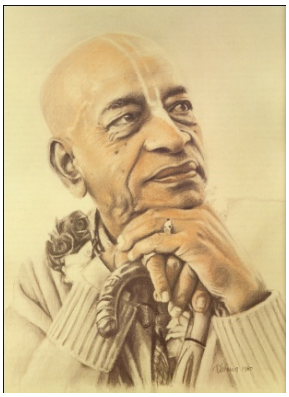
International Society for Krishna Consciousness
Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



Ocean of Nectar

Utthana Ekadasi (E-Magazine for every Ekadasi)
19 November 2018 Issue Number: 101

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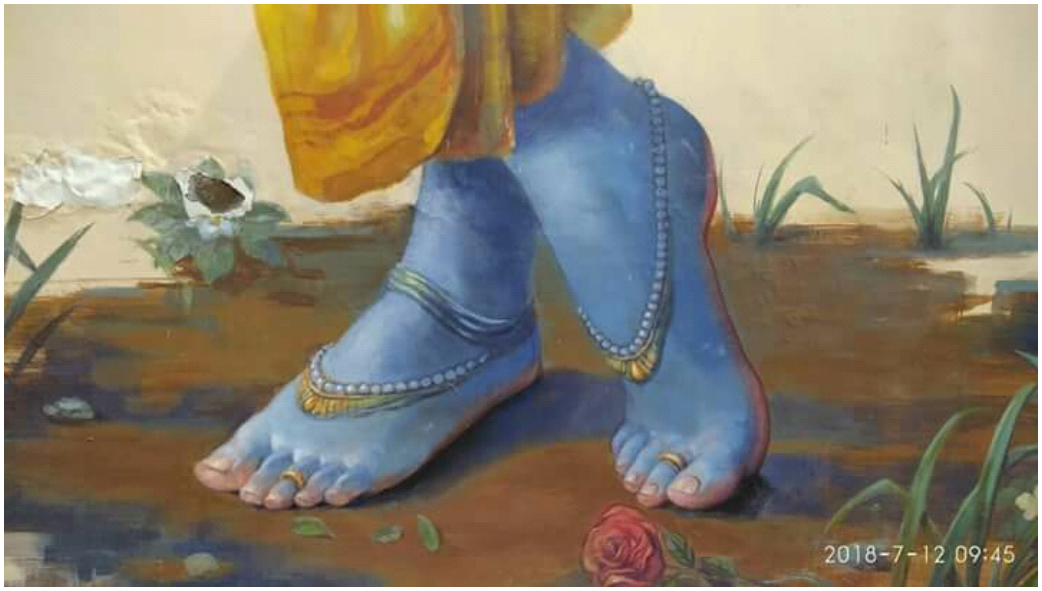
1. HOW TO KNOW KRISHNA THROUGH BRAHMA SAMHITA (PART 1)

Hare Krishna. So is everyone fired up after the picnic or is everyone tired? We covered up to text 36 yesterday. We discussed about Krishna's abode, Krishna's beauty, Krishna's attractive features and how inconceivable Krishna is. By dint of our own endeavor or mental ability we will never be able to understand Krishna. Krishna can be understood only when He reveals or manifests Himself or when He becomes visible to our personal endeavor not otherwise. In a way it can be compared to seeing the sun. At night no matter how hard you try, no matter how powerful lights we use, we may take the most powerful spot lights and project it on the sky will you be able to see the sun? No but in the morning when the sun comes up and if we just happen to keep our eyes open we will see the sun. Similarly, when Krishna manifests Himself and if we keep our eyes open then we will be able to see Krishna. What is the method of keeping our spiritual eyes open? By being favorably disposed to Krishna, being surrendered to Krishna and by being ever willing to receive His mercy. Then in due course of time Krishna will reveal Himself to us. Besides that there is no other way, no other way, no other way.

As we discussed
Brahma Samhita verse 34:
panthas tu koti-sata-vatsara-sampragamyo
vayor athapi manaso muni- pungavanam
so py asti yat-prapada-simny avincintya-tattva
govindam adi-purusam tam aham bhajami.

The best of thinkers, the best of the philosophers not only *munis* but *pungava* means best. Who has the ability to travel at the speed of mind and even if they travel for hundreds of years they would not be able to reach Krishna's lotus feet. They simply get to see the tip of His toe and that also only the effulgence of the tip of His toe. That effulgence is so brilliant that they get blinded, they don't get to see Krishna, and they just get to see the overwhelming brilliant light that emanates from Krishna's divine personality known as *Brahmajyoti.* It is blinding because if someone is in darkness for a long time and all of a sudden he looks at the midday sun what will happen to him? He won't be able to tolerate that brilliant light, he will be blinded. Therefore these so called impersonalists who try to perceive Krishna by dint of their own endeavor they just get to perceive the glaring effulgence of Krishna's lotus feet and they become blinded. The only way one can understand or perceive Krishna is by His divine mercy and that mercy is invoked by devotional service. *Bhakta mam abhijayate*. Only through devotion can one get to know Krishna.



