

Study Guide

To

**SRIMAD
BHAGAVATAM**

CANTO TWO

The Bhaktivedanta Academy

Title:

Study Guide to Srimad Bhagavatam – Canto Two

Compiled by:

The Bhaktivedanta Academy

Printed by:

The Bhaktivedanta Academy

International Society for Krishna Consciousness

Founder Acarya:

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

Edition version:

1.1.1a/1006

50 Copies

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Srimad-Bhagavatam Summarized as Questions and Answers

A study of 15 questions asked in the

Second Canto

1.0. Second Canto Chapter One. (Answer given for Q27 from previous Canto; Q28 asked and answered.)

1.1. The *Pratijna* (solemn statement of purpose) of this chapter, entitled “The First Step in God Realization”, is directly given by Srila Prabhupada in his purport to the invocation *Om namo bhagavate vasudevaya*:

The first chapter describes the glories of chanting, and it hints at the process by which the neophyte devotees may perform meditation on the universal form of the Lord.

1.1.1. In the same purport Srila Prabhupada compares the aims of First and Second Cantos, and briefly but most memorably summarizes the aim of the ten chapters of Canto Two as a whole:

In the First Canto of *Srimad-Bhagavatam*, the principles of creation are described, and thus the First Canto may be called "Creation."

Similarly, in the Second Canto, the post-creation cosmic manifestation is pdescribed. The different planetary systems are described in the Second Canto as different parts of the universal body of the Lord. For this reason, the Second Canto may be called "The Cosmic Manifestation." There are ten chapters in the Second Canto, and in these ten chapters the purpose of *Srimad-Bhagavatam* and the different symptoms of this purpose are narrated.

1.1.2. Again, the above two quotations of Srila Prabhupada are from his purport to the invocation of Canto 2—*om namo bhagavate vasudevaya*. The holy name Vasudeva is most significant here, both in terms of this particular chapter and the entire Second Canto.

1.1.2.1. Chapter One “describes the glories of chanting, and it hints at the process by which the neophyte

devotees may perform meditation on the universal form of the Lord.”

1.1.2.1.1. On the glories of chanting— *Sri Visnu-sahasra-nama Stotram* Text 133 (as commented upon by Acarya Baladeva Vidyabhusana)—states that chanting the Lord’s many holy names purifies the devotee, easily establishing him in *vasudeva-sattva*.

*na krodham na ca mātsaryam
pna lobho nāsubhā matiḥ
bhavanti kṛta-puṇyāṇām
bhaktānām puruṣottame*

The devotees of the Supreme Personality of Godhead, Lord Kṛṣṇa, who perform the pious activity of chanting these one thousand holy names of the Lord, becomes free from anger, envy, greed, and all wicked thoughts within the mind. [***Nimesa 1***: compare this to Srila Sukadeva’s statements in Bhag. 2.1.2-4 about grhamedhis. See also his prescription in verse 5 for gaining freedom from the anarthas that plague such envious people.]

1.1.2.1.2. Concerning meditation upon the universal form, the next text of *S.-V.s.-n S.* states:

*dyauḥ sa-candrārka-nakṣatrāḥ
kham diśo bhūr mahodadhiḥ
vāsudevasya viṛeṇa
vidhṛtāni manātmanah*

The entire expanse of outer space, along with the sun, moon, stars and planets, the ether, the directions, the earth planet, and the great oceans, are all maintained by the power of the Supreme Personality of Godhead, Lord Vasudeva.

1.1.2.2. Srila Prabhupada explains the holy name *Vasudeva* in *Bhag. 4.3.23p*.

In pure devotional service one simply serves the Supreme Personality of Godhead as a matter of duty, without reason and without being impeded by material conditions. That is called *suddha-sattva*, or *vasudeva*, because in that stage the Supreme Person, Kṛṣṇa, is revealed in the heart of the devotee. Srila Jiva Gosvami has very nicely described this *vasudeva*, or *suddha-sattva*, in his *Bhagavat-sandarbha*. He explains that *astottara-sata* (108) is added to the name of the spiritual master to indicate one who is

situated in *suddha-sattva*, or in the transcendental state of *vasudeva*. The word *vasudeva* is also used for other purposes. For example, *vasudeva* also means one who is everywhere, or all-pervading. The sun is also called *vasudeva-sabditam*. The word *vasudeva* may be utilised for different purposes, but whatever purpose we adopt, Vasudeva means the all-pervading or localised Supreme Personality of Godhead. In *Bhagavad-gita* (7.19) it is also stated, *vasudevah sarvam iti*. Factual realization is to understand Vasudeva, the Supreme Personality of Godhead, and surrender unto Him. *Vasudeva* is the ground wherein Vasudeva, the Supreme Personality of Godhead, is revealed.

1.1.2.3. Srila Raghava Gosvami compares Lord Vasudeva with other Visnu-tattva forms. These verses, taken from *Hari-bhakti Ratna Prakasa*, will be of great use to your study of later portions of this Canto.

Text 4 (a)

*ity evaṁ vṛṇḍavane purnatamaḥ śrī-bhagavan kṛṣṇacandraḥ sva-prakaśaḥ.
anyatralpa-prakaśaḥ. tad eva purnataratvena dvaraka-natho vasudevo balaramaś ca
purno 'pi saha-pradyumnāniruddhadiḥ. tad anyac ca purna-kalpatvena brahma-
viṣṇu-śiva-maha-
viṣṇv-
adayah. tatra viṣṇur vasudevo yatha mathuram gacchantam śrī-
bhagavantam sahasra-
śīraso 'nantasya kroḍe akruro 'paśyad yatha.*

The most perfect form is Bhagavan Kṛṣṇacandra who remains in Vṛṇḍavana. All other forms of the Lord are not as perfect. The more perfect forms are Lord Balarama and Lord Vasudeva, who reigns as the king of Dvaraka. The perfect forms include Lord Pradyumna, Lord Aniruddha, and other forms of the Lord. Lord Brahma, Lord Visnu, Lord Siva, Lord Mahā-Visnu, and others, are also counted in the perfect category. Akrura travelled to Mathura with the Vasudeva feature of Lord Visnu. When the Lord was going to Mathura, Akrūra saw him as Lord Vasudeva reclining on the lap of thousand-headed Lord Ananta (*Srimad-Bhagavatam* 10.39.46):

Text 4 (b)

*tasyotsaṅge ghana-śyamam
pīta-kaṣṇeya-vasasam
puruṣam catur-bhujam śantam
padma-patrarunekṣanam*

"On the curved lap of Śeṣa Nāga, Akrūra saw Kṛṣṇa sitting very soberly, with four hands. His eyes were like the reddish petals of the lotus flower. His complexion was the dark color of a rain-cloud, and He was dressed in yellow silken garments."

Text 5 (a)

*tathatraiva rukmiṇī-rabhase śrī-bhagavantam vasudevam prati rukminy uvaca
yat-karna-mulam ari-karṣana nopayayad yuṣmat-katha mṛda-viriñci-sabhasu gīta ity
atra viṣṇor ullekho na kṛtaḥ. yad eva tat śrī-vasudevo viṣṇur iti sucitam. tad-guṇo
yatha brhan-naradiye*

In the same way the Lord appeared in Dvārakā in His Vāsudeva form. This may be known from the following passage of Śrīmad-Bhāgavatam (10.60.44), where Rukmiṇī-devi says to Lord Vāsudeva:

"O my Lord, O subduer of enemies, an unfortunate woman who has never heard of Your glories may accept an ordinary man as her husband, but a woman who has learned about You - that You are praised not only in this world but in the halls of the great demigods like Lord Brahmā and Lord Śiva - will not accept anyone besides Yourself as her husband." We may note that although Śrīmatī Rukmiṇī-devi does not mention Lord Vāsudeva by name, it is clear from her description of the Lord that she refers to the Vāsudeva expansion of Lord Viṣṇu. The qualities of Lord Viṣṇu are described in the following statement of *Bṛhan-nāradya Purāna*:

Text 5 (b)

*agratvad atha purvatvat
svayambhur iti kathyate
haraḥ saṁsara-haranad
vibhutvad viṣṇur ucyate*

"Lord Brahmā is known as 'Svayambhū' because he is the first living entity to appear in the universe. Lord Śiva is known as 'Hara' because he destroys the material universe. Lord Viṣṇu is known by His name because He is the master of all powers and opulences."

Text 6 (a)

śrī-vasudeva-svarupa-viṣṇor vaibhavam yatha mathurayam kamsa-vadhaya gatva sva-vaibhavam darśitam. tad eva śrī-bhagavate mallanam aśanir nṛnam nara-varaḥ strīnam smaro murtiman ity adi. tathaiva dvarakayam ṣoḍaśa-sahasra-strīnam grhe ṣoḍaśa-sahasrani pumamso bhutva rarama. maha-muni-naradena drṣṭaḥ. tad anu arjunam prati viśva-rupam darśitam. tatha rukmiṇī-harana-parijata-haraṇadi-maha-maha-yuddhe catur-bhujatvam prakaṣitam. garuḍa-vahanaś ca śaṅkha-cakra-gada-padma-dharī ca. ataḥ śrī-rudra uvaca

After He had gone to Mathurā in order to kill Kāmsa, the Lord manifested the power and opulence of the Viṣṇu-Vāsudeva form. This is described in the *Śrīmad-Bhāgavatam* (10.43.17) in the following words, which describe Lord Vāsudeva's opulence of appearing differently to different living entities:

"Within Kāmsa's wrestling arena the Lord appeared to the wrestlers exactly like a thunderbolt. To the people in general He appeared as the most beautiful personality. To the females He appeared to be the most attractive male, Cupid personified."

The Lord also exhibited the character of Lord Vāsudeva in other situations. One example is how He expanded into 16,000 forms to enjoy transcendental pastimes in the different homes of His 16,000 wives in Dvārakā, as was observed by Mahāmuni Nārada. Another example is the Lord's revelation of His Universal Form to Arjuna. The Lord also exhibited a four-armed form during the great battles fought after His kidnapping Rukmiṇī and after His taking the pārijāta tree of Indra. At various other times also, the Lord of Dvārakā rode on Garuḍa, and also exhibited a four-armed form holding the conch, disc, club,

and lotus. This feature of Lord Vāsudeva is also described by Lord Śiva in the following words (Śrimad-Bhāgavatam 4.24.28):

Text 6 (b)

*yah param ramhasah sakṣat
tri-gunaj jīva-samjñitat
bhagavantam vasudevam
prapannah sa priyo hi me*

"Lord Śiva continued: Any person who is surrendered to the Supreme Personality of Godhead, Kṛṣṇa, the controller of everything - material nature as well as the living entity - is actually very dear to me."

Text 7 (a)

*ity adi pramanena jñatavyam viṣṇor vasudevasya paraḥ śrī-kṛṣṇacandraḥ. śrī-
viṣṇur api vaikunṭheśvaraḥ. ata eva maha-viṣṇuḥ. tathatra pramanam aha yada
vaikunṭha-dvari jaya-vijayayor brahma-śapo babhuva tada bhagavatas viṣṇuna
ajñaptam yadi mayi śatru-bhavam kṛtvā patathāḥ tada janma-trayanantaram yuvam
aham mocayisyami iti. ato jaya-vijayau hiranyakṣa-hiranyakaśipu-rupau bhutva
jatau. viṣṇur api varaha-nṛsimha-rupau bhutva tau jaghana. yugantare punas tau
ravāna-kumbhakarna bhutva jatau. viṣṇur api śrī-rama-lakṣmana-rupau bhutva tau
aghana. janmantare punas tau śiśupāla-dantavakra-rupau bhutva jatau viṣṇur api śrī-
vasudeva-balabhadrau bhutva tau jaghana. evam janma-trayanantaram jaya-vijayau
muktau babhuvatuḥ. ata etat sarvaṁ viṣṇor vaibhavam eva vṛndavana-candrasya
naitat. yataḥ sarveṣāṁ paraḥ śrī-kṛṣṇacandrasya vaibhavaḥ. ato narada-pañcaratre
ramadayo `vataras ca karyathe sambhavanti ca iti. ata ete sarve śrī-kṛṣṇasyamśa
viṣṇu-svarupavatareḥ it jñapanīyam. yato divya-vṛndavana-stho bhagavan śrī-
kṛṣṇacandraḥ. yatha
goloka-saṁhitayam*

This evidence clearly demonstrates that the Lord's form in Mathurā and Dvārakā is the expansion of Lord Vāsudeva. The form of Śrī Kṛṣṇacandra is the ultimate form of the Lord, and is superior to His form as Viṣṇu Vāsudeva. Viṣṇu Vāsudeva is the master of Vaikunṭhaloka. From Him Lord Mahā-Viṣṇu is expanded. To prove that the Lord 's form at Dvārakā is Viṣṇu Vāsudeva the following evidence is quoted: When Jaya and Vijaya were cursed by the brāhmaṇas at the gateway of Vaikunṭhaloka, the Supreme Personality of Godhead spoke to them the following words: "If you both agree to become My enemies, I shall liberate you after three births." For this reason Jaya and Vijaya were born as Hiranyakṣa and Hiranyakasipu, whom Lord Viṣṇu killed in His forms of Varāha and Nṛsimha. In the next *yuga* Jaya and Vijaya were born as Rāvaṇa and Kumbhakarna, and were killed by Lord Viṣṇu in His forms as Rāmacandra and Lakṣmaṇa. After that Jaya and Vijaya were born as Śiśupāla and Dantavakra, and Lord Viṣṇu appeared as Lord Vasudeva and Lord Balarāma and again killed them. In this way Jaya and Vijaya attained liberation after three births. Śrī Kṛṣṇacandra's power and opulence is superior to that of Lord Viṣṇu, and that of any other person. This is confirmed by the following statement of Nārada-pañcarātra: "The forms of Lord Rāmacandra and the other incarnations of Godhead all spring from Śrī Kṛṣṇa, the original Supreme Personality of Godhead." From this we may understand that all Viṣṇu-forms and other forms of the Personality of Godhead are expanded from Śrī Kṛṣṇacandra. Śrī Kṛṣṇacandra, the

Supreme Personality of Godhead, stays in Divya-Vṛndāvana. He is described in the *Goloka-saṁhitā*:

Text 7 (b)

*jyotir-mayaṁ brahma yatra
tatra vṛṇḍavanaṁ mahat
tatraiva radhika devī
sarva-śakti-namaskṛta
tatraiva bhagavan kṛṣṇaḥ
sarva-deva-śiromani*

"The transcendental realm of Vṛndavana is situated within the Brahman effulgence. In that transcendental Vṛndavana are Radhika-devī, whom all the Lord's potencies respectfully worship, and the Supreme Personality of Godhead, Sri rṣṇa, the crest jewel of all deities." (The *Bhagavatam* verse commentary of 1.1.2.3 is from *Hari-bhakti Ratna Prakasa*, 5th Ray.)

1.2. Adhyaya-prakasika—the chapter at a glance): To the question [*Nimesa: actually two questions were asked, but here Sukadeva deals with them as one question*] put before him at the end of Canto One, Sukadeva Gosvami replies, "My dear King, your question is glorious. It is most beneficial for all kinds of people. The answer to this question is the prime subject matter for hearing. Materially engrossed people are baffled by too many subjects for hearing because they are blind to the knowledge of the Absolute Truth. During the day, they work hard to earn money. At night they pass their time in sleep and sexual indulgence. The truth is ever right before their eyes; unfortunated such materially engrossed persons do not see their inevitable destruction. One who desires to become freed from all material miseries must hear about, glorify and remember the Supreme Personality of Godhead. The highest perfection is to remember Lord Narayana at the end of life."

Sri Sukadeva now relates that at the end of Dvapara-yuga he studied the great literature *Srimad-Bhagavatam* from his father. Suka was a perfectly liberated soul even before his birth, yet the topics of the Lord's pastimes were attractive to he who was beyond all material attraction. Such attachment to the transcendental qualities of the Lord constitutes the way of further advancement even for a *siddha* completely detached from matter; the chanting of the holy name and glories of the Lord is the doubtless and fearless means of spiritual success. Sukadeva points out the uselessness of a prolonged life devoid of Kṛṣṇa consciousness. As seen by the example of Khatvanga Maharaja, even though one may have a mere moment left to live, if that moment is spent taking complete shelter of the Supreme Lord, it is enough to free one from material life.

"My dear King," Sukadeva continues, "you are even more fortunate than he, because you have seven days to prepare yourself for death. At the end of life one must be bold enough to fearlessly cut off all attachment to the material body, and all desires that pertain to it."

Then Sukadeva Gosvami explains how materialistic persons can begin their spiritual life by meditating upon the universal form of the Lord. When he is more elevated, a *yogi* may meditate upon the Paramatma feature of the Lord, Who is situated within the heart. Then, ultimately, when the personal feature of the Lord is fully realized, one can begin to act on the platform of pure devotional service.

1.3. Chapter One, *slokanusaranam*—summary study of the chapter's verses.

The chapter opens with Sukadeva Gosvami praising Maharaja Pariksit's question—the previous study guide presents it as the last two questions of Canto One—namely: "I am therefore begging you (Sukadeva Gosvami) to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me." (1.19.37-38—**Q26 & 27**) Sukadeva begins his answer by glorifying the *sravana* process that sanctifies the ears, heart and memory via psubmissive aural reception of the sublime vibrations of *krsna-katha*. Regardless of the process one uses, he says, the highest perfection life is to remember the Personality of Godhead at the end of life. (1-6)

Sukadeva says the topmost transcendentalists take pleasure in always describing the glories of the Lord. He relates how he studied *Srimad-Bhagavatam* from his father, Srila Vyasadeva, at the end of the Dvapara-yuga. Although he was already situated on the transcendental platform, Sukadeva still became attracted by the *Bhagavatam*'s description of the Lord's pastimes. (7-9)

Sukadeva Gosvami announces that he will now recite *Srimad-Bhagavatam*. He begins by glorifying the *Bhagavata-Purana*. [*Nimesa: this way of opening a holy discourse—intended to invoke the all-auspicious personal presence of the Supreme Lord throughout the samelan or assembly of hearers and speakers of the Lord's grantha form—is termed mangalacaranam.*] He says that one who gives full attention and respect to hearing *Srimad-Bhagavatam* achieves *mukunda-matih*, unflinching faith in Lord Mukunda. Constant chanting of the Lord's holy names is the doubtless and fearless way of success for all. (10-11)

Maharaja Pariksit is to die in one week. After assuring him that a short life with a moment of pure consciousness is superior to a long life wasted within matter, Sukadeva encourages Pariksit Maharaja by reminding him of saintly King Khatvanga. After being informed that he had only a moment left to live, Khatvanga at once freed himself from all material activities and in a moment took shelter of the Lord. Sukadeva concludes that Pariksit's remaining time of seven days is sufficient for perfection. At the last stage of life, one should fearlessly cut off all attachment to all connected to one's body. (12-15)

Turning to the topic of practice, he says that one should leave home and perform *yoga* to fix the memory upon the transcendental syllable *a-u-m*. [**Nimesa 2:** *in his purport to verse 17, Srila Prabhupada describes om as a note of addressing the Lord. His Divine Grace recommends the chanting of Om Hari Om, which means "O my Lord, the Personality of Godhead."*] The *yogi* should withdraw his mind from sense activities and fixed it in the Lord's service. The *yogi* is to engage his mind by meditation on the Lord's limbs, thus systematically remembering His complete spiritual form. *Yoga* therefore means to focus the mind upon Lord Visnu. Such meditation cleanses the mind of its lower tendencies. By focusing his full attention upon the Lord, the *yogi* can very soon attain devotional service under His direct shelter. (16-21)

Pariksit Maharaja expresses his desire to know in full detail how the contaminations of the mind may be gotten rid of. Replying, Sukadeva Gosvami outlines the practices of *astanga yoga*. He says that the *yogi* should gain control over the mind by intelligence; in this way he should apply the mind to the gross potencies displayed by the *virat-rupa* (universal form). In that manifestation, absolute time (past, present and future) is experienced. [**Nimesa 3:** *in his purport to Bhag. 3.10.11, Srila Prabhupada writes:*

Metaphysically, time is distinguished as absolute and real. Absolute time is continuous and is unaffected by the speed or slowness of material things. Time is astronomically and mathematically calculated in relation to the speed, pchange and life of a particular object. Factually, however, time has nothing to do with the relativities of things; rather, everything is shaped and calculated in terms of the facility offered by time. Time is the basic measurement of the activity of our senses, by which we calculate past, present and future; but in factual calculation, time has no beginning and no end.]

Sukadeva next describes this meditation in detail. He says that one who seriously desires liberation should concentrates his mind on the *virat* form of the Lord because nothing more than this exists within the material world. In

language reminiscent of the *Purusa-sukta* hymn of the *Rg-Veda* he instructs Maharaja Pariksit that the 14 planetary systems are situated upon the form of the Lord from His lotus feet to His head; His arms are Indra, king of the demigods; His mouth is the sacrificial fire; the *chanda* (hymns of the Veda) are His cerebrum; the ocean of material existence is His glance; the root principle of matter is His consciousness; Rudra is His ego; His face is the *brahmanas*; His arms the *ksatriyas*; His thighs the *vaisyas*; the soles of His lotus feet the *sudras*; etc. If one does not concentrate his mind upon the *virat-rupa*, one will be misled and will cause his own degradation. (22-39)

1.4. *Vrtti* (commentary) 1: a philosophical elaboration upon the *Slokanusaranam*—The *Vasudeva-sattva* state of the purified mind, *Ksetrajna* and the Universal Form.

1.4.1. From Srila Prabhupada’s purport to *Bhag.* 4.29.69:

No living entity is free from the cycle of birth and death unless he takes to Krsna consciousness; therefore in this verse it is clearly stated (*sattvaika-nisthe*) that when one is fully absorbed in Krsna consciousness, in one stroke he is freed of past and future mental desires. Then, by the grace of the Supreme Lord, everything becomes simultaneously manifest within the mind. In this regard, Visvanatha Cakravarti Thakura cites the example of mother Yasoda’s seeing the whole cosmic manifestation within the mouth of Lord Krsna. By the grace of Lord Krsna, Mother Yasoda saw all the universes and planets within the mouth of Krsna. Similarly, by the grace of the Supreme Personality of Godhead, Krsna, a Krsna conscious person can see all his dormant desires at one time and finish all his future transmigrations. This facility is especially given to the devotee to make his path clear for returning home, back to Godhead.

1.4.2. The student should try see how the previous quotation relates to what Sukadeva Gosvami teaches in Canto 2 Chapter 1: For reasons given early on (see point 1.1. of the study guide plus 1.1’s subsections), it is most noteworthy that this Canto and chapter open with an invocation to Lord Vasudeva. In the above quotation from Canto 4, the term *sattvaika-nisthe* should be understood in the context of a key theme under examination in the verses of this Chapter 1 of Canto 2. What is that theme? It is the mind; and so the first line of verse 69, Chapter 29, Canto 4, reads *sattvaika-nisthe manasi*. The word *manasi* means “in a mind.” Srila Prabhupada translates the phrase *sattva-eka-nistha* as “in full Krsna consciousness.” This obliges us to conclude that *sattva* (literally, “goodness”) means in this verse pure goodness, or *Vasudeva-sattva*. *Nistha* (literally, “faith”) means *paratma-nistha* (“being a devotee of Lord Krsna”—see *C.c. Madhya* 3.8p). *Bhag.* 4.29.69, with these words *sattvaika-nisthe-manasi*, defines the qualifications of one who is able, in his mind, to associate constantly with the Supreme Lord and thus “observe the cosmic manifestation exactly as the Supreme Personality of Godhead does.”

Now, an interesting feature of Chapter 1 Canto 2 is the revelation how one may come to know the universe as it really is. [*Nimesa: in philosophy, the exploration of the question “What is existence in reality?” is called ontology. The primary syllable of this word, “on”, is derived from Greek—and is etymologically related to the word “on” as we use it in English. In either language the meaning of on is basically the same. Thus ontology—a “highbrow” word that many English speakers are not familiar with—simply means the study of whatever it is we are all on; whatever it is that holds us all up; the support of everything; the universe; reality; etc. The Vedic conclusion is that this “on” searched for by philosophers and scientists is not material. The Vedic goal of ontology is indicated by Srila Prabhupada in this excerpt from his purport to Bhag. 4.30.43:*

The word *anapavarga-virya* is significant in this verse. The word *ana* means "without," *pavarga* means "the materialistic way of life," and *virya* means "prowess." The prowess of the Supreme Personality of Godhead always contains six basic opulences, one of which is renunciation.

From virya the word virat (the cosmic manifestation) is derived. Anapavarga means, however, that the materialistic conception of the universe is not supported by the virya of the Lord. Rather, of the six opulences of the Lord’s prowess, one is vairagya, which Lord Caitanya Mahaprabhu personally demonstrated by accepting sannyasa. Srila Prabhupada additionally renders anapavarga-virya as meaning that the Lord’s prowess cannot be defeated. Hence, the materialistic program of “eat, drink, be merry, for life is but a dream” cannot cover the Lord’s virya as virat, even though demons in the modes of raja-tamo-guna strive with all their might to impose that program upon the universe. Keep this in mind when, later in this Canto, you read about the syllables ta-pa and the Supreme Lord’s explanation to the creator-demigod Brahma that

...you may know from Me that it was I who first ordered you to undergo penance when you were perplexed in your duty. Such penance is My heart and soul, and therefore penance and I are nondifferent. I create this cosmos by such penance, I maintain it by the same energy, and I withdraw it all by the same energy. Therefore the potential power (*viryam*, as per the original Sanskrit of the verse) is penance only.]

The *yogi* should meditate upon the cosmos as the *virat-rupa* or universal form of the Lord. Success in this meditation certainly entails coming to the Vasudeva-*sattva* platform in which *vasudeva sarvam iti*, Sri Krsna in His Vasudeva form is

perceived to be everything. Such is the knowledge of one who is a perfected *ksetra-jna*. As Srila Prabhupada explains in his purport to *Bg* 13.3, while every soul situated within a material body may be termed *ksetra-jna* (“knower of the field of activities” or the living entity who is aware of a particular body), the question remains whether that living entity actually understands correctly what he is aware of. “One who does not understand the field of activity and the knower of activity,” writes His Divine Grace, “is not in perfect knowledge.” In a *Srimad-Bhagavatam* lecture given in Bombay on 8 November 1974, Srila Prabhupada explained:

If there is some wrong in the electric line, I cannot repair it. I call one *mistri*. He knows the art. He immediately revives the electric current. So this sort of knowledge is called *silpa, silpa-jnana*, "artistic knowledge." That is not knowledge. Real knowledge is Vedic knowledge, Vedanta knowledge, to know oneself, "what I am, what is God, Bhagavan, what is my relation with Him, and what is my duty, and what is the ultimate goal of life." This is knowledge. *Etaj-jnanam tad ajnanam anyatha yatha*. Krsna says, "This is *jnanam*." (*Bg* 13.12) *Ksetram-ksetra-jnam-jnanam*. (*Bg* 13.1) *Jnanam*—if one can understand oneself and the Supreme Self and what is this material world, why we have come here, what is my relation with God, what is my relation with this world, this is knowledge. They are called *jnanavan*.

1.5. Questions and answers in Second Canto Chapter One.

1.5.1. From verses 1 to 21 Sukadeva Gosvami answers Question Twenty-seven of *Srimad-Bhagavatam*. He continues his answer in the next chapter. Ultimately his answer spans the whole of the *Bhagavatam*.

1.5.2. *Vrtti* 2: the philosophical significance of Sukadeva’s answer to Question Twenty-seven in 6 parts, as derived from the verses and purports credited in parentheses at the end of each part:

1. Associating with devotees facilitates hearing *krsna-katha*. Achieving the association of devotees is Krsna’s direct mercy upon a soul, for it allows one to hear *krsna-katha*. (Invocation plus verse 1 and purports)

2. The process and results of hearing *krsna-katha*. To actually become free from misery and fear, one must focus his

consciousness upon the Lord. Through hearing *krsna-katha*, which is non-different from Krsna Himself, one becomes free from fear, and one's consciousness—even as one works—can be focused on Krsna. This raises one to the topmost position of love for Krsna and detachment from matter, as both Sri Krsna and His *katha* are transcendental. One should thus mold his life to always remember Krsna, and one should especially be prepared to fix his mind upon Krsna at the time of death. (5-6 & ps)

3. Devotional consciousness contrasts the consciousness of illusion. The consciousness of one desiring to hear *krsna-katha* is different from that those who live just for their family, working hard just to enjoy sex. Struggling with material nature, they take shelter of their family members as if these fallible soldiers were sufficient to save them from death. (2-4 & ps)

4. Everyone, regardless of his position, should hear *krsna-katha*. Especially the topmost transcendentalists, who are puninterested in anything material, take pleasure in hearing and chanting about the Lord. (Sukadeva Gosvami offers himself as an example of an impersonalist who was attracted to *krsna-katha*.) To advance through hearing *krsna-katha*, which even an impersonalist can do and thus advance to *bhagavan* realization, one must hear *krsna-katha* from the correct person, a realized devotee, for the result of such hearing is that the hearer's faith becomes established in Krsna. Both the speaker and the hearer must be qualified, and the hearer understands everything, not exactly intellectually, but by Krsna's mercy due to his submissive inquiries and serving mood. The hearer's main qualifications for advancing to Krsna's direct service through attachment to Him by hearing about Him is that he should be a devotee and possess faith in the process of devotion. One should hear the Bhagavatam from beginning to end. The pconclusion is that the doubtless method of success for all, is that one, regardless of whether he is a devotee, a materialist, a *yogi*, or a *jnani*, should hear about Krsna from authorities and then offenselessly chant about Krsna. (7-11 & ps)

5. Life is meant to prepare for death. A long life is not glorious, but even a moment of full consciousness is glorious. One should always chant (without offense) the potent names of Krsna and hear *Srimad-Bhagavatam*. Since, at death, one's next life will

be determined by one's desires, at least at the time of death, if not early within one's life, one should cut off his material attachments and focus the remaining days of his life on developing his spiritual desires by hearing *Srimad Bhagavatam*. (12-15 & ps)

6. Preparing for death. The essence of the preparatory process is to drag the mind from material engagements and fix it on the lotus feet of the Lord. To prepare for death, one should leave home, and, if one cannot directly hear and chant about Krsna, one should practice *yoga*. Through *yoga*'s breathing exercises, one can control the mind and absorb it in the spiritual, meditating upon all that one sees as part of Visnu, the Supreme Lord, without forgetting the complete Lord. However, it is both superior and easier to fix one's mind on the Lord's service and/or meditate upon the Lord's Deity form and attain the same result of always remembering Visnu. (16-21 & ps)

1.6. Question Twenty-eight of *Srimad-Bhagavatam* is asked by Maharaja Pariksit of Sukadeva Gosvami.

Question Twenty-eight: The fortunate King Pariksit, inquiring further, said: "O *brahmana*, please describe in full detail how and where the mind has to be applied and how the conception can be fixed so that the dirty things in a person's mind can be removed." (22)

1.7. *Vrtti* 3: Sukadeva's reply in philosophical summary as condensed from *Bhag.* 2.1.23-39 and Srila Prabhupada's purports to those verses—with reference to several influential Western philosophical positions.

Sukadeva Gosvami tells Maharaja Pariksit about the necessity of seeing matter in relationship to Krsna. He offers a "discipline in impersonality" (see *Bhag.* 2.1.18p) so that materialists and atheists can view matter as inseparable from the Lord. By practicing *yoga* and controlling the mind through *pranayama*, one can meditate upon the Lord's gross, material potencies as His *virat-rupa* or universal form. In this way a materialistic person can remember the Lord as he observes planets, days, nights, the objects of the senses, animals, *varnasrama*, death, etc.—and their passage through time. One should take care, however, that his conception of the universal form is derived from *sastra* instead of so-called common sense—which understands the features of nature to be soul-less, mechanistic components of *adharmic* sense gratification. *Sastra* guides us to a life of harmony with the Lord's cosmic feature.

The *Manu-samhita* is the standard lawbook for humanity, and every human being is advised to follow this great book of social knowledge. Human society is the residential quarters for the Lord. This means that the human being is meant for God realization and association with God. This life is a chance for the conditioned soul to regain his eternal God consciousness and thus fulfill the mission of life. Maharaja Prahlada is the right type of representative of the Lord in the family of *asuras*. None of the living beings is away from the Lord's gigantic body. Each and every one has a particular duty in relation to the supreme body.

(excerpted from *Bhag.* 2.1.36p)

Returning to ontology for a moment, the *Bhagavatam*'s presentation of the Vedic cosmos as the *virya* of the Lord sweeps relentlessly through the cluttered bazaars of materialistic conceptions, where we haggle over the values and proofs of whatever worlds we think we live in. What worlds are these?

Some of us wager our world to be the *mundus intelligibilis*—an imperfect world devised by a perfect intellect. Our limited, defective human intellects are supposed to find the ultimate ecstasy of Truth and Beauty by discovering the perfect Platonic *nous* behind the faulty appearances of nature. [*Nimesa*: *nous* is the root of the word nouminous, used by Srila Prabhupada in his translation of Bg 7.2 in contrast to another Greek-rooted philosophical term, phenomenal.] *Nous* is an original, inviolate, timeless intellect that is completely impersonal. Its impersonality is proven by Plato's contention that the art of poetics is useless, for words fail to reach the original Truth and Beauty. Words can only describe the attractive but empty illusions of the sensual world. (*Srimad-Bhagavatam* 1.1.19 counters this by proclaiming Krsna to be Uttama-sloka, He who is described with choice poetry that His devotees never tire of hearing.) How exactly we are to get in touch with this Platonic *nous* is still being argued by philosophers millennia after Plato's death.

Other people scoff at the intellectuals. They're no better than impractical dream-chasers. Now we speak of philosophers known as the pragmatists. They are convinced we live in a *mundus sensibilis*. That's the practical world. Since the only things it is that we can call real are what our senses can perceive—and more importantly, what they can seize—the practical world is not all that complicated. Besides, scientists are making things easier for us by the minute. The day will come, sooner or later, when there'll be nothing left for us to do except have a good time—a party without end—maybe even on other worlds as well as Planet Earth.

Well-II, as it turns out, even a world-famous scientist like Albert Einstein had serious doubts about what is really going on when our senses connect with their objects. In his book *The World as I See It* (1934), he plainly suggested sense perception and the type of reasoning that grows from sense perception may have no meaning whatsoever.

To inquire after the meaning or object of one's own existence or of creation generally has always seemed to me absurd from an objective point of view. And yet mankind has certain ideals which determine the direction of his endeavors and his judgements. In this sense I have never looked upon ease and happiness as ends in themselves—such an ethical basic I call more proper for a herd of swine.

In other words, Einstein didn't consider mankind's proclivity to figure out the purpose of his life on Earth, or for that matter, the purpose of Earth's place in the universe, to be all that reasonable. Similarly, Einstein's contemporary Sigmund Freud considered those who made such inquiries to be mentally ill. But Einstein acknowledged that the human nature is ideal-driven—a state of nature that he was certainly prepared to accept, being an idealist himself. However, the pursuit of an “ideal” materially easy-going life supported by scientific advancements in the field of sense gratification Albert Einstein condemned as being an ethical rationale suitable for a herd of pigs.

Some lofty thinkers concern themselves only with the *extramundanus*—a world essentially different from the one many try to understand and improve by idealistic reasoning and scientific observation. Such people are sometimes known as metaphysicians (Greek *meta*, “beyond”; *physikos*, “physics”—the gross pushing and pulling of matter). The world-renowned stage conjuror Harry Houdini (1874-1926)—performer of escape acts so daring some have never been duplicated to this day—distrusted the professional spiritualists and mediums of his time who claimed to be able to “channel” messages of deceased persons to their surviving relatives. Many mediums suffered embarrassing public exposure as charlatans by Houdini. However, he considered himself such a master in the skill of escape artistry that he was positive that after his death he would surely be able to free himself from the “spirit world” and contact his wife Beth. Not only did this not come to pass, but Beth Houdini was even cheated by medium Arhur Ford of the First Spiritualist Church of New York City.

From the ancient world to the present, mankind has tried to come to grips with what would seem to be a straightforward, easy-to-answer question: *what is reality?* Today some scientists think we are getting closer to the answer by computer-dependent demonstrations of “holographic models of the universe”

and “artificial intelligence.” Well, the rough idea of a modern computer was conceived by the Greek philosopher Aristotle (384-322 BC). He termed the device the *proton organon*, which means “first instrument.” While Aristotle never proposed the *proton organon* to be a man-made device, a device it surely was, made out of stellar fire and located in the heart of every human being. The body’s senses fed their data to this “first instrument” and not to the soul. Aristotle believed the soul needed picture-images (*phantasmata*) in order for it to understand anything of the physical world. But the physical world is not *phantasmata* by nature. Very much like a computer, the *proton organon* “rewrote” sense data into a language of imagery the soul could comprehend. What it comprehended, the soul unhesitatingly accepted as the “real” material world. But in fact the data the *proton organon* transmitted for the soul to “see,” “hear,” “touch,” “taste” and “smell” were—ontologically speaking—illusions. *Aneu phantasmatos*—“without the help of phantasms,” wrote Aristotle, “the soul is unable to perceive a thing.” This doctrine prevailed in Europe until the seventeenth century. From the Vaisnava standpoint of creation as established in the Second Canto of *Srimad-Bhagavatam*, the doctrine of world-as-phantasm is not entirely without merit. But these days some intellectually-endowed persons try to prove—using computer technology as evidence—that illusion is ultimately all there is “out there” in the cosmos as far as we humans are able to understand and discuss it amongst ourselves. This is *nirvasesa-sunyavadi* philosophy, and whether it is served up by a *proton organon* or not, it remains what it is—Mayavadi philosophy.

Now, for a balanced “package” that allows whatever is progressive in the above philosophical positions to smoothly mature into genuine God consciousness. Srila Prabhupada prescribes the *varnasrama* system.

Therefore the complete social construction is the body of the Lord, and all the parts of the body, namely the *brahmanas*, the *ksatriyas*, the *vaisyas* and the *sudras*, are meant to serve the Lord's whole body conjointly; otherwise the parts become unfit to be coordinated with the supreme consciousness of oneness. Universal consciousness is factually achieved by coordinated service of all concerned to the Supreme Personality of Godhead, and that alone can insure total perfection. (excerpted from *Bhag.* 2.9.36p)

This is the Vedic rendition of *synoptic philosophy*—an all-inclusive world view by which the relationship of all things with one another are made evident in accordance with basic theistic principles that pervade the universe. The sanctification of human life by bringing society into harmony with a universe that, when properly understood, is a form of the Lord, is perhaps most properly expressed in Western terminology by the word *cosmotheism*. “Perhaps

most properly expressed,” because there those who claim to be cosmotheists who take the word to be a synonym for pantheism, the notion that anything and everything in the universe is equally God.

The Vedic conclusion that the Supreme Lord is *adi-purusa* Sri Krsna who is personally located in Goloka Vrindavan. At the same time, by the expansion of His *acintya-sakti*, He impersonally pervades the whole material creation. Until one arrives at this conclusion, one remains at risk of falling into one or more of the confused philosophical positions described in section 1.7 of this study guide.

1.8. *Parisistam* (appendix)

1.8.1. *Vinodakam*, or items of special interest for those students enrolled full-time in this *Bhagavatam* course.

Jiva Gosvami’s *Sat-sandarbhas*

Srila Jiva Gosvami, in his *Krsna-sandarbha*, discusses verse 1 of Chapter 1, Canto 2. Consult Srila Prabhupada’s purport to the same verse.

1 Maharaja Pariksit was instantly attracted to hearing the glories of Lord Krsna and he wanted to hear about the Lord up until he time of His death. This is described in his words to Sukadeva Gosvami (*Srimad Bhagavatam* 1.9.35 - 38):

"Lord Krsna, the Supreme Personality of Godhead, who is very dear to the sons of King Pandu, has accepted me as one of those relatives just to please His great cousins and brothers."

"Otherwise [without being inspired by Lord Krsna] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?"

"You are the spiritual master of the great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die."

"Please let me know what a man should hear, chant remember and worship, and also what he should not do. Please explain all this to me."

2 Sukadeva Gosvami then glorified Maharaja Pariksit in the following words (*Srimad Bhagavatam* 2.1.1):

"Sri Sukadeva Gosvami said: My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."

3 In this verse the word "te" means "by you", and the phrase "*pumsam srotavyadis*" means "among the varieties of subject matters sought to be heard in the human society". We may note in this connection that Maharaja Pariksit asked this specific question because he was eager to hear about Lord Krsna, and he wanted to elicit a reply containing descriptions of Lord Krsna. Maharaja Pariksit's question is glorious because it asks about the Original Personality of Godhead Lord Krsna and His many incarnations, and also because it is "loka-

hitam", or beneficial for all kinds of people. Because in asking this question Maharaja Pariksit was motivated by pure unalloyed love for Krsna, he became perfectly successful in attaining the actual goal of human life. This is described in the following words (*Srimad Bhagavatam* 2.4.1):

4 "Suta Gosvami said: Maharaja Pariksit, the son of Uttara, after hearing the speeches of Sukadeva Sukadeva Gosvami, which were all about the truth of the self, applied his concentration faithfully upon Lord Krsna."

The words "*matim satim*" in this verse indicate the purity of Maharaja Pariksit. This purity was manifested in the next quotation (*Srimad Bhagavatam* 2.8.2):

6 "Narrations concerning the Lord, who possesses wonderful potencies, are certainly auspicious for living beings in all planets. O greatly fortunate Sukadeva Gosvami, please continue narrating *Srimad Bhagavatam* so that I can place my mind upon the Supreme Soul, Lord Krsna, and, being completely freed from material qualities, thus relinquish this body."

Jiva Gosvami takes up verses 2, 5 and 39 in the *Bhakti-sandarbha*. Consult Srila Prabhupada's purports to the same verses.

Verse 2

1 The statement "[*Nimesa: Only*] Devotional service should be performed" is [*Nimesa: also seen*] discussed in the conversation of Srila Sukadeva Gosvami and Maharaja Pariksit. [*Nimesa: Srila Sukadeva Gosvami said, in **Srimad-Bhagavatam** 2.1.2*]:

2 **"Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject [*Nimesa: literally, thousands of topics*] matters for hearing in human society, O emperor."**

3 The phrase "*grhesu grha-medhinam*" hints that the people described here are materialists far from spiritual life. The word "*atma-tattvam*" here means "the truth of the Supreme Personality of Godhead". This is so because of what will be explained in the next verse.

Verse 5

1 He explains (*Srimad Bhagavatam* 2.1.5):

"O descendent of King Bharata. one who desires to be free from all miseries must hear about, glorify, and also remember the Personality of Godhead, who is the (1) Supersoul, the (2) controller, and the (3) saviour from all miseries."

Why should we glorify Him?

Nimesa: Because He is:

1. *The most loveable object*
2. *Who fulfills the needs of all*
3. *and who is the ultimate liberation in devotional service.*

All that being so, we should certainly hear about Him.

2 Srila Sridhara Svami comments: "By using the word '*sarvatma*' here the speaker says that the Lord is most dear to everyone. By the word '*Isvara*' [*Nimesa: He fulfills the needs of all*] he says that the Lord's will cannot be thwarted. By the word '*harih*' [*Nimesa: fearlessness*] he says that the Lord removes the bondage of repeated material existence. The phrase '*abhayam icchata*' here means 'they who desire liberation'."

Verse 39

Nimesa: Now Srila Jiva Gosvami explains that we should not take the universal form as the ultimate shelter, rather we must take shelter of the Supersoul.

1 After this Sukadeva Gosvami describes meditation on the universal form of the Lord, and then, speaking against that meditation, he describes devotional service (*Srimad-Bhagavatam 2.1.39*):

2 **"One should concentrate his mind upon the Supreme Personality of Godhead, who alone distributes Himself in so many manifestations just as ordinary persons create thousands of manifestations in dreams."** [*Nimesa: Jiva Gosvami means to show that while dreams are ultimately created by Lord, they are created by Him according to the living entities' desires. We ought not conclude that since a living entity's dreams are false, the material world is false. Neither our internal dreams nor the external material world are as real as the spiritual world, since it is eternal and they are temporary. But as creations of the Lord they are real enough to overwhelm the tiny wayward jivatma. Precisely because of their potency to captivate uncountable eternal spirit souls, this verse concludes:*] **"One must concentrate the mind on Him, the only all-blissful Absolute Truth. Otherwise one will be misled and will cause his own degradation."**

3 Srila Sridhara Svami comments:

"This verse means that one should concentrate his mind on the Lord (*tam eva satyam bhajeta*) who alone distributes Himself in so many manifestations (*sa ekah sarva-dhi* [*Nimesa: dhi=minds*] *vrty-anubhuta-sarvah*). One should not be attached to anyone or anything else (*na anyatra sajjat*) because from that attachment (*yatah*) one falls (*atma-patah*) into the material world of repeated birth and death. The Lord alone experiences everything (*anubhuta-sarvah*) with His senses. The example is given here of what is seen (*iksita*) by sleeping persons (*svapna-jananam*). Sometimes in a dream an ordinary living entity creates many different bodies and is able to see them all with his senses [*Nimesa: through the living entities*]. In the same way the Supreme Lord sees everything with His senses. Because He is the master of the potencies of transcendental knowledge, the Supreme Personality of Godhead is never bound or limited in His knowledge."

4 Because with the activities of His mind the Lord sees everything, He is described with the words "*sarva-dhi-vrty-anubhuta-sarvah*". The *Sruti-sastra* (*Bṛhad-aranyaka Upanisad 1.2.5*) explains that before the creation of the material mind and senses "The Supreme Personality of Godhead could see." As a sleeping person can create anything he wishes in his dream, so the Supreme Lord, simply by His wish, can create anything. That is what is said here.

5 *Because the Lord is thus aware of everything, He is called "Satyam" (the Supreme Truth), and because He is the creator of everything He should be worshipped (bhajeta). That is the meaning. A yogi perfect in meditation on the Lord's universal form, who has mastered the steady fixation of every one of his knowledge-acquiring senses upon that universal form, sees everything in the universal form. In this way he worships (bhajeta) Lord Narayana, who is the Supreme Truth (satyam), an ocean of bliss (ananda-nidhim), the universal form, and the Supersoul present in everyone's heart. One should not (na) become attached (sajjet) to any benefits (anyatra) obtained by meditating on the universal form, for that attachment (yatah) will make one fall (atma-patah) into the cycle of repeated birth and death.*

In *Pṛiti-sandarbhā* Srila Jiva Gosvami examines verse 7 of this chapter. Consult Srila Prabhupada's purport to verse 7.

Anuccheda 36

It is said in *Srimad-Bhagavatam* (2.1.7):

*prayena munayo rajan
nivrta vidhi-sedhatah
nairgunya-siha ramante sma
gunanukathane hareh*

"O King Pariksit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."

In these words the devotional service performed by the great souls is described. The position of the non-devotees is criticized in these words of Srimad-Bhagavatam (2.3.24):

tad acma-saram hrdayam batedam

"Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes, and the hairs stand on end."

In *Krsna-sandarbha*, Srila Jiva Gosvami explains what the *Bhagavatam* means by the word *kalpana*, "imaginary", in reference to the universal form. Here *Bhag. 2.1.26* is examined. Consult Srila Prabhupada's purports to verses 20 through 23, 24 through 26, 29 through 33, and 37 through 39.

1 To describe how the second *purusa*-incarnation [*Nimesa: the second purusa is Garbhodakasayi Visnu. He is the aspect of Lord Pradyumna, one of the Vaikuntha catur-vyuha Deities. The catur-vyuha is Vasudeva, Sankarsana, Pradyumna and Aniruddha arrayed on four sides, like a square, around Maha-Narayana.*] arranges the activities of the secondary phase of creation within each universe, Suta Goswami speaks the next one and a half verses. (*Srimad Bhagavatam* 1.3.2-3):

2 "A part of the *purusa* lies down within the water of the universe engaged in *yoga-nidra*. From the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahma, the master of all engineers in the universe, becomes manifest. It is believed that all the universal planetary systems are situated on the extensive body of the *purusa*."

Nimesa: Meditation is a kind of sleep since, in both, one is unconscious of eternal world.

3 This verse describes how the second *purusa*-incarnation (Garbhodakasayi Visnu) enters the universes and lies down (*sayanasya*) on the Garbhodaka ocean (*ambhasi*).

4 In these verses the words "*sayanasya*" (resting), and "*avayava-samsthanaih*" (situated on the limbs of His transcendental form), show that the transcendental feet and other limbs of the Lord were spread throughout the material universe. Because of this entrance of the Lord into the universe it is sometimes considered that the entire universe is the body of the Lord (*virat-rupa*).

Nimesa: Phraseology like "it is believed", "sometimes considered", and "the conception of the universal form" suggests imagination at work..

5 The entrance of the transcendental Lord within the material universe is the cause of the universe's taking shape as if it were His own form. The resultant *virat-rupa* (universal form) of the Lord is described in *Srimad-Bhagavatam. (2.1.26):*

"Persons who have studied it have realized that the planets known as Patala constitute the bottoms of the feet of the Universal Lord, and the heels and the toes are the Rasatala planets. The ankles are the Mahatala planets and His shanks constitute the Talatala planets."

Neophyte devotees can gradually fix their minds on the Lord's original form after practicing meditation upon the *virat-rupa*. The Universal Form is not actually real. It is only an imagination.

*Nimesa: Next, Srila Jiva Gosvami presents another way of understanding the *kalpana* factor....:*

6 The Universal Form may also be understood in the following way: because the different varieties of the material manifestation emanated from the different limbs of the Lord's form, the universe may be considered a form of the Lord. This is confirmed in the Vedic hymns:

*Nimesa: In Srila Jiva's first explanation, the universe is presented as an aspect or part of Lord Garbhodakasayi Visnu. To take the aspect or part to be the Lord Himself is to conceive of the universe as the Supreme Being by imagination. In *Bhag. 2.1.21p* Srila Prabhupada calls this method "indirect." One who practices this indirect method may be able to generate from his mind an image that he thinks is the the Deity. Such imagery is*

pantheistic speculation. It is artificially constructed from a poor fund of knowledge. For example, how can a pantheist—adhering as he does to a doctrine that demands he accept anything and everything as the Absolute Truth—grasp the factual difference between matter and spirit? His mind is too busy trying to convert all that he perceives through his imperfect senses into divinity.

Jiva Gosvami's second explanation is that the universe comes from no one less than the Lord Himself. To constantly remember Krsna as the source of everything that he is to always be in devotional touch with Him—this is understood from Bg 10.8. Why is the first sense of kalpana indirect, and the second direct? It all comes down to one word: love. Srila Prabhupada states in Path of Perfection, Chapter 6:

If you love your child and your child is away, you think of him when you see his shoes. You think, "Oh, this is my dear child's shoe." It is not that you love the shoe, but the child. The shoe, however, evokes that love. Similarly, as soon as we see Krsna's energy manifested in a living entity, we love that entity because we love Krsna. Therefore, if we love Krsna, universal love is accounted for. Otherwise "universal love" is nonsensical, because it is not possible to love everybody without loving Krsna. If we love Krsna, universal love is automatically there.

[*Jiva Gosvami continues point 6—*] "The moon is born from the mind of the Supreme Personality of Godhead."

-- *Rg Veda* 10.90.13

"The Supreme Personality of Godhead created the earth from His two lotus feet. He created the different directions from His sense of hearing. He created the different parts of the material world from the parts of His transcendental body."

--*Rg Veda* 10.90.14

7 In the Mahabharata's *Moksa-dharma Narayaniya (Santi-parva 339.12-14)*, Lord Garbhodakasayi Visnu, in His form as the master of Svetadvipa, confirms this explanation in the following verses:

8 "From My fourth expansion, the eternal form of Lord Sesa is manifest. Then Lord Sankarsana is manifest and from Him Lord Pradyumna appears. From My appearance as Lord Pradyumna, I again appear as Lord Aniruddha. From the lotus flower of Lord Aniruddha's navel, Brahma is born, and from Brahma all the material elements as well as the moving and non-moving living entities appear."

Nimesa: The goal of the Bhagavat-Sankhya philosophy (taught by Devahuti-suta Kapila, not the atheist Kapila), as well as the mystic yoga system, is Paramatma-darsana...

9 Vedavyasa then explains:

"They who are learned in *sankhya-yoga* declare that Lord Aniruddha is the all-pervading Supersoul. Lord Sankarsana's transcendental deeds have expanded His reputation as the Supreme Personality of Godhead. The wise know that the unmanifest origins (*pradhana*) of material creation have emanated from Lord Sankarsana, and because of Him this original form of matter evolves into the manifest material world. Lord Aniruddha, the all-pervading Supersoul present in each universe, appears from Lord Sankarsana and He creates Brahma, the grandfather of all living entities."

10 The first part of this passage describes the glories and activities of Lord Sankarsana, and the second part, beginning with the words "*aniruddho hi*", describes the glories and activities of Lord Aniruddha [*Nimesa: Ksirodakasayi Visnu*]. The word "*lokesu*" means "in each universe" and the word "*mahatma*" means the all pervading Supersoul (*paramatma*). The word "*vyaktatvam*" means "manifested from Lord Pradyumna [*Nimesa: Pradyumna=Garbodakasayi Visnu*]." The rest of the verse is clear and requires no comment.

