

Śrīmad-Bhāgavatam 7.6.19–21

—
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710307SB-CALCUTTA [29:50 Minutes]

Audio

Prabhupāda: [coughs]

*na hy acyutaṁ prīṇayato
bahv-āyāso 'surātmajāḥ
ātmavāt sarva-bhūtānām
siddhatvād iha sarvataḥ
[SB 7.6.19]*

[My dear sons of demons, the Supreme Personality of Godhead, Nārāyaṇa, is the original Supersoul, the father of all living entities. Consequently there are no impediments to pleasing Him or worshiping Him under any conditions, whether one be a child or an old man. The relationship between the living entities and the Supreme Personality of Godhead is always a fact, and therefore there is no difficulty in pleasing the Lord.]

So Prahlāda Mahārāja concluded that instead of wasting time for so-called material happiness, sense gratification, please engage yourself in the service of Nārāyaṇa. That conclusion he has made giving his very nice arguments and reasoning that a human being has nothing to do for sense gratification, he has only to act in Kṛṣṇa consciousness. There is no other engagement. Any other engagement than Kṛṣṇa consciousness business is sense gratification and that is waste of time. This conclusion is made. Now such a big thing, Kṛṣṇa consciousness. Does it mean that one has to make a very big attempt for

capturing the exalted platform? Prahlāda Mahārāja says: No, no, no:

*na hy acyutaṁ prīṇayato
bahv-āyāso 'surātmajāḥ*
[SB 7.6.19]

Sometimes people deviate from accepting Kṛṣṇa consciousness, they think that it is very difficult. Sense gratification is very easy but Kṛṣṇa consciousness accepting [is difficult], actually they think like that. But the real fact is it is more difficult to attain for sense gratification than Kṛṣṇa consciousness. Kṛṣṇa consciousness is very easy. These people, for sense gratification, they are trying to adjust these material inconveniences in so many ways. So many parties, so many politicals, socials and educational propaganda but the result is zero. In spite of so much endeavor the result is zero. And so far Kṛṣṇa consciousness is concerned anyone, anywhere, any part of the world, simply he can chant Hare Kṛṣṇa *mantra* and his life becomes successful. [coughs]

Prahlāda Mahārāja says: "My dear *asurātmajāḥ*," *ātmajāḥ* means sons. "My dear sons of the *asuras*." He also admits himself that, "I am also son of *asura*." So it is not very difficult to develop your Kṛṣṇa consciousness and Nārāyaṇa consciousness, the same thing. Why?

*ātmavāt sarva-bhūtānām
siddhatvād iha sarvataḥ*
[SB 7.6.19]

Because being the supersoul, the all-pervading supersoul—*ātmavāt sarva-bhūtānām*. Not that Kṛṣṇa or Nārāyaṇa is only for the Hindus or for the Indians or for the *brāhmaṇas*. No. *Sarva-bhūtānām, ātmavāt sarva-bhūtānām*. *Sarva-bhūtānām* means "all living entities." Even animals. Because the Supersoul, *ātmā*, Paramātmā of every living entity so He is available for everyone. This is not a conclusion that Kṛṣṇa or Viṣṇu is meant for the Hindus

or the Indians or the *brāhmaṇas*. No, *sarva-bhūtānām*. *Siddhatvād iha vedeṣu*.

nanu bālānām asmākaṁ tad bhajanam aśakyam iti cet tatrāha, nahīti.

bahv-āyāso 'ti-prayāsaḥ.

[*Bhāvārtha-dīpikā* 7.6.19]

So Prahlāda Mahārāja, expecting that they might say that, "We are only five years old boys, children, how it is possible to accept Kṛṣṇa consciousness?" So he is convincing them, "So don't think like that." Kṛṣṇa consciousness is easier because He is everywhere in everyone's heart. You haven't got to go outside to search out Him, simply you have to accept the process and you will find within your heart just near you, Kṛṣṇa. [coughs] If anyone chants Hare Kṛṣṇa *mantra* without any offense, seriously, he will very soon realize that Kṛṣṇa is just on his tongue, He is dancing there. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa. No, it is not difficult that you have to search for Kṛṣṇa, He's all so long, long distance away. You can not approach even Kṛṣṇaloka by the airplane of mind and air but a still Kṛṣṇa is available. At your hand, within your heart: *īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati* [Bg 18.61].

