



Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 322

Śrī Pāpa-mocanī Ekādaśī

27 March 2014

Circulation 6,940

Highlights

- **CELEBRATING FESTIVALS**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
- **THE PRISTINE CHARACTER OF JADA BHARAT, PART 2**
From the Viṣṇu Purāṇa, Canto 2, Chapters 13 and 14



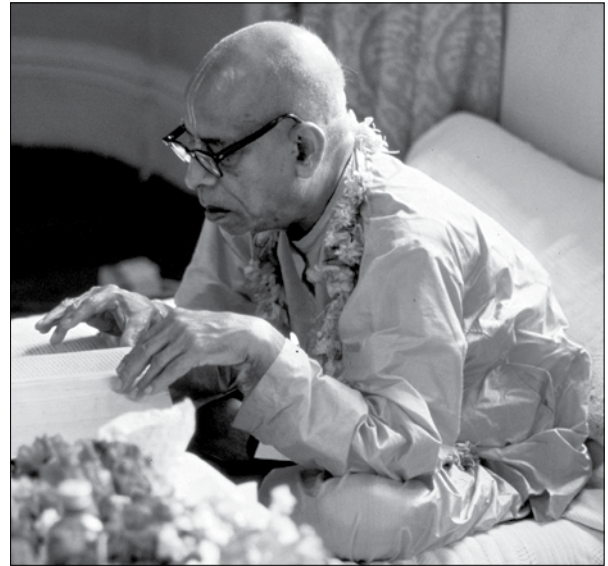
CELEBRATING FESTIVALS

**His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada**

To celebrate the *rāsa-līlā* ceremony, decorate the deities very nicely with flowers, as many as possible, also ornaments, garlands, and much distribution of *prasādam*. That will be very nice for opening the Radha-Krishna temple. If by chance I do not go, then Tamal Krishna, who is arriving in London this Monday, will go. He and Yamuna are both expert in the matter of deity decoration, so there will be no difficulty for the opening ceremony. Arrange for this ceremony without fail and let me know immediately if you have got a pair of Radha-Krishna Deities in the new consignment. If not, the deities with me will go back there. (Letter to Krishna Das, 7 November 1969.)

Regarding *jhūlana-yātrā* ceremony, during these five days the deities' clothing should be changed every day and there should be nice *prasādam* distribution and *saṅkīrtana* as far as possible. If you are able to do it, a nice throne may be constructed on which the deities can be placed. This throne may be swung gently during *kīrtana*. That will be very good, and surely the deities will enjoy the function. (Letter to Jayapataka, 1 August 1969.)

Yes, *Govardhana-pūjā* is a bona fide procedure, but such things cannot be held in your country. It requires good space to decorate the imitation hill of rice. So when we offer such a hill of rice, there must be other things also — a hill of *capātis* and other things. It is a huge affair. In India this is observed in practically



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

all Vishnu temples. They spend huge amounts for this purpose and distribute *prasādam* to thousands and everyone gathers to take even a little portion of it. If you can introduce this *Govardhana-pūjā*, I have no objection, but it requires hard labor, good management, and much money also. But the process is bona fide. (Letter to Damodar, 3 October 1971.)

I am asking Pradyumna to send you a list of Vaishnava functions which you can give to the Indians who are inquiring about it at the New York temple. Other than the bona fide Vaishnava functions, we cannot divert our devotees' attention to such participation in so-called religious functions. This has spoiled the Hindu religion into a hodge-podge pseudo-religion.

For advancement in Krishna consciousness we should simply concentrate on Krishna. Therefore we can help them, but the function has to be in connection with Krishna. (Letter to Gopal Krishna, 27 April 1974.) ❀

THE PRISTINE CHARACTER OF JADA BHARAT, PART 2

From the Viṣṇu Purāṇa, Canto 2, Chapters 13 and 14

[Continued from the last issue.] After giving up the body of a deer, Jada Bharat took birth in a family of Brahmin sages. Even in the body of that Brahmin, his memory of previous lives remained intact. He was well versed in all sciences and knew the essence of all scripture. Besides this, he would always see his soul as separate and transcendental to matter. Due to being fully versed in the knowledge of the self, he would see all living entities such as the demigods as non-different from himself.

Even after receiving the sacred thread, he would not recite the Vedas on being taught by the guru, nor would he pay attention to any rituals or to the study of literature. When someone would press him to answer, like a dullard he would utter some incoherent words mixed with the local dialect. Always dirty in his body, he would wear dirty cloth and would not brush his teeth. Thus he would always be insulted by all the citizens of his town.