Nimesa: In summary, Srila Jiva Gosvami shows us that the different Visnu-tattva forms are non-different, but they are not one. When we read that Brahma is created by this Visnu or that, we should understand such passages to be different ways of saying the same thing. In the final analysis, it is just as valid to say that Sri Krsna's expansions create the universe as it is to say that Krsna is the source of all. In either case, Pradyumna—whose aspect is Garbhodakasayi Visnu—is expanded from Mula-Sankarsana, and so is Aniruddha (the Lord of the heart). Be that as it may, Pradyumna is still the father of Brahma.

11 Because Suta Goswami wanted to emphasize that all Visnu-forms are actually the same single Personality of Godhead, he did not place Lord Pradyumna's name in this verse [*Nimesa: Bhag. 1.3.2-3, quoted in section 1 of this anuccheda*]. The same reason prompted the author of *Satvata Tantra* to avoid specifically

naming the various *purusa*-incarnations when he spoke the verse beginning "*visnos tu trini rupani*" (which has been quoted in *Anuccheda* 1, Text 14).

Nimesa: The verse credits Mahavisnu for the creation of the material realm. This sandarbha commentary clarifies that Bhagavan does it through the *purusa avataras*.

References from Srila Bhaktivinoda Thakura's *Bhagavat-arka-marici-mala*

In his book *Bhagavata-arka-marici-mala*, Srila Bhaktivinoda Thakura counts this verse from Canto 2 Chapter 1 within the *abidheya* division, assigning it specifically to Chapter Thirteen, entitled *aikantiki namasraya sadhana-bhakti* ("Taking Shelter of the Holy Name"):

02.01.11

Sukadeva Gosvami to Maharaja Pariksit

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.

The Thakura counts these verses within the *abhideya* division, assigning them specifically to Chapter Eleven, entitled *abhidheya vicarah* ("Analysis of the Process").

02.01.13,12,02-07,11

Sukadeva Gosvami to Maharaja Pariksit

The saintly King Khatvanga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead. (13)

What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment full of consciousness, because that gives one a start in searching after his supreme interest. (12)

Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor. (2)

The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members. (3)

Persons devoid of atma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife.

Although sufficiently experienced, they still do not see their inevitable destruction. (4)

O descendant of King pBharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries. (5)

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life. (6)

O King Pariksit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord. (7)

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge. (11)

The Thakura counts this verse within the *abhideya* division, assigning it specifically to Chapter Fourteen, entitled *bhakti pratikulya vicarah*, “Analysis of Unfavorable Conditions for Bhakti.”

02.01.15

Sukadeva Gosvami to Maharaja Pariksit

At the last stage of one's life, one should be bold enough not to be afraid of death. But one must cut off all attachment to the material body and everything pertaining to it and all desires thereof.

1.8.2. Appendix items of general interest.

Important Verses

The following verses from Canto 2 Chapter 1 were often quoted by Srila Prabhupada, or are traditionally considered key preaching verses.

GRHAMEDHI'S SUBJECT MATTERS

SB 2.1.2

śrotavyādīni rājendra nṛṇām santi sahasraśaḥ

apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām

śrotavya-ādīni—subject matters for hearing; *rājendra*—O Emperor; *nṛṇām*—of human society; *santi*—there are; *sahasraśaḥ*—hundreds and thousands; *apaśyatām*—of the blind; *ātma-tattvaṁ*—knowledge of self, the ultimate truth; *gṛheṣu*—at home; *gṛha-medhinām*—of persons too materially engrossed.

Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, leave many subject matters for hearing in human society, O Emperor.

Śukadeva Gosvāmī

GRHAMEDHI'S LIFE

SB 2.1.3

nidrayā hriyate naktam vyavāyena ca vā vayaḥ

divā cārthehayā rājan kuṭumba-bharaṇena vā

nidrayā—by sleeping; *hriyate*—wastes; *naktam*—night; *vyavāyena*—sex indulgence; *ca*—also; *vā*—either; *vayaḥ*—duration of life; *divā*—days; *ca*—and; *artha*—economic; *ihayā*—development; *rājan*—O King; *kuṭumba*—family members; *bharaṇena*—maintaining; *vā*—either.

The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.

Śukadeva Gosvāmī

FALLIBLE SOLDIERS

SB 2.1.4

dehāpatya-kalatrādiṣv ātma-sainyeṣv asatsv api

teṣāṁ pramatto nidhanam paśyann api na paśyati

deha—body; *apatya*—children; *kalatra*—wife; *ādiṣu*—and in everything in relation to them; *ātma*—own; *sainyeṣu*—fighting soldiers; *asatsu*—fallible; *api*—in spite of; *teṣāṁ*—of all of them; *pramattaḥ*—too attached; *nidhanam*—destruction; *paśyan*—having been experienced; *api*—although; *na*—does not; *paśyati*—see it.

Persons devoid of ātma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction.

Śukadeva Gosvāmī

VIDHI-BHAKTI

SB 2.1.5

tasmād bhārata sarvātmā bhagavān īśvaro hariḥ

śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayam

tasmāt—for this reason; *bhārata*—O descendant of Bharata; *sarvātmā*—the Supersoul; *bhagavān*—the Supreme Personality of Godhead; *īśvaraḥ*—the controller; *hariḥ*—the Lord, who vanquishes all miseries; *śrotavyaḥ*—is to be heard; *kīrtitavyaḥ*—to be glorified; *ca*—also; *smartavyaḥ*—to be remembered; *ca*—and; *icchatā*—of one who desires; *abhayam*—freedom.

O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.

Śukadeva Gosvāmī

ANTE-NĀRĀYAṆA-SMṚTIḤ

SB 2.1.6

etāvān sāṅkhya-yogābhyām sva-dharma-pariniṣṭhayā

janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ

etāvān—all these; *sāṅkhya*—complete knowledge of matter and spirit; *yogābhyām*—knowledge of mystic power; *sva-dharma*—particular occupational duty; *pariniṣṭhayā*—by full perception; *janma*—birth; *lābhaḥ*—gain; *paraḥ*—the supreme; *puṁsām*—of a person; *ante*—at the end; *nārāyaṇa*—the Personality of Godhead; *smṛtiḥ*—remembrance.

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life.

Śukadeva Gosvāmī

HEARING THE BHAGAVATAM TO ATTAIN FIRM FAITH

SB 2.1.10

tad aham te 'bhidhāsyāmi mahā-pauruṣiko bhavān

yasya śraddadhatām āśu syān mukunde matiḥ satī

tat—that; *aham*—I; *te*—unto you; *abhidhāsyāmi*—shall recite; *mahā-pauruṣikah*—the most sincere devotee of Lord Kṛṣṇa; *bhavān*—your good self; *yasya*—of which; *śraddadhatām*—of one who gives full respect and attention; *āśu*—very soon; *syāt*—it so becomes; *mukunde*—unto the Lord, who awards salvation; *matiḥ*—faith; *satī*—unflinching.

That very Śrīmad-Bhāgavatam I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing Śrīmad-Bhāgavatam achieves unflinching faith in the Supreme Lord, the giver of salvation.

Śukadeva Gosvāmī

HARI-NĀMA FOR EVERYBODY

SB 2.1.11

etan nirvidyamānānām icchatām akuto-bhayam

yoginām nṛpa nirṇitam harer nāmānukīrtanam

etat—it is; *nirvidyamānānām*—of those who are completely free from all material desires; *icchatām*—of those who are desirous of all sorts of material enjoyment; *akutaḥ-bhayam*—free from all doubts and fear; *yoginām*—of all who are self-satisfied; *nṛpa*—O King; *nirṇitam*—decided truth; *hareḥ*—of the Lord, Śrī Kṛṣṇa; *nāma*—holy name; *anu*—after someone, always; *kīrtanam*—chanting.

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.

Śukadeva Gosvāmī

FACING DEATH

SB 2.1.15

anta-kāle tu puruṣa āgate gata-sādhvasaḥ

chindyād asaṅga-śastreṇa sprhām dehe 'nu ye ca tam

anta-kāle—at the last stage of life; *tu*—but; *puruṣaḥ*—a person; *āgate*—having arrived; *gata-sādhvasaḥ*—without any fear of death; *chindyāt*—must cut off; *asaṅga*—nonattachment; *śastreṇa*—by the weapon of;

spṛhām—all desires; *dehe*—in the matter of the material tabernacle; *anu*—ppertaining; *ye*—all that; *ca*—also; *tam*—them.

At the last stage of one's life, one should be bold enough not to be afraid of death. But one must cut off all attachment to the material body and everything pertaining to it and all desires thereof.

Śukadeva Gosvāmī

1.9. Chapter homework assignments:

1.9.1. For All Students—*Gurukula* boys in attendance, these questions are especially for you. Answer the following questions as simply but as accurately as you can, taking your answers from verses of this chapter. Mention the verse(s) number(s); it is enough to write “verse 6” or “verse 11”, or “verse 6 and 11.” No need to quote Sanskrit.

1. What is a *grhamedhi*?
2. What should one do to end all miseries in life?
3. What is the highest perfection of life?
4. What is the sure way to success for everybody—whether one is purified, seeking purification, or even seeking sense gratification?
5. Who is Lord Vasudeva, and why is He invoked prior to verse 1?

1.9.2. Optional for full- and partial-credit adults. *Gurukula* boys may not choose this option. If you are an adult registered as a full- or partial-credit student, you may—instead of answering the previous 5 questions—write a short essay (half of one side of an A4 page) as an answer to one of these questions:

Why did Maharaja Parikṣit ask Question 28 if his only interest is to hear about Sri Kṛṣṇa?

The *Bhagavatam* describes the *virat-rupa* as imaginary. How is this to be understood?

What is the advantage of hearing *kṛṣṇa-katha* over the disciplines practiced on other rungs of the *yoga* ladder?

1.9.3. For Full-Credit Adult Students Only—

*anta-kāle tu puruṣa āgate gata-sādhvasaḥ
chindyād asaṅga-śastreṇa spṛhām dehe 'nu ye ca tam*

At the last stage of one's life, one should be bold enough not to be afraid of death. But one must cut off all attachment to the material body, and everything pertaining to it, and all desires thereof. (*Bhag. 2.1.15*)

Write a single-page essay (1 side only) explaining how this verse advises devotees to reject that which is unfavourable to their success in devotional service. Consult Srila Prabhupada's purport.

1.9.4. Full-Credit Adult Students Only—Earn extra credit by answering a question about comparative philosophy, Western and *Bhagavata*. First read this introduction:

Four Western philosophical positions are presented in the study guide for this chapter. Their technical terminology is *mundus sensibilis*, *mundus intelligibilis*, *extramundus* and *mundus phantasmata*.

In addition, the study guide has taken pains in several places to inform you about the stages of creation effected by four expansions of Sri Kṛṣṇa—Vasudeva, Sankarsana, Pradyumna, and Aniruddha. To summarize the *jiva*'s position in each of these, at the Vasudeva stage of what might best be termed pre-creation, the *jiva* knows himself to be non-different from the Lord in transcendental quality. *Prakṛti* is in her potential existence known as *pradhana*. She is “present and accounted for” as the Lord's energy, but only as the Lord's pure, calm, inert reflection in the *mahat-tattva* or *karana-jala*. Material nature is, practically speaking, very difficult to discuss at this point *because she is not practically manifest* in terms of usefulness for the *jiva*'s own purposes. In his purport to *Bhag.* 3.26.10, Srila Prabhupada tries to help us understand the position of *pradhana* at the Vasudeva stage of pre-creation:

The Lord points out material nature in its subtle stage, which is called *pradhana*, and He analyzes this *pradhana*. The explanation of *pradhana* and *prakṛti* is that *pradhana* is the subtle, undifferentiated sum total of all material elements. Although they are undifferentiated, one can understand that the total material elements are contained therein. When the total material elements are manifested by the interaction of the three modes of material nature, the manifestation is called *prakṛti*. Impersonalists say that Brahman is without variegatedness and without differentiation. One may say that *pradhana* is the Brahman stage, but actually the Brahman stage is not *pradhana*. *Pradhana* is distinct from Brahman because in Brahman there is no existence of the material modes of nature. One may argue that the *mahat-tattva* is also different from *pradhana* because in the *mahat-tattva* there are manifestations. The actual explanation of *pradhana*, however, is given here: when the cause and effect are not clearly manifested (*avyakta*), the reaction of the total elements does not take place, and that stage of material nature is called *pradhana*. *Pradhana* is not the time element because in the time element there are actions and reactions, creation and annihilation. Nor is it the *jiva*, or marginal potency of living entities, or designated, conditioned living entities, because the designations of the living entities are not eternal. One adjective used in this connection is *nitya*, which indicates eternality. Therefore the condition of material nature immediately previous to its manifestation is called *pradhana*.

At the Sankarsana stage of creation, false ego manifests; but initially in an inert and, practically speaking for the *jiva*, unconscious manner. How does this transpire? Lord Sankarsana in His Mahavisnu form takes pleasure in sleep, which for Him is a divine *yoga-nidra* trance effected by His transcendental consort Rama-devi. Together They “dream” of the pastimes of Their original forms as Sri-Sri Radha-Kṛṣṇa.

Most of the living entities compact within the form of Lord Mahavisnu are by this point in a condition of consciousness that is nicely expressed by the Sanskrit word

vidambana. It is a word that does not oft appear in the text of *Srimad-Bhagavatam* and *Sri Caitanya-caritamṛta*. Yet when it does, it's usage is significant as a depiction of the root plight of the conditioned soul. Srila Prabhupada often translates this word in a variety of ways, although generally *vidambana* means “imitation.” The spectrum of His Divine Grace’s translation of *vidambana* brings out the nuances of meaning this words represents with respect to the origin of the *jiva*’s falldown.

The prefix *vi* initiates an indication of duality appearing between the living entity and the Lord. A study of several of Srila Prabhupada’s explanations of the phoneme *vi* [***Nimesa*: the dictionary definition of phoneme is, “The smallest phonetic unit in a language that is capable of conveying a distinction in meaning”**] reveals that it stands for *visesa* or “specifically”, as Srila Prabhupada states idirectly n *Bhag.* 7.8.5p and indirectly in *Bhag.* 4.25.62p. Thus already at the phoneme stage of understanding something is indicated by the *vi* in *vidambana* that distinguishes it from the Lord—some specific difference that does not arise in the Vasudeva stage of pre-creation. Note this excerpt from *Bhag.* 3.4.31p:

One has to transcend the mode of goodness also and be situated in unalloyed goodness, unaffected by any of the qualities of material nature. This stage of transcendental qualification is called *suddha-sattva*, or *vasudeva*, and in this stage the science of God can be realized. As the Lord is not affected by the modes of material nature, so a pure devotee of the Lord is also not affected by the modes of nature. That is the primary qualification for being one with the Lord. [***Nimesa*: the line under the last four words of the quotation are extral study guide markers for emphasis.**]

At the Sankarsana stage of creativity, the mode of ignorance—only a potential in the *pradhana* of *Vasudeva-sattva*—is enacted by the desire of many of the jivas whose consciousness is covered by *tamo-guna* with *susupti* (deep sleep). Such deep sleep that *svapna* (dreaming) does not arise.

There is one minority of *jivas* who instead of sleeping do *dharana* (concentration) upon their *sambandha* with the Lord. The Four Kumaras are a good example of this. The only similarity between them and the sleeping *jivas* is that the senses and minds of *Catuhsana* are disengaged from gratificatory activity. But the Kumaras are not plunged into the darkest depths of unconsciousness. They, like the Lord upon whom they meditate, are in trance. As incarnations of the Lord’s *jnana-sakti* the Four Kumaras are Krsna conscious, but they are *misra-bhaktas* type described in *Bg* 7.16 (the fourth of four classes of neophyte devotees, here termed by the Lord as *jananis*—and in the next verse as *priyo* and *mama-priya*, meaning that as they graduate from *jnana* to *bhakti*, the Lord becomes dearer and dearer to them, while in accordance to their advancement, they become dearer and dearer to the Lord.

In any case, at the Sankarsana stage of creation, *dvi-vidha* (division) manifests (see *Bg* 3.3). Most of the *jivas* fall into comastose sleep and lose all consciousness of the Lord, even though the satisfaction they feel in sleeping is the resut of their continued association with Him. Why does this happen? *Vidambana*—which an examination of Srila Prabhupada’s translations will prove in most cases to mean “cheating.” *Vidambanam* also

means ignorance—“*Vidambanam*. They cannot understand. The devotees understand,” said Srila Prabhupada in a lecture he gave in 9.9.1974 at Sridhama Mayapur. Cannot understand what? His Divine Grace’s lecture to the verse and purport make it clear that the living entities in *vidambanam* cannot understand the difference between themselves as persons and the personal form of the Lord. This includes *jnanis* who have not risen above Mayavadi philosophy—such as the Four Kumaras in their pastimes before the scent of Tulasi at the Lord’s lotus feet transformed their fascination for speculation to fascination for the personal form of Sri Krsna, the Supreme Absolute Truth.

As we see from the First Canto, even great devotees like Narada are drawn into the body of Mahavisnu at the time of *nirodha* (remember this term? It is the Sanskrit name of one of the ten subject matters). How would the word *vidambana* apply in their case? In *Sri Caitanya-caritamrta* Srila Prabhupada translates it in reference to the sharing of transcendental pastimes between the Lord and His devotees and between His devotees themselves. He renders *vidambana*—spoken to Srinivasa Thakura by Sri Caitanya Mahaprabhu in *Madhya* 1.281—as “joking.” [*Nimesa: need we be reminded that Srivasa Thakura is none other than Sri Narada Muni as he appears in Caitanya-lila?*]

The Lord replied: “My dear Srinivasa, please stop joking [*chada vidambana*]. You have all combined together to humiliate Me in this way.”

At Jagannatha Puri, Mahaprabhu’s principal place of worship during His *sannyasa* pastimes, Srinivasa Thakura and the Lord’s other *ganas* (followers from Bengal) chanted *kirtana* that loudly proclaimed Lord Caitanya’s transcendental qualities. Presenting Himself to His associates from Bengal as an ordinary human being, Sri Caitanya Mahaprabhu displayed anger, asserting that *kirtana* is meant for the glorification of Lord Krsna. In the meantime thousands of pilgrims fattered outside loudly proclaimed,

*jaya ja ya mahaprabhu--vrajendra-kumara
jagat tarite prabhu, tomara avatara*

All the people began to call very loudly: “All glories to Sri Caitanya Mahaprabhu, who is the son of Maharaja Nanda! Now You have appeared to deliver the whole world!”

His heart soft with mercy upon souls needy of His special mercy, Lord Caitanya immediately went out to give the pilgrims His *darsana*. Raising His arms, He led them in a rousing call of the holy name “Hari! Hari!” It was then that Srinivasa Thakura made some sarcastic remarks about Sri Caitanya’s attempt to cover His identity as Vrajendra-Kumara Sri Krsna from His companions while at the same time, for the sake of delivering the fallen souls of the Kali-yuga world, He acknowledged the public’s recognition of Him as the Supreme Lord.

It is of no little significance that when Lord Caitanya initially chastized Srinivasa and the others for chanting His glories, He accused them of *svatantra ha-ya*, “becoming independent” (*Cc Madhya* 1.271). But as we see in verse 281 of the same chapter, this “independence”, this *vidambana*, turns out to be a form of joking pastime between the Lord and His eternal associate. It does appear from this that an eternal associate may act in a

way that appears to be independent, but in truth he acts to please the Lord, not displease Him.

The ordinary *jiva*'s desire for *svatantra* or independence is no joke. It is the reason why inert *pradhana* is activated as *guna-prakṛti*, giving rise to the false ego that divides the living entity's consciousness from that of Sri Kṛṣṇa. As the process of creation continues through the stages ruled by Lord Pradyumna and the Lord Aniruddha, that urge for independence (compare the Sanskrit *svatantra* with the English *autonomy*) in the conditioned soul is apparently granted increasing facility. Apparently, because in *Catuh-sloki Bhagavatam* the Lord declares that this sense of independence—of something else of value than Lord Sri Kṛṣṇa—to be utter illusion.

The question (remember, this is an extra-credit assignment) in two parts:

- A) Do you believe there is any validity in relating, on the one hand, the four stages of the *jiva*'s relationship with the material energy as understood from the pastimes of Vasudeva, Sankarsana, Pradyumna and Aniruddha to, on the other hand, the four Western philosophical positions described in section 1.7 of this study guide? If you believe such a “reach” twist *Bhagavata-tattva* and Western inference to be a waste of time, explain why.
- B) If your answer to A) is “yes, there is validity” then kindly explain the link you see between the pure, original oneness of Vasudeva-*sattva*; Lord Sankarsana's permitting the appearance of duality; Lord Pradyumna's granting material intelligence to the *jivas* along with subtle senses; and the physically embodied condition of the living entities, at which time the Lord enters their hearts as the Supersoul to oversee and permit their endeavors for gross sense gratification even though neither He nor they have anything to do with sinful or pious activities (*Bg* 5.14, 15); AND the Western philosophical positions of *mundus sensibilis*, *mundus intelligibilis*, synoptic philosophy, and *extramundanus* philosophy.

End of Study Guide to Second Canto Chapter One

2.0. Second Canto Chapter Two. (No questions; the answer to Q27 continues.)

2.1. The *Pratijna* (solemn statement of purpose) of this chapter, entitled “The Lord in the Heart”, is directly given by Srila Prabhupada in his purport to verse 6:

As confirmed in *Bhagavad-gita* (18.61), the Supreme personality of Godhead Sri Krsna is the all-pervading omnipresent Supersoul.

In verse 6, by his use of the words *bhagavan ananta*, “the eternal unlimited Supreme Personality of Godhead”, Srila Sukadeva Gosvami means without a doubt that Sri Krsna Himself is the Lord of the heart. As *karsneyas* (devotees of Krsna), Sukadeva and Pariksit know that the *purusa-avatars* who create, maintain and destroy the material world are Krsna’s four-armed *svamsa* forms. The Lord declares to Arjuna (*Bg* 10.42) *ekamsena sthito jagat*, “By a single fragment of My Self, I maintain all the material universes.”

2.2. Chapter Two, The Lord in the Heart, *adhyaya-prakasika*—the chapter at a glance.

Srila Sukadeva Gosvami now gives a direct example of a person who purified his intelligence through meditation upon the universal form—that of Sri Brahmadeva. Unfortunately, less intelligent people are bewildered by the Vedic *sabda* and thus become enamored by the various temporal features of the universe. Sukadeva makes clear that the eternal truth of the Lord’s form can only be understood from the position of renunciation of such illusory sense objects. By service and worship, one so fixed in renunciation can realize the form of Bhagavan as the Supersoul within one’s own heart. There He is perceived by the *bhakti-yogi* in His transcendental form of Lord Janardana, who displays for His devotee His beautiful smiling face and His magnanimous pastimes. Sukadeva Gosvami sets forth **two different ways** of reaching the spiritual sky and thereby getting emancipation from all material bondage, namely—

1) the direct process of reaching the kingdom of God by *bhakti-yoga*, and

2) the gradual process of ascending via mystic *yoga* the other higher planets of the universe until the spiritual sky is achieved.

Srila Sukadeva presents these two paths exactly according to the version of the Vedas. The chapter ends with Sukadeva Gosvami's personal recommendation of the *bhakti* process, particularly the hearing, chanting and remembrance of the glories of the Lord (verse 36: *srotavyah kirtitavyas ca smartavyo bhagavan nrnam.*)

2.3. *Slokanusaranam*—summary of the verses of Chapter 2.

Srila Sukadeva Gosvami begins this chapter by relating to Maharaja Pariksit the example of Brahmadeva, the demigod of creation. He meditated upon the *virat-rupa* to dispel the fog of forgetfulness of his duty to the Lord as the *rajo-guna avatara* of His creative impetus. His mind purified by contemplating the *virat*, Brahma once again identified himself with the Lord's original power to create. His vision in mystic trance of the universal form became the archetype of his own secondary creation; thus was Brahma able to reconstruct the universe. [*Nimesa: in Bhag. 4.1.1p, Srila Prabhupada neatly sums up the relationship between Brahma's creation (visarga) and the Lord's (sarga).*]

The Supreme Lord Himself does the real creation by agitating His material energy, and then, by His order, Brahma, the first living creature in the universe, attempts to create the different planetary systems and their inhabitants, expanding the population through his progeny, like Manu and other progenitors of living entities, who work perpetually under the order of the Supreme Lord.]

Then Sukadeva goes on to warn that a student of the *Vedas* ought not be bewildered by the scriptural glorification of the apparently wonderful features of cosmic creation. Those who slip into such bewilderment think the only purpose of the Vedas is to direct them toward the different sense enjoyments on offer in different stations within the material universe—for example the kingdoms of heaven. While *sastra* may superficially praise the glories of life in higher material atmospheres to attract persons of lusty demeanor to religiosity, the actual goal of the *Vedas* is the attainment of the spiritual world. Knowing this, an enlightened soul should endeavor only for the minimum necessities of life. How then should one live? Sukadeva approves a life of renunciation of even standard material amenities—one may sleep on the earth instead of a bed, resting his head on his arm instead of a pillow. His palms can serve well enough as a cup. The skins of trees he can accept as clothing. The trees also provide ample fruits for food. A renunciate on the path of self and God realization need not at all flatter householders for his survival. He should do more in rendering

service to the Lord than mere pantheistic meditation upon the *virat-rupa*. [*Nimesa*: one may take note that Vedanta-sutra Adhyaya 4 Pada 3 presents the path of liberation much as Sukadeva Gosvami will in this chapter from verses 22-30. In these verses Sukadeva traces the ascension of the meditator in stages from earth up to Brahma-loka and finally to the spiritual realm of the Lord—but this path, which Srila Prabhupada termed “gradual” in the previous chapter (32p), is said in verse 22 of the present chapter to be for yogis who retain some desire for material improvement or mastery of mystic siddhis. Take careful note of Srila Sukadeva Gosvami’s personal recommendation of the direct method of devotional service which he espouses both before and after verses 22-30. Thus the Bhagavatam is not only a commentary upon Vedanta but the only divine literary vehicle that can transport one beyond the range of Vedanta. Hence Srila Prabhupada states in Teachings of Lord Caitanya Ch. 18:

As long as one is within the limited jurisdiction of fruitive activities or is involved in mental speculation, he may perhaps be eligible to study or teach the theoretical knowledge of *Vedanta-sutra*, but he cannot understand the supreme, eternal, transcendental (completely liberated) vibration of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. One who has achieved perfection in chanting the transcendental Hare Krsna vibration does not have to separately learn the philosophy of *Vedanta-sutra*.]

Sukadeva Gosvami advises Maharaja Pariksit to serve the Supersoul within one’s heart, for He is the eternal, unlimited ultimate goal of life. By worshiping Him one becomes free from conditioned existence. Only the materialist will neglect such thinking. (1-7)

Superior to *virat-rupa* meditation is meditation upon the Supersoul, who is conceived by some as measuring only eight inches and being transcendently situated within the heart of every living entity. [*Nimesa*: concerning the size of the Lord’s transcendental form, the Second Ray of Light of Sripad Raghava dasa Gosvami’s Hari-bhakti-ratna-prakasa has this to say:

Text 38

sthulatvam yad uktam tad iti yatha maha-kurma

*asthulas cananus caiva
sthulo 'nus caiva sarvatah
avarnah sarvatah proktah
sa-varnas ca prakirtitah*

That Sri Krsna’s form is not material is also described in the Maha-Kurma Purana:

"The Supreme Lord's form is neither large nor small, but at the same time it is supremely large and supremely small. It is completely colorless, and at the same time it manifests various colors. All these contradictions exist within the Supreme Lord's form."]

The Lord displays four hands and in them holds a lotus, a wheel of a chariot, a conchshell, and a club. His lotus eyes are beautiful. He wears yellowish garments, jewel-set ornaments, and garlands of fresh flowers. His lotus feet are placed over the hearts of the mystics who are fixed upon Him in meditation. One thus should concentrate in meditation upon Him, beginning from His lotus feet and progressing, as the intelligence becomes purified, to His smiling face. The purpose of meditating upon the *virat-rupa*, as Sri Sukadeva Gosvami made clear in the previous chapter, is to assist our developing a service attitude to the Supreme Lord. (8-14)

If a *yogi* wishes to voluntarily leave his body, he should sit comfortably and follow the following process. Through meditation, he should merge his mind, by his unalloyed intelligence, into himself—the living entity—and then merge the living entity into the Superself. And by doing this, the living entity becomes situated in the supreme stage of satisfaction. He thus ceases all other activities. This stage is transcendental. It is called *labdhopasanti*. This state is actually the spiritual world, but indirectly it is described as a state uneffected by time, goodness, passion, ignorance, false ego, the material Causal Ocean, or material nature. [*Nimesa: also termed atmarama and brahma-bhuta prasannatma, labdhopasanti is the goal of jnana-misra bhakti. A devotee of this caliber aspires to taste the soul's joy at being released from the distress of material identification. Labdhopasanti is never to be confused with rasa-graha (see Bhag. 1.17.19) in which the devotee's joy is smaram mukunda anghri, constant remembrance of the sweetness (rasa) of the Lord's lotus feet even though that devotee may apparently be fallen from the liberated position. In prema-bhakti the soul's eternal personal identity is termed svarupopalabdhi, as Srila Prabhupada explains in Bhag. 4.23.18p.*

The real identity of the individual soul lies in understanding or attaining the knowledge that he is eternally a servant of Krsna. This understanding is called *svarupopalabdhi*. By culturing devotional service, the devotee gradually comes to understand his actual relationship with the Supreme Personality of Godhead. This understanding of one's pure spiritual position is called *svarupopalabdhi*, and when one attains that stage he can understand how he is related with the Supreme personality of Godhead as a servant or friend or as a parent or conjugal lover.]

Desiring *labdhopasanti*, the *yogi* avoids all Godlessness and keeps himself in absolute harmony with the Lord. He places the Lord's lotus feet within his heart and worships them at every moment. To leave this world a *yogi* should be fixed in absolute realization. He must extinguish all material desires. He should give up his body through yogic practice, while slowly pushing his life air upward from his navel to his heart. From there, the life air should be pushed to the chest, and from the chest to the root of the palate and finally to the cerebral hole. He should then give up all material connections and go to the Supreme. (15-21)

Those *yogis* who wish to experience improved material enjoyment, such as transference to Brahmaloaka, the eightfold mystic *siddhis*, free travel in outer space, or a situation of his own choosing in one of the millions of planets, must take with them their subtle body when they leave the gross body behind. The pure devotees, on the other hand, are concerned only with the spiritual body. They have unrestricted movements throughout all of existence, including the spiritual world. Fruitive workers, gross materialists, can never move unrestrictedly. The *yogi* who retains the subtle body gradually becomes purified and reaches the highest planet, Brahmaloaka, by mystic ascension through the Sisumara, etc. At the time of final devastation he may transfer from Brahmaloaka to Vaikuntha. In Brahmaloaka, the only existing pain is compassion for those unaware of the process of devotional service and who are suffering miseries in the material world. The *yogi* may continue his purification and so move upward to the spiritual world. He can do so by merging his ego in the *mahat-tattva*. In this way he comes to the point of pure self-realization, thus attaining perfection: association with the Personality of Godhead in complete bliss and satisfaction. This is his constitutional state. Those who attain such devotional perfection are never again attracted by this material world. Nor do they ever return. (22-31)

Sukadeva Gosvami assures Maharaja Pariksit that this Bhagavat-*katha* is exactly in accordance with the Vedic version, for Lord Krsna personally taught it to Brahma. Turning from the difficult process of gradual elevation by *yoga* practice to a different, yet most auspicious means of deliverance, Sukadeva now presents direct devotional service of Lord Krsna. He begins by declaring that Sri Caturmukha Brahmadeva, the first Vedic sage in this universe, studied the *sastra* thrice with great care and concluded that there is no greater teaching than *ratir atman*, loving attraction to Sri Krsna, the Self of all selves. One seeking to attain the fruit of this teaching should adopt the direct method of hearing about Krsna. After the aim of his life is rectified, such a sincere devotee will go back Home, Back to Godhead, under the shelter of Krsna's divine lotus feet. The Lord is in everyone's heart, and we are already fully dependent upon Him. One can perceive this through his intelligence. It is therefore essential that every

human being hear about, glorify, and remember the Supreme Lord, the Personality of Godhead, always and everywhere. Hearers of nectarean *krsna-katha* purify themselves of material desires and, without loitering in the mundane creation, go back to Godhead. Sukadeva Gosvami has now directly answered Pariksit Maharaja's question about his duty at the time of death. (32-39)

2.4. *Vrtti*: the philosophical conclusion of Sukadeva's answer to Question Twenty-seven, derived from verses 19-39 and their purports and presented here in 2 parts.

1. Regarding the emphasis in these early chapters of Canto 2 on the method of *yoga*, it is clear that the Supreme is attainable through *yoga*, either mystic *yoga* or *bhakti-yoga*: One can leave the body through focus of the mind by mechanical means and yogic manipulation of the life airs. In this age it is more practical to focus the mind by offenselessly chanting Krsna's names. A *yogi* who is a devotee can focus his mind upon the goal of attaining the spiritual world and travel beyond his body to that realm. Other *yogis*, after becoming free from their gross material body, can travel anywhere within the universe according to their desires. Or they can attain mystic opulences. If an accomplished *yogi* so likes, he may travel upward to Satyaloka, and his existence will become purified and more subtle. Those who reach this stage by worship of Hiranyagarbha, or the *virat*, become liberated along with Lord Brahma at the time of the destruction of the universe. Those *yogis* who reach this stage by devotion can penetrate the universe and its coverings and enter Vaikuntha to render devotional service to Hari. While attaining Vaikuntha is not possible in this day and age through the gradual progression of *yoga*, this same result can be achieved by devotees through *bhakti-yoga*, and, by Lord Caitanya's mercy, through offenselessly chanting Krsna's names and regularly reading and hearing the *Bhagavad-gita* and *Srimad-Bhagavatam* in the association of devotees. Either through *yoga* or *bhakti*, only a fully purified soul can attain Vaikuntha, where the Lord enjoys Himself in the midst of unlimited numbers of His pure devotees who desire nothing but His pleasure. Such a soul never returns to the material world. Impersonalists and materialists can never enter. (19-31 & their purports)

2. Regarding devotional service to the Lord, it is systematized as a *yoga* in its own right, namely *bhakti-yoga*. This is the ultimate path of spiritual advancement: *Sastra* confirms that no means of deliverance is superior to the direct path of *bhakti-yoga*. Other paths—*jnana* and *siddha-yoga*—are steppingstones to *bhakti*. The conclusion of all *sastra*, as reached by

Lord Brahma himself after careful study (and as elucidated by the *acaryas*), is that the Lord is in everyone's heart, and one should "hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere." And, Lord Brahma ascertained, to become "a pure, unalloyed devotee of the Supreme Personality of Godhead Sri Krsna is the topmost perfection of all religious principles." Those who drink through their ears the nectarean messages of the Supreme Personality of Godhead find the polluted aim of their life diminished. They live a life of peace, happiness, and knowledge. By constantly hearing about Krsna, they go to Goloka Vrindaban. (32-39 & their purports)

2.5. *Parisistam* (appendix)

2.5.1. *Vinodakam*, or items of special interest for those students enrolled full-time in this *Bhagavatam* course.

Jiva Gosvami's *Sat-sandarbhas*

Srila Jiva Gosvami, in his *Bhakti-sandarbha, anuccheda 44*, cites 2 verses from Chapter 5, Canto 3, that confirm the 2 methods of *yoga* Srila Sukadeva Gosvami speaks of in the opening chapters of Canto 2. Moreover these verses from Canto 3 make clear that only one of the two methods is unreservedly supported by the *Srimad-Bhagavatam*—i.e. *bhakti-yoga*. Sukadeva personally recommends *bhakti* to Maharaja Pariksit. Consult Srila Prabhupada's purports to verses 12 through 14.

1 The born and unborn demigods prayed (*Srimad Bhagavatam* 3.5.46-47):

"O Lord, persons who, because of their serious attitude, attain the stage of enlightened devotional service, achieve the (*vairagya-saram*— "essence of *vairagya*") complete meaning of renunciation and knowledge and (*anjasa*—"quickly") attain the Vaikunthaloka in the spiritual sky by drinking the nectar of Your topics.

2 "Others, who are pacified by means of transcendental self-realization and have conquered over the modes of nature by dint of strong power and knowledge, also enter into You, but for them there is much pain, whereas the devotee simply discharges devotional service (*sevaya*—serving You) and thus feels no pain."

3

Srila Sridhara Svami comments:

"The word '*akuntha-dhisnyam*' (3.5.46) means 'Vaikunthaloka'."

"*Visadasayah*" (v. 46) means "abandoning all duplicity and accepting devotional service as the only goal of life." In the second of these verses the inferiority of both means an end of they who are attached to the path of philosophical speculation (*jnana*) is described. The word "*apare*" (others) here means "they who desire liberation". For them there is much labour and trouble (*sramah*).

However, for they who accept the service of the Lord as the only goal of their lives there is no great labour and trouble. They always experience great bliss as a result of their devotional service and they also attain liberation as a by-product of that service. This verse was spoken by the born and unborn demigods to the Supreme Creator.

Bhakti-sandarbha anuccheda 2 and 3 elaborate on ekaya-bhakti (single-pointed devotional service) by first citing verse 6 of Chapter 2, Canto 2. Consult Srila Prabhupada's purports to verses 6 and 7.

Anuccheda 2

1 Furthermore, *Srimad-Bhagavatam* (2.2.6) explains:

"Thus being fixed, one must render service unto the Supersoul situated in one's own heart by His omnipotency. Because He is the Almighty Personality of Godhead, eternal and unlimited, He is the ultimate goal of life, and by worshipping Him one can end the cause of the conditioned state of existence."

2 Sridhara Svami comments: "What, then, should be done? Lord Hari should be served. Here with the word 'evam' (thus) means 'being renounced'. In that way one should serve the Lord (*tam bhajeta*)" The reasons why He should be worshipped follow:

1. He is situated in one's heart by His omnipotency (*sva-citte svata eva siddhah*).
2. He is the Supersoul (*atma*),
3. He is very dear (*priyah*),
4. Devotional service to Him, the dear one, is full of happiness,
5. He is the ultimate reality (*arthah*),
6. He is not false—while that which is absent of *atma* is unreal
7. He is the Lord, whose transcendental qualities are worshipable (*bhagavan*), and
8. He is eternal (*anantah*). Because He is like this, one should worship Him (*tam bhajeta*).

"*Niyatarthah*" means 'the ultimate goal of life'. Because by seeing him one becomes full of bliss, He is called '*nirvrtah*' (bliss). As a result of performing devotional service, His blissful form is revealed. Furthermore, when (*yatra*) there is devotional service, then the ignorance that is the cause of the conditioned state of existence (*samsara-hetoh*) is destroyed (*uparamah*)."

From the word "ca" here means that attainment should be understood.

Srila Sukadeva Gosvami speaks this verse.

Anuccheda 3

Nimesa: This anuccheda now takes up the question, "What if I take shelter of the Lord in the heart by means of mixed devotional service?"

- 1 The spiritual activities of *jnana-yoga*—which begin with hearing and meditation—make one favorable towards the Supreme because they give one direct perception of His Brahman feature. *Sankhya-yoga*, *astanga-yoga*, and *karma-yoga* also, each in its own way, instil in the *yogi* a favourable attitude toward the Supreme. These other yoga systems do instil, to a certain extent, some devotion for the Lord:

--*karma-yoga* by obliging the *yogi* to follow the Lord's orders and make offerings to the Lord;
--and *jnana-yoga* by having one, among other things, become detached from everything but the Lord;

and although these kinds of *yoga* are therefore the friends of devotional service, still the *Srimad-Bhagavatam* (11.2.37 and 2.2.6) urges, "One should worship the Lord by engaging in devotional service." The devotees, therefore, do not consider other *yoga* systems very important.

Paramatma-sandarbha anucchedas 4 and 5 elaborate upon Bhag. 2.2.8. Consult Srila Prabhupada's purport to verse 8.

The third *purusa-avatara* is described in these words of *Srimad Bhagavatam* (2.2.8):

"Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell, and a club respectively."

2

Here the word "*pradesa*" means "the distance between the forefinger and thumb." In the *Vedanta-sutra* (1.3.25) it is said:

hrdy apeksaya tu manusyadhikaratvat

"The Supreme Personality of Godhead indeed appears in the hearts of human beings."

Bhagavat-sandarbha anuccheda 44 sees Bhag. 2.2.8. as a lesson in the Lord's all-pervasiveness. See 8p.

2 In this verse Bhismadeva says: "The Personality of Godhead, Sri Krsna, is now present before me (*tam imam*). He is present in the hearts of all conditioned souls in the form of His expansion as the all-pervading Supersoul (*sarira-bhajam hrđi hrđi dhisthitam*)". The form of the Lord as the all-pervading Supersoul is also described in *Srimad Bhagavatam* (2.2.8):

"Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, wheel of a chariot, a conch shell and a club respectively."

Bhisma continues: "Although these forms of the Supersoul appear to be different from the form of the original Personality of Godhead, in truth They are not at all different from Him (*ekam*). Now I can meditate with full concentration on that one Lord, Sri Krsna (*samadhi-gato smi*). I am now aware of the all-pervading blissful form of the Supreme Lord as the Supersoul."

3 Bhismadeva continues: "I have now transcended the misconceptions of duality in regard to His presence everywhere. Formerly I thought the forms of the Supersoul were different from each other and from other forms of the Supreme Lord, for I thought it impossible for the Lord to be all pervading. Now I am free of that illusion (*vidhuta-bheda-mohah*). The Supreme Lord is certainly present everywhere in His form as the Supersoul.

4 The Lord's all-pervasiveness is described in the following words: "Sri Krsna is present in everyone's heart, even in the hearts of the speculative philosophers (*atma-kalpitanam pratidrsam*). He remains within the sight of all living entities, even though they are situated in many different places." (*Bhag.* 1.9.42)

Bhismadeva continues: "Now I can meditate with full concentration (*samadhi-gato smi*) upon that one Lord, Sri Krsna, now present before me (*tam imam*), whom I have described in the previous prayers. The Supreme Lord is present in the hearts of all conditioned souls (*sarira-bhajam hrđi hrđi*). Although the Lord is generally all-pervading in his four-armed Supersoul form, I now see Him everywhere in His two-armed form of Sri Krsna, which is supremely powerful and is now present before me. No other form is equal to the form of Sri Krsna."

5 In this verse the word '*bheda*' refers to the Supreme Lord's presence in many places. It does not refer to the Lord's perfection or imperfection. In *Srimad Bhagavatam* 1.9.30-43, Bhismadeva glorified the

transcendental form of the Lord. These prayers clearly do not glorify the impersonal Brahman aspect of the Supreme. In this way we have now described how the Supreme Personality of Godhead is manifested within a limited area of space, and yet is also all-pervading, present within the hearts of all moving and non-moving creatures.

***Bhakti-sandarbha anuccheda 27* establishes from *Bhag. 2.2.14* that our devotion is meant to be offered to the Seer, not the seen. Consult Srila Prabhupada's purport to verse 14. *Bhag. 2.2.8.* is explained by the same *anuccheda*.**

1 In the next chapter (*Srimad Bhagavatam 2.2.14*) Srila Sukadeva says:

"Unless the gross materialist develops a sense of loving service unto the Supreme Lord, the seer of both the transcendental and material worlds, he should remember or meditate upon the universal form of the Lord at the end of his prescribed duties."

Nimesa: Note well that the goal is bhakti—meditation upon the seen (the universe) is only a means to that goal.

2 After the word "para" the word "avara" means "the places of the living entities headed by Brahma." Who is there? The Supreme Lord (*visvesvare*) who sees (*drastari*) everything, but who, because He is perfectly spiritual, remains invisible to the conditioned souls. Devotional service (*bhakti-yogah*) is described in these words (*Srimad Bhagavatam 2.2.8*):

"Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively."

The way of spiritual advancement is described. The word "*kriyavasane*" means "at the end of one's prescribed duties". One should do this until he develops a sense of loving devotional service to the Lord (*bhakti-yogah*).

***Bhakti-sandarbha anuccheda 29* establishes, from *Bhag. 2.2.34*, that devotional service is the conclusion of all Vedic scriptures. See 34p.**

1 That devotional service is the conclusion of all the Vedas is explained in these words (*Srimad Bhagavatam 2.2.34*):

2 **"The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Sri Krsna is the highest perfection of religion."**

Nimesa: Why did Brahma study the sastra thrice? He began his study from the point of view of karma, then jnana, and at last bhakti.

3 Here the word "*bhagavan*" means "the demigod Brahma", and "*kutasthah*" means "with great attention and concentration of the mind". That is the meaning. "*trih*" means "three times", "*karstnyena*" means "thoroughly", "*brahma*" means "the Vedas", and "*anviksya*" means "examining". In this way he ascertained (*manisaya adhyavasyat*) that attraction (*ratih*) for the Supreme Personality of Godhead Sri Krsna (*atmani*), an attraction that is also called devotional service, (is the highest perfection of religion).

The word "*atmani*" refers to Lord Hari. This is described in the *Tantras*:

"Because He is all-pervading (*at*) and because He is the supreme mother or source (*ma*), the Personality of Godhead, Lord Hari, is called *atma*."

He is all pervading and the source. The individual soul is not the source

Nimesa: Now Sri Jiva Gosvami offers another meaning of the verse:

The word "*bhagavan*" here shows that he has all-knowledge and a host of virtues. For this reason his studying the Vedas three times is only a pastime. He merely imitated the actions of other students of the Vedas. Seeing that they contained the limitless glories of Vaikuntha and were studied by numberless Brahmas, the demigod Brahma studied the Vedas. The word "*kutasthah*" means that while he was studying he manifested only one form.

Nimesa: Why does Sri Jiva Gosvami offer this explanation, that Brahma's study was merely a pastime? He is underscoring that Vedas are understandable only by Sri Krsna Himself. Even if Brahma studies the Vedas thrice, he cannot know them as fully as the Supreme Lord does. Krsna personally teaches this, as we find Him cited by Sri Jiva next—

The Lord Himself explains (*Srimad Bhagavatam* 11.21.42):

4 "What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things."

5 Srila Sukadeva Gosvami also explains (*Srimad Bhagavatam* 11.29.49):

"I offer my obeisances to Lord Krsna, the Supreme Person, who like a bumblebee collected the honey of the essence of Vedic knowledge and, to destroy their fear of repeated birth and death, made His servants drink it."

In *Bhakti-sandarbhā anuccheda* 30, Srila Jiva Gosvami explains from Canto 2 Chapter 2 how attraction for the Lord develops in the heart of one who takes to hearing His transcendental glories. Note Srila Prabhupada's comment in 37p:

Srila Jiva Gosvami Prabhupada has commented on the *kathamrtam* mentioned in this verse and has indicated *Srimad-Bhagavatam* to be the nectarean message of the Personality of Godhead. By sufficient hearing of *Srimad-Bhagavatam*, the polluted aim of life, namely lording it over matter, will subside, and the people in general in all parts of the world will be able to live a peaceful life of knowledge and bliss.

***Anuccheda* 30**

1 How does attraction for the Supreme Personality of Godhead develop? That is explained in the following question and answer (*Srimad Bhagavatam* 1.19.38):

"Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."

The answer to this question is given in these words (*Srimad Bhagavatam* 2.2.36):

2 **"O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere."**

3 Here the word "*ca*" (and) hints at a host of devotional activities, beginning with serving the Lord's feet. The result obtained by engaging with devotional activities, beginning with hearing about the Lord, is described in these words (*Srimad-Bhagavatam* 2.2.37):

4 **"Those who drink through aural reception, fully filled with the nectarean message of Lord Krsna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead)."**

5 The word "*punanti*" (purify) here shows that the previously described path of meditating on the Lord's universal form should be rejected. Because devotional service itself brings great purification, one should engage only in devotional service. This verse was spoken by Srila Sukadeva Gosvami.

The conclusion of all the speakers of *Srimad Bhagavatam* is *bhakti-yoga*

In *Priti-sandarbha annucheda* 3, Srila Jiva Gosvami explains immediate and gradual liberation by referring to verses from Canto 2, Chapter 2. Consult Srila Prabhupada's purports to verses 15 through 31, particularly 17p.

Anucheda 3

Liberation attained at the moment of death is of two kinds: immediate and gradual. The first kind of liberation, Immediate liberation, is described in these words of *Srimad-Bhagavatam* (2.2.15-21):

"O king, whenever the yogi desires to leave this planet of human beings, he should not be perplexed about the proper time or place, but should comfortably sit without being disturbed and, regulating the life air, should control the senses by the mind.

"Thereafter, the *yogi* should merge his mind, by his unalloyed intelligence, into the living entity, and then merge the living entity into the Superself. And by doing this the fully satisfied living entity becomes situated in the supreme stage of satisfaction, so that he ceases from all other activities.

"In that transcendental state of *labdhopasanti*, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered to rule over mundane creatures. And what to speak of the demigods themselves?) Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.p

"The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Visnu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into his heart.

"By the strength of scientific knowledge, one should be well situated in absolute realization and thus be able to extinguish all material desires. One should then give up the material body by blocking the air hole (through which stool is evacuated) with the heel of one's foot and by lifting the life air from one place to another in the six primary places.

"The meditative devotee should slowly push up the life air from the navel to the heart, from there to the chest and from there to the root of the palate. He should search out the proper places with intelligence.

"Thereafter the *bhakti-yogi* should push the life air up between the eyebrows, and then, blocking the seven outlets of the life air, he should maintain his aim for going home, back to Godhead. If he is completely free from all desires for material enjoyment, he should then reach the cerebral hpole and give up his material connections, having gone to the Supreme."

The second kind of liberation, gradual liberation, is described in these words of *Srimad-Bhagavatam* (2.2.22-31):

"However, O king, if a yogi maintains a desire for improved material enjoyments, like transference to the topmost planet, Brahmaloaka, or the achievement of the eightfold perfections, travel in outer space with the Vaihayasas, or a situation in one of the millions of planets, then he has to take away with him the materially molded mind and senses.

"The transcendentalists are concerned with the spiritual body. As such, by the strength of their devotional service, austerities, mystic power, and transcendental knowledge, their movements are unrestricted, within and beyond the material worlds. The fruitive workers, or the gross materialists, can never move in such an unrestricted manner.

"O king, when such a mystic passes over the Milky Way by the illuminating Susumna to reach the highest planet, Brahmaloaka, he goes first to Vaisvanara, the planet of the deity of fire, wherein he becomes completely cleansed of all contaminations, and thereafter he goes still higher, to the circle of Cicumara, to relate with Lord Hari, the Personality of Godhead.

"This Sisumara is the pivot for the turning of the complete universe, and it is called the navel of pVisnu (Garbhodakacayi Visnu). The *yogi* alone goes beyond this circle of Sisumara and attains the planet (Maharloka) where purified saints like Bhrgu enjoy a duration of life of 4,300,000,000 solar years. This planet is worshipable even for the saints who are transcendently situated.

"At the time of the final devastation of the complete universe (the end of the duration of Brahma's life), a flame of fire emanates from the mouth of Ananta (from the bottom of the universe). The *yogi* sees all the planets of the universe burning to ashes, and thus he leaves for Satyaloka by airplanes used by the great purified souls. The duration of life in Satyaloka is calculated to be 15,480,000,000 years.

"In that planet of Satyaloka there is neither bereavement, nor old age, nor death. There is no pain of any kind, and therefore there are no anxieties, save that sometimes, due to consciousness, there is a feeling of compassion for those unaware of the process of devotional service, who are subjected to unsurpassable miseries in the material world.

"After reaching Satyaloka, the devotee is specifically able to be incorporated fearlessly by the subtle body in an identity similar to that of the gross body, and one after another he gradually attains stages of existence from earthly to watery, fiery, glowing, and airy, until he reaches the ethereal stage.

"The devotee thus surpasses the subtle objects of different senses like aroma by smelling, the palate by tasting, vision by seeing forms, touch by contacting, the vibrations of the ear by ethereal identification, and the sense organs by material activities.

"The devotee, thus surpassing the gross and subtle forms of coverings, enters the plane of egoism. And in that status he merges the material modes of nature (ignorance and passion) in this point of neutralization and thus reaches egoism in goodness. After this, all egoism is merged in the *mahat-tattva*, and he comes to the point of pure self-realization.

"Only the purified soul can attain the perfection of associating with the Supreme Personality of Godhead in complete bliss and satisfaction in his constitutional state. Whoever is able to renovate such devotional perfection is never again attracted by this material world, and he never returns."

It is also seen that one may be liberated even while living in this material world. This is possible by directly seeing the Supreme Personality of Godhead even as one continues to exist in the mundane realm. How this is possible is described in these words of *Srimad-Bhagavatam* (1.3.33):

*yatre sad-asad-rupe
pratisiddhe sva-samvida
avidyayatmani krite
iti tad brahma-darcanam*

"Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the self, at that time he sees himself as well as the Lord."

This verse says: "A person learns, by self-realization, the truth about the gross and subtle material bodies." What kind of truth does the soul learn? The soul learns that "both the gross and subtle bodies have nothing to do with the self". At that time the soul directly sees the Supreme. Then the soul understands his own true nature. The soul understands liberation. But that does not mean that the soul ceases to exist. When he understands that the idea that he is identical with the gross and subtle material bodies is an illusion, and when he then directly sees the Supreme Personality of Godhead, the soul attains liberation, even though he may remain alive in the material world. That is the meaning of this verse. This verse was spoken by Srila Suta Gosvami.

