricacies of Matter and Spirit

After describing the different incarnations of Lord Krishna who is the source of all incarnations, another point is being made here - the identity of the living being. Actually, the living being's identity is beyond the gross and the subtle material manifestation. The gross manifestation of the material nature can be seen, heard and touched, but the subtle manifestation cannot be seen or heard and is unseen, unheard and unmanifest. The subtle manifestation is beyond our gross sense perception - for example, we can see the body but we cannot see the mind. We can see earth, we can see water, we can also see fire but beyond fire there is air. The air cannot be seen, however, the air can be touched.

With our touch sensation, we can feel the air. And even beyond air is - ether. The presence of ether can be experienced through hearing, one can hear the sound in ether. Therefore, up to these five gross elements, we can see, hear, touch and feel but beyond that, is the subtle material substances. Those subtle material substances are mind, intelligence and false ego. These three we cannot see. They are not perceivable.

*indriyāṇi parāṇy āhur
indriyebhyaḥ param manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ
(BG 3.42)*

The senses are superior to the body. *indriyebhyaḥ param manaḥ* The mind is superior to the senses. "*Manasas tu parā buddhir*"- intelligence is even superior than the mind but the one who is even beyond intelligence, he is the self, he is the soul.

Here the point has been made that the soul must be beyond material nature otherwise how can there be repeated birth for the living entity. Because the gross material objects and subtle material objects are subjected to the laws of material nature and the law of material nature is that matter is inert. They follow certain principles, for example, in this material nature when something is destroyed then there is no question of that thing to reappear. Isn't it? Say, if something is broken, burnt to ashes then we cannot bring it back but the spirit soul can come back time and again because the spirit soul is not subjected to death.



**‘The one who is
even beyond
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Repeated Birth & Death

At death, the body is destroyed and the body is burnt. That same body will never come back but the spirit soul will come back. Spirit soul comes back in another body. As Krishna is pointing out in Bhagavad Gita *vāsāṁsi jīrṇāni yathā vihāya (BG 02.22)*. Just as we take off our old clothes and put on new ones. Similarly, the body has been compared to an old garment and when the garment becomes dirty then we discard that garment. The living entity gives up his old body and puts on a new body. He comes back time and again until he goes back to the spiritual sky. Now that information has been very clearly explained in this chapter in Srimad Bhagavatam and also in Bhagavad Gita. Bhagavad Gita begins with this statement: difference in body and soul and in Srimad Bhagavatam, there are so many such examples.

