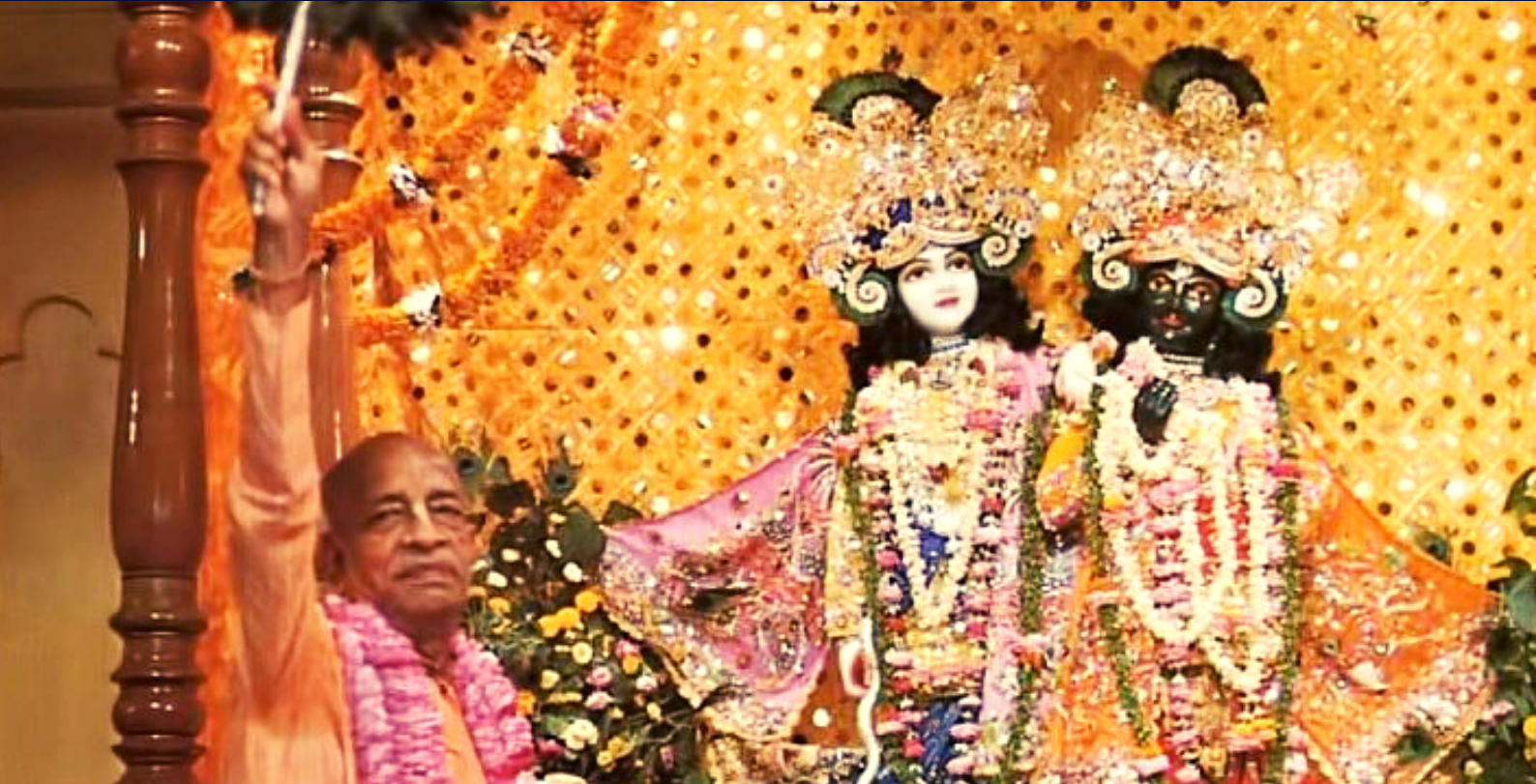


Bhāgavatam Rasamālayam

The Abode of Supreme Nectar

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

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An Acute Awareness of Krishna

