

The International Society for Krishna Consciousness

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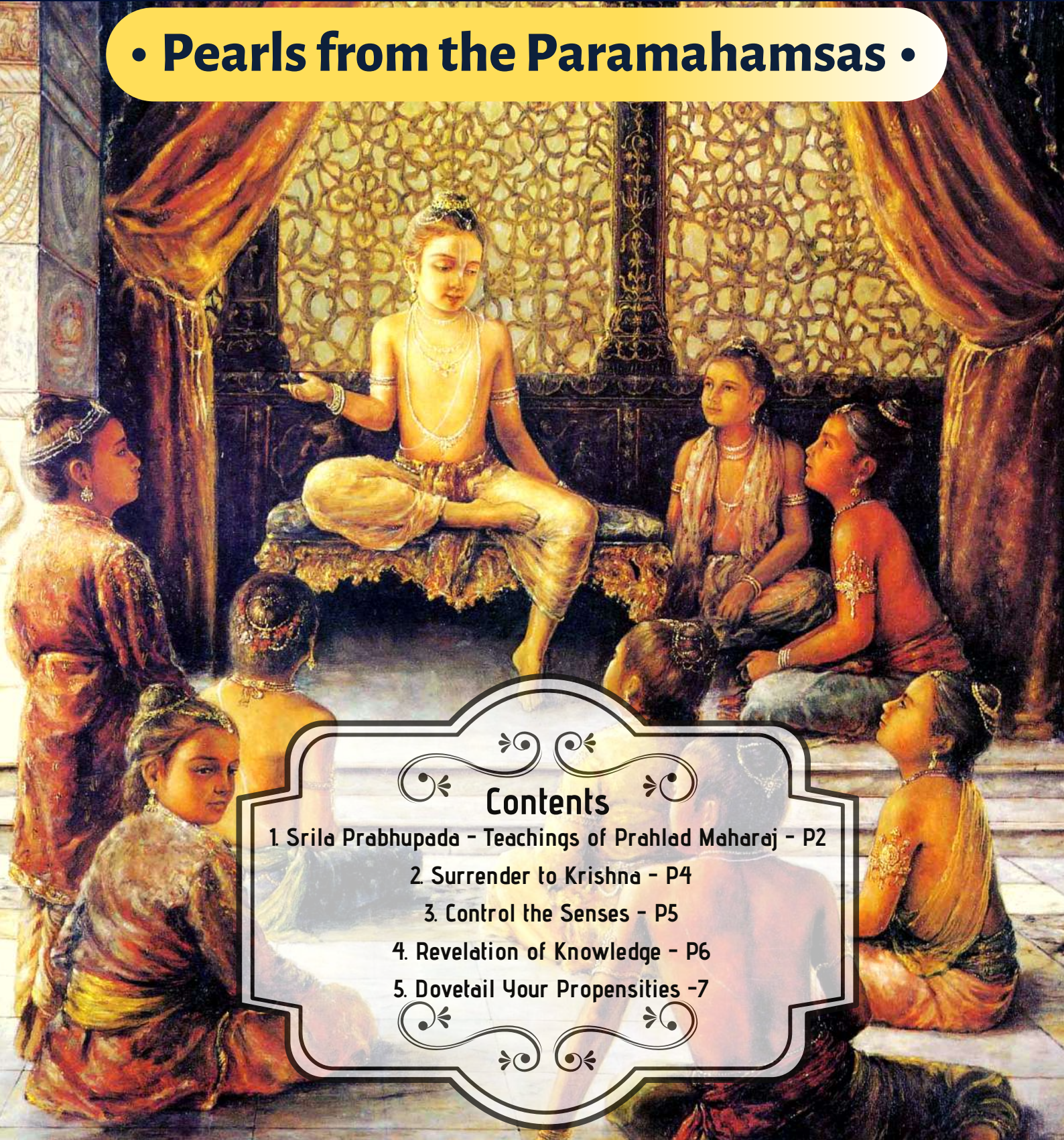
# Bhāgavatam Rasamālayam

The Abode of Supreme Nectar

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

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## • Pearls from the Paramahamsas •



### Contents

1. Srila Prabhupada - Teachings of Prahlad Maharaj - P2
2. Surrender to Krishna - P4
3. Control the Senses - P5
4. Revelation of Knowledge - P6
5. Dovetail Your Propensities -7



Teachings of Prahlad Maharaj  
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# Pearls from the Paramahamsas -

*"Prahlad Maharaj, a five year boy, instructed his school friends, "Do not waste your time. Do not consider that you are children and you can squander your life, from childhood start to practice Krishna consciousness." That is real wisdom. So, now the consideration is how should one lead his life? One should lead his life following the four regulative principles, meaning to curb the animalistic propensities. Do not lead your life like an animal, lead your life like a human being." -H.H. Bhakti Charu Swami*

## Srila Prabhupada - The Transcendental Teachings of Prahāda Mahārāja

This scene is related in the Śrīmad-Bhāgavatam, Seventh Canto, Sixth Chapter. The devotee Prahāda says, "My dear friends, this is the time, in this young age, to prosecute Kṛṣṇa consciousness." His little friends reply, "Oh, we shall now play. Why take up Kṛṣṇa consciousness?" In answer to this, Prahāda Mahārāja says, "If you are intelligent, then you must begin bhāgavata-dharma from childhood."

