



# Ocean of Nectar

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### 1) Srimad Bhagavatam 1.1.11

bhūrēēi bhūri-karmāēi  
çrotavyāni vibhāgaçau  
ataù sādho 'tra yat sārāa  
samuddhātya manēñayā  
brūhi bhadrāya bhūtānāa  
yenātmā suprasēdati

#### TRANSLATION

There are many varieties of scriptures, and in all of them there are many prescribed duties, which can be learned only by many years of study. Therefore, O sage, please select the essential teaching of all these scriptures and explain them for the good of all living beings, that by such instruction their hearts may be satisfied.

This sloka is indicating that Srimad Bhagavatam is the essence of the Vedic scriptures. All the Vedas are giving us direction towards the spiritual upliftment of the living entities and finally

how the living entity can be situated on the spiritual platform, not only on the spiritual platform but on the highest plane of the spiritual realm, Goloka Vrindavana. That is the ultimate objective of the Vedas and that has been very wonderfully described in Srimad Bhagavatam. Actually the Sloka just before this one describes how the people of this age of Kali are totally unqualified for any kind of spiritual endeavour. It is said;

prāyēēālpāyūñāu sabhya  
kalāv asmin yuge janāu  
mandāu sumanda-matayo  
manda-bhāgyā hy upadrutāu

All the living entities in the age of Kali have but very short span of life. The average life span is approximately 45 years and gradually it becomes as Bhagavatam describes that if a person lives for 30 years then it will be considered that he has lived a very long life, that is the condition of this age of Kali. The life span has become very short and not only that they have become very lazy. *prāyēēālpāyūñāu sabhya kalāv asmin yuge janāu mandāu manda-bhāgyā hy upadrutāu* means they are very lazy. *Sumanda-matayo*; their mentality is very very perverted. They are completely degraded and *manda-bhāgyā*; they are very unfortunate. Then *upadrutāu*; they are constantly disturbed by the different catastrophes of this material nature. So that is the condition of the age of Kali and the people of this age of Kali. Then they pointed out, *bhūrēēi bhūri-karmāēi çrotavyāni vibhāgaçau*; the Vedas are vast and in

the Vedas innumerable duties have been prescribed. Unless and until one totally understands the Vedas and unless and until one has thorough understanding of the Vedas, one cannot perceive the essence of the Vedic instructions. Just by taking different sections of the Vedas we cannot possibly understand the Vedas. As a matter of fact when people try taking different sections of the Vedas and trying to understand the purport of the Vedas, they end up becoming atheists.

↓ The Vedas have been compared to a cow

This has also been described in the Gita Mahatmya, the glories of Bhagavad Gita. There the Vedas have been compared to a cow. *Sarvopanisado gavo*, the Upanisads have been compared to a cow and Krishna is compared to a cowherd boy. Krishna is actually the cowherd boy that tends the cows; the Vedas and Arjuna is the calf. By making Arjuna the *nimitta* or object, Krishna the cowherd boy milked that cow called Veda and the milk of that cow is Bhagavad Gita. The essence is what is important and the essence of the cow is the milk and the milk is our food. If somebody rejecting the milk accepts different parts of the cow's body then he becomes a great sinner. Like, the meat eaters are considered to be the greatest sinners and in the same way by rejecting the essence of the Vedas if somebody takes different aspects of the Vedas, like the cow's legs or horns or whatever they take, it is actually meaningless. Not only meaningless but it throws them out of the context. So it is extremely important to understand what the essence of the teachings of the Vedas is. That has been very profoundly explained through this question and Srimad Bhagavatam has answered that question. *brūhi bhadrāya bhūtānāā yenātmā suprasēdati* . Please tell us that very essence of the Vedas that completely satisfies all the turbulence of the mind. Every living entity's mind is extremely agitated on this material platform. but when one gets to understand the essence of the Vedas one becomes totally satisfied. Krishna also explains in Bhagavad Gita, "the Vedas are apparently dealing with the three modes of the material nature. But, Arjuna you transcend these three modes of material nature. Unless and until you transcend the material nature, one cannot possibly understand the meaning of the Vedas - *traigunya-visaya veda, nistraigunyo bhavarjuna / nirdvadvo nitya-sattva-stho niryoga-ksema atmavan.*" Apparently the Vedas are dealing with the three modes of the material nature.