Brahma Samhita verse 37:
ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami

Rasa means mellow. What is a mellow? Mellow is the substance that makes us experience different emotions. There are twelve mellows, five principle and seven secondary. The principle mellows are shanta, dasya, sakhya, vatsalya and madhur. Neutrality, servitorship, friendship, parental and conjugal the five principle mellows, our relationship with Krishna is based on these five mellows. One who is in santya rasa, that will be his predominant endeavor, one who is in servitorship that will be his predominant mellow and that generally does not change. Like the person who is situated as a servant of Krishna he will not transgress into any other mellow like he will not deal with Krishna like a friend. Those who are situated as a friend sakhya, they will

not interfere in any other mellows. From Sakya one can go to dasya but he cannot go into parental. A friend of Krishna will not act like Krishna's father. However there is some mixture sometimes, there can be a mixture of friendship and parental Like Balarama He is Krishna's brother and as Krishna's elder brother He is in a way Krishna's friend and at the same time He guards and tries to protect Krishna. These mellows are compatible but parental and conjugal are not at all compatible. Mother Yashoda will never deal with Krishna like a girlfriend, like a gopi. The seven secondary mellows enhance the emotions. These are the steady emotions, servant of Krishna, as a servant one has a specific relationship with Krishna; as a friend one has a specific relationship with Krishna; that relationship remains constant but the secondary mellows they are transient. The secondary mellows are 1. Laughter: Krishna cracks a joke and everybody starts to laugh. 2. Surprise: Krishna shows His universal form and Mother Yashoda is awestruck. 3. Chivalry: when a demon comes and tries to attack Krishna and His friends and they become very afraid and Krishna says, "Don't worry, I am here, I will take care." Or sometimes Krishna's friends play with Krishna in a wrestling match and His friend says, "Today Krishna I will teach You a lesson, You think that You are the greatest? You don't know who I am, You better watch out Krishna!" Chivalry leads to a fighting spirit. 4. Anger: sometimes Radharani becomes very angry with Krishna and She literally blasts Krishna. Sometimes the devotees will tell Krishna how the demons are attacking the Pandavas and Krishna will become so upset that He would shake with anger and says, "Who dares to do anything to My devotees? I will destroy them all including their entire family!" 5. Ghastly 6. Frightening and 7. Bathos.

Of all these mellows the highest is conjugal love. Krishna displays this mellow in Vrindavan. Cinmaya rasa is this transcendental mellow which the source of joy and pleasure is. Who experiences these mellows? Those who are constantly engaged in devotional service, in thinking about Krishna. Krishna expands and His expansions have the identical feature like Krishna. Krishna resides in Goloka at the same time He is also existing in everyone's heart. As a Supersoul Krishna is residing in everyone's heart. Krishna is the soul of everyone.

TRANSLATION OF VERSE 37

I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Radha, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes (sakhis), embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual rasa.

In Brahma Samhita Bhaktisiddhanta Sarasvati Thakura gave a very long purport to this verse, 14 pages, so take your time and read the purport. Please read Brahma Samhita, actually I mentioned on the first day and what I am trying to do is simply to give you a basic understanding of Brahma Samhita in order to encourage you to read Brahma Samhita more systematically and attentively. Study it more carefully.

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

The previous verse described how Krishna eternally resides in Goloka Vrindavan and what does He do there? He performs His pastimes with Srimati Radharani. Radharani is His pleasure potency. Krishna is anandamaya and all the ananda of Krishna, all the joy of Krishna is provided by Srimati Radharani. Radharani also expanded Herself into innumerable sakhis, the cowherd damsels and they are giving pleasure to Krishna and enjoying along with Krishna. The unique aspect of Vrindavan is that everybody is trying to serve Krishna and as a result, although they do not want any personal enjoyment, but they getting it automatically. It is not that in Goloka Vrindavan that only Krishna enjoys and that everyone else suffers. From a materialistic point of view it may appear that those who are serving they are in a very difficult situation. It is not nice to be a servant in the material nature therefore everybody wants to be served and everybody wants to be the enjoyer and nobody wants to provide for others enjoyment. 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.