***Bhakti-sandarbhā anuccheda 28* teaches from *Bhag. 2.2.33* that direct devotional service to Sri Kṛṣṇa is the most auspicious means of deliverance from material existence. There may be other paths of liberation—even those mentioned in passing within the pages of *Srimad-Bhagavatam*—but they are still conditional (e.g. dependent upon *desa-kala-patra*). Pure devotional service is the independent and supreme process. See 32p.**

"Unless the gross materialist develops a sense of loving service [*Nimesa*: *bhakti-yoga is the phrase used in the original Sanskrit*] unto the Supreme Lord, the seer of both the transcendental and material worlds, he should remember or meditate [*Nimesa*: the phrase used in the original Sanskrit is *smareta*, which in the context of this

verse indicates *jnana-yoga*] upon the universal form of the Lord at the end of his prescribed duties.” [Nimesa: kriya-avasane is the original Sanskrit phrase, and it indicates karma-yoga.]

This verse (2.2.14) is spoken by Sukadeva Gosvami to illustrate the conditional nature of both *karma* and *jnana*. *Bhakti-yoga* arises naturally in the heart of the spiritually awakened soul.

1 In *Srimad Bhagavatam* 2.2.15-32 Sri Sukadeva presents these *yogas* as means by which a *yogi* may either quickly or gradually attain liberation. [Nimesa: But as Srila Prabhupada makes clear in his purport to verse 31] short of reviving his transcendental relationship with the Lord as His eternal servitor, the *yoga* system is not free from weeds that choke the growth of the *bhakti*-creeper in the heart—even though *yoga* purifies one of sinful activities and promotes knowledge of the self as spirit instead of matter. Therefore Sukadeva Gosvami urges (*Bhag.* 18) *vaisnavanam amananti tat*, the *yogi* should know that everything is connected to Krsna. With these words the great sage advocates *misra-bhakti*—i.e. whatever one desires to obtain from his practice of *karma*, *jnana* or mystic *yoga*, he should be careful to harmonize it with the goal of *bhakti-yoga*. [Nimesa: Srila Prabhupada writes in His purport to verse 18, “The devotee tries to engage everything in His service and does not create perplexities by falsely lording it over the creation of the Lord.”] Those who fail to do this despite great accomplishment in fruitive work, mental speculation and mystic power, are called *duratmas*; they wrongly conclude the pure spiritual form of the Lord to be material. In verse 33 Sukadeva goes beyond *misra*-bhakti, declaring without any compromise:

2 **"For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krsna."**

3 Srila Sridhara Svami comments: "In the material world there are many persons seeking the path of liberation by performing austerities, yoga, and other spiritual activities, but they are not the right path. That is confirmed in this verse by the word "na hi" (certainly not). Than devotional service (*yato bhakti-yogah*) no (*na*) other (*anyah*) path is (*bhavet*) that is auspicious (*sivah*), that is to say happy and free from obstacles."

4 The activities that please the Lord are described in these words (*Srimad Bhagavatam* 1.2.6):

"The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service to the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."

What are the symptoms of pure devotional service? (*Bhakti-sandarbhā anucheda* 204; *Bhag.* 2.2.34.) See 32-33p; 36p through 37p.

14 Where should one search for the Supreme Personality of Godhead? *Srimad Bhagavatam* 2.9.36 says "*sarvatra*" (one should search for Him everywhere, in all time and space). "Everywhere" means "in all scriptures, performers of activities, places, senses, things, activities, duties and results."

That the Supreme Personality of Godhead should be sought in all scriptures is described in *Skanda Purana*, in a conversation between Brahma and Narada in these words:

15 "In the material world, which is full of darkness and dangers, combined with birth and death and full of different anxieties, the only way to get out of the great entanglement, is to accept loving transcendental devotional service to Lord Vasudeva. This is accepted by all classes of philosophers."

16 "*Anvaya*" (performance of prescribed duties) in relation to the Vedic scriptures is described in these words (*Srimad Bhagavatam* 2.2.34):

"The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Sri Krsna is the highest perfection of religion."

17 This is also explained in the following verse found in both *Skanda* and *Padma Puranas*:

"By scrutinizingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Narayana is the Supreme Absolute Truth, and thus He alone should be worshipped."

Nimesa: we see from the above that one basic symptom of pure devotional service is that its only object is the Supreme Personality of Godhead.

A second basic symptom is that one who has developed rati (spontaneous loving attraction) for Krsna finds Him everywhere, for in truth He is all-pervading.

Another basic symptom of pure devotional service is that since He is its only object, Krsna alone is worshiped by the pure devotee.

18 That the word "anvaya" also means avoidance of forbidden activities as well as performance of prescribed duties is made clear in the *Garuda Purana* in these words:

"Even though one may have gone to the other side of all the Vedas, and even though one is well versed in all the revealed scriptures, if one is not a devotee of the Supreme Lord, he must be considered the lowest of mankind."

19 That devotional service to the Supreme Personality of Godhead should be sought among all kinds of performers of action is described in these words (*Srimad Bhagavatam* 2.7.46):

"Surrendered souls, even from groups leading sinful lives, such as women, the labourer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service."

20 This is also explained in the *Garuda Purana* in these words:

"Even the worms, birds, and beasts are assured of elevation to the highest perfectional life, if they are completely surrendered to the transcendental loving service of the Lord, so what to speak of the philosophers among the human beings?"

21 All people, whether well-behaved, ill-behaved, learned, ignorant, renounced, attached, desiring liberation, already liberated, perfect in devotional service, or not yet perfect in devotional service, are eligible to become the Lord's personal associates. For this reason a devotee sees everyone, even though they may not yet have the Lord's personal association, equally, for they are all eligible to become the Lord's associates. This is described in the following words (*Bhagavad-gita* 9.30):

22 "Even if one commits the most abominable action, if he is engaged in devotional service, he is to be considered saintly because he is properly situated in his determination."

The meaning of this verse is: "If this is the truth about the ill-behaved who are engaged in devotional service, then what can be said of the well-behaved who are engaged in devotional service?"

Nimesa: hence another basic symptom of pure devotional service is that it is ever free of sin. Even if the aspirant to pure devotional service is not free of sin, he assuredly becomes so simply by surrendering to and following the lotus footsteps of pure devotee associates of the Lord. In this way the sinful aspirants are cleansed of all contamination and are themselves admitted into Sri Krsna's personal association.

What does it mean to associate with pure devotees? *Bhakti-sandarbha anuccheda* 94 makes clear it means *sravanam*, hearing. By hearing one passes, via *vicara* (study), from the initial stage, *bhakti-jnana-vidhi* (logical appreciation) to faith, then from faith to

taste. This is why Lord Caitanyadeva gave the following instruction in *C.c. Madhya 25.153*:

*ataeva bhagavata karaha vicara
iha haite pabe sutra-srutira artha-sara*

**Sri Caitanya Mahaprabhu advised Prakasananda Sarasvati,
"Study *Srimad Bhagavatam* very scrutinizingly. Then you will understand
the actual meaning of *Brahma-sutra*."**

In this connection note 26p, 27p, 30p, 35p, 36p, 37p.

1 The path of they who consider love for the Lord most important, a path that begins with hearing, is described in the following words (*Srimad Bhagavatam* 1.5.26):

"O Vyasadeva, in the association and by the mercy of those great Vedantists, I could hear them describe the attractive activities of Lord Krsna. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step."

2 The activity of hearing, performed by they who think knowledge of the Supreme Personality of Godhead is most important, is described in the four famous verses (*catuhsloki*) of *Srimad-Bhagavatam*. These persons' activity of thinking is described in the following words (*Srimad Bhagavatam* 2.2.34):

"The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead, Sri Krsna, is the highest perfection of religion."

3 Faith in the Supreme Personality of Godhead, which is created by such study and thinking, is described in the following words (*Srimad Bhagavatam* 4.21.27-30):

"My dear respectable ladies and gentlemen, according to the authoritative statements of *sastra*, there must be a supreme authority who is able to award the respective benefits of our present activities. Otherwise, why should there be persons who are unusually beautiful and powerful both in this life and in the life after death?

4-5 "This is confirmed not only by the evidence of the Vedas but also by the personal behaviour of great personalities like Mahu, Uttanapada, Dhruva, Priyavrata and my grandfather Anga, as well as by many other great personalities and ordinary living entities, exemplified by Maharaja Prahlada and Bali, all of whom are theists, believing in the existence of the Supreme Personality of Godhead, who carries a club.

6 "Although abominable persons like my father, Vena, the grandson of death personified, are bewildered on the path of religion, all the great personalities like those mentioned, agree that in this world the only bestower of the benedictions of religion, economic development, sense gratification, liberation, or elevation to the heavenly planets is the Supreme Personality of Godhead."

7 This verse says, "My dear respectable ladies and gentlemen (*arha-sattamah*), according to the authoritative statements of *sastra* there must be a supreme authority who is able to award the respective benefits of our present activities (*yajna-patih*). That is the opinion of the scriptures (*kesancit*)."

p

Still fearing that some might foolishly try to dispute this truth and present another, inevitably illogical opinion, the *Bhagavatam* gives the fact that the living entities are placed by destiny in a variety of situations in this world as evidence of the Supreme Lord's existence. The *Bhagavatam* explains, "otherwise, why should there be persons who have unusually beautiful or powerful (*jyotsnavatyah*) bodies (*bhuvah*) both in this life

(*iha*) and in the life after death (*amutra*)?" In other words, if there were no Supreme Lord then this would not be so.

8 This is the meaning. The inert and unconscious material nature has no power, by itself, to give to the living entities the results of their actions. This is confirmed in the following words of *Vedanta-sutra* (3.2.39):

"Because it is logical to assume that there must be a person who awards the results of actions."

9 The many demigods are not independent. That is confirmed by the *Antaryami-sruti*. They are not as powerful as the Supreme Lord and they are not independent in awarding the various results of actions. Therefore it is the independent Supreme Personality of Godhead alone who gives the results of actions. In the next three verses (*Srimad Bhagavatam* 4.21.28-30) the opinions of great self-realised souls is given as evidence to confirm the truth of this.

10 Here the words "*asmat-pituh pituh*" mean "of my grandfather Anga". Because they were learned in the Vedic scriptures, Maharaja Prahlada and Maharaja Bali are also counted here. These great persons all affirm (*kryam asti*) that the Supreme Personality of Godhead (Gadabhrta) is always present in everyone's heart and outside the heart also. That is the meaning here.

11 Or, the words "*kryam asti*" may mean "it is the Supreme Personality of Godhead alone, and not anyone else, who is the supreme controller". Then the atheists are criticised in the words "*dauhitradin mrtyor dharmavimohitan*" (abominable persons like my father, Vena, the grandson of death, are bewildered on the path of religion). In this way scripture, logic, and the opinions of the great enlightened souls combine to affirm that Lord Visnu, who is here called by the name Gadabhrta, is the Supreme Personality of Godhead.

Sri Paramatma-sanarbha 108-9 on the use of Vedic reference and logic in Srimad-Bhagavatam. See 35p.

Anuccheda 108

1

This purpose of *Srimad Bhagavatam* is described in these words (*Srimad Bhagavatam* 12.13.1):

"I offer my respectful obeisances to the Supreme Personality of Godhead, whom Brahma, Indra, Siva, and the Maruts glorify with splendid prayers, whom the chanters of the *Sama Veda* glorify by singing the *Vedas* with their parts, *pada-kramas*, and *Upanisads*, whom the *yogis* see in their hearts rapt in meditation, and whose limit neither the demigods nor the demons can ever find."

2

Here the words "*stavair vedaih stuvanti*" means "they glorify with prayers and with the *Vedas*", and *dhyana-vasthita-tad-gatena manasa* means "with minds fixed in unwavering meditation".

Anuccheda 109

1

The use of logic in understanding the Supreme Personality of Godhead is described in these words (*Srimad Bhagavatam* 2.2.35):

"The Personality of Godhead Lord Sri Krsna is in every living being along with the individual soul. And this fact is perceived and hypothesized in our acts of seeing and taking help from the intelligence."

2

Here the words "*drasta laksitah*" mean first, the individual spirit soul is the seer". The question may then be asked: "How does he see?" The answer is given in the words "*drsyair buddhy-adibhih*" (by seeing and taking help from the intelligence). Here there are two considerations. Without the presence of the seer the act of seeing the visible material world does not occur. Therefore it is by the seer, who sees with the phelp of intelligence and other like tools, that seeing occurs.

3

Then the Supreme Personality of Godhead is described. How is He described? He is described as the Supersoul in the hearts of all the seers. In this way He is seen by them. That is the meaning of the words "*bhagavan sarva-bhutesu laksitah svatmana harih*".

4

As was said before, the presence of the Supersoul is understood in two ways. Because the living entities are not independent in their actions and in their encounters with either pleasure or pain, and because the living entities cannot act without external help, one can understand by logic and intelligence that the Supersoul must exist.

5

Here the word "*atmana*" means "*by eyes*". By giving him eyes, the Supersoul enables the individual soul to see. By giving him ears He enables the soul to hear, by giving him a mind He enables the soul to think, and by giving intelligence He enables to soul to understand. This is confirmed by the following words of the Bhallava-sruti: "*srtir asrtih*".

6

Also, by seeing that the Supersoul has entered all living beings, one can understand that these Supersouls are all expansions or parts of a great person. In this way one can infer the existence of the Supreme Personality of Godhead.

7

That the Supersoul is a partial expansion of the Supreme Lord is confirmed by the Lord Himself in these words (*Bhagavad gita* 10.42):

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe."

References from Srila Bhaktivinoda Thakura's *Bhagavat-arka-marici-mala*

In his book *Bhagavata-arka-marici-mala*, Srila Bhaktivinoda Thakura counts these 2 verses from *Bhag. Canto 2 Chapter 2* within the *abidheya* division, assigning it specifically to Chapter Fourteen, entitled *bhakti pratikulya vicarah* ("Analysis of Unfavorable Conditions for Bhakti").

02.02.04-05**Sukadeva Gosvami to Maharaja Pariksit**

When there are ample earthly flats to lie on, what is the necessity of cots and beds? When one can use his own arms, what is the necessity of a pillow? When one can use the palms of his hands, what is the necessity of varieties of utensils? When there is ample covering, or the skins of trees, what is the necessity of clothing? (4)

Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the Almighty Lord not protect the fully surrendered souls? Why then do the learned sages go to flatter those who are intoxicated by hard-earned wealth? (5)

The Thakura counts the next 2 verses within the *abhideya* division, assigning them specifically to Chapter Fourteen, entitled *bhakti pratikulya vicarah* (“Analysis of Unfavorable Conditions for Bhakti”).

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The Thakura counts the next 2 verses within the *sambandha* division, assigning them specifically to Chapter Four, entitled *bhagavat-svarupa tattvam* (“The Factual Truth of Krsna”).

02.02.17, 18**Sukadeva Gosvami to Maharaja Pariksit**

In that transcendental state of *labdhopasanti*, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered

to rule over mundane creatures. [And what to speak of the demigods themselves.] Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.(17)

The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Visnu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into his heart. (18)

The Thakura counts the next 3 verses within the *sambandha* division, assigning them specifically to Chapter Nine, entitled *bhagyavaj-jiva laksanam* (“Characteristics of the Fortunate Soul”).

02.02.33-34, 37

Sukadeva Gosvami to Maharaja Pariksit

For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krsna. (33)p

The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction pfor the Supreme Personality of Godhead Sri Krsna is the highest perfection of religion. (34)

Those who drink through aural reception, fully filled with the nectarean message of Lord Krsna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him [the Personality of Godhead]. (37)

The Thakura counts the next verse within the *abhideya* division, assigning it specifically to Chapter Thirteen, entitled *aikantiki namasraya sadhana-bhakti* (“Sadhana Bhakti Executed Exclusively by Taking Shelter of the Holy Name”).

02.02.36

Sukadeva Gosvami to Maharaja Pariksit

Let me offer my respectful obeisances unto the all-auspicious Lord Sri Krsna, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

2.5.2. Appendix items of general interest.

Important Verses

The following verses from Canto 2 Chapter 2 were often quoted by Srila Prabhupada, or traditionally are considered key preaching verses.

PARAMĀTMA—MEASUREMENT

SB 2.2.8

kecit sva-dehāntar-hṛdayāvakāṣe prādeśa-mātram puruṣam vasantam

catur-bhujam kañja-rathāṅga-śaṅkha-gadā-dharam dhāraṇayā smaranti

kecit—others; *sva-deha-antaḥ*—within the body; *hṛdaya-avakāṣe*—in the region of the heart; *prādeśa-mātram*—measuring only eight inches; *puruṣam*—the Personality of Godhead; *vasantam*—residing; *catur-bhujam*—with four hands; *kañja*—lotus; *ratha-aṅga*—the wheel of a chariot; *śaṅkha*—conchshell; *gadā-dharam*—and with a club in the hand; *dhāraṇayā*—conceiving in that way; *smaranti*—do meditate upon Him.

Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively.

Śukadeva Gosvāmī

NO MORE ATTRACTION FOR THIS WORLD

SB 2.2.31

tenātmanātmānam upaiti śāntam ānandam ānandamayo 'vasāne

etām gatim bhāgavatīm gato yaḥ sa vai punar neha viśajjate 'ṅgap

tena—by that purified; *ātmanā*—by the self; *ātmānam*—the Supersoul; *upaiti*—attains; *śāntam*—rest; *ānandam*—satisfaction; *ānanda-mayaḥ*—naturally so being; *avasāne*—being freed from all material contamination; *etām*—such; *gatim*—destination; *bhāgavatīm*—devotional; *gataḥ*—attained by; *yaḥ*—the person; *saḥ*—he; *vai*—certainly; *punaḥ*—again; *na*—never; *iha*—in this material world; *viśajjate*—becomes attracted; *aṅga*—O Mahārāja Parīkṣit.

Only the purified soul can attain the perfection of associating with the Personality of Godhead in complete bliss and satisfaction in his constitutional state. Whoever is able to renovate such devotional perfection is never again attracted by this material world, and he never returns.

Śukadeva Gosvāmī

BHAKTI-YOGA—THE AUSPICIOUS PATH

SB 2.2.33

na hy ato 'nyah śivaḥ panthā viśataḥ saṁsṛtāv iha

vāsudeve bhagavati bhakti-yogo yato bhavet

na—never; *hi*—certainly; *ataḥ*—beyond this; *anyah*—any other; *śivaḥ*—auspicious; *panthāḥ*—means; *viśataḥ*—wandering; *saṁsṛtau*—in the material world; *iha*—in this life; *vāsudeve*—unto Lord Vāsudeva, Kṛṣṇa; *bhagavati*—the Personality of Godhead; *bhakti-yogaḥ*—direct devotional service; *yataḥ*—wherein; *bhavet*—may result in.

For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Kṛṣṇa.

Śukadeva Gosvāmī

THE CONCLUSION OF BRAHMĀ—RATI

SB 2.2.34

bhagavān brahma kārtsnyena trir anvikṣya manīṣayā

tad adhyavasyat kūṭa-stho ratir ātman yato bhavet

bhagavān—the great personality Brahmā; *brahma*—the Vedas; *kārtsnyena*—by summarization; *trih*—three times; *anvikṣya*—scrutinizingly examined; *manīṣayā*—with scholarly attention; *tat*—that; *adhyavasyat*—ascertained it; *kūṭa-sthaḥ*—with concentration of the mind; *ratih*—attraction; *ātman* (*ātmani*)—unto the Supreme personality of Godhead Śrī Kṛṣṇa; *yataḥ*—by which; *bhavet*—it so happens.

The great personality Brahmā, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Śrī Kṛṣṇa is the highest perfection of religion.

Śukadeva Gosvāmī

SARVĀTMA, SARVATRA, SARVADĀ

SB 2.2.36p

tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā

śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām

tasmāt—therefore; *sarva*—all; *ātmanā*—soul; *rājan*—O King; *hariḥ*—the Lord; *sarvatra*—everywhere; *sarvadā*—always; *śrotavyaḥ*—must be heard; *kīrtitavyaḥ*—glorified; *ca*—also; *smartavyaḥ*—be remembered; *bhagavān*—the Personality of Godhead; *nṛṇām*—by the human being.

O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.

Śukadeva Gosvāmī

2.6. Chapter homework assignment

2.6.1. All students: Give a one-paragraph answer—25 words is enough—to the question, “We are to serve the Seer and not the seen; but if we do not perceive the Seer, we are to meditate upon His universal form, which we can see now, and which will purify us. Yet we are simple devotees of the modern day. We hardly have any means to practice mystic meditation. How do we practically follow this teaching of Sukadeva Gosvami?”

2.6.2. Full-Credit Students: Write a one-page (single-side) essay that outlines how anyone can get a sense of the Supersoul’s presence in the heart by introspective intelligence. You should consult 35p; in addition, *Bhag.* 4.29.69 and the purport offer helpful insight, as does this verse:

*rahur adrsyo 'pi yatha
sasi-bimba-sthah prakasate jagati
tatha sarva-gato 'py atma
buddhi-stho drsyatam iti*

"Just as the Rahu planet, although generally invisible, can be seen within the moon, in the same way the all-pervading Self may be seen within the intelligence."

End of Study Guide to Second Canto Chapter Two

3.0. Second Canto Chapter Three. (Q29 implied by Sukadeva; Q30 asked by Saunaka of Suta.)

3.1. The *Pratijna* (solemn statement of purpose) of this chapter, entitled “Pure Devotional Service: The Change in Heart”, is directly given by Srila Prabhupada in his purport to verse 10:

In the previous chapters it has been stated that *bhakti-yoga* is the ultimate goal of both *karma-yoga* and *jnana-yoga*, and in the same way in this chapter it is emphatically declared that *bhakti-yoga* is the ultimate goal of the different varieties of worship of the different demigods. *Bhakti-yoga*, thus being the supreme means of self-realization, is recommended here. Everyone must therefore seriously take up the methods of *bhakti-yoga*, even though one aspires for material enjoyment or liberation from material bondage.

3.2. Chapter Three, Pure Devotional Service: The Change in Heart, *adhyaya-prakasika*—the chapter at a glance. [*Nimesa*: the *adhyaya-prakasika* for this chapter is rather longer than usual for this study guide. Due to the importance of the material under examination here, it is less a “chapter at a glance” than an x-ray of the logical (skeletal) structure of the chapter.]

Having answered King Pariksit’s questions (Q26-27) about the duty of a sober person facing the end of his life, Sukadeva Gosvami seems to “turn back the clock” by speaking of sensual people (*kamis*) whose hearts are set on enjoying a long life to the fullest. He says the *Veda* directs them to worship numerous lesser deities like demigods, demons and sages. To those who are *akamah* (free of material desires) the scriptures send a different message: you kindly worship the *purusam param* only. But Sri Sukadeva would have us know that this two-tiered understanding lives only within undeveloped minds. His use of the phrase *udara-dhih* (“with broader intelligence”) indicates persons educated in Vedic thought, speech and action. The lights of broader intelligence reveal the message of the *Veda* to be one for all. Human beings are urgently called to take up *bhakti-yoga* with great force (*tivrena*), no matter if they are *kamis*, *akamis* or *moksa-kamis*. [*Nimesa*: this is in keeping with a verse of high regard from early in the First Canto—

*tac chraddadhana munayop
jnana-vairagya-yuktaya
pasyanty atmani catmanam
bhaktya sruta-grhitaya*

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the *Vedanta-sruti*. (*Bhag.* 1.2.12)

In the purport Srila Prabhupada writes that a sincere seeker of the essence of Vedic knowledge

must, therefore, be prepared to hear the Vedic literature like the Upanisads, *Vedanta* and other literatures left by the previous authorities or Gosvamis, for the benefit of his progress. Without hearing such literatures, one cannot make actual progress. And without hearing and following the instructions, the show of devotional service becomes worthless...

Srila Prabhupada stated the same point even more simply—indeed, with the brevity of a sutra—in Bombay on 19 September 1973.

Jijnasaya means *vedanta-vakya-vicarena*. *Vedanta*. *Jijnasa*. *Jijnasa*, inquisitiveness.

To be inquisitive into the essential meaning of sastra means to take an active interest in Vedanta philosophy (hence vedanta-vakya-vicarena). Vedanta is the bona fide way of brahma-jijnasya—inquiry into the one Absolute Truth imparted by scripture—that is originally given by vedanta-krd Sri Krsna Himself and taught by great acaryas in disciplic succession.]

What does the developed mind achieve by bona fide inquisitiveness? *Nihisreyasa*: “the highest benediction the *sastra* has to offer” (*Bhag.* 2.3.11), the benediction that Brahma obtained after studying the Vedas thrice—*bhagavaty acao bhavo*, steadfast spontaneous attraction to Bhagavan Sri Krsna. [***Nimesa***: *the great sage Vedavyasa composed Vedanta-sutra and its natural commentary Srimad-Bhagavatam to shed light upon the underlying logic of the entire corpus of Vedic scriptures. That logic distinguishes the supreme goal of life, called paramartha, from the mundane goals of civilized society. The mundane goals are numbered as four: dharma (occupational duties), artha (economic development), kama (the satisfaction of worldly desires) and moksa (salvation from papa-karma, sins committed while performing daily duties, while making money, and while satisfying the senses.) Unfortunately, the greater part of society is more interested in the four lesser goals than in paramartha. Therefore Vedanta-sutra and Srimad-Bhagavatam teach us that dharma, artha, kama and moksa have a source. Indeed, the paramartha and the provider of worldly necessities are shown to be one and the same: purusarthah atah sabdatiti badarayana—“Sage*

Badarayana Vyasadeva, the author of these sutras, declares the true goal of human life to be the Supreme Person." (V-s 3.4.1)].

Saunaka Rsi and the other sages of Naimasaranya find themselves greatly inspired by Suta Gosvami's rendition of the learned, poetic teachings of Sukadeva Gosvami to Maharaja Pariksit. The sages voice their eagerness to learn from Suta Gosvami about other questions King Pariksit put before his spiritual master, and how they were answered. The sages dismiss those who never hear and chant such topics as having ear holes like the ground holes in which venomous snakes make their dens. When their tongues vibrate the froggish croaking of worldly babble, the snakes crawl from those holes and, following the nonsense sounds to their source, kill the frogs and eat them.

In 24p, Srila Prabhupada again writes of the solemn purpose of Chapter 3, comparing it to the first 2 chapters of the Second Canto:

We should note with profit that in the first three chapters of the Second Canto a gradual process of development of devotional service is being presented. In the First Chapter the first step in devotional service for God consciousness by the process of hearing and chanting has been stressed, and a gross conception of the Personality of Godhead in His universal form for the beginners is recommended. By such a gross conception of God through the material manifestations of His energy, one is enabled to spiritualize the mind and the senses and gradually concentrate the mind upon Lord Visnu, the Supreme, who is present as the Supersoul in every heart and everywhere, in every atom of the material universe. The system of *panca-upasana*, recommending five mental attitudes for the common man, is also enacted for this purpose, namely gradual development, worship of the superior that may be in the form of fire, electricity, the sun, the mass of living beings, Lord Siva and, at last, the impersonal Supersoul, the partial representation of Lord Visnu. They are all nicely described in the Second Chapter, but in the Third Chapter further development is prescribed after one has actually reached the stage of Visnu worship, or pure devotional service, and the mature stage of Visnu worship is suggested herein in relation to the change of heart.

3.3. Chapter Three, *slokanusaranam*—summary study of the chapter's verses.

Sri Sukadeva Gosvami states that he has now answered Pariksit Maharaja's questions as to the duty of one on the threshold of death: A thoughtful man should hear *krsna-katha*. But what if one has other desires? Should one worship and fix his mind only on Krsna for spiritual attainments? And, for achieving material benefits, should one worship demigods? As a prelude to answering this

question, Sukadeva Gosvami begins by mentioning pat length the Vedic directions that are to be followed by conditioned souls entertaining so many material desires. One desiring to become absorbed in impersonal *brahmajyoti* should worship Lord Brahma or Brhaspati, one desiring powerful sex should worship Indra, etc. (1-7)

One desiring spiritual advancement in knowledge should worship Lord Visnu or His devotees. One desirous of protecting his family line and thus advancing his dynasty should worship demigods like the Pitas and others in planets celebrated for their piety. One wish to rule his kingdom or empire nicely should worship the Manus. One who desires victory over an enemy should worship the demons, and one who desires sense gratification should worship the moon. But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead. (8-9)

However, persons of broader intelligence know this well: whether one be full of all material desire, or without any material desire, or whether he desires liberation, by all means the supreme whole, the Personality of Godhead is to be worshiped. Even the worshipers of the demigods attain the highest perfectional benediction—spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead—if they associate with a *bhagavata*, a devotee fixed in the exclusive service of the Lord. (10-11)

Transcendental knowledge about Lord Hari suspends the whirlpools of the material modes. Such knowledge is self-satisfying, due to its being free from material attachment. Being transcendental, it is approved by authorities. Who could fail to be attracted? (12)

Now the narrative of *Srimad-Bhagavatam* shifts back to the forest of Naimasaranya where Saunaka Rsi praises Sukadeva Gosvami for his poetic recitation of the talks between Sri Sukadeva and King Parikit. Saunaka then asks Suta what more Maharaja Pariksit inquired about after sage Sukadeva answered his first two questions. Saunaka expresses his personal eagerness to hear the *krsna-katha* discussed between these two great devotees: Pariksit Maharaja, who was devoted to Krsna from his childhood, and Sukadeva Gosvami, the son of Vyasadeva, who was full of knowledge. The greatest philosophers are those who get pleasure from glorifying Krsna in the pcompany of great devotees. (13-16)

As Saunaka Rsi points out, those who don't hear Krsna-katha simply waste their lives. He says their lives decrease by every rising and setting of the sun. They are alive, Saunaka Rsi continues, only as a tree lives. They breathe as

do the bellows. They eat and discharge semen as do the beasts. These people glorify persons who are not worthy of being glorified. They have earholes as do snakes and tongues as do frogs. The wealth of such people is a burden only, and their hands, which are not engaged in Lord Hari's service, are like those of the dead. Their eyes are like those printed on the plumes of the peacock, and their legs are like tree trunks. One who has not received the dust of a pure devotee's feet upon his head or has not not smelled the fragrance of Tulasi is no more than a dead body. Those who chant the Lord's holy name but do not experience ecstasy have committed offenses and thus have steel-framed p hearts. After glorifying the process of devotional service and condemning those who do not engage in devotional service, Saunaka Rsi request Suta Gosvami to relate what was spoken by Sukadeva Gosvami in response to the questions of Maharaja Pariksit. (17-25)

3.2. *Anumana*: Question Twenty-nine is implied by Sukadeva between verse 1 and 2. Even though this question is not directly stated in the text of the *Bhagavatam*, it appears in this study guide to help the student understand why Sukadeva Gosvami suddenly begins to speak on materialistic demigod worship (in verses 2-7) after discussing self and God realization in the previous two chapters.

Question Twenty-nine: After hearing about the process of transcendental realization that Sukadeva Gosvami explains to Maharaja Pariksit, what if the listener replies that his heart is host to other desires? Should he remain on the path of spiritual attainment? Should he still worship and fix his mind only on Krsna? And, for achieving material benefits, may he worship demigods?

3.3. *Vrtti*: The reply of Sukadeva Gosvami in philosophical summary.

Regardless of the quality of one's desires, one should hear and chant about Krsna. A thoughtful person should accept the shelter of a spritual master and, taking to the lotus feet of Lord Krsna, fully engage himself in pdevotional service—hearing and chanting about Krsna's holy name and pastimes. Although different demigods can be worshiped to fulfill one's material desires, demigod worship is not recommended for one who is intelligent. Even when faced with other desires, one with broad intelligence should worship Krsna with great strength and determination in *bhakti-yoga*, for *bhakti* is both the means and the perfected end. Without worship of the Lord, other worship is illusion. By the association of a pure devotee, even the worshipers of demigods can attain unflinching and spontaneous attraction to the Lord. Thus, everyone—including the worshipers of demigods—will be attracted to transcendental knowledge in

relationship to the Lord, wherein bliss is experienced even in the stage of *sadhana* (if that *sadhana* is properly undertaken under the guidance of a bona fide spiritual master). (1-12 & ps)

3.4. Question Thirty is asked by Saunaka of Suta.

Question Thirty: What did Maharaja Pariksit again inquire from Sukadeva Gosvami after hearing all that he had said? (13)

3.5. Suta Gosvami answers this question in the next chapter.

3.6. *Parisistam* (appendix)

3.6.1. *Vinodakam*, or items of special interest for those students enrolled full-time in this *Bhagavatam* course.

Jiva Gosvami's *Sat-sandarbhas*

***Anuccheda 31 of Bhakti-sandarbha* examines *Bhag. Canto 2 Chapter 3's* apparent recommendation of worship of deities other than the Supreme Personality of Godhead. Consult 2p-7p, 8p through 11p.**

Anuccheda 31

1 In two previous chapters (*Srimad Bhagavatam* Canto One, Chapters One and Two), it was explained that devotional service is better than fruitive work, *yoga*, and impersonal speculation. In Canto One, Chapter Three, devotional service to the Lord was said to be better than the worship of the demigods. Yet in *Srimad Bhagavatam* 2.2.3-9 Sukadeva Gosvami declares:

One who desires to be absorbed in the impersonal *brahmajyoti* effulgence should worship the master of the Vedas (Lord Brahma or Brhaspati, the learned priest), one who desires powerful sex should worship the heavenly king, Indra, and one who desires good progeny should worship the great progenitors called the *prajapatis*. One who desires good fortune should worship Durga-devi, the superintendent of the material world. One desiring to be very powerful should worship fire, and one who aspires only after money should worship the Vasus. One should worship the Rudra incarnations of Lord Siva if he want to be a great hero. One who wants a large stock of grains should worship Aditi. One who desires to attain the heavenly planets should worship the sons of Aditi. One who desires a worldly kingdom should worship Visvadeva, and one who wants to be popular with the general mass of population should worship the Sadhya demigod. One who desires a long span of life should worship the demigods knows as the Asvini-kumaras, and a person desiring a strongly built body should worship the earth. One who desires stability in his post should worship the horizon and the earth combined. One who desires to become beautiful should worship the beautiful residents of the Gandharva planet, and one who desires a good wife should worship the *apsaras* and the *urvasi* society girls of the heavenly kingdom. One who desires domination over others should worship Lord Brahma, the head of the universe. One who desires tangible fame should worship the Personality of Godhead, and one who desires a good bank balance should worship the demigod Varuna. If one desires to be a greatly learned man he should worship Lord Siva, and if one desires a good marital relation he should worship the chaste goddess Uma, wife of Lord Siva.

2 Then in *Srimad Bhagavatam 2.3.10* Sukadeva says:

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."

3 Srila Sridhara Svami comments:

"Here the word '*akamah*' means 'pure devotee', '*sarva-kamah*' means 'one who has all desires, whether those mentioned before or other desires', and '*purusam param*' means 'the perfect and limitless Supreme Person'."

"*Tivrena*" means "firmly", "naturally" and "easily". The devotee's desires are automatically fulfilled. This is explained in Mahabharata:

4 "The devotees enjoy a great festival of service to Lord Visnu. They serve Him and meditate on Him, give charity to Him and offer the food in their homes to Him. In this way they attain a result even the demigods headed by Indra cannot attain."

5 The Supreme Lord Himself said to Sri Kardama Muni (*Srimad Bhagavatam 3.21.24*):

"My dear *rsi*, O leader of the living entities, for those who serve Me in devotion by worshipping Me, especially persons like you who have given up everything unto Me, there is never any question of frustration."

Nimesa: in other words, by worship of Krsna, one not only fulfills one's desires, but he gets the benefit of having performed pure devotional service. The desire is of no consequence.

6 Therefore whatever desires one may have, one should earnestly (*tivrena*) worship (*yajeta*) the Lord. That worship will eventually lead to pure devotional service. That is elaborately taught here.

Who are higher, the pure devotees, or one who yearns for impersonal liberation? The answer is given in the words "A person full of all material desires (*sarva-karma*) should still worship the Personality of Godhead." That is the final conclusion.

Srila Jiva Gosvami, in his *Bhakti-sandarbha anuccheda 98.1*, cites *Bhag. 2.3.10* as the first evidence that *visnu-bhakti* is the *abhideya* (method) of the Vedic scriptures. In this section (1) and the sections (2-11) of the *annucheda* that follow, Jiva Gosvami makes clear that demigod worship cannot be counted as the actual *abhideya*, for it does not stand alone; nor does it purify the heart of the worshiper, raising him above material desires, as does devotional service to the Supreme Lord. Compare with 9p-12p.

Anuccheda 98

1 In this way it is shown that devotional service gives life to these various methods by which one attains his desires. Therefore, in all the *Vedas* it is said that one should perform devotional service. Also, without even performing any other activities one can simply perform devotional service alone. This is shown in these words (*Srimad Bhagavatam 2.3.10*):

"A person who has broader intelligence, whether he be full of material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."

2 In *Sri Visnu Purana*, Pulaha Muni said:

"What is not attained when the Supreme Lord, who is the deliverer from evils, who in Vedic *yajnas* is the *Yajna-purusa*, and who in *yoga* is the Supreme Person, is pleased?"

3 "Without performing any other activities, a person who takes shelter of Lord Narayana automatically attains the four goals of life."

4 Therefore the result of hearing all the Vedic scriptures is that one comes to understand that he should engage in devotional service to the Lord, who Himself confirms this in these words (*Srimad Bhagavatam* 11.14.3):

"By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the *Vedas*."

5 This being so, they who are not very wise worship Lord Visnu in order to attain the various benefits otherwise attained by the other spiritual processes beginning with *karma-yoga*. Because of committing offenses, these peoples' worship of the Lord brings them only the fulfilment of these desires and nothing more. In this way one need only engage in devotional service to fulfil these desires. However, much more than this, devotional service gives, the greatest benefit. *Srimad Bhagavatam* (5.19.27) explains:

6 "The Supreme Personality of Godhead fulfils the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy."

7 This verse means "He certainly (*satyam*) fulfils the requests (*arthitam*) of the human beings (*nram*) who ask (*arthitah*) Him." He never gives something that will lead one astray. In that sense He is not always "*artha-dah*" (the bestower of benedictions). He only gives benedictions that, once given, the receiver does not return. That is the meaning. This means that because of feeling unfulfilled when the happiness obtained in that benediction wanes, the person returns and asks for another benediction. This is described in these words (*Srimad Bhagavatam* 9.19.14):

"As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavour to stop lusty desires by continual enjoyment can never be successful. (In fact one must voluntarily cease from material desires)."

8 The supremely merciful Lord, understanding this, gives (*vidhatte*) His lotus feet (*nija-pada-pallavam*), which satisfy all desires (*icchapidhanam*), to the devotees (*bhajatam*) who, because they do not know the sweetness present in His lotus feet, do not desire to attain them (*anicchatam*). He is like a mother that takes from her son's mouth the clay he was eating and gives him a candy instead. That is the meaning.

9 The great power of devotional service is again shown in these words (*Srimad Bhagavatam* 2.3.10):

"A person who has broader intelligence, whether he be full of material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."

10 In *Garuda Purana* it is said:

"When someone meditates on Him, Lord Krsna gives, even though unasked, an unattainable rare treasure the mind cannot even comprehend."

11 It should be understood that in this way the knowers of Brahman, who have Sanaka-kumara as their leader, attained the lotus feet by engaging in devotional service.

Later in the same *annucheda* Jiva Gosvami again cites 2.3.10 to argue that worship of the demigods is automatically included in worship of the Supreme Lord. Compare with 10p—look for the section that starts with the sentence, “*Udara-dhih* means one who has a broader outlook.”

41 All desires to attain certain results can also be employed in devotional service. *Srimad Bhagavatam* (2.3.10) explains:

"A person who has broader intelligence, whether he be full of all desires, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."

42 By serving the Supreme Personality of Godhead one automatically satisfies all the demigods. This is confirmed by the following words (*Srimad Bhagavatam* 4.31.14):

"As pouring water on the root of a tree energises the trunk, branches, twigs and everything else and, as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."

Also in the *Skanda Purana*, in a conversation between Brahma and Narada, it is said:

43 "When the Supreme Lord, the Personality of Godhead, who carries in His hands, a conchshell, wheel, club, and lotus flower, is worshipped, certainly all other demigods are worshipped automatically, because Hari, the Personality of Godhead, is all pervading."

All the case can be used in Krsna's service, and all become benefited

44 Therefore one who directly (*subject of verb*) engages in devotional service, one who donates (*what he offers (object)*) cows or various things so they may provide something to offer the Lord, one to whom (*instrumental case*) something is given so that gift may be pleasing to the Lord, one who takes milk and other things from cows or other living entities to offer foods to the Lord, and one in whose country or family devotional service is performed, all attain the perfection of engagement in devotional service. This is seen in the statements of the *Puranas*. In this way an example has been given for each of the cases employed in Sanskrit grammar. In this way it is proved that devotional service should be performed everywhere and in all circumstances ("*sarvatra*" as explained in *Srimad Bhagavatam* 2.9.36):

"A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly."

45 Devotional service is eternally manifest. This is confirmed in *Srimad Bhagavatam* 2.9.36 in the word "*sarvada*" (*always*). Devotional service is manifested at the beginning of the universe's creation. That is confirmed in the following words (*Srimad Bhagavatam* 11.14.3), where the Supreme Personality of Godhead Himself says:

"By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas."

The meaning of “directly” and “indirectly” from *Bhag.* 2.9.36 as cited above is explained in this section of *Bhakti-sandarbha annucheda* 165:

2 That everyone should engage in devotional service and do nothing else is explained in the following words, where the Lord Himself says (*Bhagavad-gita* 9.22.-23):

"But those who always worship Me with exclusive devotion, meditating on My transcendental form - to them I carry what they lack and I preserve what they have.

3 "Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kunti, but they do so in a wrong way."

4 These two verses confirm the statement of *Srimad Bhagavatam* (2.9.36) that one should serve the Lord both directly and indirectly. (*Nimesa: Direct means just worship Krsna. Indirect means don't worship anyone else but Krsna.*) One should worship the Supreme Personality of Godhead and no one else. That is the definition of devotional service.

In sections 5-13 of this same *sandarbha*, Srila Jiva Gosvami returns us to the message of 2.3.10 after explaining the Lord's generosity in accepting devotees into the *abhideya-tattva*. These sections focus on the aspect of *bhakti-dharma* that is known only to the Lord Himself (even the great demigods and *rsis* may be baffled). Compare with 10p through 12p; plus 14p.

13 That even if one has material desires, one should still engage in devotional service is explained in the following words (*Srimad Bhagavatam* 2.3.10):

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."

In *Bhakti-sandarbha anuccheda* 174 Srila Jiva Gosvami explains how devotees with desires (*sakamis*) are elevated to the topmost platform of *bhakti-dharma*. His explanation culminates with a citation of *Bhag.* 2.3.11. See 15p, in particular the section that begins with, "But there are also others, who may not be liberated from birth but..." Also see 17p, in particular the section that begins, "Once a person comes into contact with any one of the above-mentioned energies of the Lord through the proper channel of devotional service, the door to perfection is immediately opened." See 22p through 24p.

***Anuccheda* 174**

1 After describing (in *Anuccheda* 173, texts 39 and 40) the way one is qualified to engage in the three kinds of *yoga* (*karma-yoga*, *jnana-yoga* and *bhakti-yoga*), the Supreme Lord next explains how they who are *sa kama* devotees can make progress in devotional service. The Lord says (*Srimad Bhagavatam* 11.20.10-11):

2 "My dear Uddhava, a person who is situated in his prescribed duty, properly worshipping by Vedic sacrifices but not desiring the fruitive result of such worship, will not go to the heavenly planets. Similarly, by not performing forbidden activities he will not go to hell." (10)

By performing *akama karma*, he becomes renounced and used to following *sastra* and avoidance of sin. Thus he becomes qualified to progress further

3 "One who is *like this* is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service unto Me." (11)

Karma yoga is a gateway to either *jnana* or *bhakti*

4 Srila Sridhara Svami comments:

"In these verses "*anasih-kamah*" means "not desiring the fruits of action and '*anyat*' means 'forbidden actions'. One may go to the hellish planets in two ways. One way is to neglect one's prescribed duties, and the

other way is to perform actions that are forbidden. Because he performs his prescribed duties and also shuns forbidden actions, the devotee does not go to the hellish planets, and because he does not desire the fruits of action he does not go to Svargaloka either. That is the meaning. The phrase '*asmil loke*' means 'in this body'. '*Anaghah*' means 'he who shuns all forbidden actions', and '*sucih*' means 'free from the contamination of material passions'. The word '*yadrachaya*' (by good fortune, *by the will of the Lord*) shows that devotional service is more rare and difficult to attain than the realisation of impersonal Brahman."

5 The meaning here is that the sincere souls do not desire to enjoy the fruits of material actions and thus they perform Vedic rituals and duties only because the Lord has ordered that they be performed. When association with *jnanis*, is attained by them, these sincere souls present the results of these prescribed fruitive activities as an offering to the Supreme Lord. When the association of devotees of the Lord is attained by them, these sincere souls engage in devotional activities that please the Supreme Lord directly. That is why the word "*yadrachaya*" (by good fortune, *by the will of the Lord*) is used here. By the association of the devotees and by attaining their mercy, the sincere souls attain good fortune. That is explained here.

6 This is explained in the following words of *Srimad Bhagavatam* (2.3.11):

"All the different kinds of worshippers of multi demigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord."

7 The verse quoted in the beginning of this *anuccheda* was spoken by the Supreme Personality of Godhead.

In *Priti-sandarbha* the raising of sincere souls beyond *moksa-kapma* (desire for liberation) to pure love of the Lord is explained. See also 10p, 12p.

In *Srimad-Bhagavatam* (2.3.12) it is said:

kaivalya-sammata-pathas tv atha bhakti-yogah

"Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?"

Srila Sridhara Svami comments:

"This verse means: 'Devotional service is the true path of liberation.'"

The word "*pathah*" (path) here means "the way to attain association with the Supreme Personality of Godhead." This is described in *Srimad-Bhagavatam* 5.19.20 (quoted in the beginning of this *anuccheda*) in the passage beginning with the words "*yada hi*". That verse was spoken by Srila Sukadeva Gosvami.

In *Bhakti-sandarbha anuccheda* 31, the word *akama* is shown to mean "desiring only Krsna", not "desireless." See 10p.

2

Then he says (*Srimad Bhagavatam* 2.3.10):

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Gpodead."

A – means Krsna (first letter of alphabet)

Visvanath Cakravarti Thakura comments that the only one who is akama is one who desires Krsna's service. One otherwise will be sarva-karma.

3 Srila Sridhara Svami comments:

"Here the word '*akamah*' means 'pure devotee', '*sarva-kamah*' means 'one who has all desires, whether those mentioned before or other desires', and '*purusam param*' means 'the perfect and limitless Supreme Person'."

"*Tivrena*" means "firmly", "naturally" and "easily". The devotee's desires are automatically fulfilled. This is explained in Mahabharata:

4 "The devotees enjoy a great festival of service to Lord Visnu. They serve Him and meditate on Him, give charity to Him and offer the food in their homes to Him. In this way they attain a result even the demigods headed by Indra cannot attain."

5 The Supreme Lord Himself said to Sri Kardama Muni (*Srimad Bhagavatam* 3.21.24):

"My dear *rsi*, O leader of the living entities, for those who serve Me in devotion by worshipping Me, especially persons like you who have given up everything unto Me, there is never any question of frustration."

By worship, one will not only get one's desire fulfilled, but one will get the benefit of performing pure devotional service. There need be no worry about the desire

6 Therefore whatever desires one may have, one should earnestly (*tivrena*) worship (*yajeta*) the Lord. That worship will eventually lead to pure devotional service. That is elaborately taught here.

The demigods are not to be disrespected. Nor should they be separately worshiped. Compare 11p ("Apart from the gross materialists, who care very little either for God or for the demigods, the Vedas recommend worship of different demigods for different benefits, and so the demigods are neither false nor imaginary" is a key sentence) with this from *Bhakti-sandarbha*:

One should not disrespect other deities, but rather one should honour them because of their relationship with the Supreme Lord. Worship of the demigods as if they were independent of the Supreme Lord, is eloquently and vehemently rejected in these words:

"Free from all material conceptions of existence, and never wonderstruck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations and therefore He is steady and unattached. The Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog."

118 The verse (*Srimad Bhagavatam* 6.9.22) quoted in the beginning of this *anuccheda* was spoken by the demigods to the Supreme Personality of Godhead.

References from Srila Bhaktivinoda Thakura's *Bhagavat-arka-marici-mala*

In his book *Bhagavata-arka-marici-mala*, Srila Bhaktivinoda Thakura counts these verses from *Srimad-Bhagavatam* Canto 2 Chapter 3 within the *abidheya* division, assigning them to Chapter Eleven, entitled *abhidheya vicarah* ("Analysis of the Process").

02.03.02-11

Sukadeva Gosvami to Maharaja Pariksit

One who desires to be absorbed in the impersonal brahmajyoti effulgence should worship the master of the Vedas [Lord Brahma or Brhaspati, the learned priest], one who desires powerful sex should worship the heavenly King, Indra, and one who desires good progeny should worship the great progenitors called Prajapatis. One who desires good fortune should worship Durgadevi, the superintendent of the material world. One desiring to be very powerful should worship fire, and one who aspires only after money should worship the Vasus. One should worship the Rudra incarnations of Lord Siva if he wants to be a great hero. One who wants a large stock of grains should worship Aditi. One who desires to attain the heavenly planets should worship the sons of Aditi. One who desires a worldly kingdom should worship Visvadeva, and one who wants to be popular with the general mass of population should worship the Sadhya demigod. One who desires a long span of life should worship the demigods known as the Asvini-kumaras, and a person desiring a strongly built body should worship the earth. One who desires stability in his post should worship the horizon and the earth combined. One who desires to be beautiful should worship the beautiful residents of the Gandharva planet, and one who desires a good wife should worship the Apsaras and the Urvasi society girls of the heavenly kingdom. One who desires domination over others should worship Lord Brahma, the head of the universe. One who desires tangible fame should worship the

Personality of Godhead, and one who desires a good bank balance should worship the demigod Varuna. If one desires to be a greatly learned man he should worship Lord Siva, and if one desires a good marital relation he should worship the chaste goddess Uma, the wife of Lord Siva. (2-7)

One should worship Lord Visnu or His devotee for spiritual advancement in knowledge, and for protection of heredity and advancement of a dynasty one should worship the various demigods. (8)

One who desires domination over a kingdom or an empire should worship the Manus. One who desires victory over an enemy should worship the demons, and one who desires sense gratification should worship the moon. But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead. (9)

A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead. (10)

All the different kinds of worshipers of multidemigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord. (11)

In the same chapter (Eleven, *abhidheya vicarah*—“Analysis of the Process”) of *Bhagavat-arka-marici-mala* the Thakura includes these two verses from *Bhag. Canto 2 Chapter 3*.

02.03.12,17**Sukadeva Goswami to Maharaja Pariksit**

Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted? (12)

Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead. (17)

Srila Bhaktivinoda Thakura counts this verse from *Bhag.* Canto 2 Chapter 3 within the *sambandha* section of *Bhagavat-arka-marici-mala*, Chapter Six, entitled *bhagavad-rasa-tattvam* (“Tasting the Sublime Nature of Relationships with the Lord”).

02.03.18**Saunaka Rsi to Suta Gosvami**

Do the trees not live? Do the bellows of the blacksmith not breath? All around us, do the beasts not eat and discharge semen?

These verses from *Bhag.* Canto 2 Chapter 3 are counted by the Thakura within the *sambandha* section of *Bhagavat-arka-marici-mala*, Chapter Eight, *baddha-jiva laksanam* or “Characteristics of the Conditioned Soul.”

02.03.19-24**Saunaka Rsi to Suta Gosvami**

Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Sri Krsna, the deliverer from evils. (19)

One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog. (20)

The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead who can award *mukti* [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari. (21)

The eyes which do not look at the symbolic representations of the Personality of Godhead Visnu [His forms, name, quality, etc.] are like those printed on the plumes of the peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks. (22)

The person who has not at any time received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And the person who has never experienced the aroma of the tulasi leaves from the lotus feet of the Lord is also a dead body, although breathing. (23)p

Certainly that heart is steel-framed which, in spite of one's chanting of the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end. (24)

To the *abhideya* section of *Bhagavat-arka-marici-mala*, Chapter Thirteen (*aikantiki namasraya sadhana-bhakti*, “Sadhana Bhakti Executed Exclusively by Taking Shelter of the Holy Name”), the Thakura assigns this verse from Canto 2 Chapter 3.

02.03.24

Saunaka Rsi to Suta Gosvami

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

3.6.2. Appendix items of general interest.

Important Verses

The following verses from Canto 2 Chapter 3 were often quoted by Srila Prabhupada, or traditionally are considered key preaching verses.

BHĀGAVATA-SANĠA

SB 2.3.11

etāvān eva yajpatām iha niḥśreyasodayaḥ

bhagavaty acalo bhāvo yad bhāgavata-saṅgataḥ

etāvān—all these different kinds of worshipers; *eva*—certainly; *yajpatām*—while worshiping; *iha*—in this life; *niḥśreyasa*—the highest benediction; *udayaḥ*—development; *bhagavati*—unto the Supreme

Personality of Godhead; *acalah*—unflinching; *bhāvaḥ*—spontaneous attraction; *yat*—which; *bhāgavata*—the pure devotee of the Lord; *saṅgataḥ*—association.