↓ Different sections of the Vedas

The Vedas actually have been divided into different sections. Some sections are dealing with the mode of ignorance, some sections are dealing with the mode of passion and some are dealing with the mode of goodness. There are eighteen puranas and of them six puranas are dealing with the mode of ignorance, six are dealing with the mode of passion and six are dealing with the mode of goodness. Actually five are dealing with the mode of goodness and one is dealing with the transcendental goodness, *visudha sattva* and that one is Srimad Bhagavatam; *amalam puranam*. But Srimad Bhagavatam is the only purana that doesn't have any contamination whatsoever. All the other Puranas are contaminated by tinges of the material modes. Like some by ignorance, some by passion and some by the mode of goodness. Even the mode of goodness has been considered to be ignorance or contamination. In order to understand the essence of the Vedic teachings one must transcend all these influences of the modes of material nature and come to the transcendental platform. Now in order to do that the Vedic philosophy has been very systematically arranged. The Vedas have been divided into three different kandas namely *karma kanda, jnana kanda and upasana kanda* according to the needs of different individuals, according to the time, place and circumstances. Not so much according to the time, place and circumstances I would rather say according to the individual's propensities. At a certain point of time, the living entities are in their gross physical platform. So when one identifies himself with the body then he wants to become engaged in physical activities. That need has been clarified through the *karma kanda* section of the Vedas. Everybody in the bodily platform wants to be active and wants to enjoy the material nature and the Vedas in the *karma kanda* section are describing how one should act and have some pleasure on the material platform. That is the *karma kanda* section. When one transcends the bodily platform then he comes to the intellectual platform or mental and intellectual platform. Those who are on the intellectual platform they are naturally inclined towards knowledge. The *jnana kanda* section of the Vedas fulfils that propensity. So the *karma kanda* is the gross bodily platform, *jnana kanda* is the mental and intellectual platform. When one transcends the mental and intellectual platform and comes to the spiritual platform then he is instructed by the *upasana kanda*. The *upasana kanda* section or the final section of the Vedas is describing how one should be engaged in spiritual activities. This is how the Vedas are gradually elevating the individuals from the lowest or the bottom rung of

consciousness to the highest development of consciousness. It is very obvious that when we speak of the Vedas various instructions they are all given not only in order to involve people in lowest possible activities but actually there are those instructions to help one transcend those platforms. For example, the *karma kanda* section of the Vedas does not instruct people just to be involved in *karma kanda* and remain in the bodily platform. The *karma kanda* is actually lifting him to *jnana kanda* or the platform of knowledge and then after that, transcending the platform of knowledge one comes to the platform of worship, or the platform of rendering service to the Lord. It is an extremely scientific process of advancement from the material nature to the spiritual nature. These three *kandas* or branches or sections of the Vedas have been further defined by six branches of philosophy known as *shad-darsana*. *Shat* means six and *darshana* means philosophy. Those six branches of philosophy are known as *karma mimamsa*, then *nyaya*, *vaisesika*, *sankhya*, *yoga* and *uttara mimamsa*. The *purva mimamsa* or the preliminary conclusion deals with the *karma kanda*. The *karma kanda* section has been analysed by the *purva mimamsa* system of philosophy. Then *jnana kanda* has been defined or gradually progressed through four different branches of philosophy known as *nyaya* or logic, *vaisesika* or atomic theory, *sankhya* or analytical study and *yoga*, the process of linking up with the Supersoul. These are four branches of philosophy that describes the *jnana kanda* section of the Vedas. and then the *upasana kanda* section has been defined by *uttara mimamsa*- the final conclusion. So these are the six branches of philosophy. Nowadays of course due to atheistic speculation most of these philosophies have become atheistic, especially the *nyaya*, *karma mimamsa*, *vaisesika* and *sankhya*. All these four have become so because the atheistic people did not consider the different branches of the philosophy to be different rungs of the same ladder. Instead, they considered the different sections of these philosophies to be different philosophical systems altogether. They speculated or derived some atheistic conclusion out of their philosophical speculation but the *Vaisnava* philosophy brings them together and points out how they are gradually progressing from one to the other and ultimately coming to the final conclusion which is the *upasana kanda* and not only *upasana kanda* but the ultimate culmination of the *upasana kanda* which is the *sankirtana yajna*, congregational chanting of the Holy Name of the Lord given by Sri Caitanya Mahaprabhu. Briefly we can discuss how it is progressing from one to the other. As I mentioned before, the

