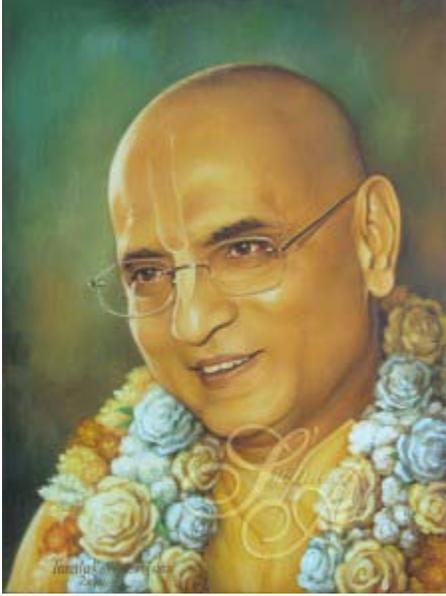


Srimad Bhagavatam Canto Three Chapter Twenty Five Text Twelve

THE FOLLOWING IS A CLASS GIVEN BY HIS HOLINESS BHAKTI CHARU SWAMI ON SRIMAD BHAGAVATAM THIRD CANTO CHAPTER TWENTY FIVE TEXT TWELVE, THE GLORIES OF DEVOTIONAL SERVICE



Transcription : Ranga Radhika Dasi
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Om Namo Bhagavate Vasudevaya
Om Namo Bhagavate Vasudevaya
Om Namo Bhagavate Vasudevaya

Maitreya uvaca
iti sva-matur niravadyam ipsitam
nisamya pumsam apavarga-varadhanam
dhiyabhinandyatmavatam satam gatir
babhasa isat-smita-sobhitananah

Synonyms

maitreyah uvaca — Maitreya said; iti — thus; sva-matuh — of His mother; niravadyam — uncontaminated; ipsitam — desire; nisamya — after hearing; pumsam — of people; apavarga — cessation of bodily existence; vardhanam — increasing; dhiya — mentally; abhinandya — having thanked; atma-vatam — interested in self-realization; satam — of the transcendentalists;

gatih — the path; babhase — He explained; isat — slightly; smita — smiling; sobhita — beautiful; ananah — His face.

Translation by His Divine Grace Srila Prabhupada:

Maitreya said: After hearing of His mother's uncontaminated desire for transcendental realization, the Lord thanked her within Himself for her questions, and thus, His face smiling, He explained the path of the transcendentalists, who are interested in self-realization.

Purport by Srila Prabhupada:

Devahuti has surrendered her confession of material entanglement and her desire to gain release. Her questions to Lord Kapila are very interesting for persons who are actually trying to get liberation from material entanglement and attain the perfectional stage of human life. Unless one is interested in understanding his spiritual life, or his constitutional position, and unless he also feels inconvenience in material existence, his human form of life is spoiled. One who does not care for these transcendental necessities of life and simply engages like an animal in eating, sleeping, fearing and mating has spoiled his life. Lord Kapila was very much satisfied by His mother's questions because the answers stimulate one's desire for liberation from the conditional life of material existence. Such questions are called apavarga-varadhanam. Those who have actual spiritual interest are called sat, or devotees. Satam prasangat. Sat means "that which eternally exists," and asat means "that which is not eternal." Unless one is situated on the spiritual platform, he is not sat; he is asat. The asat stands on a platform which will not exist, but anyone who stands on the spiritual platform will exist eternally. As spirit soul, everyone exists eternally, but the asat has accepted the material world as his shelter, and therefore he is full of anxiety. Asad-grahan, the incompatible situation of the spirit soul who has the false idea of enjoying matter, is the cause of the soul's being asat. Actually, the spirit soul is not asat. As soon as one is conscious of this fact and takes to Krishna consciousness, he becomes sat. Satam gatih, the path of the eternal, is very interesting to persons who are after liberation, and His Lordship Kapila began to speak about that path.

[End of Purport]

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So, this chapter, the twenty fifth chapter of the third Canto is describing the glories of devotional service in response to the questions that Mother Devahuti asked to Kapiladeva, her son. So what actually happened, His father, Kardama Muni, left home. And Kapiladeva had the responsibility to take care of His mother.

