

# Ocean of Nectar

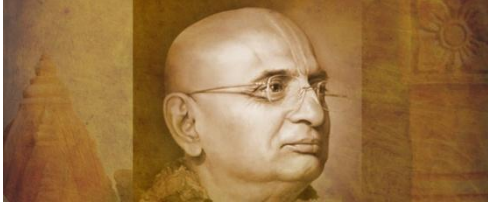
(E-Magazine for every Ekadasi)

Issue Number: 9

2 December 2014

## Contents:

1. Srimad Bhagavatam 2.4.24;
2. Questions & answers;
3. Srila Prabhupada appreciation; and
4. Guru Maharaja's Instructions.



## 1. Srimad Bhagavatam 2.4.24

SB 2.4.24  
namas tasmai bhagavate  
vāsudevāya vedhase  
papur jñanam ayaà saumyā  
yan-mukhāmburuhāsavam

### TRANSLATION

I offer my respectful obeisances unto Çréla Vyāsadeva, the incarnation of Vāsudeva who compiled the Vedic scriptures. The pure devotees drink up the nectarean transcendental knowledge dropping from the lotuslike mouth of the Lord.

### PURPORT

In pursuance of the specific utterance vedhase, or "the compiler of the system of

transcendental knowledge," Çréla Çrédhara Svāmé has commented that the respectful obeisances are offered to Çréla Vyāsadeva, who is the incarnation of Vāsudeva. Çréla Jéva Gosvāmé has agreed to this, but Çréla Viçvanātha Cakravarté Öhäkura has made a further advance, namely that the nectar from the mouth of Lord Kāñëa is transferred to His different consorts, and thus they learn the finer arts of music, dance, dressing, decorations and all such things which are relished by the Lord. Such music, dance and decorations enjoyed by the Lord are certainly not anything mundane, because the Lord is addressed in the very beginning as para, or transcendental. This transcendental knowledge is unknown to the forgotten conditioned souls. Çréla Vyāsadeva, who is the incarnation of the Lord, thus compiled the Vedic literatures to revive the lost memory of the conditioned souls about their eternal relation with the Lord. One should therefore try to understand the Vedic scriptures, or the nectar transferred by the Lord to His consorts in the conjugal humor, from the lotuslike mouth of Vyāsadeva or Çukadeva. By gradual development of transcendental knowledge, one can rise to the stage of the transcendental arts of music and dance displayed by the Lord in

His rāsa-lēlā. But without having the Vedic knowledge one can hardly understand the transcendental nature of the Lord's rāsa dance and music. The pure devotees of the Lord, however, can equally relish the nectar in the form of the profound philosophical discourses and in the form of kissing by the Lord in the rāsa dance, as there is no mundane distinction between the two.

Before answering the question of Maharaja Parikshit, Srila Sukadeva Gosvami is offering his obeisances to Srila Vyasadeva, who is Sukadeva Gosvami's spiritual master. One receives transcendental knowledge from the spiritual master, therefore one remains eternally indebted to the spiritual master. The spiritual master simply reveals Krishna to the disciple. By the mercy of the spiritual master one can understand the Supreme Personality of Godhead. In the case of Sukadeva Gosvami, in the beginning he was a Brahman-realized personality. As we discussed yesterday, the difference between a brahma jnani and a mayavadi: a person who is Brahman-realized is on the positive platform, but the Mayavadis are offensive and on the negative platform. A brahma jnani may not know about the Supreme Personality of Godhead now, but in due course of time, under the guidance of a bona fide spiritual master, a Brahman-realized personality can understand the Supreme Personality of Godhead. Examples include the Kumaras and Sukadeva Gosvami. The four Kumaras were also brahma jnanis in the beginning, but then they became devotees of the Lord. Similarly, Sukadeva Gosvami was a brahma jnani and he left his father's house because he didn't want to get involved in any family attachments because he thought that family life means maya.