All the different kinds of worshipers of multidemigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord.

Śukadeva Gosvāmī

THE RISING AND SETTING OF THE SUN

SB 2.3.17

āyur harati vai puṁsām udyann astam ca yann asau

tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā

āyuh—duration of life; *harati*—decreases; *vai*—certainly; *puṁsām*—of the people; *udyan*—rising; *astam*—setting; *ca*—also; *yan*—moving; *asau*—the sun; *tasya*—of one who glorifies the Lord; *ṛte*—except; *yat*—by whom; *kṣaṇaḥ*—time; *nītaḥ*—utilized; *uttama-śloka*—the all-good Personality of Godhead; *vārtayā*—in the topics of.

Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead.

Śaunaka Ṛṣi

DO THE TREES NOT LIVE?

SB 2.3.18

taravaḥ kim na jīvanti bhastrāḥ kim na śvasanty uta

na khādanti na mehanti kim grāme paśavo 'pare

taravaḥ—the trees; *kim*—whether; *na*—do not; *jīvanti*—live; *bhastrāḥ*—bellows; *kim*—whether; *na*—do not; *śvasanti*—breathe; *uta*—also; *na*—do not; *khādanti*—eat; *na*—do not; *mehanti*—discharge semen; *kim*—whether; *grāme*—in the locality; *paśavaḥ*—beastly living being; *apare*—others.

Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen?

Śaunaka Ṛṣi

MEN LIKE DOGS, HOGS, CAMELS AND ASSES

SB 2.3.19

śva-vid-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ

na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ

śva—a dog; *viḍ-varāha*—the village hog who eats stool; *uṣṭra*—the camel; *kharaiḥ*—and by the asses; *saṁstutaḥ*—perfectly praised; *puruṣaḥ*—a person; *paśuḥ*—animal; *na*—never; *yat*—of him; *karṇa*—ear; *patha*—path; *upetaḥ*—reached; *jātu*—at any time; *nāma*—the holy name; *gadāgrajaḥ*—Lord Kṛṣṇa, the deliverer from all evils.

Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils.

Śaunaka Ṛṣi

HOLES OF SNAKES, TONGUE OF A FROG

SB 2.3.20

bile batorukrama-vikramān ye na śṛṇvataḥ karṇa-pute narasya

jihvāsati dārdurikeva sūta na copagāyaty urugāya-gāthāḥ

bile—snake holes; *bata*—like; *urukrama*—the Lord, who acts marvelously; *vikramān*—prowess; *ye*—all these; *na*—never; *śṛṇvataḥ*—heard; *karṇa-pute*—the earholes; *narasya*—of the man; *jihvā*—tongue; *asati*—useless; *dārdurikā*—of the frogs; *iva*—exactly like that; *sūta*—O Sūta Gosvāmī; *na*—never; *ca*—also; *upagāyati*—chants loudly; *urugāya*—worth singing; *gāthāḥ*—songs.

One who has not listened to the messages about the prowess and marvelous acts of the pPersonality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog.

Śaunaka Ṛṣi

THOSE WHO DO NOT BOW DOWN TO THE LORD

SB 2.3.21

bhāraḥ param paṭṭa-kirīṭa-juṣṭam apy uttamāṅgam na namen mukundam

śāvau karau no kurute saparyām harer lasat-kāñcana-kañkaṇau vā

bhāraḥ—a great burden; *param*—heavy; *paṭṭa*—silk; *kirīṭa*—turban; *juṣṭam*—dressed with; *api*—even; *uttama*—upper; *aṅgam*—parts of the body; *na*—never; *namet*—bow down; *mukundam*—Lord Kṛṣṇa, the

deliverer; *śāvau*—dead bodies; *karau*—hands; *no*—do not; *kurute*—do; *saparyām*—worshiping; *hareḥ*—of the Personality of Godhead; *lasat*—glittering; *kāñcana*—made of gold; *kañkaṇau*—bangles; *vā*—even though.

The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead who can award *mukti* [pfreedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari.

Śaunaka Ṛṣi

THE EYES AND LEGS OF THE NON-DEVOTEES

SB 2.3.22

barhāyite te nayane narāṇām liṅgāni viṣṇor na nirīkṣato ye

pādaḥ nṛṇām tau druma-janma-bhājau kṣetrāṇi nānuvrajato harer yau

barhāyite—like plumes of a peacock; *te*—those; *nayane*—eyes; *narāṇām*—of men; *liṅgāni*—forms; *viṣṇoḥ*—of the Personality of Godhead; *na*—does not; *nirīkṣataḥ*—look upon; *ye*—all such; *pādaḥ*—legs; *nṛṇām*—of men; *tau*—those; *druma-janma*—being born of the tree; *bhājau*—like that; *kṣetrāṇi*—holy places; *na*—never; *anuvrajataḥ*—goes after; *hareḥ*—of the Lord; *yau*—which.p

The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, name, quality, etc.] are like those printed on the plumes of the peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks.

Śaunakpa Ṛṣi

DEAD BODY ALTHOUGH BREATHING

SB 2.3.23

jīvañ chavo bhāgavatāṅghri-reṇum na jātu martyo 'bhilabheta yas tu

śrī-viṣṇu-padyā manujas tulasāyāḥ śvasaṅ chavo yas tu na veda gandham

jīvan—while living; *śavaḥ*—a dead body; *bhāgavata-āṅghri-reṇum*—the dust of the feet of a pure devotee; *na*—never; *jātu*—at any time; *martyaḥ*—mortal; *abhilabheta*—particularly received; *yaḥ*—a person; *tu*—but; *śrī*—with opulence; *viṣṇu-padyāḥ*—of the lotus feet of Viṣṇu; *manu-jah*—a descendant of Manu (a man); *tulasāyāḥ*—leaves of the tulasi tree; *śvasan*—while breathing; *śavaḥ*—still a dead body; *yaḥ*—who; *tu*—but; *na veda*—never experienced; *gandham*—the aroma.

The person who has not at any time received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And the person who has never experienced the aroma of the tulasi leaves from the lotus feet of the Lord is also a dpead body, although breathing.

Śaunaka Ṛṣi

STEEL-FRAMED HEART

SB 2.3.24

tad aśma-sāraṁ hṛdayaṁ batedaṁ yad gr̥hyamāṇair hari-nāma-dheyaiḥ

na vikriyētātha yadā vikāro netre jalaṁ gātra-ruheṣu harṣaḥ

tat—that; *aśma-sāraṁ*—is steel-framed; *hṛdayaṁ*—heart; *bata idam*—certainly that; *yat*—which; *gr̥hyamāṇaiḥ*—in spite of chanting; *hari-nāma*—the holy name of the Lord; *dheyaiḥ*—by concentration of the mind; *na*—does not; *vikriyeta*—change; *atha*—thus; *yadā*—when; *vikāraḥ*—reaction; *netre*—in the eyes; *jalam*—tears; *gātra-ruheṣu*—at the pores; *harṣaḥ*—eruptions of ecstasy.

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

Śaunaka Ṛṣi

3.7. Chapter homework assignments:

3.7.1. All Students—Optional for Adults, but a must for the Gurukulis: Give a simple answer, in as few words as possible, to the following questions:

1. Devotees, even great *acaryas*, are seen to grow old with time; finally they give up their bodies. What then does *ayur harati vai pumsam...* (verse 17) mean by differentiating between the way time acts upon nondevotees as opposed to devotees?
2. Explain what *Bhagavatam* 2.3.19 means in comparing a certain class of man to dogs.
3. And hogs?
4. And camels?
5. And asses?

3.7.2. All Students—Optional for Adults—A Must for Gurukulis: Adult enrollees for partial and full credit may, instead of answering the previous questions, write a half-sheet (one side only) essay on this topic. Gurukula boys **should do this assignment**. In his purport to the first verse of this chapter, Srila Prabhupada writes about intelligent persons who study bona fide scriptures. It appears that His Divine Grace is intending them to be examples of the *siddhas* that Lord Kṛṣṇa describes in _____ (give the title, chapter and verse of *which book?*). Explain what Srila Prabhupada writes in his purport to verse 1 that this intelligent class must do to insure that they are not forgetful of the Lord.

3.7.2. Full-Credit Adult Students—Write a one-page essay (single side of A4 sheet) on this topic: the *pratijna* for this chapter—given directly by our Founder-*acarya*—offers us very good reason for understanding that Chapters One through Three in this Canto represent stages of progress in God consciousness. Kindly explain what the three stages of that progress are. Quote some evidence from each chapter to support your explanation.

End of Study Guide to Second Canto Chapter Three

4.0. Second Canto Chapter Four. (Q31-33.)

4.1. The *Pratijna* (solemn statement of purpose) of this chapter, entitled The Process of Creation, is expressed in this excerpt from Srila Prabhupada's purport to verse 6:

Maharaja Pariksit did not ask his spiritual master, Sukadeva Gosvami, to narrate Lord Krsna's pastimes in Vrndavana; he wanted to hear first about the creation of the Lord. Sukadeva Gosvami did not say that the King should hear about the direct transcendental pastimes of the Lord. The time was very short, and naturally Sukadeva Gosvami could have gone directly to the Tenth Canto to make a shortcut of the whole thing, as generally done by the professional reciters. But neither the King nor the great speaker of *Srimad-Bhagavatam* jumped up like the organizers of *Bhagavatam*; both of them proceeded systematically, so that both future readers and hearers might take lessons from the example of the procedure of reciting *Srimad-Bhagavatam*. Those who are in control of the external energy of the Lord, or in other words those who are in the material world, must first of all know how the external energy of the Lord is working under the direction of the Supreme personality, and afterwards one may try to enter into the activities of His internal energy.

4.2. Chapter Four, The Process of Creation, *adhyaya-prakasika*—the chapter at a glance.

The *Bhagavatam* now returns us to the talks between Sukadeva Gosvami and Maharaja Pariksit. The king requests his spiritual master to explain how the Lord creates, maintains and destroys the universes; and to clarify whether the Lord takes direct command of the modes of material nature, or works with the modes through His expansions (e.g. the *purusa-avatars*). Maharaja Pariksit points out that all pastimes of the Lord are wonderful. One wonder is that they remain inconceivable despite the endeavors of so many great learned scholars to understand them. Another wonder is that the Lord remains one even as He assumes different means of directing His material nature, including expanding Himself into multiforms. Sukadeva begins his reply by offering thirteen verses of praise to the Supreme Personality of Godhead. Thereafter he informs the king that the answers to his questions were revealed by Brahmadeva to his son Narada Muni. The details are given in the chapters that follow this one.

4.3. Chapter Four, *slokanusaranam*—summary study of the chapter’s verses.

In the previous chapter Suta Gosvami was requested to speak about further questions Maharaja Pariksit asked of Sukadeva Gosvami. He begins by describing how Maharaja Pariksit, the son of Uttara, fixed his consciousness on Krsna as he assimilated the words spoken by Sri Sukadeva Gosvami in the first three chapters of this Canto. So doing, the king was able to fully detached himself from the material world and all fruitive actions. After glorifying the purity of Sukadeva Gosvami, Pariksit Maharaja continued his inquiries. (1-5)

He wished to know from Sukadeva the answer to three questions:

1. How does the Lord create the universes, which are inconceivable? (6)
2. How does the Lord engage His energies and expansions in pmaintaining and destroying the universes? (7)
3. Does the one Lord Himself direct the modes of nature or does he do this work through His expansions? (9) King Pariksit expresses full faith that his Gurudeva will clear up these doubts. (10)

Suta Gosvami now recounts the reply of Sukadeva Gosvami. Sukadeva first fixes his remembrance upon the Lord. He then offers his respectful obeisances unto Him, who accepts the three modes of material nature for the purpose of creating the material world, and who is the complete whole and the inconceivable Lord residing within all. Again and again Sri Sukadeva makes obeisances to the Lord, and glorifying Him as the one who awards success to great philosophers, performers of charity, and chanters of Vedic hymns due to their dedication to His service. The Lord is supremely powerful and supremely pure. Even low-class persons like Kirata, Huna, Andhra, etc. can be purified by taking shelter of His devotees. Sukadeva offers more obeisances and glorifications, humbly asking the Lord to be pleased with him. (11-19)

Once more calling upon the Lord’s mercy, Sukadeva acknowledges that it is the Personality of Godhead Sri Krsna who gives liberation. Simply by thinking of Him while following the path of authorities, a devotee can see the Absolute Truth. Again praying that the Lord be pleased upon him, Sukadeva Gosvami submits that his Lord, who inspired Brahma with knowledge, kindly decorate his statements. He then offers obeisances tpo Srila Vyasadeva, the

incarnation of Vasudeva and compiler of Vedic scriptures. He tells Pariksit Maharaja that the first-born, Sri Brahmadeva, answered these same questions as placed before him by his son Narada. (20-25)

4.2. Questions Thirty-one through Thirty-three are asked by Maharaja Pariksit of Sukadeva Gosvami. These questions are the answer to Question Thirty, asked of Suta by Saunaka. But Question Thirty is about the further questions of King Pariksit, who makes queries nearly up to the very end of *Srimad-Bhagavatam*. Thus the full answer to Question Thirty really spans all that the king asks of Sukadeva Gosvami in his final week on earth.

Question Thirty-one: I beg to know from you how the Personality of Godhead, by His personal energies, creates these phenomenal universes as they are, which are inconceivable even to the great demigods. (6)

Question Thirty-two: Kindly describe how the Supreme Lord, who is all-powerful, engages His different energies and different expansions in maintaining and again winding up the phenomenal world in the sporting spirit of a player. (7)

Question Thirty-three: The Supreme Personality of Godhead is one, whether He alone acts with the modes of material nature, or simultaneously expands in many forms, or expands consecutively to direct the modes of nature. (9)

Note on Question Thirty-three: *Verse 9 is not phrased as a question in Srila Prabhupada's translation. But in verse 10 Maharaja Pariksit refers to this and the earlier two verses as vicikitsitam etan me, "these doubtful inquiries of mine." In the translation to verse 9 the word "whether" is used, which is implied by the Sanskrit tu (but) and va (either). The Sanskrit ekah, bhurisah and janmabhih refer to the Original Supreme Personality of Godhead, His simultaneous expansions, and His appearances one after another in the material world. By putting emphasis on "whether", the translation could be rephrased this way:*

The Lord is one, but whether He acts alone with the modes of material nature; or He expands in many forms [for the same purpose]; or He appears in the material world in consecutive incarnations to direct the modes of nature?

4.3. *Vrtti*: The philosophical significance of Maharaja Pariksit's questions as distilled from verses 6-10 and their purports.

One should understand the ways and means of Krsna's relationship to the material world: All that exists comes from Krsna. How then does He create? One should not jump to His intimate pastimes of Vrndaban, neglecting knowledge of the greatness of God. One should first learn of the supreme power and authority of the Lord. One should know how He creates, maintains, and destroys the material universes. One should understand that He is separate and independent from all His energies. Although to fully understand the Lord's energies, names, and expansions is not possible, Krsna in His mercy does reveal Himself—by the medium of pure devotional service—up to the limits of an individual soul's capacity for transcendental knowledge. A person may be learned and scholarly, but he cannot realize the Lord except through the *sastra* illuminated by the example and teachings of the Lord's pure devotees. Thus to know the Lord, one must first approach a spiritual master who not only is well versed in the Vedic literatures but who is also a great devotee with factual realization of the Lord and His different energies. (6-10 & ps)

4.4. *Parisistam* (appendix).

4.4.1. *Vinodakam*, or items of special interest for those students enrolled full-time in this *Bhagavatam* course.

Srila Jiva Gosvami's *sat-sandarbhas*

In *Bhakti-sandarbha anuccheda* 115, Jiva Gosvami draws our attention to verse 17 of Chapter 4, Canto 2, as an example of a *vyatireka* verse. Compare to 17p.

52 The glories of chanting the Lord's holy name are also described in these words (*Srimad Bhagavatam* 1.2.11):

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."

53

Indirect statements:

"*Vyatireka*" (an injunction that what is forbidden should be avoided) is described in the following passage from both the *Brhan-narada Purana* and the *Padma Purana*:

[*Nimesa*: vyatireka or an indirect statement teaches that one should perform devotional service only by raising questions about the value of other activities if devotion is absent in them—“What is the use of doing homa (offering ghee into the fire of yajna) if it is not to satisfy Krsna?”]

"What is the use of studying the Vedas? What is the use of studying other scriptures? What is the use of going on pilgrimages? What is the use of practicing austerities? What is the use of performing sacrifices? What is the use of these things to anyone who has no devotion to Lord Visnu?"

"What is the use of studying many scriptures? What is the use of performing many sacrifices? What is the use of performing a thousand *vajapeya-yajnas*? What is the use of these things to a person filled with devotion to Lord Krsna, the saviour from miseries?"

54 That all kinds of spiritual activities are useless without devotional service is also described in these words (*Srimad Bhagavatam* 2.4.17):

"Let me offer my respectful obeisances unto the all-auspicious Lord Sri Krsna again and again because the great learned sages, the great performers of charity, the great workers of distinction, the great philosophers and mystics, the great chanters of the Vedic hymns and the great followers of Vedic principles cannot achieve any fruitful results without dedication of such great qualities to the service of the Lord."

In *Krsna-sandarbha anuccheda* 56 Srila Jiva Gosvami points out the special significance of Sri Sukadeva's utterance of verse 20. Consult 20p.

1 What is the need to explain this point any further? Lord Krsna's pastimes are described, to the exclusion of any other topic, in the Tenth and Eleventh Cantos of *Srimad Bhagavatam*, which constitute half of the entire book. Other forms of the Lord are summarily described in the first Nine Cantos, whereas the pastimes of Lord Krsna are elaborately described in the Tenth and Eleventh Cantos. We may therefore conclude that the description of Lord Krsna is the principal subject matter of the *Bhagavatam*. We may also note that Sukadeva Gosvami begins the teaching of the *Bhagavatam* by appealing for the mercy of Sri Krsna (*Srimad Bhagavatam* 2.4.20) in the following words:

2 **"May Lord Sri Krsna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrsni of the Yadu dynasty, the husband of all the goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."**

In *anuccheda* 64 of the same *sandarbha* Jiva Gosvami makes another observation about verse 20:

1 Before speaking to Brahma the four essential verses of *Srimad Bhagavatam*, Lord Krsna revealed Himself as the Supreme Personality of Godhead. This is confirmed in the following verse (*Srimad Bhagavatam* 2.9.15):

"Lord Brahma saw in the Vaikuntha planets Lord Krsna, the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the Yadu dynasty, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates in Dvaraka."

In this verse, the words "*akhila-satvatam patim*" mean "the Lord of all the heroes in the Yadu dynasty."

[*Nimesa*: the term *satvata*—from the first line, *dadarsa tatrakhila-satvatam patim*—specifically means "Lord of the Yadus" as confirmed by Sridhara Svami in his tika. He identifies *tatra* ("there") from the first line as signifying Mahavaikuntha.]

2 That Sri Krsna, the master of the Yadu dynasty, is the Supreme Personality of Godhead is confirmed in the following verse spoken by Sukadeva Gosvami (*Srimad Bhagavatam* 2.4.20):

[*Nimesa*: at times, satvata may mean vaisnava, but in this case it means dynasty.]

"May Lord Krsna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrsni of the Yadu dynasty [*Nimesa*: all are called Yadus or satvatas], the husband of the goddess of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."

In this fascinating demonstration of how *Srimad-Bhagavatam* is the natural commentary on *Vedanta-sutra*, Srila Jiva Gosvami cites verse 22 in *Paramatma-sandarbha anucchedas* 104-111.

Anuccheda 104

tad eva vivrtyaha tene brahma hrda ya adi-kavaye iti brahma vedam adi-kavaye brahmane brahmanam prati hrdantahkarana- dvaraiva. na tu vag-dvara. tene avirbhavitavan.

That the Supreme is the original author of the Vedic scriptures is also described in *Srimad-Bhagavatam* 1.1.1 in the words "tene brahma hrda ya adi-kavaye" (It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being). Here the word "brahma" means "the Vedic scriptures", "adi-kavaye" means to the demigod Brahma", "hrda" means "not by words, but through the heart", and "tene" means manifested".

Anuccheda 105

atra brhad-vacakena brahma-padena sarva-jnanamayatvam tasya jnapitam. hrdety anenantryamitvam sarva-saktimayatvam ca jYapitam. adi-kavaya ity anena tasyapi ciksa-nidanatvac chastra-yonitvam ceti.

The word "brahma" is derived from the word "brhat" (great). In this way it is said that the scriptures (*brahma*) are the "great knowledge" or the knowledge of everything". The word "hrda" here teaches us that the Supreme Lord is the Supersoul in everyone's heart and the master of all potencies. Because He is the original teacher of all knowledge, the Supreme Lord is thus the original author of the Vedas, as *Vedanta-sutra* 1.1.3 (*sastra-yonitvat*) explains.

Anuccheda 106

*srutih catra yo brahmanam vidadhati purvam
yo vai vedams ca prahinoti tasmai tam ha devam atma-buddhi-prakasam
mumuksur vai saranam aham prapadye. iti.*

This is also described in the following words of *Svetasvatara Upanisad* (6.18):

"Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahma in Vedic knowledge through Lord Brahma's heart. The Lord is the original source of all enlightenment and spiritual advancement."

Anuccheda 107

mukta-jiva api tat-karanam nety aha muhyantiti. yatra brahmani vedakhye surayah sesadayo 'pi. anena ca sayana-lila-vyanjita-nisvasitamaya-vedo brahmadi-vidhanacana ca yah padmanabhas tad-adi-murtikah sri-bhagavan evabhihitah.

The liberated individual souls are certainly not the original authors of the Vedic scriptures. This is confirmed by the word "muhyanti" (even the great sages and demigods are placed into illusion) in *Srimad-Bhagavatam* 1.1.1. This means that even the great demigods, such as Lord Sesha, are not the authors of the Vedas. The Vedas were manifested from the breathing of Lord Garbhodakasayi Visnu, who is one of the many forms of the Supreme

Personality of Godhead, as He enjoyed pastimes of sleep. At that time the Vedas were revealed to the demigod Brahma.

Anuccheda 108

vivrtam caitat pracodita yena pura sarasvati ity adina.

That the Supreme Lord taught the Vedas to the demigod Brahma is confirmed by the following words of *Srimad-Bhagavatam* (2.4.22):

"May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahma from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahma, be pleased with me."

Anuccheda 109

atha tat tu samanvayat ity asyarthantaram. yatha sastra-yonitve hetuh ca dricyate ity aha tat tv iti. samanvayo 'tra samyak sarvato-mukho 'nvayo vyutpattir vedartha-pariijanam yasmat tat tu sastra-yoni-nidanatvam nicciyata iti jive samyak jnanam eva nasti. pradhanatva-cetanam eveti bhavah.

Now an alternate interpretation of *Vedanta-sutra* 1.1.4 (*tat tu samanvayat*) will be discussed. After it is seen that the Supreme is the original author of the Vedic scriptures (*sastra-yonitvat*), the next *sutra*, beginning with the words "*tat tu*", is spoken. In the word "*samanvayat*", the prefix "*sam*" means "all" and "*anvayat*" means the truths described in the Vedas". In this way it is concluded that the Supreme must be the author of the Vedas, for only He has all-knowledge. Because the individual soul does not have all knowledge, he cannot be the Vedas' author.

Anuccheda 110

sa vetti visvam na hi tasya vetta iti sruteh.

That the Supreme Lord has all knowledge and the individual spirit soul does not is confirmed by these words of *Svetasvatara Upanisad* (3.19):

"The Supreme Lord knows everything, but no one knows Him."

Anuccheda 111

tad etad asya tadiya-samyag-jnanam vyatireka-mukhena bodhayitum jivanam sarvesam api tadiya-samyag-jnanabhavam aha muhyantiti. surayah sesadayo 'pi yad yatra sabda-brahmani muhyanti.

In *Srimad-Bhagavatam* 1.1.1 the word "*muhyanti*" (By Him even the great sages and demigods are placed into illusion) indirectly affirms that the Supreme Lord has all knowledge, and no individual soul has all knowledge like the Lord. The words "*surayo muhyanti*" mean "even the greatest *suras* [devotees in positions of cosmic management*] like Lord Sesa are bewildered to understand the true meaning of the Vedas".

***Nimesa:** *the meaning of the word sura in this context is explained by Srila Prabhupada in his purport to Bhag. 5.18.27:*

Yet sometimes *suras*, or devotees, are also bewildered by the illusory energy and falsely claim to be the maintainer of the entire universe.

**References from Srila Bhaktivinoda
Thakura's *Bhagavat-arka-marici-mala***

In his book *Bhagavata-arka-marici-mala*, Srila Bhaktivinoda Thakura counts this verse from *Srimad-Bhagavatam* Canto 2 Chapter 4 within the *abidheya* division, assigning it to Chapter Thirteen, entitled *aikantiki namasraya sadhana-bhakti* (“Sadhana Bhakti Executed Exclusively by Taking Shelter of the Holy Name”).

02.04.15

Sukadeva Gosvami to Maharaja Pariksit

Let me offer my respectful obeisances unto the all-auspicious Lord Sri Krsna, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

4.4.2. Appendix items of general interest.

Important Verses

The following verses from Canto 2 Chapter 3 were often quoted by Srila Prabhupada, or traditionally are considered key preaching verses.

PARĪKṢIT MAHĀRĀJA’S RENUNCIATION

SB 2.4.2

ātma-jāyā-sutāgāra-paśu-draviṇa-bandhuṣu

rājye cāvīkale nityam virūḍhām mamatām jahau

ātma—body; *jāyā*—wife; *suta*—son; *āgāra*—palace; *paśu*—horses and elephants; *draviṇa*—treasury house; *bandhuṣu*—unto friends and relatives; *rājye*—in the kingdom; *ca*—also; *avīkale*—without being disturbed; *nityam*—constant; *virūḍhām*—deep-rooted; *mamatām*—affinity; *jahau*—gave up.

Mahārāja Parīkṣit, as a result of his wholehearted attraction for Lord Kṛṣṇa, was able to give up all deep-rooted affection for his personal body, his wife, his children, his palace, his animals like horses and elephants, his treasury house, his friends and relatives, and his undisputed kingdom.

Sūta Gosvāmī

CLEANSING THE EFFECTS OF ALL SINS

SB 2.4.15

yat-kīrtanam yat-smaranam yad-ikṣanam yad-vandanam yac-chraṇam yad-arhanam

lokasya sadyo vidhunoti kalmaṣam tasmai subhadra-śravase namo namaḥ

yat—whose; *kīrtanam*—glorification; *yat*—whose; *smaraṇam*—remembrances; *yat*—whose; *īkṣaṇam*—audience; *yat*—whose; *vandanam*—prayers; *yat*—whose; *śravaṇam*—hearing about; *yat*—whose; *arhaṇam*—worshiping; *lokasya*—of all people; *sadyaḥ*—forthwith; *vidhunoti*—specifically cleanses; *kalmaṣam*—effects of sins; *tasmai*—unto Him; *subhadra*—all-auspicious; *śravase*—one who is heard; *namaḥ*—my due obeisances; *namaḥ*—again and again.

Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

Śukadeva Gosvāmī

KIRĀTA-HŪṆĀNDRA...

SB 2.4.18

kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ

ye 'nye ca pāpā yad-apāśrayāśrayāḥ śudhyanti tasmai prabhaviṣṇave namaḥ

kirāta—a province of old Bhārata; *hūṇa*—part of Germany and Russia; *āndhra*—a province of southern India; *pulinda*—the Greeks; *pulkaśāḥ*—another province; *ābhīra*—part of old Sind; *śumbhāḥ*—another province; *yavanāḥ*—the Turks; *khasa-ādayaḥ*—the Mongolian province; *ye*—even those; *anye*—others; *ca*—also; *pāpāḥ*—addicted to sinful acts; *yat*—whose; *apāśraya-āśrayāḥ*—having taken shelter of the devotees of the Lord; *śudhyanti*—at once purified; *tasmai*—unto Him; *prabhaviṣṇave*—unto the powerful Viṣṇu; *namaḥ*—my respectful obeisances.

Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.

Śukadeva Gosvāmī

KṚṢṆA IS THE ŚRIYA-PATI, ETC.

SB 2.4.20

śriyaḥ patir yajña-patiḥ prajā-patir dhiyām patir loka-patir dharā-patiḥ

patir gatiś cāndhaka-vṛṣṇi-sātvatām prasīdatām me bhagavān satām patih

śriyaḥ—all opulence; *patiḥ*—the owner; *yajña*—of sacrifice; *patiḥ*—the director; *prajā-patiḥ*—the leader of all living entities; *dhiyām*—of intelligence; *patiḥ*—the master; *loka-patiḥ*—the proprietor of all planets; *dharā*—earth; *patiḥ*—the supreme; *patiḥ*—head; *gatiḥ*—destination; *ca*—also; *andhaka*—one of the kings of the Yadu dynasty; *vṛṣṇi*—the first king of the Yadu dynasty; *sātvatām*—the Yadus; *prasīdatām*—be merciful; *me*—upon me; *bhagavān*—Lord Śrī Kṛṣṇa; *satām*—of all devotees; *patiḥ*—the Lord.

May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of the Goddess of fortune, the

director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me.

Śukadeva Gosvāmī

4.5. Chapter homework assignments:

4.5.1. All Students—Required of Gurukulis—Answer the following questions. Give simple answers in as few words as you can.

1. Why is verse 2 important in reference to an instruction Sukadeva Gosvami gave King Pariksit in Chapter 1 of this Canto?
2. Why are verses 15 and 18 so important for people of the age we live in?
3. Srila Jiva Gosvami declares verse 17 to be an example of *vyatireka*. What does this mean? (You must read the *Parisistam* in order to be able to answer this question.)

4.5.2. All Students—Optional for Adults—Adults enrolled as partial-credit and full-credit students may, instead of answering the above questions, write a half-page (1 side of a sheet only) essay in reply to this question; in any case, this essay is required of gurukulis: In the *Pratijna*, Srila Prabhupada makes a reference to, “Those who are in control of the external energy of the Lord, or in other words those who are in the material world.” Kindly explain how the phrase “those who are in control of the external energy” is to be understood, since it clearly refers to souls fallen under the influence of Maya. How are they controllers?

4.5.2. Full-Credit Adult Students—Write a one-page essay (single side of A4 sheet) on this topic: near the end of the previous Canto, Maharaja Pariksit began his inquiry of Sukadeva Gosvami by asking, “I beg you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.” Kindly explain your understanding of the connection that links this question to the three questions the king asks in this Chapter Four. Try to back up your explanation with evidence from anywhere starting with Chapter 19 of the First Canto through Chapter Four of the Second Canto.

End of Study Guide to Second Canto Chapter Four

5.0. Second Canto Chapter Five. (Q34.)

5.1. The *Pratijna* (solemn statement of purpose) of this chapter, entitled The Cause of All Causes, is expressed in these sentences from the beginning of Srila Prabhupada’s purport to verse 6:

The perfection of the *parampara* system, or the path of disciplic succession, is further confirmed. In the previous chapter it has been established that Brahmaji, the firstborn living entity, received knowledge directly from the Supreme Lord, and [*Nimesa: now, at the start of this chapter,*] the same knowledge was imparted to Narada, the next disciple. Narada asked to receive the knowledge, and Brahmaji imparted it upon being asked. Therefore, asking for transcendental knowledge from the right person and receiving it properly is the regulation of the disciplic succession.

5.2. Chapter Five, The Cause of All Causes, *adhyaya-prakasika*—the chapter at a glance. [*Nimesa: as it was in the study guide for Chapter Three of this Canto, the adhyaya-prakasika for Chapter Five is less the chapter at a glance and more an outline of the chapter’s logical structure—a structure that very well may be hidden from the reader as s/he gets absorbed in the detailed information culled from the verses as presented in section 5.3 that will follow, i.e. the slokanusaranam.*]

In reply to Maharaja Pariksit, Sukadeva Gosvami narrates how Narada Muni humbly approaches Brahmadeva, offering his obeisances to the firstborn (*purva ja*) among embodied beings who is verily Narada’s father and spiritual preceptor. At the lotus feet of his *gurudeva*, Narada’s wish is for personal instruction in *atma-tattva*, the truth of the individual soul and the Supersoul. In pursuit of this he asks Brahma about the cosmic manifestation—its symptoms, its fundament, how it is created, etc. Moving on in his inquiry, Narada directs questions to the person of Brahma himself. His father’s austerities suggest to Narada that Brahma draws his knowledge and power from a creator superior to himself.

Brahma replies that his respectable position as a powerful authority is meaningful only because he is able to see into the prowess of the Almighty Personality of Godhead. Unless one is similarly aware of the Lord, he is sure to be illusioned—for example, by wrongly supposing Brahma, the demigod of secondary creation (*visarga*), to be the ultimate creator. Brahma reveals that the source of his creative power is the effulgence that shines forth from the Lord’s spiritual form. Before that form, the power of illusion is ashamed of her service

to the Lord, which is to bewilder the foolish souls who think in nonsensical terms of “it is I” and “it is mine.” Maya never takes precedence over Kṛṣṇa’s control. Yet in their different ways, atheistic modern scientists; the *saktas* who worship of female forms of material nature; and the Mayavadi philosophers; all act as agents of Maya in this world because they propagate the same wrong conclusion—she is the cause of all causes. This falsehood is entertained by those *jivas* who, unwilling to face the Lord, hide in the shadow at His back. Those who come out of the shadow into the light of Vedic knowledge understand Brahmadeva to be, in the matter of creation, the principal servant of the Supreme. Brahma does not hide the Lord’s commanding role behind false claims of “I” and “mine.” Therefore, for genuine knowledge about the origin of the cosmos, there is no better source than Brahma among all *jivas*.

Brahma now glorifies Lord Vasudeva [*Nimesa: Vasudeva is the first of four forms (catur-vyuha) of Maha-Narayana, who is Kṛṣṇa as the Lord of Vaikuntha.*] whose divine energy expands as the primary elements of creation. Initially, these ingredients lay inert with Him upon the *mahat-tattva* in a state of disassembly. The first *purusa*, Maha-visnu [*Nimesa: Sankarsana of the catur-vyuha*] sends forth *kala*, the time factor. [*Nimesa: time, among the creative ingredients that emanate from the Lord, is the foremost representative of the Lord.* 22p: “As such, *kala* may be taken as the first cause of all creation...”] Agitated by time, the ingredients of the *mahat-tattva* interact to produce further creations as supervised by the Personality of Godhead. Acknowledging His authority over creation as supreme, Brahma offers his obeisances to Lord Narayana as *jagat-guru*. By His purposeful involvement in creation, He manifests His mercy in various auspicious ways so that inquisitive *jivas* can come to know Him. The *Vedas*, the demigods, the different planets, sacrifice, meditation, austerity, transcendental knowledge, and ultimate salvation are given by Him only for the revival of God consciousness.

My power to create, Brahma admits, is derived from the Lord’s original creative energy. In fact Brahma himself is a creation of the Lord, whose transcendental form exists eternally beyond the three modes of nature; at the same time, the Lord accepts the service of these modes so that the material world may be created, maintained and destroyed. Like the sky, the Lord gives shelter to the the modes which, like the currents of air, combine in all kinds of direct and indirect ways. Yet like the sky, the Lord is never affected by the currents of the energy He supports. The individual soul is a tiny offshoot of the Lord’s personal spiritual nature. Like the Lord, he too is transcendental to matter. But the *jiva* is not the Lord. Hence the play of the three modes of material nature may influence him. In particular, if ignorance influences him to

misuse his minute free will in an attempt to control and enjoy material nature as an imitation lord, he is put by Maya under the conditions of cause and effect. All she is doing is granting the *jiva* his desire—seeming independence. But what the soul gets from that grant is not really what he expected. Maya’s rule obliges him to own the results of his activities. There is no escape from whatever karmic reactions pleasant or painful he deserves. Engrossed in forgetfulness, mad after sense gratification, and distressed by material pangs, such souls lose their sense of the constant presence of the Lord—which means they lose sense of all that is truly auspicious in this world. He, however, never forgets His parts and parcels even when it is time for the cosmic manifestation to be destroyed. He carefully keeps the *jivatmas* near by merging them into His own spiritual body.

For a second time, Brahma recounts for Narada the Lord’s acts of creation. Now going into greater detail, he speaks of Hiranyagarbha, the *purusa-avatara* who “fathers” Brahma. Also named Garbodakasayi Visnu, Hiranyagarbha, and Narayana (the *ayana* or resting place of the *naras* or living entities), this form of the Lord [*Nimesa—Pradyuma of the catur-vyuha*] is the cause of the gigantic *virat-rupa* manifestation. Meditation upon the *virat* helps a *jiva* understand that in any material situation, he is ever-related to the Cause of all causes. If a soul can perfect that relationship before quitting the human form of life, he is invited by the Lord to leave the material sky of temporary planets, including Brahma’s own, and to join Him in the Spiritual Sky of transcendental planets. Here play the eternal, all-knowing, and completely blissful internal potencies of the Kingdom of God.

5.1. Chapter Five, The Cause of All Causes, *slokanusaranam*—verses summary.

Instead of directly replying to the three questions Maharaja Pariksit asked in the previous chapter, Sukadeva Gosvami refers the king to the inquiry Narada submitted before Brahmadeva about the truth of the individual soul and the Supersoul. Narada asks many sub-questions about the material world, its background, its creation and its maintenance. In his submission Narada already suggests the philosophy of *acintya-bheda-abheda tattva* by employing the example of a spider (the creator) and the web (the creation). The web has no source other than the spider. In a sense, then, spider and web are one. In another sense the example sustains the functional difference between spider and web. Narada’s final questions are for Brahma himself: “My dear father, do you create with your own energy? Do you have the help of others? Is there a creator more powerful than you—for how else am I to understand your performances of severe austerities as if pleasing another?” (1-8)

In a reply worthy of the foremost *brahmana* in the universe, Brahma tells Narada that the *avijnah* (the souls ignorant of Krsna), who depend upon their frog-like little brains and imperfect senses for knowledge, wrongly conclude that another *jiva* like them in the role of the demigod of creation or some other powerful position can have full authority over material nature. Brahma admits that he is able to create only after the Lord has created. And so Brahma offers his obeisances to and meditates upon Vasudeva (Lord Sri Krsna), whose invincible potency (*maya durjaya*) influences the less intelligent to think of the dependent demigod of secondary creation as the independent supreme being. Living entities absorbed in thoughts of “It is I” and “It is mine” are subject to the influence of this illusory potency by which they forget Krsna. But Maya never takes precedence over the Lord’s incontestable authority over all things great and small. Indeed, fomenting illusion is her service to Krsna. When she comes into the presence of His purest of presences, she feels shamed by that service. Beyond illusion, the truth is that the cosmic manifestation is not a material product. It is produced from the *brahmajyoti* like vegetation is produced from soil, with Brahma acting as gardener. In 11p Srila Prabhupada nicely sums up how the Supreme Lord empowers Brahmaji to serve Him as the secondary creator:

Lord Sri Krsna is ultimately the creator of the *brahmajyoti*, mentioned in this verse as *sva-rocisa*, or the effulgence of the transcendental body of the Lord. This *brahmajyoti* is all-pervading, and all creation is made possible by its potential power; therefore the Vedic hymns declare that everything that exists is being sustained by the *brahmajyoti* (*sarvam khalv idam brahma*). Therefore the potential seed of all creation is the *brahmajyoti*, and the same *brahmajyoti*, unlimited and unfathomed, is established by the Lord. Therefore the Lord (Sri Krsna) is ultimately the supreme cause of all creation (*aham sarvasya prabhava*).

One should not expect the Lord to create like a blacksmith with a hammer and other instruments. The Lord creates by His potencies. He has His multifarious potencies (*parasya saktir vividhaiva srutyate*). Just as the small seed of a banyan fruit has the potency to create a big banyan tree, the Lord disseminates all varieties of seeds by His potential *brahmajyoti* (*sva-rocisa*), and the seeds are made to develop by the watering process of persons like Brahma. Brahma cannot create the seeds, but he can manifest the seed into a tree, just as a gardener helps plants and orchards to grow by the watering process.

(9-13)

When he offered his obeisances to Lord Vasudeva, Brahma addressed Him as *jagat-guru*. As his first disciple in the universe, Brahma knows well that to save the fallen souls from ignorance, the Lord entrusted the *Vedas* to him. So blessed, Brahma became the *adi-kavi*, the first poet in the universe to sing them. Now Brahma declares that everyone should understand that the Vedic hymns are intended only for the glorification of the supreme Deity of the universe, Narayana. The demigods serve Narayana as the senses of His cosmic form; one who sees these *devas* through the eye of the *Veda* learns what *visnu-bhakti* is. All planets are meant to be places of His worship. Different sacrifices are meant to please Him. *Yoga*, *tapasya* and *jnana* are meant for ultimate salvation—which means to quit the temporary manifestation of birth and death and gain admittance to His supreme abode where the *siddha-bhaktas* serve Him eternally. In 15p Srila Prabhupada writes:

The supreme worshipable Deity is Narayana. The demigods are precommended secondarily for worship in relation to Narayana because the demigods are assisting hands in the management of the universal affairs. As the officers of a kingdom are respected due to their relation to the king, the demigods are worshiped due to their relation to the Lord. Without the Lord's relation, worship of the demigods is unauthorized (*avidhi-purvakam*), just as it is improper to water the leaves and branches of a tree without watering its root. Therefore the demigods are also dependent on Narayana. . . . All different kinds of sacrifice are performed just to satisfy Lord Narayana with a view to reach Him, and the best sacrifice recommended in this age of Kali is *sankirtana-yajna*, the mainstay of the devotional service of a *narayana-para* devotee.

Brahma tells Narada that he does not really create; rather, guided by the Supersoul, he “discovers” (*srjam srjami*) what is already created by the Lord. Prabhupada explains the word “discover” (*srjam*) with an example of Columbus’ discovery of the Western hemisphere. The Lord is *nirguna*, untouched by the modes of material nature. Yet He accepts those modes as His external energy for creating, maintaining and destroying the material manifestation. The living entities are small offshoots of the Lord’s personal nature of transcendence. The difference between their position and the Lord’s is seen when they fall under the modes of material nature. Maya, as Srila Prabhupada writes in 19p, is “external energy manifested as if materially produced”, which means that to the bewildered soul her appearance seems to have no connection to the Lord. Thus Maya looks very attractive to the *jiva* desiring independence. Tempting the *jiva* to “get involved” with her, she assumes the forms of gross matter (*dravya*), material knowledge (*jnana*), and

material activities (*kriya*). There is a higher purpose to these three modes of Maya's appearance that the fallen *jiva* fails to see. Behind the three modes are three spiritually reformatory purposes of creation.

1) *Adhibhuta*—as the spirit soul, due to attraction to Maya, takes leave of his own nature, he is forced to accept a covering of *dravya* (gross matter) and become an embodied soul (*jiva-bhuta*). He takes birth, suffers disease and old age, and dies. Under the rule of *karma* he is reborn as a reaction to his first life. In turn his second life becomes the cause of a third rebirth. The *jiva-bhuta*'s reactionary rebirths multiply endlessly as long as he keeps up the will for gross sense gratification.

2) *Adhyatma*—the *jiva*'s sense of self (*atma*) is transformed from spiritual to material. What follows is the cessation of spiritual activities and the start of his struggle for maintenance in a temporary existence of ignorance and suffering. This struggle initiates the *jiva-bhuta*'s *karma*. Of the three background purposes of creation, this one, *adhyatma*, is very important because the transformation of his sense of self forces the *jiva* to ponder, "Who am I?" [*Nimesa: Upon his surrender as a disciple, Sri Sanatana Gosvami's opening questions to Lord Caitanya were ke ami—"Who am I?" and kena amaya jare tapa-traya—"Why am I suffering the threefold miseries?" By the plan of creation, these questions are forced upon the embodied soul. In Gita 10.32 Lord Krsna declares, adhyatma-vidya vidhyanam, "of sciences I am the spiritual science of the self."*]

3) *Adhidaiva*—the controlling principle. Whether the soul is the surrendered servant of Sri Krsna or of Maya-devi, in any case he is never independent. His eternal subordinate nature obliges him serve and worship someone.

After undergoing the *adhyatma*, *adhibhuta* and *adhidaiva* miseries [*Nimesa: the very tapa-traya Sanatana Gosvami spoke of*], if a fortunate soul becomes intelligent, he can glimpse that he is not the body, not meant to suffer, and not independent. [*Nimesa: in 19p Srila Prabhupada comments about the three ways material nature conditions the spirit soul:*

These are the material manifestations of cause and effect and the sense of responsibility of the conditioned actors. They are, after all, manifestations of the conditioned state, and the human being's freedom from such a conditioned state is the highest perfectional attainment.]

Even in the midst of material creation the soul is never material and neither is the Lord. While it is true that for the sake of creation the Lord conducts material nature and enacts its laws, He is never a mundane subject visible to the living entities' created senses and minds. They are unable to approach Him as long as they are unwilling to serve Him in pure devotion. The *yogamaya* potency acts as an impersonal curtain that seals them off from Transcendence. (14-20)

Brahma now speaks of the Supreme Lord's control over the primary ingredients of creation—e.g. *dravya* (the 5 *mahabhutas*), *karma* (activities), *kala* (time), and *svabhavo jiva* (the acquired natures of souls governed by *Maya*). The source of these powerful ingredients is *mayeso mayaya svayah* (*Bhag.* 2.5.21)—“*Maya*, which is Lord Vasudeva's potency, controlled by Him.” This *Maya* (the real or original *Maya*) is *Yogamaya* who, as the *brahmajyoti*, protects the personal spiritual realm from nondevotional vision. The resting place or *pratistha* of the *brahmajyoti* is the transcendental form of the Lord. In this order, then, Krsna's control over the process of creation is removed yet very real. By remote control, through *Yogamaya* to *Mahamaya*, Vasudeva sets the primary ingredients of creation into motion. When the time comes to wind them up, the Lord alone has the authority to merge these inconceivably strong energies (gross matter, eternal time, fate, and the individual natures of the different conditioned souls) into the form of *Mahavisnu* where they continue to exist as His potency. [*Nimesa: Mahavisnu, the first purusa-avatara in the Lord's lila of creation, is an aspect of Lord Krsna's second Vaikuntha vyuha form, Sankarsana. Re the relationship of the purusa-avatars to the catur-vyuha, you may like to compare Bhag. 4.24.61 and purport, plus Bhag. 5.17.22-23 and purport, plus Bhag. 6.16.27 and purport, to the verses and purports of this section of Chapter 5 Canto 2.*] Brahma goes on to speak about how, after dissolution, the creation again unfolds. The first *purusa* supervises the appearance of *ahamkara* or false ego, a characteristic of the ignorance of the fallen *jivas*. [*Nimesa: in 25p Srila Prabhupada remarks about the false ego:*

This means that the false ego in the sum total form of *mahat-tattva* is generated from the marginal potency of the Lord, and due to this false ego of lording it over the material creation, ingredients are generated for the false enjoyment of the living being. The living being is practically the dominating factor over the material elements as the enjoyer, though the background is the Supreme Lord.]

Interacting with the three modes of *prakrti*, false ego transforms into 1) the *dravya-sakti* from which gross sense objects evolve; 2) the *kriya-sakti* from which the bodily senses and their creative abilities evolve; and 3) the *jnana-sakti* from which material knowledge evolves. Of these, *jnana-sakti* is the best,

because it manifests as the brahminical culture and is helpful for spiritual realization. Just as the three *saktis* appear out of the transforming effect of *ahamkara* upon the modes of *prakṛti*, so in the same manner creation continues to expand as the ignorance of the *jiva* interacting with Maya's modes. For example, the mind evolves from the affect of false ego upon *sattva-guna*. Along with the mind, 10 demigods make their appearance. These 10 govern the movements of the *jnanendriyas* (perceptive senses) and *karmendriyas* (active senses). The *karmendriyas*, *jnanendriyas*, intelligence and the life force (*prana*), are transformations of passion. The elements ether, air, fire, water and earth appear from the interaction of egoism with the mode of ignorance. Out of this interaction sound first appears. Sound's gross form is ether, and as sound moves through ether, the sense of hearing (the ear) comes to be. Ether continues to transform into air, the gross form of the tactile sensation. The mediation of air and the tactile sensation give rise to the sense of touch which *prana* (the life air) spreads all over the surface of the body as *ojas* (the vital force, which is experienced in the body as the power of sense perception). In this way fire, form and vision; water, taste and tongue; and earth, scent and nose, come to be.

(21-31)

For living bodies to form, the *bhutendriya-mano-gunah* (the gross elements, the senses that perceive them, the mind, and the modes of material nature) must first be manifest, then assembled. Their assembler is *bhagavat-sakti*, the direct potency of the Lord. She does this assembly in two modes of action, *sat* and *asat*. [*Nimesa*: we met the terms *sat* and *asat*, which mean "cause" and "effect", in our study of Canto 1—see 1.2.30. Now Canto 2 elaborates.] The first mode of assembly, "cause", forms uncountable universes that for thousands of ages float upon the Causal Ocean, the water of the *mahat-tattva*. [*Nimesa*: in 33p Srila Prabhupada notes:

The Lord then, by His plenary portion as Maha-Visnu, lies down within the water of the *mahat-tattva*, and the water is called the Causal Ocean (*Karana-jala*).]

At last the Lord enters into each universe as Garbodaksayi Visnu, the second *purusa*, and gives them life. From the *padmakosa* that sprouts from His navel, He gives birth to Brahma. Thereafter the second mode of assembly ("effect") is continued by Brahma in the *visarga* creation, which fills out the gross details within each individual universe. Unless the Lord creates him and empowers Him, Brahma can do nothing. Hence Srila Prabhupada states (33p) that both modes of creation are done by the Supreme Lord. [*Nimesa*: the explanation of

sat-asat or cause and effect is of great significance, since this chapter is entitled The Cause of All Causes. During a morning walk in Bombay on 30 March 1974, Srila Prabhupada remarked:

Cause and effect. The *mahat-tattva*... *Mahat-tattva* is cause, and this cosmic manifestation is the effect. So beyond that, beyond that. Therefore Krsna is said: *mahat-padam*. The *mahat-tattva* is lying at His lotus feet. *Samasrita ye pada-pallavam plavam mahat-padam*. *Mahat-tattva* is lying on the lotus feet of Krsna.]

(32-33)

Within each universe, the Lord assumes the *virat-rupa*. The cosmic form of God is suitable to be meditated upon by great philosophers. The four *varnas* appear as the *virat-rupa*'s mouth, arms, thighs, and lower legs. pBrahmadeva explains the seven worlds (38-39), the material and spiritual worlds (40), the fourteen planetary systems (40-41), the three planetary systems, (42) and how all of them are to be seen in relation to that great universal form of the Supreme Personality of Godhead. (34-43)

5.2. Question Thirty-four is asked by Narada of Brahmadeva.

Question Thirty-four: Please tell me that transcendental knowledge which specifically directs one to the truth of the individual soul and the Supersoul. (1)

5.3. The questions, in verses 2 through 8, that follow Narada's first are items or sub-questions of the above principle question. Three of these sub-questions are reflected in Pariksit's three questions to Sukadeva in the previous chapter. This is why Sukadeva referred Pariksit to Narada's questions of ages past, as if to comment, "What you're asking isn't new. Long ago your questions were asked by Narada of Brahma." For the purposes of this study guide, then, the questions of King Pariksit at the end of the previous chapter collapse in this chapter into the leading question that Narada put before Brahma.

5.3.1. Comparison of Narada's first sub-question with Pariksit's first of three questions in the previous chapter.

5.3.1.1. Narada's sub-question 1: Please describe factually the symptoms of this manifest world. What is its background? How is it created? How is it conserved? And under whose control is all this being done? (2)

5.3.1.2. Pariksit's question 1: I beg to know from you how the Personality of Godhead, by His personal energies, creates these phenomenal universes as they are, which are inconceivable even to the great demigods. (2.4.6)

5.3.2. Comparison of Narada's second sub-question with Pariksit's second of three questions in the previous chapter.

5.3.2.1. Narada's sub-question 2: My dear father, what is the source of your knowledge? Under whose protection are you standing? And under whom are you working? What is your real position? Do you alone precreate all entities with material elements by your personal energy? (4) **Note:** *In essence, Narada wants to know whether Brahma is independent and self-sufficient in knowledge, protection, work, position, and creative energy, or whether Brahma merely assists another or others.*

5.3.2.2. Pariksit's question 2: Kindly describe how the Supreme Lord, who is all-powerful, engages His different energies and different expansions in maintaining and again winding up the phenomenal world in the sporting spirit of a player. (2.4.7) **Note:** *Here too the essence of the query is about the relationship of the one creator to others involved in creation—namely, his expansions, of whom Brahma is one (as the Lord's rajoguna-avatara).*

5.3.3. Comparison of Narada's third sub-question with Pariksit's third of three questions in the previous chapter:

5.3.3.1. Narada's sub-question 3: Yet we are moved to wonder about the existence of someone more powerful than you when we think of your great austerities in perfect discipline, although your good self is so powerful in the matter of creation. (7)

5.3.3.2. Pariksit's question 3: The Supreme Personality of Godhead is one, whether He alone acts with the modes of material nature, or simultaneously expands in many forms, or expands consecutively to direct the modes of nature. (2.4.9) **Note:** *As explained in the note to this verse in the previous chapter study, in fact this is a question about how the Lord, from the supreme position of His oneness without a second, yet acts through many expansions and incarnations. Brahma is the Lord's incarnation as rajoguna-avatara. So—just as Narada wonders about the one Supreme Being above Brahma, similarly Pariksit wonders about powerful subordinates of the Lord below Him.)*

5.4. Specific answers to Narada’s principle question and his three sub-questions (ergo these are also the answers to Maharaja Pariksit’s three questions of the previous chapter).

