

Performance of Austerities would result in purification

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New Vraj Dhama Hungary [1:17:09]

We'll read the, there are several verses. There are five verses and we'll just read one that is on the board and I think that is the relevant verse because we are talking today of tapah, which is part of this verse, mentioned in this verse. Tapah, is that the topic today. Thought for today. So, today is the austerity day.

So, please repeat. This is canto 7, chapter 11, text number 8th.

**satyam daya tapah saucam
titikseksha samo damah
ahimsa brahmacaryam ca
tyagah svadhyaya arjavam**

So, I don't know but maybe I've read this purport before. Yes? Ok. Today, we'll not read the purport. We'll just turn to our theme or topic for the day which is tapah, mentioned here.

satyam daya tapah saucam

That is a kind of one set of the qualities. One set or one group qualities of which tapah, austerities, is one for us to focus upon. The chapter is entitled to "Perfect Society for Social Classes" and that is one of the missions of New Vraja Dhama; to practice and establish social orders or varnasram dharma.

So the discussion here is very much relevant to our community,

here, in New Vraja Dham. The qualities, qualifications, characteristics, mentioned here, you could call them as jnana, then we become knowledgeable and in the beginning we need jnana-knowledge.

jnanaṁ vijñānaṁ astikyam brahma-karma svabhava-jam [BG 18.42]

After jnana comes the vijñana or practical applications of knowledge. May be, in classroom we acquire jnana, knowledge then we go out there and practice what we had preached or what we have heard, learned.

Dharma mūlam

Speaker of these qualities is Narada Muni Himself and we say Narada Muni Himself. That means he is somebody, he must be important. Himself is talking. Narada Muni is talking, you shut up now, you don't talk, let Narada Muni speak. He is very honest. So, he is letting us know that the qualities which he is going to talk about, he had heard about these qualities from,

narayana-mukhaḥ chrutaṁ [SB 7.11.5]

This is verse number five. So, three verses earlier, Narada Muni said narayana-mukhaḥ chrutaṁ. From mouth, mukham, of Narayana. I've

heard these qualities from Narayana Himself. So what Narada Muni had heard from Narayana he is taking or sharing with Yudhisthira Maharaja.

So, this way, the authority is established. These qualities, characteristics, principles, are all spoken by Lord Himself. Narada Muni

just heard from Narayana and then he repeats or shares his realizations of qualities which he had heard.

dharmaṁ tu saksad bhagavat pranitaṁ

The principles of dharma, they come from Lord bhagavat

pranitam.

**vaksye sanatanam dharmam
narayana-mukhac chrutam**

Narada Muni is calling this as santana dharmam. aham vaksye now I going to speak which I heard from Narayana, I'm going to speak that and that speech is sanatana dharma. It's coming from the Lord. What is dharma? Srila Prabhupada defines that as "The laws of the Lord." Laws of the Lord is dharma-Bhagavat pranitam, laws given by the Lord. So, some set of laws, qualifications are explained here and this constitutes dharma. Narada Muni said sanatana dharma but we could also called varnasram dharma because it's talking about four social classes. Or, we could also call this as bhagavat dharma.

Radha Shyamsundar ki.....jai

Dharma, based on the principles of Srimad Bhagavatam, that is bhagavat dharma. So, there are different names: Bhagavat dharma, Sanatana Dhama, Varnarsram dharma but not Hindu dharma. That is something else.

lokanam dharma setave

And I'm going to speak these qualities which I have heard from the Lord. Lord is described here as dharma setave, the protector of dharma.

natva bhagavate ajaya,

So many ways Narada Muni, just few words, he is glorifying that Lord also. natva, I'm going to offer my obeisance, first of all, unto that Lord.
I'm grateful to the Lord.

aise sri bhagavan ko mere baram bara pranam hein

To such Lord, I offer my obeisances, again and again. natva, after offering obeisance's unto bhagavate, unto Bhagavan,

Supreme Personality of Godhead. Ajaya, one who never really takes birth, He is unborn. So, this is some background or setting the scene before the principles have been stated. And he also says,

lokanam svastaye adhyaste

tapo badarikasrame [SB 7.11.6]

And I heard this from Lord Narayana in Bhadrikasram and I heard about all these qualities and qualifications from the Lord while Lord Himself

was engaged in tapasya. And today's theme is tapah, tapasya, austerities. Lord was practicing all that qualities also. Especially, while

Lord was focusing on these qualities of tapah, He spoke to me. I heard these preaching from Narayana while He was practicing these preaching. We say, walk the talk. While Lord was walking the talk. So, as He was practicing austerities, then Lord spoke about austerities, preached about austerities.

