

Paramahansa-Saṅgīta

Śrīla Vyāsadeva's Last Contribution



ŚRĪ ŚRĪMAD
GOUR GOVINDA SWAMI MAHĀRĀJA



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A lecture on Śrīmad-Bhāgavatam 1.1.7 delivered by Śrī Śrīmad Gour Govinda Swami Mahārāja on 28th August 1991, UK.



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Paramahaṁsa-Saṅgīta

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*yāni veda-vidāṁ śreṣṭho
bhagavān bādarāyaṇaḥ
anye ca munayaḥ sūta
parāvara-vido viduḥ*

“Being the eldest learned Vedāntist, O Sūta Gosvāmī, you are acquainted with the knowledge of Vyāsadeva, who is the incarnation of Godhead, and you also know other sages who are fully versed in all kinds of physical and metaphysical knowledge.” (*Śrīmad-Bhāgavatam* 1.1.7)

Ś*rīmad-Bhāgavatam* is a natural commentation on the *Brahma-sūtra*, or the *Bādarāyaṇi Vedānta-sūtras*. It is called natural because Vyāsadeva is author of both the *Vedānta-sūtras* and *Śrīmad-Bhāgavatam*, or the essence of all Vedic literatures. Besides Vyāsadeva, there are other sages who are the authors of six different philosophical systems, namely Gautama, Kaṇāda, Kapila, Patañjali, Jaimini and Aṣṭāvakra. Theism is explained completely in the *Vedānta-sūtra*, whereas in other systems of philosophical speculations, practically no mention

is given to the ultimate cause of all causes. One can sit on the *vyāsāsana* only after being conversant in all systems of philosophy so that one can present fully the theistic views of the *Bhāgavatam* in defiance of all other systems. Śrīla Sūta Gosvāmī was the proper teacher, and therefore the sages at Naimiṣāraṇya elevated him to the *vyāsāsana*. Śrīla Vyāsadeva is designated herein as the Personality of Godhead because he is the authorised empowered incarnation. (*Śrīmad-Bhāgavatam* 1.1.7 purport)

Why Are They Requesting Sūta Gosvāmī to Speak?

The sages of Naimiṣāraṇya, headed by Saunaka, are requesting Sūta Gosvāmī to speak about *Śrīmad-Bhāgavatam*, and they put six questions before him, which Sūta Gosvāmī will answer. Why are they requesting Sūta Gosvāmī to speak on the *Śrīmad-Bhāgavatam*? The answer is stated here. “Being the eldest learned Vedantist, O Sūta Gosvāmī, you are acquainted with the knowledge of Vyāsadeva who is the incarnation of Godhead and you also know other sages who are fully versed in all kinds of physical and metaphysical knowledge.”

This is the characteristic of an *ācārya*, and my revered spiritual master Śrīla Prabhupāda has said in his purport, “One can sit on the *vyāsāsana* only after being conversant in all systems of philosophy, so that one can present fully the theistic views of the *Bhāgavatam* in defense of all other systems.” He who will defeat all these bogus philosophies and establish the true *bhakti-siddhānta*, the true philosophical conclusion, *siddhānta*, is an *ācārya*. Sūta Gosvāmī is a bona fide *ācārya*, and therefore they are allowing him to sit on the *vyāsāsana* to speak. Why and how has Sūta Gosvāmī become a bona fide *ācārya*? Why are they inviting Sūta Gosvāmī to speak on the *Śrīmad-Bhāgavatam*?

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Devotee: Because he was present when Śukadeva Gosvāmī spoke *Bhāgavatam* to Mahārāja Parikṣit.

Śrī Śrīmad Gour Govinda Swami: He was present and he was hearing. *Śrīmad-Bhāgavatam* is compiled by Vyāsadeva, but his son Śukadeva Gosvāmī first spoke on the *Śrīmad-Bhāgavatam*. This is *Bhāgavatam's* *prathama prakāśa*, when the *Bhāgavatam* first appeared. Vyāsadeva compiled it and gave it to Śukadeva Gosvāmī. The *Bhāgavata's* first *prakāśa* was in Vyāsadeva's *Śamyāprāsa āśrama*. Then, *Bhāgavata's* second *prakāśa* was on the bank of the Ganges, when Śukadeva Gosvāmī spoke *Bhāgavatam* to Parikṣit Mahārāja.

Śrīmad-Bhāgavatam is the Essence of All Vedic Literature

When Parikṣit Mahārāja was hearing *Śrīmad-Bhāgavatam* from Śukadeva Gosvāmī, Sūta Gosvāmī was present, and he was hearing too. Thus, he had heard it from a bona fide source. Therefore, he is eligible to speak about the *Śrīmad-Bhāgavatam*, which is the essence of all Vedic literature.

*sarva-vedānta-sāraṁ hi
śrī-bhāgavatam iṣyate
tad-rasāmṛta-tṛptasya
nānyatra syād ratiḥ kvacit
(Śrīmad-Bhāgavatam 12.13.15)*

Bhāgavata is the essence of all Vedic literature. One who develops taste for it will never aspire for any other literature. Sūta Gosvāmī had heard the *Bhāgavata Purāṇa*, which is the essence

of all Vedic literatures, Upaniṣadas, and is also known as the fifth Veda.

The Definition of Veda

What is the definition of Veda? Veda means knowledge. From *vid-dhātu*, the word “veda” comes; “vid” which means “know”. The meaning of *vid-dhātu* is “to know”. One of the definitions of Veda is *vedayati dharmaṁ iti vedah*; Veda describes *nitya-dharma*, *sat-dharma*, true *dharma*, eternal *dharma*, *bhāgavata-dharma*.

Veda Comes From the Supreme Lord Kṛṣṇa

Śrīla Jīva Gosvāmī, who is a bona fide *ācārya*, a *tattva-ācārya*, gives a definition of Veda in his *Tattva-Sandarbha*. *Anādi-siddha-sarva-puruṣa-paramparāsu sarva-laukikālaukika-jñāna-nidānatvād aprākṛta-vacana-lakṣaṇo vedah*. He who is *sarva-kāraṇa-kāraṇam*, the cause of all causes, *anādir ādir govindah sarva-kāraṇa-kāraṇam*, is Govinda, Kṛṣṇa, the Supreme Personality of Godhead. From Him comes Veda. It is said, *niśvāsa saha vāṇī*, Veda comes from the breathing of the Supreme Lord. Therefore Veda comes from the Supreme Lord Kṛṣṇa, who is the cause of all causes. This is what Jīva Gosvāmī has said.

Veda is Without Beginning

Anādi siddha, as Kṛṣṇa is *anādi*, without beginning, Veda is also *anādi*. You cannot trace its beginning. *Anādir ādir govindah sarva-kāraṇa-kāraṇam*. Govinda is *anādi*, and *sarva ādir*, He is the beginning of everything although He has no beginning. Similarly, Veda is *anādi* and therefore you cannot say that Veda first appeared

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at a particular date or time.

Here, in the material world, there are so-called *paṇḍits*, learned scholars, who say, *vaidika yuga*, *purva vaidika yuga*, “The Vedic age, and the age before Veda.” What is that? What is the age before Veda? Veda is eternal, as Kṛṣṇa is eternal, *cit anādi*, and Veda comes from Kṛṣṇa. Therefore how can you say *vaidika yuga* and *purva vaidika yuga*, the Vedic age, and the age before Veda? This is a bogus statement. Was Veda not there during that time? It is eternal. As Kṛṣṇa is eternal, *nitya*, *anādi*, similarly Veda is eternal, *anādi*, without beginning.

Śrīla Jīva Gosvāmī has said the following: *anādi siddha parampāras*, Veda comes from *sarva-kāraṇa-kāraṇam*, Kṛṣṇa. From such a time you cannot trace its beginning. It is *anādi*, from time immemorial, and comes down by disciplic succession, *paramparā*. This is stressed upon: disciplic succession; bona fide disciple succession. Veda contains everything, all kinds of *jñāna*, *laukika*, *alaukika-jñāna*. It gives transcendental knowledge and also *gauṇa-jñāna*, material knowledge.