[verses five and six of chapter twenty five]:

When Kardama Muni left for the forest Lord Kapila stayed on the strand of Bindu Sarovar to please His mother, Devahuti. On the bank of Bindu Sarovar He was residing with His mother. When Kapila, who could show her the ultimate goal of the Absolute Truth, was sitting leisurely before her, Devahuti remembered the words of Brahma had spoken to her. And she, therefore began to question Kapila as follows...

What did Brahma tell Kardama Muni and Devahuti? Who remembers? That the Supreme Personality of Godhead will come as their son.

So this is how Devahuti knew that this child is... Her son is actually the Supreme Personality of Godhead. And therefore she asked these questions. These questions are very important. I will read them. Devahuti said: I am very sick of the disturbance caused by my material senses [SB 3.25.7]. So this is the sign of wisdom; to feel sick about the disturbances caused by material senses. What is the material senses causing? Kama, krodha, lobha, moha, mada, matsarya. What is the material senses causing? Gradually Krishna described that in Bhagavad Gita. Dhyayato visayan pumsah sangas tesu pajayate [Bg 2.62]. Visayan means objects of the senses. The senses are running constantly towards the objects of the senses.

Like a man sees a beautiful woman. Thus his eyes runs after the beauty of a woman's form. And he thinks that I must have her. He wants to enjoy her, kama. Dhyayato visayan pumsah. And as a result of that, senses running after the objects of the senses, senses' entanglement with the objects of the senses, sangas tesu pajayate sangat sanjayate kamah, lust is developed. What is lust? I must enjoy this woman, sex desire. But then he expected so much out of his sense gratification, kamat krodho bhijayate; when the lust is not fulfilled, when he doesn't get what he wanted, then he becomes angry. Krodho bhijayate. And in this way, krodhad bhavati sammohah [Bg 2.63]. Kama, krodha, lobha. Lobha, he develops a greed. And then, moha, sammohah, krodhad bhavato sammohah sammohat smriti vibhramah. He loses his memory. When he is bewildered, when he is completely baffled, he doesn't know what to do, he loses his memory. And smriti-bhramsad buddhi-nasho; as a result of the loss of his memory his intelligence is lost, buddhi nashat. Buddhi-nasho and buddhi nashat pranashyati.

So Devahuti put it in such a beautiful way actually, that I am sick of this disturbance caused by my senses. Normally what happens? They succumb to their senses, but Devahuti is saying that she has become sick of this onslaught of the senses. So that is the sign of intelligence. When one sees what our senses are doing by running after the objects of the senses, this is a disturbance! And once you're sick about it, that why is it happening?! Why can't I overcome this?! If you are sick do you want to remain sick? When you are sick you want to become cured of your sickness. So this cure for sickness is available and that's what she is asking. She realizes that it is her sickness and now she wants to have remedy from that sickness.

I am very sick of the disturbance caused by my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance [SB 3.25.7]. I have fallen into this deep, dark well of ignorance. So we can see what a wise lady she was. How many of us actually think that we are disturbed by the senses? Rather we think, oh, let's go for it! General tendency is

to go for sense gratification. Nobody in the material nature generally aspires for, or recognizes that it is a disturbance and he feels sick about it. The person who feels sick about it he is actually wise.

And if we consider then we can see that at some point we did become sick, that's why we came to Krishna Consciousness. If we didn't feel that sickness we wouldn't have joined ISKCON. At some point we did feel that, well, this is not what we want. This is simply causing disturbance. In course of time we may forget it, but actually the purpose of our coming to ISKCON, purpose of our coming to Krishna Consciousness IS this sickness, feeling of sickness.

I remember when I was in Mayapura, that was in 1976, one Australian boy came and joined. We were happy that this boy joined, very intelligent, very nice boy. But then, after some time, one Australian girl came to ISKCON Mayapura. She wanted to join. And then, I was taking care of this boy and he told me the story that she was his girlfriend and she [he] became sick of her. And that's why he left and came to ISKCON and now somehow she found out and she came. Like, this is how Maya works. One becomes sick and eventually what happened? Although he wanted to, but finally the girl took him away. So one has to be strong enough.

