



Asses All

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



Srimad Bhagavatam 6.1.26-27

(Philadelphia, July 12, 1975)

*sa evaṁ vartamāno 'jño
mṛtyu-kāla upasthite
matim cakāra tanaye
bāle nārāyaṇāhvaye*

"When the time of death arrived for the foolish Ajāmila, he began thinking exclusively of his son Nārāyaṇa."

So *vartamāna*, everyone is situated under certain condition. This is material life. I am situated under certain consciousness, you are situated in certain consciousness, everyone. According to the modes of nature, we have got different conception of life and different consciousness. That is called material life. All of us, we are sitting here. Every one of us has got a different consciousness. Generally, it is meant for sense gratification. Material life means everyone is planning, "I shall live like this. I shall acquire money like this. I shall enjoy like this." Everyone has got a program.

So Ajāmila also had a program. What was his program? His program was, as he is very much attached to his youngest child and whole attention was there, how the child is moving, how the child is eating, how the child is talking, and sometimes he was calling, he was feed-

ing, so his whole mind was absorbed with the activities of the child. In the previous verse we have already discussed:

*bhuñjānaḥ praṇibāna khādan
bālakaṁ sneha-yantritaḥ
bhōjayan pāyayan mūḍha
na vedāgatam antakam*

[SB 6.1.26]

Not only Ajāmila, everyone, they are absorbed in certain type of conscious-



ness. And what is due to it? How the consciousness develops? It is said, *sneha-yantritaḥ*. *Sneha* means affection. "By the..., affected by the machine which is called affection." So everyone is affected by this machine. This ma-

chine... This body is a machine. And it is being worked by the nature. And direction is coming from the Supreme Lord. We wanted to enjoy a certain way and Kṛṣṇa has given us a certain type of body, *yantra*. Just like you have got different makes of motorcar. You want. Somebody wants. I want Buick car. Somebody says, "I want Chevrolet," some, "Ford." They are ready. Similarly, our body is also like that. Somebody is Ford, somebody is Chevrolet, somebody is Buick, and Kṛṣṇa has given us the chance, "You wanted this kind of car or body. You sit down and enjoy." This is our material position. *Īśvaraḥ sarva-bhūtānām hṛd-deśe arjuna tiṣṭhati* [Bg. 18.61]. We forget. After changing the body, we forget what I desired and why I have got this kind of body. But Kṛṣṇa, He is situated within your heart. He does not forget. He gives you. *Ye yathā mām praṇadyante* [Bg. 4.11]. You wanted this kind of body: you get it. Kṛṣṇa is so kind. If somebody wanted a body so that he can eat everything, so Kṛṣṇa gives him the body of a pig, so it can eat even stool. And if somebody wanted a body that "I shall dance with Kṛṣṇa," then he gets that body. Now, it is up to you to decide whether you are going to get a body which will be able to dance with Kṛṣṇa, to talk with Kṛṣṇa, to play with Kṛṣṇa. You can get it. And if you want a body how to eat stool, urine, you will get it. So we have to decide, this human form of life. But if you have no informa-

tion that "What kind of body I am going to get next," if you don't believe... You believe or not believe, it doesn't matter. The nature's law will act. If you say, "I don't believe in the next life," you may say like that, but nature's law will act. *Karmaṇā daiva-netreṇa* [SB 3.31.1]. As you are acting, according to that, you are preparing your next body. So after death—after death means when this body is finished—then you get another body immediately, because you have already made the field work, what kind of body you will get.

