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From Sri Mayapur Candrodaya Mandir!

Date: 13 March, 2014

Verse: Srimad Bhagavatam 5.13.24

Speaker: HH Bhaktivaibhava Swami

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sri-suka uvaca

ity evam uttara-matah sa vai brahmarsi-sutah sindhu-pataya atma-satattvam  
viganayatah paranubhavah parama-karunikatayopadisya rahuganena sakarunam  
abhivandita-carana apurnarnava iva nibhrta-karanormy-asayo dharanim imam  
vicacara.

TRANSLATION: Srila Sukadeva Gosvami continued: My dear King, O son of mother Uttara, there were some waves of dissatisfaction in the mind of Jada Bharata due to his being insulted by King Rahugana, who made him carry his palanquin, but Jada Bharata neglected this, and his heart again became calm and quiet like an ocean. Although King Rahugana had insulted him, he was a great paramahamsa. Being a Vaisnava, he was naturally very kindhearted, and he therefore told the King about the constitutional position of the soul. He then forgot the insult because King Rahugana pitifully begged pardon at his lotus feet. After this, he began to wander all over the earth, just as before.

PURPORT: In Srimad-Bhagavatam (3.25.21), Kapiladeva describes the symptoms of great personalities: titiksavah karunikah suhrdah sarva-dehinam. A saintly devotee is certainly very tolerant. He is the friend of all living entities, and he does not create enemies within the world. A pure devotee has all the

qualities of a sadhu. Jada Bharata is an example of this. Due to the material body, his senses were certainly agitated when he was insulted by King Rahugana, but later, due to the King's humble submission, Jada Bharata excused him. It is the duty of everyone desiring to return to Godhead to become submissive like King Rahugana and beg pardon of Vaisnavas one may have offended. Vaisnavas are generally very kindhearted; therefore if one immediately submits himself at the lotus feet of a Vaisnava, one is immediately cleared of offensive reactions. If one does not do so, the reactions will remain, and the results will not be very palatable.

HH Bhaktivaibhava Swami: Srila Prabhupada is quoting in the purport one verse wherein the symptoms of a sadhu are being described. A sadhu is very tolerant, very merciful, and is very friendly to all the living entities, not only human beings, sarva dehinam, sarva dehinam, dehi, those who are embodied, those living entities who have a body, all living entities even animals, insects, creepers. Sadhu is always kind, like Sivananda Sena is one example. He gave liberation even to a dog. There are many examples like this.

The sadhu doesn't have any enemies, he is very peaceful, he abides by the scriptures and all his characteristics are sublime. So these are the symptoms of a sadhu. Sadhu means a devotee of Krishna. These are the symptoms of a devotee. He's not satisfied with only with his own liberation but he is always feeling for other living entities. That is his mercy, karunika. That is his mercy.

He goes begging from door to door, "My dear sir or My dear lady! Why you are wasting your precious human form of life? After millions and billions of years you have received this rare gift of this human form. Why you are wasting your time like this?" But unfortunately most of the time people are not, they are not ready to receive transcendental knowledge, they have no taste for it. In one lecture Srila Prabhupada mentioned that the preacher in Krishna consciousness sometimes has to undergo so many difficulties, tribulations, sometimes even suffering, so much suffering to give Krishna consciousness to others. And although he has no enemies, he is not inimical towards anyone but the world is so ungrateful, Srila Prabhupada says, the world is so ungrateful that even a sadhu has many enemies. He has no enemies, but unfortunately others they think that the sadhu is his or their enemy. That's the problem. He has no enemies. But others think that sadhu is an enemy. Very ungrateful!

Srila Prabhupada sometimes referred to Jesus Christ, Haridasa Thakura or even Nityananda Prabhu Himself. He was violently attacked. So ungrateful! But still, in modern times we also have many examples of devotees spreading Krishna consciousness in so many different ways, in countries, places, everywhere, sometimes they also have to suffer. Like in Russia, the devotees so much suffering they

had to undergo, in Africa, and in Serbia, many, many different countries, the devotees had to suffer so much. What is their fault? What do they do wrong? They just want to benefit people with Krishna consciousness, there is nothing more beneficial. They give it freely, here take some prasada, chant Hare Krishna, take this book, just give whatever you can.