The devotees' association actually gives us that strength. Devotees make one realize that this is Maya. Like, Maya comes with her beautiful form and what does Maya say? Maya says, come and enjoy me! Come and enjoy me! But is there any enjoyment? There is no enjoyment. There is only bleeding, loss of blood, loss of energy, loss of vitality. Material enjoyment we pay a price, big price. The price is the price of blood.

Prabhupada gave the example of a camel's eating the thorn. The camel eats the thorn, camel loves to eat thorns. Sometimes we see that. Like there are, from Rajasthan, they bring those camels and ships, hundreds of camels. And they just walk and I was noticing that once those camels came and opposite to our temple there are a lot of Babul trees, full of thorns. There are other trees also, but the camels are not going for that. They are just going for the thorns [laughs]! The thorny trees. And Prabhupada gave the example, why a camel does that. Camel eats the thorn, because when he eats the thorn it's stung and his palate becomes shredded. The thorn actually cuts the tongue and palate. And as a result of that blood comes out. And the camel actually tastes the blood. And camel thinks, oh, how delicious the thorn is!

So material nature is like that. Sense gratification is like that. Like a camel is eating the thorn and tasting his own blood and he is thinking, oh how delicious! How relishable this material enjoyment is! Especially sex desire. So it is the real wisdom when one recognizes the condition of the material nature, and what is the condition of the material nature? Material nature is suffering! When we become sick, do we enjoy? Does anybody say that I am sick and I am enjoying? [laughs] Does anybody say that? Because sickness leads to suffering, sickness is suffering. Healthy condition is enjoyment, but sickness is suffering condition.

So when one realizes that this 'bhava roga', this materialistic disease is causing us suffering, causing us pain, then he will try to get out of this material condition. And that is what Devahuti is saying here: for because of the sense disturbance, my Lord, I have fallen into the abyss of ignorance. Your Lordship is my only means of getting out of this darkest region of ignorance

because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births [SB 3.25.7-8]. So here she is saying that her eyes are Kapiladeva's eyes, the Lord's eyes. "You are my transcendental eye, which, by Your mercy only, I have attained after many, many births."

So, how do we have to see things? With our own eyes, or with Krishna's eyes? Krishna's eyes means Krishna's instructions. Krishna's instructions means shastra. Krishna's instructions means Bhagavad Gita. When we read Bhagavad Gita then what do we get to hear? What we get to see? It gives a real understanding. Dehino'smin yatha dehe kaumaram yauvanam jara [Bg 2.13]. We get to know that we are not this body. We are spirit souls.

So this is the way to see. Shastra caksusa, so the eyes of the scriptures. And eyes of the scriptures here has been described as eyes of Krishna, because scriptures are the instructions of Krishna. When we follow the scriptures then we see through Krishna's instruction. Krishna said, sarva dharman parityaja mama ekam sharanam vraja [Bg 18.66]. We couldn't come to this conclusion ourselves, but Krishna told us, you do this. Krishna told us, that you are not your body. We didn't know. We didn't have any means to understand that we are not this body. Until we came to ISKCON, how many of us knew that we are not this body? Like a parrot we may have repeated that.

I remember, I was in one ashrama and this lady guru, very famous lady, she used to always speak about that she is not the body, but I never had that understanding what she actually meant. And following her I also wanted to repeat that I am not this body, but I didn't have any understanding of what it meant. But then when I came to Srila Prabhupada's teachings, THEN it became clear. I am not this [body] because I am the spirit soul! So without the information of the spirit soul we cannot have the understanding that we are not this body. The understanding of our not being the body will come only when we realize that we're the spirit soul. So those knowledges, they're actually repeating some half baked understanding. Anyway, I feel that I am fortunate that I came to Srila Prabhupada's shelter and as a result of getting Prabhupada's shelter we got to know the real spiritual understanding. We got to know Krishna's message!

Before coming to ISKCON I met many sadhus, many big, big gurus, but not a single one ever pointed out that Krishna is the Supreme Personality of Godhead. Not a single one. But Prabhupada, what did Prabhupada say? Prabhupada didn't take any credit for himself. Prabhupada simply gave the credit to Krishna. So this is our good fortune. We came to the right place. After traveling for so many years, searching for spiritual master, what do we find? We find that all these people are just cheating. They don't know themselves what they are talking about. Anyway, it's just that lots of thoughts are coming back about those experiences, but anyway, the important line is that we are very fortunate.