Lessons from King Chitraketu's Son

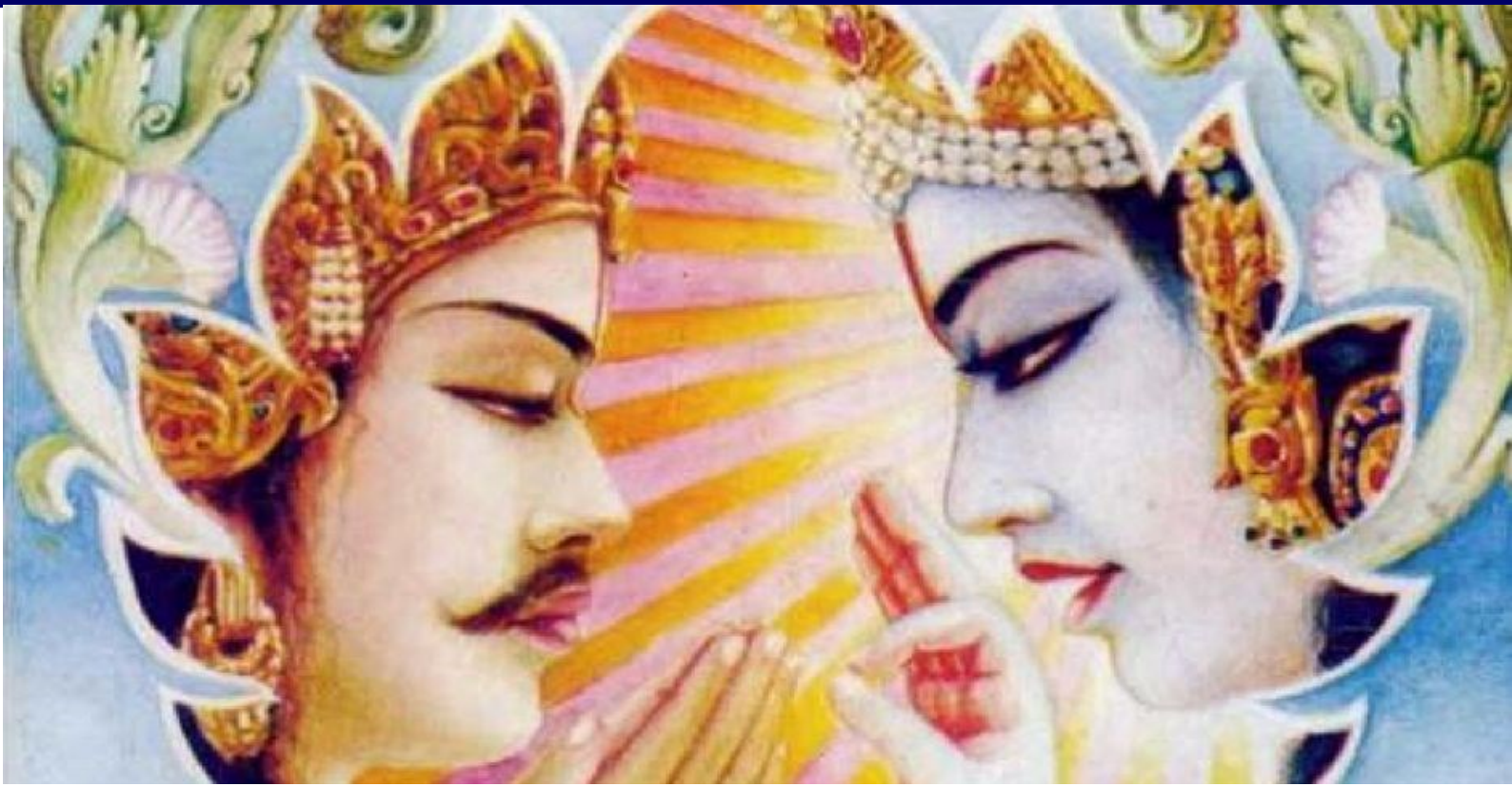
King Chitraketu's son died. Chitraketu at first did not have any son although he was very powerful king. He had many wives but he didn't have any son. One day, Rishi Angira came to Chitraketu and Chitraketu received the great sage with lot of respect and reverence. But the sage Angira noticed that Chitraketu's mind was not satisfied; his heart was not satisfied. So, he asked Chitraketu, "What happened. You are such a powerful king; you are so opulent. Your opulence is like that of Indra and you are so powerful, you are ruling over the entire earth planet, then how come there is such discontentment in your heart?"

King Chitraketu then told him that although he has everything but he doesn't have any son. Therefore, his life has become vacant, and he begged, "Please bless me with a son". Then Rishi Angira suggested that Chitraketu perform a sacrifice called Uchrestva yagya in order to get a son. As a result of the performance of the sacrifice, he got the son. The king got a son through his principal wife, Krtdayuti. But when Chitraketu got the son, he became so attached to the son that he started to neglect his other responsibilities. He had many wives and his other wives also became very disappointed that Chitraketu is spending all his time with Krtadyuti and his son. Krtadyuti became so dear to him because Krtadyuti gave him his much-desired son. Then other wives conspired to kill the son. They gave this little boy poison and the son died. Chitraketu was very much heart-broken. All his life he desired to get a son, finally he got a son and now the son is dead, so he was very much heart-broken. When he was lamenting along with his wife about the death of his son, Rishi Angira came back again with Narad Muni and Chitraketu was begging him, "Please give my son back, please revive my son". These sages had such mystic powers. Narad Muni said, "Ok if you want. I will do that" and he brought his son back to life. But when his son came back to life then Narad Muni asked him, why he left his father, causing him so much pain. At that time, this little boy, sat up and asked a question, "Which father and which mother, from which birth, because I have taken birth so many times and now that I have been so fortunate to know the Lord by your mercy, please allow me to go back". Thus, in this way, by bringing his little son back to life, Narad Muni imparted very important instruction to Chitraketu: which son; which father; which mother.



‘I have taken birth so many times and now that I have been so fortunate to know the Lord by your mercy, please allow me to go back.’





The Eternal Spirit Soul

In this life, we have a father and mother and our father and mother have their son but how long this relation will last; only as long as one has the body. Although body is there but body will perish and we have to leave this body behind, however, our soul will continue to exist and come back time and again. It comes back life after life. That's why this son questioned, "Which father and mother because I have taken birth so many times, millions of times, billions of times. So, which father and which mother are you talking about". In this way, Chitraketu also understood that this is spirit soul who assumed a body and became his son but in reality, he is a spirit soul. When we study Srimad Bhagvatam then this point becomes very clear - the soul never dies, it's only the body that dies and when does the body die? When the soul leaves the body, the body dies. Therefore, the saintly people do not lament over birth and death. Generally, in material world, people become so happy when they get a son and they feel so much troubled when that son dies. The reality is that this is only due to some material attachment. It is only due to material attachment because we are in ignorance.