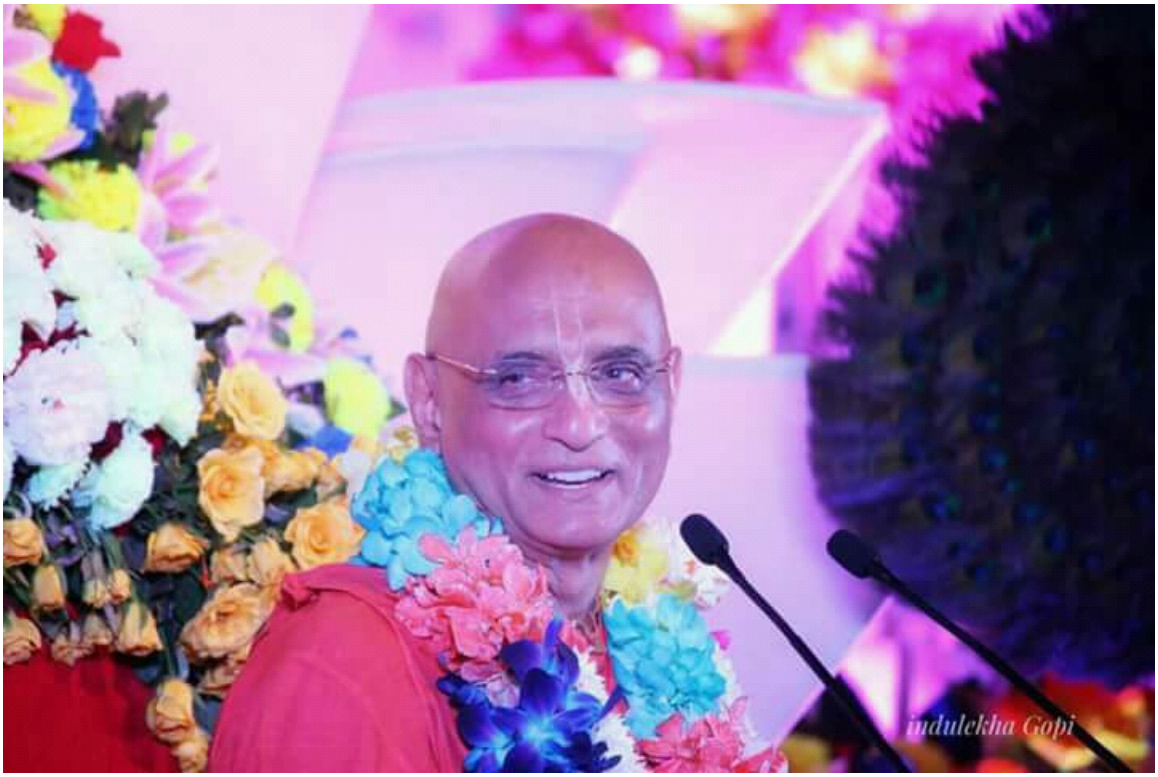
2. <u>SRILA PRABHUPADA APPRECIATION</u>

One beautiful spring morning, when the sun was bathing the earth in golden rays and the air was filled with fragrance of flowers and cooing of cuckoo birds, Srila Prabhupada arrived in Mayapur in his maroon Ambassador, its stainless-steel Vaishnava tilaka, an auspicious spiritual marking, emblazoned on the hood. He had been to Bhubaneswar to lay the cornerstone of a new temple that had been developed by Gour Govinda Swami, his sannyasa disciple from Orissa. I could have gone with him but decided to stay behind to complete the printing of Bhagavaner Katha, which I was planning as a surprise offering to His Divine Grace.

Devotees stood on either side of the road to greet him, chanting and dancing in jubilant anticipation. When his car appeared in the distance, the kirtana reached a crescendo and the dancing grew wild with ecstasy, and when it stopped in front of the temple and Srila Prabhupdada emerged, devotees fell flat on the ground to offer obeisances. Many broke down crying; others stood motionless, transfixed. When chanting and dancing devotees leading the way, Prabhupada strode gracefully through the crowd in the temple.

(Extract from "Ocean of Mercy" book written by HH Bhakti Charu Swami)

3. GURU MAHARAJA'S INSTRUCTIONS



- Krishna can be understood only when He reveals or manifests Himself or when He becomes visible to our personal endeavor not otherwise;
- What is the method of keeping our spiritual eyes open? By being favorably disposed to Krishna, being surrendered to Krishna and by being ever willing to receive His mercy. Then in due course of time Krishna will reveal Himself to us. Besides that there is no other way, no other way, no other way;
- The only way one can understand or perceive Krishna is by His divine mercy and that mercy is invoked by devotional service. *Bhakta mam abhijayate*. Only through devotion can one get to know Krishna;
- Please read Brahma Samhita, actually I mentioned on the first day and what I am trying to do is simply to give you a basic understanding of Brahma Samhita in order to encourage you to read Brahma Samhita more systematically and attentively. Study it more carefully; and
- 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.

(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)