↓ The material nature is a very dangerous place

This material nature is a very dangerous place and the brahma jnanis understand that. Sukadeva Gosvami did not want to come out of his mother's womb and for sixteen years he stayed there because he didn't want to get involved in this miserable material nature. But then he

came out with the assurance that he won't get entangled in material nature or get influenced by maya. Immediately after he came out of his mother's womb he left home. Then Vyasadeva went after him, calling him, thinking that his son actually left without due purification. He had not even received his purificatory initiation. By birth everyone is born in ignorance but Sukadeva Gosvami was not born in ignorance; he was situated in knowledge developed in his mother's womb. However, Vyasadeva felt that he was leaving without being properly trained up and thus went after him.

↓ Sukadeva Gosvami was actually a parrot of Srimati Radharani

In this case there is a very nice narration in one of the Puranas which gives a description of Sukadeva Gosvami. He was actually a parrot of Srimati Radharani in Vrindavana. This suka [parrot] used to always sing the glories of Krishna. Radharani was very fond of this bird because he would always sing the glory of Krishna and Radharani wanted to hear Krishna-katha all the time. One day the parrot flew away and Radharani became very upset. Lalita and Visakha went looking for the bird. In the meantime the bird flew away and sat on a tree where Krishna and other cowherd boys were actually tending their cows. Sitting on the branch of the tree the suka started to sing the glory of Krishna and all kinds of activities performed by Him. This bird could speak like a human being. Krishna and His friends became very thrilled, seeing that this parrot was singing Krishna's glories. They gathered around that tree and listened in sheer amazement. The bird then flew onto Krishna's shoulder and started to sing Krishna's glories right into Krishna's ears. In the meantime while searching for the bird, Lalita and Visakha saw the bird sitting on Krishna's shoulder and singing the glories of Krishna as usual. Lalita said to Krishna, "This bird actually belongs to Srimati Radhika, so please give the bird back to us." Krishna replied, "How do you know that this bird belongs to Radhika? After all, it is not written on his body that it belongs to Radhika and it's not even singing the glory of Radha, it's actually singing My glory! I didn't ask the bird to come to Me, the bird

came on its own and sat on My shoulder.” Lalita devi became very upset and got into a verbal fight with Krishna. Finally, the bird was returned to Lalita. This is how dear the suka was to Krishna and also Srimati Radhika.

↓ Two personalities stayed back to sing Krishna’s glories and convey His message to the people

After Krishna withdrew His pastimes, Krishna asked two personalities to stay back in order to sing His glories and convey His message to the people. One of them was Uddhava and the other was this bird, the suka. However, after Krishna left, the bird felt very upset and sad. All the time, he was crying while wandering from place to place in separation from Krishna.

↓ One day in Mount Kailash...

One day in Mount Kailash, Lord Shiva was singing Krishna’s pastimes to Parvati. The suka just happened to be there and became very happy upon hearing Lord Shiva singing Krishna’s pastimes. Sitting on the tree the suka was listening to Lord Shiva’s description but Parvati fell asleep and the suka was concerned that if Lord Shiva realised this, he might have stopped describing Krishna’s pastimes, so the suka imitated Parvati’s voice and started to say “hmm” just as if she was listening. After a while, Parvati woke up and apologised to Lord Shiva and requested Him to repeat the part she missed. Shiva said, “You were awake.” She replied, “No, I fell asleep.” Shiva said, “But you were making the sound of affirmation: hmm, hmm, or yes, yes.” Then Lord Shiva realised that it must have been somebody else. He looked up and saw a bird up in the tree. Lord Shiva became angry and chased the bird with his trident and fearing for his life, the bird flew away. In the meantime in Badrinath, Vyasadeva was narrating Krishna katha to his wife and hearing Krishna’s glories she opened her mouth wide in utter amazement listening to Vyasadeva’s description of Krishna’s glories. The suka bird flew into her mouth and straight in to her womb hiding there in fear of Lord Shiva. Then he stayed there for sixteen years and came out, that is who Sukadeva Gosvami actually was. Otherwise it would

not have been possible for him to describe Krishna’s Vrindavana pastimes.

