

Śrīmad-Bhāgavatam 7.7.14–18

—
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710317SB-BOMBAY [24:46 Minutes]

Audio

Prabhupāda: Ah, ready?

Devotee: [indistinct]

Prabhupāda: Give some *prasādam*. [Hindi] *prasād*.

...bhaktyā paramayāsate
antarvatnī sva-garbhasya
kṣemāyecchā-prasūtaye
[SB 7.7.14]

[My mother, being pregnant, desired the safety of her embryo and desired to give birth after her husband's arrival. Thus she stayed at Nārada Muni's āśrama, where she rendered service unto Nārada Muni with great devotion.]

*antarvatnī garbhiṇī. icchayā bhartur āgamanānantaram prasūtaye. evam api
sva-garbhasya kṣemāya
[Bhāvārtha-dīpikā, 7.7.14]*

Natural affection of mother to the child. So Prahlāda's mother, after being brought in the āśrama of Nārada. She was, as a chaste lady, was serving the āśrama. Now she is queen, a still when even a queen comes in the āśrama she has to work just like menial. Either king or queen or ordinary man, anyone who comes to the āśrama or in a temple, he or she must render service just like

menial servant. That is the system.

So Prahlāda Mahārāja's mother was giving very good service even though she was a queen. But *ṛṣiṁ paryacarat tatra bhaktyā*—with great devotion, *paramayā*—ultimate devotion, *satī*—and she was a chaste lady. Not ordinary woman. *Antarvatnī sva-garbhasya*—but the purpose was material. As woman the purpose was material, she was thinking of giving protection to the child.

Therefore later on it will be stated by Prahlāda Mahārāja that all the instructions she received from Nārada Mahārāja, Nārada Muni she forgot. If service to the Lord is offered with some material purpose then all the instruction that is received through authorized channels will be also lost. This is the instance.

*ṛṣiḥ kāruṇikas tasyāḥ
prādād ubhayam īśvaraḥ
dharmasya tattvaṁ jñānaṁ ca
mām apy uddiśya nirmalam*
[SB 7.7.15]

[Nārada Muni delivered his instructions both to me, who was within the womb, and to my mother, who was engaged in rendering him service. Because he is naturally extremely kind to the fallen souls, being in a transcendental position, he gave instructions on religion and transcendental knowledge. These instructions were free from all material contamination.]

Nārada Muni the great sage was instructing both the mother and the son within the womb of the mother. *Dharmasya*, what he was instructing? *Dharmasya tattvaṁ*—the basic principle of religious life, *dharmasya tattvaṁ*. *Jñānaṁ ca*—and knowledge. Without knowledge or *jñānasya-tattva*, without the basic principle of knowledge, without the basic principles of religious life. Nobody can advance in spiritual life, self-realization. *Mām apy uddiśya nirmalam*.

So whatever instruction Nārada Muni, the great sage, delivered, that was especially meant for Prahlāda Mahārāja. He says *mām uddiśya*, aiming at to me. Nārada Muni knew it that, "Whatever instruction I am giving, although it is meant for both the mother and the child." But he knew it very well that, "The child will be benefited more than the mother." Because women are considered less intelligent. *Śūdras, vaiśyas*, they're considered less intelligent but still if one sticks to the principles, follows the rules and regulations, *te 'pi yānti parām gatim* [Bg 9.32].

[O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination.]

There is no bar for women, *śūdra* or *vaiśya*, but because they are less intelligent sometimes they fail to receive the essence of the knowledge. That is explained in the next verse:

*tat tu kālasya dīrghatvāt
strītvān mātus tirodadhe
[SB 7.7.16]*

[Because of the long duration of time that has passed and because of her being a woman and therefore less intelligent, my mother has forgotten all those instructions; but the great sage Nārada blessed me, and therefore I could not forget them.]

