

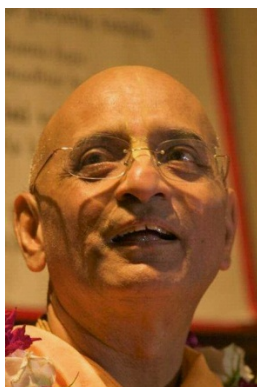
Ocean of Nectar

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1. SRIMAD BHAGAVATAM 3.5.12 - PART 1

SB 3.5.12

munir vivaksur bhagavad-gunanam
sakhapi te bharatam aha krsnah
sukhanuvadair
matir grhita nu hareh kathayam

TRANSLATION

Your friend the great sage Krishna-dvaipayana Vyasa has already described the transcendental qualities of the Lord in his great work the Mahabharata. But the whole

idea is to draw the attention of the mass of people to Krishna-katha [Bhagavad-gita] through their strong affinity for hearing mundane topics.

The discussion is going on between Vidura and Maitreya Rishi. Vidura was traveling from one place of pilgrimage to another and in this way he came to Haridwar at the foothills of the Himalayas where the Ganges touches the flat land. He met Maitreya Rishi in Haridwar and there he approached Maitreya Rishi to instruct him about the ultimate goal of life and the real purpose of our existence. This is the quality of a saintly person and a sincere speaker of the absolute truth. When he comes across a spiritual personality, he enquires from him. In Bhagavad Gita Krishna described that quality as sincere enquiry. I encourage everybody to ask questions. Often after the long class, I ask does anybody have any question. At the beginning there is no question at the end there is no question. That means what? It means that the mind is not fully focused on the Krishna katha and not sincerely seeking the spiritual truth. Prabhupada gave two reasons why one does not ask any questions. One who understood everything doesn't have any questions or one who didn't understand anything didn't have any questions. The middle of these two extremes they have questions. Srila Bhaktisidhanta Sarasvati Thakur during his encounters with Srila Prabhupada, Prabhupada was hearing sincerely and Bhaktisidhanta Sarasvati Thakur notice that quality of Srila Prabhupada. Naturally he had many questions. What is the first and last question that Srila Prabhupada had? Why am I suffering from these threefold material miseries?

Generally people can't understand that, they don't realize that they are suffering. They think that everything is so wonderful, life is so beautiful and full of enjoyment but that is what Maya an illusion. We are thinking that we are enjoying but we are suffering, that is real Maya, illusion. What is the illusion? The illusion is that we are suffering but we are thinking that we are enjoying. Those who are situated in proper understanding they know the real condition of the material existence. Of course when one realizes that he is suffering then he is trying to get out of his suffering condition and become situated in a joyful situation should be the natural tendency of an intelligent man. To think that we are going to enjoy through this suffering condition is illusion. Sanatana Goswami's first question to Caitanya Mahaprabhu was, "These threefold miseries are causing me to suffer, why I am suffering due to the threefold miseries of the material nature? I do not know how to get out of this suffering condition, so that should be our sincere enquiry. Maya means to make adjustment in the material nature but real knowledge is to understand the suffering condition and to get out of that suffering condition, not stay in the suffering condition and try to make arrangement for enjoyment. Here Vidura is requesting Maitreya Rishi, "Please tell me how I can come out of this suffering condition and become situated in an actual joyful situation. How can I solve all the problems of my life and become situated in the real state of joy. He is making a very important point here and is saying your friend Krishna-dvaipayana has already presented the real solution in Mahabharata but has been done in an indirect way. Mundane enjoyment or propensity, generally people want to hear about some interesting topic is stories, drama. Common people are not interested in philosophy, they are interested in stories and movies. Vyasadeva very expertly done that, he presented Mahabharata for the interest of the people. Mahabharata is the greatest drama that was ever written for the history of this world. The greatest drama and this is factual. The facts are often more exciting than

fiction. What is drama? Does anybody know here? Is anyone studying literature? Good point a lot of emotions are added into it but with what purpose? The purpose of a drama is creating excitement through conflict. The more the conflict the better the drama, right? Therefore in a drama we need three things hero and villain. A good drama must have a hero and a villain and there must be a heroine. The hero and the heroine, the conflict between the hero and the villain is over the heroine or the kingdom or something. Good drama must have conflict. If there is no conflict then there is no drama. In Mahabharata we see that who are the Heros? The Pandavas are the Heros. Who are the villains? Duryodhan and his party. Who is the heroine? Draupadi. What the struggle is for? Over the kingdom and the heroine, beautiful woman. That is why Mahabharata is so interesting for common people, very very interesting for common people because of the conflict. When they go deep into it what will they find? The immediate aspect to be seen in Mahabharata is the series of suffering. In the material nature they make all kinds of arrangements but ultimately what you are getting? Look at the Mahabharata, the whole history of the holy land of India, the great Bharatvarsha.