*purva mimamsa* or *karma mimamsa* actually means the preliminary conclusion. The preliminary conclusion is that good actions lead to enjoyment and bad actions leads to suffering. Since no one wants to suffer everyone must perform good activities and good activities mean acting according to the Vedic instructions. This is how the *purva mimamsa* is leading to the *karma kanda* section of the Vedas and the *karma kanda* is giving different directions if you want to enjoy. Fine, you act in certain prescribed way and you will enjoy, you will get your enjoyment. You want to become very rich? The prescription is given in the Vedas of how one can become very rich. If you want to become king of the Earth planet, fine, perform these sacrifices and you will become king of the Earth planet. You are not even satisfied being the king of the entire Earth planet? You want to become king of the heavenly planet? Fine, here is the prescription, you can become elevated to the heavenly planet and become the king of the heavenly planet. You can also have the position of King Indra. If you are not even satisfied with the position of King Indra, you can go up to the position of Lord Brahma. Generally *karma kanda* leads up to the heavenly planets. It doesn't really go as far as Lord Brahma's position.

↓ "I am not enjoying"

An intelligent man in spite of fulfilling all his desires on the material platform and in spite of having all these enjoyments will finally realize that no matter how much he tries to enjoy he cannot enjoy in this material nature. He may be elevated to the heavenly planet and may even become King Indra but still he feels, "I am not enjoying". Then he questions, "why am I not enjoying? In spite of so many endeavours why cannot I enjoy?" This, questioning makes him transcend the *karma kanda* platform and elevates him to the *jnana kanda* platform. Then in the *jnana kanda* platform the first branch of philosophy that one touches or comes up to is called *nyaya* or logic. Like one question, "why am I suffering?" the answer to this 'why' must come from the logical conclusion. Through logic and reasoning he must analyse why he is suffering and this *nyaya* branch of philosophy analyses twenty one different reasons of suffering and ultimately concludes that this material nature is actually a place of suffering.

↓ Twenty one reasons of sufferings

Those twenty one reasons of sufferings are: the first reason or pain or suffering is the body. We have this body and that's why we are suffering. This deals with this branch of philosophy. Not the

entire *nyaya* branch of philosophy but just one section or the cause of suffering. The body is the cause of suffering. They have analysed in the *nyaya* philosophy how this body is the cause of suffering. Take a part of the body; for instance take your leg and consider in how many different ways you can inflict pain on your leg. You take a knife and cut your leg and you will get a lot of pain. You take fire and burn your leg and you will get a lot of pain. You take a stone and smash your leg and you will get a lot of pain. There are thousands of different ways to inflict pain on your leg. Now you consider how many different ways you can give pleasure to your leg. You may say that let me have a nice massage and it can give me pleasure. Now let me have a condition. Let us get the best masseur of the world and let him massage your leg and let me with a saw cut your leg. Will you agree to this condition? No sane person will. We can see that compared to the pain that we can receive through this part the body, pleasure is practically nonexistent. That principle can be applied to any part of the body. Take any part of your body and apply this principle. You will see that body cannot really have any pleasure. Finally one may conclude that the body actually a wonderful machine to receive pain. This body has been designed just in order to receive pain. The body is not designed for receiving pleasure, this material body. Then they further analysed that there are six senses and those six senses are the cause of suffering. There are six elements or the six objects of the senses. They are also the cause of suffering and there six kinds of growth towards the material direction and they are also the cause of suffering. Three sixes are eighteen plus one is nineteen, then the twentieth consideration was that the happiness is itself was the cause of suffering or happiness is also the cause of pain. The concept of happiness is there that's why the concept of pain is there. So the happiness is considered to be the twentieth cause or twentieth consideration and the twenty first consideration is the 'pain' itself is the cause of pain. In this way they have summed up the twenty one different causes of suffering and then ultimately they conclude that this material nature is actually a place of suffering.

