

Srimad Bhagavatam 7.7.39

ISKCON Vrindavan

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9th Sept 2021

Om namo bhagavate vasudevaya

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Jaya Om Vishnu pada paramahansa parivrajakacharya ashtottara
shata Shri Srimad His Divine Grace Srila A. C. Bhaktivedanta
Swami Maharaja Prabhupada ki jai

Prem se kaho Shri Krishna-Caitanya Prabhu Nityananda Sri
Advaita Gadadhara, Shrivasadi Gaura bhakta Vrinda ki Jai

Mayapur dham ki jai

Ganga Mayi Jamuna Mayi ki jai

Bhakti devi Tulsi Maharani ki jai

Sama veta bhakta vrinda ki jai

Harinam Sankirtan ki jai

Sri Krishna Chaitanya Mahaprabhu ki jai

Granth Raj Srimad Bhagavatam ki jai

Nitai Gaura prem anande Hari Haribol.

All glories to the assembled devotees. Hare Krishna and
welcome to all of you and thank you as well for being present
here. Great devotees have said – actually once the devotees
requested Lord Krishna and then he appeared at that time and
there was also sankirtan. Prahlad Maharaja was there also and
what was he doing? He was playing Kartalas.

Indra was also there and what was he doing? He was playing the
Mridanga. Sukadeva Goswami was there singing in his own Bhava
and speaking Bhagavat Katha. The lord also appeared along with

his associates and there was a request at that time at the lotus feet of the lord. 'Just as you have appeared here now, in the future whenever and wherever there is talk of you, will you please appear there as well?'

'Tathastu, so it shall be.' Hari Hari. Actually the Bhagavatam itself is the form of the lord and so whether the lord himself appears or the Bhagavatam is present, there is no difference because the Bhagavatam is the form of the lord. The lord went back to his own abode and that is the time when Kali Yuga appeared and at this very same time Bhagavatam also appeared.

That is also when

kalau nasta drsam esa
puranarko 'dhunodita?
(SB 1.3.43)

Translation

Persons who have lost their vision due to the dense darkness of ignorance in the Age of Kali shall get light from this Purana.

So the lord appeared in the form of Bhagavatam as Suta Goswami is explaining in the Bhagavatam. Sri Uddhava is saying to the lord 'oh my lord if you are leaving then take me with you, I also want to come!' So the lord said 'actually I am going to stay here.' To this Uddhava replied 'oh then if you are staying then I shall stay as well.' So in what form will the lord stay?

In the form of the Bhagavatam. The lord said this and indeed he did stay and he is also amongst us here today in the form of Granth Raj Srimad Bhagavatam ki jai! In that same Bhagavatam it is said

nasta prayesv abhadresu
nityan bhagavata sevaya
bhagavaty uttama sloke

bhaktir bhavati nai??hiki
(SB 1.2.18)

Translation

By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

Srila Prabhupada also has given us Srimad Bhagavatam. Srila Prabhupada ki jai! Prabhupada had taken the Bhagavatam along with him when going to foreign land and Srila Prabhupada commented that 'no, no. The Bhagavatam has not gone with me but in actual fact I have gone along with the Bhagavatam. The Bhagavatam has take me there.'

Granth Raj Srimad Bhagavatam ki jai. So books are the basis and Bhagavatam is the basis. What is the form of Bhagavat Dharma? Actually we shouldn't say 'what is the form?' We should say 'who is the form?' 'What' makes it an item or a thing but actually it is a personality so we must ask 'who is that?' The answer is that the form of the Bhagavatam is the supreme lord himself.

The basis of our dharma is Granth Raj Srimad Bhagavatam, and this Bhagavatam is being distributed even now, did you know this? Whole sets of Bhagavatam are being distributed and this campaign is called Bhadra Purnima Abhiyana. So the coming Purnima will occur on the date of the twentieth of this month and in celebration of this occasion, Iskcon.. (cut)

So the plan to distribute Srimad Bhagavatam in a grand way has been going on for some years now and will happen this year as well during the time of Bhadra Purnima. So what is the relation between the distribution of Bhagavatam and Bhadra Purnima? Well actually it is a straight forward explanation in

where Sukadeva Goswami has recited Srimad Bhagavatam, right?