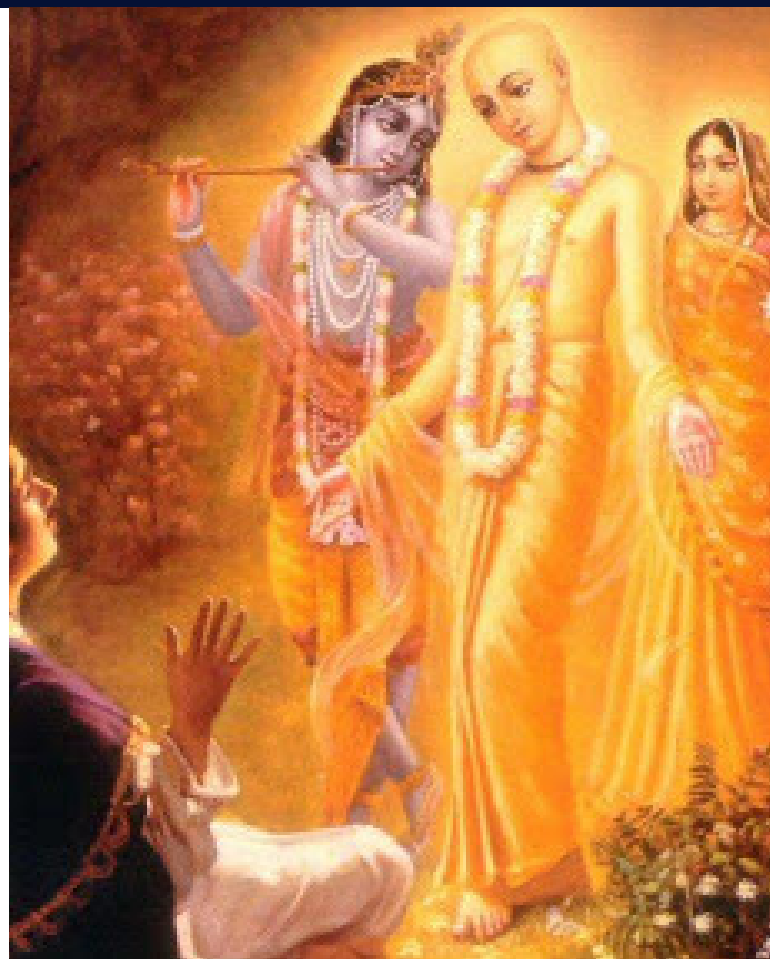
The spiritual nature has been described as "acintya". It is beyond our sense perception. It is beyond our activities of our mind. With our senses, our mind and intelligence we cannot understand the spiritual reality because the spiritual nature is completely transcendental to the material nature and with the material senses or facilities that has been provided to us by the material nature we cannot possibly perceive or even understand the spiritual nature. Therefore, when there is description about spiritual nature or spiritual activities or spiritual emotions it is taken for granted that it cannot be described by words. "Acintyā khalu ye bhāvā na taṁś tarkeṇa yo jayet" (Vedas) - the thing that is beyond our sense perception or beyond our ability of thinking; it cannot be described with the senses or it cannot be understood with the ability of our material senses or by our material means.

Like Prabhupada when he described that Krishna's body is black, it is not actually the black that we know. Therefore the descriptions has been given sometimes that it is like a monsoon clouds.

When you see the monsoon clouds to some degree we do not really know how to define the monsoon clouds. That is also is not really the complexion of monsoon cloud, but Krishna's complexion is somewhere near to monsoon cloud. Similarly, when Radharani's complexion has been described as "kumkumākta kancanābja". Mixture of the kumkum, kumkum is red. Well, it is extract of some plants which is made into thick paste it has a bright red color. Ladies mark their foreheads with kumkum and sometimes decorate their faces. So, when kumkum mixed with molten gold. Like gold when it is blended with kumkum the complexion or color that we get that is closest to the complexion of Srimati Radharani. It is completely spiritual. Everything spiritual is completely beyond material description. Here also we are seeing that Narada muni is telling Vyasa dev how He felt and he said when he perceived the Supreme Personality of Godhead, His senses stopped functioning as the senses got separated from his body. He felt that every part of his body became separately enlivened. Being absorbed in an ocean of ecstasy he couldn't see the Lord. Also, he could not see himself. He was submerged in such spiritual ecstasy, bliss and joy that he did not have any awareness of anything else.

Like what do we have to understand? He did not have any awareness of himself? All he could see was the Lord. So, his consciousness was submerged in an ocean of bliss and in that bliss he lost himself. There is a Sanskrit expression, "Ānandé ātma hara". In ānanda you all know, ātma also you all know - 'Ānandé' means bliss, 'ātma' means self and 'hara' means to be lost. One loses himself in ecstasy. And, that's what happens when one experiences great joy then he does not have any awareness of his body but his consciousness experiences tremendous joy. It is not that he becomes unconscious. It is not that he falls asleep. Sometime devotees in ecstasy faint, and this fainting is not like when a sick person faints or a person in epilepsy faints. In this ecstasy he transcends his present consciousness. Fainting is losing one's consciousness. Like we are in material consciousness and when one loses our consciousness completely then it is fainting.

But in spiritual ecstasy what happens is one transcends his material consciousness and becomes conscious of the spiritual reality which has been described by Srila Prabhupada as Krishna Consciousness. It is Krishna consciousness. In the height of Krishna consciousness, one actually becomes unconscious that means his consciousness does not function anymore on the material plane.