They are very, very tolerant, despite having to undergo so many different types of suffering but they continue. That means tolerance. So tolerant, they just go on, go on, go on, go on, continue, they don't give up. That's tolerance.

In one class I just recently listened to Srila Prabhupada quoted that verse from Prabhodananda Sarasvati, very nice verse. It is described that dante, the attitude, the mood of a preacher. He is describing in that verse, dante, dante means teeth, dante nidhaya, I place, I put between my teeth a blade of grass, it is described, trinakam. Trinakam means a blade of grass. And then padayor nipatya, I fall at your feet, and kritva ca kaku-satam, satam means hundreds of times, hundred of times, I am appealing, appealing, begging, he sadavah sakalam eva vihaya durad, he sadhu.

In that class Srila Prabhupada mentioned that is flattering, he sadavah, he sadhu, he knows he is rascal number one, but he is - oh, he sadhu! You are so intelligent, you are so educated, you have so many good qualities; everything is at your command. This is flattering. In that particular class Srila Prabhupada was laughing, just like beggars, they also flatter. They look at the palms of your hand and then they tell you - Oh! you will become a king! Prabhupada was laughing, you will become a king. Oh! I will become a king! Interesting! OK, here take some paisa! Flattering.

Similarly a preacher, a sadhu he is also, sometimes he is flattering because naturally people then they are more inclined. Oh! you speak such nice words about me. All right what do you want? Although he knows all these material acquisitions, material accomplishments all these titles, is a combination of letters, academic titles, PhD, doctor philosophy. . . Srila Prabhupada sometimes gave the example of zeroes.

Anything disconnected from Krishna, without Krishna, without Krishna consciousness this is like a zero, a zero has no meaning. What's the value of just adding zeroes? The equation will be just a big zero. That's material life.

So a sadhu he knows, he is flattering, but at the same time he knows, what is your PhD, what will it do at the time of death, this letter combination? What is the use? If we don't surrender to Krishna it factually has no meaning.

I just read recently on the internet some article, it was really funny and but we can use in Krishna's service. Without surrendering to Krishna then the PhD might turn into a Permanent Head Damage, it was mentioned in this article. I thought it was funny. Permanent Head Damage, or Pathetic Homeless Dreamer. (laughter). This must be the result if we don't surrender to Krishna. It will have no meaning. But of course if engaged in Krishna's service, if we put that 1 in front of all these combinations, then it becomes very valuable. We can of course engage everything in Krishna's service. But if we don't it, instead if we just become arrogant, proud, thinking now I know better than guru, previous acaryas, then it becomes useless, it has no meaning.

So then Prabhodananda Sarasvati continues, he is being flattered now - My dear sir, you are so educated!

All right! All right! Why you are flattering me? You speak such nice words! What is your intention? Please tell me. And then - yes, he sadavah sakalam, sakalam, this sakalam eva vihaya durad, whatever you have learnt now kindly just forget about it, just put it to the side.

Oh! This is very tall order! It's not just easy to forget! I learnt so many things! I studied so many years! I read so many books! You are telling me just forget everything!

Sometimes they even argue for the sake of argument, that - but what if, but what about if your Krishna, going back home, back to Godhead, your Vaikuntha, if this is also just another illusion? And one time Srila Prabhupada he answered this particular point. Our reply will be, just for argument's sake, at least our illusion is better than your illusion. (laughter) Prabhupada replied. If everything is illusion, all right, but at least our illusion is so much better. We have Vaikuntha, no birth, no suffering, no death, very nice illusion. So at least our illusion is better than yours.

Of course Krishna consciousness is not illusion. It is the ultimate reality, eternal reality. But that unfortunately people don't know. So, he sadavah sakalam eva vihaya, all right now I give up everything and then what is the alternative? What shall I do? What is your proposal?