*sammānanāparāṁ hānir̥iṁ yogardhaḥ kurute yataḥ
janenāvamato yogī yoga-siddham̐ ca vindati
tasmāc careta vai yogī satār̥iṁ dharmam adūṣayan
janā yathā vamaner̥an gaccheyur̥ naiva sar̥igatim̐*

Praise by general society causes the highest damage to a progressing yogī. A yogī who is constantly ridiculed by general society quickly attains perfection in yoga. Therefore, a yogī should behave in such a way that the pure path of self-realization never gets polluted, and at the same time the general society should criticize him and avoid him. (2.13.42 -43)

Keeping these words of Hiranyagarbha (Lord Brahma) in mind, Jada Bharat assumed the appearance of a dullard in front of the entire world. Whatever sparse quantities of beans, grains, leafy vegetables, wild fruits, etc., he would obtain, he would consider them to be sufficient to exhaust the time allocated to him in this life. When his Brahmin father passed away, his brothers, nephews and other relatives made him work in the fields while feeding him spoiled grains. Being as strong as a bull and behaving like a dullard while working, Jada Bharat would agree to carry out the work given to him by anyone in exchange for some food-grains from them.

Seeing him to be devoid of good habits and exhibiting a behavior opposite to that of the Brahmins, the servant of the king of Prishat caught him and prepared him to be a human sacrifice for goddess Kali. On seeing that a great yogī was about to be slaughtered, goddess Kali severed the head from the body of the servant of the king and, along with her female associates, drank his warm blood.

Some days later, the saintly king of Sauvira was traveling on his palanquin. Seeing Jada Bharat, the king's servants considered him to be a fit person for carrying the palanquin. Like fire covered by ashes, the true nature of Jada Bharata could not be realized by them, and thus they considered him fit for menial work. The king of Sauvira was traveling on his palanquin to the river Indumati to visit the great sage Kapila Muni, who was well versed in the science of liberation. The king of Sauvira wanted to ask Kapila, "What is truly beneficial for the humans in this distressful world?"

Ordered by the chief servant, Jada Bharat started carrying the palanquin along with the other laborers. Trapped in this menial service, all the while remembering his previous life, Jada Bharat, the knower of all sciences, started carrying the palanquin in order to exhaust the stock of his previous karma.

While carrying the palanquin, Jada Bharat moved slowly, since he was looking at the ground ahead to avoid stepping on any living entities. The other bearers, however, were trying to carry the palanquin quickly. Feeling the uneven way in which the palanquin was moving, the king said to them, "What is this? Carry it properly, palanquin-bearers!" When the king noticed again that the movement was uneven, he called out again, "Hey! What is this? Why do you walk unevenly?" On hearing the repeated calls of the king, the bearers pointed to Jada Bharat and said to the king, "O king! Among all of us, he is the one who walks slowly."

The king said to Jada Bharat, "Oh bearer! Although you have carried the palanquin only for a short distance, you are already exhausted? You appear to be quite stout and strong, yet you cannot perform even a small amount of menial work?"

Jada Bharat then finally spoke, "O king of Sauvira! I am neither stout, nor strong, nor have I carried your palanquin. Neither am I exhausted nor have I any need of labor."

The king said, "But you appear to be quite stout and you have been carrying the palanquin on your



Krishna takes milk

shoulders. Of course it is exhausting for anyone with a material body to perform hard labor.”

Jada Bharat replied, “O king! Please tell me what you can see directly with your senses. Later we shall talk about qualities like strong or weak. Your statement, ‘You have carried my palanquin and it is kept on your shoulders.’ is totally incorrect. Listen to me as I explain. The feet are placed on top of the earth. On top of the feet are the legs, and on top of the legs are the thighs. The belly is placed on top of the thighs, and on top of the belly are the chest, the arms and the shoulders. The palanquin is placed on the shoulders, so how can the palanquin be my burden?”

“In this palanquin is the body that is attributed to you. In actuality, saying that you are in the palanquin and I am on the ground is completely false. O king! You, me, and all other living entities are being carried around by the five elements of material nature. These elements are being carried in the grips of the three modes of material nature. All these modes of nature, including the mode of goodness, are under the control of *karma*, and *karma* is certainly a product of

ignorance in all living entities [in other words, these five elements are born out of ignorance].