Because that instruction was given since a very long time ago. Prahlāda Mahārāja speaking to his class friends at the age of five years and he heard the instruction when he was in the womb of his mother. Of course five years is not very long time, a still because she was women, she forgot. It is clearly stated here that, *tat tu kālasya dīrghatvāt*. Of course forgetfulness is our nature, even if we do not remember what was spoken yesterday, what to speak of five years ago. So Prahlāda Mahārāja says: *tat tu kālasya dīrghatvāt*, on account of long

duration of time and *strītvān*, and because my mother was a women.

Strītvān mātus tirodadhe, she forgot. *Mātus tirodadhe ṛṣiṇānugṛhītaṁ mām nādhunāpy ajahāt smṛtiḥ*, but because it may be said that to me it was a special favor by the great sage and as such my remembrance has not yet gone, I remember everything. A child of five years old, this is the psychology, he could remember everything, all the instructions, although he heard within. Within the womb of his mother, he remembered. Of course Prahlāda Mahārāja's case was different. But a women, although she was fairly old, a still she could not remember. This is the natural but there, there is exceptional case everything, in everything exception also. There is no cause of disappointment that because one is women she'll not make progress, everyone can make progress. But that is the general nature of women and a man.

*mām hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo śūdrās tathāvaiśyās
te 'pi yānti parām gatim*
[Bg 9.32]

[O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination.]

If one actually captures the opportunity of Kṛṣṇa consciousness it doesn't matter whether one is women or a *vaiśya* or a *śūdra* or lower than them. They can make progress still, they are actually reposed in the spiritual platform, *parām gatim*. *Parām gatim* means—advancement in the spiritual world.

*ṛṣiṇānugṛhītaṁ mām
nādhunāpy ajahāt smṛtiḥ*

bhavatām api bhūyān me

yadi śraddadhate vacaḥ
[SB 7.7.16-17]

[Because of the long duration of time that has passed and because of her being a woman and therefore less intelligent, my mother has forgotten all those instructions; but the great sage Nārada blessed me, and therefore I could not forget them.]

Because that instruction was given since a very long time ago. Prahlāda Mahārāja speaking Now another part of instruction is that if you, because you are also demons. A mother, my mother might be because woman less intelligent, but demons, you are demons, you have no faith at all. The demons are generally atheists, they do not have any faith but a still if you stick to the scheme you can also learn, that is another point. Anyone, it does not matter, if he takes Kṛṣṇa consciousness in faith, then he will also be remembering like me.

The difference between the people in India and in Europe at the present moment in connection with Kṛṣṇa consciousness. In Europe and America, the boys and girls, they are taking it under some faith whereas in this country [India] when there is *kṛṣṇa-kathā*. *Bhagavad-gītā* preaching or Hare Kṛṣṇa, they know what this is, "Oh this is old thing." So they have no faith, they have lost the faith. They are so much enamored by politics and technology they have lost faith. Therefore it is not acting. This is want.

Śrī Prahlāda Mahārāja says, *bhavatām api bhūyān*, "This utility of instruction of Nārada Mahārāja can be arisen in you also." *Bhavatām api bhūyān me yadi śraddadhate vacaḥ*, "If you kindly take the instructions of Nārada Mahārāja as I am delivering it, if you take them in faith. So there are two faiths. One thing is that the message must be carried through the disciplic succession, just like Prahlāda Mahārāja has received the knowledge directly from Nārada, and he is delivering. But if the party who is receiving the knowledge, if he has no faith,

then it will not act. It will not act.

Therefore out of the ten kinds of offenses, one offense is that one who has no faith—this knowledge should not be delivered. That is stated in the *Bhagavad-gītā* also. But because we are preaching, faith or no faith, we are chanting, so that by hearing, hearing one may awake his faith also. That is recommended. *Nitya siddha kṛṣṇa*—this is a fact, that everyone has got Kṛṣṇa consciousness dormant within himself but it has to be awakened by the process of chanting and hearing. *Śravaṇādi-śuddha-citte karaye udaya* [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.]