The Śrīmad-Bhāgavatam offers bhāgavata-dharma, or the process leading to scientific knowledge about God. Bhāgavata means "the Supreme Personality of Godhead," and dharma means "regulative principles." This human form of life is very rare. It is a great opportunity. Therefore Prahāda says, "My dear friends, you are born as civilized human beings, so although your human body is temporary, it is the greatest opportunity." No one knows the length of his life. It is calculated that in this age the human body may live up to a hundred years.

But as the Age of Kali advances, duration of life, memory, mercy, religiousness, and all other such assets decrease. So no one has any assurance of long life in this age. Still, although the human form is temporary, you can achieve the highest perfection of life while in this human form. What is that perfection? To understand the all-pervading Supreme Lord. For other life forms this is not possible. By the gradual evolutionary process we come to this human form, so it is a rare opportunity. By nature's law, a human body is ultimately given to you so that you can promote yourself in spiritual life and go back home, back to Godhead.



Prahlad Maharaj at the age of six is instructing his classmates. He is the son of a demon and he was sent to a demoniac school. The teachers were the two sons of Shukracharya - Shanda and Amarkha. Shukracharya is the guru of the demons. The demons objective is to enjoy this material world and the demons education also is centered around that objective. How to enjoy this material nature, how to enjoy this material nature means how to exploit this material nature. That is the demoniac tendency.

And the divine tendency is to surrender to the Supreme Personality of Godhead because surrendering to the Supreme Personality of Godhead gives the main objective of our existence, especially as a human being. The human form of life comes with a very special opportunity. That opportunity is not only to have very advanced intelligence but also to have the ability to expand this consciousness to an unlimited extent so much so that one can conceive the inconceivable Supreme Personality of Godhead. That opportunity comes to the human being. When one gets a human form of life one gets this opportunity otherwise not only the sub human species even the super human species do not have that opportunity. The sub human species are the animal species and below. And the super human species are the demigods. So this opportunity to understand ones loving relationship with the Supreme Personality of Godhead and act according to this understanding is available to the human beings. That is why the human form of life is considered to be the best form of life -.

**Labdhvā sudurlabhaṁ bahu-sambhavānte [SB 11.9.29]**  
Sudurlabha - extremely rare. The human form of life is considered to be extremely rare. Labdhvā sudurlabhaṁ bahu-sambhavānte.

Bahu-sambhavānte - after many many possibilities. There are eight million four hundred thousand species of life. Out of that, only four hundred thousand are human form and while instructing Sanatan Goswami, Sri Chaitanya Mahaprabhu pointed out that of those four hundred, most of them are uncivilized. Then, many are half civilized but only a few are civilized. Here, the consideration of civilization is according to ones intellectual and spiritual upliftment. Actual consideration of civilization is not having big buildings and factories, automobiles and roads. That is not the actual consideration of civilization according to Sri Chaitanya Mahaprabhu.

**The real consideration of civilization is that one is able to sit down and discuss about the Supreme Personality of Godhead. One who has the ability to sit in an assembly where the discussion goes on about The Supreme Personality of Godhead and the spiritual reality - that is the ultimate consideration of civilization.**

And also from Bhagavad Gita it is said - 'Out of thousands and thousands of people, rarely one aspires for spiritual life and of those who aspire for spiritual life rarely one achieves perfection and out of those who have achieved spiritual perfection it is rare to find a devotee of Krishna. Evam yo vetti tattvatah. One who knows me in truth is very, very rare. So Prahlad Maharaj is pointing out the same thing. His first instruction starts of with - kaumāra ācāret prājño, dharmān bhāgavatān iha [SB 7.6.1]. This Bhagavat dharma, this cultivation of the relationship with The Supreme Personality of Godhead which means recognizing the Supreme Personality of Godhead, recognizing our identity - being spiritual and developing our spiritual relationship with the Supreme Personality of Godhead, that is what Bhagavad dharma is - developing the loving relationship with the Supreme Personality of Godhead. This also has been described as Sanatan dharma. Sanatan means eternal. Why is it Sanatan dharma? The spirit soul is eternal and the spirit soul's dharma is also eternal. Dharma actually means the inherent characteristics of a substance. For example, water is a substance and the inherent characteristic of water is its liquidity. So the liquidity is the dharma of water. Fire is a substance and the burning ability, heat and light is the dharma of fire. Similarly, a living entity is eternal in its characteristic therefore his dharma also, is eternal. What is that eternal dharma? Sanatan dharma or Bhagavat dharma is to develop ones loving relationship with the Supreme Personality of Godhead. Prahlad Maharaj is very emphatically pointing out that when one gets the human form of life one should utilize this opportunity by developing his loving relationship with Krishna which simply means becoming a devotee of Krishna and it begins from surrendering to Krishna. As Krishna pointed out in Bhagavad Gita as His final instruction.