Śrotā-Pāramparya The Hearing Process

There are two types of consideration: *apāra-vicāra* and *tattva-vicāra*, the apparent consideration and the absolute consideration. All our discussions and philosophy are based on *tattva-vicāra*, not on *apāra-vicāra*. Therefore, if you accept *tattva-vicāra* then you will find nothing is material, because everything comes from that Supreme Lord Kṛṣṇa. Both *sat* and *asat*. *Sat* comes, and *asat* also comes. Everything is there. Subsequently Veda contains everything, *laukika* and *alaukika*. Therefore Śrīla Jīva Gosvāmī has stated “*aprākṛta-vacana*”, what is found in Veda are not

material words, *prākṛta-vacana*. *Prākṛta* means material, *aprākṛta* means transcendental. Why did he use this word *aprākṛta*, if there is nothing material? When everything is related to Kṛṣṇa it becomes transcendental. *Aprākṛta-vacana lakṣana*, Veda contains transcendental words that descend through the bona fide disciplic succession, *paramparā*, by the hearing process, *śrotā-pāramparya*. Therefore one of the names of Veda is *śruti*, *śruti-karṇa*, by hearing you will receive it. You have to hear this Veda from a bona fide *ācārya*. *Chāndogya Upaniṣada* (6.14.2) states, *ācāryavān puruṣo veda*, one who has heard from the bona fide *ācārya*, he knows. That *ācārya* has heard from his *ācārya*, and that *ācārya* has heard from his *ācārya*. In this way, if you go up and up, you will reach Kṛṣṇa. He is the original *ācārya*. *Vande kṛṣṇa jagat-guru*, Kṛṣṇa is the original *guru* of the Vedas, and Veda comes from Him. Thus, Vedic knowledge descends through this bona fide disciplic succession. Sūta Gosvāmī heard from Śukadeva Gosvāmī, who is bona fide, because he had received this knowledge from Vyāsadeva. Therefore the ṛṣis in Naimiṣāraṇya, headed by Śaunaka, said, “Being the eldest learned Vedāntist, O Sūta Gosvāmī, you are acquainted with the knowledge of Vyāsadeva, who is the incarnation of Godhead, and you also know other sages who are fully versed in all manner of physical and metaphysical knowledge.”

Philosophies Based on Material Logic and Argument

In the *Mahābhārata* it is described that Dharma Baka asked Yudhiṣṭhira four questions. One of the questions he asked is called *panthā*, meaning path or way. “Which is the proper path?” To this Yudhiṣṭhira Mahārāja answered,

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*tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyām
mahājano yena gataḥ sa panthāḥ
(Mahābhārata, Vana-parva 313.117)*

The *mahājanas* have shown the path, and we have to tread that path shown by *mahājanas*, those who know *dharmasya tattvaṁ nihitaṁ guhāyām*. *Veda-dharma-tattva* is contained in the heart of these *mahājanas*.

Tarko 'pratiṣṭhaḥ śrutayo vibhinnā nāsāv ṛṣir yasya mataṁ na bhinnam, by *tarko 'pratiṣṭhaḥ* (*tarka* means logic or argument) you cannot establish the Vedic truth. He, from whom Veda comes, has said, *vedaiś ca sarvair aham eva vedyam*, “In all Vedas I am to be known.” (Bg.15.15) *Kṛṣṇa* is to be known. One who knows *Kṛṣṇa* knows Veda, because He is to be known in all Vedas. However, these so-called philosophers: Gautama, Kaṇāda, Kapila, Patañjali, Jaimini and Aṣṭāvakra do not speak about *Kṛṣṇa*. Yudhisthira Mahārāja said *tarko 'pratiṣṭhaḥ śrutayo vibhinnā*, “If you add your material logic and argument to this Vedic knowledge, then it will become different, different, and more different. Therefore it is said, *nānā muni nānā mata yata mata tata pathā*, many *munis* have many opinions. Many philosophers have many philosophies. Consequently, as there are many philosophers, there are also many philosophies.

The philosophies of Gautama, Kaṇāda, Kapila, Patañjali, Jaimini and Aṣṭāvakra are all *tārkika*; philosophies based on material logic and argument. Yudhisthira Mahārāja said, *tarko 'pratiṣṭhaḥ śrutayo vibhinnā nāsāv ṛṣir yasya mataṁ na bhinnam*, “You cannot establish Vedic truth by your material logic and argument. If you add your material logic and argument to it many, many different opinions, different philosophies will come out.”

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Then he said, *nāsāv ṛṣir yasya mataṁ na bhinnam*, “No one can establish himself as a *muni*, *ṛṣi*, or philosopher, unless he presents an original opinion. He must present something new, something that no one else has said; then he will be known as a *muni*.” For example, in the universities those who wish to earn a doctorate, they must submit a written thesis, *sandarbha*, on some subject. It will be examined by the university board of scholars and they will give their opinion, “Yes, this is something new. It has not been presented previously.” He is then awarded a doctorate by the university. Otherwise he cannot receive a doctorate. Similarly, *nāsāv ṛṣir yasya mataṁ na bhinnam*, if a philosopher cannot present an original opinion then it cannot be called new and he will not be accepted. Yet Yudhiṣṭhira Mahārāja states,

*dharmasya tattvaṁ nihitam guhāyām
mahājano yena gataḥ sa panthāḥ*

Tarko 'pratiṣṭhaḥ śrutayo vibhinnā, do not add any material logic or argument to Vedic truth. You cannot establish it in this way. Śrīla Rupa Gosvāmī has written in his *Bhakti-rasāmṛta-sindhu*, *acintyā khalu ye bhāvā nā tāṁs tarkena yojaye*, that which is *acintyā*, inconceivable is the Supreme Truth. *Sarvair aham eva vedyam*; in all Vedas Kṛṣṇa is to be known. *Haris-tv-ekaṁ tattvaṁ*, Lord Hari is the Supreme Truth, *parama-tattva*, no one else. He is *acintya*, inconceivable. *Acintyā khalu ye bhāvā nā tāṁs tarkena yojaye*, do not add any of your material logic and argument to that which is inconceivable. It cannot be established by *tārkika-mata*, by the philosophical opinion of logic and argument. It is not true logic.

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Six Famous Philosophers

There are many philosophers and many philosophies. Among the philosophers, six are famous. Prabhupāda Mahārāja has just given a hint here, “Besides Vyāsadeva there are other sages who are authors of six different philosophical systems. Gautama, Kaṇāda, Kapila, Patañjali, Jaimini and Aṣṭāvakra. They are the six famous philosophers and their six famous philosophies are *sāta-darsana*. However, the *Caitanya-caritāmṛta* states,

*tāte chaya darśana haite ‘tattva’ nāhi jāni
‘mahājana’ yei kahe, sei ‘satya’ māni*

“By studying the six philosophical theories, one cannot reach the Absolute Truth. It is therefore our duty to follow the path of the *mahājanas*, the authorities. Whatever they say should be accepted as the Supreme Truth.” (*Caitanya-caritāmṛta Madhya 25.56*)

These philosophers do not know the Supreme Truth because their philosophy is based on materialistic logic and argument, *tārkika-mata*, whereas ‘*mahājana*’ *yei kahe, sei ‘satya’ māni*, the words of a *mahājana* are to be accepted.

These six philosophers have given six philosophies. Kaṇāda’s philosophy is known as *vaiśeṣika-darśana*. Gautama’s philosophy is known as a *nyāya-darśana*. Patañjali’s philosophy is known as *yoga-darśana*. There are actually two Kapilas: one Kapila, the son of Kardama Muni, who is an incarnation of God, and the other is *nirīśvara*, atheistic Kapila. This atheistic Kapila’s philosophy is known as *sāṅkhya-darśana*. Jaimini’s philosophy is known as *karma-mimāṃsā*, but Vedavyāsa’s Vedānta is *uttama mimāṃsā*.