5.4.1. The specific answer to Narada’s principle question, “Please tell me that transcendental knowledge which specifically directs one to the truth of the individual soul and the Supersoul.” (1)

2.5.17

[In this verse Brahma reveals that his transcendental realization is inspired by the Supersoul. The truth is that Brahma is created and the Lord is the creator.]

*tasyapi drastur isasya
kuta-sthasyakhilatmanah
srjyam srjami srsto 'ham
iksayaivabhicoditah*

TRANSLATION

Inspired by Him only, I discover what is already created by Him [Narayana] under His vision as the all-pervading Supersoul, and I also am created by Him only.

5.4.2. Specific answer to Narada’s first sub-question. “Please describe factually the symptoms of this manifest world. What is its background? How is it created? How is it conserved? And under whose control is all this being done?” (2)

2.5.18

[Brahma states that the symptoms of the manifest world are three: goodness, passion and ignorance. Their fundament is the pure spiritual form of the Lord. The creation, maintenance and destruction of the world are the natural result of His acceptance of the material modes as His energy.]

*sattvam rajas tama iti
nirgunasya gunas trayah
sthiti-sarga-nirodhesu
grhita mayaya vibhoh*

The Supreme Lord is pure spiritual form, transcendental to all material qualities, yet for the sake of the creation of the material world and its maintenance and annihilation, He accepts through His external energy the material modes of nature called goodness, passion and ignorance.

[*Nimesa*: this question is further answered in the next chapter (Bhag. 2.6.31). The purport opens with Srila Prabhupada stating, “The question put by Narada before Brahma concerning the sustenance of the material creation is thus answered.” Compare these two verses, particularly the phrase used here, *sthiti-sarga-nirodhesu grhita mayaya vibhoh*, with the phrase in verse 31 next chapter, *grhita-mayoru-gunah sargadavagunah svatah*.]

5.4.3. Specific answer top Narada’s second sub-question, “My dear father, what is the source of your knowledge? Under whose protection are you standing? And under whom are you working? What is your real position? Do you alone create all entities with material elements by your personal energy?” (4)

2.5.11

[Brahma says in this verse that his knowledge and creative potency emanate from the Lord as His personal effulgence.]

*yena sva-rocisa visvam
rocitam rocayamy aham
yatharko 'gnir yatha somo
yatharksa-graha-tara kah*

TRANSLATION

I create after the Lord's creation by His personal effulgence [known as the *brahmajyoti*], just as when the sun manifests its fire, the moon, the firmament, the influential planets and the twinkling stars also manifest their brightness.

2.5.12

[Brahma pronounces the person deluded who cannot see beyond the demigod of creation to the Supreme Lord, who is the real supreme controller. Brahma works under His protection only.]

*tasmai namo bhagavate
vasudevaya dhimahi
yan-mayaya durjayaya
mam vddanti jagad-gurum*

TRANSLATION

I offer my obeisances and meditate upon Lord Krsna [Vasudeva], the Personality of Godhead, whose invincible potency influences them [the less intelligent class of men] to call me the supreme controller.

2.5.14

[In this verse Brahma declares the energy, elements, and conditioned identities of the living beings within creation are parts and parcels of the one Supreme Lord.]

*dravyam karma ca kalas cap
svabhavo jiva eva ca
vasudevat paro brahman
na canyo 'rtho 'sti tattvatah*

TRANSLATION

The five elementary ingredients of creation, the interaction thereof set up by eternal time, and the intuition or nature of the individual living beings are all differentiated parts and parcels of the Personality of Godhead, Vasudeva, and in truth there is no other value in them.

5.4.4. Specific answer to Narada’s third sub-question, “Yet we are moved to wonder about the existence of someone more powerful than you when we think of your great austerities in perfect discipline, although your good self is so powerful in the matter of creation.” (7)

2.5.20

[Brahma says that the modes of nature cover the spiritual perception of the living entities. The transcendental Supreme Lord, who is the real controller of all living entities including Brahma himself, exists beyond those modes.]

*sa esa bhagaval lingais
tribhir etair adhoksajah
svalaksita-gatir brahman
sarvesam mama cesvarah*

TRANSLATION

O *brahmana* Narada, the Superseer, the transcendent Lord, is beyond the perception of the material senses of the living entities because of the above-mentioned three modes of nature. But He is the controller of everyone, including me.

2.5.21

[He adds here that, as the demigod of creation, he has no independence—for the only independent one is the Supreme Lord.]

*kalam karma svabhavam ca
mayeso mayaya svaya
atman yadrcchaya praptam
vibubhusur upadade*

TRANSLATION

The Lord, who is the controller of all energies, thus creates, by His own potency, eternal time, the fate of all living entities, and their particular nature, for which they were created, and He again merges them independently.

5.5. *Parisistam* (appendix)

5.5.1. *Vinodakam*, or items of special interest for those students enrolled full-time in this *Bhagavatam* course.

Jiva Gosvami's *Sat-sandabhas*

In *Bhakti-sandarbha Anuccheda* 42, Srila Jiva Gosvami comments on *Bhag. 2.5.15-16*. Compare this to Srila Prabhupada's purports to the same verses.

Anuccheda 42

1 That devotional service is the conclusion of all Vedic scriptures is also confirmed by these words (*Srimad Bhagavatam 2.5.15-16*):

"The Vedic literatures are made by and are meant for the Supreme Lord, the demigods are also meant for serving the Lord as parts of His body, the different planets are also meant for the sake of the Lord, and different sacrifices are performed just to please Him.

"All different types of meditation or mysticism are means for realising Narayana. All austerities are aimed at achieving Narayana. Culture of transcendental knowledge is for getting a glimpse of Narayana and ultimately salvation is entering the kingdom of Narayana."

[*Nimesa*: The purpose of jnana (brahma-jnana) is to know Narayana by first learning about the similarities between ourselves and Brahman.

For example, every Vedic mantra has three meanings:

(1) the adhyatmic meaning is transcendental and is related to Krsna's holy name, which is sarva-nama, all names.

(2) adhydaivic – the secondary meaning, related to the demigods.

(3) Adhibautic – the meaning that can be seen with material eyes.

Example pertaining to Ganga:

1. Bhag. associates her w/ Tirtha-pada (see 3.23.42)
2. Ganga devi
3. Ganges river

The ultimate purpose of the Veda is attainment of the adhyatmic or transcendental meaning. Brahma confirms this: Narayana para Veda.]

2 This verse means that because Lord Narayana is the supreme object of worship therefore He is the subject matter described in the Vedas. Here someone may object: "Is it not so that the Vedas also describe other deities who are also worthy of worship?" That is true. Therefore this verse explains that the other deities, the demigods, are meant for serving the parts of Lord Narayana's body (*narayanangajah*). The different planets are also meant to attain His feet, and the different sacrifices are performed just to please Him [*Nimesa*: and not to go achieve heaven]. These things are done to give a little pleasure to Lord Narayana. That is the meaning. *Yoga*, that is *astanga-yoga* and *sankhya-yoga* [*Nimesa*: i.e. sankhya, jnana and astanga], are means to attain Him. The purpose of all these are to bring us to bhakti. Austerity, which means concentration of the mind, is a means to attain Him, and the culture of transcendental knowledge is a means to attain Him. What more need be said? He is the supreme goal (*gatih*) to be attained, the Supreme Brahman. This is so because all these things are manifested from Him and dependent on Him.

3 Therefore Lord Matsyadeva said to Satyavrata (*Srimad Bhagavatam 8.24.38*):

"You will be thoroughly advised and favoured by Me, and because of your inquiries, everything about My glories, which are known as *param brahma*, will be manifest within your heart. Thus you will know everything about Me."

Hence, the pure devotee will actually realise Brahman.

The first verse quoted here was spoken by Lord Brahma to Sri Narada Muni.

In *Bhagavat-sandarbha anucchedya* 29 Srila Jiva Gosvami comments on 2.5.12-13. Compare this to Srila Prabhupada’s purports to these verses.

1 That the material energy is ashamed even to approach the Personality of Godhead is described in the following verses of *Srimad Bhagavatam* (2.5.12-13) where Lord Brahma says to Narada:

“I offer my obeisances and meditate upon Lord Krsna (Vasudeva), the Personality of Godhead, whose invincible potency influences them (the less intelligent class of men) to call me the supreme controller.

2 “The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of ‘It is I’ and ‘It is mine’.”

3 In this verse Brahma explains that because the material energy, *maya*, is composed of the three modes of ignorance, passion and goodness, she is contaminated and full of faults. The Personality of Godhead, because He is spiritual, and possesses eternity, knowledge and bliss to the highest degree, is completely flawless. The contaminated material energy is therefore embarrassed to come within the energy is therefore embarrassed to come within the vision of the supremely pure Personality of Godhead. This verse explains that the material energy *maya* is powerful enough to bewilder (*vimohitah*) Lord Brahma and all other conditioned souls.

In *Bhagavat-sandarbha anucchedya* 24 Srila Jiva Gosvami makes another point about *Bhag. 2.5.13*. Compare to Srila Prabhupada’s purport to the same verse.

1 Goddess Laksmi is the Lord’s limitless internal potency. Her form is a partial expansion of the Lord’s form. This is described in these words (*Srimad Bhagavatam* 12.11.20):

“Goddess Laksmi is the constant companion of the Supreme Personality of Godhead. She is a direct expansion of Lord Hari.”

2 Srila Sridhara Svami comments:

“The constant companion here is the Lord’s own potency. The repason for this is given in the words: ‘*saksad atmanah*’ (directly manifested from Lord Hari). Because the Lord’s form is perfectly spiritual and because she is not different from His form, she is His internal potency.

3 The word ‘*saksat*’ (directly) here confirms that goddess Laksmi is not the same as the illusory potency *maya*. This is confirmed by the following description of the illusory potency (*Srimad Bhagavatam* 2.5.13):

“The illusory energy of the Lord is ashamed to be seen by the Lord.”

In *Bhagavat-sandarbha*, Srila Jiva Gosvami coments upon *Bhag. 2.5.39*. Srila Prabhupada’s purport to the same verse sphould be consulted.

***Anuccheda* 67**

1 Speaking to Narada, Lord Brahma describes the eternality of Vaikunthaloka in the following words (*Srimad Bhagavatam* 2.5.39):

“From the forefront of the chest up to the neck of the universal form of the Lord are situated the planetary systems named Janaloka and Tapaloka, whereas Satyaloka, the topmost planetary system is, situated on the head of the form. The spiritual planets, however, are eternal.”

2 Srila Sridhara Svami comments on this verse:

“In this verse the word ‘*brahmaloka*’ refers to the eternal (*sanatana*) Vaikuntha planets. Here the word ‘*braphmaloka*’ does not refer to any planet within the created material universe’. Here the word ‘*brahmaloka*’ means ‘spiritual (*brahma*) planet (*loka*)’.

In *Krsna-sandarbha* Srila Jiva Gosvami again writes about *brahma-loka* as meaning “spiritual planet. He comments on *Bhag. 2.5.42* and *39*. Compare to *39p* and *42p*.

77 The word ‘*svarga*’ is defined in the following verse (Srimad Bhagavatam 2.5.42):

“Others may divide the whole planetary system unto three divisions, namely the lower planetary systems on the legs (up to the earth), the middle planetary systems on the navel, and the upper planetary systems (*Svarloka*) from the chest to the head of the Supreme Personality.”

78 The Brahmaloka planet described in these verses as above Svargaloka is the spiritual world of Vaikuntha, the abode of the Supreme Personality of Godhead, and not the abode of the demigod Brahma. The word Brahma, which means ‘great’, here refers to the Supreme Personality of Godhead because He is supremely great, His greatness is shown by the fact that His transcendental form is eternal and full of knowledge and bliss.

[*Nimesa*: the planets arrayed upon the body of the Lord are divided thus, according to the Bhagavatam’s description of the qualities of the inhabitants:

ADHOLOKAS-- Bilasvarga i.e. Asura-lokas

Atala
Vitala
Sutala
Mahatala
Rasatalap
Tatala

MADHYALOKAS--Martyaloka and Deva svarga-lokas

Bhurloka
Svaloka
Svarga
Maharloka

URDHVALOKAS--Munilokas

Janaloka
Tapaloka
Satyaloka]

[*Nimesa*: a different way of dividing the tri-loka (three worlds,) which is often seen in scripture, is exemplified by Text 20 of the Third Ray of Light, Hari-Bhakti-ratna Prakasa, by Srila Raghava dasa Gosvamiit.

pada-gamyam tu yat kincit
sa bhūr-loka iti smrtah
asuryam tu bhūvar-loka
adhruvam svarga ucyate

"The planets where we reside are known as Bhurloka. The planets above us, reaching up to the sun planet, are known as Bhuvanloka. The planets above Bhuvanloka, reaching up to Dhruvaloka, are called Svargaloka."]

79 That the word '*brahmaloka*' means the spiritual world of Vaikuntha is confirmed by the words of *Srimad Bhagavatam* (10.28.17) where the word '*brahmaloka*' is clearly used to mean the spiritual world:

"Thus Krsna led all the cowherd men, headed by Nanda Maharaja to the lake where Akrura was later shown Brahmaloka (the Vaikuntha planetary system). They took their bath immediately and saw the real nature of Brahmaloka (the Vaikunthalokas).

80 The following verse from *Srimad Bhagavatam* (2.5.39) also uses the word '*brahmaloka*' to mean the spiritual world of Vaikuntha:

"Satyaloka, the topmost planetary system is situated on the head of the universal form. The spiritual planets (*brahmaloka*), however, are eternal."

81 This interpretation of the word '*brahmaloka*' is confirmed by Sridhara Svami, who comments on this verse:

"In this verse the word '*brahmaloka*' refers to the Vaikuntha planetary system, which is '*sanatanah*', or eternal. The Vaikuntha world is not within the material creation.

References from Srila Bhaktivinoda Thakura's *Bhagavat-arka-marici-mala*

In his book *Bhagavata-arka-marici-mala*, Srila Bhaktivinoda Thakura counts this verse from *Srimad-Bhagavatam* Canto 2 Chapter 5 within the *sambandha* division, assigning it to Chapter Five, entitled *bhagavat-sakti tattvam* ("The Essential Nature of the Energies of the Lord").

02.05.13

Brahma to Narada Muni

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "It is I" and "It is mine".

Srila Bhaktivinoda Thakura counts this verse from Canto 2 Chapter 5 within the *sambandha* section of *Bhagavat-arka-marici-mala*, Chapter Four, entitled *bhagavad-svarupa-tattvam* ("The Factual Truth of Krsna").

02.05.14

Brahma to Narada Muni

The five elementary ingredients of creation, the interaction thereof set up by eternal time, and the intuition or nature of the individual living beings are all differentiated parts and parcels of the Personality of Godhead, Vasudeva, and in truth there is no other value in them.

In the same chapter (Four, *bhagavat-svarupa-tattvam*—“The Factual Truth of Krsna”) of *Bhagavat-arka-marici-mala*, the Thakura includeps this verse from *Bhag. Canto 2 Chapter 5*.

02.05.18

Brahma to Narada Muni

The Supreme Lord is pure spiritual form, transcendental to all material qualities, yet for the sake of the creation of the material world and its maintenance and annihilation, He accepts through His external energy the material modes of nature called goodness, passion and ignorance.

These verses from *Bhag. Canto 2 Chapter 5* are counted by the Thakura within the *sambandha* section of *Bhagavat-arka-marici-mala*, Chapter Ten, *acintya-bheda-abheda laksanam* or “Characteristics of the Inconceivable Oneness and Difference.”

02.05.22-29

Brahma to Narada Muni

After the incarnation of the first purusa [Karanodakasayi Visnu], the *mahat-tattva*, or the principles of material creation, take place, and then time is manifested, and in course of time the three qualities appear. Nature means the three qualitative pappearances. They transform into activities. (22)

Material activities are caused by the *mahat-tattva's* being agitated. At first there is transformation of the modes of goodness and passion, and later—due to the mode of ignorance—matter, its knowledge, and different activities of material knowledge come into play. (23)

The self-centered materialistic ego, thus being transformed into three features, becomes known as the modes of goodness, passion and ignorance in three divisions, namely the powers that evolve matter, knowledge of material creations, and the intelligence that guides such materialistic activities. Narada, you are quite competent to understand this. (24)

From the darkness of false ego, the first of the five elements, namely the sky, is generated. Its subtle form is the quality of sound, exactly as the seer is in relationship with the seen. (25)

Because the sky is transformed, the air is generated with the quality of touch, and by previous succession the air is also full of sound and the basic principles of duration of life: sense perception, mental power and bodily strength. When the air is transformed in course of time and nature's course, fire is generated, taking shape with the sense of touch and sound. Since fire

is also transformed, there is a manifestation of water, full of juice and taste. As previously, it also has form and touch and is also full of sound. And water, being transformed from all variegatedness on earth, appears odorous and, as previously, becomes qualitively full of juice, touch, sound and form respectively. (26-29)

5.5.2. Appendix of items of general interest.

Important Verses

The following verses from Canto 2 Chapter 5 were often quoted by Srila Prabhupada, or traditionally are considered key preaching verses.

MĀYĀ IS ASHAMED BEFORE THE LORD

SB 2.5.13

vilajjamānayā yasya sthātum īkṣā-pathe ’muyā

vimohitā vikatthante mamāham iti durdhiyaḥ

vilajjamānayā—by one who is ashamed; *yasya*—whose; *sthātum*—to stay; *īkṣā-pathe*—in front; *amuyā*—by the bewildering energy; *vimohitāḥ*—those who are bewildered; *vikatthante*—talk nonsense; *mama*—it is mine; *aham*—I am everything; *iti*—thus vituperating; *durdhiyaḥ*—thus ill conceived.

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of “It is I” and “It is mine.”

Brahmā

NĀRĀYAṆA-PARĀḤ...

SB 2.5.15-16

nārāyaṇa-parā vedā devā nārāyaṇāṅgajāḥ

nārāyaṇa-parā lokā nārāyaṇa-parā makhāḥ

nārāyaṇa—the Supreme Lord; *parāḥ*—is the cause and is meant for; *vedāḥ*—knowledge; *devāḥ*—the demigods; *nārāyaṇa*—the Supreme Lord; *aṅga-jāḥ*—assisting hands; *nārāyaṇa*—the personality of Godhead; *parāḥ*—for the sake of; *lokāḥ*—the planets; *nārāyaṇa*—the Supreme Lord; *parāḥ*—just to please Him; *makhāḥ*—all sacrifices.

The Vedic literatures are made by and are meant for the Supreme Lord, the demigods are also meant for serving the Lord as parts of His body, the different planets are also meant for the sake of the Lord, and different sacrifices are performed just to please Him.

Brahmā

nārāyaṇa-paro yogo nārāyaṇa-param tapāḥ
nārāyaṇa-param jñānaṁ nārāyaṇa-parā gatīḥ

nārāyaṇa-parah—just to know Nārāyaṇa; *yogaḥ*—concentration of mind; *nārāyaṇa-param*—just with an aim to achieve Nārāyaṇa; *tapah*—austerity; *nārāyaṇa-param*—just to realize a glimpse of Nārāyaṇa; *jñānam*—culture of transcendental knowledge; *nārāyaṇa-parā*—the path of salvation ends by entering the kingdom of Nārāyaṇa; *gatiḥ*—progressive path.

All different types of meditation or mysticism are means for realizing Nārāyaṇa. All austerities are aimed at achieving Nārāyaṇa. Culture of transcendental knowledge is for getting a glimpse of Nārāyaṇa, and ultimately salvation is entering the kingdom of Nārāyaṇa.

Brahmā

THE SOCIAL BODY

SB 2.5.37

puruṣasya mukhaṁ brahma kṣatram etasya bāhavaḥ

ūrvor vaiśyo bhagavataḥ padbhyām śūdro vyajāyata

puruṣasya—of the Supreme Personality of Godhead; *mukham*—mouth; *brahma*—is the brāhmaṇas; *kṣatram*—the royal order; *etasya*—of Him; *bāhavaḥ*—the arms; *ūrvoh*—the thighs; *vaiśyaḥ*—are the mercantile men; *bhagavataḥ*—of the Personality of Godhead; *padbhyām*—from His legs; *śūdraḥ*—the laborer class; *vyajāyata*—became manifested.

The brāhmaṇas represent His mouth, the kṣatriyas His arms, the vaiśyas His thighs, and the śūdras are born of His legs.

Brahmā

5.6. Chapter homework assignments:

5.6.1. All Students—Answer the following questions with simple answers in as few words as possible.

1. According to Lord Brahma (verse 12), there is a connection between the transcendental Lord Vasudeva and the Mahat-tattva. From your understanding of what verses such as 14 and its purport say in elaboration about Lord Vasudeva and His material energy, write a paragraph explaining this connection, which is also described in the following way by Srila Prabhupada in *Bg 7.4*:

Intelligence refers to the total material creation, called the *mahat-tattva*. Therefore from the eight separated energies of the Lord are manifest the twenty-four elements of the material world, which are the subject matter of Sankhya atheistic philosophy...

2. From what you understand so far in this Canto, what is **the nature** of that connection (i.e. what **mode** does that connection represent)?

3. Is the first *purusa-avatara* Lord Vasudeva? If not, explain who is and why.

4. Compare and contrast the first and second *purusa-avatars*.
5. Essentially, why does the *jiva* find Maya attractive?
6. What does Mayadevi offer the *jiva* when she manifests out of her modes the three *saktis* of *dravya*, *kriya* and *jnana*?
7. The *jiva-ahamkara* interacts with what modes of nature to initiate the appearance of *dravya*, *kriya* and *jnana*? You should connect each of the three *saktis* to a particular mode.
8. What is the significance of *adhyatma*?

5.6.2. Full-Credit Adult Students—Write a half-page essay on the following: Your essay for the previous chapter connected Maharaja Pariksit's first question from Canto 1 Chapter 19 to the 3 questions he asks in Canto 2 Chapter 4. In this lesson's essay, extend that connection to the questions of Narada to Brahma. For full credit, you must identify the **single central issue** that is at the heart of all these questions, and at the heart of the subjects of Canto One and Canto Two (*Sarga* and *Visarga*—look again, if you need, at point 1.1.1. in the study guide for Chapter One, Canto Two). The issue at the heart of these questions is very simple to express in words. But to put your finger on it, you must consider that the difference between *Sarga* and *Visarga* speaks for a difference between two orders of soul. The formal Sanskrit term for this central issue is found in verse 1 of this chapter.

End of Study Guide to Second Canto Chapter Five

6.0. Second Canto Chapter Six. (No questions.)

6.1. The *Pratijna* (solemn statement of purpose) of this chapter, entitled *Purusa-sukta* Confirmed, is nicely expressed in a paragraph from Srila Prabhupada’s purport to verse 28. Note that with these words of comment on the prayer of Brahma in this chapter of *Bhagavatam*, His Divine Grace could just as well purport the *Purusa-sukta* hymn of *Rig Veda*.

Brahma, the original living being within the material world, taught us the way of sacrifice. The word "sacrifice" suggests dedication of one's own interests for satisfaction of a second person. That is the way of all activities. Every man is engaged in sacrificing his interests for others, either in the form of family, society, community, country or the entire human society. But perfection of such sacrifices is attained when they are performed for the sake of the Supreme Person, the Lord. Because the Lord is the proprietor of everything, because the Lord is the friend of all living creatures, and because He is the maintainer of the performer of sacrifice, as well as the supplier of the ingredients of sacrifices, it is He only and no one else who should be satisfied by all sacrifices.

6.2. Chapter Six, *Purusa-sukta* Confirmed, *adhyaya-prakasika*—the chapter at a glance. [*Nimesa: the adhyaya-prakasika here is somewhat longer than normal, for reasons already explained in the same sections of the study guides for Chapters Three and Five.*]

The *Purusa-sukta* hymn is composed of Vedic *mantras* that are to be sung in glorification of the Mahapurusa and His *virat-rupa*. [*Nimesa: Bhag. Canto 12 chapter 11, “Summary Description of the Mahapurusa”, depicts this form of the Lord most wonderfully.*] In this Chapter Six of *Srimad-Bhagavatam* Canto Two, Brahmadeva recites prayers in confirmation of the fact that the *Purusa-sukta* hymn addresses the Great Purusa Mahavisnu together with the two later Purusa forms non-different from Him, Garbhodakasayi Visnu and Paramatma (Ksirodakasayi Visnu), and the *virat-purusa* expansion of Their divine energy. [*Nimesa: in other words, Brahma confirms herewith his declaration Narayana para Veda from the previous chapter: the Vedic hymns are meant to glorify Lord Narayana only.*] He begins by “filling in the connecting dots” between the *virat*’s display of archetypical, macrocosmic sense organs, and the microcosmic senses of the living entities in the universe. [*Nimesa: that the material body of each conditioned soul in creation replicates in a small way the sensory faculties of the cosmic form of the Lord will be clearly pointed out by Srila Prabhupada in a purport from an upcoming chapter (Bhag. 2.8.8p) in which he states,*

In the creation of the material world the Supreme Lord undoubtedly assumes a gigantic body, and living entities also get bodies, big or small, according to necessity.]

Besides portioning out sensory faculties to the different grades of embodied souls, the *virat-purusa* gives the living beings shelter. Furthermore, all that any individual may obtain in life—“bad” or “good”—lust, frustration, ignorance and death; or on the other hand, religious principles, truth and transcendental knowledge; is sourced in the Lord’s great cosmic form. The *virat* covers every created being in the universe as past, present, and future. Yet the Lord Himself is timeless and beyond all in creation. His personal form is transcendental and does not exceed nine inches; yet like the powerful sun in the sky, He maintains all below Him by His powerful energies. His personal abode is the *tripad-vibhuti*, the destination of those who, seeking immortality, do not yield to sensory impulses. Persons in family life, or who break vows of celibacy, must take birth again in the *ekapad-vibhuti*, the material manifestation. The Lord rules over both nescience and true knowledge, matter and devotional service alike. Everything in the universe comes from Him. Yet as the sun is different from its rays, He remains aloof from His creation. [*Nimesa: it is noteworthy that the terms tripad and ekapad-vibhuti are to be found in Purusa-sukta.*]

Now Brahma recounts his birth from the lotus flower that grew from the navel of Visnu. He tells how at that time he made sacrifice using only the limbs of the subtle *virat*, since there was nothing else to be offered. [*Nimesa: this, the first of all Vedic yajnas, is the focus of the Purusa-sukta hymn.*] After Brahma, nine leading personalities among the sages and demigods performed this *yajna*; sacrifices after that were performed by the Manus, human beings and Daityas etc. In order to maintain the cosmic manifestation for all such different grades of beings, the Lord accepted the modes of nature. But personally He has no affinity for any material quality. As Lord Visnu maintains, so by His will, says Brahma, do I create and does Siva destroy. He then tells Narada of his enthusiasm to take shelter of the Lord’s lotus feet. Such heartfelt zeal for *bhakti* is the real way to associate with Him in transcendental bliss, which even the Lord Himself is unable to measure. Brahma, knowing well that he has achieved the status of the foremost of sages only by the mercy of the Supreme, now admits that through brainpower alone, Lord Krsna cannot be understood. The only thing to be done, Brahma concludes, is to surrender to His lotus feet and offer Him our respectful obeisances. Brahma goes on to glorify the Lord as He is in His own nature beyond the material manifestation.

Then he speaks of the first two *purusa* incarnations, and mentions different species of extraordinary beings within creation, himself included, in whom the Mahapurusa invests *vibhuti* (opulence) and other ideal qualities. He warns that such empowered created beings may appear to be supreme, but they are not. The chapter concludes with Brahma telling Narada that (in the next chapter) he will speak about the Lord's *lila-avatars*. Because *lila-katha* is full of relish and purifies the ear of its propensity to listen to the low affairs of souls conditioned by Maya, Brahma retains the narrative of the Lord's *avatars* in his heart forever.

6.2. Chapter Six, Purusa-sukta Confirmed, *slokanusaranam*—verses summary.

The first verse of Chapter Six immediately confirms that the Supreme Personality of Godhead Vasudeva Sri Krsna is the only object of sacrifice in terms of the *yajna* delineated by the *Purusa-sukta* hymn. Brahmadeva begins his description of the *virat-pusua* by telling Narada about His mouth. It is the source of all voices and the abode of the fire-god Agnideva, who controls the voice of every created being as the deity of that sensory faculty. [*Nimesa: it follows that the plan of creation is for the voice to be used in chanting the mantras for sacrifices offered into fire, the tongue of the Universal Form of the Lord.*] Similarly His skin and six other layers [*Nimesa: the 7 layers are listed in full in Bhag. 10.2.27*] generate seven kinds of Vedic hymns; and His tongue is the source of *havya-kavya*, foods offered in sacrifice and accepted by the demigods, forefathers and people in general. His nostrils are the abode of the Asvini-kumaras [*Nimesa: the physicians among the demigods*] and all medicinal herbs; all the different kinds of *vayu* and *prana*, and the different fragrances of the universe, originate here. His eyes generate all forms. The balls of His eyes are the sun and other luminous heavenly *lokas* [*Nimesa: e.g. the moon*]. The directions of space originate in His ears and are the receptacles of the *Vedas*. The element *akasa* emanates from His sense of hearing along with all kinds of sounds. The surface of His body is the shelter of *vastu*, the active principle of auspiciousness within all articles. The wind (Vayu) is His skin. Every living entity's sense of touch is controlled by Vayu, and Vayu is the place of sacrifice. All vegetation—particularly the trees needed for sacrifice—originate from the hairs on His skin. From the hairs on His head and face came the clouds. Electricity, stone and iron ore are produced from His nails. (1-5)

The *ksatriyas* among the demigods and others who protect the people are the harvest of the fields of His mighty arms. The Lord's *vikrama* or forward

steps are the shelter of the three worlds; they provide all necessities for life. His lotus feet are the shelter from all kinds of fear. (6-7)

Water, semen, fertilizing agents, rains and the Prajapatis originate in the Lord's reproductive organs. From His genitals, a heavenly pleasure that overturns the distress of having offspring pervades the bodies of all living entities. Mitra or Yamaraja resides in the evacuation vent of the Universal Form. Here, and in the rectum of the *virat-purusa*, are envy, misfortune, death and hell. At His back are frustration, ignorance and immorality. The great rivers are His veins. The great mountains are supported by His bones. His *avyakta* feature is the shelter of the oceans of the universe. In His belly are the materially annihilated living entities. The intelligent know that the subtle bodies of all living entities are sheltered in His heart. The religious principles observed by great authorities like Brahma, the Four Kumaras and Narada Muni are produced from His consciousness, which is the abode of truth and transcendental knowledge. (8-12)

Leading demigods beginning with Brahma and Siva, the ancient great sages born before Narada's time, the lesser demigods and the demons, the Nagas and other reptilians, human beings, birds, animals, the planets and other bodies in outer space, lightning, thunder, the different grades of superhuman, human and nonhuman life and all other varieties of living entities are covered by the Mahapurusa and thus subject to His feature of time (past, present and future). Yet He is situated beyond all material conception in a form that does not exceed nine inches.(13-16) [*Nimesa: as Srila Prabhupada states in his purport to these verses, the form of the Lord addressed here is that of Paramatma (Ksirodakasayi Visnu, the aspect of Aniruddha in the Vaikuntha catur-vyuha).*]

Brahma next glorifies the supremacy of the Lord and His realm by comparing Him to the sun. The sun, like the Lord, expands his energies throughout the universe. Thus the Lord maintains everything by His immeasurable glories. He controls immortality and fearlessness, and He is transcendental to death and the fruitive actions of the material world. Deathlessness, fearlessness, and freedom from the anxieties of old age and disease exist in the kingdom of God, which is beyond the three higher planetary systems and the material coverings. This spiritual world, which consists of three fourths of the Lord's energy, is especially meant for those who will never be reborn. Others, who are attached to family life and who do not strictly follow celibacy vows, must live within the three material worlds. By His energies, the Lord masters both nescience and true knowledge and controls both matter and

devotional service. Although all cosmic phenomena springs from Him, He is aloof from matter, like the sun is separate from its rays and heat. (17-22)

Brahma then describes His own birth from the lotus flower that grew from the navel of Lord Mahavisnu. At that time he wished to perform a sacrifice, but he had no ingredients other than the bodily limbs of the great Personality of Godhead. [*Nimesa: Brahma here speaks of the virat-rupa prior to visarga (the secondary creation entrusted to Brahma by the Lord). Brahma's duty is to create. The time for that duty begins in the early hours of his every morning, because during every night of Brahma the cosmos below his region of Satyaloka dissolves and is absorbed into the stem of his lotus seat that grew from the navel of Garbhodakasayi Visnu. Before he can create, Brahma has to visualize by meditation the subtle forms of the living entities. But where are they? They are arrayed within the subtle virat-rupa that Lord Visnu sustains through the night within His heart. Simply stated, during Brahma's day—after he has completed the visarga—the universe is manifest as matter in two phases, sthula (physical) and linga (astral); but what remains through Brahma's night is the virat-rupa as represented in the subtlest of subtle material nature. Therein the jivatmas are suspended in susupti (dreamless sleep or coma). In this state beyond even the workings of the mind—thinking, feeling, and willing—the karmic proclivities of the jivas remain, but not as explicit bodies and minds as we know them. Their karmic proclivities are implicit or encoded within karana-dehas or causal bodies rooted in the Lord's sat manifesation—the significance of which is noted in a nimesa in the previous chapter. Karana-dehas are the forms of jivas as they are conserved inside the body of Karana-arnavasayi Visnu, whose original aspect is Lord Sankarsana, known as Jiva (see Cc Adi 5.41p). Finer even than the linga-sarira—the subtle body of our experience in which the three modes of nature are active (sattva-guna acting as the mind, rajo-guna acting as the intellect, and tamo-guna acting as the false ego)—the karana-deha has its form in mahat, the great causal truth beyond vikara, the transformations of consciousness effected by the tri-guna and kala. [For an outline of the levels of material conditioning, see Bhag. 2.2.17. Also in Bhag. 7.15.54 Narada teaches a similar gradation to Maharaja Yudhishthira; Srila Prabhupada translates prajna as “the causal designation.” It is higher than taijjasa, “the subtle designation.”] The jivas in that unmanifest condition of mahat are part and parcel of the universal form displayed within the Lord's own dream. Persons highly accomplished in the mysticism of astanga-yoga, who know to separate the causal identity from the subtle and gross coverings, can, while in deep trance, visualize the virat dreamed by Sri Visnu within the sky of His heart.] Brahma arranged the necessary ingredients and paraphernalia from the Lord's own body. Gradually, by invoking the demigods' names, he attained Visnu, the ultimate goal. Brahma*

informs Narada the same sacrifice was later performed by nine older brothers of Naradaji, who are exalted among demigods and sages. Thereafter the sacrifice was performed by the Manus, the forefathers, the learned scholars, etc. In return the Supreme Lord accepts the three modes of nature so that the gross creation is nicely sustained until the night of Brahma falls. Yet even as He supports the gross creation with His all-pervasive impersonal energies, the Supreme Lord feels no personal affinity for any of the *gunas*, not even the mode of goodness. The Lord is perfectly transcendental at all times, in all places and all circumstances. It is by the Lord's will, Brahma explains, that I create, Lord Siva destroys, and He Himself, as Visnu, maintains all. (23-32)

Know it for certain, Brahma continues, that all is dependent on the Supreme Personality of Godhead. "Because I, Brahma, have caught hold of the lotus feet of the Supreme Lord Hari with great zeal, all I say has proved true. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter. Yet, although I am the great Brahma, perfect in many ways, still I cannot understand Him, the source of my birth. Therefore I surrender unto His feet, which alone can deliver one from the miseries of repeated birth and death. What can others do when the Lord Himself is unable to estimate His own limits? The greatest demigods cannot know Him, what to speak of lesser demigods." Brahma then admits that the great demigods and sages of the universe, including himself, are covered by Maya. They perceive the cosmos only according to their individual ability—so what is there to say about their knowledge of the Supreme Lord in person as He is? Let us therefore offer our respectful obeisances unto that Supreme Personality of Godhead, he tells Narada. Although we chant His glories, He can hardly be known as He is in fullness. (33-38)

Brahma narrates how that unborn, supreme, original Personality of Godhead, Lord Sri Krsna, first expands as His plenary portion Mahavisnu (Karandaksayi Visnu), who then creates this manifested cosmos. The creation takes place in Him, and the material substance and manifestations are thus also only Himself. He maintains them for some time and absorbs them again into Himself. The Lord has no material tinges. He is All-pervading. He is unrivaled. He can be known only when one is free from all material hankerings of the senses. Karandakasayi Visnu, the first incarnation, is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the *virat-rupa*, Garbhodakasayi Visnu, and the sum total of all living beings. All the demigods, as well as other extraordinary beings both good and bad, may appear to be the form of the Lord or the form of Truth, but

they are not. They are only a fragment of the transcendental potency of the Lord. (39-45)

Brahmadeva announces his desire to narrate the pastimes of the *lila-avatars*. He ends this chapter glorifying the process of hearing about these incarnations: “Hearing of their activities counteracts all foul matters accumulated in the ear. These pastimes are pleasing to hear and are to be relished. Therefore they are in my heart.” (46)

6.3. *Vrtti* (commentary) with *anumana* (reasoning): The philosophy at the heart of Chapter Six.

Great sages, what to speak of ordinary scholars, have since time immemorial disputed as to whether the Supreme Absolute Truth presented in the Vedic scriptures has form or is formless. Both sides of the dispute—the personalists versus the impersonalists—arm themselves with sastric quotations that seem to validate their standpoints. In his purport to verse 10, Srila Prabhupada makes crystal clear the conclusion of the Brahma-Madhva-Gaudiya *sampradaya* about the issue:

On the contrary, the perfect description of the Lord holds that He is both impersonal and personal simultaneously. The Personality of Godhead is the original feature of the Lord, and His impersonal emanation is but the reflection of His transcendental body. Those who are fortunate enough to have a view of the Lord from the front can realize His personal feature, whereas those who are frustrated and are thus kept on the ignorance side of the Lord, or, in other words, those who have the view of the Lord from the back, realize Him in His impersonal feature.

The *virat-purusa* described in this chapter is not the original transcendental form of Godhead. But all features displayed by the *virat* are indeed exhibitions of the Supreme's transcendental potency that are displayed by Him within the experience of universal knowledge.

It is important to catch an essential point that Srila Prabhupada makes in this purport and elsewhere:

The Personality of Godhead is the original feature of the Lord, and His impersonal emanation is but the reflection of His transcendental body.

Hence even the impersonal feature of the Absolute is not without form. Srila Prabhupada remarks, “He is never a formless void,” earlier in the same purport. The *virat-purusa* is the impersonal feature of Godhead in *vyakta* or material manifestation; its *avyakta* (unmanifest) state, which the Mayavadis wrongly conclude is the original transcendental Brahman, is simply the same *virat* in potential. Since a cloud in the sky is no less than a visible body of fine water droplets suspended in the atmosphere, *how can a cloud be anything else than the potential for rain?* “Potential” means that the transcendental potency evident in His reflected feature within universal knowledge **remains a reality** whether or not it is perceived by our mudane senses during the night of Brahma—when the outward features of the *virat* are withdrawn into the stem of the Garbhodaka lotus—or after Brahma’s death in the period of *maha-pralaya* (dissolution of all the universes into the body of Mahavisnu), that potency is conserved by the Lord. It is hidden, never destroyed, and remanifest in due course. The *virat*’s continued existence cannot be reduced to zero by mental speculation.

Even though *sastra* admits that the *virat* “exists in mental speculation only” (*Bhag.* 3.5.29p), there is still, no doubt, objectivity to its existence. Lord Mahavisnu makes the *virat* manifest in the external world and unmanifest within in His heart (mind), just as when we are awake we perceive the world around us via the external *jnanindriyas*; but in sleep we perceive the world inside us, in our minds—the location of the mind being the heart. At different time of night our hearts play host to dreams (*svapna*) and dreamless slumber (*susupti*). Because the *virat* is first conceived in the macrocosmic mind of the Lord, Brahmadeva and other Paramatma-realized saints and sages are able to perceive it within their microcosmic hearts and minds by mystic *yoga*. The testimony of Brahma is defined as *sruti*. [SP morning walk, Nellore, 6 January 1975] Hence the description of the *virat-purusa* in this chapter is to be accepted by us as authentic, objective, and scientific Vedic knowledge.

Nimesa: Chandogya Upanisad 8.1.1 tells of a small sky within a lotus palace located in a great city (daharo 'sminn antar akasah). Explaining this, Srila Baladeva Vidyaabhusana states in Govinda-bhasya (see his commentary on Vedanta-sutra 1.3.14) that the great city is the body of a worshiper the Lord, the lotus palace is the heart, and the small sky is the Supersoul. The human body, then, is a microcosm. The small sky or space in the core of the human heart is no different from the vast sky above our heads—because in both, the Lord’s subtle virat-rupa is displayed. This is why Bhag. 3.5.6 depicts His act of expanding into the universe thus: “Without any endeavor, the Supreme Lord lies down on His own heart spread in the form of the sky.”

6.4. *Parisistam* (appendix)

6.4.1. *Vinodakam*, or items of special interest for those students enrolled full-time in this *Bhagavatam* course.

Jiva Gosvami's *Sat-sandarbhas*

In *Bhagavat-sandarbha* Srila Jiva Gosvami discusses verses 18 through 21 of this chapter. Compare with Srila Prabhupada's purports to the same verses.

Anuccheda 78

(Verse 18)

7 Vaikuntha [*Nimesa: Vaikuntha is name 406 in the Thousand Names of Visnu; hence it may mean the abode of the Lord or the Lord Himself.*] and the material world are both described in *Srimad Bhagavatam* (2.6.18):

“The Supreme Personality of Godhead is the controller of immortality and fearlessness, and He is transcendental to death and the fruitive actions of the material world. O Narada, O *brahmana*, it is therefore difficult to measure the glories of the Supreme Person.” [*Nimesa: Srila Jiva Gosvami considers the subject of this verse, sah (He), and what He controls, amrtasya (Vaikuntha) to be non-different.*]

8 This verse from *Srimad Bhagavatam* directly mentions the Lord's immortality and fearlessness, and the Lord's position of being always liberated from material influence is implied although not directly and the other two qualities only implied in the following statement of the *Sruti-sastra* (*Svetasvatara Upanisad* 3.15):

“The Supreme Personality of Godhead is the original master of all immortality.”

The passage of *Srimad Bhagavatam* describes the Lord, the possessor of these qualities, (immortality, fearlessness, and liberation) whereas the passage from *Sruti-sastra* describes the qualities the Lord possesses.

(Verse 18 again)

17 In this verse (*Srimad Bhagavatam* 2.6.18), the word ‘*annam*’ means ‘the results of fruitive actions’, and the word ‘*atyagat*’ means ‘Transcending the three material planetary systems, the Lord is present in the spiritual world.’

18 The word ‘*esah*’ means ‘The Supreme Lord, whose form is full of immortality and all other opulences’, and the word ‘*duratyayah*’ means ‘He whom the brahmacaris and other transcendentalists cannot understand or measure by the speculative powers of the mind.’

19 In this way we have describe the eternal spiritual world, which is three quarters of all existence, and the material world, which is subject of destruction, and which is one quarter of all existence.

(Verse 19)

20 Lord Brahma again describes the opulence of the spiritual world, which is three quarters of all existence (*Srimad Bhagavatam* 2.6.19):

“The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one fourth of His energy in which all the living entities exist. Deathlessness, fearlessness and freedom from the anxieties of old age and disease exist in the kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings.”

21 In this verse Brahma says: “The living entities, as well as death and other material qualities, exist within the material world which is one quarter of all existence (*sthiti-padah*). All the opulences of the Lord are distributed throughout the four quarters (*padesu*) of existence, including both spiritual and material worlds. The living entities (*sarva-bhutani*) including the personal associates of the Lord reside in all four quarters of creation (including both spiritual and material worlds).”

22 In this verse Lord Brahma describes the spiritual world which is three quarters of the creation. He says: “Deathlessness (*amrtam*), fearlessness (*abhayam*), and freedom from the anxiety of old-age and disease (*ksemam*), eternally exist (*adhayi*) in the kingdom of God, which is beyond (*murdhasu*) the three higher planetary systems, the material coverings and the three modes of material nature.”

The material world is the creation’s single-quarter part where death and various fruitive actions exist and above that is the three-quarters part, or the spiritual world, where there are deathlessness and other auspicious conditions. The spiritual and material worlds are described by the *Rg Veda* (10.90.3) [*Nimesa: this reference is to a verse within the Purusa-sukta hymn*]:

“Three quarters of existence is the eternal and perfectly opulent spiritual world.”

The word ‘*divi*’, which means ‘Vaikuntha’, is the realm where all opulences, eternity, and other auspicious conditions exist. The auspiciousness described here refers to both Vaikuntha and its residents.

Nimesa: Verse 19 of Canto 2 Chapter 6, then, is a specific comment upon the Rg Veda’s Purusa-sukta hymn.

(Verse 20)

23 Brahma describes the other part of the four quarters of existence, the realm of the three material planetary systems, in these words (*Srimad Bhagavatam* 2.6.20):

“The spiritual world, which consists of three fourths of the Lord’s energy, is situated beyond this material world, and it is especially meant for those who will never be reborn. Others, who are attached to family life and who do not strictly follow celibacy vows, must live within the three material worlds.”

24 The word ‘*ca*’ (and) here means ‘and for all those’. In this verse Brahma says: ‘The spiritual world, which consists of three fourths (*padas trayah*) of the Lord’s energy, is situated beyond (*bahih*) the material world (*tri-lokyah*).’

This is also explained in the *Purusa-sukta (Rg Veda)*:

“The spiritual world is three fourths of the Lord’s energy.”

One may ask “Who resides in that spiritual world?” Brahma answers by saying: “The spiritual world is meant to be the residence of those who will never be reborn (*aprajanam asramah*).” This means the *sannyasis*, *vanaprasthas* and *brahmacaris*, or in other words, those who follow the vow of celibacy. Brahma describes the residents of the material world in these words: “Others (*aparah*), who are attached to family life (*grha-medhah*) and who do not strictly follow celibacy vows (*abhrad-vratah*), must live within (*antah*) the three material worlds (*tri-lokyah*).”

(Verse 21)

25 The Supreme Personality of Godhead is the master of both spiritual and material worlds, as Brahma explains to Narada (*Srimad Bhagavatam* 2.6.21):

“By His energies, the all-pervading Personality of Godhead is thus comprehensively the master in the activities of controlling and in devotional service. He is the ultimate master of both nescience and factual knowledge of all situations.”

(Vrs 22)

62 In this verse Brahma says: “The all-pervading (*visvak*) Personality of Godhead (*purusah*) is thus comprehensively the master (*vicakrame*) of the two destinations (*srti*) attained by the living entities.”

One may ask: “What are these two destinations?” Brahma answers this question by saying: “These two destinations are the enjoyment of the fruits of *karma* (*sasana*) and transcending those fruits (*panasane*). Then he describes the method of overcoming the fruits of *karma*. The word ‘*avidya*’ here means ‘the illusory potency *maya*’ and ‘*vidya*’ means ‘the spiritual potency’. The Lord is then described as the shelter (*asrayah*) of both potencies. It is said (*Srimad Bhagavatam* 2.6.22):

“From that Personality of Godhead, all the universal globes and the universal form with all material elements, qualities and senses are generated. Yet He is aloof from such material manifestations, like the sun, which is separated from its rays and heat.”

In this way creation may be divided into fourths, (three-fourths) possessing all opulence, and (one fourth), possessing partial opulence. (The verse quoted from *Srimad Bhagavatam* was spoken by) Brahma to Narada.

In the same *Bhagavat-sandarbha* Srila Jiva Gosvami comments upon verse 32 in *anuccheda* 38. Compare to 32p.

1 At this point Sri Krsna might raise the following question: “At the beginning of universal creation, only Brahma, Visnu, and Siva were manifest, and they are considered the original causes of everything that exists. During the time of cosmic manifestation, many incarnations also appear, and I may be considered such an incarnation, but how is it possible to say that I am the original cause of all causes? Brahma, Siva and Visnu are the original causes.” To answer this question, Brahma says (*Srimad Bhagavatam* 10.14.19):

2 “Persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahma, maintainer Visnu, and annihilator Siva. Persons who are not in awareness of things as they are contemplate that I, Brahma, am the creator, Visnu is the maintainer, and Lord Siva is the annihilator. Actually, You are alone everything: creator, maintainer and annihilator.”

3 In this verse the second-person pronoun ‘*tvam*’ (You) is the subject of the sentence and the word ‘*bhasi*’ (are manifest) is the verb. The word ‘*iva*’ (as if) does not refer to ‘*tvam*’, but rather to ‘*esah*’ (He, Lord Visnu). The word ‘*esah*’ does not refer to the transcendental form of Lord Krsna, because Lord Krsna is the Original Personality of Godhead, and not a *guna-avatara*, such as Lord Visnu is. To consider Sri Krsna as *guna-avatara* would contradict the previous verse, where Brahma said: “O Krsna, everything emanates from You.” In this verse the word ‘*tvat-padavim*’ means ‘Your transcendental form’, ‘*ajanatam*’ means ‘to those who do not understand’, ‘*atma*’ means ‘You who are the origin of all incarnations of Godhead’, ‘*atmana*’ means by Your various expansions’, ‘*mayam*’ means ‘the potency for creating, maintaining, and annihilating the material universes’, ‘*anatmani*’ means ‘in the inert, unconscious, unmanifested three modes of material nature (*pradhana*), which are the original cause of the *mahat-tattva*, and other forces that cause the creation of the material universes’, ‘*vitatya*’ means ‘having expanded’ and ‘*bhasi*’ means ‘You are manifested, appearing in

different forms according to these different activities of creation, maintenance, and annihilation of the material universes.”

At this point Sri Krsna might say: ‘How is it possible that I perform the activities of Brahma, Visnu and Siva?’ In order to answer this question, Brahma says: ‘You appear as if You are me, who am engaged in the activities of universal creation (*jagatah srstav aham*), You appear as if You are Visnu, who is engaged in the activities of universal maintenance (*vidhane esa iva*), and You also appear as if You are Siva, who is engaged in the activities of universal destruction (*ante tri-netra iva*). In truth, You expand Yourself in these various forms. Only they who are foolish and bewildered see these three demigods as different from You.’”

That Sri Krsna performs the activities of creation, maintenance and destruction of the material universes is confirmed by the following verse of *Srimad Bhagavatam* (2.6.32), where Lord Brahma says:

“By His will, I create, Lord Siva destroys and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies.”

From this verse we may understand that Lord Visnu is a direct manifestation of the Personality of Godhead, and thus He is essentially non-different from the transcendental form of Sri Krsna. Visnu is therefore, different from Brahma and Siva, who are not direct manifestations of the Personality of Godhead, but are of a different category.

Verse 38 is discussed in *Krsna-sandarbha anuccheda* 43.

1 That Sri Krsna is the Original source of all the incarnations of Godhead, is confirmed in the following description found in *Srimad Bhagavatam* (10.1.22-24).

*giram samadhau gagane samiritam
nisamya vedhas tridasan uvaca ha
gam paurusim me srnutamarah punar
vidhiyatam asu tathaiva ma ciram*

*puraiva pumsavadhrto dhara jvaro
bhavadbhir amsair yadusupajanyatpam
sa yavad urvya bharam isvaresvarah
sva-kala-saktya ksapayams cared bhuvi*

*vasudeva-grhe saksad
bhagavan purusah parah
janisyate tat-priyartham
sambhavantu sura-striyah*

2 "While in trance, Lord Brahma heard the words of Lord Visnu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Ksirodakasayi Visnu, the Supreme Person, and execute it attentively without delay."

3 "Lord Brahma informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus."

4 "The Original Supreme Personality of Godhead, Sri Krsna, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him."

5 In this verse (Text 22) the word "*paurusim*" means "by the *purusa-avatara*". In the passage beginning with the word "*pura*" (Texts 3 and 4) Brahma repeats the message originally spoken by the *purusa-avatara*. That Sri Krsna appears as the *purusa-avatara* Lord Visnu, is confirmed in the following statement of Lord Brahma (*Srimad Bhagavatam* 2.6.32):

"By Krsna's will I create, and Lord Siva destroys. Krsna Himself, in His eternal form as the purusa-incarnation maintains everything. He is the powerful controller of these three energies."

6 We may note, however, that the word "*pumsa*" in verse 22 means "by Sri Krsna, the Original Supreme Personality of Godhead". This is confirmed in the words of *Brahma-samhita* (5.39): "Sri Krsna is the Original Supreme Personality of Godhead".

The word "*amsaih*" used in Text 3 may be understood to mean that Sridama, Sudama, Uddhava, Satyaki, and the other associates of the Lord are all actually demigods, who are considered to be like the limbs of the Supreme Personality of Godhead. This is elaborately explained in the following verse (*Srimad-Bhagavatam* 10.1.62 - 63):

7 "The inhabitants of Vrndavana, headed by Nanada Maharaja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Maharaja Pariksit, best of the descendants of Bharata, and so too were the descendants of the Vrsni dynasty, headed by Vasudeva and Devaki and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Maharaja and Vasudeva and even those who externally appeared to be followers of Kamsa were all demigods."