So, there is another incident. That is not mentioned here. One time, while Narada Muni was visiting Vaikuntha, visiting Laxmi Narayana, "Narayana, Narayana, Narayana!" You know, Narada Muni is a devotee of Narayana, also. He is a giver of Narayana. Hence, he is called Na-ra-da. Da means one who gives. The giver is called da, data. What does he gives? He gives Narayana. Hence, his name is Narada. So, what he had heard from Narayana, His principles or how is he giving Narayana to others, he shares the talk and thoughts of Narayana with the world.

As Narada Muni is speaking here, in this part of Bhagavatam right here, he is giving Narayana to us, to the whole world.

So, one time, Narada Muni was visiting Vaikuntha. Narada Muni has a very special appeal to the Lord. My dear Lord, I visit you and I go all over giving you to others, sharing you and your pastimes and this, that to others but you know, whenever

I visit you, I just see you relaxed and enjoying. You are lying down on a couch of Anantasesa, that is a nice soft bed and Laxmi is massaging your feet and someone is fanning and someone is offering Narayana have this patram pushpam phalam toyam. So, you are just having a good time. This is life of enjoyment, you are just enjoying. Now, what could the grihasta around the world learn from your example? They would also like following your footsteps and have a good time. It may be good for you but it's not good for them.

yad yad acarati sresthas [BG 3.21]

Whatever great men do common men follow in their footsteps. So, could you do something by following that, people all around the world could be benefited by that example. Then, Narayana took that appeal very seriously. Narayana had istagosthi with His good wife and proposed to her that I'm going and the Lord went. He went to Bhadrikasram on the top of the Himalayan mountains. He was also accompanied by Nara and Narayana.

Lord expanded Himself as His part and that was a Nara. So, Nara and Narayana, They performed austerities in Bhadrik ashram which is in Himalayas kind of austerities Lord performed, Nara Narayana performed. Lord became tapasvee. Tapa, tapasya. Tapa, tapasya, same thing. And one who observes, practices tapa or tapasya is called tapasvee. So, Lord Himself became tapasvee, practitioner of tapasya.

And the kind of tapasya that Lord performed,

na bhuto na bhavishyati

No one had performed this kind of tapasya, very austere life. No one had practice it before and no one could ever practice like that in future, best. So, Narad Muni said that from such Narayana, tapasvi Narayana, while He was performing tapasya, He spoke to me about tapasya and qualities also.

So, it's a big topic. Tapasya is a foundational principle, kind of stands out of the thirty characteristics or qualities mentioned. The first four, as they are listed, they are the major principle qualities.

You know, we all follow regulative principles, right? We do. So, satyam, we practice this principle, no gambling or no mental speculation. By practicing this principle, no gambling principle, the satya or the truthfulness is established.

**dharma-samsthapanarthaya
sambhavami yuge yuge**

I appear. Why do I appear? One of the purpose Lord states is, I appear to reestablish the principle of religion. Here you go as the principle called satya, the truthfulness is a principle of dharma. So, by practicing truthfulness, we are establishing dharma. Next, daya. What is daya? Being very kind.

daya dharma kamula hai

Daya is one of the foundational principle of dharma -no killing. By practicing this principle, we are practicing the positive aspect of it. And when we practice one of those four regulative principle called no intoxication, we are establishing this principle of austerity or dharmik principle or principle of dharma called austerity. And fourth one listed here is means purity, pure. And by practicing the fourth principle, remaining one, no illicit sex or sex outside marriage, we are establishing the fourth principle, positive principle of religion and that is pavitrata or saucam.

So, just a quick connection with the four regulative principle which we follow. When we follow those four regulative principles, regulative or

prohibitive, don't do this, don't do this. If you do not do this then this will happen. If you do not eat meat, fish, eggs, you will establish this mercy principle, kindness principle. If you do not take intoxicants, then, you are establishing this tapah principle. And when you do not indulge in illicit sex, then you are practicing this saucam principle. And when you don't indulge in gambling, then the truthfulness is established. So, the no intoxication and tapasya there is some connection which we've just talked about. But tapasya is quite a broad principle, quite pervading, all pervading, being austere.