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These six philosophers do not know the real truth, the Supreme Truth. Their philosophies are based on material logic and argument. Whatever a *mahājana* has spoken, that is the truth. I will discuss later who a real *mahājana* is, because unless you understand who a *mahājana* is, how can you understand the Supreme Truth? Let me first finish this. The *Caitanya-caritāmṛta* states,

*parama kāraṇa īsvare keha nāhi māne
sva-sva-mata sthāpe para-matera khaṇḍane
(Caitanya-caritāmṛta Madhya-lilā 25.55)*

Of the six philosophers mentioned, Gautama, Kaṇāda, Kapila, Patañjali, Jaimini and Aṣṭāvakra, none of them accept the Supreme Lord, *parama kāraṇa īsvare keha nāhi māne*, who is the cause of all causes, as the Supreme Cause. *Sva-sva-mata sthāpe para-matera khaṇḍane*, they are always busy refuting the philosophical theories of others and establishing their own. They are great logicians, who are very expert in putting their own logic and argument forward.

Who Is a Real Mahājana?

*śrī-kṛṣṇa-caitanya-vāṇī-amṛtera dhāra
tiṅho ye kahaye vastu, sei 'tattva'-sāra*

“The words of Śrī Caitanya Mahārabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge.”
(*Caitanya-caritāmṛta, Madhya-lilā 25.58*)

Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, who is Kṛṣṇa Himself, from whom Veda comes, came as an *ācārya*.

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He defeated all these bogus philosophies and established the true philosophy, *bhakti-siddhānta*. Caitanya Mahāprabhu's *vāṇī*, *amṛtera dhāra*, is like a flow of nectar. *Tinho ye kahaye vastu, sei 'tattva' sāra*, whatever Mahāprabhu says, that is the real *tattva*, the real philosophy.

Indeed these six philosophers do not speak on the Supreme Truth. They never accept Kṛṣṇa as the Supreme Personality of Godhead. In other words they are all *pracaṇḍa nāstika*, very great atheists. They are not theists at all. With much force they establish their own philosophy with argument and logic and defeat other philosophies. Therefore one should understand who a real *mahājana* is. *Mahājana* means a *sādhu* who is completely surrendered unto the lotus feet of Kṛṣṇa. He is a *sādhu*; he is a *mahājana*.

Mahāprabhu came as an ideal *ācārya*. Therefore, whatever Mahāprabhu said, that is *amṛtera dhāra*, a flow of nectar. Whatever He concludes to be the ultimate truth, is the most sublime philosophy, *acintyā-bhedābheda-tattva*, and we accept that, '*mahājana*' *yei kahe, sei 'satya' māni*. The *niṣkiñcana mahājanas* who know this *bhakti-tattva* are the real, bona fide *sādhus* and real *ācāryas*. Others are not.

A Summary of Their Philosophies

To understand the philosophies of Gautama, Kaṇāda, Kapila, Patañjali, Jaimini and Aṣṭāvakra an extensive explanation will be needed. I will only summarise their philosophies so that you know something about it, because unless you understand it you cannot defeat their philosophies. Śrīla Prabhupāda has said that unless one knows, he cannot be called an *ācārya*, and one is not allowed to sit on the *vyāsāsana*. Sūta Gosvāmī knew everything; therefore they invited him to sit on the *vyāsāsana*.

The Philosophy of Jaimini

The philosophy of Jaimini does not accept *īśvara*, the Supreme Personality of Godhead. He only speaks about *karma* and *karma mimāṃsā*, which concludes that if we work seriously, then the results will come automatically.

In *Gītā* (2.47) Kṛṣṇa, the Supreme Personality has said *karmaṇy evādhikāras te mā phaleṣu kadācana*, “You have to work, but you have no right in the result of your work.” He is the giver. He will give the result. You are not the giver. No. It is up to Him, the Supreme Personality of Godhead, but Jaimini’s *karma mimāṃsā* philosophy, does not accept this. He concludes that, “I will do this work and I will get this result.” This is the *karma-mimāṃsā* philosophy.

The Atheistic Kapila’s Philosophy

The philosophy of Kapila, *nirīśvara*, the atheist, called *śaṅkhyadarśana*, does not accept the Supreme Personality of Godhead. He says *prakṛti* is the cause of this creation. He never accepts that Kṛṣṇa is the cause of all causes, *anādir ādir govindah sarva-kāraṇa-kāraṇam*. Kṛṣṇa has said, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*, the material nature, *prakṛti*, works under My superintendence. She never works independently. However, *nirīśvara* Kapila says that *prakṛti*, material nature, is the cause of this creation. He never says that the cause is the Supreme Personality of Godhead. Therefore this is an atheistic philosophy.

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Kaṇāda's & Aṣṭāvakra's Philosophies

Kaṇāda's philosophy is known as *vaiśeṣika*. They say *paramāṇu* is the cause of creation, and only speak about *paramānu-vada*, the atomic theory.

Aṣṭāvakra is an impersonalist. He says *nirviśeṣa-brahma*, impersonal Brahman is the cause of the creation. He will never say that Kṛṣṇa is the cause. Not one of these philosophers will ever say that Kṛṣṇa is the Supreme Personality, the cause of all causes.

Patañjali's Philosophy

Patañjali's philosophy is *yoga-darśana*, which is *aṣṭāṅga-yoga* with the different stages of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*. When they meditate, perform *dhyāna*, on whom do they meditate? They say that in the beginning you cannot meditate on the impersonal. So to facilitate the meditation, one just imagines a form of the Lord, but ultimately the Lord is formless, *nirviśeṣa*. That He is not *saviśeṣa*, full of varieties. Therefore it is imaginative. This is Patañjali's philosophy.

Śrīla Vyāsadeva Is an Empowered Incarnation

You will find that these philosophies are all based on material logic and argument. Vyāsadeva defeated all these philosophies and wrote *Vedānta-sūtra*. Therefore Mahāprabhu has said,

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*jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāsa*

“Śrīla Vyāsadeva presented the Vedic literature for the deliverance of the conditioned souls, but if one hears the commentary of Śaṅkarācārya everything is spoiled.”
(*Caitanya-caritāmṛta Madhya-līlā* 6.169)

It is only Śrīla Vyāsadeva who is an empowered incarnation. Śrīla Prabhupāda has said here in his purport, “Śrīla Vyāsadeva is designated herein as the Personality of Godhead because he is the authorised empowered incarnation, *śaktyāveśa-avatāra*.”

Books Are Needed in Kali-Yuga

In the previous *yugas* there was no need for books because people’s memories were so sharp that after hearing something once they could remember it. They never forgot anything, but in Kali-yuga everything is bad. Therefore, books are needed in Kali-yuga.

*prāyeṇālpāyusaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ*

“O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.” (*Śrīmad-Bhāgavatam* 1.1.10)

Śrīla Vyāsadeva's Last Contribution

In Kali-yuga, which is the most degraded sinful age, memory is bad, merit is bad, intelligence is bad, one's fortune is bad, and there are many kinds of disturbances. If you hear, you forget. As soon as you leave the room, if you will be asked what you have heard, you will not be able to completely recollect it. Such forgetfulness is there in Kali-yuga. However in other *yugas* people had a very sharp memory. Only by hearing something once, they could remember it, and would never forget it, and therefore there was no need of books. However, in Kali-yuga books are needed and therefore Vyāsadeva, who was an empowered incarnation, came. Veda comes from the breathing of Kṛṣṇa, the Supreme Personality of Godhead. *Śrīmad Bhagavad-gītā* comes directly from His lips, so it is *Gitopaniṣad*, the essence of all Vedas.

Bhāgavata Is Known as Paramahaṁsa Saṅgīta

Vyāsadeva wrote the four Vedas, then the *Saṅgītas*, *Upaniṣadas*, and then he wrote the *Purāṇas*. His last contribution is the *Bhāgavata*, the *Mahā-Purāṇa*, known as *Paramahaṁsa Saṅgīta*, which is the essence all Vedas, *Purāṇas*, *Saṅgītas*, and *Upaniṣads*, everything.