# 1. Surrender to Krishna & Become Saintly

"Sarva-dharmān parityajya  
mām ekaṁ śaraṇaṁ vraja" [BG 18.66]

Mām ekaṁ śaraṇaṁ vraja - means surrender unto me and move on with your life and similarly the same point has been made at the beginning of Srimad Bhagavatam. Dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ - [SB 1.1.1]. When one surrenders unto Krishna and becomes completely free from envy, completely free from all his material contaminations of lust, greed, illusion, pride and envy, dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ. Then only he becomes a "satāṁ", a saintly personality. A saintly personality is he who has become free from all his material contaminations and then only he can cultivate his relationship, then only he can cultivate his loving relationship with Krishna. So that is how Prahlad Maharaj also stated instructions to his friends. Just a six year old boy and that also the son of a demon. He is instructing his friends, other school mates all five, six year old boys -

kaumāra ācāret prājñō  
dharmān bhāgavatān iha  
durlabhaṁ mānuṣaṁ janma  
tad apy adhruvam arthadam [SB.7.6.1]

This human form of life is "durlabham" as also it has been mentioned in Srimad Bhagvatam - Labdhvā sudurlabhaṁ bahu-sambhavānte [SB 11.9.29].

Prahlad Maharaj is saying "durlabham" but actually this is "sudurlabham" - extremely rare. Dharmān bhāgavatān iha ,durlabhaṁ - it is very very rare and at that same time it comes with an amazing, inconceivable opportunity and that opportunity is to develop ones relationship with The Supreme Personality of Godhead. "Arthadam", then "anityam" - it is anityam, temporary. When this life will end, when we will die? There is no guarantee (when it will happen). Therefore "turnam" - very quickly, immediately. "Yatet" - very carefully one must accept this process of Krishna consciousness and Prahlad Maharaj now, he is pointing out that although the human form of life is so rare, so precious but the human form of life is wasted by most of the people.





## 2 Control the Senses

Who are those people? "Ajitatmanah" - those who are unable to conquer their senses, conquer the urges of the senses. "Ajitatmanah" - how do they spend their time? He is pointing out that generally the duration of the human form of life is a hundred years. And Prabhupada in his purport is pointing out that these hundred years are actually a relative consideration. Brahma also lives for a hundred years and an ant also lives for hundred years. But Brahma's calculation of hundred years is very long and according to Brahma also he goes through this phase. According to his calculation, he lives for a hundred years but according to our calculation his duration of life is extremely long. "Sahasra-yuga-paryantam" [BG.8.7].

One yuga here is a "divya" yuga that is being pointed out. The duration of a "divya yuga" is four million three hundred thousand years and according to that calculation, that (multiplied) a thousand times is a (one) day of Brahma. One thousand chatur yugas is a day of Brahma. Accordingly is night, the duration of his night. And from that calculation you may count the days, weeks, months, years - the duration of life is one hundred years and similarly an ant's duration of life also is one hundred years. How is that a hundred years from the calculation for an ant? Although from our calculation it may be just a few days in the life of an ant. It is about twenty five years. Some years are kaumar - up to six years is kaumar. Ten paugand, then yauvan - youth. Then he goes on to reach maturity, then old age, then death. The first twenty five years, the second twenty five years, the third twenty five years and the last twenty five years and an ant also goes through that. He has childhood, youth, old age and death. Brahma also will go through that but of course we are born in ignorance and then we gradually acquire our maturity but Brahma had his maturity right at the beginning of his appearance. He was fully conscious. The only thing is that he did not have any recollection of his past. For that he had to perform great austerity and receive the instruction or knowledge from the Supreme Personality of Godhead. Tene brahma hṛdā ādi-kavaye [SB 1.1.1].



### 3. The Revelation of Transcendental Knowledge

Adi-kavaye - adi kavi is Brahma. Krishna imparted this transcendental knowledge in the heart of Brahma. Brahma hrda. This Brahma jnan - the transcendental knowledge was imparted by the Lord in the heart of Brahma and that is how the revelation comes of spiritual knowledge. The transcendental knowledge is revealed in the heart. This knowledge is not intellectually assimilated or received in the mind or intelligence, or memory. This is not something we can acquire from outside. This knowledge is revealed from within. An example in that respect is given - if a light is covered then can you see the light? But if the covering is removed then the light comes out. So with the living entity, with the spirit soul, the knowledge is there in the heart or but in our material condition that knowledge is covered.