↓ One does not go to the prison house to enjoy

The way one does not go to the prison house in order to enjoy in the same way no one comes to this material world to enjoy. We all have come here to suffer. So let us become little intelligent once and for all and realize that there is no enjoyment in this material nature. This is the conclusion of the *nyaya* branch of the philosophy.

Then they further went on to analyze what is this material nature? They agreed that this material nature is the place for suffering but what actually is this material nature? They analyzed this material nature and ultimately they come to the conclusion that this material nature is the combination of the minute particles called *paramanu*. The English equivalent of this *paramanu* is atom. Actually, the *paramanu* that has been described in the *vaisesika* branch of philosophy is far subtler than this atom. The atom can further be divided into electrons and protons and neutrons and even further than that, these *paramanus* are the minute particles and naturally the *paramanus* are the different energies of the gross material nature. And these *paramanus*, due to the different frequencies they appear to be different. The same particle *paramanu* in different frequencies it appears to be or give rise to different concepts. So that is the final analysis of the *Vaisesika* branch of philosophy. They defined this material nature as consisting of the minute particles called *paramanu*. But then what actually is this material nature? Let us analyse that. Then they analysed this material nature and that branch of the philosophy is called *Sankhya*. *Sankhya* means analytical study and in this *Sankhya* branch of philosophy they analyzed this material nature as the five elements and we, every individual have five senses. Then there are five objects of the senses. and then there are five working senses. So in this way,  $5 \times 4 = 20$  and then three subtle elements namely the mind, intelligence and false ego, altogether that makes it twenty three and then the twenty fourth consideration is the *mahattattva*, the basic element of this material creation, from which the whole material nature has been created. In this way in twenty four considerations they have analysed as this material nature and they did not stop at that. Further, they considered all the twenty four elements are of an objective nature.

↓ "I"

An object cannot exist without the subject. The subject is 'I'. Like, I am here, that's why the material nature is manifested. If I am not here then this material nature will not exist for me. Then they considered that 'I' is the subject because I perceive the object. That has also been discussed in the Bhagavad gita by Krishna. Krishna says that; *bhinna prakriti astadha* the material nature consists of eight different elements- earth, water, fire, air, ether and mind, intelligence and false ego but the material nature is sustained by the living entities who come from the spiritual nature. *Apareyam itas tv anyam, prakrtim viddhi me param, jiva-bhutam*

*maha-baho, yayedam dharyate jagat.* Material nature is actually external; an inferior energy of the Lord but beyond the inferior material energy of the Lord there is superior spiritual energy. The living entities are coming from this superior energy and the living entities sustain this material nature. Thus the material nature is sustained by the living entities. If the living entities are withdrawn from the material nature then the material nature will not be existing. Actually that's what happens finally at the time of annihilation. What happens is that Lord withdraws the living entities. When the living entities are withdrawn from the material nature, the material nature gets dissolved or becomes annihilated. So the living entity is 'I' as the subject. Just like, I have my 'I' you have your 'I', all of us have an individual 'I'. Every living entity has an 'I' and that 'I' is the atma, the spirit soul. And the spirit soul is sustaining this material nature as the subject. In this way the spirit soul is the twenty fifth consideration. In this twenty fifth consideration, they are transcending the material platform and entering into the spiritual platform. The atheistic *Sankhya* propounded by atheistic Kapila; this is not the Kapila- the son of Devahuti, this is an atheistic Kapila who came much later, made an atheistic conclusion that this twenty fifth consideration is the *Iswara*. *Iswara* means the controller. Every living body (entity) is actually an *Iswara*. But the actual Vedic philosophy does not accept that.