**nayam deho deha bhajam nr-loke
kastan kaman arhate vid bhujam ye
tapo divyam putraka yena sattvam
suddhyed yasmad brahma – saukyam tv anantam [SB 5.5.1]**

So, here, we are hearing from Narada Muni who had heard from Narayana about these different qualities while Rishabha Dev, who is another Lord, was addressing, talking to his sons, hundred sons, headed by Bharat Maharaja, King Bharat. He is giving advice to his sons. Putraka, my dear sons,

nayam deho deha bhajam nr-loke

In this human form of life, one should not work very hard, etc, to acquire some calm, some gratification.

vid bhujam ye

Even the pigs, vid bhujam, the stool eaters, they are also may be working very hard to finally find stool and they enjoy their stool. So, when pig are enjoying stool, whatever experience he's now having now, gobbling up that stool, hot stool, fresh stool, it is same as human beings eating this or that, gobbling up hot dogs. You have hot dogs here? In America, they have hotdogs or burgers. Experience is similar. Calm, enjoyment, pleasure quality is the same. So, don't work hard to accumulate, to exploit or to enjoy the objects of

senses. That activity is no better than activity of a hog or a dog or camel or asses. Human form of life is not meant for this kind of business or activity.

Hence is the advice of Rishabha Dev, who is the Lord, to his hundred sons. But you know, in that lila he has only hundred sons. Whose sons are we? We are also Rishabh Dev's sons, He is the Lord. So, His advice is not limited to His hundred sons who were assembled there but this advice is to every human being. His advice is practice tapasya.

tapo divyam putraka ena satvam

Practice austerities, children, son and daughters, practice austerities. If you practice austerities, what will that do to you? Yashma suddhyed.

You will be purified. Performance of austerity will result in purification, self purification, mind purification, thought purification, consciousness purification. And then,

brahma saukyam twam anantam

Then real enjoyment, real happiness you will have then. How much? Anantam, unlimited happiness is awaiting you. So, tapasya is the changes around, changes completely. Then, after performance of austerities purity is attained. And that brahma saukyam, you will attain brahma sukha or param brahma sukha, happiness. So, that sukha, or that happiness is now at the level of the soul. Other or uglier happiness of life of no control, uncontrolled life, no mind control, no sense controlled. One is enjoying, he is enjoying his senses, his mind, his body. So, at one level this happens, his body is enjoying which again will end up in suffering. This is another angle to consider. Every action has an equal and opposite reaction. In the beginning comes enjoyment followed by suffering. We are trying to unite or go for sense and sense object.

ehi samsparsha ja bhoga

dukha yo na ya evate

Krsna said. ehi samsparsha ja bhoga, when senses come in contact with sense objects, there is some enjoyment. But the very exact sense enjoyment then would become cause of your suffering. dukha yona ya evate, yoni means source. Something that gives you mundane materialistic sense gratificatory happiness. This is, now, Krsna speaking. It was Narayana speaking, Rishabha Dev speaking, Krsna speaking. The same principle of self regulative. So, what gives you happiness for sense gratification, that will become the source or cause of your suffering. What we say or Krsna also says, from bhoga comes roga. You know bhoga? Did you make the offering or bhoga? Krsna is a bhogi, original bhogi.

bhoktarama yagya tapasa

I'm the enjoyer, Krsna says. Instead of offering to Him we try to offer it to ourself and we end up becoming bhogis, taking the place of the Lord, leaving him aside; I'm going to enjoy. From this bhoga comes the roga. Roga means disease. Bhoga, roga, there us a connection. From roga comes suffering and rogas are the physical sickness and mental sickness also, mental illness. Roga also means vyadhi, disease.

The Vedic literatures is also mentioned of adhi. Adhi and vyadhi, these both are mind of sicknesses. Vyadhi, sickness of the body, the gross body. But when mind gets sick, depressed and what not happens to the mind. This also known as a sick mind. Body is sick, mind is sick. So, for this worldly bhogas, life of no austerities one is attacked by these vyadhis and adhis, physical sickness and mental sickness or illness. In the most sick nation in the world there was survey around the world to check the health status which country fits where, ranking. The result of this survey was or they declared America number one sick nation in the world, sick people. Physically and mentally they are fit for mental hospital. So,

when I heard this, the survey report, result, that did not surprise me. Atleast, did not surprise me because I made this connection, from bhoga comes roga. From enjoyment comes suffering and the most enjoying or trying to enjoy the land of opportunity, America.

So, more bhoga, more roga. Be prepared. So, if you do not want to suffer, do not enjoy. If you want to enjoy, be prepared to suffer. You have no choice. You want to enjoy, you must suffer. So, here is a program or principle of austerity meant to help us to transcend this worldly happiness and suffering, both. Going beyond wordly happiness and suffering. We interviewed someone on padayatra in India. It was not our ISKCON padayatra. They were going on a pilgrimage to Pandharpur. So, a devotee was interviewing him, one gentleman.

How are the facilities during this pilgrimage or padayatra to the holy place? They were going to a holy place. He said hardly, barely any facility here. But I'm happy, I'm enjoying. He said, back there in Puna, his home town, lots of facilities there. I was in comfort zone there but I was suffering there. A lot's of facilities but I was not happy there. Here, I'm on my way to a holy place on pilgrimage in association if holy men and there are hardly any facility but I'm the happiest person. So, the way to be really happy, the key factor is austerity factor. Keep it simple.