So this man, Ajāmila, was engaged in taking care of his child very nicely, and the whole mind was absorbed in the child. So... (aside:) Don't disturb. Therefore he has been described as *mūḍha*. Here it is said, *bhojayan pāyayan mūḍhaḥ*. We are forgetting that some day is coming. That is ahead. That is called *mṛtyu*, death. We forget that. This is our imperfectness. So this man forgot that he was very busy as affectionate father or affectionate husband. Or anything. I have got so many relationship. As an affectionate friend or envious enemy, we have got some relationship. With everyone with this world we have got some. Either it may be affectionate or envy; it doesn't matter. So in this way we are living forgetting that death is ahead. Therefore we are *mūḍha*. *Mūḍha* means rascal, ass, who does not know what is actual interest. Just like ass. Ass, the... *Mūḍha* means ass. The ass does not know his own interest. We have seen that ass is loaded with three tons of cloth by the washerman, and he cannot go; still, he has to do it. And he does (not) know that "I am loading so many tons of cloth on my back, and what interest I have got with it? Not a single cloth belongs to

me." So the ass has no such sense. Ass means he has no such sense. He is thinking, "It is my duty. To load upon me so much clothing, it is my duty." Why it is duty? Now, "Because the washerman gives you grass." So he has no sense that "Grass I can get anywhere. Why I have taken this duty?" This is the... Everyone is anxious about his duty. Somebody is politician, somebody is householder, somebody is something else. Because he has taken up some false duty and working hard for it, therefore he is an ass. He is forgetting his real business. Real business is that death will



come. It will not avoid me. Everyone says, "As sure as death." Now, before death, I have to act in such a way that I may have a position in Vaikuṅṭha, in Vṛndāvana, and I may have permanent life to live with Kṛṣṇa. This is our real duty.

But we do not know that. *Na te viduḥ svārtha-gatim hi viṣṇum* [SB 7.5.31]. We are in this conditioned state of life because we are separated from our original person, Kṛṣṇa. Because we are part and parcel of Kṛṣṇa, we have forgotten this. We are thinking we are part and parcel of America or India. This is

called illusion. They are interested... Somebody is interested in his country; somebody is interested in his society or family. We have created so many things, duty. Therefore *śāstra* says that "These rascals do not know what is his actual self-interest." *Na te viduḥ svārtha-gatim hi viṣṇum durāśayā* [SB 7.5.31]. He is hoping something which will never be fulfilled. Therefore he is rascal. We are trying to adjust things within this material world to become happy, but the rascal does not know that so long he will remain in this material world, there is no question of happiness. That is rascaldom.

Kṛṣṇa says that this place is *duḥkhālayam aśāśvatam* [Bg. 8.15]. This material world, where we are now living under different change of body one after another, it is *duḥkhālayam*. Why I have to change my body? Why not... I am permanent. *Na hanyate hanyamāne śarīre* [Bg. 2.20]. Therefore we have to learn, we have to be educated, we have to receive knowledge from the perfect. And Kṛṣṇa personally, the Supreme Perfect Person, is giving you knowledge. And if we are so unfortunate that we do not take the perfect knowledge—we concoct, we speculate, we create our own idea—then it is to be understood that *durāśayā*. We are thinking, "I shall be happy in this way. I shall be happy in this..." Nothing. You shall never be happy—this is perfect instruction—unless you go back to home, back to Godhead. Just like a mad boy, he has forsaken his father. His father is rich man, everything is there, but he has become hippie. So similarly, we are also like that. Our father is Kṛṣṇa. We can live there very comfortably without any botheration, without endeavor for earning money, but we have decided

that we shall live here in this material world. This is called ass. This is the... Therefore *mūḍha*. We do not know what is our self-interest. And we are hoping against hope, "I shall be happy in this way. I shall be happy in this way." Therefore this word is used, *mūḍha*. They do not know what is actually his happiness, and he is trying one chapter, another, one chapter, another, "Now I will be happy." The ass. The ass. Sometimes the washerman sits on his back and takes a bunch of grass and puts in front of the ass, and the ass wants to take the grass. But as he moving forward, the grass is also moving forward. (laughter) And he thinks, "Just one step forward, I shall get the grass." But because he is ass, he does not know that "The grass is situated in such a way that I may go on for millions of years; still, I will not get the happy..." This is ass. He does not come to his senses that "For millions and trillions of years I may try to be happy in this material world. I will never be happy."