*cāri-veda-upaniṣade yata kichu haya
tāra artha lañā vyāsa karilā sañcaya*

“Vyāsadeva collected whatever Vedic conclusions were in the four Vedas and 108 Upaniṣads and placed them in the aphorisms of the *Vedānta-sūtra*.” (*Caitanya-caritāmṛta Madhya-līlā* 25.98)

Vyāsadeva's Siddhānta

Vyāsadeva wrote everything down on the instruction of his *guru* Nārada Muni, therefore he is the bona fide authority and for that reason the ṛṣis, headed by Śaunaka said, “O Sūta Gosvāmī, you are acquainted with the knowledge of Vyāsadeva, who is the incarnation of Godhead, and you also know other sages who are fully versed in all kinds of physical and metaphysical knowledge.” He, who knows all these things and defeats other bogus philosophies and establishes the true philosophy, the *bhakti-siddhānta*, Vyāsadeva's *siddhānta*, is a bona fide *ācārya*.

You Must Approach a Self-Realised Vaiṣṇava

*jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāsa*

“Śrīla Vyāsadeva presented the Vedic literature for the deliverance of the conditioned souls, but if one hears the commentary of Śaṅkarācārya everything is spoiled.” (*Caitanya-caritāmṛta Madhya-lilā* 6.169)

*yāha, bhāgavata paḍa vaiṣṇavera sthāne
ekānta āśraya kara caitanya-caraṇe*

“If you want to understand *Śrīmad-Bhāgavatam* you must approach a self-realised Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu.” (*Caitanya-caritāmṛta Antya-lilā* 5.131)

Śrīla Vyāsadeva’s Last Contribution

The Brahma-Sūtra Is Vividly Explained In the Śrīmad-Bhāgavatam

Another topic is mentioned in *Caitanya-caritāmṛta* and *Caitanya-bhāgavata*.

*ataeva brahma-sūtrera bhāṣya-śrī-bhāgavata
bhāgavata-śloka, upaniṣat kahe ‘eka’ mata*

“Therefore it is to be concluded that the *Brahma-sūtra* is explained vividly in the *Śrīmad-Bhāgavatam*. Also, what is explained in the verses of the *Śrīmad-Bhāgavatam*, has the same purport as that which is explained in the *Upaniṣads*.”
(*Caitanya-caritāmṛta Madhya-līlā* 25.100)

*yei sūtra-kartā, se yadi karaye vyākhyāna
tabe sūtrera mūla artha lokera haya jñāna*

“If the *Vedānta-sūtra* is explained by Vyāsadeva himself, who has written it, its original meaning can be understood by the people in general. (*Caitanya-caritāmṛta Madhya-līlā* 25.93)

*ataeva bhāgavata-sūtrera ‘artha’-rūpa
nija-kṛta sūtrera nija-‘bhāṣya’-svarūpa*

“*Śrīmad-Bhāgavatam* gives the actual meaning of the *Vedānta-sūtra*. The author of the *Vedānta-sūtra* is Vyāsadeva, and he himself has explained those aphorisms in the form of *Śrīmad-Bhāgavatam*.” (*Caitanya-caritāmṛta Madhya-līlā* 25.142)

Study Śrīmad-Bhāgavatam Very Scrutinizingly

*ataeva bhāgavata karaha vicāra
ihā haite pābe sūtra-śrutira artha-sāra*

“Śrī Caitanya Mahāprabhu advised Prakāśānanda Sarasvatī, ‘Study Śrīmad-Bhāgavatam very scrutinizingly. Then you will understand the actual meaning of the *Brahma-sūtra*.’ (Caitanya-caritāmṛta Madhya-līlā 25.153)

Bhāgavatam Is the Natural Commentary on *Vedānta-Sūtra*

It has been said in *Caitanya-caritāmṛta* that Vyāsadeva is the compiler of *Vedānta-sūtra*, and *brahma-sūtrera bhāṣya-śrī-bhāgavata bhāgavata-śloka, upaniṣat kahe ‘eka’ mata* [Madhya-līlā 25.100] that the *Bhāgavatam* is the natural commentary on *Brahma-sūtra* or *Vedānta-sūtra*.

*yei sūtre yei ṛk-viṣaya-vacana
bhāgavate sei ṛk śloke nibandhana*

“In the *Vedānta-sūtra*, the purport of all Vedic knowledge is explained, and in *Śrīmad-Bhāgavatam* the same purport has been explained in eighteen thousand verses.” (Caitanya-caritāmṛta Madhya-līlā 25.99)

Only the Natural Commentary Can Be Understood

Because it is the commentary on *Brahma-sūtra* or *Vedānta-sūtra*, you will find that what is explained in the verses of *Śrīmad-*

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Bhāgavatam has the same purport as that which is explained in the *Upaniṣads*. Accordingly this verse [SB 1.1.7] explains that because Vyāsadeva is the compiler of *Brahma-sūtra* or *Vedānta-sūtra* and has given the commentary, it is called the natural commentary on *Śrīmad-Bhāgavatam*,

*yei sūtra-kartā, se yadi karaye vyākhyāna
tabe sūtrera mūla artha lokera haya jñāna*

“If the *Vedānta-sūtra* is explained by Vyāsadeva himself, who has written it, its original meaning can be understood by the people in general.” (*Caitanya-caritāmṛta Madhya-līlā* 25.93)

If the compiler of the *sūtra* gives a commentary, that is the natural commentary and it can be understood. Otherwise, you cannot understand the imaginative commentaries given by *nāstika* philosophers like Gautama, Kaṇāda, Kapila, Patañjali, Jaimini and Aṣṭāvakra.

Bhāgavata Appears and Disappears

Śrīmad-Bhāgavatam is *kṛṣṇa-tulya bhāgavata vibhu, sarvāśraya*, it is as good as Kṛṣṇa. Therefore, as Kṛṣṇa appears and disappears, His incarnations appear and disappear, and similarly *Bhāgavata* appears and also disappears. This is stated in *Caitanya-bhāgavata*,

*yena rūpa matsya-kūrma-ādi avatāra
āvīrbhāva-tirobhāva yena tā’-sabāra*

*ei mata bhāgavata kāro kṛta naya
āvīrbhāva tirobhāva āpaneī haya
(Caitanya-bhāgavata, Antya-khaṇḍa 3.510-511)*

As Kṛṣṇa and His different incarnations appear and disappear, similarly *Bhāgavata* appears and disappears. It is not written by anyone, *āvīrbhāva tirobhāva āpaneī haya*, the *Bhāgavata* appears and disappears. Then how can it be said that Vyāsadeva wrote the *Śrīmad-Bhāgavatam*? If Vyāsadeva compiled *Brahma-sūtra* or *Vedānta-sūtra*, and gave the commentary, which is the *Śrīmad-Bhāgavatam*, then why does *Caitanya-Bhāgavata* state *ei mata bhāgavata kāro kṛta naya*, that the *Bhāgavata* is not written by anyone, but that it appears and disappears? Is it because *kṛṣṇa tulya bhāgavata*, it is as good as Kṛṣṇa? How is it? What does it mean? It has a deep purport, *tattva*. In this regard, we always say that one should understand it in *tattva*, *tattva-vicāra*. One should understand the absolute consideration, not *apāra-vicāra*, the apparent consideration. If you accept *apāra-vicāra*, the apparent consideration, then you will be confused.

How can it be said that *Bhāgavata* appears as Kṛṣṇa and His incarnations appear? How do They appear? They appear by accepting a father and mother. Similarly, when *Bhāgavata* appears He accepts Vyāsadeva as His father and mother. This is the *tattva* here. Otherwise you will be confused. *Ei mata bhāgavata kāro kṛta naya*, no one has written *Bhāgavata*. Vyāsadeva wrote it, but no one needs to write it. Does that mean that Vṛṇḍāvana Dāsa Ṭhākura, who is a bona fide *ācārya*, the author of *Caitanya-bhāgavata*, who is known as the Vyāsa of *caitanya-līlā*, has said something bogus? No, he did not. There is a very deep *tattva* behind it.

