

Why does the Unborn take Birth

Lecture by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada



Srimad Bhagavatam 1.8.32

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*kecid āhur ajam jātaṁ
puṅya-ślokasya kīrtaye
yadoḥ priyasyānvavāye
malayasyeva candanam*

"Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills."

Prabhupāda: So there are two Malayas. One Malaya hill and one, this Malaya... Malaysia, now it is known as. Formerly, in this part of the world, Malaysia, they were growing sandalwood in great, large scale. Because 5,000 years ago, there was good demand for sandalwood. Every person should use the sandalwood pulp. Because in India, it is tropical country. So this is a good cosmetic. Still, those who can afford during very warm day of summer season, if you apply pulp of sandalwood on your body, you feel no warm. It is cool. Yes.

So it was the system... Still that is going on, but a very small scale. That everyone, after taking bath, he should smear over the body with sandalwood pulp. It will keep the body whole day nice, cool and calm. So that was the cosmetic. Now, in the Kali-yuga, that is called

prasāadhanam. Just like, every country, the system is, after taking bath, you dress your hair, add something scented. So in India it was the system that after taking bath, having *tilaka*, going to the Deity room, offering obeisances, then the *prasādam*, *candana-prasādam* was taken from the Deity room and it was used. This is called *prasāadhanam*. In Kali-yuga, in the, it is said that: *snānam*



eva hi prasāadhanam. If one can take bath nicely, that is *prasāadhanam*. So much. No more this cosmetic or sandalwood oil or rose scent or rose water. These are finished. That *snānam eva prasāadhanam* [SB 12.2.5]. Simply by, taking bath...

While I was in India, in the beginning, so taking bath is very ordinary thing because even the poorest man will take early morning bath. But actually when I came to your country I saw that taking

bath is also difficult thing. Taking bath, that is also not in practice. Perhaps once in a week. We are accustomed to see in India thrice in a day. And I have seen in New York that friends are coming to another friend's house because one has no facility for taking shower bath. So coming to a friend's house. Is it not? I have seen it. So the symptoms of Kali-yuga described that it will be very difficult also to take even bath. *Snānam eva hi prasāadhanam*.

And *dākṣyam kuṭumba-bharaṇam*. *Dākṣyam*. *Dākṣyam* meaning, means one who is famous for his pious activities. He's called *dākṣyam*. *Dākṣyam*, this word comes from *dakṣa*. *Dakṣa* means expert. So *dākṣyam kuṭumba-bharaṇam*. In Kali-yuga, if a person can maintain a family... Family means wife and a few children, or one or two children. That is called family. But family does not mean in India like that. Family means a joined family. Joined family, the father, the sons, the nephews, the sister, husbands. They join together. That is called family. But in the Kali-yuga, it will be difficult even to maintain family. If one can maintain his family...

In New York, when I was there, one old lady was coming. So he has, she had a grown-up son. So I asked her: "Why don't you get your son married?" "Yes, he can marry if he can maintain the family." I did not know that, that the maintaining of family is a difficult job

here. I did not know that. So these are described in the *Bhāgavatam*. If one can maintain a family, oh, he is very glorious man. "Oh, he's maintaining five (?)." If the girl has got a husband, she is considered to be very fortunate. So actually these things are there.

So it is not our business to criticize, but the symptoms of Kali-yuga is very, very severe, and it will grow more and more. We have simply passed 5,000 years only of the Kali-yuga, but the duration of Kali-yuga is 400,000, 432,000 of years, out of only we have passed 5,000 years. And after passing 5,000 years, we find so many difficulties, and the more we grow in this Kali-yuga, the days will be more and more difficult. So best thing is that you finish your Kṛṣṇa consciousness business and go back to home, back to Godhead. That will save you. Otherwise, if we come back again, the difficulties, the difficult days are ahead. We have to suffer more and more.

So Kṛṣṇa is described here as *Aja*. *Ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san*. That is stated in the *Bhagavad-gītā*. *Ajo 'pi*. "I am unborn." Yes. Kṛṣṇa is unborn. We are also unborn. But difference is that we have been entangled with this material body. Therefore we cannot keep our position as unborn. We have to take birth, transmigrate from one body to another, and there is no guarantee what kind of body you are going to get next. But you have to accept.

Just like we are accepting in this life one body after another. The child is giving up his childhood body, accepting the boyhood body, The boy is giving up his boyhood body, accepting youthhood body. Similarly, this body of old age,

when giving up, natural conclusion is that I will have to accept another body. Again childhood body. Just like there are seasonal changes. After summer, there is spring, or after spring there is summer, after summer, there is fall, there is, after fall, there is winter. Or after day, there is night, after night, there is day. As these, these are cycles one after another, similarly, we are changing body one after another. And



natural conclusion is that after changing this body I'll get another body. *Bhūtvā bhūtvā pralīyate* [Bg. 8.19].