↓ Sukadeva Goswami left home

Sukadeva Gosvami left home and went to the forest and Vyasadeva went calling after him but Sukadeva Gosvami did not heed the calling so Vyasadeva finally sent one of his students. When his students used to go to the forest to collect wood, Vyasadeva asked them to sing the glories of Krishna out loud. One day Sukadeva Gosvami heard this singing of this most profound wisdom coming out from somewhere and he became curious and saw that some people were collecting wood in the forest. Sukadeva Gosvami inquired from them where they learnt this from and they replied that their spiritual master Srila Vyasadeva had taught them. Then Sukadeva Gosvami came to Vyasadeva and Vyasadeva gave him the knowledge of Srimad Bhagavatam. In this way Vyasadeva imparted the knowledge to Sukadeva Gosvami, however we can see that Sukadeva Gosvami already had the knowledge. When one comes to this material nature one must have a spiritual master because in this material nature one is born in ignorance. Personalities like Sukadeva Gosvami were not born in ignorance but in Brahman-realization, brahma jnana and from that brahma jnana platform they had to receive the transcendental knowledge of Krishna consciousness.

↓ Srila Prabhupada’s wonderful points in His purport

In the purport Srila Prabhupada makes some very wonderful points. Firstly all the qualities that please Krishna are actually coming from Krishna. “The nectar from the mouth of Lord Krishna is transferred to His different consorts.” The nectar is transferred from Krishna to Krishna’s different consorts, the gopis, in the form of kissing. As a result of that, they actually develop finer qualities, like learning the art of music, dance, dressing, decorations etc. They develop these qualities that actually please Krishna. Krishna is the reservoir of everything. All these qualities are actually in Krishna but they are transferred to different consorts of Krishna through His transcendental kisses. Prabhupada later

points out that hearing the transcendental philosophy of Krishna consciousness and being kissed by Krishna's lotus lips are non-different. On the spiritual platform, when we hear Krishna katha, it is like drinking the nectar from Krishna's lotus lips. Here, we must understand the difference between material and spiritual dealings.

↓ The difference between material and spiritual nature

The difference between the material and spiritual nature is that in the material nature, we are the centre of everything, because we put ourselves as the centre of everything, whereas in the spiritual nature, Krishna is the centre of everything. In the spiritual nature everyone is trying to give pleasure to Krishna whereas in the material nature everyone is trying to enjoy different pleasures themselves. In the material nature everything is perverted when we try to enjoy ourselves that is criminal or a sin. However, when we try and give pleasure to Krishna in the spiritual nature then that is the greatest form of virtue.

↓ Devotional service

Therefore, through this process of devotional service we are learning how to give up the tendency to enjoy ourselves and rather give pleasure to Krishna. It is when we are able to give pleasure to Krishna without any desire for our personal enjoyment that will result in our elevation to the spiritual sky. One may be on the material plane and thus limited by his material body but if he is engaged in serving Krishna and his heart is simply willing to give pleasure to Krishna without any desire to enjoy himself then it is to be understood that he is already situated on the spiritual platform. On the vaidhi bhakti platform we are practicing devotional service to be elevated to that platform. We are learning. We are already very contaminated with the desire for our selfish enjoyment but we are learning how to give up this propensity of enjoying ourselves and instead give pleasure to Krishna. It is when we become engaged in giving pleasure to Krishna this becomes the highest form of enjoyment, just as by offering the food to the belly the entire

body becomes satisfied, similarly by rendering service to Krishna we all become satisfied. However, if we try and enjoy ourselves separately it will lead to suffering and misery.