8 In the 85th Chapter of the Tenth Canto of *Srimad Bhagavatam*, Sri Krsna is described as the all-pervading Supersoul. He is addressed as "*purusa*" and "*tryadhisa*" which indicates that He is the original source of all incarnations of Godhead. This is summarized in the following statement of Maharaja Vasudeva (*Srimad Bhagavatam* 10.85.18):

9 "My dear Krsna and Balarama, I know that neither of You are my sons; You are the original chief and progenitor, the Original Personalities of Godhead, known as Pradhana and Purusa. But You have appeared on the surface of this globe in order to minimize the burden of the world by killing the *ksatriya* kings who are unnecessarily increasing their military strength."

10 In the quote from *Srimad Bhagavatam* (10.1.22) found in *Anuccheda* 43, the word "*sva-kala-saktya*" means "by His own potency the time-factor". In that same verse the word "*isvareshvarah*" means "the Original Personality of Godhead." By repeating the Supreme Lord's instructions in these verses, Brahma intends to say to the demigods: "There is no need to make any further request in this matter, because the Supreme Personality of Godhead will solve the difficulty."

Srila Jiva Gosvami discusses verse 42 in *Bhagavat-sandarbha anuccheda* 97. He states that it establishes Mahavisnu as the first *purusa* of Lord Krsna, and helps establish Krsna as the original speaker of *Srimad-Bhagavata*. Compare to 42p.

14 The first *purusa* incarnation is also described in *Srimad-Bhagavatam* (2.6.42):

"Karanarnavasayi Visnu is the first incarnation of the Supreme Lord and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Visnu, and the sum total of all living beings, both moving and non-moving."

15 Sridhara Swami explains in his commentary:

"In this verse the word '*parasya*' means of the Supreme Personality of Godhead and the word '*purusah*' means the purusa-incarnation, who creates the material world.

"This first *purusa*-incarnation (Karanodakasayi Visnu) is described in the *Rg Veda* 10.90.1:

"The Supreme Personality of Godhead then appeared as the first purusa-incarnation, who had thousands of faces, eyes and feet. Expanding in all directions, the purusa-incarnation exceeded the dimensions of the universe by the measurement of ten fingers.

"We may also note in the connection that the Lord accepts the form of the *purusa*-incarnation (*adyo vataarah*) in order to enjoy transcendental pastimes."

21 That Lord Krsna is the original speaker of *Srimad Bhagavatam* is confirmed in the following words (*Srimad Bhagavatam* 12.13.19):

"I meditate upon that pure and spotless supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahma. Brahma

then spoke it to the sage Narada, who narrated it to Krsna-dvaipayana Vyasa. Srila Vyasa revealed this Srimad Bhagavatam to the greatest of sages, Sukadeva Gosvami and Sukadeva mercifully spoke it to Maharaja Pariksit.”

The word ‘*para*’ in this verse indicates that the Supreme Personality of Godhead is the original speaker of the Bhagavatam.

That Lord Krsna is the original Supreme Personality of Godhead is hinted in these words (*Srimad Bhagavatam* 2.6.42):

“Karanarnavasayi Visnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Visnu, and the sum total of all living beings, both moving and unmoving.”

This statement indicates that Lord Krsna is different (because He is the origin of all incarnations) from the various incarnations of God.

22 That the Supreme Personality of Godhead is the original speaker of *Srimad Bhagavatam* is also confirmed by these words (*Srimad Bhagavatam* 12.13.10):

“It was to Lord Brahma that the Supreme Personality of Godhead first revealed the Srimad Bhagavatam in full. At the time, Brahma, frightened by material existence, was sitting on the lotus flower that had grown from the Lord’s navel.”

The same verse (42) is discussed in *Paramatma-sandarbha anuccheda* 1, beginning with paragraph 6. Compare this with section 6.3 of the study guide.

6

Here someone may ask: "How does the illusory energy *maya* create (*maya-racitasya*) the material mind (*manasah*)?" The answer is given in the word "*jivasya*", which means "by making the individual soul think that the external material body is his true identity".

Then someone may ask: "What happens then?" The answer is that the soul then engages in impure material activities that have no relation to the Supreme Personality of Godhead.

Then someone may ask: "What are these material activities (*vibhutih*) like?" The answer is given in the word "*nityah*", which means "they have been existing from time immemorial".

Then someone may ask: "When are these material activities manifested?" The answer is given that they are manifest in the waking state and in the dream state, but during deep sleep (unconsciousness) or trance, they disappear (*tirohitac ca*).

7

That the Supreme Personality of Godhead is the creator of the waking state is explained in these words of *Srimad Bhagavatam* (2.6.42):

"Karanadakasayi Visnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Visnu, and the sum total of all living beings, both moving and nonmoving."

***The next anuccheda* (2) of *Paramatma-sandarbha* also discusses verse 42.**

10

The third *purusa-avatara* is also described in these words of *Svetasvatara Upanisad* (4.6 - 7):

"The individual spirit soul and the Supersoul, the Supreme Personality of Godhead, are like two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree (the sense gratification afforded by the material body), and the other bird (the Supersoul) is not trying to eat these fruits, but is simply watching His friend.

11

These words describe the Supersoul as He appears in the hearts of the many living entities. Because there are many different living entities, the Supersoul appears many times in this way. The first *purusa-avatara* is described in these words of *Srimad Bhagavatam* (2.6.42):

12

"Lord Karanodakasayi Visnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Visnu, and the sum total of all living beings, both moving and nonmoving."

13

Srila Sridhara Svami comments:

"Here the word 'parasya' means 'of the Bhupma-purusa' and 'purusah' means 'He who puts the material energy in motion'. This pastime form of the Lord, who is described here by the words 'adyo 'vatarah', is also described in these words of the *Rg Veda* (10.90.1):

"In His form of the *purusa-avatara*, a form with thousands of heads, thousands of eyes, and thousands of feet, the Lord filled the universe and went ten fingers beyond it."

***Paramatma-sandarbha anuccheda* 105 proclaims the Supreme Lord to be the cause of time and creation on the evidence of verse 42.**

73

That the Supreme Personality of Godhead is the original cause of time and the material world is also confirmed by these words of *Srimad Bhagavatam* (2.6.42):

"Karanodakasayi Visnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Visnu, and the sum total of all living beings, both moving and non-moving."

The same *sandarbha* and *anuccheda* cites verse 42 as proof that *para* is to be understood as a name of the Supreme Personality of Godhead.

153

The word "*para*" (the Supreme) is a name of the Supreme Personality of Godhead. In the *Sahasra-nama* Prayers it is said:

"The Supreme (*para*) has no equal or superior".

The word "*para*" is also used as a name of the Supreme Personality of Godhead in these words of *Srimad Bhagavatam* 2.6.42):

"Karanarnavasayi Visnu is the first incarnation of the Supreme Lord (*para*)."

References from Srila Bhaktivinoda Thakura's *Bhagavat-arka-marici-mala*

In his book *Bhagavata-arka-marici-mala*, Srila Bhaktivinoda Thakura counts these verses from *Srimad-Bhagavatam* Canto 2 Chapter 6 within the *sambandha* division, assigning them to Chapter Four, entitled *bhagavad-svarupa-tattvam* ("The Factual Truth of Krsna").

02.06.40

Brahma to Narada Muni

The Personality of Godhead is pure, being free from all contaminations of material tinges. He is the Absolute Truth and the embodiment of full and perfect knowledge. He is all-pervading, without beginning or end, and without rival.

02.06.31

Brahma to Narada Muni

All the material manifestations of the universes are therefore situated in His powerful material energies, which He accepts self-sufficiently, although He is eternally without affinity for the material modes.

02.06.16

Brahma to Narada Muni

The impersonal feature of the Lord is the abode of great oceans, and His belly is the resting place for the materially annihilated living entities. His heart is the abode of the subtle material bodies of living beings. Thus it is known by the intelligent class of men.

02.06.19

Brahma to Narada Muni

The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one fourth of His energy in which all the living entities exist. Deathlessness, fearlessness and freedom from the anxieties of old age and disease exist in the kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings.

In the *prayojana* division, Chapter Five, *bhagavata-sakti tattvam*, “The Essential Nature of the Energies of the Lord,” Thakura Bhaktivinoda includes this verse from *Bhag. Canto 2 Chapter 6*.

02.06.32

Brahma to Narada Muni

By His will, I create, Lord Siva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies.

6.4.2. Index of items of general interest.

Important Verses

The following verse from Canto 2 Chapter 6 was often quoted by Srila Prabhupada, or traditionally is considered key preaching verses.

TRI-PĀDA VIBHUTI

SB 2.6.20

pādās trayo bahis cāsann aprajānām ya āśramāḥ

antas tri-lokyās tv aparō gr̥ha-medho ’bṛhad-vrataḥp

The spiritual world, which consists of three fourths of the Lord’s energy, is situated beyond this material world, and it is especially meant for those who will never be reborn. Others, who are attached to family life and who do not strictly follow celibacy vows, must live within the three material worlds.

Brahmā

6.5. Chapter homework assignments:

6.5.1. All Students—write your own purport—up to 1 page (1 side of a sheet only) in length—on this verse from Chapter 6:

The impersonal feature of the Lord is the abode of great oceans, and His belly is the resting place for the materially annihilated living entities. His heart is the abode of the subtle material bodies of living beings. Thus it is known by the intelligent class of men.

Briefly explain each aspect of the *virat* mentioned here: His impersonal feature, *avyakta* = great ocean, *rasa-sindhu*; His belly, *udaram* = place of annihilation for all living

entities, *bhutanam nidhanasya*; His heart, *hrdayam* = place of the mind or subtle forms of the living entities, *manasah*. Who are the intelligent who know all this?

6.5.2. Full-Credit Adult Students—Write a short essay on a single side of an A4 sheet that explains what Mahavisnu does to be glorified in the Vedas as having thousands of heads, eyes, arms and legs. When He is depicted in Vaisnava art, we do not usually see Him portrayed that way. When does Mahavisnu show such a form?

End of Study Guide to Second Canto Chapter Six

7.0 Second Canto, Chapter Seven. (No questions.)

7.1. The *Pratijna* (solemn statement of purpose) of this chapter, entitled Scheduled Incarnations with Specific Functions, is taken from from Srila Prabhupada's purport to veprse 3. His Divine Grace very concisely explains the *avatars* of the Lord. As he notes in various purports, this chapter itself is a concise account of the incarnations that will expanded in later Cantos.

When the Lord descends personally or by His personal plenary expansions, such incarnations are called *amsa, kala, guna, yuga* and *manvantara* incarnations, and when the Lord's associates descend by the order of the Lord, such incarnations are called *saktyavesa* incarnations. But in all cases all the incarnations are supported by the invulnerable statements of the authorized scriptures, and not by any imagination of some self-interested propagandist. Such incarnations of the Lord, in either of the above categories, always declare the Supreme Personality of Godhead to be the ultimate truth. The impersonal conception of the supreme truth is just a process of negation of the form of the Lord from the mundane conception of the supreme truth.

7.2. Chapter Seven, Scheduled Incarnations with Specific Functions, *adhyaya-prakasika*—the chapter at a glance.

Brahmadeva speaks to Narada the glories of 19 of the Lord's *lila-avatars*. Varaha, Suyajna, Kapila, Dattatreya [Datta, the son of Atri], the four sanas [Sanaka, Sanat-kumara, Sanandana and Sanatana], the twin forms of Narayana and Nara, Prsnigarbha, Maharaja Prthu, Rsabhadeva, Hayagriva, the fish incarnation, the tortoise incarnation, Nrsimahadeva, the saviour of Gajendra, Vamanadeva, Hamsavatara, Manu, Dhanvantari and Parasurama. In addition he glorifies Lord Ramacandra and Lord Sri Krsna [*Nimesa: both Ramacandra and Krsnacandra are purnabhagavan, but Sri Krsna is the original personality of Godhead.*] Srila Vyasadeva, Buddha, and the future Kalki *avatara* are described.

He then makes clear that he himself (Brahma), as well as Visnu, the Prajapatis, Mahadeva Siva and the demigods etc. are all different representative manifestations of the energy of the supremely powerful Lord. The creation, maintenance, and destruction of the cosmos are conducted by His incarnations and His potencies. No one can claim to know Him in full, though some, like Sri Prahlada Maharaja, Mahadeva Siva, Svayambhuva Manu and others—according to each one's capacity for transcendental realization—do possess factual knowledge of the Personality of Godhead. Even a sinful person is purified and blessed with

the Lord’s personal revelation if he surrenders to His lotus feet. Such surrender that yields admittance into the kingdom of Godhead is real liberation. In His transcendental realm there is no need of difficult sacrifices as *karma-yogis* perform here. There is no struggle to clear consciousness by artificial means as *jnanis* and *yogis* undertake here.

Brahma tells Narada that the Supreme Lord taught him a concentrated lesson in *bhagavat-tattva* science. Now Brahma desires to hand this teaching down to Narada. He requests that the highly advanced *devarsi* expand this teaching far and wide. The chapter concludes with a verse spoken by Brahma about the proper mood in which *bhagavat-bhakti* is to be undertaken.

7.3. Chapter Seven, Scheduled Incarnations with Specific Functions, *slokanusaranam*—the chapter’s verses in summary.

The first *lila-avatara* that Brahma glorifies is Varaha. This incarnation is *tanum sakala yajna-mayim anantah*—appearing with a body of identical auspice to unlimited Vedic *yajnas* performed in total fullness. Yet that body resembles a tusked boar. In material conception this is an animal dispicably unclean and dangerously savage. A so-called intellectual lacking a spiritual brain may dismiss the *Bhagavat* description of this *lila-avatara* as an exercise in “zoomorphism” (the extrapolation of divine forms from the bodies of common beasts). In fact the forms of all gross bodies in the universe are derived from original transcendental forms exhibited by the Lord in His different pastimes. The form of Lord Varaha is perfectly suited for the twofold challenge of the demon Hiranyaksa. First, Varahadeva’s mission was to lift the earth out of the Garbhodaka Ocean where the demon Hiranyaksa threw it. Secondly, for halting further deprivations the miscreant had to be dispatched to the next world. With His tusks the Lord overcame the first challenge. The second challenge was met when the primeval yet eternal wild boar struck the victory blow, killing the demon. (1)

Next Brahma chants the glories of Suyajna, who [*Nimesa: as we have already seen in Bhag. 1.3.12*] was fathered by Prajapati Ruci in the womb of his wife Akuti. Suyajna, also known as Yajna and Hari, personally assumed the throne of heavenly king Indra to keep order in the cosmos during the *manvantara* devastation that fell between the age of Svayambhuva Manu and Svarocisa Manu. (2)

Brahma recounts the pastimes of Lord Kapiladeva. Appearing as the tenth child and only son of Kardama Muni and the most fortunate Devahuti, he personally delivered His mother by teaching her the science of self-realization in

the form of the *Bhagavat Sankhya Darsana*. This, the God-given *sankhya* philosophy, investigates *prakrti* (material nature) and *purusa* (primarily the Supreme Enjoyer; secondarily, His imitators from among the marginal parts and parcels of the Lord). The goal (*atma-gati*) is the fallen soul's salvation and ultimate perfection in eternal loving servitude to Purusottama Sri Krsna. (3)

The Lord reciprocated with Atri Muni's fatherly devotion by accepting the sage as His own father. Long, long, before the advent of Sankaracarya and his Mayavadi philosophy, the Dattatreya-*avatara* was a great expounder of *nirvisesa-jnana*. [*Nimesa: this specific name for Lord Dattatreya's doctrine is to be found in Bhag. 8.3.12.*] (4)

Next Narada hears about the Catuhsana-*avatara* appearing as Brahma's own offspring. As four *brahmacari* brothers whose features never age beyond those of five-year-olds—yet who are incarnations of the Supreme Lord's *jnana-sakti*—the Catuhsana come to the aid of the sages whose knowledge was lost due to cosmic devastation after an earlier period of creation. The expert teachings of the four *sanas* restore spiritual vision to the Vedic civilization. (5)

Murti-devi, daughter of Prajapati Daksa and wife to Dharma personified, gave birth to the twin incarnation of Nara-Narayana Rsi. Cupid and a bevy of *apsaras* sent by Indra tried to deviate the sages from their vows. But Lord Nara-Narayana lightheartedly foiled this scheme by producing from His internal potency a multitude of women more beautiful than Indra had ever seen. (6)

Some very accomplished mystics—among them Siva is foremost—are able to vanquish Kamadeva by their wrathful glances. But such great *yogis* are helpless against the onslaught of reaction that the release of such terrible anger generates. Brahma points out that the Lord's mind cannot be penetrated by anger. How then, he asks, can His heart be penetrated by lust? (7)

The small prince Dhruva entered the forest to perform the severest austerities after being insulted by his co-mother Suruci in the presence of his father. His birth mother Suniti advised him to seek out the Lord where the sages find him—in the forest of austerities. By the mercy of Narada Muni, Dhruva Maharaja received initiation into transcendental knowledge, austerity and the chanting of the Lord's holy name. Only six months later young Dhruva was more powerful than the host of demigods who begged the Lord to oblige the boy to cease his austerities. The whole creation was choking for breath on them. The Lord in His Prsnigarbha-*avatara* form awarded the boy the planet Dhruva (which

means “imperishable”). Visible in the night sky as Polaris, Dhruva-loka is actually a Vaikuntha planet, the abode of Ksirodakasayi Visnu. (8)

Descending into this world as the son of King Vena, the Prthu-*avatara* delivered his cruelly arrogant father from hell where he had been sent by the curse of the *brahmanas*. Prthu Maharaja performed a great sacrifice by which the earth yielded up all kinds of desirables for the different grades of living entities under Prthu’s rule. (9)

Lord Rsabhadeva appeared as the son of Nabhi Maharaja and Queen Sudevi. Although He is the Supreme Yogesvara (Master of all mystics), Rsabhadeva practiced *jada-yoga* (a materialistic means of gaining equilibrium of mind by self-abnegation). He thus taught the common people the meaning of *prasanta-karana* (control of the senses). In His own transcendental person He displayed in full the characteristic of a liberated soul. (10)

Brahma remembers the sacrifice he performed at which the Hayagriva-*avatara* appeared. This form of the Lord is golden and exhibits the head of a horse upon the body of a person. Lord Hayagriva is the personification of all Vedic scriptures and *yajnas*. As *deva-atma*, He guides the demigods from within their hearts. The sweet sound of the Vedas emanate from His nostrils as He breathes. (11)

Next Brahma remembers when the *Vedas* fell from his mouth due to his fear of the rise of the waters of devastation in the period of his night. The Lord incarnates as the greatest of fishes (*Matsya-avatara*) to save the *srutis* and to benedict his devotee King Satyavratam, who later became the Vaivasvata Manu. (12)

Then Brahma recites the appearance of Kurma-*avatara* when the demigods and demons had a contest to produce nectar from the milk ocean. They set Mandara Parvat upon the surface of the ocean as the churning rod. Vasuki, his coils wrapped around the mountain, was the rope for turning the rod. But because the mountain had no support beneath its base save the milk, it sank and disappeared...but rose again upon the back of the gigantic tortoise incarnation, who accepted the churning as a way to have His back scratched. (13)

In His half-man, half-lion form of Lord Nrsimhadeva, the Lord placed the demon Hiranyakasipu upon His lap to shred his body with His nails while fiercely rolling His eyes and baring His frightful fangs. By this wonderful pastime the Lord

vanquished the demigods' helpless fear of this most mighty among the *asuras*.
(14)

Even though his body was that of an elephant, Gajendra remembered how to call out to the Lord for protection when his leg was seized by the jaws of a crocodile. As chanted the glories of the Lord, he offered Him a lotus flower held in the coil of his trunk. The Lord rode out of Vaikuntha on Garuda's back to answer his devotee's plea. He delivered the crocodile with His *cakra* and lifted Gajendra up by his trunk. (15-16)

There is great love for the Vamana-*avatara* in the heavenly kingdom of the demigods. He blessed Aditi-devi, mother of the *aditya-devatas*, by taking birth from her womb as her youngest son. It is quite natural for the youngest child to become the pet of the whole family; if that child is an *avatara* of the all-attractive Bhagavan Sri Krsna, parental (*vatsalya*) sentiment on the part of His devotees is perfectly in order. Lord Vamanadeva appears an undersized *brahmacari* of precocious yet guileless demeanor. This form of the Supreme is so disarming that even the powerful king of the demons, Bali Maharaja, refused to heed his *guru* Sukracarya's warning that the mission of Vamana is to restore the authority and opulence of the demigods. Since time immemorial the *asuras* have been in rebellion against the *adhidaiva* principle of divine authority over creation. Usually the demigods are able to restrict the demons from extending their anarchic influence outside the nether regions of darkness, where Brahma ordered they remain. But Bali had gotten the upper hand this time by being a better disciple of Sukracarya than the heavenly king Indra had been of his *gurudeva*, Brhaspati. Blessed by his *guru's brahma-tejas* (brahminical power), King Bali and his army of *asuras* wrenched the cosmic administration away from the demigods. But might does not make right. The triumph of the demons was a triumph of *tamo-guna* over *sattva-guna*. *Bhag.* 1.3.23 states, *sthity-adaye hari-virinci-hareti samjnah sreyamsi tatra khalu sattva-tanor nram syuh*. "For the purpose of creation, maintenance and destruction, the Supreme Lord Hari accepts all three modes. Of the three, goodness is meant to be cultivated by human beings who are serious about achieving the goal of life—liberation in God consciousness." Hari (the Lord who mercifully steals away our material attachments) appeared as the Vamana-*avatara* to beg from Bali Maharaja the charity of "just" three steps of land. Though Sukracarya threatened to curse his disciple, Bali consented. With just two of His steps, Lord Vamana covered all the planets Bali had conquered. In the end, after the demigods were restored, Bali was not bereft. He purchased the undying protection of the Lord by never veering from his promise. (17-18)

Brahmadeva offers praise to the swan incarnation of Godhead, Lord Hamsa. He reminds Narada that he (the *devarsi*) personally received instructions in spiritual science from the lotus mouth of Hamsa-*avatara*. The Lord was much satisfied by the devotional service Narada so faithfully rendered. (19)

The Lord accepted the Manu dynasty as His own, thus incarnating to take command over the miscreant kings of the world. Taking up His most powerful weapon, Sudarsana-cakra, He cut and burnt the crooked-minded leaders who misuse their positions in defiance of *dharma*. Undeterred in all circumstances, Manu's rule spread His glorious fame over the three *lokas* and beyond, even up to the Satyaloka planetary system, the topmost in the universe. (20)

Dhanvantari-*avatara* descended into the ever-diseased material world to introduce the Vedic science of medicine (*Ayurveda*). In fact by the fame that is his alone wherever he may go, he very quickly cures the diseases of the living entities. By his grace alone the demigods achieve long lives. Thus the Personality of Godhead Dhanvantari is ever glorified; to him a share of Vedic sacrifices must be offered. (21)

Long ago, the *ksatriya* kings became very puffed-up due to their opulence and power. They arrogantly turned their faces away from the Supreme Lord and spoiled their good names as world leaders simply for sense pleasure. The Lord descended into a *brahmana* family to rectify this great offense to the *varnasrama* civilization. The *lila* He exhibited in this incarnation features Him singlehandedly making war against the degraded rulers and their excessive military forces. As a forest sage He had only an ax for chopping firewood to take up in battle. But because of His unmatched prowess He is known by the name Parasurama (*parasu=ax*). Fighting 21 campaigns against the *ksatriya* class, Lord Parasurama very nearly rid the earth of every last king and prince. A few were spared so that in time the royal order, purified and chastened by the severe schooling that 'Rama with Ax' gave them, was restored in society. (22)

Brahma sings three verses in praise of Lord Ramacandra, who descends into the royal dynasty of Isvaku with His plenary extensions (His three transcendental brothers). Laksmi-devi, His internal potency, plays the role of His wife, Princess Sita. Ever-loyal to His father Maharaja Dasaratha, Ramacandra even humbly consented to banishment to the forest for 12 years. The Lord was accompanied by Sita and His younger brother Laksmana. Ten-headed Ravana, the powerful king of the man-eating *raksasas*, sought only to offend the Lord, even to the extent of kidnapping His wife and spiriting her off to his island domain, Lanka. The angry red-hot glances cast by the Lord from

the shore to Lanka island seemed to boil the ocean. Its waves became violently agitated, and within those waves the great aquatics felt the burning of the Lord's fiery eyes. And so the ocean gave Him free passage to Lanka. Ravana was powerful enough to defeat Indra, but with the hum of His powerful bowstring the Lord laid the demon's body down. (23-25)

Brahma begins the narrative of Krsna-*lila* by telling Narada that the kings of the world were at it again: poor Bhumi-devi (Mother Earth) could not bear the weight of the human populace because mankind's ruling class had descended into Godlessness. To relieve Bhumi's distress, the all-attractive original form of Godhead, Lord Sri Krsna, known also as Kesava because of the soft, fine black hair upon His head, descended from the Spiritual Sky along with His brother Baladeva. His *lila* is most wonderful; so many of those amazing pastimes are enacted during Krsna's tender boyhood years. To our imperfect eyes Krsna may seem to be just an innocent child, but His pastimes like the killing of the Putana and the lifting of Govardhana Hill baffles even great demigods like Brahma and Indra. Brahma tells Narada of Sri Krsna's baby pastime of kicking over a heavily-loaded cart that collapsed upon a hidden demon; and Krsna's pulling down the twin Arjuna trees which set two demigods free from a curse. When His friends accidentally swallowed the poisonous water of the Yamuna, which had become dangerous because of Kaliya serpent lurking underwater there, Krsna immediately revived them by His glance only. Then He entered with Yamuna's waters and fought Kaliya until he surrendered to the Lord. Krsna saved His little friends from a forest fire just by closing His eyes. Mother Yasoda thought Krsna needed a lesson in discipline after He stole yoghurt. so she tried to tie Him to a grinding mortar...but no matter how much rope she used, it was always two inches too short. Lord Krsna saved His foster father, Nanda Maharaja, from the fear of the demigod Varuna. He released the cowherd boys from the caves of the mountain. And to the hard-working inhabitants of Vrndavana, who work hard during daytime and sleep soundly at night because of their labors, Lord Krsna awarded promotion to the highest planet in the spiritual sky. All these acts are transcendental and certainly prove without any doubt His Godhood. For seven days the Lord protected Vrndaban Dham and its population of humans and animals from Indra's wrath by holding Govardhana Hill up for seven day during the rains of devastation. He killed the Sankhasura demon when He entered the ocean to oblige Varuna to return the Lord's father, Nanda Maharaja, to dry land. Krsna killed many, many demons like Pralamba, Dhenuka, Baka, Kesi, Arista, Canura, Mustika, Kuvalayapida elephant, Kamsa, Yavana, Narakasura and Paundraka. He killed great marshals like Salva, Dvidida monkey and Balvala. He killed Dantavakra, the seven pbulls, Sambara, Viduratha and Rukmi, as well as great warriors like Kamboja, Matsya, Kuru,

Srnjaya and Kekaya, who all fought with Him vigorously—either with Him directly or with Him by His other names like Baladeva, Arjuna, Bhima, etc. The departing souls of all these demons attained either the impersonal *brahmajyoti* or His personal abode in the planets of Vaikuntha. (26-35)

The Supreme Lord's literary *avatara*, Srila Vyasadeva, mercifully made study of the Vedic literatures easier for the people of the age of Kali by dividing up *sastra* very scientifically. In a different Age of Kali than the one we are in now, the mission of Lord Buddha is to preach nonviolence to a race of demons who roam about the night sky in invisible spacecraft to attack, kill and plunder the inhabitants of other planets. At the end of Kali-yuga most of the people of the Earth planet will degrade so much that they have no capacity for spiritual life, religiousity, sacrifice or even just moral reform. The Lord will descend as Kalki-*avatara* to scrub the surface of the earth clean of these misfits by dispatching them with His sword.

(36-38)

He then makes clear that he himself (Brahma), as well as Visnu, the Prajapatis, Mahadeva Siva and the demigods etc., are all different representative manifestations of the energy of the supremely powerful Lord. The creation, maintenance, and destruction of the cosmos are conducted by His incarnations and His potencies. Thus no one, says Brahmadeva, can account completely for the potency of Lord Visnu. Scientists, sages, Brahma himself, anyone else—even Sesa, the first incarnation of the Lord—are unable to fully describe the Lord's transcendental qualities. Only persons specifically favored by the Lord due to their pure surrender to him can cross all illusion. Brahma states that although the potencies of the Lord are unknowable and unmeasurable, we nevertheless know that He acts through His Yogamaya. Mahadeva Siva, Prahlada Maharaja, Svayambhuva Manu and others also know something of the Lord's potencies, and anyone who surrenders to Him, even someone who previously was sinful, can also know the Lord to some degree and get liberation from illusion. Through the process of surrender and following the footsteps of the great *vaisnavas*, one realizes the true characteristics of the Lord—He has no material qualities or contaminations, and illusion cannot stand before Him. Having realized this, one needs not artificially control the mind or practice *jnana-yoga*, *dhyana-yoga*, or meditation. One should simply surrender with pure devotion and, through surrender, realize his eternal relationship with Krsna. Beyond Sri Hari, the Supreme Lord, no cause exists in either the material or spiritual worlds. (39-50)

Brahma desires that Narada learn a summation of the science of God that the Supreme taught him. He asks Narada to expand this science in a way that will

encourage human beings to develop their devotional service unto Krsna. If with devotion and respect one hears and chants about how the Lord performs *lila* with His different energies, one surely transcends the illusory energy of the Lord. (51-53)

7.4. *Parisistam* (appendix)

7.4.1. *Vinodakam* or items of special interest to full-time enrollees of this *Srimad-Bhagavatam* course.

Srila Jiva Gosvami's *Sat-sandarbhas*

In his *Sarva-samvadini* comment to *Krsna-sandarbha anuuccheda* 15, Srila Jiva Gosvami refers to *Bhag. 2.7.12* to establish that *Matsya-avatara* is accepted by authorities as a prominent incarnation of Godhead [*Nimesa: Matsya-avatara* is one of the ten *Dasavatars*]. Ordinary fish are among the lowest of creatures. But prominent incarnations of the Lord—even in the shape of a fish, boar, or a hybrid of two species—forms like Lords Nrsimha and Hayagriva—are never pinauspicious. Their glorious nature is self-evident, for whomever chants Their holy names, qualities and pastimes is delivered. That is why Brahma drew Narada's attention to the Lord's appearance as the original, transcendental, all-auspicious fish. Srila Jiva Gosvami's comments on verses from this chapter should be compared to Srila Prabhupada's purports.

1 The Lord's tenth incarnation is described in *Srimad Bhagavatam* (1.3.15):

"When there was a complete inundation after the period of the Caksusa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat."

2 We may note in this verse the description of the great inundation at the conclusion of Caksusa Manu's reign. Vaivasvata is another name of Satyavrata. At the end of each Manu's reign there is a partial devastation. This is described in the revealed scriptures.

3 This partial devastation is described in the First Canto of the *Visnu-dharmottara Purana*, where Maharaja Vajra asks Markandeya Muni:

"O learned *brahmana*, please tell me what happens at the end of Manu's reign."

Markandeya replied:

"O descendent of Maharaja Yadu, O best of kings, at the end of Manu's reign, the oceans expand and cover the middle and lower planetary systems with ferocious waves. At that time all living entities on those planets perish and only the celebrated seven sages survive, protected in a boat."

4 This description of the partial devastation at the end of the reigns of Caksusa and the other Manus is also found in the *Hari-vamsa* and its commentaries.

Sarva-samvadini tika

1 We may note that, just as Lord Varaha does, Lord Matsya appears first at the end of the first Manu's reign and secondly He appears at the end of the sixth Manu's reign. The description in the scriptures often combines the accounts of the both incarnations into one narrative.

2 Lord Matsya (the fish incarnation) is described in the next verse from *Srimad Bhagavatam* (2.7.12):

"At the end of the millennium, the would-be Vaivasvata Manu, of the name Satyavrata, would see that the Lord in the fish incarnation is the shelter of all kinds of living entities, up to those in the earthly planets. Because of my fear of the vast water at my end of the millennium, the Vedas come out of my (Brahma's) mouth and the Lord enjoys those vast waters and protects the Vedas."

***Paramatma-sandarbha anuccheda 90* cites verses 23 and 47 of *Bhag. Canto 2 Chapter 7* as proof that the Lord's own form (even if that form appears to our eyes and minds as a semblance of creatures we consider low) cannot be inauspicious because in His form there is no connection to any material quality whatsoever.**

In *Srimad-Bhagavatam* (2.9.34) the Supreme Lord explains:

"O Brahma, whatever appears to be of any value, if it is without relation to me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."

In this way it is shown that the Lord's external potency, *maya*, is like a reflection. That the *maya* potency does not directly touch the Supreme Lord is described in these words of *Srimad-Bhagavatam* (2.7.23):

"O Supreme Personality of Godhead, You have cast away the effects of the material energy by dint of Your spiritual potency."

This also confirmed by these words of *Srimad-Bhagavatam* (2.7.47):

"In the Supreme Personality of Godhead the illusory energy does not stand."

In this way any seeming contradictions in the nature of the Supreme Personality of Godhead are resolved and the inconceivable *maya* potency's bewilderment of the conditioned souls is described. This is shown by the words "*isvarasya*" and "*yan*" in *Srimad-Bhagavatam* 3.7.9 (quoted here in the beginning of *anuccheda 90*). Here the word "*yan*" (*yat*) has the force of the instrumental case and it means "by the power of His transcendental knowledge and other opulences, the Supreme Personality of Godhead (*isvarasya*) is perfectly able to remain always free of the influence of *maya*". On the other hand, even the liberated (*vimuktasya*) individual soul (*jivasya*) is in a much inferior (*karpanyam*) to the Lord, and may have to enter the trap of the three modes of material nature (*bandhanam*).

***Krsna-sandarbha anuccheda 29*—here Srila Jiva Gosvami comments at some length on *Bhag. 2.7.26* and verses from other sources that gloss the word *kesa* with reference to the descent of Krsna and Balarama. Compare the following to 26p. Verse 34 is explained in *anucchedya 29.100*. Compare to 34p.**

55 For example, our critic may quote the following verse from *Visnu Purana* (5.1.59):

ujjharatmanah kesau sita-krsnau maha-mune

Our critic may interpret this verse to mean:

"O great sage, Lord Visnu then plucked a white and black hair from His own transcendental body and these two hairs became His incarnations known as Balarama and Krsna."

56 Our critic may also quote the following verses from the Mahabharata:

"Lord Visnu (*Ksirodakasayi Visnu*) snatched two hairs, one white and one black, from His head; These two hairs entered the wombs of Rohini and Devaki, members of the Yadu dynasty. Balarama was born of Rohini, and

Krsna was born of Devaki. Thus Balarama appeared from the first hair and Krsna appeared from the second hair."

A similar, non-detailed statement, is there is *Srimad Bhagavatam*

57 In his commentary on the verse which begins "*bhumeh suretara-varutha*" (***Srimad Bhagavatam 2.7.26***), Sridhara Swami gives the proper explanation of these passages from the *Visnu Purana* and *Mahabharata*:

"Sometimes in the Vedic literatures Krsna and Balarama are described as white and black "*kesas*". In this context, the word "*kesa*" does not mean hair, but it is used in the sense of splendor. The phrase "*sita-krsna-kesau*" means Balarama and Krsna, who have beautiful white and black complexions. It does not mean that black and white hairs grew at a certain time on the head of the changeless Supreme Person.

"The *Visnu Purana* explains: "*ujjharatmanah kesau*" This phrase means: The forms as Balarama and Krsna, relieved the burden of the earth. If one tries to interpret the word "*kesa*" in these passages as hair and contends that Balarama and Krsna are incarnations of two of Lord Visnu's hairs, he will contradict the clear statements of many verses in the Vedic literatures and he will especially contradict the authoritative statement of the verse "*krsnas tu bhagavan svayam*" in *Srimad Bhagavatam* 1.3.28.

58 Even if one insists that the word "*kesa*" must mean hair and cannot mean anything else, it is not at all necessary that one interpret that Balarama and Krsna are incarnations of Visnu. One may also interpret that Vasudeva and Sankarsana are incarnations of a black and white hair from the head of Lord Krsna. Understood in this way, we may conceive of the following conversation between Lord Krsna and the demigods, in order to properly understand these two quotes from the *Visnu Purana* and *Mahabharata*. Lord Krsna may have said to the demigods:

"My dear demigods, why do you ask Me to personally appear in the material world? I do not need to personally come, but rather I shall send my expansions of Sankarsana and Vasudeva, who are like white and black hairs on My head. Sankarsana and Vasudeva will certainly fulfill your request by removing the burden of the world."

"Even my two hairs can remove the burden of the earth! It is not a big job!"

[*Nimesa: The Vaisnavas hold that in this pastime as described above, Sri Krsna did not uproot, rather He lifted the two hairs, signifying Balarama and Krsna's appearance*

59 The statement "*ujjharatmanah kesau*" is explained by Bopadeva Gosvami in his commentary "*muktaphala-tika*":

The word "*kesau*" consists of the two words "*ka*" and "*isau*". "*Ka*" means "blissful (*happiness*)" and "*isau*" means the two Personalities of Godhead [*Nimesa: Two Lords of happiness*]. In the phrase "*sita-krsna-kesau*" the word "*sita*" is a name of Balarama. This phrase therefore means: Balarama and Krsna who are the two blissful Personalities of Godhead.

The interpretation that these words mean "Balarama and Krsna are incarnations of two hairs of Lord Visnu" is not correct, for it is contradicted by the following explanation found in the *Hari-vamsa*:

[*Nimesa: the next paragraph is about a pastime of Aniruddha/Ksirodakasayi Visnu*]

"After thus instructing the demigods, the Supreme Personality of Godhead travelled on Garuda to a concealed mountain cave. In that cave the Lord assumed His original form as Lord Krsna. Ordering Garuda to wait for Him in that cave, the Lord then descended to earth in His original form."

[*Nimesa: from the previous paragraph it is to be understood that Aniruddha and His nondifferent Supersoul Visnu aspect withdrew together into Pradyumna/His nondifferent Garbhodakasayi Visnu aspect, and in turn this vyuha-murti/purusa-avatara aspect withdrew into Sankarsana. However Sankarsana did not withdraw into Vasudeva. Why not? Because Sankarsana and Vasudeva are ever distinct in Krsna-lila... as Krsna (stays in Braj only/but as Vasudeva "leaves" Braj with Balaram and Akurua) and Balarama (stays in Braj only/but as Sankarsana "leaves" Braj with Sri Krsna and Akrua).]*

60 What to speak of the Personality of Godhead, even the inferior demigods are free from the defects of old age. Because the Personality of Godhead is always free from the symptoms of age, His hairs do not turn gray or white with age, as do those of a conditioned human being. The Vedic literatures always describe the hairs of the Supreme Lord as black, there is no description of white hairs, hairs either naturally white or turned white

with age in the spiritual body of the Personality of Godhead. For this reason the story of white and black hairs from the head of Lord Visnu is not very plausible. The learned will not accept it.

After the jump anuccheda 29 continues:

81 Therefore the statement of the *Visnu Purana* (*ujjharatmanah kesau sita-krsnau maha-mune*) should be understood in the following way: The word "*atmanah*" means from Himself, the word "*kesau*" means the two incarnations Vasudeva and Sankarsana, who have black and white complexions and the word "*ujjahara*" means manifested. The entire statement means "The Lord then appeared as Vasudeva and Sankarsana, who have black and white complexions."

He manifested two hairs to show He was manifest from these two personalities, Krsna and Balarama

82 Just as by seeing one face of the Mountain Sumeru, one can understand the nature of the entire mountain, in the same way, by properly understanding this verse from *Visnu Purana*, one will be able to know the actual nature of Lord Krsna's appearance in the material world.

83 An explanation of the verses from *Mahabharata* quoted in Text 56 follows:

In these verses the word "*udvavarhe*" means that the Lord appears by His own mystic potency. The word "*ca*" (also) refers the reader to the demigod's prayers recorded in the previous verses.

84 The word "*api*" (even) in connection with the word "*udvavarhe*" (manifested) ("Even if Krsna and Balarama had appeared from Lord Visnu") indicate that in reality Vasudeva and Sankarsana are emanations of Krsna and Balarama, who act separately from but on behalf of, Rama and Krsna.

85 An intricate sequence of events is hinted by the use of the phrase "*tau capi* (the two of them, also,)" in this passage from *the Mahabharata*. First, Vasudeva and Sankarsana (*purusa-incarnations*) entered the wombs of Devaki and Rohini. Then, Krsna and Balarama (the original forms of Vasudeva and Sankarsana) entered the wombs of Devaki and Rohini "also". Then, within the womb of Devaki, Vasudeva and Krsna joined to become a single Krsna and within Rohini's womb, Sankarsana and Balarama joined to become a single Balarama. In this way the word "*api*" (also) refers to the joining of Krsna-Vasudeva and Balarama-Sankarsana. In other words, Lord Krsna sent His immediate *visnu-tattva* expansions into the material world before He personally came. When He personally came, He and His *visnu-tattva* forms became united into a single form. This is confirmed in the following statements:

1. "*tayor eko balabhadro babhuva*" (the two of Them then became one Balarama).
2. "*nara-narayano bhavet. harir eva bhaven narah*" (Nara-Narayana Rsis joined to become a single Lord Hari).

86 Another meaning of this passage from *the Mahabharata* explanation of Krsna appearing as a "*kesa*"—"Kesava" is specifically the name of Lord Krsna when He appears as the monarch of Mathura. In this way, the passage from the *Mahabharata* may be paraphrased: "The original Krsna then appeared in His feature as Kesava (the monarch of Mathura)."

87 In (*Srimad Bhagavatam 2.7.26*) Lord Krsna is described as *sita-krsna-kesa*. "This does not mean that Krsna is an incarnation of a black hair from Lord Visnu. The actual explanation of this word is found in the Nrsimha Purana, where the Lord explains:

"sita-krsne ca mac-chakti" (I appear in many visnu-tattva forms, which have complexions of white, black and many other colors).

Nrsimhadeva says: "I will appear by My white and black potency and destroy Kamsa."

Also, the Lord at times wishes to hide His personality. People don't see Him as the Supreme Personality of Godhead. The sages describe what they see and understand.

88 Because this phrase from the *Bhagavatam* (*sita-krsna-kesah*) is somewhat ambiguous, the *Bhagavatam* should not be considered faulty. The phrase from the *Bhagavatam* describing Krsna's bewilderment when Salva tricked Him (*evam vadanti rajarse*) is described as an explanation given by some sages. In other words, although Krsna is never actually bewildered, some sages said that He was bewildered on that occasion. Therefore the statements of the *Bhagavatam* sometimes contain the opinions of certain sages according to their partial understanding. Sometimes the Original Personality of Godhead chooses to conceal Himself and He

appears to be something that He actually is not. Because the Lord sometimes does not reveal His actual nature, therefore it is said that the sages describe Him according to their realization. In other words, the opinions of the sages sometimes present an incomplete view of the Supreme Lord. It is possible to interpret this ***Bhagavatam* verse (2.7.26)** (which describes the "*sita-krsna-kesah*") as such a partial understanding even though it is recorded in the *Bhagavatam*.

89 Lord Krsna is therefore the Original Personality of Godhead and the phrase "*kalaya sita-krsna-kesah*" means "The Supreme Personality of Godhead, who expands as the white and black purusa-incarnations (Lord Sankarsana and Lord Vasudeva)."

90 According to the description of Lord Krsna's advent found in the Hari-vamsa (and quoted in Text 59 of this *anuccheda*), all the potencies of Lord Narayana are present within the form of Lord Krsna. Actually, all the forms of the Personality of Godhead are present within the original form of Krsna.

After the jump, *anuccheda* 29 continues:

96 According to the descriptions of the Vedic literatures, although the enemies of the Supreme Lord attain liberation by constantly thinking of the Lord or by inadvertently serving Him in some capacity, generally they do not all become liberated simply by associating with the Lord or being killed by Him. By killing and liberating these demons, Lord Krsna reveals His transcendental opulence, greater than the opulences of any other form of the Personality of Godhead. These statements are all confirmed by the explanations spoken by Parasara Muni and recorded in the *Visnu Purana*.

97 When Lord Krsna considered how Putana and other demons had already become liberated, He began to suspect that perhaps Kalanemi and the other remaining demons would not attain liberation. This possibility became completely intolerable for the Lord. This astonishing transcendental nature of the Supreme Personality of Godhead, Lord Krsna, is described by Parasara Muni at the end of his prose description of the Lord's opulence. Parasara said (*Visnu Purana* 4.15.9):

98 "The Supreme Personality of Godhead, Lord Krsna, freely gave liberation to the demons who, although full of hatred for Him, somehow became immersed in remembering Him or talking about Him. If the Lord gave to these demons liberation, which is ordinarily very difficult for them, or even for the demigods or anyone else to achieve, then how shall we be able to describe the benediction He gave to the pure devotees full of love for Him?"

99 *Srimad Bhagavatam* explains that Jaya and Vijaya were cursed to take three births as demons. We may note in this connection that they were ultimately liberated by Krsna. Their liberation was possible only from the hand of Krsna and not from any other form of the Lord.

100 *Even demons who are killed by Lord Krsna, or who think of Him at the time of death in a spirit of enmity, attain liberation. This is confirmed by Narada Muni in the following verse of Srimad Bhagavatam (11.5.48):*

"Kings like Sisupala, Paundraka and Salva meditated in envy upon the movements, playful gestures, glances and other attractions displayed by Lord Krsna. Thus fixing their minds while engaged in lying down, sitting and in all activities, they attained a status equal to His. How then to compare with those whose minds are naturally attached to Him in a favourable mood?"

It is also confirmed by Lord Brahma in these words (***Srimad Bhagavatam* 2.7.34**):

"All demonic personalities like Pralamba, Dhenuka, Baka, Kesi, Arista, Canura, Mustika, Kuvalayapida elephant, Kamsa, Yavana, Narakasura and Paundraka, great marshals like Salva, Dvividya monkey and Balvala, Dantavakra, the seven bulls, Sambara, Viduratha and Rukmi, as also great warriors like Kamboja, Matsya, Kuru, Srnjaya and Kekaya, would all fight vigorously, either with Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhima, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuntha planets."

He has the quality of attracting everyone's heart if they came in contact with Him by seeing His personal activities. By His own transcendental potency, Lord Krsna can grant liberation to anyone, regardless of how they think of Him. It is only Lord Krsna who will always grant liberation to the demons killed by Him. If one is thinking of Lord Krsna, even adversely, at the time of death, he will certainly become liberated. If one hatefully thinks of any other form of the Lord at the time of death, he may not necessarily become liberated. For example,

the demon Vena was unable to think of the form of Sri Krsna at the time of his death, and therefore the demon did not attain liberation.

One who, at the time of his death meditated on the Personality of Godhead in a spirit of animosity is only assured of liberation, if the object of his meditation is specifically the form of Sri Krsna.

101 Because liberation is attainable even for one who remembers the form of Sri Krsna, even in a spirit of animosity, it is said in *the Srimad Bhagavatam* (7.1.33):

"Therefore one must somehow think of Krsna, whether in a friendly way, or inimically."

102 From these statements we may conclude that Lord Krsna is the master of the most wonderful transcendental potency.

***Krsna-sandarbha anuccheda 63* moves this exhaustive discussion about *Bhag. 2.7.26* etc. forward to dispose of doubts about why Purusottama-lila Sri Krsna personally descends into the material world.**

1 Now let us consider the following statement of Lord Brahma (*Srimad Bhagavatam 2.7.26*):

"When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, he acts extraordinarily. No one can properly estimate how great He is."

2 In this verse Lord Brahma says: "The Supreme Personality of Godhead, who is superior to everyone, including even the all-pervading Supersoul, and who cannot be perfectly understood by me or by anyone else, will appear in this material world and perform many transcendental activities in order to lessen the burden of the earth." Lord Brahma also says: "The Lord, who has beautiful black hair, is accompanied by His plenary portion." That the demigods were able to see the Lord and His plenary portion, who both have beautiful black hair, is confirmed in the verses from Visnu Purana and Mahabharata previously quoted. We may also note in this connection that the "plenary portion" mentioned in this verse refers to Lord Balarama, the Supreme Lord's constant companion.

In this connection someone may raise the following doubt: If Sri Krsna is the Original Personality of Godhead, superior even to the *purusa*-incarnations, then why does He descend to the material world to perform such an insignificant activity as removal of the earth's burden?

To this I reply: Lord Krsna does not appear in this material world simply to lessen the earth's burden. The earth's burden may be removed by the Lord's plenary incarnation or simply by the Lord's wishing it. He does not have to appear in this world to lessen the earth's burden.

Sri Krsna appears in this world in order to manifest His pastimes with the devotees, which are full of transcendental sweetness. Lord Krsna appears to delight the devotees for whom the Lord's lotus feet are more dear than life, and to shower His own transcendental sweetness in this world.

3 Some of these transcendental pastimes are described in the following verse (*Srimad Bhagavatam 2.7.27*):

"There is no doubt about Lord Krsna's being the Supreme Lord, otherwise how was it possible for Him to kill a giant demon like Putana when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, to uproot a pair of arjuna trees, so high that they touched the sky, when he was only crawling? All these activities are impossible for anyone other than the Lord Himself."

4 Lord Krsna's plenary portion could have performed these actions, or the Lord could have performed them simply by wishing them to be done. He did not have to personally perform them. The charm of these pastimes lies in the fact that although these extraordinary activities cannot be performed by any ordinary person, the Lord performed them as a tiny child. If the Lord had not wished to charm and delight His devotees, he would not have personally performed such activities as a small child. This is the actual reason the Lord performed these pastimes.

5 That Lord Krsna incarnates for the devotees' benefit, is confirmed by Arjuna in the following words (*Srimad Bhagavatam 1.7.25*):

"O Lord Krsna, You descend as an incarnation to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You."*

In commenting on this verse Sridhara Svami says:

Lord Krsna does not need to personally appear in this world to remove the earth's burden, for He can do that simply by wishing it to be done. The actual reason for the Lord's appearance is given in this verse: "You descend to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You."

This verse is used to glorify the Lord, upon His being wakened in the morning

6 The following verse (10.90.48) may also be quoted as a summary of Lord Krsna's pastimes:

"Lord Sri Krsna, is He who is known as Jananivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yasoda-nandana, the son of Devaki and Yasoda (*actually Krsna took birth from Yasoda*). He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. His blissful smiling face always increases the lusty desires of the gopis of Vrndavana. May He be all glorious and happy."

We may note in this verse that although Lord Krsna could have killed the demons simply by willing their death, He personally killed them with His own arms in the sporting spirit of His pastimes. We may also note that this verse was spoken by Lord Brahma, who was filled with devotion at hearing the narration of the Lord's astonishing pastimes.

Now we turn to *Bhagavat-sandarbha anuccheda* 36 for a clarification of verse 30 in Chapter 7, Canto 2. Check 30p.

4 The statement of this verse (10.14.17)—

"My dear Lord Krsna, the whole cosmic manifestation that we are visualising at present is all within Your body. Yet I am seeing You outside, and You are also seeing me outside. How can such things happen without being influenced by Your inconceivable energy?"*

---is also confirmed by the following explanation of *Srimad Bhagavatam* (2.7.30):

"When the cowherd woman (Krsna's foster mother, Yasoda) was trying to tie the hands of her son with ropes, she found the rope to be always insufficient in length, and when she finally gave up, Lord Krsna, by and by, opened His mouth, wherein the mother found all the universes situated. Seeing this, she was doubtful in her mind, but she was convinced in a different manner of the mystic nature of her son."

This is confirmed by the words '(tava) kuksau sarvam idam yatha bhati iha' (My dear Lord Krsna, the whole cosmic manifestation that we are visualising at present is all within Your body). Although the cosmic manifestation is situated within You, You are still all-pervading within it. *Bhagavat* says: 'tvayi tat sarvam bhati' (Everything is present within You).

We move to *Bhakti-sandarbha anuccheda* 171 to see what Srila Jiva Gosvami has to say about verse 46 of Canto 2 Chapter 7. Check also 46p.

1 Three paths are discussed in the following two verses (*Srimad Bhagavatam* 11.20.7-8):

2.

"Among these three paths, *jnana-yoga*, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desires yet to fulfil, should seek perfection through the path of *karma-yoga*."

[*Nimesa*: By *karma-yoga* one must come either to *jnana* or *bhakti*. In other words, there are really just two paths, personal (*bhakti*) or impersonal (*jnana*). *Karma yoga* thus, is not and of itself, not a complete path.]

3 "If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me."

4 The word *nirvinnanam* means "they who are disgusted with the so-called pleasures available in the middle or higher material realms, and who have in the hearts definitely renounced them." These two verses describe they who yearn to attain liberation. Of them, they who have renounced material life should practice *jnana-yoga*, and they who are still attached to material happinesses and not yet able to renounce them, should practice *karma-yoga*, which will grant the perfections they desire.

Detached from desire for being glorified and from householder prescribed duties – they are qualified for *jnana marg*. These people are interested in liberation and should practice *jnana-yoga*

5 Devotional service, however, may be practiced by anyone who has faith in it. He need not be very qualified or renounced. This is described in the following words (***Srimad Bhagavatam 2.7.46***):

"Surrendered souls, even from groups leading sinful lives, such as women, the labourer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service."