↓ Actual Vedic philosophy is Vaisnava philosophy

Actual Vedic philosophy means the theistic philosophy or the *Vaisnava* philosophy, or *Vaisnava* analysis. The *Vaisnava* analysis or the actual Vedic analysis is that this twenty fifth consideration, the spirit soul is spiritual and the spirit souls are sustaining the material nature. But these spirit souls are minute and many. Like, I have a spirit and all of you have a spirit and every living entity has the spirit soul. Those spirit souls are many in number and minute in quantity. So anything that is minute and many have to have an origin, has to have a source. So what is that source? The source of all spirit souls? That is the Supersoul. In this way the Supersoul is the twenty sixth consideration. The twenty fifth consideration is the spirit soul, minute living entity and the twenty sixth consideration is the absolute supreme or the Lord in the heart. So in this way they analysed the whole creation and ultimately reached the understanding of the *paramatma* or the super soul. Then they considered what the relation between the spirit soul and the super soul is? Because, as a part of the whole, the spirit soul must have some kind of relationship

with the whole or the super soul. What is that relationship? That relationship has been established in the next branch of philosophy called yoga.

↓ Yoga means?

Yoga literally means linking or adding. Yoga means adding or linking so the basis of yoga is actually to link the spirit soul with the super soul. This yoga process has different stages and so that is called *astanga yoga*. The eight different stages are known as *yama, niyama, asana, pranayama, pratyahara, dhyana, dharana and samadhi*. The first one is *yama* or external purification. The external purification consists of not only taking bath and wearing clean clothes but it also includes the type of food we eat because whatever we eat is transformed into our body cells. Our body is made up of the food we eat. If we take impure food then our body also will become impure so one must take purified food. That is the food that has been offered in sacrifice; that is the food that has been offered to the Lord or the Lord's *prasadam*. The next stage is dealing with the internal purification, *niyam*. The internal purification consists of the processes like speaking the truth, being non-violent, being charitable, being compassionate, reading the scriptures, etc. These things purify us internally. The third stage is called *asana*. *Asana* literally means a seat, like *vyas-asana, a simha-asana*. *Asana* actually means the seat and the understanding is that if we have very nice vehicle then we must drive that vehicle properly to reach the destination. In order to drive it properly, we have to sit in the vehicle properly and then start to drive it. Now this human body is the wonderful vehicle used to reach our ultimate destination. One must learn how to utilize this body to reach the destination. Using the body to reach our ultimate destination is called *asan*. But unfortunately, nowadays in the name of yoga, this branch of yoga called *asan* is practiced and people very proudly claim, oh, I do *asanas*. I stand on my head for twenty five minutes every day, big deal! The ultimate goal has been accomplished, the ultimate purpose has been solved. The real purpose of the *asana* section or portion of this yoga is to use the body, tune up the body not for material enjoyment but to accomplish the spiritual destination. The fourth branch is known as *pranayama*. *Pranayama* is controlling the life air. The spirit soul is suspended in the five kinds of air known as *prana, apana, samana, vyana and udana*. An imbalance or discord in these airs causes the agitation of the consciousness. When the spirit becomes agitated, when the consciousness becomes agitated, the spirit soul becomes