Therefore we have to take the knowledge from the guru who knows things. Therefore guru is worshiped,

*ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmlitaṁ yena
tasmai śrī-gurave namaḥ*

The politician or, what is called, leaders, *andha*, they will promise you that "You will be happy in this way. You give me vote, and I shall bring heaven for you, and let me become minister. That is... You simply wait, and as soon as I become a minister and president, I will give you such and such benefit." So you select Mr. Nixon, and again you become disappointed. Then we request, "Mr. Nixon, you get out." And we accept another fool. This is going on. This is

going... But *śāstra* says you will not be getting right information in that way. These foolish men, they will promise you something, and he is unable to make you happy. You will be again disappointed, again regret. Then what is..., wherefrom I shall get the right informa-



tion? That *Vedas* says, *tad-vijñānārthaṁ sa gurum eva abhigacchet*: [MU 1.2.12] "If you want right information, then go to the guru." And who is guru? That Caitanya Mahāprabhu explains that *āmāra ajñāya guru hañā tāra' ei deśa* [Cc. Madhya 7.128]. He says, "You just become on My order." Guru means who carries the order of Kṛṣṇa. Caitanya Mahāprabhu is Kṛṣṇa. Or who is Kṛṣṇa's servant, that is guru. Nobody can become guru unless he carries the order of the Supreme. Therefore you will find... Because every one of us is ass, we do not know what is our self-interest, and somebody comes, "I am guru." "How you become guru?" "No, I am self-perfected. I don't require to read any book. I have come to bless you." (laughter) And the foolish rascals, they do not know, "How you can become guru?" If he does not follow the *śāstra* or the supreme authority Kṛṣṇa,

how he can become? But they accept, guru.

So this kind of guru is going on. But you should know, guru means who carries the order of the Supreme Lord. That is guru. Any rascal who manufactures some idea is not guru. Immediately kick him out, immediately, that "This is a rascal. This is not a guru." Guru is here, as Caitanya Mahāprabhu says, *āmāra ajñāya guru hañā* [Cc. Madhya 7.128]. Guru means the faithful servant of God. That is guru. So you have to first of all test that "Are you faithful servant of God?" If he says, "No, I am God," oh, kick him on his face immediately. (laughter) Kick him immediately, that "You are rascal. You have come to cheat us." Because test is there that guru means faithful servant of God, simple. You don't require large definition, what is guru. So Vedic knowledge gives you indication that *tad-vijñānārtham*. If you want to know the science of spiritual life, *tad-vijñānārtham sa gurum eva abhigacchet* [MU 1.2.12], you must approach guru. And who is guru? Guru means who is the faithful servant of God. Very simple.

So this is the position. Without guru, if he is manufacturing his way of life, then he is *mūḍha*, rascal. Therefore it is said, *mūḍha*. He was thinking, "I am so affectionate father. I am taking care of my son, little son. In all respect I am feeding him, I am patting him, and so many things I am... I am very faithful and very honest father." But *śāstra* says, "Here is a *mūḍha*, rascal." You see here. It says, *bhojayan pāyayan mūḍhaḥ*. Why he is *mūḍha*? *Na vedāgatam antakam*. He does not say, does not know, that "Behind me, the death is awaiting. He has come to take me." Now, "How your affection for your so-called son and society and family and nation will save

you? Here is death." That he cannot answer. He cannot answer that death is there. So we shall be prepared. That is human life. We must always know that "There is death behind me." At any moment he can capture my neck and take it away. That's a fact. Is there any guarantee that you shall live hundred years? No. Even just after few seconds, if you go to the street, you may immediately meet death. There may be heart failure. There may be motor accident. There may be something, something. So to live is wonderful. To die is not wonderful. Because you are meant for death. As soon as you took your birth, immediately you begin to die. Immediately. If you enquire, "Oh, when the child is born?" you say, say, "One week." That means he has died one week. We are taking that he is living one week, but actually he has died one week. That is wonderful, that still he is living, he has not died. So death is not wonderful because it is sure. It will come—after one week or after one hundred years. That is not wonderful. So long you live, that is wonderful.