↓ Spiritual enjoyment is absolutely pure

Spiritual enjoyment is absolutely pure. Unlike material enjoyment which is criminal and sinful spiritual enjoyment is absolutely pure. We cannot even imagine what kind of enjoyment that is. The paradox of spiritual enjoyment is that although apparently it seems that Krishna is surrounded by women and Krishna is having very intimate relationships with women but Krishna is the greatest brahmachari. Thus we cannot even understand what kind of relationship Krishna has with the gopis. Those who are mundane think that Krishna is the greatest womanizer and that's what they say also that Krishna doesn't have any character and He is immoral. Moralists speak like that but they do not understand that Krishna is actually the source of all virtue and everything concerning Krishna is supremely moral. There is nothing about Krishna that is immoral. It can be said that Krishna is actually the supreme proprietor therefore He is the supreme enjoyer. Krishna is the supreme husband. Therefore Krishna's relationship with the gopis, although outside of marriage, is considered to be the greatest virtuous activity, the greatest and supreme moral activity, so much so that the greatest brahmacharis sing the glories of Krishna's pastimes with the gopis. Sukadeva Gosvami was so pure that when he was walking to the forest stark naked and the heavenly damsels were taking bath in a lake they were not at all perturbed seeing that young man although they were naked in the water. That same Sukadeva Gosvami who did not want to have any mundane involvement right from the time of his birth is singing the glories of Krishna's transcendental pastimes with the gopis of Vrindavana. So if Krishna's pastimes were mundane then why would Sukadeva Gosvami speak about those pastimes? Also, the Gosvamis of Vrindavana have elaborately written about Krishna's activities in Vrindavana. They were the most advanced, self-controlled

personalities but they were describing Krishna's very intimate dealings with the gopis of Vrindavana. So we have to understand that those activities are completely transcendental and beyond our mundane understanding. With our material mind and intelligence we will never be able to fathom. Krishna's pastimes are so wonderful that just by hearing those pastimes one becomes a brahmacari and loses all desire for sex life. So that is how wonderful Krishna's activities are. To sum it all up, Prabhupada is saying that discussion of the highest philosophy and receiving the kisses of Krishna are non different. Or rather, drinking the nectar from Krishna's lotus lips and hearing about Krishna's activities are non different. This is why when one becomes Krishna conscious he is able to give up all his mundane propensities and desires to enjoy this material nature, so much so that mundane sex life becomes disgusting. Yamunacarya said, "When I think of that, my lips curl in disgust and I spit at the thought." This is how one becomes purified when one becomes Krishna conscious.

↓ Sukadeva Goswami is explaining

Sukadeva Goswami is explaining how Vyasadeva who is actually an incarnation of the Supreme Personality of Godhead imparted this transcendental knowledge unto him and therefore he is eternally indebted to him. In material nature we are all suffering due to ignorance. Our material attachments or the cause of our material bondage has five aspects. The first is *avidya*, then *asmita*, then *raga*, *dvesha* and *abhinivesa*. *Avidya* is ignorance. Ignorance means to mistake something to be what it actually is not. This material nature is not exactly what we are searching for. To think that this material nature is what we are hankering for or the objects of our attachment are in the material nature is called *avidya*. If I consider darkness to be light, that is ignorance. If I consider poison to be nectar, that is ignorance, because the poison is not nectar. If I consider my hand to be my leg that is ignorance. *Asmita*, considering the material body to be myself

and things related to the material body to be mine. That is the cause of our material bondage. Then *raga*, attachment. To hanker for things that are pleasing to the senses is called *raga*. To develop aversion for things that are detrimental to our sense gratification is called *dvesha*. We do not want things that are not pleasing to our senses and we always hanker for things that are pleasing to the senses. In the winter, hot water is very nice and pleasing, so we hanker for hot water to take a bath. This is an example of *raga*. If the water is cold, then we don't want to take a bath. This is an example of *dvesha*. Finally, *abhinivesa* is to be absorbed in mundane thought. This is how we are entangled in the material nature. But the spiritual master comes and he just pulls us out of this ignorance. *Om ajnana timirandhasya jnananjana salakaya*, we are born in ignorance but by anointing our eyes with knowledge, the spiritual master makes us perceive spiritual reality. *Caksur unmilitamyena*, he opens our transcendental eyes. That is the duty of the spiritual master. He actually opens our eyes and pulls us out of this darkness of ignorance.

↓ Bhaktivinoda Thakur also sang

Bhaktivinoda Thakur also sang, "sing the glory of Caitanya Mahaprabhu" *bhuliya rohile tumi avidyara bhare*, "you have forgotten yourself and you have forgotten Krishna due to your ignorance." *Tomara loite ami hoinu avatara*, "in order to deliver you and take you back to Godhead, I have incarnated." Caitanya Mahaprabhu came, the supreme spiritual master also came to pull us out of this ocean of ignorance. He is saying *hari-nama maha-mantra lao tumi mage*: "just accept the hari-nama maha-mantra, the holy name of the Lord." Chant the holy name with faith and that's how you become free from all your material conditioning.

## 2. Questions and answers

### 1. Question inaudible

Sahajiyas are called as such because they accept Krishna consciousness very cheaply. Actually Krishna consciousness is not cheap it is actually most precious. Transcending the highest philosophy one comes to the platform



of Krishna consciousness. Krishna consciousness is not meant for fools and illiterates in the sense of those who do not have any knowledge or understanding. It is actually meant for the most intelligent class of people. After transcending the platform of intelligence such people come to the platform of Krishna consciousness. They think, "I don't have to do anything, I don't have to study, I don't have to understand; I can just imitate Krishna's activities." That's what they do. Therefore Prabhupada made it very clear that Krishna consciousness is the most profound spiritual involvement. When one becomes a devotee, he should be situated on the highest platform of spiritual practices. That is why Prabhupada made it very clear that every single member of ISKCON must follow the four regulative principles because following them actually creates the spiritual platform. One who is situated in these four regulative principles will not fall down into mundane activities. To be involved in mundane activities means to break the four regulative principles. Being situated on this spiritual platform, only then can one practice Krishna consciousness. Therefore it is understood in India that anyone who wants to pursue spiritual life must be a celibate, a brahmachari. So if someone pretends that he is a spiritualist but is a debauchee, then he should be kicked on his head. Those devotees who are serious about their spiritual life should avoid them like the plague.

### 1.1 Follow-up question inaudible

Spiritual knowledge is not a matter of study although we should NOT avoid studying. However the ultimate knowledge is revealed in the heart by the mercy of the spiritual master. There may be somebody who is not very learned but understood the conclusion. The classic example is when Caitanya Mahaprabhu met in Sri-Rangam a brahmana who was illiterate but was reading Bhagavad-gita. Sometimes he didn't even know how to hold the book straight, but when he was reading tears were flowing incessantly from his eyes. So everyone was laughing at him but Mahaprabhu recognised that he has perfectly understood the purport of Bhagavad Gita. Mahaprabhu asked him, "What are you actually experiencing by reading the Bhagavad Gita that you are displaying such ecstatic symptoms?" The brahmana frankly admitted that he is actually illiterate and he can't read but that his spiritual master told him to read

BhagavadGita every day. Although he was illiterate, following the instructions of his spiritual master, he sat down with the Bhagavad-gita every day. Whenever he opened the Bhagavad Gita, he saw Krishna instructing Arjuna. He felt so moved by the gesture of the Lord in so mercifully instructing His devotee that he could not restrain his tears. That is how one actually receives transcendental knowledge in the heart. Transcendental knowledge is not a matter of mundane learning.

### 2. Question inaudible

Devotional service and karma yoga has a slight difference. The difference is that karma yoga is acting according to our own desires, or our own likes and dislikes but offering the results to Krishna. But pure devotional service is giving up all consideration for our likes and dislikes but acting according to the instructions of the spiritual master. When one acts without any selfish or personal motivation but according to the instructions of the spiritual master and the devotees, he is situated on the pure devotional platform. Pure devotional service gives us Krishna prema, whereas karma yoga gives us piety and also it removes our anarthas, gradually prepares us. At a neophyte stage, one's devotional service may not be spontaneous but he renders service gradually. Even that has benefit because ultimately he is offering the result to Krishna. He is ultimately doing it for Krishna and Krishna is actually very eager to help the conditioned souls go back to Him. Krishna does not actually hold it against anybody, "Oh he did not render his service voluntarily or spontaneously so I will not accept him." Krishna is willing to accept but the consideration is how much we are willing to offer. There is an expression: "*Phuraphai govindaya namah*". Once, somebody was carrying some khoi, flaked rice that is very light. He was carrying some khoi and there was a gust of wind which blew the khoi away. The person who was carrying said, "*Govindaya namah!*" Actually he didn't offer it. It was blown away and there was nothing that he could do with it, so he thought, "Ok let it be offered to Govinda!" But Govinda is so kind that even if somebody offers something in that way, He will take it, He will accept it. Krishna is actually eagerly waiting for us to go back to Him and that is how merciful He is. But we have to actually be prepared to go back to Him.

That should be the final state of consciousness and heart. Therefore, somehow or other we try to engage devotees in devotional service whether they like it or not. Today they may not like it but day after tomorrow they'll get a taste and then the service will become spontaneous. Sometimes Prabhupada was asked, "Prabhupada we are pushing books in the airport and other places to people who are not actually voluntarily willing to take the books, we are pushing them." Prabhupada said, "Even that is beneficial. They are buying the book and giving the money, this will eventually bring them the benefit." But the greater benefit will come when they offer it spontaneously, knowing well that Krishna is the supreme enjoyer and we must provide for His enjoyment.

### 3. *Srila Prabhupada appreciation*

In the purport Srila Prabhupada makes some very wonderful points. Firstly all the qualities that please Krishna are actually coming from Krishna. "The nectar from the mouth of Lord Krishna is transferred to His different consorts." The nectar is transferred from Krishna to Krishna's different consorts, the gopis, in the form of kissing. As a result of that, they actually develop finer qualities, like learning the art of music, dance, dressing, decorations etc. They develop these qualities that actually please Krishna. Krishna is the reservoir of everything. All these qualities are actually in Krishna but they are transferred to different consorts of Krishna through His transcendental kisses. Prabhupada later points out that hearing the transcendental philosophy of Krishna consciousness and being kissed by Krishna's lotus lips are non-different. On the spiritual platform, when we hear Krishna katha, it is like drinking the nectar from Krishna's lotus lips. Here, we must understand the difference between material and spiritual dealings.

Therefore Prabhupada made it very clear that Krishna consciousness is the most profound spiritual involvement. When one becomes a devotee, he should be situated on the highest platform of spiritual practices. That is why Prabhupada made it very clear that every single member of ISKCON must follow the four regulative principles because following them actually creates the spiritual platform. One

who is situated in these four regulative principles will not fall down into mundane activities. To be involved in mundane activities means to break the four regulative principles. Sometimes Prabhupada was asked, "Prabhupada we are pushing books in the airport and other places to people who are not actually voluntarily willing to take the books, we are pushing them." Prabhupada said, "Even that is beneficial. They are buying the book and giving the money, this will eventually bring them the benefit." But the greater benefit will come when they offer it spontaneously, knowing well that Krishna is the supreme enjoyer and we must provide for His enjoyment.

### 4. *Guru Maharaja's Instructions*

- ↓ One receives transcendental knowledge from the spiritual master, therefore one remains eternally indebted to the spiritual master;
- ↓ The difference between the material and spiritual nature is that in the material nature, we are the centre of everything, because we put ourselves as the centre of everything, whereas in the spiritual nature, Krishna is the centre of everything;
- ↓ However, when we try and give pleasure to Krishna in the spiritual nature then that is the greatest form of virtue;
- ↓ This is why when one becomes Krishna conscious he is able to give up all his mundane propensities and desires to enjoy this material nature, so much so that mundane sex life becomes disgusting;
- ↓ Chant the holy name with faith and that's how you become free from all your material conditioning;
- ↓ Transcendental knowledge is not a matter of mundane learning; and
- ↓ Krishna is willing to accept but the consideration is how much we are willing to offer.

*(The content of this E-magazine was based on a Lecture given by His Holiness Bhakti Charu Swami on Friday, 19 April 1991 at ISKCON Cape Town)*

*(Compilation & editing by Hemavati Radhika*

*dasi)*