This is what we have to understand, that we are very fortunate that we came to ISKCON. Do you realize that? Are you feeling fortunate that you are in ISKCON? So take advantage of your good fortune. You have come to the right place. Here you'll get the right understanding. And you follow the path and you will see the result. Those who are intelligent they'll go for the right thing.

I'll tell you also another thing. Like, sometimes we want to get something cheaply. But when we get something cheap then we get cheated. We don't get the right stuff. Like, it happened once that we bought something and the person who bought, actually we gave the sample, and we even gave the address of where that will be available, but that person went to some other place where he bargained. I mean, he was bargaining and he went to the place where he got the cheapest. And the result is, those items we couldn't use. They were so bad that we had to reject them. So we shouldn't go for cheap things. We must understand that the good thing, the right thing will have the right value, right price.

Like, if you go to buy diamond, can you get it at the price of plastic? If you want diamond then you have to pay the price for diamond. Don't expect to get diamond at the price of plastic. So here in ISKCON you have to pay the price. This price you don't have to pay anywhere else. And if you can pay the price you'll get the commodity. What is the price? The price is following the four regulative principles. If you want spiritual life you have to pay the price. No meat eating, no intoxication, no illicit sex, no gambling. But there are people, so-called gurus, they're saying, come to me and I will give you moksha, liberation from this material bondage. And you can do anything. You can eat meat. You can drink alcohol. You can have illicit sex. No problem.

Now, will it work? From the scriptures we see that it never works. If we want to follow spiritual path we have to follow these rules. You cannot make spiritual advancement eating non-vegetarian food. You cannot make spiritual advancement while drinking alcohol. You cannot have spiritual life while having illicit sex. So if you want spiritual life you have to give up these sinful activities. And not only illicit sex, to make advancement in spiritual life one has to give up sex desire all together.

Restriction from illicit sex is the beginning, but then again Prabhupada gives the definition of what is illicit sex? Any sex life that is without the purpose of procreation is illicit sex. So that is the life of a brahmachari. Prabhupada said even a householder in ISKCON is a brahmachari. A person who indulges in sex life only for the procreation is a brahmachari. And Krishna is saying dharma aviruddha kamo'smi bharatarsabha [Bg 7.11]. Dharma aviruddha kama means sex life only for the sake of procreation. That is Krishna.

So this is the price we have to pay, and that is the only price we have to pay! And, of course, chanting the Hare Krishna Mahamantra. We don't have to pay any money. We don't have to perform any austerity. We don't have to do anything. We don't have to perform yajna. We don't have to perform anything else! Just follow the four regulative principles and chant Hare Krishna.

In one hand it's a very difficult process, but on the other hand it is a very simple process. Like, you're going to buy diamond, but the shopkeeper says that, okay, you can buy it. You don't have to pay any price. You won't have to pay any price only that you have to give up meat eating [laughs], you have to give up intoxication, you have to give up illicit sex and you have to give up gambling. And you chant Hare Krishna, then what to speak of diamond, I'll give you something- that's what Prabhupada is saying- I'll give you something that is so precious that you put all the wealth of this world and you put and this will be even more precious than that. All the wealth of this world will not compare to this commodity or this gift. So that is the good fortune that we have. In one hand it's so simple, but we simply have to follow the four regulative principles.

Sometimes there is a controversy. Like, it comes up, is why recently this thing came up that Bhaktisiddhanta Sarasvati Thakura did not say that sex life is only for the procreation, even between husband and wife. And it's a common sense. Even the animals don't indulge in sex life other than the purpose of procreation. So what to speak of human being?! What to speak of a person who is aspiring for spiritual life? Does it have to be in writing? Isn't it common sense? Does an animal indulge in sex life other than procreation? So what to speak of human being? Or should the human being become lower than the animals? It has become, human beings have become lower than the animals! The way human beings behave, if the animal gets to know, he'll feel embarrassed!

So this is the sign of intelligence and this is [audio recording discontinued].