It is having also been described in Bhakti Rasamrita Sindhu and more elaborately in Ujjvala Nilamani that when one experiences the Supreme Personality of Godhead then the senses performing separately from his body. Like when one sees the Lord all his senses merge into his seeing faculty. He loses all other senses. When he sees the Supreme personality of Godhead, then concentrates on seeing and then he does not have any more awareness of hearing, seeing, smelling and touching. Then he faints then the Lord comes and touches his body. This also has been wonderfully described in Madhurya Kadambini and Brhad Bhagavatamritam. Anyway, in many places it has been explained by Gaudiya Vaishanava Acharyas specially the Goswamis, especially when one faints in this way then the Supreme Personality of Godhead comes and touches his body. He brushes his body with His soothing caress. Then getting the touch of the Supreme Personality of Godhead he comes back to his senses.

Then all his senses merge into the touch sensation, the perception of touch. Then he does not see or hear or smell anything. But in that experience, he faints then the Lord very mercifully gives him the smell that enters through his nostrils and all his senses merge into his smelling faculty.

Only by Krishna's Mercy

So, in this way we can see how the entire consciousness take shelter of only one sense perception and this is how it appears as if they function separately and the thing is why not? Even in the material nature also when we like somebody or some music when we are completely absorbed in some music, and the expression is we all become "ears". We all become ears then we cannot taste or hear or touch, we do not have any other consciousness. Or when we like some food very much we are so absorbed in tasting the food we don't have any other consciousness at all.

So, even in the material platform we experience that but the perfection of that experience is in perceiving the Supreme Personality of Godhead. The real joy lies in perceiving the Lord. So, Narada muni is telling Srila Vyasadev actually, here Narada Muni is instructing Srila Vyasadev to develop pure devotional service. Then the question may arise that how Vyasadev can (when he is already empowered by the Lord)?

The literary incarnation of the Supreme Personality of Godhead, Vyasadev is empowered by the Supreme Personality of Godhead, so how come Vyasadev has to receive initiation or instruction from Narada muni to develop Krishna consciousness? **When Vyasadev is empowered by the devotion of the Supreme Personality of Godhead so how come Vyasadev must receive initiation of instructions from Narada muni to develop Krishna**

Consciousness? The understanding is that when the Lord and His pure devotees act or perform in such a way that their activities become a perfect example. Just like when Krishna came he went to the Gurukul.



So, these are the relationships that Krishna allows to His very very intimate devotees. So, Arjun who's relationship with Krishna is in Sakhya or friendship couldn't be bewildered, he must be a pure devotee. Not only a pure devotee but a devotee whose position is even higher than devotees of Vaikuntha. Then according to the scriptures, we have to understand due to Krishna's Yogamaya, devotees are sometimes made to forget Krishna's position as the Supreme Personality of Godhead.



Lord Ramachandra also was educated by a teacher. So, in this way we can see that although there is no need the Lord and his devotees to establish a certain standard, act in a certain way. So, here through Vyasadev, Krishna is setting a perfect example. When one tries to understand the Supreme personality of Godhead one must approach a bonafide spiritual master. So Vyasadev was acting in a certain way that may appear that he was bewildered. Just like Arjun was bewildered in the battle field of Kurushektra. On one had Arjun must be a pure devotee of Krishna. Otherwise how could he have such a loving relationship with Krishna.

In Bhagavad Gita, Arjuna admitted that he thought Krishna was an ordinary person, Krishna was his cousin and friend. And he might have acted in an intimate way or may have been offensive. Sometimes they were sleeping in the same bed, sometimes he may have been teasing Krishna. So, these are intimate loving exchanges are allowed by Krishna only due to His love for His devotees. This is a prerogative only to the devotees. Krishna does not allow any ordinary person to have such exchanges unless and until one is a devotee of the highest order.

This relationship is beyond Vaikuntha. The Vaikuntha associates of Krishna don't have this kind of relationship. In Vaikuntha no matter what kind of devotees they are, they cannot lie in the same bed. In Vaikuntha they cannot put their arm around Krishna and say, "Hey Krishna, how are you doing today!" This kind of relationship and loving exchanges are not available in Vaikuntha. The region where this sort of relationship works is far from Vaikuntha that is Hastinapur. Even higher than this Dwaraka.

ISKCON - For the Sincere & Thoughtful

It's like a school. Krishna consciousness institution is like a school. When you go to a school can you just fool around while the class is going on, walking around, switching on the lamps. What does it indicate? The indication is that one who does that he is not serious, not serious. I get an impression that those who act like that they are taking Krishna consciousness very lightly, came to ISKCON to have fun but then what will happen ultimately if we don't study properly in a school? Then what will happen, you will fail. What does it mean when we fail? When we fail it means this exam at least in a school if one fails, he's stuck for one year but if we fail in this examination then were stuck for a lifetime. We'll be stuck for a lifetime. There's no guarantee that in the next life we'll get this opportunity again. That's why we have to become very serious about spiritual life.