Again, I was in America some time ago, and some people are coming to senses and there is a group, their trend of practice is simple living and they said to me, I had some encounter with them, they said, "Swami ji, Swami ji, we follow a program or a principle called KISS". Another kiss. I said, "No, no. I'm sannyasi, I do not know kiss. Don't tell me about a kiss!" K I S S is a kiss. But then they said, "no, no, not that kiss." I said, "what is it, then?" Then he said, "Keep It Simple, Stupid," you stupid. That is K I S S." That last S is stupid. So, this is a wise thing to do. Wise men have come to this conclusion. Do not

complicate your life. Do not work hard, trying to accumulate more wealth and more facility, more this more that. Keep it simple. Be happy with the basic necessities. When Krsna has spoken in Bhagavad-Gita about this topic, tapah. Tapasya is at three different levels. The Division of Faith, chapter seventeenth, is body, mind, speech. Krsna has specified that the austerities at the level of the body.

Tapasya at the level of the body. Some of the qualities that Narada Muni is going to be talking about, the thirty qualities, some of them are to be practiced at the physical level. Even saucam, keeping body clean and all that, this is tapasya. Make sure you are just speaking the truth, not just atyahar, prajalpa. Prajalpa means most people talk talk talk talk. First they talk and then think. Did I say the right thing? Or they may never think that's why the popular statement is just to wait. If you feel good just do it. Do not even think. So, person who are austere are encouraged to think or refined his thoughts, undergoing samskaras.

janmana jayate sudraha saṁskāraḥ bhaved dvijaḥ

By birth you are a sudra, or by birth you are just animal. Then, samskara bhaved dvijah. By undergoing samskaras, there are sixteen of them, right? Which is in varnasram system, society and family, grihastha and others also, they follow this. Garbhadhan samskaras, namakarana samskara, chuda the hair cutting ceremony samskaras, vidya arambha, beginning the studies, sashtra samskaras, vivah samskara, undergoing marriages. Entering grihastha asram, that is a samskara. And like that, until the antim samskaras. Antya means last ritual or rites, funeral ceremony. Ceremony, a samskara.

samskara bhaved dvijah

One becomes second born, or he takes real birth. So, there are

samskaras or tapah, austerities at the level of body, level of speech and level of mind.

tapah manasam ucyate

Manasa means mind. Making mind austere mind. And what is the function of mind? Thinking, feeling, willing. So, while undergoing austerities of mind, one refines, controls and purifies his thoughts. When one thinks then feelings come. I feel. I hear, then I think and then there is a corresponding feeling and feeling, then, transforms in will. And when there is a will, there is a way. You will find the way and you are ready for action. So, in this mind, this thinking, let me think, let me think. Can you do this? Let me think. So as one thinks, feeling for or against it under the will, maybe for or against to do this, not to do this or strong will or some kind of will and action.

So, before action, the mind performs tapasya, austere mind, austerities of mind.

Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Hare Hare

We are working on the mind and mantra means the group of words, names. When they are repeated and are contemplated upon then that does one thro. Thro means liberation or freedom. Mind is made pure and free from conditioning and impurities. So that's austerity for the mind. Chanting of the holy name. We are saying and we are hearing, and very much thinking, feeling, willing is all by this maha mantra. So, this is austerity, austerity of the mind.

Bharat varsha is Bharat Maharaja. Rishabha Dev spoke to his sons, headed by Bharat Maharaja. One time, this whole planet was known as Bharat varsha. What is Bharat varsha known for? There's one term that they used to describe Bharat varsha, as tapo bhumi. Tapah bhumi. Bhumi or a place, a land or a valley where tapasya is performed. All residents of that land are

tapasvi, austere. Austere citizens. Bharat was and is still known as tapo bhumi. The western world, the modern world is known as bhoga bhumi where they do not go for tyaga. The western world or modern world they are not ready for tusga or renouncing or renunciation which is related to the austerity principle.

Okay, there was an another survey and they concluded, again, the amount of gratification that goes on world wide, and for gratification sense gratification, mind gratification, mind entertainment and this and that you need objects or material opulence to exploit the world or material nature. So, the result of that survey was that of what world than the western world is aspiring for the amount they want to grab and possess and exploit, the amount of that. Because, you know, humans on this planet are still not satisfied. Their wishes are not fulfilled fully.

They are still wanting more and more, more of this, more of that. So, the survey said, going by the European standards just to meet the demands of European minds and senses, it would take three earths.