So faith or no faith if you go on chanting or hearing the Hare Kṛṣṇa *mantra* the time will come when faith will come and then things will be happening very nice. *Ādau śraddhā*, without faith nobody can make progress. *Ādau śraddhā tataḥ sādhu* [Cc Madhya 22.107].

So faith or no faith if you go on chanting and hearing the Hare Kṛṣṇa *mantra* the time will come when faith will come and then things will be happening very nice. *Ādau śraddhā*, without faith nobody can make progress. *Ādau śraddhā tataḥ sādhu* [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.]

This faith, suppose by chance one comes to the association with little faith, not fixed-up faith, "Let me see." But if he remains with this association of faithful devotees then he increases his faith, that's a fact. *Ādau śraddhā tataḥ sādhu*, that faith, first-class faith means. As it is stated in the *Caitanya-caritāmṛta*: *kṛṣṇe bhakti kaile sarva-karma kṛta haya* [Cc Madhya 22.62].

[Śraddhā is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favorable to the discharge of devotional service.]

Kṛṣṇa says that:

*sarva-dharmān parityajya
mām ekaṁśaraṇam vraja
[Bg 18.66]*

[Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.]

And one who take the statement very seriously, "Yes, if I surrender to Kṛṣṇa, if I render service to Kṛṣṇa, then all other things will be automatically done. All other things means there are many other methods, religious methods, philosophical methods, yogic methods. Or any other methods, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. If one simply develops, develops Kṛṣṇa consciousness then he is first-class *yogī*, he is first-class *karmī*, he is first-class *jñānī*, he is first-class devotee, everything first-class. So to become a first-class devotee—faith is the basic principle.

*bhavatām api bhūyān me
yadi śraddadhate vacaḥ
vaiśārādī dhīḥśraddhātaḥ
strī-bālānām ca me yathā*

[SB 7.7.17]

[Prahlaḍa Mahārāja continued: My dear friends, if you can place your faith in my words, simply by that faith you can also understand transcendental knowledge, just like me, although you are small children. Similarly, a woman can also understand transcendental knowledge and know what is spirit and what is matter.]

It doesn't matter whether one is a boy, whether one is woman or a *śūdra* or a demon or atheist, if with faith one receives. That faith, just like Kṛṣṇa, Kṛṣṇa is canvassing Himself the Supreme Personality of Godhead, that "I am the Supreme." But we can not understand Kṛṣṇa because we have no faith. It is a fact, the *śāstra* says, "Kṛṣṇa is the Supreme Personality of Godhead." The great sages say that, "Kṛṣṇa is the Supreme Personality of Godhead." The *ācārya* says, "Kṛṣṇa is the Supreme Personality of Godhead." Arjuna who heard directly from Kṛṣṇa, he says, "Kṛṣṇa is the Supreme Personality of Godhead." And our Guru Mahārāja says that, "Kṛṣṇa is the Supreme Personality of Godhead." But a still we do not accept Kṛṣṇa as the Supreme Personality of Godhead. Why? Because there is no faith. Everyone says, "Kṛṣṇa is the Supreme Personality of Godhead," but we do not believe.

We have to understand through so many ways or we may not understand because we have no faith. Therefore faith is the, required. It is not blind faith. Why blind faith? So many authorities speaking about Kṛṣṇa as the Supreme Personality of Godhead. Why I should not accept? It is not blind. It is faithlessness, simply faithless. Nothing more. Why they should say that blindly following? We are not blindly following. This Kṛṣṇa consciousness, it is not a blind faith, it is based on reason, it is based on argument, it is based on philosophy, it is based on authority. So the faith required. If I purposely draw my faith without any reason, without any philosophy, then I am unfortunate.

etādṛṣī tava kṛpā bhagavan mamāpi

durdaivam idr̥śam ihājani nānurāgaḥ
[Antya 20.16, Śikṣāṣṭaka 2]

[My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as "Kṛṣṇa" and "Govinda," by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.]