Innumerable Impediments and Obstructions

Vyāsadeva wrote in a commentary on *Vedānta-sūtra* that one who knows the *Śrīmad-Bhāgavatam*, the essence of all Vedic

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literature, knows everything. *Vedais ca sarvair aham eva vedyo*, “In all Vedas, I am to be known.” [Bg15.15] Therefore he said,

*śrī-kṛṣṇa-caitanya-vāṇī-amṛtera dhāra
tiṅho ye kahaye vastu, sei ‘tattva’-sāra*

“The words of Śrī Caitanya Mahāprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge.” (*Caitanya-caritāmṛta Madhya 25.58*)

*kali-yuge sādhu pāoyā duṣkara jāniyā
sādhu-guru-rūpe kṛṣṇa āila nādīyā*

“In Kali-yuga it is very difficult to find a genuine *sādhu*. Therefore Kṛṣṇa appeared as a *sādhu-guru*, taking birth in Nadia.” (Śrīla Jagadānanda Pandit, *Prema-vivarta*)

Prabhodānanda Sarasvātīpāda states in *Caitanya-candrāmṛta*,

*kālaḥkalir balina indriya-vairi-vargāḥ
śrī-bhakti-mārga iha kaṅṭaka-koṭi-ruddhaḥ
hā hā kva yāmi vikalahaḥ kim aham karomi
caitanya-candra yadi nādya kṛpām karoṣi*

“This is the quarrelling age. The senses, which are our enemies, are now very powerful; and crores of thorns choke the path of pure *bhakti*. I am quite at a loss to know what I shall do or where I shall go unless Caitanya-candra shows mercy unto me.” (*Caitanya-candrāmṛta 125*)

Kālaḥkalir balina indriya-vairi-vargāḥ, this *kali-kala*, age of Kali, is a most dangerous and most degraded age. What is that *indriya-*

vairivargāh? The *indriyas* are very strong. It is very difficult to control them. *Bhakti-mārga iha kaṅṭaka-koṭi-ruddhaḥ*, this *bhakti-mārga* is beset with innumerable impediments and obstructions. What are they? They are *karma*, *jñāna*, *yoga*, *karma-kāṇḍa*, *jñāna-kāṇḍa*, *kutarka*, *viṭaṇḍā* and *phalgu-vairāgya*. All these types of materialistic logics and arguments are available. The best philosophers only do *viṭaṇḍā*, they only put forth these materialistic arguments and logic. Merely trying to defeat one's opponent is called *viṭaṇḍā*, counter-argument, nothing else. This creates such a hindrance to establishing *śuddhā-bhakti-mārga*. This is very difficult because these people are very expert in putting forth their own logic and argument and defeating the others' logic. This is the meaning of Prabhodānanda Sarasvātīpāda. So *kaṅṭaka-koṭi*, *crores*, millions of such impediments are now obstructing *śuddhā-bhakti-mārga*, the path of pure devotion.

Mahāprabhu Defeated All Bogus Philosophers

*hā hā kva yāmi vikalāḥ kim ahaṁ karomi
caitanya-candra yadi nādyā kṛpām karōṣi*

What shall I do? Where shall I go? If Śrī Caitanya-candra will never bestow mercy on me, what shall I do? How can I tread this *śuddha-bhakti-mārga*? Impossible! Impossible! Only Mahāprabhu's mercy is required. Therefore it is said,

*śrī-kṛṣṇa-caitanya-vāṇī amṛtera dhāra
tiṅho ye kahaye vastu, sei 'tattva'—sāra*

“The words of Śrī Caitanya Mahāprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth

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is indeed the summum bonum of all spiritual knowledge.”
(*Caitanya-caritāmṛta Madhya-līlā* 25.58)

What Mahāprabhu spoke, that is the flow of nectar, and that is the most sublime philosophy, *acintya-bhedābheda-tattva*. Mahāprabhu came as the ideal *ācārya* who defeated all other philosophies. When He travelled to South India, (*dakṣiṇā-bhārata*) and northern India (*uttarā-bhārata*), He met all these bogus philosophers. Mahāprabhu defeated them and He defeated the Brahmvāda’s bogus philosophy; He defeated the Śāṅkara philosophy and Śāṅkarācārya’s Māyāvāda philosophy. He defeated everyone and then established pure *bhakti-siddhānta*.

The Ten Most Essential Teachings of Lord Caitanya

What is the real teaching of Śrī Caitanya Mahāprabhu? Those who are *gaura-prīya-jana*, dear devotees of Śrīman Mahāprabhu, have given the following ten *tattvas*.

1. *Āmnāyah*: the Vedic knowledge that is received through the system of *guru-paramparā*, disciplic succession, *guru-paramparā prāpta*. Śrīla Jīva Gosvāmī has given the definition of Veda *anādir kālāh paramparā sa tattva*. This *āmnāyah*, Vedic truth, Vedic teaching, Vedic conclusion, or the *siddhānta* comes from Kṛṣṇa through bona fide disciplic succession.
2. *Haris-tv-ekam tattvam*: Lord Hari, or Kṛṣṇa, is the Supreme Truth, *param-tattva*.
3. *Sarva-śaktimān*: Śrī Kṛṣṇa is the possessor of all potency.

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4. *Akhila-rasāmṛta-sindhu*: Śrī Kṛṣṇa is the ocean of all *rasas*, mellows.
5. *Vibhinnāṁśa-tattva*: the *jīvas*, both, *mukta* (liberated) and *baddha* (conditioned), are His eternally separated parts and parcels.
6. *Tatasthā*: the *jīvas* are *tatasthā*, marginal, subject to the control and covering of *māyā*.
7. *Mukta-jīvas*: due to the *jīva* being a marginal entity, there is the issue of abuse and proper use of their minute independence. When they abuse their minute independence they are entrapped by *māyā* and become conditioned souls. When they make the proper use of their minute independence then they become liberated souls. Thus, there are both, conditioned souls and liberated souls.
8. *Acintya-bhedābheda-tattva*: Lord Hari, Śrī Kṛṣṇa is the chief cause of whatever you see here in this cosmic manifestation. It is the manifestation of His external energy, or illusory energy. Therefore this is known as the illusory world, which is simultaneously different and non-different from the Supreme Lord.
9. *Śuddhā-bhakti*: pure devotion is the only *sādhana* to attain perfection.
10. *Kṛṣṇa-prema*: *prīti*, love, is *sādhya*, the ultimate attainment.

These are the ten most essential teachings of Lord Caitanya and it has been said that,

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*śrī-kṛṣṇa-caitanya-vāṇī amṛtera dhāra
tiṅho ye kahaye vastu, sei ‘tattva’—sāra*

“The words of Śrī Caitanya Mahāprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge.”
(*Caitanya-caritāmṛta Madhya-līlā 25.58*)

That is *satya*, truth, and therefore we should accept it.