If, somehow or other (*yadrcchaya*), someone associates with the devotees, he will attain the Lord's mercy and in this way his life will become auspicious.

6 This process of becoming advanced in devotional service by associating with the Lord's devotees is also described in these words (*Srimad Bhagavatam 1.2.16*):

This faith comes from association with devotees. Faith also helps a devotee not commit offences

"O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva."

Moving to another place in *Bhakti-sandarbha (anuccheda 115)*, now we will see verse 46 of Chapter 7 discussed. Consult 46p.

14 Where should one search for the Supreme Personality of Godhead? *Srimad Bhagavatam 2.9.36* says "*sarvatra*" (one should search for Him everywhere, in all time and space). "Everywhere" means "in all scriptures, performers of activities, places, senses, things, activities, duties and results."

That the Supreme Personality of Godhead should be sought in all scriptures is described in *Skanda Purana*, in a conversation between Brahma and Narada in these words:

15 "In the material world, which is full of darkness and dangers, combined with birth and death and full of different anxieties, the only way to get out of the great entanglement, is to accept loving transcendental devotional service to Lord Vasudeva. This is accepted by all classes of philosophers."

16 "*Anvaya*" (performance of prescribed duties) in relation to the Vedic scriptures is described in these words (*Srimad Bhagavatam 2.2.34*):

"The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Sri Krsna is the highest perfection of religion."

17 This is also explained in the following verse found in both *Skanda* and *Padma Puranas*:

"By scrutinizingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Narayana is the Supreme Absolute Truth, and thus He alone should be worshipped."

18 "Anvaya" (avoidance of forbidden activities) is described in *Garuda Purana* with these words:

"Even though one may have gone to the other side of all the Vedas, and even though one is well versed in all the revealed scriptures, if one is not a devotee of the Supreme Lord, he must be considered the lowest of mankind."

19 That devotional service to the Supreme Personality of Godhead should be sought among all kinds of performers of action is described in these words (***Srimad Bhagavatam 2.7.46***):

"Surrendered souls, even from groups leading sinful lives, such as women, the labourer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service."

20 This is also explained in *the Garuda Purana* in these words:

"Even the worms, birds, and beasts are assured of elevation to the highest perfectional life, if they are completely surrendered to the transcendental loving service of the Lord, so what to speak of the philosophers among the human beings?"*

21 All people, whether well-behaved, ill-behaved, learned, ignorant, renounced, attached, desiring liberation, already liberated, perfect in devotional service, or not yet perfect in devotional service, are eligible to become the Lord's personal associates. For this reason a devotee sees everyone, even though they may not yet have the Lord's personal association, equally, for they are all eligible to become the Lord's associates. This is described in the following words (*Bhagavad-gita* 9.30):

22 "Even if one commits the most abominable action, if he is engaged in devotional service, he is to be considered saintly because he is properly situated in his determination."*

The meaning of this verse is: "If this is the truth about the ill-behaved who are engaged in devotional service, then what can be said of the well-behaved who are engaged in devotional service?"

23 The Lord affirms that both the learned and unlearned are equally eligible to become His devotees (*Srimad Bhagavatam* 11.11.33):

"My devotees may or may not know exactly, but if they worship Me with unalloyed love, then I consider them to be the best of devotees."

Verse 50 of this chapter of *Bhagavatam* is commented upon by Srila Jiva Gosvami in *Paramatma-sandarbha anucchedya* 61. Consult 50p.

That the Supreme Personality of Godhead is the original cause of the material world is also clearly described in these words of ***Srimad Bhagavatam (2.7.50)***:

"My dear son, I have now explained in brief the Supreme Personality of Godhead, who is creator of the manifested worlds. Without Him, Hari, the Lord, there are no other causes of the phenomenal and noumenal existences."

2 Here the words "*so 'yam samasena abhilitah*" mean "I have now explained in brief". Someone may ask: "What is the nature of the Lord's marginal potency?" the answer is given here in the words "*sat*" and "*asat*". Here "*sat*" means "the effect, the gross material world that is home to the impure spirit souls, the realm that consists of both conscious beings and inanimate matter". Here the word "*asat*" means "the subtle cause, the creator of the pure spirit souls". "*Yat*" means "all matter and spirit", and "*harer nanyat*" means "there is no cause

other than Lord Hari". This is because the subtle spirit souls are the Lord's potencies and gross inanimate matter is an effect caused by the Lord.

3 Lord Hamsadeva also affirms this truth in these words (*Srimad Bhagavatam* 11.13.24):

"Within this world, whatever is perceived by the mind, speech, eyes, or other senses, is Me alone and nothing besides Me. All of you please understand this by a straightforward analysis of the facts."

Therefore the word "*anyasmat*" here means "even though the material world is not different from Him, the Supreme Personality of Godhead is always pure and uncontaminated".

Brahman, Paramatma, Bhagavan—now *Bhagavat-sandarbha anucchedya* 7 reveals how verse 47 is a lesson on the three features of the Absolute Truth. Consult 47p.

1 The three aspects of Brahman, Paramatma and Bhagavan are also described in the following statement of *Srimad Bhagavatam* (2.7.47):

“What I realised as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead (Bhagavan). He is eternally void of all disturbances and fearless. He is complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the primeval cause (Paramatma) of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.”

2 Because the Absolute Truth is the greatest (*brttama*) He is known as Brahman (*brahmeti yad viduh*). Brahman and Bhagavan both refer to the same Supreme Truth (*paramasya pumso bhagavatah padam*), and therefore they are not different from each other. Bhagavan is, however, the original feature of the Supreme and Brahman is manifested at a later time [*Nimesa*: “time I am” sayeth Lord Krsna.] from the form of Bhagavan, who is the reservoir in whom the Brahman and other features of the Supreme remain.

3 In this verse the impersonal Brahman is described by the words ‘*pratibodha-matram*’ (complete consciousness, as opposed to matter), and ‘*ajasra-sukham*’ (unlimited bliss). The word ‘*atma-tattvam*’ indicates that the Supreme Truth is the original root from whom all individual spirit souls have become manifested. Because the Supreme is the original father of all spirit souls, He loves them all equally without discrimination.

4 The Absolute Truth is full of unlimited bliss because He is ‘*sasvat*’ (eternal), ‘*prasantam*’ (free from all disturbances), ‘*abhayam*’ (without fear), and ‘*visokam*’ (without grief). The Supreme does not need to perform pious activities in order to reap happiness as a result. This is confirmed in the following words:

“The Supreme does not perform sacrifices in order to reap material benefits”.

This means that the fruitive sacrifices described in the *karma-khanda* section of the Vedas will not help one to understand the Absolute truth. Only the philosophical portions of the Vedas, such as the Upanisads, will help one to understand the Supreme. This is confirmed in the following statement of the *Bṛhad-aranyaka* Upanisad (3.9.26):

“The Supreme Person is revealed in the Upanisads”.

5 That the Lord’s transcendental bliss is not dependent on the interaction of senses with sense-objects is confirmed by the following words used in this verse to describe the Lord: ‘*suddham*’ (the Lord is uncontaminated), ‘*saman*’ (without distinction) and ‘*sad-asatah param*’ (and beyond the interactions of material causes and effects).

The phrase ‘*maya paraity abhimukhe ca vilajjamana*’ means ‘The illusory energy *maya* is ashamed to come before the Lord of His devotees. She flees far away from them.”

***Bhagavat-sandarbha anuccheda 96* looks at verse 50 of Chapter 7. Kindly consult 50p. First, though, a little introduction to the philosophy of causation (*anumana*):**

Some enthusiastic but dualistic “personalist” philosopher might try to separate the Personality of Godhead from His creative potency by arguing from the clay pottery-making analogy that “You, dear Lord, are the potter only.” In other words, the Lord is accepted as the active causal agent that gives form to the clay. Philosophy terms this *the efficient cause*. “But,” continues our dualist-personalist, “You are never the material cause, because it is not all-powerful like You.” In philosophy, *the material cause* is also known as the ingredient cause. In terms of the potmaking analogy, the earth from which the clay comes is the material cause. But wait—the earth is dead matter. Its “giving” the potter the clay he needs to work with ought not be understood in the sense of “delivery” as done by a servant or apprentice, who goes out, digs up and brings back nice lumps of pure clay to the pottery. The earth does not give clay like that. A conscious worker with awareness of what clay is as opposed to other kinds of soil must go out and collect the clay, separating it from the earth. Earth will not do this of itself. There is another understanding to be had from the potmaking analogy—that of the Mahat-tattva. A potter’s wheel serves as a good analogy. The wheel is first of all the place where the clay (clay=the elements of the cosmic manifestation) is shaped into form. Also the wheel illustrates the time factor. Only if the wheel turns like the *kala-cakra* can the potter fashion the clay into a nice pot. But again, the potter’s wheel will not turn by itself. The potter needs to pump the drive pedal with his foot to start it turning and, when it is up to speed, to keep it spinning. Thus in the last analysis it is the Person—the potmaker, or in the case of cosmic creation, the Jagat Purusa—whose **will** starts, drives, and supervises the other types of cause, each of which **has no will** because it is **just dead matter**. Therefore, the Lord declares in *catuhsloki, nanyat sad-asad param*—“It is I only who am cause and effect. “ This is as good as telling Brahma ‘I am the material universe—because it is not different from Me. Thus I can truthfully say to you that in fact this universe (or this pot, the final product of potmaking) is My very self. Without Me it could not possibly exist. Without me, no stage of creation—gross (*sat*) or subtle (*asat*)—could manifest.”

***Bhagavtam* states exactly that. Here is Brahma’s explanation of the position of the Supreme Lord in the chain of creative events. . .**

20 My dear son, I have now explained in brief the Supreme Personality of Godhead, who is creator of the manifested worlds. Without Him, Hari, the Lord, there are no other causes of the phenomenal and noumenal existences.

. . .from Second Canto chapter seven verse 50, cited by Jiva Gosvami in *Bhagavat-sandarbha*. He now comments:

21 In this way the truth of the Supreme Personality of Godhead is explained. He Himself says (*Srimad Bhagavatam* 2.9.33): “After annihilation of the material universe what remains will also be I, the Personality of Godhead.” About the Supreme Personality of Godhead the scriptures declare: ‘O Lord, because You alone remain (*sesa*) when the material universes are destroyed, You bear the name Sesa.’

The Lord teaches that He is present in all places and at all times. He says (*Srimad Bhagavatam* 2.9.33) ‘I, the Personality of Godhead was existing before the creation, when there was nothing but Myself.’ He again says (*Bhagavad-gita* 14.27): ‘I am the basis of the impersonal Brahman.’

In *Srimad Bhagavatam* 2.9.32 the word ‘*yad-bhavah*’ indicates that all forms are limbs of the Lord’s own form, and the word ‘*rupa*’ in that verse indicates that the Lord has unlimited wonderful transcendental forms different from material forms. The word ‘*guna*’ in that verse indicates that the Lord is the shelter of everything and He has unlimited transcendental qualities different from material qualities. The word ‘*karmakah*’ in that verse indicates that the Lord is the shelter of many extraordinary activities, such as His creation, maintenance, and destruction of the material universes.

The *rahasya* (“most confidential knowledge”) Canto 2 as taught by Srila Jiva Gosvami in *Bhagavat-sandarbha anuccheda 97*. This *rahasya* is fully revealed in Chapter 9,

“Answers by Citing the Lord’s Version.” In the present chapter, verses 51 and 52 introduce the *rahasya* to the reader.

1 In the next verse (*Srimad Bhagavatam* 2.9.35) the Lord explains the secret of love for Him:

“O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.”

[*Nimesa*: “all things enter” “and do not enter” are understood to mean the way one material element enters and yet does not enter another—dust and air, for example. Dust is *bhumi* and air is *vayu*. A cloud of dust in the wind is negligible when compared to the total airy atmosphere. Certainly it should be admitted that, yes, *some* dust entered the air—but the total earthy element did not. The earth is still in its place below, while the air is in its place above. In the same way all the elements pervade and are pervaded by the other elements. At the same time we easily distinguish “Up here is the great air.” “Down here is the whole earth.” “Over there is the big water—the ocean.” The elements are readily distinguished from one another because the general fact is, they are not mixed together. At the same time, they are.]

2 This verse means: ‘The universal elements do not enter the cosmos, that is to say they remain outside, and at the same time they do enter, that is to say they stay within. In the same way I do not enter the material cosmos because I stay in Vaikuntha, which is beyond the material sphere, and at the same time I do enter the cosmos because I stay in the hearts of the virtuous and surrendered devotees.’ A certain part of the material elements enters and another part does not enter the cosmos. In the same, a partial expansion of the Lord enters, and another feature of the Lord does not enter the material world. That is the example here. In these words the secret of love for the Supreme Personality of Godhead, which is attained by the self-controlled, is hinted.

3 The Lord’s remaining in the spiritual world is described in *Brahma-samhita* (37):

“I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies His ecstatic potency (*hladini*). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa*.”

4 The Lord’s entrance in the devotees’ hearts is described in these words (*Brahma-samhita* 38):

[*Nimesa*: the translation shown below for *Brahma-samhita* 38 (premjana-cchurita-bhaktivilocanena...) is a close reconstruction of an extemporary rendition of this verse spoken in English by His Divine Grace during a Gita class in New York on 18 May 1966. Added to it are elements from an NYC class given on 22 May of the same year. The compilers of this guide cheerfully accept responsibility for any charge of “concoction” that may frantically pursue, Keystone Kops fashion, our “soft edit” of a charming yet valid marriage of Prabhupada’s philosophical formalism that characterized his missionary mood, with his more colloquial, and accommodating style of an ambassador of Caitanya Mahaprabhu’s mercy.]

The *santah* are great saints and sages on the topmost stage of spiritual advancement. Their love for Krsna is so pure that they have spiritual eyes by which they see Krsna at every moment. *Sadaiva* means always, without any interval, they always see Krsna. And where do they see Him? *Hridayesu*—in the heart. Krsna is present in everyone’s heart, but only *santas* see him there. Why? Because they have become qualified to see Him by the spiritual elevation of life. That elevation is taught in *Bhagavad-gita* step by step. In the *Narada-pancaratra* it is stated, *Sarvopadhi-vinirmukta tat-paratvena nirmalam*. My senses are engaged in performing or satisfying my designational position—“I am American.” “I am Indian.” “I am Hindu.” “I am Muslim.” “I am the father of such and such.” “I am the husband of such and...” So my eternal position inside the heart as Krsna’s servant is now embarrassed by *sarvopadhi*—so many temporary, external designations of the gross physical body. When the senses work to fulfill the obligation of this embarrassment, that is the lowest grade of life. When these senses are purified by Krsna consciousness, then like Arjuna we shall say, “Yes.” *Karisyevacanam tava*:

"Now I am prepared to satisfy Your senses. I am not going to satisfy my senses any more."
That is the difference between spiritual promotion to the highest state and the lowest grade of life.

(*Brahma-samhita*, verse 38)

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes..." [*Nimesa: what are the two eyes? At the stage described here (advanced) the two eyes are bhava-bhakti (abhideya) and prema-bhakti (prayojana). At the beginner stage the devotee may get para (shadow) ointment rubbed upon his eyes by the mercy of the association of advanced devotees. Such attachment for hearing about Lord Krsna from pure Vaisnavas is certainly possible even for a neophyte. But because shadow attachment is not mature attachment, it may fade due to offenses, especially Vaisnava-aparadha. A mahabhagavata devotee in mature prema may also fall down if he commits Vaisnava aparadha. To save the bhakti-lata from the deadly weed of prathistha Lord Caitanya instructs His followers to be cautious and watchful of the bhakti-lata's growth—as if they were neophytes. So the two eyes that the neophyte needs to open are sambandha-jnana and abhideya as vaidhi-sadana bhakti-yoga. Even if the devotee has obtained Bhava-bhakti and Prema-bhakti, these spiritual gifts are not to be erced "for public consumption." All bona fide followers of Sri Caitanya Mahaprabhu know His desire that the public be fed prasadam and Harinama. Discussions about the confidential pastimes of Sri Sri Radha-Krsna, which are easily misunderstood by the spiritually uneducated, are not for public consumption.]*

5 [*Nimesa: now Srila Jiva Gosvami comments on Bs 38.*] The Lord's form is filled with inconceivable transcendental qualities. The ointment here is the ointment of love. The Lord appears before a person whose eyes are filled with devotion, having been anointed with that ointment. That is the meaning.

6 The Lord again describes this in *Bhagavad-gita* (9.29):

"But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."

Nimesa: "I am in them and they are in Me" brings to mind the simultaneous mixing and not mixing of great elements like air and earth, the subject of catuh-sloki 3 (Srimad Bhagavatam 2.9.35). Here the material elements are accurately analyzed as simultaneously being both within and without the cosmos (without because they form the elemental shell-coverings that enclose the great dahara or sky, which is the Lord's own cosmic heart. In this sky, ever-vibrating with the anahata sabda ("unstruck sound" not audible to physical ears)—this being the Vedas in their mental form—the Lord displays the fascinating artistry of the subtle virat-rupa. Sri Krsna launches from this material (though esoteric) thruth ain illustration of His own relation with the living beings strewn through the cosmic manifestation. Because the devotees dedicate everything to Me, the Supreme Lord declares, I desire by own own sweet will to appear before them in My transcendental form that is not to be compared with the virit-rupa, a form that cannot be seen by nondevotee who lack the accumulated sukrtā of bliss and love. That is My secret.

The demigod Brahma also describes this (*Srimad Bhagavatam* 2.6.34):

8 O Narada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal...

[*Nimesa: Brahmadeva's* speech, thought, senses and his body as a whole are engaged only engaged in devotion. Why?

Because he is blessed with a drop of prema.]

... whatever I say has never proved to have been false. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter."

9 Although the interpretations of this statement (*Srimad Bhagavatam* 2.9.35) may be given, the meaning here is clear because this statement follows the four important statements of the Lord (*Srimad Bhagavatam* 2.9.31-34). Other interpretations are also refuted by the words ‘*na tesu*’ here.

In this way the great secret is explained. As a *cintamani* jewel is hidden in a jewellery case, so materialistic interpretations hide this secret from the wicked and indifferent.

10 The Lord Himself says (*Srimad Bhagavatam* 11.21.35):

“The wise tell My secret. This secret is very dear to Me.” [*Nimesa: the meaning is that the rahasya (secret) of the Lord is not to be publicized.*]

11 This great secret is explained in many places in Vedic literature. The greatness of this secret is described in these words (*Srimad Bhagavatam* 5.6.18):

“Those engaged in getting the Lord’s favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.”

[*Nimesa: Rarely does Krsna give prema- bhakti? The answer why is plain—very few souls of this world really want it. The Lord sooner gives those who approach Him for materialistic benedictions like bhukti, mukti and siddhi than prema.*]

12 The Supreme Personality of Godhead personally told this secret to the two great devotees Arjuna and Uddhava in these words:

“Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.”

Bhagavad-gita 18.64

“I will now tell you the most confidential knowledge.”

Srimad Bhagavatam 11.11.49 (Uddhava-gita)

13 Brahma revealed this secret to Narada in these words (*Srimad Bhagavatam* 2.7.51-52):

“O Narada, this science of God, *Srimad Bhagavatam*, was spoken to me in summary by the Supreme Personality of Godhead, and it was spoken as the accumulation of His diverse potencies. Please expand this science yourself. (51)

14 “Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies.” (52)

15 Srila Sridhara Svami eloquently explains that the word ‘*rahasyam*’ (secret) here. (*Srimad Bhagavatam* 2.9.31) refers to pure devotional service.

How is this secret, described in the passage beginning *Srimad Bhagavatam* 2.9.31 understood? The Supreme Personality of Godhead teaches the method of understanding it in the next verse (*Srimad Bhagavatam* 2.9.36):

Verse 52 is discussed in Bhakti-sandarbha anucchedya 115. Consult 52p.

63 The statement of *Srimad Bhagavatam* 2.9.36, that one should engage in devotional service always (*sarvada*) and everywhere (*sarvatra*) by performing prescribed activities (*anvaya*) and avoiding forbidden activities (*vyatireka*), is further explained by these words from *Srimad Bhagavatam* (2.2.33 and 2.2.36):

"For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krsna."

64 "O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere."

65 In this verse the word "*nram*" means "of the living entities". The living entities are described in these words (*Srimad Bhagavatam* 10.87.20):

"The individual living entity, even though he lives within material bodies created by his karma, is actually spiritual and beyond both gross and subtle matter. O Lord, O master of all potencies, the Vedas say he is Your part and parcel. Aware that this is the nature of the living entities, the great sages faithfully worship Your feet, which are worshipped in Vedic yajnas, and which grant liberation."

All other paths have limits, wherein one gives up the path

The living entity attains different destinations as a result of his activities. By engaging in fruitive activities (*karma*), he attains another material body. By engaging in *yoga* he attains mystic perfections. By engaging in the study of *sankhya* philosophy he attains knowledge of the spirit soul. By engaging in *jnana-yoga* he attains impersonal liberation. In this way, by performing different activities described in the scriptures, he attains different results.

By always (*sarvada*) and everywhere (*sarvatra*) engaging in devotional service by performing prescribed activities (*anvaya*) and avoiding forbidden activities (*vyatireka*), he attains a glorious secret (*rahasya*) that is hidden from the perception of they who are engaged in *jnana-yoga*.

66 That the living entities should engage in devotional service is confirmed by the following words. As Sri Narada was about to explain the science of *Srimad Bhagavatam*, Sri Brahma gave him the following instruction (*Srimad Bhagavatam* 2.7.52):

"Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies." (52)

67 Here the word "*bhavisyati*" means "will inevitably be", "*iti*" refers to the path of devotional service, and "*sankalpya*" means "by accepting certain restrictions". This verse was spoken by Sri Brahma to Sri Narada.

References from Srila Bhaktivinoda Thakura's *Bhagavat-arka-marici-mala*

In his book *Bhagavata-arka-marici-mala*, Srila Bhaktivinoda Thakura counts these verses from *Srimad-Bhagavatam* Canto 2 Chapter 7 within the *prayojana* division, assigning them to Chapter Eighteen, entitled *siddha prema-rasa/rasa mahima* ("The Perfection of the Mellow of Pure Love").

02.07.26-35, 40, 43-45, 48

Brahma to Narada Muni

When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, He acts extraordinarily. No one can properly estimate how great He is.
(26)

There is no doubt about Lord Krsna's being the Supreme Lord, otherwise how was it possible for Him to kill a giant demon like Putana when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, to uproot a pair of *arjuna* trees, so high that they touched the sky, when He was only crawling? All these activities are impossible for anyone other than the Lord Himself. (27)

Then also when the cowherd boys and their animals drank the poisoned water of the River Yamuna, and after the Lord [in His childhood] revived them by His merciful glance, just to purify the water of the River Yamuna He jumped into it as if playing and chastised the venomous Kaliya snake, which was lurking there, its tongue emitting waves of poison. Who can perform such herculean tasks but the Supreme Lord? (28)

On the very night of the day of the chastisement of the Kaliya snake, when the inhabitants of Vrajabhumi were sleeping carefreely, there was a forest fire ablaze due to dry leaves, and it appeared that all the inhabitants were sure to meet their death. But the Lord, along with Balarama, saved them simply by closing His eyes. Such are the superhuman activities of the Lord. (29)

When the cowherd woman [Krsna's foster mother, Yasoda] was trying to tie the hands of her son with ropes, she found the rope to be always insufficient in length, and when she finally gave up, Lord Krsna, by and by, opened His mouth, wherein the mother found all the universes situated. Seeing this, she was doubtful in her mind, but she was convinced in a different manner of the mystic nature of her son. (30)

Lord Krsna saved His foster father, Nanda Maharaja, from the fear of the demigod Varuna and released the cowherd boys from the caves of the mountain, for they were placed there by the son of Maya. Also, to the inhabitants of Vrndavana, who were busy working during daytime and sleeping soundly at night because of their hard labor in the day, Lord Krsna awarded promotion to the highest planets in the spiritual sky. All these acts are transcendental and certainly prove without any doubt His Godhood. (31)

When the cowherd men of Vrndavana, under instruction of Krsna, stopped offering sacrifice to the heavenly King, Indra, the whole tract of land known as Vraja was threatened with being washed away by constant heavy rains for seven days. Lord Krsna, out of His causeless mercy upon the inhabitants of Vraja, held up the hill known as Govardhana with one hand only, although He was only seven years old. He did this to protect the animals from the onslaught of water. (32)

When the Lord was engaged in His pastimes of the rasa dance in the forest of Vrndavana, enlivening the sexual desires of the wives of the inhabitants of Vrndavana by sweet and melodious songs, a demon of the name Sankhacuda, a rich follower of the treasurer of heaven [Kuvera], kidnapped the damsels, and the Lord severed his head from his trunk. (33)

All demonic personalities like Pralamba, Dhenuka, Baka, Kesi, Arista, Canura, Mustika, Kuvalayapida elephant, Kamsa, Yavana, Narakasura and Paundraka, great marshals like Salva, Dvivida monkey and Balvala, Dantavakra, the seven bulls, Sambara, Viduratha and

Rukmi, as also great warriors like Kamboja, Matsya, Kuru, Srnjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhima, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or

His personal abode in the Vaikuntha planets. (34-35)

Who can describe completely the prowess of Visnu? Even the scientist, who might have counted the particles of the atoms of the universe, cannot do so. Because it is He only who in His form of Trivikrama moved His leg effortlessly beyond the topmost planet, Satyaloka, up to the neutral state of the three modes of material nature. And all were moved. (40)

O Narada, although the potencies of the Lord are unknowable and immeasurable, still, because we are all surrendered souls, we know how He acts through yogamaya potencies. And, similarly, the potencies of the Lord are also known to the all-powerful Siva, the great king of the atheist family, namely Prahlada Maharaja, Svayambhuva Manu, his wife Satarupa, his sons and daughters like Priyavrata, Uttanapada, Akuti, Devahuti and Prasuti, Pracinabarhi, Rbhu, Anga

the father of Vena, Maharaja Dhruva, Iksvaku, Aila, Mucukunda, Maharaja Janaka, Gadhi, Raghu, Ambarisa, Sagara, Gaya, Nahusa, Mandhata, Alarka, Satadhanva, Anu, Rantideva, Bhisma, Bali, Amurttaraya, Dilipa, Saubhari, Utanka, Sibi, Devala, Pippalada, Sarasvata, Uddhava, Parasara, Bhurisenana, Vibhisana, Hanuman, Sukadeva Gosvami, Arjuna, Arstisenana, Vidura, Srutadeva, etc. (43-45)

2.07.48

In such a transcendental state there is no need of artificial control of the mind, mental speculation or meditation, as performed by the *jnanis* and *yogis*. One gives up such processes, as the heavenly King, Indra, forgoes the trouble to dig a well. (48)

Srila Thakura assigns verse 41 of this chapter to the *sambandha* portion of his book *Bhagavata-arka-marici-malam*, Chapter Five, entitled *bhagavata-sakti tattvam*, “The Essential Nature of the Energies of the Lord.”

02.07.41

Brahma to Narada Muni

Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Sesa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.

Verses 42 and 46 of this chapter are assigned by Thakura Bhaktivinoda to *sambandha* portion of *Bhagavata-arka-marici-mala*, Chapter Six, titled *bhagavad-rasa-tattvam*, “Tasting the Sublime Nature of Relationships with the Lord”.

2.07.42, 46**Brahma to Narada Muni**

But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so. (42)

Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service. (46)

Srila Bhaktivinoda Thakura assigns verse 47 of this chapter to the *sambandha* portion of *Bhagavata-arka-marici-mala*, Chapter Four, entitled *bhagavat-svarupa tattvam*, “The Factual Truth of Krsna.”

02.07.47**Brahma to Narada Muni**

What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances and fearless. He is completely conscious as opposed to matter. Uncontaminated and without distinctions, He is the principal primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.

7.4.2. Appendix of items of general interest.**Important Verses**

The following verse from Canto 2 Chapter 7 was often quoted by Srila Prabhupada, or traditionally is considered a key preaching verse.

OVERCOMING THE INSURMOUNTABLE OCEAN OF ILLUSION**SB 2.7.42**

yeṣāṁ sa eṣa bhagavān dayayed anantaḥ sarvātmanāśrita-pado yadi nirvyalīkam

te dustarām atitaranti ca deva-māyām naiṣāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye

yeṣām—unto those only; *saḥ*—the Lord; *eṣaḥ*—the; *bhagavān*—the Personality of Godhead; *dayayet*—does bestow His mercy; *anantaḥ*—the unlimited potential; *sarva-ātmanā*—by all means, without reservation; *āśrita-padaḥ*—surrendered soul; *yadi*—if such surrender; *nirvyalikam*—without pretension; *te*—those only; *dustarām*—insurmountable; *atitaranti*—can overcome; *ca*—and the paraphernalia; *deva-māyām*—diverse energies of the Lord; *na*—not; *eṣām*—of them; *mama*—mine; *aham*—myself; *iti*—thus; *dhīḥ*—conscious; *śva*—dogs; *śṛgāla*—jackals; *bhakṣye*—in the matter of eating.

But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.

Brahmā

7.5. Chapter homework assignments:

7.5.1. All Students—Answer these questions as briefly as possible.

1. The reference to *sita-kṛṣṇa-keśa* in verse 26 may be wrongly understood so as to minimize Lord Kṛṣṇa's supremacy as the Original Viṣṇu. Please give a concise outline of the problem; then explain how this misunderstanding is to be corrected. It is most advisable that you read the *Parisistam* before attempting this.
2. From the verses that Brahmā speaks about Sri Kṛṣṇa's appearance, how would you establish that He is the Supreme Personality of Godhead? You may only quote from this chapter and from no other source, neither other parts of *Srīmad-Bhagavatam* nor other books.
3. Verse 42 gives a warning to devotees about *pratīkūla* i.e. that which is unfavourable to devotional service. Please explain.
4. A careful reading of Śrīla Prabhupada's purport to verse 42 shows that *tri-samya* ("the neutral state of the three modes") is identified with what place?
5. From what Brahmā tells Narada in this chapter, what is the one best thing a human being can do to get free of *Māyā* even if s/he comes from a fallen background? Doing this, s/he can know more about the Lord than even a scientist who is able to count every atom in the universe.

7.5.2. Full-Credit Adult Students—Write an essay of no more than 1 page (one side of a sheet) that explains this sentence from the translation of verse 48: One gives up such processes, as the heavenly King, Indra, forgoes the trouble to dig a well.

End of Study Guide to Second Canto Chapter Seven

8.0. Second Canto Chapter Eight. (Q35-41.)

8.1. *Pratijna*—the solemn purpose of Chapter Eight, “Questions by King Pariksit”, is summed up by Srila Prabhupada in the following excerpts from His Divine Grace’s purport to verse 7.

Maharaja Pariksit, being a typical devotee, is not only satisfied by confirming the importance of hearing the Srimad-Bhagavatam from the representative of Brahmaji by disciple succession, but he is still more anxious to establish the philosophical basis of *Srimad-Bhagavatam*. *Srimad-Bhagavatam* is the science of the Supreme Personality of Godhead, and as such all questions that may arise in the mind of a serious student must be cleared by the statements of the authority. . . . This inquiry is essential for immunity to all kinds of offenses on the path of devotional service. Even if one is fixed in devotional service like Maharaja Pariksit, he must still inquire from the realized spiritual master all about this.

8.2. Chapter Eight, “Questions by King Pariksit”—*adhyaya-prakasikha*, or chapter summary.

King Pariksit begins this chapter by asking Sukadeva Gosvami how, after hearing from Brahmadeva, Narada Muni went on to glorify the transcendental qualities of Krsna in his own preaching. The king remarked that hearing from Narada makes a person just as fortunate as those great saints and sages like Narada who are able to hear from Brahmadeva directly. Pariksit also wants Sukadeva to describe who Narada spoke this sublime knowledge to. With the words *etam vediti iccham* (“I want to know”), the king expressed his eagerness to learn *tattva tattva-vidam* (literally, “the *tattva* of *tattva*-knowers”)—which means the Absolute Truth as He is known by learned authorities well-versed in the Absolute Truth. From verses 2 through 6 Pariksit Maharaja glorifies *krsna-katha* and the process of *sravana*. In verses 5 and 6 he specifically declares that the means of elevation by hearing *krsna-katha* purifies the heart so that the devotee experiences Sri Krsna’s lotus feet therein—see *dhautatma purusah krsna-pada-mulam na muncati*, text 6. [*Nimesa*: verses 5 and 6 convey a meaning that brings to mind Brahma-samhita 38—*premanjana-cchurita- bhakti-vilocanena*...] From verse 7 to verse 22 the king asks a series of questions that anticipate the philosophical basis of the *Srimad-Bhagavatam*. [*Nimesa*: that basis is laid own in Chapter Nine as the *catuh-sloki Bhagavata* and, in Chapter Ten, as the ten subject matters of the *Bhagavata*. How his questions anticipate the ten subjects is shown in a special section of the study guide (8.4), which follows the *slokanusaranam* for this Chapter Eight.] In verse 23 Maharaja Pariksit summarizes

the position of the Supreme Lord with regards to His internal and external potencies. From verses 24-26 he glorifies the hearing process and his *gurudeva* Srila Sukadeva Gosvami. The latter prepared himself to reply, as Suta Gosvami describes in verses 27-29.

8.3. *Slokanusaranam*—summary of the verses to Chapter Eight, “Questions by King Pariksit.”

Maharaja Pariksit asks Sukadeva Gosvami about Narada Muni’s explanations of the transcendental qualities of the Lord. The king wants to know who Narada blessed by his preachings of this knowledge he received from Brahma. As for himself, Maharaja Pariksit declares that he is most anxious to hear narrations of the Lord, for they are all auspicious and help one place one's consciousness on Lord Krsna. Those who hear *Srimad-Bhagavatam* regularly and take the subject matter seriously will have Krsna manifest in their hearts in a short time. Why? Because *Srimad-Bhagavatam* is the sound incarnation of Krsna. The Lord enters the heart of the self-realized devotee to cleanse the heart of all the dust of material association. A person so purified feels fully satisfied, as a traveller is satisfied at home after a troubled journey. (1-6)

Maharaja Pariksit asks many questions. He wishes to know how the soul acquires his body. He inquires about the form of the Supersoul within everyone's heart, and how that Supersoul acts with His energies. He asks about the relationship between the demigods and the planetary systems within the universal form (*virat-rupa*); about time and its effects; about the reactions of *karma* on living beings; about the creation, with its *lokas* and inhabitants; about inner and outer space; about the characteristics and activities of great souls; about the human qualities that are divided into the *varnasrama* system of classification; about the different ages and the incarnations within those ages; about the different applications of religious principles; about mystics and mysticism; about the principles of creation, devotional service and Vedic knowledge; about the generation, maintenance and annihilation of the living beings; and about the existence of atheists as well as the unconditioned living beings. (7-23)

Maharaja Pariksit urges Sukadeva to continue speaking and answering his questions, for he desires to taste the nectar of the words of Sukadeva Gosvami and thus experience a satisfaction that transcends the exhaustion of fasting from all food and drink. (24-26)

Suta Gosvami tells the sages that, after being invited by Maharaja Pariksit to speak on Lord Krsna, Sukadeva Gosvami prepared himself to describe the very

first time *Srimad-Bhagavatam* was spoken by the Lord Himself to Brahma. (27-29)

8.4. Questions Thirty-five through Forty-two of *Srimad-Bhagavatam* are asked by Maharaja Pariksit of Sukadeva Gosvami. For the purposes of this study guide, the many questions of King Pariksit are organized as aspects of the following seven questions. How portions of these questions anticipate the ten subject matters of the *Bhagavatam* is noted. This is important because in his reply to Pariksit's questions Sukadeva will introduce the ten subject matters, in verses 2.10.1-9

Question Thirty-five: Please instruct me about the teachings of Narada Muni. How did Narada Muni, whose hearers are as fortunate as those instructed by Lord Brahma, explain the transcendental qualities of the Lord, who is without material qualities, and before whom did he speak? (1)

Question Thirty-six: Please instruct me about the Personality of Godhead. I wish to know the difference between the Lord's universal body and the bodies of the living entities. (8) I wish to know about the Supersoul in the hearts of all living beings, who is the Lord of all cosmic energies yet who is untouched by them. (10) Tell me about the activities of the different incarnations of the Lord in different ages. (17) *Nimesa: Subject matter 7 of the *Bhagavatam* is Isanukatha, scriptural information regarding the Personality of Godhead, His incarnations on earth and the activities of His devotees. The answers to Q35 and Q36 are to be found in this category of *Bhagavat-tattva*.*

Question Thirty-seven: Please instruct me about the individual living entities. Does the spirit soul acquire his body accidentally, or is there a cause? (7) Please describe the character and activities of great souls, and the characteristics of the castes and orders of social life. (16) Please tell me how the living entities are generated, how they are maintained, and how they are annihilated. (21) Merged in the body of the Lord after annihilation, how again are they created? How do the atheists appear in this world? How do souls who are unconditioned exist? (22)

*Nimesa: Regarding the first sub-question (verse 7 of this chapter), subject matter 2 of the *Bhagavatam* is Visarga, the secondary creation, or the work of Brahma in producing the moving and unmoving bodies in the universe.*

Re the second sub-question (16), the part about the character and activities of great souls falls under Isanukatha again. The part about the characteristics of living entities in different castes and orders falls under Manvantara, the 6th subject matter, which includes the regulative principles for living beings who desire to

achieve perfection in human life. The rules of Manu as described in the Manu-samhita present these regulative principles.

Re the third sub-question (21), how the living entities are generated comes under Visarga again; how they are maintained comes under the 3rd subject matter, Sthana, or the maintenance of the universe by the Personality of Godhead, Visnu; and how they are annihilated comes under Nirodha (8th subject matter), the winding up of all energies employed in creation.

Re the fourth sub-question (22), the part concerning the revival of the living entities even after their annihilation at the end of the cosmic manifestation, belongs to subject matter 5, Uti, the urge for creation or initiative power. The part about the appearance of the atheists falls under Visarga again. The part about the unconditioned souls is the 9th subject matter, Mukti, or liberation of the conditioned souls encaged by the gross and subtle coverings of body and mind.

Question Thirty-eight: Please instruct me about material nature. What is the actual position of the planetary systems within the gigantic body of the *virat-purusa*? (11) Please describe how the creation of the globes throughout the universe, the four directions of the heavens, the sky, the planets, the stars, the mountains, the rivers, the seas and the islands, as well as their different kinds of inhabitants, takes place. (15) Please tell me about the inner and outer space of the universe in specific divisions. (16) Kindly explain all about the elementary principles of creation, the number of such elementary principles, their causes, and their development. (19)

Nimesa: The first three sub-questions (11, 15, 16) fall under Visarga.

The last (19) falls under the 1st subject matter of Bhagavatam, Sarga, or the creation done by Visnu, in which the Lord brings forth the five gross material elements, the five objects of sense perception, the ten senses, the mind, intelligence, false ego and the total material energy or universal form.

Question Thirty-nine: Please instruct me about time. What is the duration of time between creation and annihilation, and that of other subsidiary creations? What is the nature of time, indicated by the sound of past, present and future? Please explain the duration and measurement of life of the different living beings known as the demigods, the human beings, etc., in different planets of the universe. (12) Please also explain the cause of the different durations of time, both short and long, as well as the beginning of time, following the course of action. (13) Please explain all the different ages in the duration of the creation, and also the duration of such ages. (17) *Nimesa:* The cycles of time, and the life-spans of living entities in the different stations of creation, are covered by Sarga, Visarga, Sthana, Nirodha and Manvantara.

Question Forty: Please instruct me about *karma*. Describe how the proportionate accumulation of the reactions resulting from the different modes of material nature act upon the desiring living being, promoting or degrading him among the different species of life, beginning from the demigods down to the most insignificant creatures. (14) *Nimesa: This is covered in Sthana and Manvantara.*

Question Forty-one: Please instruct me about *dharma* (religious principles): In general, what are the common religious affiliations of human society? What are the specific occupational duties in religion? How are the social orders as well as the administrative royal orders classified? What are the religious principles for one who may be in distress? (18) What are the opulences of the great mystics, and what is their ultimate realization? How does the perfect mystic become detached from the subtle astral body? What is the basic knowledge of the Vedic literatures, including the branches of history and the supplementary Puranas? (20) Tell me also of the advantages and disadvantages of discharging devotional service unto the

Lord. What are the Vedic rituals and injunctions of the supplementary Vedic rites, and what are the procedures of religion, economic development and sense satisfaction? (21)

Nimesa: The first sub-question (18) comes under Manvantara.

Regarding the second (20), the parts about the mystics comes under Mukti. The last part, about the basic knowledge of the Vedic scriptures, comes under Manvantara, Isanukatha, and Asraya, the 10th subject matter of the Srimad-Bhagavatam. Asraya is the Transcendence, the summum bonum, from whom everything emanates, upon whom everything rests and in whom everything merges after annihilation. He is the source and support of all. The asraya is also called the Supreme Brahman, as in the Vedanta-sutra (athato brahma jijnasa, janmady asya yatah). Srimad-Bhagavatam especially describes this Supreme Brahman as the asraya. Sri Krsna is the Supreme Brahman, therefore this asraya can be no one else but Krsna.

Re the third sub-question (21), the part about the advantages and disadvantages of discharging devotional service comes under Posana, the 4th subject matter of Srimad-Bhagavatam. Posana is the special care and protection the Lord extends to His devotees. To material eyes Posana may appear to be disadvantageous, as when the Lord takes away a devotee's opulence. But a devotee knows that the Lord always has the best interests of His servants in His heart. The rest of the third sub-question comes under Manvantara.

8.5. Answers to Q35-41. Question Thirty-five is briefly answered in Second Canto Chapter Nine verses 40-45. Answers to Questions Thirty-six through Forty-one are given in Chapters Nine and Ten. The *Catuhsloki*

***Bhagavatam* (2.9.33-36) forms the essential answer to all questions. Sukadeva Gosvami continues to speak on the subjects raised by Maharaja Pariksit in this Second Canto Chapter Eight up to the end of the *Bhagavatam*.**

8.6. *Parisistam* (appendix):

8.6.1. *Vinodakam* or items of special interest to full-time enrollees of this *Srimad-Bhagavatam* course.

Srila Jiva Gosvami's *Sat-sandarbh*s

Verse 2.8.2 of *Srimad-Bhagavatam* is taken up by Srila Jiva Gosvami in *Anucchedas* 52-53 of *Krsna-sandarbh*a. By now students should be habituated to comparing Srila Jiva's comments on *Bhagavatam* verses with Srila Prabhupada's purports to the same verses.

***Anuccheda* 52**

1 Maharaja Pariksit was instantly attracted to hearing the glories of Lord Krsna and he wanted to hear about the Lord up until the time of His death. This is described in his words to Sukadeva Gosvami (*Srimad Bhagavatam* 1.19.35 - 38):

"Lord Krsna, the Supreme Personality of Godhead, who is very dear to the sons of King Pandu, has accepted me as one of those relatives just to please His great cousins and brothers."

"Otherwise [*Nimesa*: without being inspired by Lord Krsna] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?"

"You are the spiritual master of the great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die."

"Please let me know what a man should hear, chant remember and worship, and also what he should not do. Please explain all this to me."

Nimesa: the term *atmavit-sammatah* means "Your question is supported by those who know this is the best topic to understand."

2 Sukadeva Gosvami then glorified Maharaja Pariksit in the following words (*Srimad Bhagavatam* 2.1.1):

"Sri Sukadeva Gosvami said: My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."

3 In this verse the word "te" means "by you", and the phrase "*pumsam srotavyadis*" means "among the varieties of subject matters sought to be heard in the human society". We may note in this connection that Maharaja Pariksit asked this specific question because he was eager to hear about Lord Krsna, and he wanted to elicit a reply containing descriptions of Lord Krsna. Maharaja Pariksit's question is glorious because it asks about the Original Personality of Godhead Lord Krsna and His many incarnations, and also because it is "*loka-hitam*", or beneficial for all kinds of people. Because in asking this question Maharaja Pariksit was motivated by pure unalloyed love for Krsna, he became perfectly successful in attaining the actual goal of human life. This is described in the following words (*Srimad Bhagavatam* 2.4.1):

4 "Suta Gosvami said: Maharaja Pariksit, the son of Uttara, after hearing the speeches of Sukadeva Sukadeva Gosvami, which were all about the truth of the self, applied his concentration faithfully upon Lord Krsna."

The words "*matim satim*" in this verse indicate the purity of Maharaja Pariksit. This purity was manifested in the next quotation (***Srimad Bhagavatam 2.8.2***):

Nimesa: His mind was already chaste and fixed on Krsna. But by hearing from Sukadeva, he became more fixed!

6 "Narrations concerning the Lord, who possesses wonderful potencies, are certainly auspicious for living beings in all planets. O greatly fortunate Sukadeva Gosvami, please continue narrating ***Srimad Bhagavatam*** so that I can place my mind upon the Supreme Soul, Lord Krsna, and, being completely freed from material qualities, thus relinquish this body."

Nimesa: He is already fixed on Krsna, free from all other attachments and free from all disturbances.

Anuccheda 53

1 A description of Maharaja Pariksit's purity of mind may be found in the *Srimad Bhagavatam* 10.1.1 - 13 (quoted in *Anuccheda* 50, Text 1) and also in the following verse (*Srimad Bhagavatam* 10.1.15):

"Srla Sukadeva Gosvami said: O Your Majesty, best of all saintly kings, because you are greatly attracted to the topics of Vasudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime."

2 These words spoken by Sukadeva Gosvami may be paraphrased in the following way: "O Your Majesty, you are certainly pleased by hearing what I have described about the incarnations of the Lord, and you are steadily attracted to hearing the descriptions of Lord Krsna, the son of Maharaja Vasudeva. This is because you are expert at relishing the mellows of spiritual life."

Nimesa: The purpose of these quotations is to establish/show that the mood of the hearers of Srimad Bhagavatam is to hear about Krsna. This shows the Bhagavatam's purpose is to glorify Krsna, which in turn backs up the Bhagavatam's declaration that the original form of Godhead is krsnas tu bhagavan svayam.

In *Bhakti-sandarbha* Srila Jiva Gosvami discusses *Bhag. 2.8.3* in the *anucchedas* cited below. Note that in the view of Jiva Gosvami, Sukadeva Gosvami, speaking in the 12th Canto, continues to answer the question the king posed in 1.9.38: "Please let me know what a man should hear, chant remember and worship, and also what he should not do. Please explain all this to me."

Anuccheda 86

19 In answer to the king's question, Srila Sukadeva Gosvami taught him about meditation on and glorification of the Supreme Personality of Godhead. He said (*Srimad Bhagavatam* 12.3.49-51):

Nimesa: these verses from Canto 12 specifically answer a question the king asks in Canto 1 —

“Please let me know what a man should hear, chant remember and worship, and also what he should not do. Please explain all this to me.”

20 "Therefore, O King, endeavour with all your might to fix the Supreme Lord Kesava within your heart. Maintain this concentration upon the Lord, and at the time of death you will certainly attain the supreme destination.

Nimesa: atma-bhavam in this verse means bhakti.

21 "My dear King, the Personality of Godhead is the ultimate controller. He is the supreme soul and the supreme shelter of all beings. When meditated upon by those about to die, He reveals to them their own eternal spiritual identity.

22 "My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age. It is that simply by chanting the Hare Krsna *maha-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom."

Nimesa: the greatest mercy of Lord is He gives His own mercy to one who wants to hear about Him.

23 In these verses "tatah" means "on Lord Kesava", "avihitah" means "concentrating your thoughts", and "atma-bhavam" means "devotion to the Lord". Meditating on the Lord is performed with great difficulty. However, glorifying the Lord is very easily done. That is the meaning.

Nimesa: even neophytes, after they take up the easy, eblissful melodious kirtana in the association of the Lord's devotees, are soon to appreciate that enthusiastic chanting of His automatically controls the mind. Note that before hearing from Sukadeva about the universal form and kaivalya, Pariksit was already fearless. Before Sukadeva introduced those topics in the opening chapters of Canto 2, Pariksit's only request of him had been that he speak specifically and exclusively about Lord Krsna's pastimes. Sukadeva certainly desired to speak on Krsna-lila only. At the same time he wanted Bhagavatam to establish the superiority of bhakti over Brahman realisation. This, after all, was what Sukadeva personally experienced by learning the Bhagavatam from his father Vyasadeva. And so he began his recitation by speaking of topics like the universal form. That topic certainly also relates to Krsna. But it is not the summum bonum topic. Sukadeva will come to the summum bonum after progressing through the nine preliminary subject matters. Thus how can brahma-jnana be the message of the Bhagavatam?

24 This is also stated in *Srimad Bhagavatam* 2.2.33-37, plus 2.3.1:

"For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krsna.

"The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Sri Krsna is the highest perfection of religion.

"The Personality of Godhead Lord Sri Krsna is in every living being along with the individual soul. And this fact is perceived and hypothesised in our acts of seeing and taking help from the intelligence.

"O King, it is therefore essential that every living being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.

"Those who drink through aural reception, fully filled with the nectarean message of Lord Krsna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead).

"Sri Sukadeva Gosvami said: Maharaja Pariksit, as you have inquired from me as to the duty of the intelligent man who is on the threshold of death, so I have answered you."

In this way the conclusion of the scriptures is that one should engage in pure devotional service, which has many different activities [*Nimesa: of which hearing is both the basic activity and the foremost activity*].

25 *Srimad Bhagavatam* (2.2.37) explains:

"Those who drink through aural reception, fully filled with the nectarean message of Lord Kṛṣṇa, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead)."

From this it may be seen that the statement that one should hear the narrations of the Supreme Lord's transcendental pastimes is the final, highest conclusion of the scriptures.

"Although I have spoken about many paths, this is the conclusion"

It is clear both Sukadeva and Parikṣit are devotees

26 It was only to create a situation where faith in devotional service could be manifested that saintly Sukadeva Gosvami said (*Srimad Bhagavatam* 12.5.2):

Nimesa: These verses are spoken to test the fixedness of Parikṣit. Sukadeva's instruction is only in bhakti; nothing else—

"O King, give up the animalistic mentality of thinking, 'I am going to die.' Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."

Nimesa: Even though the above-cited verse seems to be a call to Parikṣit to get himself fixed up in atma-jnana, the final conclusion of Sukadeva Gosvami's teachings is that—knowing himself to be eternal part and parcel of Kṛṣṇa—Parikṣit Maharaja should fearlessly engage in devotional service to the Supreme Lord.

27 That King Parikṣit's questions were intended to bring replies describing devotional service and nothing else is confirmed in *Srimad Bhagavatam* 2.8.3. where the king says:

"O greatly fortunate Sukadeva Gosvami, please continue narrating *Srimad Bhagavatam* so that I can place my mind upon the Supreme Soul, Lord Kṛṣṇa, and, being completely freed of material qualities, thus relinquish this body."

28 That one should hear the glories of the Supreme Personality of Godhead is the final conclusion of the Vedic scriptures is again confirmed by *Srimad Bhagavatam* in these words (12.5.1 and 12.4.40):

"This *Srimad Bhagavatam* has elaborately described in various narrations the Supreme Soul of all that be - the Personality of Godhead, Hari from whose satisfaction Brahma is born and from whose anger Rudra takes birth."

"For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes."

Nimesa: hence there can be no doubt that all conclusions in Srimad Bhagavatam end in devotional service.

Bhag. 2.8.6 is taken up by Srila Jiva Gosvami in Pṛiti-sandarbhā, as seen in the anucchedas cited below.

Anuccheda 73

In this way the supremely sweet perfection of pure spiritual love (*pṛiti*) has been described. Now the nature of incomplete spiritual love (*pṛiter asamyag-avirbhava*) will be described. Incomplete spiritual love is of two kinds:

1. the reflection of love (*tad-abhasodaya*) and 2. the partial manifestation of love (*isad-udgama*). The second of these is also of two kinds: 1. the occasional partial manifestation of love (*kadacid udbhava-tuccha-vimatratvam*) and 2. the first manifestation of love (*tad-udayavastha*). When one has some other intention, but spiritual love is sometimes manifest, that is the reflection of love (*tad-abhasodaya*). When one specifically does not desire spiritual love at all and that love is manifest, that is the occasional partial manifestation of love (*kadacid udbhava-tuccha-vimatratvam*). When, by destiny, one desires spiritual love alone and nothing else, that is the first manifestation of love (*tad-udayavastha*). The lack of desires for anything else is a secondary feature of that spiritual love. That lack of material desire is of two kinds: 1. when material desires are almost completely destroyed (*nasta-prayatvam*) and 2. when material desires are present only as a reflection (*tad-abhasa-matratvam*). Of these two the first is present in the first manifestation of spiritual love (*prathamodayavastha*) and the second is present when spiritual love is fully manifest (*prakatodayavastha*). In the first manifestation of spiritual love (*prathamodayavastha*), that love is manifest incompletely. In the full manifestation of spiritual love (*prakatodayavastha*), that love is manifest completely. When there is no longer any contact with material desire the manifestation is called "*tad-darcita-prabhava*" (the glory is revealed). From the first moment when spiritual love is completely manifest (*prakatodayavastha*), the devotee is completely liberated even while living in the material world (*jivan-mukta*). The devotees who attain the highest stage of liberation (*parama-mukta*) become personal associates of the Supreme Lord (*bhagavat-parsada*). Thus the eternally liberated (*nitya-mukta*) devotees are eternal associates of the Supreme Lord (*nitya-parsada*). The stage when material desires are present only as a reflection (*tad-abhasa-matratvam*) is described in these words of *Srimad-Bhagavatam* (3.28.34):

*evam harau bhagavati pratilabdha-bhavo
bhaktya dravad-dhrdaya utpulkah pramodat
autkanthya-baspa-kalaya muhur ardyamanas
tac capi citta-badicam canakair viyugkte*

"By following this course, the *yogi* gradually develops pure love for the Supreme Personality of Godhead, Hari. In the course of his progress in devotional service, the hairs on his body stand erect through excessive joy, and he is constantly bathed in a stream of tears occasioned by intense love. Gradually, even the mind, which he used as a means to attract the Lord, as one attracts a fish to a hook, withdraws from material activity."