[The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.]

Simply we have to attach the process, how to realize Him, then it is not at all difficult.

parāvareṣu bhūteṣu
brahmānta-sthāvarādiṣu
bhautikeṣu vikāreṣu
bhūteṣv atha mahatsu [ca]
[SB 7.6.20]

[The Supreme Personality of Godhead, the supreme controller, who is

infallible and indefatigable, is present in different forms of life, from the inert living beings [sthāvara], such as the plants, to Brahmā, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa], as well as the unmanifested material nature and the false ego. Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all-pervading Supersoul, but actually He cannot be indicated. He is changeless and undivided. He is simply perceived as the supreme sac-cid-ānanda [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.]

So Kṛṣṇa can be found, not only within your heart, but also *parāvareṣu*, *parā* and *avara*. There are two creations, one creation is spiritual and another creation is material, that is called *parāvareṣu*. *Parā* means—spiritual, *avara* means—the material. *Bhūteṣu*, *bhūteṣu* there are five elements: earth, water, air, fire and sky. Everywhere Kṛṣṇa is there, *bhūteṣu*. *Brahmānta-sthāvarādiṣu*, *brahmānta*, beginning from the ant up to the Brahmā. Ant is the most insignificant creature and Brahmā is most important, first created being. Everywhere, in every living entity Kṛṣṇa is there—*īśvaraḥ sarva-bhūtānām*. *Bhautikeṣu*—anything which is material, everywhere: *aṅdāntara-stham-paramāṇu-cayāntara* [Bs 5.35].

[He is an undifferentiated entity as there is no distinction between potency and the possessor thereof. In His work of creation of millions of worlds, His potency remains inseparable. All the universes exist in Him and He is present in His fullness in every one of the atoms that are scattered throughout the universe, at one and the same time. Such is the primeval Lord whom I adore.]

So he is not only within this universe but he is within the atom. *Bhautikeṣu vikāreṣu*—and the creation by interaction of these five elements. Suppose here is a microphone, it is a creation of the five elements, here is also Kṛṣṇa. So this

is Kṛṣṇa consciousness. Everywhere is Kṛṣṇa or everything belongs to Kṛṣṇa, take it otherwise. Anyway therefore everything should be utilized for Kṛṣṇa, this is Kṛṣṇa consciousness. Nothing is without Kṛṣṇa—*īśāvāsyam idam sarvaṁ* [Īśopaniṣad One].

[Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.]

This is the same thing is being explained by Prahlaḍa Mahārāja. One has to see Kṛṣṇa everywhere. *Stāvāra jaṅgame se dekhe āmāre muk* [?] [Gītār Gān 6.29]. The highly elevated, the devotees, *mahā-bhāgavatas*, he never sees anything, he sees simply Kṛṣṇa, in everything. *Stāvāra jaṅgame se dekhe* [indistinct] He sees trees, he sees animals or man, going, moving, but he does not see them, he sees, "O here is a part and parcel of Kṛṣṇa moving in this way. Staying in this way." This is Kṛṣṇa conscious. He does not see the outward covering. Just like when you receive a friend known to you—you don't see his dress, you see your friend. Similarly if you have developed love for Kṛṣṇa then you will see that everywhere is Kṛṣṇa existing.

*bhautikeṣu vikāreṣu
bhūteṣv atha mahatsu ca
[SB 7.6.20]*

[The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings [sthāvāra], such as the plants, to Brahmā, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa], as well as the unmanifested material nature and the false ego. Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present

as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all-pervading Supersoul, but actually He cannot be indicated. He is changeless and undivided. He is simply perceived as the supreme sac-cid-ānanda [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.]