The Four Vaiṣṇava Sampradāyas

You will also find that Baladeva Vidyābhūṣaṇa in *Prameya-ratnāvalī*, quoting the *Padma Purāṇa* has said,

*sampradāya vihinā ye
mantrās te niṣphalā mataḥ
ataḥ kalau bhaviṣyanti
catvāraḥ sampradāyinaḥ*

*śrī-brahma-rudra-sanakā
vaiṣṇavāḥ kṣiti-pāvanāḥ
catvāras te kalau bhāvya
hy utkale puruṣottamāt*

“Unless one is initiated by a bona-fide spiritual master in the disciplic succession, the *mantra* he might have received is without any effect. For this reason four Vaiṣṇava disciplic successions, inaugurated by Lakṣmī-devī, Lord Brahmā, Lord Siva, and Sanaka-kumāra, will appear in the holy place of Jagannātha Purī in Orissa and purify the entire earth during the age of Kali.” (*Padma Purāṇa*)

Paramahaṁsa-Saṅgīta

Baladeva Vidyābhūṣaṇa wrote *Govinda-bhāṣya*, because there was no *bhāṣya*, commentary, on *Vedānta-sūtra* for Gauḍīya Vaiṣṇavas. Thereby he protected the prestige of the Gauḍīya Vaiṣṇavas. He quoted the following verse,

*śrī-brahma-rudra-sanakā
vaiṣṇavāḥ kṣiti-pāvanāḥ
catvāras te kalau bhāvyā
hy utkale puruṣottamāt
(Padma Purāṇa)*

In Kali-yuga there are four bona fide *sampradāyas*: Śrī-sampradāya, Brahmā-sampradāya, Rudra-sampradāya and Sanaka-sampradāya. The Śrī-sampradāya comes from Śrī Lakṣmiji, of which the *ācārya* is Rāmānujācārya, and is therefore also known as Rāmānujācārya-sampradāya. The Brahmā-sampradāya comes from Brahmā, the *ācārya* is Madhvācārya, and is also known as the Brahma-madhva-sampradāya. Viṣṇusvāmī is the *ācārya* of the Rudra-sampradāya, which is also known as the Viṣṇusvāmī-sampradāya. Nimbārkācārya is the *ācārya* of the Sanaka-Kumāra-sampradāya, also known as the Nimbārka-sampradāya. These four *sampradāyas* are Vaiṣṇava *sampradāyas*, *catvāras te kalau bhāvyā hy utkale puruṣottamāt*. You will find in the philosophy of these four *ācāryas*, although they are all Vaiṣṇavas who definitely have established *bhakti-tattva*, that there is some little difference regarding *dvaita* and *advaita*. Their philosophies are known as *śuddhādvaita* (purified monism), *śuddha-dvaita* (purified dualism), *viśiṣṭādvaita* (specific monism), and *dvaitādvaita* (monism and dualism). Madhvācārya completely dismissed *advaita-vada*. He said no *advaita*, only *dvaita*. Madhvācārya was very strong physically and intellectually. He is Vayu-avatāra, the third incarnation of Vayu. The first incarnation of Vayu is Hanumān, the second

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incarnation is Bhīmasena, and the third is Madhvācārya, who with great force established *dvaita-vāda*, and completely disregarded *advaita-vāda*. You might have seen his image where he is holding up one hand and his index and second fingers are raised straight, indicating only *dvaita*, two, not one, not *advaita*. However, that is not the true philosophy. Neither complete *dvaita*, nor complete *advaita* is the true philosophy.

The Essence Will Spread *From Jagannātha Purī-Dhāma*

When Mahāprabhu came He said that the last part of this verse, *catvāras te kalau bhāvya hy utkale puruṣottamāt*, is the most important. In Utkala-bhūmi, Puruṣottama-kṣetra, Jagannātha Purī-dhāma, the philosophy of these four ācāryas will be combined, the essence will emerge and from there it will spread throughout the whole world. Vyāsadeva prophesied this 5000 years ago, and it manifested 500 years ago when Mahāprabhu was present.

When Mahāprabhu went to Jagannātha Purī after accepting *sannyāsa*, He met Sarvabhauma Bhaṭṭācārya, who is *bṛhaspati-avatāra*; a stalwart and learned scholar. Sarvabhauma Bhaṭṭācārya was a follower of Śaṅkara-sūnya-mata in *nirviśeṣa-brahma-vāda*, *māyāvāda* philosophy, and he was teaching. When they met in Jagannātha Purī-dhāma they had a discussion on the *Vedānta-sūtra*. Mahāprabhu spoke first about *acintya-bhedābheda-tattva*, the most sublime truth.

The Most Sublime Philosophy

*śrī-kṛṣṇa-caitanya-vāṇī amṛtera dhāra
tiṅho ye kahaye vastu, sei ‘tattva’ sāra*

Paramahaṁsa-Saṅgīta

“The words of Śrī Caitanya Mahāprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge.”
(*Caitanya-caritāmṛta Madhya-līla* 25.58)

This verse states that this is the most sublime and latest philosophy, and that flow of nectar is now spreading throughout the world. *Utkale purusottamāt*, it will emanate from Utkala-khaṇḍa, Puruṣottama-kṣetra and spread throughout the world. This is now going on; the most sublime philosophy is spreading. This has also been said here in the *Śrīmad-Bhāgavatam*. Mahāprabhu was always quoting from the *Śrīmad-Bhāgavatam*. The following is Mahāprabhu’s *mata*, opinion.

Śrīmad-Bhāgavatam Is the Spotless Authority

*sṛīmad bhāgavatam pramānam amalām premā-pumartho mahān
sṛī caitanya mahāprabhur-mataṁ-idaṁ tatṛādarō naḥ paraḥ*

“*Śrīmad-Bhāgavatam* is the spotless authority on everything, and pure love of God is the ultimate goal of life for all men. These statements, for which we have the highest regard, are the opinion of Śrī Caitanya Mahāprabhu.” (*Śrī Caitanya-manjusa*)

The Supreme Brahman Is the Absolute Truth

When Mahāprabhu met these philosophers He defeated them. *Māyāvādi-bhāṣya śunīle haya sarva nāśa*, if you go to Māyāvādīs and listen to their philosophy you will be completely doomed; your *bhakti-vṛtti* will be destroyed, because they do not accept

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bhakti. They stress the statements “so ‘ham” and “*tat tvam asi*”, indicating thereby that they have only a partial understanding of the Vedas. They say that it is *mahā-vākya*, the principal Vedic *mantra*. Śaṅkarācārya has said that this *tat tvam asi* is *mahā-vākya*, but Mahāprabhu defeated this by saying ‘*praṇava*’ *se mahāvākya* — *vedera nidāna*, “The Vedic sound vibration *omkāra*, the principal word in the Vedic literatures, is the basis of all Vedic vibrations.” [Cc Ādi 7.128] *Praṇava*, *omkāra* is the *mahā-vākya*. You are saying that *tat tvam asi* is the *mahā-vākya*, but it is *prādesika vākya*, subsidiary, it is *gauṇa*, secondary. He defeated *tat tvam asi*; you are that, and so ‘ham; I am that. That means you are that Brahman, I am that Brahman, everything is Brahman. This is Śaṅkarācārya’s philosophy. Mahāprabhu said that is not true because, ‘*praṇava*’ *se mahāvākya* — *vedera nidāna*, “The Vedic sound vibration *omkāra*, the principal word in the Vedic literatures, is the basis of all Vedic vibrations, so why do you say that?” Then Mahāprabhu said,

veda-purāṇe kahe brahma-nirūpaṇa
sei brahma — bṛhad-vastu, īśvara-lakṣaṇa

“All the Vedas and literature that strictly follows the Vedic principles explain that the Supreme Brahman is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord.” (*Caitanya-caritāmṛta Madhya-līlā* 6.139)

brahma-sabde kahe pūrṇa svayaṁ bhagavān
svayaṁ bhagavān kṛṣṇa,— sāstrera pramāṇa

“The word ‘Brahman’ indicates the complete Supreme Personality of Godhead, who is Śrī Kṛṣṇa. That is the verdict of all Vedic literature.” (*Caitanya-caritāmṛta Madhya-līlā* 6.147)

This is Mahāprabhu's teaching. They were saying, "Brahma, Brahma, Brahma." Mahāprabhu said, "What is that Brahma? So 'ham, tat tvam asi, you are that Brahma, I am that Brahma. Everything is Brahma.'" What is that Brahma?

Madhvācārya, who is a bona fide ācārya, also condemned this *tat tvam asi*. He said that *tat tvam asi* means that you are *tat*, Him. However, the true form is *tasya tvam asi*, not *tat tvam asi*. 'Tasya' means "His", "you are His", not "you are Him". "You are His" means that you are the servant.