involved in the material nature. So through the *pranayama* it is taught how to maintain the equilibrium of the air on which the spirit soul is suspended. Usually we see that people who are very attached to the material nature are very agitated. Those who are detached from the material nature they are very peaceful. When the life air is in harmony, then one becomes situated in perfect harmony. The spirit soul is peacefully disposed. And then one automatically becomes withdrawn from the material nature. Unless and until we become peaceful inwardly we cannot become detached from this material nature. The fifth branch is called *pratyahara*. *Pratyahara* literally means withdrawn. The senses are constantly running towards the objects of the senses. *dhyayato visayan pumsah sangas tesupajayate*. The senses are constantly running towards the objects of the senses and this is causing us entanglement in the material nature. In the fifth stage of the yoga one withdraws his senses from the objects of the senses. At that stage although the eyes may be open and the object may be in front of his eyes he may not see it. A glaring sound may be there next to his ears, but he won't hear it. So in this way, he doesn't allow his senses to go out any more. He completely withdraws his senses inwardly. Krishna says in the Bhagavad Gita, the way a tortoise withdraws its limbs into its body, in the same way a yogi knows how to withdraw his senses from the objects of the senses. We notice this in our day to day life also. Say, now you are listening to this class, there are so many sounds outside, the humming of the air conditioner, chirping of the birds and so forth, we don't register them because your mind is withdrawn from those sounds or even the objects that are in front of your eyes, you don't even see them. In this way we can see that we can withdraw our senses completely from the objects of the senses. So that branch is called *pratyahara* or withdrawal.

The sixth branch of the yoga or sixth stage *astanga yoga* system and that is called *dhyana* or meditation. In this stage one projects his consciousness onto the Lord in his heart. Meditation doesn't mean to think about anything and everything, for that matter everyone is meditating. Everyone is meditating on money or women or cars or children. So many things they are meditating on. Krishna says, *dhyayato visayan pumsah*; this word *dhyana* comes from *dhayan*. *Dhayan* means meditating. Everyone is meditating on the objects of the senses. A yogi withdraws his senses and meditates on the Lord in his heart. When the projection of his consciousness becomes fixed on the Lord, that means fixed, then that stage is the seventh stage known as *dharana* or fixing. Finally, when he

perceives the Lord in the heart, then he is in the eighth stage of *astanga yoga*, the final stage called *samadhi* or trance. When the person perceives the Lord in the heart, then he is totally absorbed inwardly. He does not have any tendency to come out or become entangled in the external nature anymore because the vision of the Lord is so wonderful, so beautiful, that when one gets to see the Lord once he becomes totally disgusted with the external material nature.

⇓ Narada Muni's experience

That has been wonderfully described in Srimad Bhagavatam through Narada Muni. Narada Muni in his previous life had a glimpse of the Lord and just by seeing the Lord he experienced such wonderful bliss that he wanted to experience that again and again but he could not see the Lord again. He tried to perceive the Lord very honestly for a long time by different austerities and penances, then finally he heard from the Lord, "Narada in this life you may not able to see me again but in your next life you will become one of my associates." That is how one would feel when one sees the Lord in the heart. The vision of the Lord is so beautiful that he becomes totally detached from everything else external. That is the final stage of yoga. When one perceives the Lord in the heart, then what happens? Then he perceives the Lord as the Supreme Spirit and he perceives himself as a minute insignificant part of the Supreme Spirit. When an individual comes across someone who is very great, then how does he feel? He feels that automatically his head is bending down in great honour and reverence. That is what happens when a spirit soul perceives the Supreme Personality of Godhead in his heart. He surrenders himself unto Him. So this surrender actually transcends the *jnana kanda* platform and comes to the spiritual platform. Or this is the beginning of the *upasana kanda*.

⇓ *Prapatti or saranagati* means surrender

When one surrenders unto the Lord, that is called *prapatti or saranagati*, meaning surrender. When the individual surrenders himself unto the Lord, then he is perfectly situated on the spiritual platform. Then there is no more endeavour to understand the Lord or even to perceive the Lord. Then this surrender is actually the *upasana kanda* that leads to rendering different kinds of devotional service to the Lord. This *upasana kanda* has different ways of performing *upasana* or worship to the Lord according to different times. Like in *Satya yuga* it is mediation. In Treta yuga it is performing sacrifice, *yajna*. In *Dvapara*

yuga it is worshipping the Lord in the temple and in *Kali yuga* it is performing the congregational chanting of the Holy Name of the Lord. This is how it is described that it finally it comes to this congregational chanting especially for this age.