*ātmatvāt sarvatra siddhatvād iti ca hetu-dvayam upapādayati, parāvareṣu iti
caturbhiḥ*

*brahma anto yeṣāṁ sthāvāra ādir yeṣāṁ teṣu bhūteṣu jīveṣu
bhautikeṣu ajīveṣu*

[Bhāvārtha-dīpikā 7.6.20]

Bhūteṣu means living, [coughs] and *bhautikeṣu*, *bhautik* that non-living, matter. Both in living and [indistinct] material elements or entities, everywhere is Kṛṣṇa. *Ajīveṣu ghaṭādiṣu*, *ajīveṣu*—just like these *karatālas*, these *karatālas* has no life but when it is used for chanting Kṛṣṇa's name, there is Kṛṣṇa. This is Kṛṣṇa vision, this is Kṛṣṇa conscious. Anything used for Kṛṣṇa consciousness, anything used for Kṛṣṇa's service, it is not different from Kṛṣṇa. That is advised here Prahlāda Mahārāja, he's a *mahā-bhāgavata*, he advised, everywhere.

*guṇeṣu guṇa-sāmye ca
guṇa-vyatikare tathā
eka eva paro hy ātmā
bhagavān īśvaro 'vyayaḥ
[SB 7.6.21]*

Guṇeṣu means—all the things that is manufactured. We have got so many things therefore *guṇeṣu*. *Guṇa-vyatikare*—everywhere is Kṛṣṇa. Everywhere is Kṛṣṇa.

katham tarhi draṣṭā-dṛśya-bhokṭṛ-bhogyādi-bhedo māyayety āha, pratyagātmā

*draṣṭā bhoktā tat svarūpeṇa vyāpakatayā nirdeśyaḥ
dṛśyaṁ bhogyam dehādi tad rūpeṇa ca vyāpyatayā nirdeśyo māyayāiyata ity
uttareṇānvayaḥ
vastutas tu svayam avikalpito 'nirdeśyo 'pi san yadvā anirdeśyo 'py evaṁ nirdeśyaḥ
san vikalpita īyata ity anvayaḥ
[Bhāvārtha-dīpikā 7.6.21]*

So the atheist class they challenge, "Where is God?" "Can you show me God?"
The atheist class. But a devotee is seeing always God, nothing except God.
That is the difference between atheist and devotee. Why? Why the devotee
sees always Kṛṣṇa in everything?

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁśyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi
[Bs 5.38]*

[I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself
with inconceivable innumerable attributes, whom the pure devotees see in
their heart of hearts with the eye of devotion tinged with the salve of love.]

This seeing power of Kṛṣṇa in everything will be possible when the devotees
eyes are anointed with the ointment of *prema*. *Premāñjana-cchurita*, *añjana*,
what is English of *añjana*? Kal.. Kali?..

Devotee: [indistinct]

Prabhupāda: Eh?

Devotee 2: Salve.

Prabhupāda: Salve? What is.. what is the spelling?

Devotee: S-A-L-V-E.

Prabhupāda: Oh salve, yes. So the salve of love when it is painted or when it is smeared on your eyeballs, then you can see Kṛṣṇa as He is. So in order to see God, in order to see Kṛṣṇa we have to paint this salve daily by this daily routine work. *Ādau śraddhā, tato prema* [Cc Madhya 23.14-15].

[In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.]

We have to invoke *prema*. *Prema* is there within you—*kṛṣṇa-bhakti nitya-siddha* [Cc Madhya 22.107].

[Pure love for Kṛṣṇa is eternally established in the hearts of the living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, this love naturally awakens.]

It is as you are truth, as spirit soul part and parcel of similarly your love for Kṛṣṇa is also a fact. It is not that artificially we are being taught to love Kṛṣṇa. Simply it has to be awakened, that's all. *Śravaṇādi-śuddha-citte karaye udaya*. *Udaya* means—it is awakened. Not that artificially you are being taught to love Kṛṣṇa. Nothing artificial can stand, that is not possible.

So in order to invoke that love of Godhead there is process, this is the process. This is the process as prescribed in the *śāstras*: *sādhū śāstra guru-vākya* [Guru-vandanā 2]. You have to make progress with reference to the *śāstras*, with reference to the saintly persons, *ācāryas*, and your direct spiritual master.

