

# Ocean of Nectar

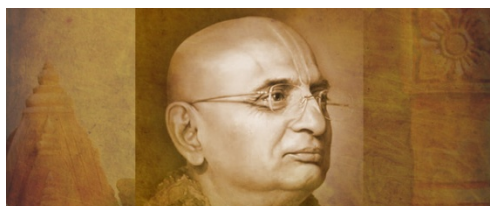
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## **1. HOW TO KNOW KRISHNA THROUGH BRAHMA SAMHITA (PART 2)**

Everybody wants to enjoy himself but in the spiritual sky everyone is trying to provide and make arrangements for Krishna's enjoyment but at the same time they are also enjoying. An example can be given like in a family everyone is trying to serve the father but at the same time the father is providing for everyone else in the family. It is reciprocal, loving exchange is like that, one tries to serve others but in course of their dealings they actually serve each other. It is not that Krishna is just accepting service and not taking care of anyone. Actually Krishna is serving everyone. Krishna's position is very difficult as it is not easy being the Supreme Personality of Godhead. People may think it's so wonderful to be God. There was one person who performed many austerities and penances so Krishna came to him and asked him, "Why are you performing all these penances and austerities, what do you want?" He said, "I want to become God." Krishna said, "Well, you can't be God because I am God and only I can be God." He said, "I know You are God but I want to be God," Krishna says, "Thank you, now I can go on a vacation. So you take My position." So Krishna made him God. Not even a second went by and this person started to call out to Krishna, "Krishna, Krishna please come back." Krishna came and asked him what happened. He said, "I don't want to be God." So Krishna asked him why he doesn't want to become God and he said, "I thought by being God it will be so wonderful and I

would enjoy but now I see that everybody is asking me so many things: Give me this, give me that.” So that is what Krishna’s situation is like. Krishna is taking care of everyone. Can you imagine what an incredible responsibility it is?

Therefore we can see how material and spiritual are diametrically opposed. You look at a material structure what would you find? It’s like a pyramid and the biggest person is sitting on top of the pyramid and the rest of the structure is holding it. He is utilizing entire structure for his enjoyment. Now spiritual structure is also like a pyramid but it’s in a reverse order. The Supreme Personality of Godhead is actually taking care of everyone else. He is actually shouldering the burden of everybody. In the spiritual world what happens? When you go to a higher position higher you go more responsibilities. You are a new bhakta you don’t have any responsibilities then you become a temple commander you have so many devotees to take care of then you become a temple president how does it feel like? You have to shoulder the burden of so many. Then you become a GBC what happens? More responsibility. In this way the higher you go the more responsibilities you have to shoulder. Ultimately the Supreme Personality of Godhead what is He doing? He is taking care of everybody. Still in Goloka Vrindavan He is the Supreme enjoyer and there He is not shouldering the responsibilities that is the Supreme Personality of Godhead, He has others to take care. Vishnu is taking care of all the universal affairs and material arrangements Vishnu is taking care Narayana. Different incarnations are there establishing yuga dharma in the material nature. Krishna the Supreme Personality of Godhead in Vrindavan what is He doing? He is not doing anything but enacting His pastimes and having a wonderful time with His devotees and His devotees are also having a wonderful time with Him. And that is why in Vrindavan Krishna is not the Supreme Personality of Godhead. There He is a friend, a son and a lover.

The Supreme Personality of Godhead can be perceived only by those who have developed their love for Him.

Brahma Samhita text 38  
*premanjana-cchurita-bhakti-vilocanena  
santah sadaiva hrdayesu vilokayanti  
yam syamasundaram acintya-guna-svarupam  
govindam adi-purusam tam aham bhajami*

Those who have their eye anointed with love, they constantly see Krishna in the core of their heart and how do they see Him? Young Syamasundara, He is the most beautiful personality and His complexion is a monsoon cloud. Actually no material definition can describe Krishna’s complexion but somehow some close resemblance can be drawn. Just like here Krishna’s bodily complexion has been compared to a monsoon cloud. It’s not a material complexion it is completely transcendental and completely spiritual. That form is *acintya-guna-swarupam* is the reservoir of inconceivable qualities.



**TRANSLATION OF TEXT 38**

I worship Govinda, the primeval Lord, who is Syamasundara, Krishna Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.

Then the relationship between Krishna and His incarnations have been described here.

**BRAHMA SAMHITA TEXT 39**

ramadi-murtisu kala-niyamena tisthan  
 nanavataram akarod bhuvanesu kintu  
 krsnah svayam samabhavat paramah puman yo  
 govindam adi-purusam tam aham bhajami

Lord Ramachandra and other incarnations are parts. In this way Krishna has incarnated in various incarnations in this material nature but Krishna is the original Supreme Personality of Godhead

**TRANSLATION OF TEXT 39**

I worship Govinda, the primeval Lord, who manifested Himself personally as Krishna and the different avatars in the world on the forms of Rama, Nrsimha, Vamana, etc., as His subjective portions.