↓ “Why these Krishna devotees are chanting some strange song or singing some strange song in the middle of the street.”

Often people ask why we chant. “Why these Krishna devotees are chanting some strange song or singing some strange song in the middle of the street.” We know that it is the best way to worship the Lord. *Sankirtan yajne kare Krishna aradhan*. This process of worshipping Krishna in this age the means of sacrifice called *Sankirtan*. This is how it has been pointed out in the Vedas that worshipping the Lord is the highest perfection and in this age of Kali worshipping the Lord by means of *Sankirtan* is the highest kind of sacrifice or the highest kind of worship. So we are very fortunate to be lifted up to that platform by the mercy of Srila Prabhupada, by the mercy of Sri Caitanya Mahaprabhu and Nityananda Prabhu. So let us take full advantage of it. Hare Krishna. Thank you very much. All glories to Srila Prabhupada!

## 2. Questions and Answers

1. You described that in the Puranas being in different modes. What about those who cannot read all of them?

That’s why in this age of Kali, the essence of the Puranas and the essence of Upanisads has been given. The essence of all the Puranas is *Srimad Bhagavatam*. *Srimad Bhagavatam pramanam amalam*. *Bhagavata Purana* and the essence of all the Upanisads is the *Gitopanisad*. That is what Mahaprabhu gave us. The *Gita* and *Upanisads*. These are two prescribed for us. We don’t have to go through all the different Puranas and Upanisads. If you can read, well and good but if you cannot read them, it doesn’t really matter so much.

2. Question inaudible

That is the difference, like the Vedas are divided into different sections like, *Rig, Sama, Yajur and Atharva*. Generally there are four Vedas namely *catur Vedas*. Sometimes *Atharva and Yajur* are compiled together. When *Yajur and Atharva* are compiled together then it is three but when *Yajur and Atharva* are separated. *Atharva* Vedas is actually the practical application. Three are theoretical and the *Atharva* as the practical application. So that’s how it’s four also.

3. Question inaudible

Krishna does not come as Sri Caitanya Mahaprabhu in every age. That’s the very special one. But in other Kali Yugas the Lord comes as the *Yuga-avatara* and He instructs on the *Sankirtan* process. In the age of Satya Yuga the Lord appears in white complexion. In Treta Yuga He appears in red complexion. In Dvapara yuga He appears in black complexion or blackish complexion. And in Kali yuga He appears in yellowish complexion. *Sveto raktas tatha pita idanim krsnatam gatah*. So the Yuga avatara comes but the Supreme Personality of Godhead does not come in order to relish the loving ecstasy of Radharani. That is only once in the day of Brahma the Lord comes. After Krishna comes, Krishna comes as Krishna Caitanya Mahaprabhu. But in other ages, other Kali yugas He comes as the Yuga avatara. His complexion is yellowish and he establishes the yuga dharma or sankirtana.

4. Question inaudible

That is the atheistic one, that is not the theistic one. The theistic ones although they do not go into understanding the Supreme Personality of Godhead as such they accept that God is there and He is the impartial judge. Who is judging you according to your action? Right. Although he is in the gross bodily platform, although he may be aware of the Lord’s existence, still he doesn’t become fully surrendered to Him. “Okay God is there. Let Him sit in heaven. Let me enjoy myself in the Earth planet.” That is the mood of the materialistic people. That’s why the instructions are given. “If you want to enjoy, go and enjoy. But enjoy properly, not defying the Vedas but according to the laws of the Vedas. When you do that, gradually you come to the understanding, “I am trying to enjoy but I am not enjoying.” Any intelligent man will realize that in due course of time. Although we are trying to enjoy, we are not actually enjoying and that will push him up to the higher platform where he tries to analyse, “why am I suffering? Let me get rid of these sufferings. How can I become free from these sufferings?” You see everything is there in the Vedas. In the material nature whatever we are seeing is simply the reflection. So whatever is there in the reflection must be there in the original thing. The six branches of philosophies that are here are actually there in the actual reality. I mean in the Vedas these six branches of philosophies are there. It is not that they originated these philosophies. They are not their philosophies. They simply try to write their own purports. You know the atheistic people they are very puffed