So we should utilize this time to make solution of the life that we are repeatedly dying and again accepting another body. So how they will understand unless they come to the proper guru? Therefore *śāstra*, says *tad-vijñānārtham*: "If you want to know the real problem of your life and if you want to be enlightened how to become Kṛṣṇa conscious, how to become eternal, go back to home, back to Godhead, then you must approach the guru." And who is guru? That is explained, very simple thing. Guru never manufactures idea that "You do this and give me money and you become happy." That is not guru. That is another process of earning money. So here it is said, *mūḍha*, everyone who is simply living in the fool's

paradise, manufacturing his own ideas like Ajāmila... Somebody has taken, "This is my duty," somebody has... He is a fool. You must know what is your duty from guru. You are singing every day, *guru-mukha-padma-vākya*, *cittete koriyā aikya*, *ār nā koriho mane āśā*. This is life. This is life. *Guru-mukha-pad...* You accept the bona fide guru, and what he orders you, carry out. Then your life is successful. *Ār nā koriho mane āśā*. You rascal, you do not desire anything else.



Are you not singing daily? But do you understand the meaning? Or you are singing only? What is the meaning? Who will explain? Nobody knows? Yes, what is the meaning?

Devotee: "My only wish is that my mind be purified by the words coming from the mouth of my spiritual master. I have no other desire but this."

Prabhupāda: Yes. This is the order. *Guru-mukha-padma-vākya*, *cittete koriyā aikya*. Now *citta* means consciousness or heart. "I shall do this only, *bas*. My Guru Mahārāja told me; I shall do this." *Cittete koriyā aikya, ār nā koriho mane āśā*. So it is not my pride, but I can say, for your instruction, I did it. Therefore whatever little success you see than my all my Godbrothers, it is due to this. I

have no capacity, but I took it, the words of my guru, as life and soul. So this is fact. *Guru-mukha-padma-vākya*, *cittete koriyā aikya*. Everyone should do that. But if he makes addition, alteration, then he is finished. No addition, alteration. You have to approach guru—guru means the faithful servant of God, Kṛṣṇa—and take his word how to serve Him. Then you are successful. If you concoct, "I am very intelligent than my guru, and I can make addition or alteration," then you are finished. So that is the only. And now, sing further.

Devotee: *Śrī-guru-caraṇe rati, ei se uttama-gati*.

Prabhupāda: *Śrī-guru-caraṇe rati, ei se, uttama-gati*. If you want to make real progress, then you must be firmly faithful at the lotus feet of guru. Then?

Devotee: *Je prasāde pūre sarva āśā*.

Prabhupāda: *Je prasāde pūre sarva āśā. Yasya prasādāt...* This is the instruction in the whole Vaiṣṇava philosophy. So unless we do that, we remain *mūḍha*, and this is explained in this *Ajāmila-upākhyāna*. So today we are reading this verse, *sa evaṁ vartamānaḥ ajñāḥ*. Again he says. Again Vyāsadeva says that "This rascal was situated in that, absorbed in the service of his son, Nārāyaṇa, of the name." He did not know... "What is this nonsense Nārāyaṇa?" He knew his son. But Nārāyaṇa is so merciful that because he was constantly calling his son, "Nārāyaṇa, please come here. Nārāyaṇa, please take this," so Kṛṣṇa was taking that "He is chanting 'Nārāyaṇa.' " Kṛṣṇa is so merciful. He never meant that "I am going to Nārāyaṇa." He wanted his son because he was affectionate. But he got the opportunity of chanting the holy name of Nārāyaṇa. This is his good fortune.