Sādhu śāstra guru, tinete koriyā aikya.. Ādau śraddhā tato sādhu-saṅga. Sādhu first. *Sādhu* first. If anyone has got *śraddhā*, a faith for realizing Kṛṣṇa then he must associate with *sādhus*.

Our society, this society means it is a society of the *sādhus*, Kṛṣṇa consciousness. Don't be *asādhu*, then your societies name will be spoiled. And what is the symptoms of *sādhu*? *Sādhu* means *titikṣavaḥ kārūṇikāḥ* [SB 3.25.21].

[The symptoms of a *sādhu* are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.]

Titikṣavaḥ—tolerate. If there is any inconvenience in this society don't be disturbed, tolerate, that is the first qualification of *sādhu*. Don't think, "Oh it is not suitable for me I am going away." No. No. Tolerate. If you can not cope with your friends and god brothers, tolerate, try to pacify.

My Guru Mahārāja used to—whenever there were big assembly, there will be difference of opinion, difference of treatment, even we find bad treatment—but *titikṣavaḥ*. One of our god brothers was a big thief, he was stealing money of the society, I don't wish to disclose his name, perhaps you may know. There was complaints to my Guru Mahārāja that, "This man is taking all the money for his." So he used to reply, "So why you are complaining? Why you are not sympathetic with your godbrother? He's so much attached to money, can you not turn him to be attached to Kṛṣṇa? Why you are complaining?" He used to like that. He knew that, "This rascal, he is taking money," and there were complaints but he used to reply. So *titikṣavaḥ, titikṣavaḥ. Sādhu* means very tolerant. *Tṛṇād api sunīcena, taror iva sahiṣṇunā, amāninā mānadena* [Cc Antya 20.21].

[One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.]

The first qualification of *sādhū* is tolerance. Humbler than the grass and tolerant than the trees. *Titikṣavaḥ kārūṇikāḥ*. One side tolerance another side very compassionate. Preaching. [?] These non Kṛṣṇa-consciousness people, they are suffering, without Kṛṣṇa consciousness they are suffering. Let us do some service so that they may come to Kṛṣṇa consciousness and be happy, this is *kārūṇikāḥ, titikṣavaḥ kārūṇikāḥ, suhṛdam sarva-bhūtānām*.

Then preaching should be done only in India? No. *Sarva-bhūtānām!* All over the world for the. There are not [just] living entities within India or within Hindus. *Suhṛdam sarva-bhūtānām*. All living entities, they should be compassionate, how they are suffering for want of Kṛṣṇa consciousness. Let them take this Kṛṣṇa consciousness, these are the *sādhū*'s business, *titikṣavaḥ kārūṇikāḥ*. And if you do that, *ajāta-śatavaḥ*, nobody will be your enemy. And depend on this principle Kṛṣṇa is even enemies they will be [indistinct]. But, don't care for those enemies, you remain firmly with Kṛṣṇa by speaking His message. Kṛṣṇa will give you protection. *Suhṛdam sarva-bhūtānām, sādavaḥ sādhu-bhūṣaṇāḥ*. They are *sādhus* because they have got all these *sādhu* characteristics.

So *sādhu-saṅga*—people should be given chance to associate with *sādhus* then, *bhajana-kriyā*. As soon as one comes in contact with *sādhu* he will be willing to accept the process of devotional service, initiation. He will be eager to be initiated. *Bhajana*. And as soon as he is initiated and follows the regulative principles then *anartha-nivṛttiḥ syāt* [Cc Madhya 23.14].

[In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of

love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.]

All the nonsense habits will disappear. All nonsense automatically. If there is *bhajana-kriyā*, actually, then there automatically there is disappearance of. Anyone who is actually undergoing *bhajana-kriyā* you can not see him smoking and drinking tea it is impossible. Therefore if you see so-called *sādhu* and so-called Bābājī, "Oh its just a puff." Then you must know there is no *bhajana-kriyā*. That is a test! That *bhajana-kriyā* means all this nonsense habits must disappear—*bhajana*. And without disappearance of the nonsense habits nobody can be attached to Kṛṣṇa consciousness.