There is this conflict we are seeing like if we start from Bhishma, the grandsire, the grandfather, we are seeing that he is such an exalted personality, such a great hero but look at his life. He is the son of Mother Ganges, he is a celestial personality, and he is the son of Ganges, the eternal consort of Krishna. In Gokul Ganges is one of the four eternal; consorts of Krishna. The Ganges is the mother of Bhishma and an illustrious King Shantanu is the father. Shantanu was a personality who was elevated to Brahmaloaka in his previous life and in spite of going to Brahmaloaka, due to Brahma's curse he had to come down to the earth planet. Bhishma, the son of Ganga and Shantanu, he is one of the demi-gods, one of the eight Vashus and he was one of the greatest warriors. He had been trained in the heavenly planets and who is his guru? His guru is Parashuram, an incarnation of the Lord who slain the Ksatriyas 21 times. Greatest warriors and he personally taught Bhishma, Devavrata, the art of warfare, the art of using weapons. He is such a noble character, when he found out that his father is interested in some girl whom he wanted to marry, so he went there to find out why the father of the girl did not offer his daughter to such a qualified person such as his father who was practically the ruler of the entire earth planet. Then he found out that this person wanted his daughter's son to become the King but his father could not fulfil that desire of that person. Bhishma was the eldest son and he was such a qualified person so he would rule the kingdom. His father may have thought that way but Bhishma's consideration was different. Bhishma said, "I relinquish my claim over my father's kingdom don't worry, I don't want the kingdom. Yes, your daughter's son will get the kingdom." This person was very cunning the king of the fisherman, he said, "You may relinquish your claim of the kingdom but what about your children?" Bhishma said, "Ok, I won't have any children, I won't get married." Such a sacrifice just for the sake of his father's pleasure. Later on what do we see? We see that although this person the king he wanted that his daughter's son become the king both the sons of his daughter died prematurely. There was no one to succeed the throne and Bhishma already promised to relinquish the throne. This is a perfect example of man proposes and God disposes. We may make our plans but ultimately it happens according to Krishna's arrangements. He so much wanted that his grandson should be the king and for that matter he made

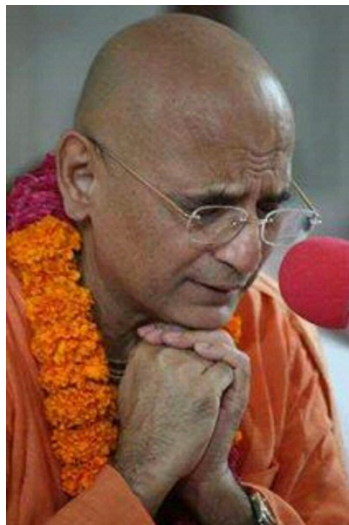
Bhisma take such a terrible vow and no there was no one to succeed the throne. The same Satyavati is asking, "Bhisma you take over the kingdom." Bhisma said, "Look I have taken a vow and made a promise to never have any claim over the kingdom so I will not break my vow. She said, "You produce children" He said, "I have vowed to lead a lifelong as a Bramacari so I cannot break those vows." Now for the same personality that he had to take the vow, she is begging that do something, get married, produce some children, and take over the kingdom. Bhisma said no.

2. SRILA PRABHUPADA APPRECIATION



Srila Bhaktisidhanta Sarasvati Thakur during his encounters with Srila Prabhupada, Prabhupada was hearing sincerely and Bhaktisidhanta Sarasvati Thakur notice that quality of Srila Prabhupada. Naturally he had many questions.

3. GURU MAHARAJA'S INSTRUCTIONS



We may make our plans but ultimately it happens according to Krishna's arrangements.

*(The content of this E-magazine was based on a lecture given by His Holiness Bhakti Charu Swami on Srimad Bhagavatam, Third canto, Fifth chapter, Text 12)
(Compilation & editing by Hemavati Radhika dasi)*



Balarama first came to Devaki's womb and then to Rohini's womb that has been described as Balarama makes the arrangements of Krishna for Krishna's bed and paraphernalia. So before Krishna arrived in Devaki's womb Balarama went there and made all the arrangements for Krishna to come and then after making the arrangements He went to Rohini's womb and then Krishna came as Devaki's son and Balarama was born as Rohini's son. In this way Balarama appeared so today is the day when Balarama appeared in Vrindavan. Balarama is Krishna's first expansion and the same Balarama expanded Himself as Ksirodaksayi Vishnu who is present in everyone's heart as Paramatma the super soul. Actually the super soul in our hearts is the expansion of Balarama or Balarama Himself. The super soul is the original guru. The Lord who is present in our heart is the spiritual master so Balarama is THE spiritual master. Balarama is the shelter of all living entities. When the living entities go back to Godhead then first they go back to Balarama and through Balarama they go to Krishna.

(Excerpt from a lecture given by HH Bhakti Charu Swami Maharaja in Zurich on 19 August 1986 the appearance day of Lord Balarama)