up. They think that they know better because they want to become God themselves. So they try to give some other interpretation. That's what has been discussed in the Mahabharat - *tarko 'pratisthah srutayo vibhinna nasav rsir yasya matam na bhinnam / dharmasya tattvam nihitam guhayam mahajano yena gatah sa pantha. Tarko 'pratisthah srutayo vibhinna* - by arguments Vedas become innumerable. Just one Veda becomes or breaks into different fragments. Because, *nasav rsir yasya matam na bhinnam* - one is not considered to be a philosopher unless and until one has his own understanding or own conclusion. But that is not the way to approach the Vedas. The way to accept the Vedas is to follow the foot-steps of the mahajanas. So even if you are a muni, a mental speculator, you can't really understand the Vedas. So these people, although they are great personalities, great scholars, I am not talking about all of them, but mainly Jaimini, Kapila, Kanada, These three. They have been rejected. Because where is the room for mental speculation? Prabhupada gave us the knowledge. Now over and above Prabhupada, if I try to write my own thesis or write something different from Prabhupada's understanding, Prabhupada's teachings, Prabhupada's instructions, and then that will be stupidity and that will cause me trouble. That's what happened. Those people were in trouble and they caused great trouble to the world.

#### 5. What is meant by tantra?

Tantra means the practice. Mantra is the theory and tantra is the practice. Like we have also tantras. There are three kinds of tantras, three kinds of practices. The practice in the mode of ignorance, practice in the mode of passion and practice in the mode of goodness. The practice in the mode of ignorance is the *tamasic tantra*. *Tamas* means ignorance. Then *rajasic* passionate, and then *sattvic*. We practice *sattvic tantras*. That's why we are *sattvatas*. We practice the ritual in the mode of goodness. *Vaisnavas are sattvatas*.

### 3. Srila Prabhupada appreciation

Lord is the highest perfection and in this age of Kali worshiping the Lord by means of *Sankirtan* is the highest kind of sacrifice or the highest kind of worship. So we are very fortunate to be lifted up to that platform by the mercy of Srila Prabhupada. Prabhupada gave us the knowledge. Now over and above Prabhupada, if I try to write my own thesis or write something different from Prabhupada's understanding, Prabhupada's teachings, Prabhupada's

instructions, and then that will be stupidity and that will cause me trouble.

### 4. Guru Maharaja's Instructions:

- ↓ So it is extremely important to understand what the essence of the teachings of the Vedas is;
- ↓ We all have come here to suffer. So let us become little intelligent once and for all and realize that there is no enjoyment in this material nature;
- ↓ If we take impure food then our body also will become impure so one must take purified food. That is the food that has been offered in sacrifice; that is the food that has been offered to the Lord or the Lord's *prasadam*;
- ↓ Unless and until we become peaceful inwardly we cannot become detached from this material nature;
- ↓ We know that it is the best way to worship the Lord. *Sankirtan yajne kare Krishna aradhan*. This process of worshiping Krishna in this age the means of sacrifice called *Sankirtan*; and
- ↓ So we are very fortunate to be lifted up to that platform by the mercy of Srila Prabhupada, by the mercy of Sri Caitanya Mahaprabhu and Nityananda Prabhu. So let us take full advantage of it.

*(The content of this E-magazine was based on a Lecture given by His Holiness Bhakti Charu Swami on 12 September 1986)*

*(Compilation & editing by Hemavati Radhika dasi)*