And then the final answer is gauranga-candra-carane kurutanuragam, that simply try to hear what Caitanya Mahaprabhu has to say. Take this into consideration and then begin to cultivate your surrender to the lotus feet of Gauranga Mahaprabhu, such a nice verse.

Srila Prabhupada sometimes quoted that verse to demonstrate what the mood and attitude of a preacher should be. That humbleness, tolerant, very determined, as described in this verse, titiksavah karunikah (SB 3.25.21).

Otherwise preaching may be very, very difficult. So many obstacles are there but if a devotee is humble, he is tolerant, he is determined, then he can continue, then he can go on. So the sadhu is the most compassionate person out of all living entities. That's the whole purport.

Srila Prabhupada sometimes gave the example of a physician. A physician also has to be very tolerant. Often the patient cannot appreciate the treatment of the physician, especially dentist. Nobody appreciates the treatment of a dentist. But rather everybody I think in his mind is cursing, uttering one curse after another - what is he doing, why is he doing, why does he continue, why doesn't he stop! And then finally he stops. But all he is doing he is just changing the small drill to a bigger one, and then he continues (laughter).

Once I went once to a dentist and then there was another chair, another person sitting being treated and for that patient it was so painful that he, some kind of reflex, he slapped the dentist on the face. So the dentist has to be very tolerant. He cannot just say - oh this is what you want! And just (laughter) push the drill down his throat ?ithis is what you want! (laughter). He cannot be like this. Otherwise how can he treat him?

Or children sometimes, the parents, mother, the children they are you know often quite obnoxious. They are kicking, kicking with their boots against the lap of mother. Again mother cannot react equally - all right! Kick with her heels the small tender legs of the child. You cannot do that, or even do more nasty things. The mother has to be very tolerant. Ok what can be done? Always thinking about the welfare of the child, nothing else, there is no other consideration.

Similarly a sadhu has to be tolerant like that, despite all kinds of obstacles just go on continue, continue, continue, continue. Therefore sadhu is being described as calm and peaceful. Of course sometimes he might get angry in order to protect Lord Krishna's reputation, the Vaisnavas etc. But otherwise he is very, very calm, very peacefully following the rules and regulations. It's the nature of a sadhu.

So he possesses all the good qualities, it is described in one verse, of the demigods. What is that verse?

yasyasti bhaktir bhagavaty akincana sarvair gunais tatra samasate surah

harav abhaktasya kuto mahad-guna mano-rathenasati dhavato bahih (SB 5.18.12)

All the good qualities of the demigods. Whereas a non devotee he cannot possess good qualities because mano ratha, he is always travelling on the chariot of his mind, therefore he is always prone to be allured by the external energy of the Lord. How can he have good qualities? So only a devotee possesses all good qualities, the sadhu. The nature, the characteristics of a sadhu as described in this verse are based not on their sentimental feelings but on factual spiritual realizations.

So this brings me to another point. Science, Krishna consciousness is not just a mere sentiment, religious type of feeling. It is a spiritual science. I can give one quotation from Srila Prabhupada:

"So this Krishna consciousness is a great science meant for all human beings, not for one religion or another religion. Like science, mathematics, it is meant for everyone. It is a spiritual science. Everyone should take advantage of it. Otherwise what was the use of my coming? I have not come here to preach another religion. You already have your religion. So what is the use of replacing your religion with another one. We have no such (distinctions)? We are here to make a human being perfect in knowledge. That is our aim."

So Lord Krishna is an objective fact, not someone's imagination. We can scientifically prove, of course it is a spiritual science, but it is a science. We can go just very quickly through some which I consider to be very, very important, very inspiring points, relating to how Krishna consciousness is a science.

It is explained that Krishna, the general misconception people have about God or Krishna is that he is something like an anthropomorphic projection or he is like a psychological or emotional support of those who cannot cope

with the problems of life, (laughs) who need this kind of psychological crutch. Because they are not capable of facing the facts of life. It's a general misconception.