We must remember that we need Krishna consciousness or let's put it this way we need ISKCON, ISKCON doesn't need us. ISKCON doesn't need us. ISKCON will go on even without us because Prabhupada structured the institution in such a way this movement will go on but if we miss this opportunity then who knows what's going to happen? That's why time and time again I remind you become serious, become serious, become serious. Because by becoming serious you will only benefit yourself.

I am also going through a new experience now actually. That new experience is that all this while I was mostly travelling I was not stationed at one place and, and scrutinizing watching the devotees. When I go to a place, everybody, I go to a new place stay there for one to three days everyone is very fired up, Guru Maharaja, Guru Maharaja and I don't really get to see what is their real shape but I am actually seeing the real shape now of many of the devotees because I am seeing them on a regular basis, I am seeing the defect and that's why I tend to get disappointed and I tend to get angry.

Generally I don't like to lose my temper but this is causing me and I can't help it. Also another thing is that in Mayapur the whole set up is so vast and there are so many people and one doesn't really notice and when I did notice I tried to take action and, but still that was also not that close but here I am seeing like a handful of you are here therefore I wish I request you that please shape up. Become good devotees. **I am here to give you all the help. I am prepared to give you all the help but you have to become serious about your spiritual life** and don't think that ISKCON is a place to go for a vacation. Have fun for a few days and then okay go back to Maya, it's nice being in Maya. Yes Maya looks nice from a distance but when you get close to Maya, when you are in Maya you will see how, how terrible it is.





Inquiries of the Soul

Question : In order to chant the holy name offenselessly is it required to have a peaceful mind? If troubles might obstruct our mind or intelligence, so first should we make sure to clear all these obstacles in our mind. Will the chanting would be sufficient to clear all these type of troubles? I know that if you chant offenselessly then the result is perfect. Then if you chant with offenses, then it is very inefficient. But my question is regarding the prerequisite condition with which we can chant nicely.

HH BCS : Do you know the offenses, offenses to the holy name? You know them. See, when one chants offenselessly then he will automatically become peaceful. The other thing is somebody may be disturbed, agitated in his mind but if he chants the holy name, then automatically he will be peaceful. So my point is, it is not that, first you have to become peaceful and then chant, right? **The prerequisite condition is to have faith in the holy name that if you chant then it will work.** Like you have some disease and the doctor gave you some medicine. Now if you have faith in the doctor and if you start taking the medicine faithfully then the medicine will work and you will become free from the disease.

Question: When I hear you talk I feel great bliss and great joy, but if I were hearing to some fool then I would not feel the same thing. In order to get that faith what is it that real factor to bring that faith so that we can chant nicely because some faith has to be there. Now I am deriving some faith because I am listening to you. What is the faith or what is the condition?

HH BCS: The ultimate condition or ultimate source of faith, actually is Srila Prabhupada's books. So if you are getting some kind of joy hearing me speak, I can guarantee you that by reading Srila Prabhupada's books you will get more joy.

Question: Srila Prabhupada often said that because we are still in our conditioned state, in mind or in intelligence, when we are staying and worshiping Krishna in the temple, we still do it in illness position and he has compared that to a hospital in which we are. He explains the ways actually the devotees should exchange association. Could you explain about it in different ways that are proper for the devotees to exchange?



HH BCS: So if we take that example: of hospitals and we are all diseased, patients. First let us consider: what is our disease, and what is the cure for the disease? The disease is actually our material attachment and the cause of the disease is our forgetfulness of Krsna. The cure for the disease is to remember Krsna and please Krsna. The best way to please Krsna is by pleasing His devotees. So now I am in the hospital where there are many patients, although they being patients are also the cure for my disease, because if I deal with them nicely then Krsna will be pleased with me and I will make spiritual advancement. Therefore for our cure as well as getting strong, the remedy is association with the devotees. Rupa Goswami gave the way to associate with the devotees is: **dadati pratigrihñati, guhyam akhyati pricchati, bhunkte bhojayate caiva, shad-vidham priti-lakshanam (Nol 4.5).**

So these six are the priti-lakshanam; priti-lakshanam means symptom of a loving relationship. So we have to have this loving exchange or loving relationship with the devotees around us and then we will have these exchanges. Dadati - we try to offer him something and when he gives me a gift, I take it. Then I enquire from him if he has any problem, and if I have any problem I tell him. Then I offer him prasada and he gives me prasada, so we take prasada together. These are actually the symptoms of loving exchange. If we do that then our purpose of coming to the hospital will be fulfilled.