This is very logical and supported by the *śāstra* and spoken by the greatest authority, by Kṛṣṇa. And why should you not accept it? If you don't accept, that is foolishness. If you don't think that there is no life after death, that is foolishness. There is life after death. So because we are accepting one body after another since time immemorial, we cannot think of that there is life eternal. It is difficult for us.

Just like a diseased man. He's lying down on the bed and eating there, passing stool there, passing urine there, and he cannot move and very bitter medicine. So many inconvenience. He's lying down. So he's thinking of committing suicide. "Oh, this life is very intolerable. Let me commit suicide." So in desperate condition sometimes the philosophy of voidism, impersonalism is followed. To make the things zero. Because this life is so much troublesome, sometimes even one commits suicide to get out of this, I mean to say, troublesome life of material existence. So the philosophy of voidism, impersonalism is like that. Mean they cannot, shudder, to think of another life, again eating, again sleeping, again working. Because he thinks eating, sleeping, means on the bed. That's all. And suffering. He cannot think otherwise. So the negative way, to make it zero. That is void philosophy.

But actually that is not the case. The case is that you are in trouble on material condition. you get out of this material condition. Then there is real life, eternal life. Because we are part and parcel of Kṛṣṇa. Kṛṣṇa is *Aja*. *Aja* means who has no birth and death. So we are also *aja*. How we can be otherwise? If Kṛṣṇa, I am Kṛṣṇa's part and parcel. The same example we can see. If my, if my father is happy, so I am the son of my father. Why I shall not be, I shall be unhappy? This is natural conclusion. Because I will enjoy my father's property as my father is enjoying.

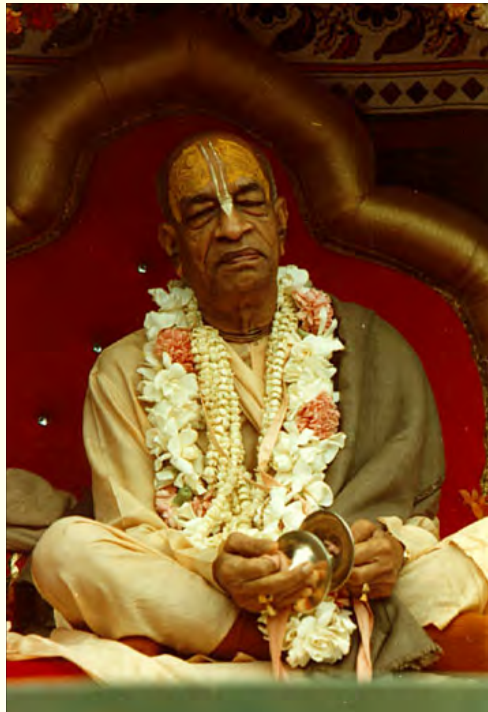
Similarly God is all-powerful. Kṛṣṇa is all-powerful, all beautiful, all-knowledge, everything complete. So I may not be complete, but because I am part and parcel, so I have, I have got all the

qualities of God in part and parcel. It is not that... So God does not die. He's *aja*. So I also will not die. This is my position. And that is explained in the *Bhagavad-gītā* that: *na jāyate na mriyate vā kadācit*. When He's describing about the soul, Kṛṣṇa says that the soul is never born, *na jāyate, na mriyate*. And if one is not born, how he can die? There is no question of death. Death is for a thing which has got a birth. If one has no birth, there is no question of death. *Na jāyate na mriyate vā*. So we are part and parcel of Kṛṣṇa. As Kṛṣṇa is *Aja*, we are also *aja*. That we do not know. This is ignorance. This is ignorance.

They are making scientific researches, but they do not know that every living entity is spirit soul. He has no birth. He has no death. He's eternal. *Nityaḥ śāśvato 'yam*, everlasting, *purāṇaḥ*, although oldest, *na hanyate*. The conclusion: *na hanyate hanyamāne śarīre* [Bg. 2.20]. So after the annihilation of this body the soul does not die. He accepts another body. This is our disease. This is called *bhava-roga*. *Bhava-roga* means material disease. So Kṛṣṇa, being the Supreme Living Entity, *nityo nityānām cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13) Kṛṣṇa is exactly like us. Or we are imitation of Kṛṣṇa. The difference is Kṛṣṇa is *vibhu*, unlimited, and we are *aṇu*, we are limited. That is the difference. Otherwise, qualitatively, we are as good as Kṛṣṇa. Therefore whatever propensities Kṛṣṇa has, we have got all these propensities. Kṛṣṇa has the propensity to love the other sex. Therefore we have got this propensity, to love the other sex. The beginning of love is there in Rādhā and Kṛṣṇa, eternal love between Rādhā and Kṛṣṇa. So we are also seeking eternal love, but because we are conditioned by

the material laws, it is interrupted. It is interrupted.