So this unfortunate misconception prevents people from properly understanding that God or Lord Krishna is simply an objective fact. To say that something objectively exists means that it has its own independent existence and it is not someone's imagination. So how can we prove that Lord Krishna is not someone's imagination, that He factually and objectively exists? Generally of course for common people prove means 'to see'. To see means to believe, that's what they say. If I can see it, then I can believe in it.

But we believe in so many things we cannot see. We can give simple examples. You read in the newspaper somewhere on this planet there is an earthquake. You believe it although you didn't see yourself personally. Neither you have the time to fly over to that particular country to see that earthquake. You believe it, you have trust in the newspaper. On the radio you might hear some other news; you just believe it, you take it as a fact, although you personally have not experienced it.

Or we can give another example of our own death. We believe I have to die, but I did not experience my own death. By extrapolation we can conclude because so many people died in the past, presently so many people are dying,

therefore I conclude that I also have to die. Although yet I did not experience my own death, still I take it as a fact.

Or we can give the example of an atom, another nice example. Nobody has seen, you cannot see the atom, even with an electro microscope you cannot see the atom. It is too small. But still, everybody accepts atom exists although we have not seen it. Even if you demand to prove-No I want to be very scientific now, you have to prove to me in a scientific way that the atom exists.

So the scientists give just you a computer printout of very, very complicated equations and figures and symbols you have no idea what it means, still you don't understand. You don't have direct proof that the atom exists. Why? Because you are not trained, you are not trained how to interpret the data which proves the existence of the atom. We are not trained in it. These are very, very nice points.

Similarly that if we want to have the proof that Krishna truly exists we have to undergo a scientific process. We have to enroll in a study, serious study work, meaning text books which are recommended by those who are expert

in the field, you have to study very carefully, under certain conditions. That's another point. Just like atom you can only study under certain conditions, our consciousness, our mind also has to be under certain conditions. So they can begin to properly understand the science, Krishna consciousness is a science of the soul, science of the Supersoul and the relationship.

And then under the given circumstances at one point just like any other science, then we will experience, that Krishna exists. And this is not only the realization of one, two or just a few. As Krishna also mentions in the Bhagavad-gita so many in the past they have the same realization, same understanding that Lord Krishna is the Supreme Personality of Godhead, He exists.

In one lecture I remember Srila Prabhupada mentioned that in our tradition, our line we have so many stalwart scholars, Rupa Goswami, Jiva Goswami, Srila Bhaktivinoda Thakura, Srila Bhaktsiddhanta Sarasvati Thakura, Srila Prabhupada, they are all scholars. And Prabhupada mentioned, "Are they all fools, that they all accept Krishna as the Supreme Personality of Godhead and worship Him. Does it mean they are all fools?" Such great learned

personalities, no, because they all underwent the same process, as predictable as any other science.

Of course Krishna is a person. That makes it a little bit different. It is a more difficult science because we are not dealing with some material object of study but with a person, personality. And Krishna is svarat, He is always independent, He can act in any way He likes, but still it is a science. If the student studies Krishna consciousness properly he will make progress, gradual progress, step by step by step by step. So in that sense it is a science.

Krishna consciousness is so wonderful. In another class Srila Prabhupada mentioned that Srimad-Bhagavatam is such an exalted literature. There is no competition. Nothing comes equal to it. You cannot compare with anything

else. Just like in the business world, I think it's a dream of any businessman to find that particular hole or gap in the market, something which nobody produced before, isn't it? They think, meditating, let me produce something which doesn't exist then I will have the hole in the market.

So Srimad-Bhagavatam is like that. It's a free market, no competition. Let us go for it, let us take advantage, it's a free market, that's the hole in the market, there is nothing like Srimad-Bhagavatam. It's such an exalted literature. So many details, you don't find this in any other spiritual, religious, philosophical, whatever scripture. You cannot find such details.