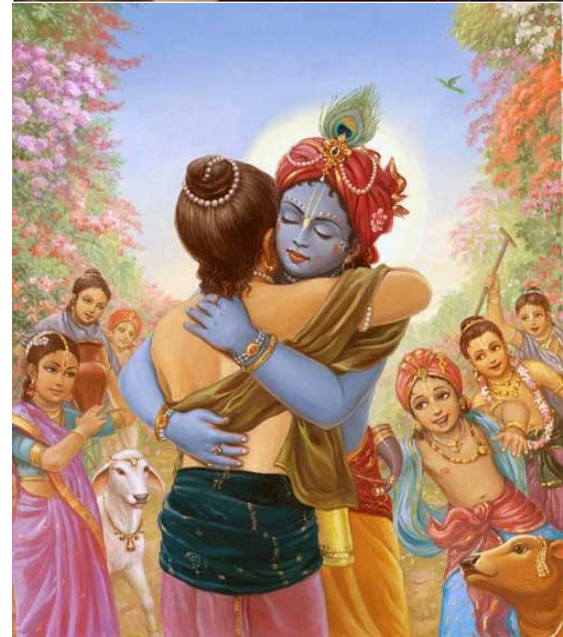
Bhagavad Gita is pointing out *dhīras tatra na muhyati* (BG 2.13). A person, who has the knowledge, he does not lament over birth and death. He will die, so what. He will be born again and maybe he will be better because he will get rid of this old dilapidated body. He will get a new body. Therefore, it is a better proposal. Somebody is wearing a very old, worn out dress and somebody comes and tells him, "Ok, your dress has become old, so you change the dress and I will get you a new one". What will you do? Isn't it a better proposal to get a new dress instead of wearing an old dress? Isn't it a better proposal that instead of an old body, you get a new body? Isn't it better - instead of an old car, you get a new car? Isn't it better - instead of an old house, you get a new house? Much better. Therefore, those who are situated in knowledge, they don't lament.

**‘The Soul never dies, it's only the body that dies .
Therefore, those who are situated in knowledge, they
don't lament.’**

The Cause and Effect of Sins

The other day, we were discussing briefly that people are creating such a big fuss over a tsunami. So many people are dying. However, if we do statistics of how many people are dying everyday, few lakhs of people are dying all over, isn't it? If we take statistics, aren't people dying everyday? So people die in tsunami too, why make a big deal? Now they are going around, making such a big thing. Even when I was in Bombay, all movie stars doing such a big campaign to collect money for tsunami victims. Now those who are dead are they going to come back, if they collect money? And the most important consideration is that why did they die? Why did they die this accidental death? Why? Because of sinful reactions. Otherwise people do not die pre-maturely. Generally, people live for a hundred years. They die in old age. Why all of a sudden somebody dies? Due to sinful reactions. Otherwise people don't die pre-maturely. And what are the sinful activities. The sinful activities are meat eating, intoxication, illicit sex and gambling. Now are the people indulging in these activities - meat eating, intoxication, illicit sex and gambling? They are indulging in so many sinful activities. Won't there be any reactions? They don't know what reaction is going to be. People have become so sinful in today's world that there will be a massive reaction. Tsunami will appear to be like a carnival, party compared to that. If there is a war, millions of people will die all over. Is it surprising? Let us consider the lifestyles of people. Everybody has become a meat-eater, everybody is eating meat, everyone is practically taking intoxication, everyone is indulging in illicit sex and everyone is gambling. Besides that, so many cows are being slaughtered, because of illicit sex so many babies are being aborted. Now these are some very heavy sins and people are indulging in these sinful activities and they are expecting that there will be no sinful reactions. That's why those who really want to save themselves, should not indulge in these sinful activities. Death will come.

Death is not a big deal. Someday, everybody has to die. But the thing is that when one develops relationship with Krishna and thereafter he dies, he will have a better prospect. One who has developed his relationship with Krishna after death; what will happen? He will have another life which is much better than this one. *śucīnām śrīmatām gehe (BG 6.41)*. And one who has attained the perfection, he will go back to the spiritual world but those who haven't attained perfection, those who have not fulfilled their spiritual goals, what will happen? They will be born in a sanctified family *śucīnām and śrīmatām gehe*, in the house of a wealthy person. Now, isn't it better to be born in a very wealthy family. Isn't it nice to be born in a very aristocratic family, very exalted family. So that is the reward. So *śucīnām śrīmatām gehe*. This is how a person will be rewarded if he practices spiritually. ♦



‘ One who has developed his relationship with Krishna after death; what will happen? He will have another life which is much better than this one’

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