So if we be, come out of this interruption, then we get similar love affairs as Kṛṣṇa and Rādhārāṇī. So our business should be how to go back to home, back to Kṛṣṇa. Because going to Kṛṣṇa means, Kṛṣṇa is eternal, we get eternal body. Just like to become a secretary or even a servant of President Nixon, he's also big man. He's also big man. Because unless one has got some special quality,



he cannot become personal servant of President Nixon or his secretary. It is not possible. Not ordinary man can become President Nixon's servant or secretary. Similarly to go back to home, back to Godhead means you get the same type of body, as Kṛṣṇa has got. You become *aja*. *Ajo nityaḥ śāśvato 'yam*. This is a disease, that we are changing our body. So Kṛṣṇa is *Aja*.

So Kuntī says: *kaścid, kecid āhur ajam jātam* [SB 1.8.32]. *Ajam*, the eternal, the unborn, is now has taken His birth. Then of course we can say that Kṛṣṇa is taking birth. Yes Kṛṣṇa takes birth but His birth is not like ours. That we

should know. It is stated in the *Bhagavad-gītā*: *janma karma ca me divyaṃ yo jānāti tattvataḥ* [Bg. 4.9]. Kṛṣṇa is taking birth as the son of Devakī or Mother Yaśodā, but He's not taking birth exactly like us. That is described in the *Śrīmad-Bhāgavatam*. When Kṛṣṇa appeared, He did not come out or did not come out from the womb of Devakī. He first of all appeared. You have seen the picture. And then He became a small child on the lap.

Therefore Kṛṣṇa's birth is transcendental. Our birth is by force, by the laws of nature. He's not under the laws of nature. The laws of nature works under Him. *Mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram* [Bg. 9.10]. *Prakṛti*, nature is working under the order of Kṛṣṇa, and we are working under the order of nature. That is the difference. See... Kṛṣṇa is the master of nature, and we are servant of nature. That is the difference. *Mayādhyakṣeṇa prakṛtiḥ sūyate*. Therefore Kuntīdevī says: *kecid āhur*. Somebody says like that. Somebody says like that, that the unborn has taken birth. How the unborn can take birth? It appears like that but it is not taking birth. It appears just like He has taken birth like us. No.

Therefore the, it is said, distinctly: *kecid āhur*. "Some foolish persons say like that." And Kṛṣṇa has also said in the *Bhagavad-gītā*: *avajānanti mām mūḍhāḥ*. "Those who are rascals. they think that I am also just like ordinary human being." *Avajānanti mām mūḍhā mānuṣīṅ tanum āśritam* [Bg. 9.11]. "Because I have appeared just like a human being, so some of the rascals, they think that I am also one of the human beings." No. *Param bhāvam ajānantaḥ*. He does not know what is the mystery behind the God's taking birth like human being. *Param bhāvam ajānantaḥ*. So similarly

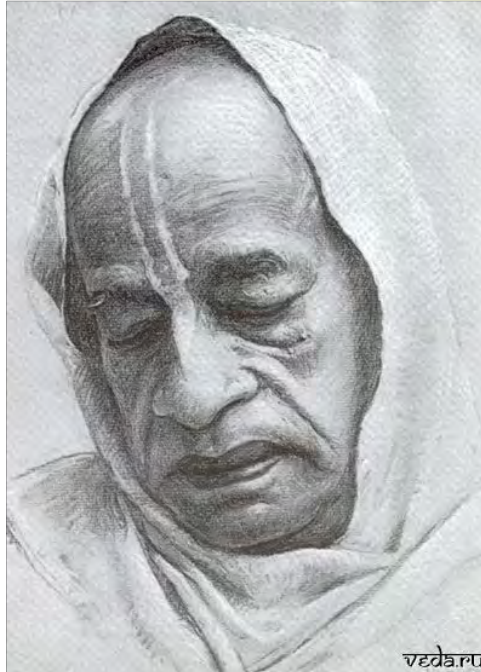
Kṛṣṇa is *aja*. He takes birth likely, not exactly He takes birth. He is everywhere.