Atha bhajana-kriyā, tato niṣṭhā, niṣṭhā—when *anartha-nivṛttiḥ*, when there is disappearance of unwanted things. Just like our students, they never think of going to the cinema. They're also young men. Because they have no taste for it anymore. Every young man you will see they are standing in line for hours together for purchasing ticket. But Kṛṣṇa consciousness is so nice that even one is very young, even one has got all the inclinations, he has no more taste, *param dr̥ṣṭvā nivartate* [Bg 2.59].

[The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.]

Because he has got better taste he doesn't like this. *Anartha-nivṛttiḥ, tato niṣṭhā*—when *anartha-nivṛttiḥ* is there then he is firmly fixed-up, it is to be understood. Firmly fixed-up, he's *niṣṭhā*. Then *rucis*—love for Kṛṣṇa, *āsaktiḥ*, without Kṛṣṇa, just like *gopīs*, of course *gopīs* position is very, very high, but some of them attained *āsaktiḥ*. Kṛṣṇa is going to Mathurā, they are serving.

Hm, *āsaktiḥ, tathāsakti*. Then *prema*, these are the signs of *prema*. As soon as you reach to the platform of *prema*, then you see Kṛṣṇa in every minute, nothing but Kṛṣṇa. This is perfection of Kṛṣṇa consciousness. You'll find

everywhere Kṛṣṇa, that is perfect love.

Thank you very much. [break]

Guest: [indistinct]

Prabhupāda: How difficult? Anywhere sit down, even if you can't go outside, sit down, chant Hare Kṛṣṇa and you will develop this highest perfectional stage. What is the difficulty? And for sense gratification, oh how much they are struggling hard. So sense gratification is difficult, Kṛṣṇa consciousness is not at all difficult. Is that alright, the other side?

Guest: [indistinct]

Prabhupāda: Yes.

Guest: [indistinct]

Prabhupāda: Yes. It is not at all difficult. It's easier, but the rascal will not accept the religious process. They'll try to be happy by sense gratification. This is *māyā*. He has been made a servant of *māyā*, working day and night very hard for sense gratification. They will reply, "Oh if everyone becomes Kṛṣṇa conscious who will work like me, like an ass?" That is their argument, "Where the asses will go?" [laughs] Why keep him an ass, why not make him a man? That program is not acceptable, he shall remain ass, *sa eva go-kharaḥ* [SB 10.84.13].

[One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth—such a person is no better than a cow or an ass.]

What do you think? Manu. He was a priest in your country, yes, he was

intelligent, be prepared.

Guest: [indistinct]

Prabhupāda: Eh?

Guest: [indistinct]

Prabhupāda: What is that?

Guest: [indistinct]

Prabhupāda: Yes.

Guest: [indistinct]

Prabhupāda: Yes material nature, that's all, just like we are feeling it is cold, covering, that's all. *Mātrā-sparśās tu kaunteya, śītoṣṇa-sukha-duḥkha-dāḥ* [Bg 2.14].

[O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.]

Because it is cold that does not mean that we shall stop our Kṛṣṇa consciousness business. Let it go on, tolerate. If there is time crying for a little, but go on with your Kṛṣṇa consciousness. He is using he is coming by force, all-right let him wait for two minutes, let's finish this business. But they can not stop our Kṛṣṇa consciousness movement. Just like I may be called for answering nature's call, I go, alright, finish it. Like that. For that reason one cannot stop Kṛṣṇa consciousness. That is not. *Tāṁs titikṣasva bhārata* [Bg 2.14]. Kṛṣṇa advises Arjuna, "Tolerate," it is painful, alright, tolerate. [coughs] That does not mean. That is *māyā*, it is *āgamāpāyino 'nityās*, it comes and goes they

are temporary, disturbing elements. Alright just let him tolerate, that's all. So many things come and go, so we take it like that. You have any questions, Saheeb?

Guest: [indistinct]

Prabhupāda: That's alright. Alright. [End]