Just like the other day I was reading again the four additional qualities Lord Krishna possesses. Lord Brahma possesses how many, fifty. Lord Brahma possesses fifty qualities, the living entities they possess only part of these qualities and then Lord Siva possesses fifty five qualities, additional five, then Narayana sixty qualities and Lord Krishna sixty four qualities. Where do we have such detailed knowledge?

What are these four additional qualities - madhurya they are very very sweet: lila-madhurya, Lord Krishna's pastimes are so sweet, and what is the second, the association, His eternal associates like the Gopis, He is always surrounded by His eternal associates with whom He has such wonderful exchanges in His transcendental pastimes that we just find, premna ?i..Sanskrit term

And then rupa-madhurya, Lord Krishna's transcendental form, His beauty, we cannot find in any other incarnation of the Lord. This makes Krishna akarsayati iti Krishna, this means Krishna is all attractive, His transcendental beauty, His transcendental form, rupa-madhurya. And then finally venu-madhurya, playing on His transcendental flute. You don't find this anywhere.

And I was thinking the same four additional qualities we also find in Caitanya Mahaprabhu. Because His transcendental pastimes are so unique. And He is also surrounded by so many wonderful associates with whom He has such wonderful exchanges, transcendental exchanges. And Caitanya Mahaprabhu's form, it is beyond comparison. His golden beautiful form in so many places being described, again all attractive. And of course Caitanya Mahaprabhu in that sense is not playing on His flute but He is always chanting the Mahamantra and the mrdanga is being played, so in that sense what is the difference? The transcendental sound vibration is there.

So this is the science of Krishna consciousness and despite anyone's religious or cultural background, anybody and everybody can benefit from the science of Krishna consciousness. Just like any other science, mathematics, different sciences are there. These are universal whether you are Indian, you are American, German, Russian, whatever, you can benefit. Mathematics is a universal science, anybody can benefit. Similarly this is our proposal or

even challenge to the entire world that this Krishna consciousness is a spiritual science. Everybody can benefit from it. Hare Krishna! Srila Prabhupada ki jaya!

Any comments or questions?

Devotee Prabhu: Thank you Maharaja. That was very enlightening, very nice. I especially appreciated the fact that Krishna consciousness is the greatest science but it also beyond religion. It's like a culture of knowledge but perfect knowledge coming from perfect sources. It's not man-made, it's God-given and it's greater than any other religious scope or culture. Therefore you don't have to even change your religion. You can just take advantage of this divine gift of perfect knowledge and that should be our approach that we are not trying to convert people to a given religion. We are offering the greatest knowledge

HH Bhaktivaibhava Swami: That's a very, very important point. Religious people generally are afraid to be converted, they don't want to be converted, they want to protect their religious faith, it's natural. It's a very good point; we are not attempting to convert anybody. We just want to add. God is great, but how great, if you are interested how great, here take advantage, get some knowledge, get some more detailed information, what is the harm.

Like Srila Prabhupada often gave the example of a small dictionary and the big one. In essence there is no difference, it is just a question of more or less information, that's all. Not different information. A big dictionary does not mean now I will get some different information, no. Just more detailed.

So that's Krishna consciousness to get more detailed knowledge about your object of worship, your object of faith. So benefit, get more detailed knowledge which will increase your faith and devotion.

Devotee Prabhu: And the other point is that knowledge can also give you access to direct experience on your own self and that's where it becomes a science because your consciousness is the field of experiment.

HH Bhaktivaibhava Swami: Yes it is. It is not just a process of information it's a process of transformation. That's the unique feature of this science, it transforms you. And in the academic field usually you just have to do a bit of memorizing data to pass all your exams. Generally that is the process. That doesn't work in the spiritual science. Because memorization may not work.

Srila Prabhupada once mentioned that better than memorizing all the slokas of the Bhagavad-gita is to understand one, the real meaning of one. That is better than memorizing, but not really understanding

and realizing the contents of these Bhagavad-gita slokas. So that can only develop if transformation takes place in the heart and in the consciousness.

So I don't want to take much more of your time. Thank you very much. Hare Krishna.