The Summum Bonum of All Spiritual Knowledge

Mahāprabhu said,

*veda-purāṇe kahe brahma-nirūpaṇa
sei brahma — bṛhad-vastu, īśvara-lakṣaṇa*

"All the Vedas and literature that strictly follows the Vedic principles explain that the Supreme Brahman is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord. (*Caitanya-caritāmṛta Madhya-līlā* 6.139).

That Brahma is *parabrahma*, the Supreme Brahma, *īśvara*. *Brahma-śabde kahe pūrṇa svayam bhagavān*, here Brahma indicates *svayam bhagavān kṛṣṇa*. This is *sāstrera pramāṇa*; He is Kṛṣṇa. In all Vedic literatures it has been said *svayam bhagavān kṛṣṇa*. When Veda states Brahma, it indicates Kṛṣṇa. You are not He, and I am not He. As Madhvācārya said, *tasya tvam asi* "you are His", not "you are Him". You are His, you are Kṛṣṇa's. Not that you are Kṛṣṇa. Mahāprabhu defeated them in this way. Therefore Mahāprabhu's philosophy is the most sublime philosophy.

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This is Mahāprabhu’s *vācana*:

*śrī-kṛṣṇa-caitanya-vāṇī amṛtera dhāra
tinho ye kahaye vastu, sei ‘tattva’ sāra*

“The words of Śrī Caitanya Mahāprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge.”

Defeat Bogus Philosophies



Establish Śuddhā-Bhakti-Mārga

We accept this and now His most sublime philosophy is spreading far and wide. Mahāprabhu defeated all bogus philosophies and established *acintya bhedābheda-tattva*. Those, who are followers of Śrīman Mahāprabhu and the Vaiṣṇava *ācāryas*, should do the same. They should understand the correct philosophy, and they should also understand what the bogus philosophies are. They should know what Kaṇāda’s philosophy is, what Gautama’s philosophy is, what Jaimini’s philosophy is, what Patañjali’s philosophy is, what *nirviṣeṣa* Kapila’s philosophy is and what Aṣṭāvakra’s philosophy is, defeat them and establish *suddhā-bhakti-mārga*. That is what has been said here.

Thank you very much.

Questions & Answers

Śrīla Prabhupāda's Intention

Devotee: Śrīla Prabhupāda mentions in the purport that the *ācārya* has to know. That is very important.

Śrī Śrīmad Gour Govinda Swami: Try to understand what Śrīla Prabhupāda has said. Many say, "Everything is in his books." Why has he said this? Do you know what he has said? Can you defeat the other philosophies? Śrīla Prabhupāda has given you a hint to just arouse your inquisitiveness. You should be inquisitive to know more and more and more. He just did this. If you don't inquire, thinking, "I have everything. I can understand everything." Prabhupāda has said that in his purport. Therefore I say, what Prabhupāda has said needs further explanation. He has given a very short purport on this verse, but so many points are there. He is inspiring you to inquire about it and understand it. Otherwise you cannot defeat the other philosophies and establish the true *bhakti-siddhānta*. Those philosophers are expert in creating *śabdabuk*. What do you call it in English?

Devotee: Word jugglery.

Śrī Śrīmad Gour Govinda Swami: Word jugglery, they create word jugglery. I didn't speak on that thing, *kaṇṭhāsāṁ*.*

Devotee: *kaṇṭhāsāṁ puṇḍarīkam evam akṣiṇi*.

Śrī Śrīmad Gour Govinda Swami: I didn't quote it because it will take a long time. So, they create word jugglery just to bewilder you. You cannot speak anything unless you have correct knowledge, true knowledge. You cannot defeat them. They are so expert.

*see Appendix at page 39.

Inquire More and More

Devotee: Why has Śrīla Prabhupāda only given short purports to some verses?

Śrī Śrīmad Gour Govinda Swami: Because you have to inquire. He has just given a hint, giving one or two sentences. You have to inquire. “What is this? How can I know this?” You should inquire. How can you understand if you don’t inquire? You must find such a person who knows, and inquire there. This inquiry is *jijñāsa*, *tattva-jijñāsa athārtaḥ*, *brahma-jijñāsa*. Unless you do *jijñāsa*, inquiry, how can you know? And Prabhupāda is saying, “You inquire, you inquire.” Then you will get everything, definitely. This is a question of inquiry. He has just tried to inspire you, just tried to stir your inquiry. Why didn’t he explain it all? He didn’t because that is your part; to inquire. *Guru* does that otherwise the disciple will be passive. “Oh, there is no need of doing anything. No need of going anywhere. No need of inquiring. *Guru* will say everything.” No. *Guru* wants to make you active, not passive. As I explained, there are three Yamadūtās and four Viṣṇudūtās. Prabhupāda only gave the illustration without explaining it. He left it up to you to inquire why there are three Yamadūtās and four Viṣṇudūtās. You might have seen the illustration in the Sixth Canto of the *Bhāgavatam*? He (indicating a devotee) was showing that book in the car, so it came to my mind. Three very fearful-looking Yamadūtās came. Ajāmila was terrified and called his son, Nārāyaṇa and immediately four Viṣṇudūtās appeared. Why did three Yamadūtās and four Viṣṇudūtās appear there? What is the significance?

Śrīla Prabhupāda authorised that illustration. He accepted it, “Yes, it is correct.” So it was printed. It teaches us. He left

it for you to inquire, but you have never inquired. Has anyone asked Śrīla Prabhupāda? Can you say why it is so? You have never inquired. Prabhupāda doesn't want you to be passive. You should be active. That is Prabhupāda's intention.

Devotee: To inquire more and more?

Śrī Śrīmad Gour Govinda Swami: Yes, to inquire more and more, to go deeper and deeper and deeper. Viśvanātha Cakravartī Ṭhākura has written that Ajāmila committed sin by *kaya-mana-vākya*, in body, mind and speech, so three Yamadūtās came, but he uttered Nārāyaṇa, *nā-rā-ya-ṇa*, four syllables, so four Viṣṇudūtās came. You have seen the illustration but you have never inquired about the meaning. Then how can you understand it? Prabhupāda left it for you to inquire about but you are not inquisitive, so how can you understand Prabhupāda? “Oh yes, we understand.” How can you understand what Prabhupāda's intention is? You don't know his intention. His intention is that you should inquire more, and more, and more and go deeper, deeper, deeper and deeper into the philosophy. Then you will be fixed and unshakeable. Then you can defeat. Otherwise how can you? That is Śrīla Prabhupāda's intention. Therefore sometimes he gives very short purports. He left it for you to inquire about.

Unless You Inquire *How Can You Understand?*

Devotee: You say that in each letter of the *Bhāgavatam* there is much nectar...

Śrī Śrīmad Gour Govinda Swami: Yes.

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Devotee: . . . and Prabhupāda may have given a hint in his description of AUM. He said there are three letters, A-U-M. He said that A is Kṛṣṇa, U is Rādhārāṇī, and M is the jīva. So can the same principle be applied to all letters of the *Bhāgavatam*?

Śrī Śrīmad Gour Govinda Swami: *Prati-sloke prati-akṣare nānā artha kaya.* [CcM 24.318] For example, you see, the “*ātmārāma*” verse. When Sarvabhauma Bhaṭṭācārya explained in nine different ways, he gave a scholarly explanation, showing his *pāṇḍitya-pratibhāya*, scholarly prowess. Mahāprabhu said, “What you are doing is *pāṇḍitya-pratibhāya*, but, *ihā va-i slokerā āche āro abhiṣṛāya*, there is another purport to this verse.” [CcM 6.192] Then Mahāprabhu explained in eighteen different ways without touching Sarvabhauma Bhaṭṭācārya’s explanations. He explained it in eighteen completely new ways, and, when Sanātana Gosvāmī asked Him about that *ātmārāma* verse, He explained it in still further different ways. He explained it in sixty-four ways, quoting every letter, *prati-sloke prati-akṣare*, explaining the meaning of each letter and each word. That famous verse is the example:

*ātmārāmās ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ*

“All different varieties of *ātmārāmas* [those who take pleasure in *ātmā*, or spirit self], especially those established on the path of self-realisation, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.” (*Śrīmad-Bhāgavatam* 1.7.10)

Unless you inquire, how can you understand? It is a question of inquiry. One should inquire. Go and approach a bona fide person and inquire there. Otherwise how can you understand? That is needed.