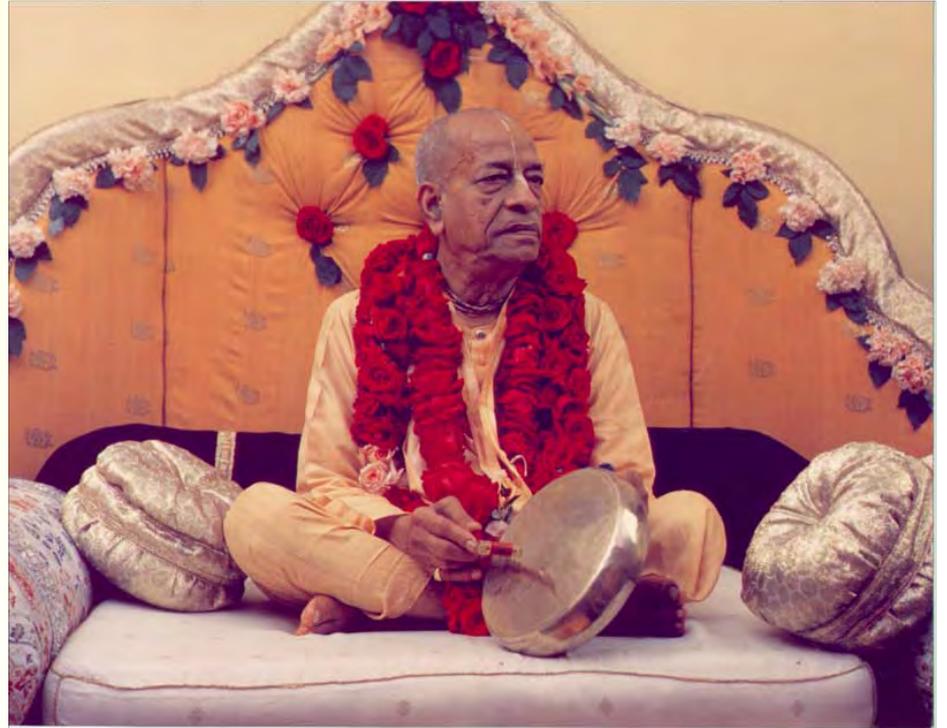
Therefore, according to this, we change the name. Why? Because every name is meant for becoming a servant of Kṛṣṇa. So just like Upendra. Upendra means Vāmanadeva. So if you call "Upendra, Upendra," or similarly, that name is taken account of. So that will be explained later on.

So here also it is said... In the first verse it is said *mūḍha*, and the second verse also it is said, *sa evaṁ vartamānaḥ ajñāḥ*. *Ajñā* means rascal. *Mūḍha* means rascal. *Ajñā* means ignorant, ignorant, who has no knowledge. *Jñā* means one who has knowledge. *Ajñā* mean who has no knowledge. *Mṛtyu-kāla upasthite*. So everyone in this material world, he is *mūḍha*, *ajñā*. He does not care that "I will have to meet death. When everything will be finished, all my plans, all my assets, everything, will be finished." He does not know that. He knows it, but he doesn't care to observing these things. Therefore everyone is *mūḍha* and *ajñā*. Then, in spite of the death has come, *matim cakāra tanaye bāle nārāyaṇāhvaye*. He is experiencing, "Now I am dying; death is near." Still, he is thinking of his, that child. So *yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante* [Bg. 8.6]. He has got a child. His name is Nārāyaṇa. Now, his position is different. But if I am similarly affected, similarly affectionate to my dog, then what is my position? Or anything. Naturally, I will think of my dog, and immediately I shall get the another body like a dog, or dog. This is nature's law. *Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram*. At the time... The test will be at

the time of death, what kind of body you are going to get. So *yaṁ yaṁ vāpi smaran bhāvam*. The... Just like he is very much affectionate to his son. He is thinking of his son. Similarly, if you very much affectionate to your dog or something else, you will think at that time. Therefore practice Hare Kṛṣṇa so that at the time of death you can think of Kṛṣṇa and your life is successful.

Thank you very much. (end)

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