Okay very good and so the confirmation of the fact that Sukadeva Goswami has recited Bhagavatam can be found in many places in the Puranas such as Padma Purana. So Kali Yuga was just thirty years old and so it was not even ripe as yet. That was when Sukadeva Goswami recited Srimad Bhagavatam to King Parikshit. So the recitation of Bhagavatam was started by Sukadeva Goswami on the Navami, ninth day of Bhadra Purnima when Sukadeva Goswami sat outside Hastinapura (New Delhi) on the banks of the Ganges.

For how many days was the recitation of Bhagavatam? So start counting from the ninth, Navami. So ninth, tenth and then Ekadasi, Dwadasi and so for seven days and what was that seventh and final day? Purnima of course, that is when the Bhagavatam recitation of Sukadeva Goswami came to an end. So in one sense this is an anniversary that we celebrate on Bhadra Purnima of the recitation of Bhagavatam originally spoken by Sukadeva Goswami.

Just like we are celebrating Srila Prabhupada's one hundred and twenty fifth birth anniversary and so whenever this Bhadra Purnima comes every year it is celebration of the anniversary. Just like Janmasthan which we have just celebrated and so like that.

So in Bhagavatam, Sloka 12.13.13 it is said and actually this is not a common folk tale for children like once upon a time there was a king and a queen, no not like this. Well actually if there was a king, that king was Lord Rama and the queen was Sita. So what was I saying? Yes we were speaking about Bhadra Purnima and In Bhagavatam it is written in 12.13.13

dadati yo bhagavatam
sa yati paramam gatim
(SB 12.13.13)

Translation

If on the full moon day of the month of Bhadra one places Srimad-Bhagavatam on a golden throne and gives it as a gift, he will attain the supreme transcendental destination.

So this is a great opportunity to distribute or at least try to distribute one set or two or ten, twenty, fifty, hundred or five hundred sets of Bhagavatam. Will you all try? Yes, no- no yes? Yes, yes? Haribol! Thank you very much.

rayah kalatram pasavah sutadayo
grha mahi kunjara kosa bhutayah
sarve 'rtha kamah ksana bhangurayusah
kurvanti martyasya kiyat priyam calah

(SB 7.7.39)

One's riches, beautiful wife and female friends, one's sons and daughters, one's residence, one's domestic animals like cows, elephants and horses, one's treasury, economic development and sense gratification – indeed, even the lifetime in which one can enjoy all these material opulences – are certainly temporary and flickering. Since the opportunity of human life is temporary, what benefit can these material opulences give to a sensible man who has understood himself to be eternal?

What happiness can these material possessions give one? It could happen to us that when we actually understand this then we will start to turn away from material life, we make a U-turn. When we actually see what this material world is like, when we see it's reality then

janma m?tyu jara vyadhi
duhkha dosanudarsanam
(BG 13.9)

Translation

Perception of the evil of birth, death, old age and disease

So one great personality was once insisting 'show me, show me, I want to take darshan of Bharat, India.' So his father did not want to take him out but he was so obstinate and wouldn't listen. What was the name of this person? Siddharth. So his father finally said 'okay go' and so he put him on a chariot and there was a charioteer of course as well.

So he saw one scene where people were chanting 'Ram nama satya hai- the name of lord Ram is the only truth.' So Siddharth had never before heard of nor had he seen such a sight. He asked his charioteer 'what is this, what has happened?' The charioteer answered 'this man is dead, he died. They are taking him to the place he now belongs.'

'What they will do there?' Siddharth asked and the answer he got was that the body will be burned to ashes. So Siddharth asked 'will he not come back from there?' To this the charioteer replied 'no, he is gone – finished!' Then Siddharth asked the driver if everyone dies and the chariot driver answered 'yes, every person has to die.'

In a fearful manner Siddharth asked slowly 'will I also die?' 'Oh yes, everyone must die- no problem you can die as easily as everyone else' the driver said. So they continued on their way forward and an old man was trying to cross the road and Siddharth was watching as the old man was sometimes falling and he would stand up again with great difficulty. So again he questioned his charioteer, 'what is this?'