Through sadhana bhakti that covering is removed. By practicing devotional service the covering is removed. And when the covering is removed then what happens? The light automatically comes out. The light is there within the living entities. It is there, with us already but covered.

Through the proper practice of Krishna consciousness, by the mercy of the spiritual master that knowledge becomes revealed.

"Divya-jñāna hr̥de prokāśito - as we sing every day. The transcendental knowledge is revealed in the heart. Hr̥de prokāśito. So that is the way to receive this knowledge and that is the goal of human life. So Prahlad Maharaj, through this verse is pointing out - don't waste your time. He pointed out that fifty years is lost by sleeping, then twenty years is lost in childhood and youth, in frivolous activity and another twenty years is lost in old age when one is totally incapable, totally useless he cannot do anything. So this is how the human form of life is wasted and then on top of that comes material attachment, hr̥daya-gran̥thi, the knots of attachment form in the heart. Attachment to family, attachment to our material possessions, attachment to our position. So all these attachments are tying us down and it becomes very very difficult to free ourselves from those attachments. But there is a way to do that. That is what Prahlad Maharaj is pointing out and the way to do it is by developing our Krishna consciousness. Develop your loving relationship with The Supreme Personality of Godhead.

Although we cannot do it immediately therefore there is a need of practicing - sadhana bhakti. What we are usually doing is sadhana bhakti. It is all that we are doing when we join ISKCON, when we come in contact with ISKCON. Getting up early in the morning, attending mangala aarti, chanting our rounds, attending the Bhagavatam class, rendering different types of services towards the Lord. By doing that what is happening? Our heart is getting purified, our heart is getting cleansed. The hr̥daya-gran̥thi, is loosening and then ultimately "chidyante sarva-saṁśayāḥ". And as a result of that all the doubts will disappear and we will develop our loving relationship with Krishna and that will enable us to experience the real joy anandambudhi-varḍhanam. The process is initially giving ceto-darpaṇa-mārjanam. The heart is becoming purified, cleansed and when the heart is becoming cleansed then we begin to experience the joy.

**"ceto-darpaṇa-mārjanam, bhava-mahā-dāvāgni-nirvāpaṇam" [Siksastakam 1]**

The suffering condition of material life begins to decrease. In the material nature we all are suffering, all the time. Materialistic life is just meant for suffering. Although one wants to enjoy in this material nature but the more he tries to enjoy the more he ends up suffering.

That is why those who are "jitendriyas", those who are situated in knowledge, they try to avoid their enjoying propensity. They try to get rid of their enjoying propensity and develop their loving relationship with the Supreme Personality of Godhead. So this is the process.





## 4. Dovetail Your Propensities

The process is very simple. One does not really have to go to the forest or in a mountain cave and perform severe austerities, no. All we have to do is just serve Krishna. Prabhupada pointed out - dovetail our propensities. What you want to do - just do it for Krishna's sake, just do it to promote Krishna consciousness. That is devotional service. Yes, we like to do so many things.

- We like to eat. Yes - eat Krishna prasada. That is the meaning of dovetail.
- You like to speak, speak the glories of Krishna. Go out and tell people about Krishna's glories.
- You like to sing, chant the Hare Krishna Mahamantra.
- You like to dance, dance with the Holy Name, chanting of the Holy Name.

So we do not have to give up anything. We simply have to engage our activities. Direct our activities for serving Krishna or bring Krishna in the centre in all our activities. That is the difference between the spiritual and material world.

## 5. Place Krishna in the Centre

Material existence is the existence where we put ourselves in the centre. When I am the centre of all my activity it is material. When Krishna is the centre of all the activities it is spiritual. That is the difference between the material world and the spiritual world. Just put Krishna in the centre, automatically it will become spiritualized. Now we are leading a life of self centered existence, a selfish life, but Sri Chaitanya Mahaprabhu says "janma yāra janma sārthaka kari' kara para-upakāra" [Cc. Ādi 9.41]. Instead of becoming selfish, you try to serve others and what is the best way to serve others? "Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa" [CC Madhya 7.128]. Wherever you see someone, tell him about Krishna and that is how Mahaprabhu is saying "amara ajnaya guru haya" - on my order you become a spiritual master. Mahaprabhu wants that all his followers should become spiritual masters. Srila Prabhupada wanted that all the devotees of ISKCON should become spiritual masters. But in order to become the master first we have to become students. So that is why initially we are learning and whatever we learn we go out and distribute to others. That is how the Krishna conscious movement is going to spread. That is how one should utilize this very rare human form of life that comes with a wonderful opportunity to become a devotee of Krishna.