“However, on the other hand, the soul is pure, immutable, passive to matter, devoid of material qualities, and transcendental to material nature. It is all pervading in all living entities. Therefore, the soul never grows nor shrinks. So then how do you say that I am stout? Just as the burden of the palanquin is on the shoulders, stomach, thighs, legs, feet and ultimately on the earth, similarly it can be said that the burden is also on you (since your body is also made out of earth). By this logic, all living entities are bearing the burden of not only the palanquin, but also all the mountains, trees, homes, etc. O king! When the soul is completely separate from the material ingredients, how can I experience labor on carrying the palanquin? Our bodies are made of the same element (earth) that the palanquin is made of, but the only difference is that you have attributed false ego in your body.”

“On saying this, Jada Bharat fell silent while still holding the palanquin. In humility, the king immediately got down and held the feet of the great Brahmin.”

The king said, “O twice born! Please put aside this palanquin and have mercy on me. O Lord! Tell me who

you are, covering up your true identity under this dress? O learned soul! Who are you? What caused you to arrive here? Please tell me, for I am extremely eager to know.”

Jada Bharat replied, “O king! It is not possible for me to tell you who I am. Arrival and departure from a particular place happens under the influence of the fruits of *karma*. The living entity accepts a body only to enjoy or suffer the happiness or distress of the reactions of his deeds. All states of existence of living entities are caused by the desires for virtue and vice. Why then, O king, do you ask about the cause of my arrival here?”

The king said, “Of course all actions are caused due to desire for virtue or vice, and it is to reap the rewards of virtue and vice that one has to accept a body. But you said that it is not possible for you to tell who you are. I would like to know more about that. O Brahmin, what is the harm in saying that I (the soul) who performs the actions and reaps the results is the doer? O sage! This word ‘I’ does not cause any defect when used in relation to the soul.”

Jada Bharat replied, “O king! You said that the word ‘I’ does not cause any defect when used in relation to the soul. This is correct, but to attribute the term ‘I’ to anything other than the soul is definitely a fault. The word *aham* (‘I’) is uttered using the tongue, lips and the upper palate. However, these body organs are not me. Even if all these are instrumental in uttering the

word ‘*aham*’, still it is incorrect to say that the term ‘*aham*’ refers to the function of speech. For this body made out of head, limbs, etc., is separate from the soul. O king! If I were to use the term ‘*aham*’ for my soul and not for another soul, then it would be incorrect, because the supersoul is residing in all living entities.

“You are a king, this is a palanquin, and these palanquin-carriers are your citizens.’ From an absolute point of view, O king, none of these assumptions are correct. The tree gave wood and the wood was carved into a palanquin. So should it be called ‘tree’ or ‘wood’? No one says that the king is seated on a tree nor does anyone say that he is seated on wood. Everyone says that you are seated in a palanquin.

“Therefore, only due to being carved in a special way is a tree or wood known as ‘palanquin’. If a palanquin is something separate from wood, then remove the wood and try to search for a palanquin. Imagine a straw umbrella without any straws. The same logic is applicable to our bodies. ‘Male’, ‘female’, ‘cow’, ‘goat’, ‘horse’, ‘elephant’, ‘bird’, ‘tree’, etc., are nouns applied to the material body that is born out of *karma*. O king! The living entity is neither a demigod, nor a human, nor an animal, nor a tree. These all are differences in body due to one’s individual *karma*.

“In this world, the king, his soldiers, and all other paraphernalia are ultimately not true. They are only figments of the imagination. That object (*brahman*) which does not take another form or name due to any material transformations is the actual spiritual substance.

“Just look at yourself! For your citizens you are a king. For your father you are a son. For your enemies you are an enemy. For your wife you are a husband. And for your son you are a father. Tell me then, O king, how should I address you? O king of earth! Tell me whether you are the head, the neck, the belly or the feet? What relation do these objects have to you? You are eternally separate from all these, so think carefully as to who you are. In this way, O king, the truth about the soul is understood by separating it from everything else. So when everything is actually an illusion and temporary, how then can the term ‘I’ be used to denote my separate existence?”

[to be continued]

— Translated by Hari Parshad Das from the Hindi Translation published by Motilal Jalan, Gita Press, Gorakhpur.

SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications

c/o Sri Krishna Balarama Mandir

National Highway No. 5, IRC Village

Bhubaneswar, Odisha, India, 751015

Phone: (0674) 2553250, 2557026

Email: katha@gopaljiu.org

Website: www.gopaljiu.org

Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute Bindu in electronic or print form provided no changes are made to the contents.