Caitanya Mahāprabhu regrets, "My dear Lord You are so kind upon Me." Just see how Kṛṣṇa is kind, He's coming Himself, appears Himself, He showed His activities as the Supreme Personality of Godhead from the very childhood till disappearance, a still people will not accept. What Kṛṣṇa will do? That faith can be created only in good association of devotees.

vaiśārādī dhīḥśraddhātaḥ
strī-bālānām ca me yathā

janmādyāḥṣaḍ ime bhāvā
dṛṣṭā dehasya nātmanaḥ
phalānām iva vṛkṣasya
kāleneśvara-mūrtinā

[SB 7.7.17-18]

[Prahāda Mahārāja continued: My dear friends, if you can place your faith in my words, simply by that faith you can also understand transcendental knowledge, just like me, although you are small children. Similarly, a woman can also understand transcendental knowledge and know what is spirit and what is matter.]

Now Prahlāda Mahārāja is touching on the philosophy of life. *Janmādyāḥṣaḍ ime bhāvā*. There are six different positions of everyone's life. *Janma, sthite, janma, sthite, vṛddhi, pariṇāma, apakṣaya, māra*. They heard it.

*idānīm ātma-dharmair eva bhedaṁ sphuṭayāms tad ahaṅkāradikaṁ tyājayati,
ātmeti.*

[*Bhāvārtha-dīpikā*, 7.7.19]

*kāsau vaiśaradī dhīr ity apekṣāyām nāradoktam eva dehātma-viveka-prakāram
āha, janmeti daśābhiḥ.*

[*Bhāvārtha-dīpikā*, 7.7.18]

First of all he spoke that, "Whatever I am speaking to you, it is directly received from authority, Nārada. I remember them by the mercy of Nārada." He says. That is the duty of a disciple to say mercy of the... Of course mercy... But it doesn't matter, it doesn't mean that Nārada was less merciful to his mother. He is merciful to everyone. But why she forgot? Why she could not catch. Because as a woman she could not do it. So a spiritual master or a saintly person, he is *kāruṇika*, he is merciful to everyone, but the receiver must be competent. Not that an authority or spiritual master is less merciful to somebody and more merciful to somebody. He is merciful to everyone. Just like the sunshine. Sunshine is distributed equally to everyone, every country but it is the misfortune of some countries that there is no sunshine. Not that sunshine is less. Sunshine is equally distributed but it is the misfortune of some countries that.

Therefore in the *śāstras* said, "Where sunshine is less these such countries are condemned." *Śāstra* states. That they can not receive, similarly those who are condemned, less fortunate, they can not receive the knowledge, they can not receive the knowledge of spiritual master or Kṛṣṇa very nicely on account of their misfortune. So one should not be disturbed in this connection, even misfortune can be fortunate, provided he fix his faith and he. He struggles a

little that, "Why should I remain misfortunate?" Just like in the material world we struggle. A person misfortunate poor man, he struggles, "Why shall I remain poor man? Why shall I remain unfortunate? I shall struggle and make myself fortunate." Similarly, in the spiritual world also, although by nature one is less intelligent one can advance in spiritual knowledge with endeavor—*utsāha*. *Utsāha*, *utsāha* means enthusiasm. Therefore Rūpa Gosvāmī says: *utsāhān dhairyāt tat-tat-karma-pravarta, niścayād tat-tat-karma-pravartanāt sato vṛtteḥ sādhu-saṅga ṣaḍbhir bhaktiḥ prasidhyati* [NoI verse 3].

[There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles [such as *śravaṇam kīrtanam viṣṇoḥ smaraṇam* [SB 7.5.23]—hearing, chanting and remembering Kṛṣṇa], (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous *ācāryas*. These six principles undoubtedly assure the complete success of pure devotional service.]

One should be enthusiastic and struggle against odds and then he will come out successful.

Thank you very much.

Devotees: [chant Śrīla Prabhupāda *Praṇati*] [End]