'This is old age whereupon one becomes old and nears his death' the charioteer answered. 'Oh do all people become old?' Siddharth asked. 'Oh yes, yes. Everyone becomes old and you and I will also become old one day, no problem.' Then as they continued they saw a very sick person who had leprosy. So he was in a very bad and sorry state and of course he is not the only one as this is a common thing in the material world.

People are reaching the ICU nowadays. 'If we die then how will

we die? We will die in style! We will be admitted into a five star hospital. We usually go to five star hotels and restaurants and therefore we will also in the same way not go to a government hospital. If we die then we will die in style by going in the ICU.' Just like when someone asks a dying man 'how are you sir?' He will answer 'I am fine, I am fine.'

He is in the hospital bed and is going to die in a few days and he is saying that he is fine. He doesn't even know what it is to be 'fine' and so actually he has been fined. Once all the family members of a dying man arrived and they were desperate, telling him 'father, oh father. You only have one or two breaths left in you.' The family were devotees of Bhola, lord Shiva. So the sons requested their father 'father, chant the name of Bhola.'

What did the father say? 'Coca cola.' Sarvabhauma Prabhu often tells us this story. Coca cola. He was requested to chant the name of Bhola but no, coca cola. So all his life he was addicted to coca cola and so where did he go upon his death? Coca cola loka. Is that in America? So lord Buddha then saw a sick person – oh look flies are coming, we haven't died yet but flies are already here.

Lord Buddha asked 'Does everyone become sick?' His driver answered 'oh yes, everyone becomes sick.' 'Well will I become sick?' Lord Buddha asked and the driver replied 'oh yes no problem. For sure you will.' So after witnessing these two or three situations lord Buddha said 'I have now seen enough of this world and I have no desire to see anything more, enough is enough. Please take this chariot back to the palace.'

Then on that very night (cut). So all these problems which are there he was thinking, there must be some solution but what is that solution? What is the way out? He wanted to find the answers to his questions. So then he left for Gaya where he became Buddha which means enlightened.

So in the same way we must also make this decision that 'enough of this world.' When will we go back home and reach our goal, our destination? It could be that you can make this process even faster, increasing your speed whilst on the way towards your goal. We are in the process, on the right track but we are moving very, very slowly.

We are on the right path in going back home back to godhead but we are doing this so slowly, walking slowly with a carefree attitude. We move whilst asleep, awake or getting up or whilst looking back over our shoulders and in doing so we are thinking 'are we doing the right thing or not?' But if we are actually serious then we will speed up. Srila Prabhupada would say 'do it in this lifetime, in this lifetime finish this all up and go back home, back to godhead.'

So nine o'clock, nine fifteen what time do we- oh okay nine o'clock. The senior devotees are all sitting just here so we must be careful. So have you all risen above all these thoughts yet or not? Actually these are just the ABC's because spiritual life actually starts at the point of asking these questions. In this Sloka it is said

kurvanti martyasya kiyat priyam calah
(SB 7.7.39)

Translation

Since the opportunity of human life is temporary, what benefit can these material opulences give to a sensible man who has understood himself to be eternal?

So one will naturally be pleased and proud of ruling a great kingdom but this kingdom is temporary. After a hundred or two hundred years everything will be gone. An intelligent person should come to the conclusion that material opulences can never give one happiness. Who knows the truth of what we have just read? How many people know the truth of this?

manushyanam sahasreshu

ka?hchid yatati siddhaye
(BG 7.3)

Translation

Amongst thousands of persons, hardly one strives for perfection; and amongst those who have achieved perfection, hardly one knows me in truth.

One in a thousand or in a million people could maybe understand the truth of what we have just read. This conclusion should be made but those who reach this conclusion are very rare. The conclusion should be made that materialistic people are only after one thing which is economic development. This is why Prahlad Maharaja is teaching, right? He has said that the blind are leading the blind.

Andha yathandhair upaniyamanah
(SB 7.5.31)

Translation

The blind are leading the blind

All the so-called leaders of the world are blind and the citizens are also blind and they are being guided and are following these blind men who are leading them. Have you ever seen a sheep when it is walking? You will never see the head because where is it? Always facing downward towards the ground and so if the first sheep in the front falls into a ditch then the rest will also follow and slowly fall right in as well.

So the leaders are blind and if the citizens blindly follow behind then what will be the outcome? That is why you must be careful!