The Flow Comes from the Reservoir

Devotee: Similarly, when Vyāsadeva was uttering the *Śrīmad-Bhāgavatam* Ganeśa Prabhu would write it, but the condition was that he understand . . .

Śrī Śrīmad Gour Govinda Swami: Vyāsadeva will eloquently speak, and Ganeśa will write. He will never say, “No, please stop.” No, he won’t say so. Such a person is required. Vyāsadeva will speak eloquently and Ganeśa will expertly write incessantly. If he stops then everything stops, finished. That flow is coming. If he stops writing then that flow will be checked. The flow comes from the reservoir. If you check the flow everything is finished.

Hear from a Vaiṣṇava-Ācārya

Devotee: I don’t have any question. I am just beginning to read the books. You suggest that you should analyze the verse and purport?

Śrī Śrīmad Gour Govinda Swami: Yes.

Devotee: But if you are in the beginning stages of reading *Śrīmad-Bhāgavatam* then how do you actually analyze?

Śrī Śrīmad Gour Govinda Swami: You may read but it is better to hear, *śravaṇam*. Hear from a bona fide authority, *vaiṣṇava-ācārya*. This is most important. It is Kali-yuga; memory is weak. Therefore

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books are there. Vyāsadeva came and wrote books. In other ages books were not needed. In Kali-yuga, now, by reading books your memory will be revived, “Oh yes, I have heard this and now I am reading it here.” They are only there for this purpose. Merely by reading you cannot understand everything. No. Your doubts will not be cleared. So it is better to hear, *śravaṇam*. Hearing is very potent.

Devotee: My only concern is that I live a bit far from the temple, though you recommend that I can read books and listen to all your lectures.

Śrī Śrīmad Gour Govinda Swami: You read, you get some ideas, but most important is hearing, *śravaṇam*.

Take Shelter of a Gaura-Prīya-Jana

Devotee 2: What about the actual flow? For example reading the *Śrīmad-Bhāgavatam*, should you spend time analyzing each verse and purport, going step by step, or should you skip through it very quickly to get an idea, to get an appreciation, and then go back and analyse? What would you recommend?

Śrī Śrīmad Gour Govinda Swami: Prabhupāda has written the verse, given the word-for-word meaning, the translation and the purport. So, read Prabhupāda’s books. But, I don’t think you can understand it. *Bhaktiā bhāgavatam grāhyaṁ*, only through bhakti you can understand it. Your material knowledge, learning, scholarship, merit, or intelligence cannot help you. Develop *bhakti*. Therefore we say, *ekānta āśraya kara caitanya-carāṇe*, take shelter completely of the lotus feet of Caitanya Mahāprabhu. Take shelter of a *gaura-prīya-jana*, a dear devotee of Gaurāṅga, a Vaiṣṇava, then it will be easy for you. That is the process. *Gītā* (4.34) states:

Paramahaṁsa-Saṅgīta

*tad viddhi praṇipātena
paripraśena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darsinaḥ*

Approach such a person, *ācārya*. Completely surrender unto him. *Śiṣyas te 'haṁ śādhi*, I become your *śiṣya*. Please accept me as your disciple. I accept you as *guru*. Then serve him, please him, and then humbly inquire, *paripraśna*, about *tattva-jñāna*. This is the process. By his mercy you can understand. It will be revealed to you. It is a question of revelation and realisation. This is the only process.

Thank you.

Appendix

A Lotus Flower Blossomed by Sūrya

From the Life of Rāmānujācārya

One morning, while massaging oil on the body of Yādavācārya another disciple came and quoted this *mantra* from the *Chāndogya Upaniṣad*: *tasya yathā kapyāsaṁ puṇḍarikam evam akṣiṇī*. This is a part of that *mantra* and that disciple asked his *guru*, “Please explain to me this word ‘*kapyāsa*.’ I cannot understand what the real meaning is.” Then Yādavācārya said, “I will only say what the previous *ācārya*, Śaṅkarācārya, has said. ‘*Kapyāsa*’ is *kapiḥ āsa* — *kapiḥ* means monkey and *āsa* means buttock. ‘*Kapyāsa*’ means the buttock of a monkey. So, if we take this explanation then the full meaning of that *mantra* will be that the two eyes of that *hiraṇmaya puruṣa*, Viṣṇu, are as reddish as the buttock of a monkey.”

Yādavācārya explained it in this way. When Rāmānujācārya heard it while massaging oil on the body of Yādavācārya, he felt a great shock in his heart, so much pain. ‘What is this explanation?’ he thought and started shedding tears.

Some warm teardrops fell on the body of Yādavācārya who then noticed that Lakṣman, Rāmānujācārya, was crying and asked, “Why are you crying?” Rāmānujācārya replied, “You explained ‘*kapyāsa*’ to mean the buttock of a monkey but it is very offensive to say that the eyes of that *hiraṇmaya puruṣa*, Viṣṇu, are as reddish as the buttock of a monkey and therefore I felt so much pain in my heart and started crying.” Yādavācārya became very angry, “You stupid rascal. You are finding fault in the explanation of Śaṅkarācārya. Do you know better than him? All right, you explain it.”

Paramahansa-Saṅgīta

Then he began to explain. He is a real *ācārya*. He is the younger brother of Rāma so he knows. Rāmānujācārya said, “What you are saying is not the real meaning; it is *gauṇārtha* not *mukhyārtha*. In this way you disturb the evidence.” Then he explained that “*kam*” means *jalam pibati iti kapiḥ*. He explained the word “*kapiḥ*” in this way, “‘*Kam*’ means water and ‘*pibati*’ means one who takes water in the form of vapour, i.e. *sūrya*, the sun. So ‘*kapiḥ*’ here means sun, not monkey.” The word “*kapiḥ*” has many meanings. We can find that in the *Amara-kośa* dictionary one of the meanings is monkey and another meaning is *sūrya*, sun. Then which is the correct meaning that is applicable for this *mantra*? Who can tell us? A bona fide *ācārya* can tell us. Whereas those word jugglers, Māyāvādīs, they can never tell us the correct meaning because they juggle.

So, “*kapi*” means *sūrya*, sun; one who takes away water in the form of vapour. Then “*āsadatu*” means blossomed; the lotus that is blossomed by *sūrya*. That is “*kapyāsa*” and not as reddish as the buttock of a monkey. So the real meaning of “*kapyāsa*” in this *mantra* is that the two eyes of Lord Viṣṇu are as reddish as a lotus flower blossomed by *sūrya*, the sun.

If you create this word jugglery and only speak of *gauṇārtha*, the secondary meaning, then that is not correct.

(Excerpt from a lecture on *Śrīmad-Bhāgavatam* 9.9.31 by Śrī Śrīmad Gour Govinda Swami. Given on 21 March 1994, in Bhubaneswar, India.)

PARAMAHANSA-SANĠĪTA

Śrīla Vyāsadeva's Last Contribution



“Being the eldest learned Vedāntist, O Sūta Gosvāmī, you are acquainted with the knowledge of Vyāsadeva, who is the incarnation of Godhead, and you also know other sages who are fully versed in all kinds of physical and metaphysical knowledge.” (Śrīmad-Bhāgavatam 1.1.7)

This is the characteristic of an *ācārya*, and my revered spiritual master Śrīla Prabhupāda has said in his purport, “One can sit on the *vyāsāsana* only after being conversant in all systems of philosophy so that one can present fully the theistic views of the *Bhāgavatam* in defense of all other systems.” He who will defeat all these bogus philosophies and establish the true *bhakti-siddhānta*, the true philosophical conclusion, *siddhānta*, is an *ācārya*.

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