Just like Kṛṣṇa, it is stated: *īśvaraḥ sarva-bhūtānām hyd-deśe 'rjuna tiṣṭhati, īśvara* [Bg. 18.61]. If the Lord is situated in everyone's heart, if that is a fact, so if Kṛṣṇa is within your heart, within yourself, so if he immediately comes in your front, so what is the difficulty for Kṛṣṇa? He's already within, and He's all-powerful. Just like Dhruva Mahārāja. Dhruva Mahārāja, when he was engaged in meditation, the form meditation, four-handed Viṣṇu he was meditating upon. All of a sudden his meditation broke and he saw the same figure before him, immediately. Is it very difficult for Kṛṣṇa? He's already within you, and if He comes out...

Similarly if Kṛṣṇa is within the heart of everyone, Devakī also, so if He comes out before Devakī in the same four-handed form, is it very difficult for Kṛṣṇa? So people do not know. Therefore Kṛṣṇa says that: "You have to understand: *janma karma me divyam* [Bg. 4.9], transcendental birth. My activities, My birth." Therefore Kuntīdevī knows that Kṛṣṇa is unborn. Kṛṣṇa does not take birth, but it appears like that to some fools. Therefore they say that Kṛṣṇa has taken birth. But why Kṛṣṇa takes birth? The next question will be. That is replied: *puṇya-slokasya kīrtaye* [SB 1.8.32], *puṇya-slokasya*. Those who are very pious, very advanced in spiritual understanding, to glorify them. Kṛṣṇa comes to become the son of Devakī to glorify Devakī. Kṛṣṇa becomes the son of Yaśodā to glorify His devotee, Yaśodā.

Similarly Kṛṣṇa appeared in the dynasty of Mahārāja Yadu just to glorify. He was a great devotee of Kṛṣṇa, and

He is born in the family of Mahārāja Yadu. The whole family is celebrated still: Yādava. Kṛṣṇa's name is Yādava, because He took His birth in the Yadu family. So how is it that, that Kṛṣṇa took...? Now to glorify the family. Exactly, the example is given: Just like *malayasyeva candanam* [SB 1.8.32]. *Candana*. This is a tree. A tree can grow anywhere, but the sandalwood tree, because it is very prominent in the



Malaysia country, formerly they were growing this *candana* tree, as I told you, because there was good demand, in India especially, of sandalwood. So they, nowadays they are growing rubber tree because there is good demand for rubber.

So... So even after business... Kuntī is giving this very nice example. This *candana* tree, it is a particular type of tree. It can grow anywhere. Not necessarily that it has to grow in Malaysia, or Malaya Hill. There is no such rules and regulations. It can grow anywhere. But because this sandalwood is grown in large quantity in such part of the world, the sandalwood is known as *malaya-candana*. *Malaya-candana*.

Just like in, in your western countries, the scented water: *eau de cologne*. *Eau de cologne*. *Cologne* is a country in France...? And there it is manufactured, therefore it is called *eau de cologne*. Similarly *eau de cologne* can be manufactured anywhere, but originally because it was manufactured in that Cologne city, it is known as *eau de cologne*. Similarly sandalwood also can grow anywhere but because originally it was very prominent in the Malayas...

Now 5,000 years ago, Kuntī is offering this prayer. That means before 5,000 years, the sandalwood was growing in the Malaysia. So this Malaysia is not a new name. It was known thousands and thousands of years ago. And... All these places, they were Vedic culture. So similarly she's giving the example that Kṛṣṇa has no obligation that He has to take His birth in a particular family or particular country. He has no such obligation. But to glorify a certain family or certain person because he is devotee, therefore He has taken birth.

The reason is He is appearing... Therefore it is called *divyam*, transcendental. He is not obliged. But we are obliged. That is the distinction between our taking birth and Kṛṣṇa. We are obliged. If by our *karma*, by our activities, we are fit for taking birth in a good family, then I will get my birth in good family or in the human society or demigod society. But if my activities are lower grade like animals, then I will have to take birth in the animal family. That is force. *Karmaṇā daiva-netreṇa jantur deha upapattaye* [SB 3.31.1]. We develop a certain type of body according to our *karma*.

In this life... This human form of life is meant for *athāto brahma jijñāsā*, for understanding the Supreme. the Abso-

lute Truth. But if we do not do so, if we simply remain like animal, then again we are going to the animal form of life. Misuse of the opportunity. Then we are... Therefore this Kṛṣṇa consciousness movement is trying to save people from going down to animal life.

Thank you very much. (end)



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