Mahajano yena gatah sa panthah.
(CC Madhya lila 17.186)

The solid truth of religious principles is hidden in the heart

of an unadulterated, self-realized person

Panthah means path and therefore we should always walk on the path which has been shown to us by great souls. The teachings that are going on here now are of those of a Mahajana and who is that? Prahlad Maharaja, who we can also call a Maha Bhagavata, a great devotee.

prahlādo janako bhīmo
balir vaiyāsakir vayam
(SB 6.3.20)

Prahlada Maharaja, Janaka Maharaja, Grandfather Bhishma, Bali Maharaja, Sukadeva Gosvami and I myself know the real religious principle.

He has also gained his knowledge through the teachings of another great devotee, Maha Bhagavata who is none other than Srila Narada Muni. So the first Maha Bhagavata is Narad Muni, the second is Prahlad Maharaja and third is Sukadeva Goswami. These three great devotees are leading us and guiding us and we must follow these leaders. So who is our leader? Prahlad Maharaja is our leader here. Prahlad Maharaja ki jai!

He will give us our eyes back because otherwise what has Kali-yuga done? Taken our eyes away and therefore this Bhagavatam is giving us eyes and vision to see again. Maybe I should quickly read only and not talk?

The entire world is described in Bhagavad-gita as duhkhalayam asasvatam – miserable and temporary. Economic development may be pleasing for some time, but it cannot endure. Thus many big businessmen are now very morose because they are being harassed by various plundering governments.

Is this true? Are there any persons present here from Delhi to confirm? Or anyone from Agra who can say from their own mouth that this is indeed a fact.

In conclusion, why should one waste his time for so-called economic development, which is neither permanent nor pleasing to the soul? So do you all agree with this which is being said? Do you understand this?

On the other hand, our relationship with Krsna, the Supreme Personality of Godhead, is eternal. So what is it? Eternal. It is not flickering and temporary like our relationship with the material world. The other side is this eternal relationship just like the lord is eternal and we are also eternal.

Nitya-siddha krsna-prema. The pure souls are eternally in love with Krsna, and this permanent love, either as a servant, a friend, a parent or a conjugal lover, is not at all difficult to revive. Listen to this carefully because here there is mention of a discount. Especially in this age, the concession is that simply by chanting the Hare Krsna mantra one revives his original relationship with God! What is this? It is a discount.

Harer nama harer nama harer namaiva kevalam
(CC Madhya 6.242)

Translation

In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord.

Thus the living entity becomes so happy that he does not desire anything material.

Na dhanam na janam na sundarim kavitam va jagad-isa kamaye
(Siksastaka 4)

O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language.

That's all that Srila Prabhupada has quoted. Repeat after me. A very advanced devotee in Krsna consciousness does not want

riches, followers or possessions. So think deeply about these words and meditate upon them.

Rayah kalatram pasavah sutadayo grha mahi kunjara-kosa-bhutayah
(SB 7.7.39)

Translation

One's riches, beautiful wife and female friends, one's sons and daughters, one's residence, one's domestic animals like cows, elephants and horses, one's treasury, economic development and sense gratification-indeed, even the lifetime in which one can enjoy all these material opulences – are certainly temporary and flickering.

The satisfaction of possessing material opulences, although perhaps of a different standard, is available even in the lives of dogs and hogs – so this is an important point, hogs and dogs. They cannot revive their eternal relationship with Krsna. In human life, however, our eternal, dormant relationship with Krsna is possible to revive.

Therefore Prahlada Maharaja has described this life as arthadam. Here somewhere Prahlad Maharaja has used this word arthadam. There is adruvam as well which means you cannot put any faith into that. Just like we say 'what faith can we put in this material world?' Also though the word arthadam has been used which is meaningful.

Our lives have a reason, some meaning and there are some duties to follow and there are many reasons to why we live.

Consequently, instead of wasting our time for economic development, which cannot give us any happiness, if we simply try to revive our eternal relationship with Krsna, we will properly utilize our lives. Haribol!

So I will repeat this last bit which is the end of my talk today. Consequently, instead of wasting our time for economic

development, which cannot give us any happiness, if we simply try to revive our eternal relationship with Krsna, we will properly utilize our lives.

I wish you all success, this is my desire and with this I end my talk here.

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare