

THE FOLLOWING LECTURE ON SRIMAD-BHAGAVATAM CANTO 5 CHAPTER 3 TEXT 20 WAS
GIVEN BY HIS HOLINESS BHAKTI CARU SWAMI ON 1 AUGUST 2011 IN ISKCON
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The Radhadesh Retreat Lectures 2011 With His Holiness Bhakti Caru Swami (Day

1), first lecture.

His Holiness Bhakti Caru Swami sings Jaya Radha Madhava followed by Hare Krishna Mantra.

Jaya Radha-Madhava Kunja-Vihari

Jaya Gopi Jana Vallabha Giri Vara Dhari

Yasoda Nandana Braja Jana Ranjana

Yamuna Tira Vana Cari

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare

Hare Rama Hare Rama

Rama Rama Hare Hare

Nitai-Gaura Haribol!

Jaya Jaya Prabhupada!

Jaya Om Visnu-pada paramahansa parivrajakacharya astottara-sata Sri Srimad

Abhay Caranaravinda Bhaktivedanta Swami Maharaja Prabhupada ki jaya!

ISKCON Founder Acharya His Divine Grace Srila Prabhupada ki jaya!

Ananta koti vaisnava-vrnda ki jaya!

Namacarya Srila Haridasa Thakura ki jaya!

Premse kaho Sri Krsna Caitanya, Prabhu Nityananda, Sri Advaita, Gadadhara,
Srivasadi Gaura-bhakta-vrnda ki jaya!

Sri Sri Radha-Krsna, Gopa-Gopinatha, Syama-kunda, Radha-kunda,
Giri-Govardhana ki jaya!

Grantha raja Srimad-Bhagavatam ki jaya!

Nitai Gaura Premanandi!

Samaveta bhakta-vrnda ki jaya!

"All glories to the assembled devotees."

"All glories to the assembled devotees."

"All glories to the assembled devotees."

Namo Om Vishnu Padaya Krishna Presthaya Bhutale

Srimate Bhaktivedanta Swami Iti Namine

Namaste Sarasvati Devi Gauravani Pracarine

Nirvisesa Sunyavadi Pascatya Desa Tarine

Om NamO Bhagavate Vasudevaya

Om NamO Bhagavate Vasudevaya

Om Namo Bhagavate Vasudevaya

Narayana Namaskritya

Naram Caiva Narottamam

Devim Sharasvatim Vyasam

Tato Jayam Udhirayet

Nastha Prayeshu Abhadreshu

Ntyam Bhagavata Sevaya

Bhagavatir Uttama Sloke

Bhaktir Bhavati Naistiki

Srimad Bhagavatam 5th Canto Chapter 3: Rishabdeva's Appearance Text 20

barhishi tasminn eva vishnudatta bhagavan paramarshibhih prasadito nabbeh.
priya cikirshaya tad-avarodha-yane merudevyam. dharman darshayitukamo
vatarashananam sramananam rishinam urdhva-manthinam shuklaya tanuva
vatatara.

So, this verse is in prose form. I will just read it. (Reads verse followed
by one devotee)

barhisi-in the arena of sacrifice; tasmin-that; eva-in this way;
visnu-datta-O Maha-ra-ja Pari-ksit; bhagavan-the Supreme Personality of
Godhead; parama-rishibhih.-by the great rishis; prasa-ditah.-being pleased;
na-bbeh. priya-cikirishsaya--to please King Nabhi; tat-avarodha-yane-in his

wife; merudevyam-Merudevi-; dharman-the principles of religion;
darshayitu-kamah.-desiring to exhibit how to perform; vatarashananam-of the
sannyasis (who have almost no cloth); shramananam-of the va-naprasthas;
rishinam-of the great sages; urdhva-manthinam-of the brahmacaris; shuklaya-
tanuva--in His original spiritual form, which is above the modes of material
nature; avatata-appeared as an incarnation.

Translation by His Divine Grace Srila Prabhupada

O Vishnudatta, Pariksit Maharaja, the Supreme Personality of Godhead was
pleased by the great sages at that sacrifice. Consequently the Lord decided
to personally exhibit the method of executing religious principles [as
observed by brahmacaris, sannyasis, vanaprasthas and grihasthas engaged in
rituals] and also satisfy Maharaja Nabhi's desire. Consequently He appeared
as the son of Merudevi- in His original spiritual form, which is above the
modes of material nature.

Purport by Srila Prabhupada

When the Supreme Lord appears or descends as an incarnation within this
material world, He does not accept a body made of the three modes of
material nature (i.e. sattva-guna, rajo-guna and tamo-guna).

Mayavadi-philosophers say that the impersonal God appears in this material
world by accepting a body in the sattva-guna. Srila Vishvanatha Cakravarti-
states that the word shukla means "consisting of shuddha-sattva." Lord
Vishnu descends in His shuddha-sattva form. Shuddha-sattva refers to the

sattva-guna which is never contaminated. In this material world, even the mode of goodness (sattva-guna) is contaminated by tinges of rajo-guna and tamo-guna. When sattva-guna is never contaminated by rajo-guna and tamo-guna, it is called shuddha-sattva. Sattvam. vishuddham vasudeva-shabditam (SB 4.3.23). That is the platform of vasudeva, whereby the Supreme Personality of Godhead, Vasudeva, can be experienced. In Bhagavad-gita (BG 4.7) Sri Krsna Himself says:

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srijamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself."

Unlike ordinary living entities, the Supreme Lord is not forced by the modes of material nature to appear. He appears dharman darshayitu kama-to show how to execute the functions of a human being. The word dharma is meant for human beings and is never used in connection with beings inferior to human beings, such as animals. Unfortunately, without being guided by the Supreme Lord, human beings sometimes manufacture a process of dharma by concoction. Actually dharma cannot be made by man. Dharmam tu saksad bhagavat-pranitam. (SB 6.3.19) Dharma is given by the Supreme Personality of Godhead, just as the law is given by the state government. Man-made dharma has no meaning. Srimad-Bhagavatam refers to manmade dharma as kaitava-dharma, cheating

religion. The Supreme Lord sends an avatara (incarnation) to teach human society the proper way to execute religious principles. Such religious principles are bhakti-marga. As the Supreme Lord Himself says in Bhagavad-gita : sarva dharman parityajya mam ekam saranam vraja (BG 18.66). The son of Maharaja Nabhi, Rishabhadeva, appeared on this earth to preach the principles of religion. That will be explained in the Fifth Chapter of this Fifth Canto.

Thus ends the Bhaktivedanta Purports of the fifth canto, third chapter of the Srimad-Bhagavatam, entitled Rishabhdeva's appearance in the womb of Merudevi, the wife of king Nabhi.

om ajnana-timirandhasya
jnananjana-salakaya
caksur unmilitam yena
tasmai sri-gurave namah

sri-caitanya-mano-'bhistam
sthapitam yena bhutale
svayam rupah kada mahyam
dadati sva-padantikam

vande 'ham sri-guroh sri-yuta-pada-kamalam sri-gurun vaisnavams ca
sri-rupam sagratam saha gana raghunathanvitam tam sa jivam
sadvaitam savadhutam parijana sahitam krsna-chaitanya-devam
sri-radha-krsna-padan saha-gana-lalita-sri-visakhanvitams ca

he krsna karuna-sindho
dina-bandho jagat-pate
gopesa gopika-kanta
radha-kanta namo 'stu te

tapta kancana gaurangi
radhe vrndavanesvari
vrsabhanu-sute devi
pranamami hari-priye

vancha-kalpatarubhyas ca
kripa-sindhubhya eva ca
patitanam pavanebhyo
vaisnavebhyo namo namah

sri-krsna-caitanya
prabhu-nityananda
sri-advaita gadadhara
srivasadi-gaura-bhakta-vrnda

hare krsna hare krsna
krsna krsna hare hare
hare rama hare rama
rama rama hare hare

So, the history of Rishabdeva's appearance has been described here.

Actually Srimad-bhagavatam is not a history, Srimad-bhagavatam is Purana, Maha-Purana. The difference between history or Itihas and Purana is that Itihas maintains a chronological order. It's very systematically, chronologically described, whereas Purana, the descriptions are not maintaining the chronology of time. Purana's are mainly the descriptions of the Lord's activities along with His devotees. The Lord's activities and His devotee's activities are described in the Purana. Srimad-Bhagavatam is the Maha-Purana. There are many Puranas, there are eighteen Puranas, but the Bhagavatam is the topmost of all of them, Amala-Purana. And it is Maha-Purana, Bhagavatam is described as Maha-Purana.

What makes a Purana a Maha-Purana. Maha-Purana must have ten symptoms. Dasa medha dasa lakshanam. Those ten symptoms are sarga or creation. Visarga or secondary creations. The principal creation begins with Maha-Vishnu. Material nature is created by Maha-Vishnu. In order to manifest this material nature the Lord appears in his Vishnu forms, three Purusha Avataras, Maha-Vishnu, Garbodhakasaya Vishnu and Kshirodakasayi Vishnu.

And then He hands over the creation to Brahma. From Brahma onwards the secondary creation or visarga. i atra sarga visargas cai Sthanam, then the descriptions of the planetary systems. Poshanam, how this material nature is maintained. Uddaya, the tendency to expand or procreate. Then Manvantara, in a day of Brahma, fourteen Manus appear and each Manu reigns for about seventy catur-vyuhas. Brahma's day consists of thousand catur-vyuhas, so thousand catur-vyuhas divided by fourteen is about seventy Manus.

Each Manu reigns and the appearance of the Lord as Manvantara-avatara is one

aspect of the Lord, Manvatara. Then Isanu-katha, the descriptions of the incarnations of the Lord. Here it is one of the Isanu-katha. Rishabdeva is an incarnation of the Supreme Personality of Godhead. This Ishanu-katha. The description of the Supreme Lord Who appears in this material nature.

So, this way we can see that Bhagavatam, the scriptures like Bhagavatam is not mythology as it is very badly misunderstood nowadays. The vedic scriptures, even in India people consider it to be, they call it mythology. That means myth, mythical. Stories without foundations, fairy tales. But no, Bhagavatam and all the Vedic scriptures and deal with the absolute truth and nothing but the truth. In the vedic culture there is no room for falsity. Vedic culture is perfectly founded on truth leading towards the Absolute Truth. Absolute Truth is the Supreme Personality of Godhead. How can we approach the Supreme Personality of Godhead through our mental concoctions or imaginations?

It's unfortunate that even in India, which is the land of dharma, that dharma is in such turmoil. It is mainly due to the British influence in India. When the British went to India, they just wanted to make that the Indians think that India is a primitive country without a culture. They used, they introduced their own educational system. They made the Indians reject their original Vedic culture. They turned Mahabharata, Ramayana, all the Puranas, all Darma-sastras, all this as mythology. And as a result of that today there is such a crisis of spiritual culture.

Fortunately Srila Prabhupada came, I would say fortunately Srila Bhaktivinoda Thakur came, fortunately Srila Bhaktisiddhanta Sarasvati Thakur

came, and fortunately Srila Prabhupada came. He established the vedic culture and then Prabhupada brought it to the Western countries...

And today it is happening. Even in India people are accepting, they realize the value of their own vedic culture. It is all due to Srila Prabhupada's arrangement. India on their own would not have accepted it. Srila Prabhupada had to go to America. He went to America to establish Krishna Consciousness. Then he sent the Americans to India to make them recognize the value of their own culture. Then some Indians started to think. If the Americans are accepting it, it must be worthwhile. Not only Americans, Americans and Europeans also. That was the state of India at that time. Even today: West is the best. West is the best. The other day someone was joking. Maybe it was true, but he was telling it as a joke. He was talking to some Indian and asked him: "What is the goal of your life ? He said: To be borne in America. And it is a fact, many think, many will admit, it would be so much better to be borne in America or Europe.

Therefore it was very important, that people in India recognized the value of their culture is very important when they see that the people in the West are accepting it. When they are trying to follow the West, Western people are actually accepting the Vedic culture.

Jaya Sri Sri Radha-Gopinatha ki jay!

Jaya Sri Sri Jagannatha, Baladeva, Subhadra Maharani ki jay !

Jaya Sri Sri Gaura-Nitai!

So, here is a beautiful description of Rishabdeva's appearance. And another

thing that we can see, this cannot be a fairy tale. When it is a fairy tale we don't get such an elaborate description of their lineage. Say for example, does anybody know what is the name of Superman's father? Superman's father, the description may be there but what about his grandfather? Or Spiderman, Batman, or Cinderella. But here we find in the Vedic scriptures, their lineage goes all the way up to the beginning of creation practically. Say, for example Lord Ramacandra, his lineage goes all the way back to Ikshvaku's Ikshvaku's father is Vaivasta Manu. His father is Devarshi Muni. So, this is how we see that this culture is based on such a solid, authentic basis. It cannot possibly be imagination.

This culture gives such a solid authentic foundation. Rishabdeva's father is Nabhi. Nabhi's father is Agnetra. And who is Rishabdeva ? Rishabdeva is not an ordinary person. The chapter is not entitled as Rishabdeva's birth. The chapter is entitled as Rishabdeva's appearance. The Supreme Personality of Godhead does not take birth. He appears, he does not need to take birth as an ordinary human being. He appears, just as a king does not have to commit crimes to end up in the prison. The king can go to the prison at any time. Even if the king dresses up as a prisoner, still he is the king. Sometimes the king may dress up as a prisoner to teach the prisoners. Just as Krishna did, just as Chaitanya Mahaprabhu did, just as Sri Ramachandra did. They appeared like human beings. But those are their pastimes. Krishna Himself mentioned in the fourth chapter of the Bhagavad-gita. Janma karma ca me divyam, my birth and my activities are divyam-divine. Krishna's activities are divine. When one understands that properly, tyakta deham janma punah If one simply understands that Krishna's birth, Krishna's appearance are transcendental, divine. Then he has not to take birth in this material

nature, meaning, He will become free from the cycle of birth and death.

In this material nature, we all are caught up with the cycle of birth and death, samsara, samsara dhava nala lidha loka, samsara means cycle of birth and death. Birth in a new body, live in that body for some time, then die.

Then again, come back and take birth. This is called chakra, it is a cycle.

In this material nature we are caught up in a cycle. Therefore we cannot get out of it. But when we can recognize the Supreme Personality of Godhead, when we can recognize Krishna as the Supreme Personality of Godhead and surrender unto Him. Ma evam vetti tattvatah means recognizing Krishna as the Supreme Personality of Godhead means surrendering unto Him, then tyakta deham punar janma. Then when one leaves his body he does not have to take another body again, he goes back to the spiritual sky. yad gatva na nivartante tad dhama paramam mama (Bg. 15-6) When one goes there one does not have to come back. ... In the fourth chapter Krishna also describes how He appears. Actually it is very interesting how Krishna comes to that point. Krishna told Arjuna. Arjuna, I gave this knowledge long, long time ago. I gave this knowledge to Vivashvan, he gave it to his son Manu, then Manu gave it to his son, Ikshvaku.. and evam parampara praptam. In this way through disciplic succession, this knowledge is passed

At that time Arjuna asked the question. Krishna, you are just born the other day, How can you say that you gave the knowledge to Vivashvan. Then Krishna told Arjuna. Bahunam janmanam ante. Many, many times I took birth, you also took birth. But above those births. Tany aham veda sarvani... I

do not remember anything. And then Krishna told. Ajo 'pi sann avyavayam. I am the controller of all. But still prakritim sambhavami atma mayaya. Taking advantage of My internal potency. Sambhavami atma mayaya. Krishna is not saying, I take birth. But Krishna is saying : "I appear, I manifest Myself"

This is Krishna's incarnation. He manifests. Again, Krishna is saying, why He comes : yada yada hi dharmasya adbhutanam adharmasya tadatmanam srijami aham. Adbhutanam. When do I come ? When there is an increase in sinful activities and a decline of religion. To re-establish religiosity I appear. And again He is saying. Paritranyam sadhunam vinasaya ca duskritam dharma samsparnataya sambhavani. Again He is using the word, sambhavami. Sambhavami : I manifest. So, this is the most important to understand. Krishna does not take birth. Krishna manifests Himself out of His own sweet will. By the arrangement of yoga-maya. Prakritim stham adhistaya. Taking advantage of My internal potency, sambhavami, I manifest Myself.

When we understand that, that Krishna's birth and Krishna's activities are not mundane arrangements of guna and karma. We are borne according to our karma, according to our past activities, according to the modes of material nature. As we acted in the past, according to this we are subjected to our functioning in this material world.

We all are subjected to guna and karma. Prakriteh kriyamani gunaih karmanih sarvasah. The material nature, everything is happening by the arrangement of guna and karma. But Krishna's activities, Krishna's appearance is not subjected to guna and karma. Rather Krishna is always the controller of the guna and the controller of all the happenings of this material nature. How

does He appear? He simply appears by divine arrangement Divyam, ca me divyam. Janma karma ca me divyam. When we understand that Krishna's activities are divine. An other dimension understand that there is a reality beyond this material nature. It is beyond the jurisdiction of the gunas. And Prabhupada is pointing out in his purport, according to Vishvanath Chakravarti Thakur that Krishna is shukla. Here the Supreme Personality of Godhead has been described as shukla. Shukla means white. White is the colour of goodness. But in the material nature the mode of goodness is not really white. In the material nature the mode of goodness is saffron. They are mixed.

Vishudha sattvam, pure goodness, here it is contaminated, tinged goodness. Misra sattva. This sattva, this goodness is mixed. But the spiriual world, the spiritual sky, the mode that is existing there, has no tinge of ignorance and passion. So, that colour is shukla, white. The Supreme Personality of Godhead from the spiriutal sky descends to the material nature and when He descends to the material nature from the spiritual sky, He does not become affected by the modes of material nature, He always remains pure. He always remains unaffected by the modes.

Thank you all very much. All glories to Srila Prabhupada ? Does anyone have any comment or a question ?

Question : Mayavad, Brahmavad and Nirakarvad. Actually, what is the difference ?

Actually both Brahmavad and Mayavad are nirakar, nirvesa. But Brahmavad is

positive impersonalism. Nirakarvad actually means impersonalism.

Understanding that the absolute truth is not a person. That is impersonalism. Now Brahavad is positive impersonalism. Positive in the sense of Brahman understanding of the whole personalized aspect and the Supreme Personality of Godhead. Just as we find in the case of Sukhadeva Goswami and the four Kumaras, initially they were impersonalists but then they became devotees. So Brahavad is vedic.

Brahmavad is a vedic understanding that there is at some point when we are approaching from here, we come to Brahmajyoti. Brahmajyoti is the absolute truth, it is spiritual reality. But that it is jyoti, it is an energy of the Lord, the bodily effulgence of the Lord. Therefore the understanding of the Supreme personality of Godhead as a Person is not there. But penetrating that, Brahma Jyoti, when one comes to the personality then he becomes a devotee. Whereas mayavad - mayavad is the theory of illusion. Maya means illusion, so mayavad is the theory of illusion. So, this theory of illusion has been established by Sankaracarya.

Sankaracarya actually started a new philosophy, which he himself admitted. Who is Sankaracarya? Sankaracarya is Lord Siva himself. Lord Siva admitted to Parvati.

mayavadam asac-chastram pracchannam bauddham ucyate
mayaiva vihitam devi kalau brahmana-murtina

That in the age of Kali appearing as a brahmana, I will establish an asac-chastram - temporary scripture, temporary sidhanta which will be known

as mayavad, in order to defeat Buddhism.

So actually Sankaracarya came to defeat Buddhism and in order to defeat Buddhism and convert and re-establish the vedas, Sankaracarya had to propound this new sidhanta : asac-chastram. That asac-chastram has been established in this way that vedas describe it,

According to vedic understanding the material nature is a transformation of a spiritual nature. That is called "parinamvad" theory of transformation. Brahman became jagat. Sarvam khalu idam brahman, the spiritual energy has been transformed into material energy but Sankaracarya said

"vaid hant bolito ..(Not audible)

...Sankaracarya came and said that Vyasadeva was wrong, saying that he established a new theory and that theory is called theory of illusion. Which is called vivartavad. Parinamvad is the theory of transformation and Vivartavad is the theory of illusion. What is illusion - what appears to be there is actually not there. Sankaracarya drew the example, just as mirage appears to be water but there is no water - it's hot sand but appears to be water. Or mistaking a rope to be a snake. It's not a snake it's a rope so that is a vivarta or illusion.

Actually it's a rope but they are mistaking it due to illusion to be a snake. It is hot sand, which is fire but appears to be water. So similarly, jagat mithya - brahma satyam jagat mithyam - this jagat is illusion, false.

So that was Sankaracarya's theory, which was known commonly as Mayavad.

Originally it was called kevala-advaitavad - absolute non-duality or vivartavad - commonly known as mayavad or theory of illusion. But Ramanujacarya came and defeated that. That is the.. (inaudible).

Ramanujacarya made that point that: "Fine there is no water in the mirage so somewhere there must be water existing that's why we are mistaking the mirage to be water. Fine there is no snake in the rope it's just rope, but somewhere the snake is existing that's why you are mistaking the rope to be a snake. If the snake did not exist there was no question of mistaking the rope to be a snake. This is how Ramanujacarya established his theory of vishitha-advaitavad.

Sankaracarya's is kevala-advaitavad and this is vishitha-advaitavad.

Although spiritual reality is beyond the material nature, and is absolutely spiritual but the spiritual reality is full of variety/variegated. So in this way Ramanujacarya actually defeated Sankaracarya's kevala-advaitavad and re-established the person.

Yes so Maharaj to your question, the difference of Brahmad and Mayavad is that Brahmad is positive, Brahma jyoti is there, it's real its there but Brahma jyoti is the bodily effulgence of the Lord. So if we go further we will get to see the Lord.

So from Brahmad it's possible to approach the Supreme personality of Godhead. The problem with Mayavad, you see, they describe that Brahman is absolute and the incarnation or the form of the Lord is the form in the mode

of goodness - Maya; that form also is Maya. Like Brahman in the mode of goodness is avatar. Brahman in the mode of passion is jiva ; passion and ignorance. So Brahman is Jiva and when the Jiva transcends the mode of passion and comes to the mode of goodness then it is, then it is an incarnation. That's why their understanding is sanyassis are Narayan because they have transcended, sanyassis have transcended the mode of passion and have come to the mode of goodness. Therefore they are becoming incarnation.

Question:- Is there brahman in mode of ignorance?

Answer:- Vastu

Question - What's that

- Material substance - vastu - Material elements are brahman in the mode of ignorance.

Thank you. Any other questions?

Question:- You explained about this itihās and Chandokya upanishad. You also said something like - Mahabharat and Ramayan are puranas and are mentioned as itihās...like you mentioned in the beginning...<a large portion of the question was inaudible>

Answer:- Yes. Very good. Yes. They can fall in the category of Itihās because it is described in the history of different kings or incarnations of the Lord. But at the same time in the vedic scriptures there is a scripture

called itihās. Right? So Rāmāyaṇa and Mahābhārata are the itihās - history because that is maintaining the chronological order whereas Purāṇas don't. So that's why although he included purāṇa as a part of itihās but it is not pure itihās.

Itihās must maintain a chronological order. Like when you read the history how do you see it? - the history of such and such period then after that period then this period, then after that this period, and different rulers and so forth.

So itihās maintains chronological order purely. But Purāṇa is not maintaining the chronological order, therefore they are separate from itihās they are purāṇas. The characteristic of purāṇa is that they describe about the activities of Supreme Personality of Godhead and His devotees

Ok. So you have a question. Ok I saw your hand in the air.

< Hare Krishna Kirtan >