So here we can understand the relationship between Krishna and His incarnations. Srimad Bhagavatam also deals with the same point Krishna stu bhagavan svayam. Actually Brahma Samhita is the essence of Srimad Bhagavatam. We can see the link also, Brahma perceived Krishna, how did Brahma become qualified to perceive Krishna? Brahma received Gayatri mantra and he meditated on the Gayatri and as a result of that the spiritual sky manifested to him which actually means that Brahma was transported to the spiritual sky. Apparently it seems that by chanting Gayatri as the description goes he saw the spiritual sky in his heart. Seeing the spiritual sky in your heart and being in the spiritual sky is not the same. When Brahma saw Krishna then he started to describe about Krishna's glory in this prayer. Then what happened Brahma composed the catur sloki, he composed Srimad Bhagavatam, he gave it to Narada and Narada muni gave it to Vyasadeva and Vyasadeva then wrote Srimad Bhagavatam. What Brahma saw in the spiritual sky that is Srimad Bhagavatam therefore Brahma Samhita and Bhagavatam are non-different, only thing is that Bhagavatam is more elaborate and Brahma Samhita is more to the point, more concise and precise.

#### BRAHMA SAMHITA TEXT 40

yasya prabha prabhavato jagad-anda-koti-  
kotisv asesavasadhadivibhutihinnam  
tadbrahmaniskalam anantam asesabhutam  
govindam adipurusam tam aham bhajami

#### TRANSLATION

I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the Upanisads, being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless, truth.

Prabha means effulgence, His bodily effulgence lights up innumerable universes, millions of. Upanisads generally does not describe Krishna directly, it describes Krishna as Brahman and that is why Upanisads can be little confusing. Impersonalists consider Brahman is the ultimate because Upanisads are describing about Brahman. The understanding is that there is Brahman although they are the bodily effulgence of Krishna but Krishna is the Parambrahma meaning Supreme Lord, the source of all Brahmas. This Brahmajyoti is emanating from Krishna's body so Krishna is the source of all Brahmas therefore Krishna is Parambrahma.

Now describing the material nature what is the material nature's link to Krishna:

#### BRAHMA SAMHITA TEXT 41

maya hi yasya jagad-andasatani sute  
traigunya-tadvisaya-vede-vitayamana  
sattvalambi-para-sattvam visuddhasattvam  
govinda, adipurusam tam aham bhajami

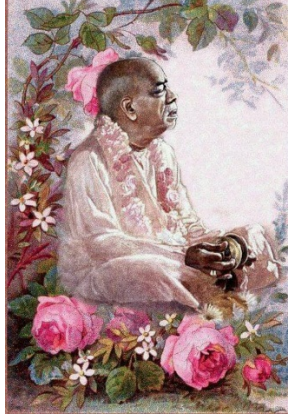
#### TRANSLATION

I worship Govinda, the primeval Lord, who is the absolute substantive principle being the ultimate entity in the form of the support of all existence whose external potency embodies the threefold mundane qualities viz., *sattva, rajas and tamas* and diffuses the Vedic knowledge regarding the mundane world.

So this material nature manifests millions of universes. This material nature is endowed with three modes: goodness, passion and ignorance. In that the Supreme Personality of Godhead is the support of all existence and the ultimate entity. In this way Krishna through His external material energy He is manifesting these universes whereas He Himself is not at all affected by the modes, He is beyond them, He is transcendental to them.

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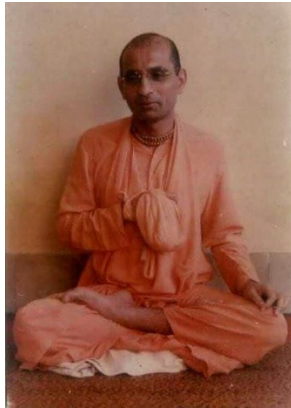
### **SRILA PRABHUPADA APPRECIATION**



Srila Prabhupada stayed in his quarters, mostly translating, for his entire time on Juhu. He did much of his work at night. Before going to bed, Tamal Krishna Maharaja would set up his table with the Sanskrit Srimad Bhagavatam with commentaries from previous acaryas, his Dictaphone, a spare audiocassette, a glass of water, and a brass waterpot for a spittoon. Everything was arranged for Prabhupada to just start translating. My shift began at midnight, and by the time I came to relieve Upendra, Srila Prabhupada would already be translating. He would get up by eleven, sometimes ten, and immediately get to work. I loved seeing Prabhupada speaking through his Dictaphone. Everyone else was deep in slumber, the only sound was his voice-translating and then commenting in his purports. One night, however Prabhupada notices that I was watching him while he was translating and told me not to do that. I felt embarrassed to have caused him the disturbance, and from then on I would sit behind a pillar looking in the other direction and just listen to his transcendental voice. (Extract from "Ocean of Mercy" book written by HH Bhakti Charu Swami Pg. 128 and 130)

3.

### **GURU MAHARAJA'S INSTRUCTIONS**



- It is reciprocal, loving exchange is like that, one tries to serve others but in course of their dealings they actually serve each other;
- It is not that Krishna is just accepting service and not taking care of anyone. Actually Krishna is serving everyone;
- Krishna is taking care of everyone; and
- Brahma Samhita and Bhagavatam are non-different, only thing is that Bhagavatam is more elaborate and Brahma Samhita is more to the point, more concise and precise.

(The content of this E-magazine was based on a lecture given by His Holiness Bhakti Charu Swami in November 2005)

(Compilation & editing by Hemavati Radhika dasi)