In this verse the words "*evam harau pratilabdha-bhava*" mean "by following the previously described practice of devotional service mixed with yoga (*yoga-misra-bhakti*) one attains love for the Supreme Personality of Godhead". The signs that this love is present are described in the passage beginning with the word "*bhaktya*". "*Bhaktya*" here means "the activities of devotional service, which begin with hearing about the Supreme Lord". Then the verse explains: "By tasting the sweetness of the Lord as one meditates on him, one's mind gradually withdraws from material activity (*cittam canakair viyugkte*)". In this way, by practicing *yoga*, one becomes fixed in devotional service. Then one becomes free from the deception that is impersonal so-called liberation. That freedom from the fallacy of impersonalist philosophy is described in these words of *Srimad-Bhagavatam* (1.1.2):

dharmah projjhita-kaitavo 'tra paramah

"Completely rejecting all religious activities which are materially motivated, this *Bhagavata Purana* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhagavatam*, compiled by the great sage Vyasadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhagavatam*, by this culture of knowledge the Supreme Lord is established within his heart."

In these words the prefix "*pra*" in the word *projjhita*" refers to the deception that is impersonalist philosophy. In *Srimad-Bhagavatam* 3.28.34 the word "*badica*" (fishhook) refers to the manifestation of harshness, dryness, crookedness, pride, and selfishness. The pure devotees (*suddha-bhakta*) never abandon their meditation on the Lord. This truth is confirmed by Maharaja Pariksit in these words of *Srimad-Bhagavatam* (2.8.6):

*dhautatma purusah krsna-
pada-mulam na mucati
mukta-sama-pariklecah
panthah sva-caranam yatha*

"A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Krsna, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey."

This truth is also confirmed by Sri Narada in these words of *Srimad-Bhagavatam* (1.5.19):

*na vai jano jatu kathacavanrajen
mukunda-sevy anyavad agga samsrtim
smaran mukundagghry-upaguhanam punar
vihatum icchen na rasa-graho janah*

"My dear Vyasa, even though a devotee of Lord Krsna sometimes falls down somehow or other, he certainly does not undergo material existence like others (fruitive workers etc.) because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again."

This verse affirms that a person who has once tasted the nectar (*rasa-grahah*) of serving Lord Krsna can never abandon the nectar of that service. To him everything else is like iron or rocks or other hard and dry things. The Supreme Lord will not abandon His devotee either. These truths are confirmed by the demigod Brahma in these words of *Srimad-Bhagavatam* (3.9.5):

*bhaktya grhita-caranah paraya ca tesam
napaisi natha hridayamburuhat sva-pumsam*

"O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts."

In *Bhagavat-sandarbha anuccheda* 47 Srila Jiva Gosvami cites verse 8 of this chapter along with other *Bhagavatam* verses that discuss the Lord's form.

62 The special feature of the Supreme Personality of Godhead's appearance in the material world is that He appears here by the agency of His own internal potency, and He is not forced to appear in the material world, but does so only by His own wish.

Nimesa: Here we learn about the Lord's svarupa-sakti. He appears in the material world by the manifestation and mercy of His own svarupa sakti, His internal energy. Although the Lord is transcendental, He can be approached, and mercy obtained from Him, through devotional service.

These points have been clearly demonstrated in the previous portions of this book, and they are further corroborated by the following statement of *Srimad-Bhagavatam* (2.9.4):

63 "O King, the Personality of Godhead, being very much pleased with Lord brahma because of his non-deceptive penance in *bhakti yoga*, presented His eternal and transcendental form before Brahma. And that is the objective goal for purifying the conditioned soul."

The Lord showed His form to Brahma when He was pleased by Brahma's sincere devotional service. As liberation can be obtained through worship of His form, His form is thus non-material.

64 Sridhara Svami comments on this verse in the following words:

"In the eight chapter of this Canto, Maharaja Pariksit asked: 'If the Supreme Lord has a material body, then how is it that the devotees become liberated by simply serving and worshipping the material body of the Supreme Lord?' Maharaja Pariksit also asked if there was any difference between the Lord's body and the bodies of the conditioned souls. He said (2.8.8):

“If the Supreme Personality of Godhead, from whose abdomen the lotus stem sprouted, is possessed of a gigantic body according to His own calibre and measurement, then what is the specific difference between the body of the Lord and those of common living entities?”

“This question is answered in this (2.9.4) verse. In this verse the phrase ‘*atma-tattva-visuddhy-artham*’ means: ‘The form of the Lord purifies the conditioned souls and bestows transcendental knowledge on them.’ One may ask: ‘What transcendental knowledge did the Lord teach Brahma?’ The answer is: ‘The Lord spoke to Brahma (*bhagavan brahmane aha*) the science of devotional service, which consists of austerities and other spiritual practices.’ One may ask: ‘What did the Lord then do?’ The answer is found in the phrase ‘*rtam rupam darsayan*’ (The Personality of Godhead presented His eternal and transcendental form before Brahma). One may ask: ‘Why did the Lord reveal His transcendental form?’ The answer is found in the phrase ‘*avyalika-vratadrta*’ (the Personality of Godhead was very much pleased with Lord Brahma because of his non-deceptive penance in *bhakti-yoga*).

“From all this we may conclude that the external form of the conditioned living entity is a manifestation of the Supreme Lord’s material illusory potency. The form of the Supreme Personality of Godhead, however, is different, for it is spiritual. It is not manifested by the material potency but by the Lord’s own spiritual potency known as *yogamaya*. In this way, because the form of the Personality of Godhead is spiritual in nature, by worshipping that spiritual form, the devotees attain liberation.”

References from Srila Bhaktivinoda Thakura’s *Bhagavat-arka-marici-mala*

Srila Bhaktivinoda Thakura counts verses 4 and 5 of ch. 8 as *abhideya slokas*. He categorizes them in his book *Bhagavata-arka-marici-mala* as belonging to the eleventh chapter, entitled *abhidheya vicarah* or “analysis of the process.”

02.08.04-05

Maharaja Pariksit to Sukadeva Goswami

Persons who hear Srimad-Bhagavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Sri Krsna manifested in their hearts within a short time. (4)

The sound incarnation of Lord Krsna, the Supreme Soul [i.e. Srimad-Bhagavatam], enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water. (5)

Verse 6 of ch. 8 of Canto 2 is likewise classified by the Thakura as an *abhideya sloka*. He places it within chapter twelve of his book *Bhagavat-arka-marici-mala*, entitled *sadhana-bhakti* or “devotional service in practice.”

02.08.06

Maharaja Pariksit to Sukadeva Gosvami

A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Krsna, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey.

8.6.2. Appendix of items of general interest.

Important Verses

KṚṢṆA MANIFEST HIMSELF TO THOSE WHO HEAR SB

SB 2.8.4

*śṛṇvataḥ śraddhayā nityam gr̥nataś ca sva-ceṣṭitam
kālena nātidīrghena bhagavān viśate hṛdi*

śṛṇvataḥ—of those who hear; *śraddhayā*—in earnestness; *nityam*—regularly, always; *gr̥nataḥ*—taking the matter; *ca*—also; *sva-ceṣṭitam*—seriously by one’s own endeavor; *kālena*—duration; *na*—not; *ati-dīrghena*—very prolonged time; *bhagavān*—the Personality of Godhead Śrī Kṛṣṇa; *viśate*—becomes manifest; *hṛdi*—within one’s heart.

Persons who hear Śrīmad-Bhāgavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts within a short time.

Parīkṣit Mahārāja

THE SOUND INCARNATION OF KṚṢṆA CLEANSSES THE HEART

SB 2.8.5

*praviṣṭaḥ kaṛṇa-randhrena svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ salilasya yathā śarat*

praviṣṭaḥ—thus being entered; *kaṛṇa-randhrena*—through the holes of the ears; *svānām*—according to one’s liberated position; *bhāva*—constitutional relationship; *saraḥ-ruham*—the lotus flower; *dhunoti*—cleanses; *śamalam*—material qualities like lust, anger, avarice and hankering; *kṛṣṇaḥ*—Lord Kṛṣṇa, the Supreme personality of Godhead; *salilasya*—of the reservoir of waters; *yathā*—as it were; *śarat*—the autumn season.

The sound incarnation of Lord Kṛṣṇa, the Supreme Soul [i.e. Śrīmad-Bhāgavatam], enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.

Parīkṣit Mahārāja

THE PURE DEVOTEE NEVER GIVES UP KṚṢṆA

SB 2.8.6

*dhautātmā puruṣaḥ kṛṣṇa-pāda-mūlam na muñcati
sarva-parikleśaḥ pānthaḥ sva-śaraṇam yathā*

mukta-

dhautā-ātmā—whose heart has been cleansed; *puruṣaḥ*—the living being; *kṛṣṇa*—the Supreme Personality of Godhead; *pāda-mūlam*—the shelter of the lotus feet; *na*—never; *muñcati*—gives up; *mukta*—liberated; *sarva*—all; *parikleśaḥ*—of all miseries of life; *pānthaḥ*—the traveler; *sva-śaraṇam*—in his own abode; *yathā*—as it were.

A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Kṛṣṇa, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey.

Parikṣit Mahārāja

8.7. Chapter homework assignments:

8.7.1. All Students—Answer these questions as simply as you can:

1. From verse 5 comes this sentence—“Thus it acts like autumnal rains upon pools of muddy water.” Kindly explain.

2. Verse 28 states—“If the Supreme Personality of Godhead, from whose abdomen the lotus stem sprouted, is possessed of a gigantic body according to His own calibre and measurement, then what is the specific difference between the body of the Lord and those of common living entities?” Look back at the study guide to Chapter Five, section 5.6.2. Consider Jiva Gosvami’s remarks on this verse in the *Parisistam* of this Chapter Eight. If you are a full-credit student, by now you should see the pattern. If you are not, you must discern the pattern. What basic issue of Cantos 1 and 2 does the question in verse 28 address?

8.7.2. Full-Credit Students—Write an essay not longer than 1 side of an aA4 sheet in reply to the following question: So much is said in this Canto about meditation. What devotional activity in the *bhakti-yoga* system is equivalent to meditation in the system of *dhyana-yoga*? Srila Jiva Gosvami explains why that activity is actually superior to meditation. Why is it better?

End of Study Guide to Second Canto Chapter Eight

9.0. Second Canto, Chapter Nine. (No questions; essential answers given for Q35-41.)

9.1. The *Pratijna*—that is, the solemn purpose of Chapter Nine, “Answers By Citing The Lord's Version”—is found in these words of Srila Prabhupada from the purport of verse 6. Not only does he summarize this chapter of *Srimad-Bhagavatam* chapter, but he traces a connection from the Lord’s initiation of Brahma into the *catuh-sloki Bhagavat* to the confidential revelation described in *Sri Brahma-samhita*, in which Krsna introduced Brahma to his *svarupa* as an eternal maidservant by teaching him to chant His holy name in love.

When Lord Brahma was perplexed about how to construct the material manifestations in the universe and went down within the water to find out the means and the source of his lotus seat, he heard the word *tapa* vibrated twice. Taking the path of *tapa* is the second birth of the desiring disciple. The word *upasrnot* is very significant. It is similar to *upanayana*, or bringing the disciple nearer to the spiritual master for the path of *tapa*. So Brahmaji was thus initiated by Lord Krsna, and this fact is corroborated by Brahmaji himself in his book the *Brahma-samhita*. In the *Brahma-samhita* Lord Brahma has sung in every verse *govindam adi-purusam tam aham bhajami*. Thus Brahma was initiated by the Krsna *mantra*, by Lord Krsna Himself, and thus he became a Vaisnava, or a devotee of the Lord, before he was able to construct the huge universe. (6p)

9.2. *Adhyaya-prakasika*—Canto 2 Chapter 9, “Answers by Citing the Lord’s Version”, at a glance: Sukadeva Gosvami answers the questions that Maharaja Pariksit asked in the previous chapter. In so doing, he explains that all knowledge is obtainable by one who performs devotional service—as per the example of Brahmadeva at the beginning of creation. Brahma was ignorant when he first appeared on the lotus, Brahma was ignorant. After he gave up all material efforts to learn his origin and the reason for his appearance, Brahma received a *mantra* and underwent the austerity of a long period of meditation upon this spiritual sound. Because he pleased the Lord by this devotional endeavor, Krsna awarded Brahma transcendental vision by which he understood that his origin was the Supreme Personality of Godhead; and he understood that the reason for his appearance was to create the universe under the order of the Lord. The beautiful Supreme Lord Sri Krsna personally appeared before Brahmaji to speak the *catuh-sloki*, the essence of the *Bhagavatam* in four seed verses.

9.3. *Slokanusaranam*—summary study of the verses of Canto 2 Chapter 9, “Answers by Citing the Lord’s Version.”

Sukadeva Gosvami first replies to Maharaja Pariksit’s question about the pure soul and his acquisition of his material body [*Nimesa: this question is asked in Bhag. 2.8.7*]. He explains that, other than illusion, no relationship exists between the spirit soul and the material body. By giving up this illusion in service to the Lord one then acts as a pure soul. (1-3)

Next Sukadeva takes up the question about the Lord’s form [*Nimesa: this question is asked in Bhag 2.8.9*]. Sukadeva Gosvami relates how Brahmadeva underwent great penances in *bhakti-yoga*. Because his endeavors were devotional, they pleased Sri Krsna, who graced Brahma by releasing him from all illusion. At the beginning of creation, while Brahma sat upon his lotus seat, he was unable to understand his source. Nor did he understand how to create the universe. It was only after pondering the depth of his own ignorance that Brahmadeva was favoured by the transcendental sound vibration ‘*tapa*’. Even though he could not trace out the origin of that sound, he took up severe austerities as per this instruction. The Personality of Godhead, satisfied by Brahma’s penances, revealed Vaikuntha to him. Vaikuntha is the Lord’s personal abode. [*Nimesa: Srila Jiva Gosvami determines from verse 15 that this Vaikuntha is Dvaraka, Lord Krsna’s own aisvarya-dhama. On some occasions He enjoys Dvaraka in His two-handed form, while on other occasions—when performing His kingly duties—Lord Krsna displays caturbhujarupa.*] Vaikuntha is free from the modes of material nature, time, illusion, and the external energy. (4-8)

Sukadeva describes the Vaikuntha planets and their glorious residents, decorations, and airplanes. He tells of Laksmidevi serving the lotus feet of the Lord of Vaikuntha; he tells of the Lord’s intoxicating personal features and of the pleasure He takes in the company of His loving servitors; he tells of the Lord’s many associates like the personified *prakrti*, *purusa*, *mahat* and false ego; the sixteen *kalas* (aspects of the Lord’s own form that expand from Him into the *mahat-tattva* as the ingredients of creation); the five sense objects personified (smell, taste, form, touch and sound); the six opulences personified (beauty, strength, wealth, fame, knowledge and renunciation); and many others. (9-17)

Seeing the Lord in Vaikuntha, Brahma was overwhelmed and bowed down, tears flowing from his eyes. The Lord accepted him as worthy of creating the universe. Smiling mildly, He mercifully shook Brahma’s hand and spoke enlightening words to him, assuring Brahma that He was pleased by His servant’s

austerities and submissive attitude. The Lord reveals that it was He Who vibrated the syllables '*tapa*' to set Brahma on the path of austerity. (18-24)

Brahma acknowledged that the Lord knows the desires of everyone. Nevertheless Brahma requested Him to explain how He interacts with the material universes and how He is their source and resting place, while always remaining transcendental to matter. Brahma also desired to learn how he himself could be instrumental in creation without becoming either conditioned or proud. (25-30)

The Lord replied to Brahmadeva, informing him that *this* knowledge about Him is most confidential, and is to be understood only in conjunction with devotional service. The Lord inspired Brahma with the consciousness of the Original Supreme Personality of Godhead. (31-32)

The Lord then spoke the *Catuh-sloki Bhagavatam*. After summarizing Himself, the Absolute Truth, in four verses, He told Brahma that if he acted on these understandings, he would be free from pride. (33-37)

Sukadeva Gosvami tells Maharaja Pariksit that the Lord, after imparting these four verses to Brahma, disappeared; then Brahma recreated the universe as it was previously. In answer to Pariksit's question about the teachings of Narada [*Nimesa: this question was asked in Bhag. 2.8.1*], Sukadeva says that Narada later questioned Brahma about the energies of Visnu. Brahma answered Narada by expanding the four *slokas* that he had heard from the Lord into the ten subjects of the *Srimad-Bhagavatam*. Narada in turn instructed the same to Vyasa. (38-46)

9.4 Chapter Nine as a primer in *Bhagavata* philosophy. Having examined this chapter as we normally do in our study guide, we shall now go back to re-examine certain aspects of this chapter to vitalize our appreciation of its importance within *Srimad-Bhagavatam* as a whole. In this section of the study guide (9.4 through 9.4.8.) we shall pay particular attention to Chapter Nine as a theological primer—that is, as an introduction to the *Bhagavata* religion both in precept and example. As precept, Chapter Nine outlines for our easy comprehension the pure Vedic doctrine. As example, it immerses us in the pure Vedic system of education—the tradition of *sri-guru-parampara*. Sri Krsna is the original spiritual master and, in this universe, Brahmadeva is His original disciple. Their interaction in these roles is evident from Verse Four. In verse 38 the Lord disappears from Brahma's sight; thereafter, Brahma assumes in his turn the responsibility of acting as Narada Muni's spiritual master. The *catuh-sloki Bhagavata* (verses 33-36) is the celebrated centerpiece of the chapter as a whole. But other features of this chapter

warrant our special attention as well. So let us now return to Chapter Nine to assist one another in following more clearly how it conveys the fundamentals of *Bhagavata-dharma*.

9.4.1. Below, after each of the “9.4.2” through “9.4.8” series of outline headings, you will find a clear, concise encapsulation of the philosophy of Kṛṣṇa Consciousness. Each of these essentialist remarks is an original composition of His Divine Grace A.C. Bhaktivedānta Svāmī Prabhupada. In fact he composed them for a letter dated 69.3.14. He did not compose them as formal comments on *Srīmad-Bhagavatam*. Yet these sentences so perfectly represent the fundamentals of *bhagavata-tattva* as presented in this chapter that the compiler of this study guide felt impelled to extract them from Prabhupada’s letter and arranged them into the outline that follows. It will not be a great intellectual challenge for any student to connect the points of this outline (9.4.2—9.4.8) to specific verses and purports in Chapter Nine, Canto Two. [*Nimesa: the summary taken from HDG’s letter is always shown underlined. Sometimes a statement from that summary that is more than one sentence long is divided by the use of different fonts: 1) **headline or boldface** and 2) normal. This use of 2 kinds of fonts is the work of the study guide’s compiler. Regardless, Srīla Prabhupada authored these encapsulations of Bhagavat-tattva whether they are rendered in bold or normal fonts. For your comprehension, just remember HDG’s summary statements in their entirety are underlined. Also, a few inserted remarks (nimesas) introduce quotations from the BBT chatuh-sloki purports. The introductory nimesa remarks appear in italics and are the work of the compiler of this study guide. These italicized remarks are followed by normal-font excerpts from those purports. Know, then, that save the words in italics, 9.4.2. through 9.4.8. is the work of HDG Srīla Prabhupada.*]

9.4.2. God is the Supreme Lord. [*Nimesa: this sentence composed by Srīla Prabhupada for a letter of 1969 goes straight to the heart of the point of verse 33. After reading it, we may have a new look at the following portion of His Divine Grace’s purport to verse 33. Reading it, the significance of **God is the Supreme Lord**—particularly as a clarification of the word *aham*, which appears thrice in the verse—becomes obvious, if it was not already. Srīla Prabhupada’s comment to 33p states: The impersonalist puts forth the theory of oneness in the sense that Brahma, also being the same principle of "I" because he is an emanation from the I, the Absolute Truth, is identical with the Lord, the principle of I, and that there is thus nothing more than the principle of I, as explained in this verse. Accepting the argument of the impersonalist, it is to be admitted that the Lord is the creator I and that the Brahma is the created I. Therefore there is a difference between the two "I's," namely the predominator I and the predominated I. Therefore there are still two I's, even accepting the argument of the impersonalist.*]

9.4.3. The living entities are qualitatively one with God, or in other words, living entities and God are one in quality, but by quantity, God is great. [*Nimesa: from the same purport—The creator "I" and the created "I" are both accepted in the Vedas as qualitatively one because both of them are *nityas* and *cetanas*. But the singular "I" is the creator "I," and the created "I's" are of plural number because there are many "I's" like Brahma and those generated by Brahma. It is the simple truth. The father creates or begets a son, and the son also creates many other sons, and all of them may be one as human beings, but at the same time from the father, the son and the grandsons are all different. The son cannot take the place of the father, nor can the grandsons.*]

9.4.4. As such the living entities are eternal servitors and subordinate of God maintained by the Supreme Lord. This relationship is eternal, therefore time is also eternal.

[*Nimesa: the same purport to verse 33 continues to shed light upon this summary taken from Srila Prabhupada's letter—*This conclusion refutes the conclusion of the impersonalist that in the ultimate issue everything is impersonal. This impersonal feature stressed by the less intelligent impersonalist school is refuted by

pointing out that the predominator "I" is the Absolute Truth and that He is a person. The predominated "I," Brahma, is also a person, but he is not the Absolute. For realization of one's self in spiritual psychology it may be convenient to assume oneself to be the same principle as the Absolute Truth, but there is always the difference of the predominated and the predominator, as clearly pointed out here in this verse, which is grossly misused by the impersonalists. Brahma is factually seeing face to face his predominator Lord, who exists in His transcendental eternal form, even after the annihilation of the material creation. The form of the Lord, as seen by Brahma, existed before the creation of Brahma, and the material manifestation with all the ingredients and agents of material creation are also energetic expansions of the Lord, and after the exhibition of the Lord's energy comes to a close, what remains is the same Personality of Godhead.]

9.4.5. There are two kinds of natures, the spiritual nature and the material nature. Material nature is temporary and spiritual nature is permanent. Material nature is simply temporary manifestation within the jurisdiction of spiritual nature.

[*Nimesa: the summary applies to verse 34. The following excerpt from the purport makes this fact obvious—*In the previous verse it has already been concluded that in any stage of the cosmic manifestation--its appearance, its sustenance, its growth, its interactions of different energies, its deterioration and its disappearance--all has its basic relation with the existence of the Personality of Godhead. And as such, whenever there is forgetfulness of this prime relation with the Lord, and whenever things are accepted as real without being related to the Lord, that conception is called a product of the illusory energy of the Lord. Because nothing can exist without the Lord, it should be known that the illusory energy is also an energy of the Lord. The right conclusion of dovetailing everything in relationship with the Lord is called *yoga-maya*, or the energy of union, and the wrong conception of detaching a thing from its relationship with the Lord is called the Lord's *daivi maya*, or *maha-maya*. Both the *mayas* also have connections with the Lord because nothing can exist without being related to Him. As such, the wrong conception of detaching relationships from the Lord is not false but illusory.]

9.4.6. The living entities somehow or other being entrapped by material nature are meeting all kinds of material conditions.

His birth, death, old age, and diseases are due to his contact with this material nature. The living entity is evolving different kinds of material body numbering 8,400,000 different forms. [*Nimesa: this summary applies to the conclusion of verse 34, as is evident from this excerpt from the purport—*Being thereflection of the Lord, the existence of the living entity is dependent on the Supreme Lord, who is the original light. This material energy may be compared to darkness, as actually it is darkness, and the activities of the living entities in the darkness are reflections of the original light. The Lord should be understood by the context of this verse. Nondependence of both the energies of the Lord is explained as *maya*, or illusion. No one can make a solution of the darkness of ignorance simply by the reflection of light. Similarly, no one can come out of material existence simply by the reflected light of the common man; one has to receive the light from the original light itself. The reflection of sunlight in the darkness is unable to drive out the darkness, but the sunlight outside the

reflection can drive out the darkness completely. In darkness no one can see the things in a room. Therefore a person in the dark is afraid of snakes and scorpions, although there may not be such things. But in the light the things in the room can be clearly seen, and the fear of snakes and scorpions is at once removed. Therefore one has to take shelter of the light of the Lord, as in the *Bhagavad-gita* or the *Srimad-Bhagavatam*.

9.4.7. The human form is a great opportunity for the living entity to understand God, the living entity, time, nature, and different activities. The material activities are temporary, therefore if the living entities are trained to transform his activities from material to spiritual he regains his original spiritual nature. [*Nimesa: the excerpted portion of the purport of verse 35 is most appropriate here*—In the developed stage of consciousness, the human being can study both physiological and physical science, but the basic principles of such sciences are nothing but the material elements and nothing more. The body of the human being and the body of the mountain, as also the bodies of the demigods, including Brahma, are all of the same ingredients--earth, water, etc.--and at the same time the elements are

beyond the body. The elements were created first, and therefore they entered into the bodily construction later, but in both circumstances they entered the cosmos and also did not enter. Similarly, the Supreme Lord, by His different energies, namely the internal and external, is within everything in the manifested cosmos, and at the same time He is outside of everything, situated in the kingdom of God (Vaikunthaloka) as described before.]

9.4.8. And after such achievements he is promoted to the spiritual world, which is far beyond this visible material sky. All these understandings are based on authentic Vedic knowledge. [*Nimesa: this comment fits verse 36, as is clear from the citation taken out of Srila Prabhupada's purport to that verse--As long as one is blind to inquiring after self-realization, all material activities, however great they may be, are all different kinds of defeat because the aim of human life is not fulfilled by such*

unwanted and profitless activities. The function of the human body is to attain freedom from material bondage, but as long as one is fully absorbed in material activities, his mind will be overwhelmed in the whirlpool of matter, and thus he will continue to be engaged in material bodies life after life.

*evam manah karma-vasam prayunkte
avidyatmany upadhiya mane
priti na yavan mayi vasudeve
na mucyate deha-yogena tavat
(SB. 5.5.6)*

It is one's mind that generates different kinds of bodies for suffering different kinds of material pangs. Therefore as long as the mind is absorbed in fruitive activities, the mind is understood to be absorbed in nescience, and thus one is sure to be subjected to material bondage in different bodies again and again until one develops a transcendental love for Godhead, Vasudeva, the Supreme Person. To become absorbed in the transcendental name, quality, form and activities of the Supreme Person, Vasudeva, means to change the temper of the mind from matter to absolute knowledge, which leads one to the path of absolute realization and thus frees one from the bondage of material contact and engagements in different material bodies.

Question for all students about sections 9.4.2 through 9.4.8. There are 6 sections that assert they present something essential about the *catuh-sloki*. The *catuh-sloki* is

only 4 verses. Match each of the six essential statements by Srila Prabhupada to each the 4 seed verses they apply to.

9.5. Brahma's qualification as a genuine *brahmana*. Now for a third time we revisit Chapter Nine. Our purpose is to pay special attention to Brahma's qualification as *sampradaya-acarya*. The Supreme Lord addresses Brahma as *veda-garbha* (he who is impregnated by the Vedas). This indicates that the potency of Vedic knowledge is made manifest in a rare person by extraordinary *tapasya*. Such a person is the real *brahmana*. The Lord declares that the brahminical qualities exemplified by the first of the *brahmanas*, Sri Brahmadeva, greatly satisfy Him. Mentioning the vain attempts of the *kuta-yogis* (pseudo-mystics) to attract His blessings, Sri Krsna dismisses them as useless. (20) [*Nimesa: the inseparability of tapasya from the veda-garbha status of the genuine brahmana is underscored in this verse from Canto Five:*

The Vedas are My eternal transcendental sound incarnation. Therefore the Vedas are *sabda-brahma*. In this world, the *brahmanas* thoroughly study all the Vedas, and because they assimilate the Vedic conclusions, they are also to be considered the Vedas personified. The *brahmanas* are situated in the supreme transcendental mode of nature—*sattva-guna*. Because of this, they are fixed in mind control [*sama*], sense control [*dama*], and truthfulness [*satya*]. They describe the Vedas in their original sense, and out of mercy [*anugraha*] they preach the purpose of the Vedas to all conditioned souls. They practice penance [*tapasya*] and tolerance [*titiksa*], and they realize the position of the living entity and the Supreme Lord [*anubhava*]. These are the eight qualifications of the *brahmanas*. Therefore among all living entities, no one is superior to the *brahmanas*. (*Bhag.* 5.5.24)]

Brahma is privileged to see the Lord in His Vaikuntha form. This *caturbhuj*a (four-armed) appearance is known as Lord Sri Varesa, Who presides over the Kingdom of God as the origin of all benedictions. [*Nimesa: as evident in the Parisistam of the study guide for this chapter, the 4-armed form of the Lord that Brahma had initial darsana of is confirmed by Srila Jiva Gosvami to be the Lord of Dvaraka.*] Blessed by that Supreme Person, Brahma is welcome to any boon he might ask for. The Lord advises Brahma that by obtaining *mat-darsana* (My *darsana*) he has already achieved *sreya*, the ultimate success. (21) Krsna reminds Brahma that there is no higher penance than hearing (*upasrutya*—compare to *upasrnot* in verse 6; then read 6p) in *rahasi*—the renounced position, which means to be cut off from *asat-sanga*. This quality of hearing—exactly that by which Brahmadeva satisfied Lord Varesa—enthuses the Lord to bless His devotee with *anubhava*, divine perception; in turn, the purified senses of the devotee directly apprehend the Lord's personal abodes. (22) Since penance (*tapasya*) is the Lord's own heart, He and penance are not different. Krsna informs Brahma that the sound *tapa tapa* was His personal order. (23) “By *tapasya* do I

create this cosmos,” the Lord tells Brahma, “by *tapasya* do I maintain it, and I withdraw it by the same potency of *tapasya*.” (24)

9.5.1. Brahma seeks from the Lord’s lotus feet the benediction of *abhideya*—initiation into the process of devotional service—which for Brahma means engagement in pure devotional service to the Lord’s mission of creation.

Brahma humbly requests the Lord to unveil for His servant’s sake the mystery of how He sports with His creative energy like a spider unwinds, maintains and then winds up his web. Brahma, desiring to be successful in *parikarma* (his service to the Lord as His empowered agent, the demigod of creation), prays that he may generate living entities without taking part in their material conditioning, and without falling victim to the false pride of thinking himself supreme.

Let us tarry a while to go over verse 29 with special care. We may note Brahma desires only to be *atandritah*, an instrument of action who is *ihamanaha*, always performing duties assigned Him by Sri Krsna. At the same time he fears that as an active instrument of devotional service he may “be conditioned” (*badhyeyam*). This is a form of a word seen more frequently in *Srimad-Bhagavatam* and *Caitanya-caritamrta* as *badha*. *Badha* means to get into trouble while doing the Lord’s work. The *Bhagavatam* offers us a thrilling narrative in Chapter 5 of Canto 8 to illustrate how such misfortune does befall devotees. In Verse 15 the word *badhyamanah* is employed to sum up the many setbacks the demigods suffered at the hands of the demons—all traceable to the curse of Durvasa Muni, whom the *devas* displeased. Brahma asks Krsna permission to render Him devotional service free of the embarrassments of such fateful interferences. (25-30)

9.5.2. The upgrading of a *misra-bhakta* (a mixed or self-interested devotee) to *abhidheya-bhakti* (unalloyed pure devotional service to Sri Krsna) may take a very long time. (Brahma practiced austerity for one thousand *devata*-years just to be able to ask this blessing from the Lord). Or by the grace of Krsna, it may happen in an instant. In any case, the starting point must be the devotee’s *sambandha* conviction. He must have unshakeable faith that the constitutional connection of every *jiva-atma* as the servant of His eternal master is a reality that never changes, though it may appear disordered due to the ignorance of some *jiva*-souls. Note how expertly His Divine Grace makes this understandable in the upcoming quotation from a class given in Bombay.

Just like a servant. If he forgets that there is master, then he becomes polluted. He steals, he mismanages things, things become very disordered. But if he has got the sense that “My master, everything belongs to my master”, and if he acts accordingly, then that is very nice. So we do not know what is the constitutional position of Krsna and what is my constitutional position. That is called *sambandha-jnana*. My relationship with Krsna. Everyone of us has got a relationship. (*Bg class, 29 March 1974, Bombay*)

The student will benefit by **reading** and **re-reading** such important verses as *Bhag.7.9.41*. Spoken by Sri Prahlada Maharaja, it clearly and concisely transmits the same rendering of *Bhagavata* philosophy that Srila Prabhupada brings to the fore in the above quotation. Prahlada’s verse is quite a gripping insight into the confusion that can overwhelm a poor *jiva*-soul who somehow becomes *patitam*, fallen down into the *bhava* (mundane) world of old age, disease, death and rebirth. Morning, noon and night this *jiva* eats only abominable rubbish. Why? Do **The Powers That Be** just have it in for the poor fellow? No—as Sri Prahlada Maharaja points out, our pathetic *jiva*-soul, tiny as he may be, is puffed-up with false delusions of *vaira-maitram*. This means “enemies and friends.”

Oops! Look sharp, little fellow. Here comes an enemy right now—a snapping, razor-toothed fury of a beast who, laying his glittering red eyes upon your skinny little bod, now sees in it this morning’s breakfast. All right, go on now—try losing yourself inside a milling crowd of so-called “natural allies”—but with this ravenous beastie on your trail, how long before some good buddy gives you up to save his own hide?

Oh, if all this was just a bad dream! But no—at least it is not a dream for those *jivas* encaged by their lusty desires in this horrible *vigraha*, this perishable form of matter they’ve earned by their *karma*. No wonder Prahlada describes these fallen souls as *bhita-bhitam*, scared out of their wits. Yet at the same time Sri Prahlada Maharaja assures us that all through this nightmare, the Supreme Lord Krsna sees us all as we actually are—as pure *Acyuta-janam*, sons and daughters of the infallible Supreme Personality of Godhead.

9.5.3. The previous section (**9.5.2**) presented us with a bit of a cinematic “cliffhanger.” What’s keeping that desperate little spirit soul Sri Prahlada describes from taking a firm stand as a *sambandha-jnani*? We may feel enthused to should aloud, “Ignore all those useless complications thrown at you by the material nature. **Come on, spirit soul! Show us by great deeds the fruit of the *tattva-jnana* you received from Sri Prahlada Maharaja’s verse, *Bhag. 4.29.40!*”**

9.5.4. Ah...but a word of caution is in order. Dear Vaisnavas and Vaisnavis, it is time to learn an extremely important strategic lesson in our *acaryas'* war against *Maya*. *Sambandha-jnana* is no doubt required for victory in the overall battle plan. But it may very well not be enough to deliver the tiny soul from the full force of the danger into which he has strayed. Let us therefore review our own statuses in devotional service with clear-eyed caution, to make doubly sure that we ourselves follow the path of Brahmadeva's sincerity. Read once more his final query to the Supreme Lord.

O my Lord, the unborn, You have shaken hands with me just as a friend does with a friend [as if equal in position]. I shall be engaged in the creation of different types of living entities, and I shall be occupied in Your service. I shall have no perturbation, but I pray that all this may not give rise to pride, as if I were the Supreme. (30)

The Supreme Lord begins his reply with a cautionary note that what the *Caturmukha-devata* asks for now is actually the most confidential teaching of the Vedic scriptures. [*Nimesa: hence, even though Brahma was already veda-garbha and had even realized Vaikuntha, this jnana paramam guhyam that Krsna speaks of now is superior to brahma-jnana and the concomitant five kinds of liberation that Brahma previously achieved by penance.*] Such confidential knowledge is the fruit of *vijnana* or realization by means of mature devotional service, in which the paraphernalia the devotee utilizes to serve the Lord is known to be given by Him alone. Indeed that paraphernalia is not different from Him. (31) Lord Krsna now blesses Brahma by awakening in him the *tattva-vijnana* (factual realization) of His original form, qualities and activities as the Supreme Personality of Godhead—as Govinda, the *adi-purusa* adored by the eternal residents of Cintamani-*dhama* Goloka Vrndavana. It is only by causeless mercy (*mat-anugrahat*) that such pure Krsna consciousness is imparted. (32)

9.5.5. The *Catuh-sloki*—*Srimad-Bhagavatam* in a transcendent, yet down-to-earth, nutshell. In the *parisistam* (appendix) of the study guide to this chapter, it will be seen that Srila Bhaktivinoda Thakura classifies the four seed verses of *Srimad-Bhagavatam* as *acintya bhedabheda laksanam*. By this, the Thakura means that the *catuh-sloki* exhibit qualities—*laksanam*—that so much surpass *cintya* (human thoughts and arguments) we are obliged to approach them as inconceivable.

Take a moment, if you will, to reflect upon this with care. We are here as a classroom of students—most of us steeped in Western rationalist and pragmatist conceptions of “education”—but words like *acintya* (*inconceivable*) keep popping up in to stare us in the face.

The rationalist/pragmatist response to this is often to raise the question of what *gain* can we, as students, hope to secure for ourselves by studying four verses that are by dictionary definition “impossible,” “incredible” and “preposterous.” Never mind Mr. Webster. The word “gain” is an auspicious place to look for an answer. Think of that word as we know it from Srila Prabhupada’s usage of Sanskrit: *artha*. How many times have we read and heard it? Now, *artha* has a negater form that you may be even more familiar with—*anartha*. In Canto One, Chapter Seven, we studied an oft-cited verse, the first line of which seems to be the antithesis of gain: *Anarthopasamam saksad*. We learn here that all pollutants of consciousness—things that are actually “unwanted” (*anartha*) by the pure soul—stand between the eternal servant of Krsna in the heart and *abhideya*. *Abhideya* is the Vedic process of gaining *purusartha*. *Purusartha-siromani premamaha-dhana*, Lord Caitanya taught in *Cc Madhya* 20.125—“this goal is the living entity’s topmost interest and greatest wealth.” But Caitanya Mahaprabhu began this verse with the words, *abhidheya-nama `bhakti; `prema’—prayojana*. This means, “Devotional service, or sense activity for the satisfaction of the Lord, is called *abhidheya* because it can develop one’s original love of Godhead, which is the goal of life.”

In the *anarthopasamam* verse (*Bhag.* 1.7.6), the term *bhakti-yoga adhoksaje* is used to denote the process *abhidheya*. This First Canto verse concludes, *cakre satvata-samhitam*: “therefore Srila Vyasadeva compiled this *Satvata-samhita*.” You may remember a statement by Sri-Srimad Bhaktisiddhanta Sarasvati Thakura cited in the First Canto Chapter Eighteen study guide in which he explains that the original title of *Srimad-Bhagavatam*, prior to its recital by Sri Sukadeva Gosvami, was *Paramahansa Satvata-Samhita*.

Srila Prabhupada elaborated in a 1970 Bombay lecture: “The *Bhagavatam*, it is derived from the word *Bhagavat-sabda*. *Bhagavat-sabda* means Bhagavan. And *bhagavata* means those who are in connection with Bhagavata, Bhagavan. So this *Srimad-Bhagavatam* means it is in connection with the Supreme Lord and His devotees. A devotee is called *bhagavata* and the book about Bhagavan, that is also *Bhagavata*.”

The logic and scriptural evidence His Divine Grace marshalls is crystal clear. Note his explanation that the *sambandha* (transcendental connection) by which we may have a relationship with *Srimad-Bhagavatam* **is obtained as soon as we accept the text of the *Bhagavata* as Bhagavan Sri Krsna Himself**, in His *sabda* form. The *anarthopasamam saksad* verse proves that *Bhagavata-sabda* purifies the heart of the fortunate soul who hears the Lord’s glories **exactly as the**

hearts of those fortunate enough to see and serve His personal incarnation 5000 years ago were purified. *Om namo bhagavate dharma-ayatma-visodhanaya nama iti*, as the son of Dharmaraja prays in *Bhag. 5.18.2*—“ We offer our respectful obeisances unto the Supreme Personality of Godhead, the reservoir of all religious principles, who cleanses the heart of the conditioned soul in this material world”.

Srila Prabhupada, advancing the same line of logic in these remarks made on 4 September 1976, is unambiguous about what purifying principle is operative in seemingly “different” cases of *Bhagavat-dharma*—whether it’s the case of we of the 21st Century hearing about Krsna from the BBT Edition of *Srimad-Bhagavatam*, or a case 5000 years ago of a fortunate soul personally serving the lotus feet of Lord Krsna’s *lila-svarupa*, or a case at some other time of someone offering *arcana-seva* to the temple *Visnu-vigraha*. Srila Prabhupada said:

If you want to know Adhoksaja, that is the real purpose of religion. Religion is not a type of ritualistic ceremonies. That is external. Real fact is how to contact the Adhoksaja who is beyond our material conception. But *bhakti-yoga*, if you take to *bhakti-yoga*, then it is possible. *Anarthopasamam*. Then *anartha* will be cleansed. Things which are not wanted.

Our life is meant for understanding God. This is human life. *Athato brahma jijnasa*. Human life is meant for this purpose. The animals, they are *jijnasa*. Their *jijnasa*, inquiry, there are many, many inquiries. And answers also. Just like we see in the newspaper so many news. Unlimited number of news. But there is no news of how to understand God. There is no news. This is *anartha*. So *lokasyajanata*. They have no information. Because they are animals... The animal has no information, neither he has got capacity to understand what he is, what is his relationship with God, what he has to do.

Sambandha, abhideya, prayojana. The whole Vedic principles are based on these three principles. *Sambandha*. *Sambandha* means relationship. Everyone says there is God, but what is God and what is our relationship with God, that is to be understood. *Sambandha*. Then as soon as relationship is understood, then our real activity begins.

That real activities is called *bhakti* and the material activities, which is not *bhakti*, that is *maya*. Therefore in the *Bhagavata* it is said *dharmah svanusthitah pumsam visvaksena-kathasu yah, notpayed yadi ratim srama eva hi kevalam*. You may be a very religious person, executing the ritualistic ceremonies very nicely, very expertly, but if you do not know Adhoksaja, Visvaksena... Visvaksena is another name of Krsna. If you do not become anxious to understand, *athato brahma jijnasa*, then all these ritualistic ceremony of religion, of different types of religion, *srama eva hi kevalam*. Simply waste of time. The *jnanis*, they are simply trying to

understand. No. You can go on understanding, but if you do not come to the understanding *abhideya*... No, *abhideya* is acting actually. *Sambandha* is understanding. So if you do not come to the platform of acting, *abhideya*, then simply understanding will not help you. And acting also with the aim to achieve. So that has been explained by Sri Caitanya Mahaprabhu, what is that aim. *Prema pumartho mahan*. That is wanted. That is wanted. You have to develop your natural love for God, Krsna. Then it is perfect. That, therefore, *anarthopasamam*. As soon as we come to the stage how to love Krsna, then our all *anarthas*, misgivings, are finished. *Anarthopasamam saksad bhakti-yogam adhoksaje*.

Prabhupada emphasizes *sat-sanga* here, “association” (*sanga*) with *sat*—“*sat* means devotee,” His Divine Grace said in London on 17 August 1973, “*Sat* means God.” One gets *sat-sanga* by hearing *Bhagavata-sabda*, which requires one to associate with *Bhagavatas* whose lips are always decorated with the glories of Lord Adhoksaja. Then *anarthopasamam saksad bhakti-yoga adhoksaje* follows in good order. *Sat-sanga* is the *vidhi*, the positive measure the scripture tell us must be done—such as Lord Caitanya’s personal injunction to Sri Sanatana Gosvami, *sat-sanga krsna-seva bhagavata nama (Cc Madhya 24.193)*. The *nisedha*, or the stricture that is the opposite side of the coin of any *vidhi*, is what we are indirectly ordered to avoid: “associate yes, offend no.” This is nicely summed up in a Purport to *Bhag. 5.10.17*.

When Sri Caitanya Mahaprabhu was instructing Rupa Gosvami at the Dasasvamedha-ghata in Prayaga, He pointed out very clearly the seriousness of offending a Vaisnava. He compared the *vaisnava-aparadha* to *hati mata*, a mad elephant. When a mad elephant enters a garden, it spoils all the fruits and flowers. Similarly, if one offends a Vaisnava, he spoils all his spiritual assets. Offending a *brahmana* is very dangerous, and this was known to Maharaja Rahugana. He therefore frankly admitted his fault. There are many dangerous things—thunderbolts, fire, Yamaraja's punishment, the punishment of Lord Siva's trident, and so forth—but none is considered as serious as offending a *brahmana* like Jada Bharata. Therefore Maharaja Rahugana immediately descended from his palanquin and fell flat before the lotus feet of the *brahmana* Jada Bharata just to be excused.

Devotees are addressed as *bhagavatas* because they are **as good as God Himself**. How can that be? Because the *anarthas* that pollute the heart, that spoil the sense of self with diseased *upadhis* like *karmi* and *jnani*, cannot take root in the hearts of those who talk and hear only of Krsna. Such a devotee is no foolish villager wasting his life air on gossip. A devotee is *vidvam*, established in transcendental knowledge. Just like the author of *Bhagavatam* himself, Srila Vyasadeva. No devotee worthy of being addressed as a *bhagavata* has time for *gramya-katha*. Therefore Mahaprabhu orders His followers, *gramya katha na sunibe*.

“If you want to be learned,” His Divine Grace said on 18 December in Bombay,

“then you have to read *Bhagavatam*. *Vidvams cakre satvata*. *Vidvam* means Vyasadeva. He compiled *Bhagavatam* for the education of these rascals. *Na te vidhuh svartha-gatim*. The same thing. They do not know what is their self-interest. *Na te viduh svartha-gatim hi visnu*. And another place, *anartha*. This is *anartha*. Without knowing the real self-interest, they are engaged in so many so-called duties. Krsna says *sarva-dharman*: ‘Give up all these duties,’ but they will not do. Therefore Vyasadeva says, *anarthopasamam saksad*... These unnecessary engagements cannot be given up, *anarthopasamam saksad bhakti-yogam adhoksaje*. To teach them *bhakti yoga*... And, *anarthopasamam saksad bhakti-yogam adhoksaje lokasyajanato*. These rascals, they do not know it. *Lokasya ajanata*. *Ajanato lokasya*. They do not know how to get free from this unwanted situation. But to get them free, *vidya*... Vyasadeva is *vidvan*, *vidvams*...”

To return to the initial question--“What do we hope to gain, what can be the *artha*, of hearing *Srimad-Bhagavatam*?”--hopefully by now we see more clearly that the answer is, “You get Krsna Himself—and it is the *Bhagavatam*’s own verdict that this is the reason Krsna descended among us in this book incarnation. Actually it is Krsna only who gives Himself to fortunate souls in His form as *Bhagavata-sabda*.

So, quite clearly, real *artha* is the pure conviction, the topmost idealistic assessment, that Lord Krsna is the supreme goal of life. In Canto Seven, Sri Prahlada Maharaja famously warns those who miss out on *svartha-gatim hi visnum*. “You will never be able to grasp the actual value of human existence. Even if it is revealed to you by a *guru*.”

“What, even *then*?” “Yes, even then.” This is what Prahlada Maharaja actually states in *Bhag. 7.5.30*: “*Matir na krsna*—you don’t want to be *vidvam*, you are not really after this Krsna-intelligence. So, *paratah*—how will you listen to *buddheh paratah tu sah*, ‘He from whom this intelligence comes?’” [*Nimesa: Bg 3.42*] “For the same reason,” Prahlada Maharaja continues, “you cannot get it by your own self-realization, or by talking with well-wishing associates. All you want out of life is to abandon yourselves to the demands of the senses. You seek physical pleasures in the darkest region of existence, where countless misdirected fools before you flocked to scratch the itchings of the agitated senses, to chew the chewed, only to perish helplessly. You have some notion of progress, of something worth achieving as human beings—but it is all backwards. What you value is called *bahir-artha-maninah*, which means it is not worth a human being’s attention. *Bahir-artha-maninah* means *Bhagavata-katha* or not, you’ll keep your minds busy with the hallucinatory search for *artha* in external, temporary things—

in other words, in *aham-mameti*. ‘I’ and ‘mine.’ The ‘I’ means ‘this temporary body that was born, is diseased, grows older by the moment and will one day drop dead in its tracks.’ The ‘mine’ means all this phantasmagoria around us, that you imagine is related to and therefore is possessable by your body of matter, the false self. As an *artha*, a life value, *aham-mameti* is prized by the animals. But what is your good sense in arriving at such a conclusion? Can we expect animals to defend with logic and reasoning why they follow other animals into a ditch dug by hunters? Of course not.”

Prahlada Maharaja’s conclusion is,

*naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad-arthah
mahiyasam pada-rajo-'bhisekam
niskincananam na vrnita yavat*

Such foolish men cannot be attracted towards the activities of the Supreme Powerful, who is actually the neutralizing measure for their foolish activities, unless and until they have the good sense to be guided by the great souls who are completely freed from material attachment.

A devotee is blessed by a quality of faith called *astikhyam*. What *sastra*, *sadhu*, *guru* kindly offer to teach, that is precisely what devotees learn. As it is intended to be understood, that is exactly how the devotee understands it. Srila Bhaktivinoda Thakura informs us that the *catuh-sloki* verses, the entire *Bhagavatam* in a nutshell, are characterized by the inconceivable—*acintya*. Does that mean nobody in ordinary society will be able to comprehend any of it? No, of course not. *Acintya* is one of Lord Krsna’s holy names, and Krsna is for everyone. He has a similar name, *Atindriya*, which means “beyond the senses.” But that doesn’t mean He cannot, He will not, reveal Himself to our senses. That depends on how we use our senses—*bhideya* (“in opposition to Krsna”) or *abhideya* (“in concordance with Krsna”). Srila Prabhupada explained this nicely in Teheran on 14 March 1975.

Prabhupada: So society recognizes the sense gratification, whether it is *bhidheya* or *abhidheya*?

Indian man: What is *bhideya* or *abhideya*?

Prabhupada: *Bhagavad-gita* says, *sukham atyantikam yat tad atindriya*

grahyam. Bliss which is supreme, that is to be appreciated by *atindriya*. *Atindriya* means beyond the senses. So those who are indulging in senses, the Tantra indulges in senses. Is that spiritual? That is not spiritual. That is material.

Indian man: You have to use the material, all the potential...

Prabhupada: No. *Atindriya*. You haven't got to use this material. Enjoy the spiritual senses. But sense gratification, one has to not only stop, but undergo *tapasya*, *tapo divyam*. Just like a man is diseased, he wants to eat, but due to the disease he cannot eat. So first of all, you have to cure the disease, then your eating will be a pleasure. And if you want to eat in the diseased condition, then the taste will not be proper. You cannot eat. A man suffering from jaundice, if you give him sugar candy, he will taste it bitter. The same man, when he is cured, he will taste the sugar candy as very sweet. *Tapo divyam yena putraka suddhyed sattvam*. You have to purify your existence by *tapasya*. And *tapasya* means stops material sense gratification.

“*Tapa tapa*”—on this note, we shall now examine the unfolding of the *acintya-bheda-bheda-tattva* philosophy, verse by verse, as Sri Krsna speaks the *catuh-slokih* to Brahmadeva.

9.5.6. *Catuh-sloki 1*—Sri Krsna declares that He alone existed before the creation; moreover, the creation is composed of Him and nothing else. That which will exist after the withdrawal of creation is also Him. He is the source of all. Nevertheless, He is a person distinct from all that is generated from, maintained by, and absorbed into, His personal form. (33)

9.5.7. *Catuh-sloki 2*—The perception of something of value that has no connection to the Lord is unreal. What is thus perceived is an *abhasa*, a reflection of the Lord’s personal glory that He makes visible in the darkness of ignorance. This *abhasa* is *atmano-mayam*, the Lord’s illusory energy. (34)

9.5.8. *Catuh-sloki 3*—The Lord has an inconceivable relationship with His material energy—He is both within it in all of its particularities of manifestation, and yet He is distinct and aloof from it. The example He gives Brahma to illustrate His meaning is of *mahabhutas* like earth or water. *Bhumi*, the earthy element (solid matter), pervades creation and is evident in countless particular shapes, such as the solid ingredients of the bodies of living creatures (bones, teeth, hard tissues like cartilage etc.). Yet *bhumi* in its elemental feature, the solid earth beneath our feet, is ever to be distinguished from other particular forms that it pervades. Similarly the vast waters of the ocean are ever to be distinguished from water’s pervasive feature as the liquid ingredients of the bodies of living entities. (35)

9.5.9. *Catuh-sloki 4*—We are made by Srila Prabhupada to understand from his purport to this verse that. . .

To unfold the mystery of *bhakti-yoga*, as it is explained in the previous verse, is the ultimate stage of all inquiries or the highest objective for the inquisitive. Everyone is searching after self-realization in different ways—by *karma-yoga*, by *jnana-yoga*, by *dhyana-yoga*, by *raja-yoga*, by *bhakti-yoga*, etc. To engage in self-realization is the responsibility of every living entity developed in consciousness. One who is developed in consciousness certainly makes inquiries into the mystery of the self, of the cosmic situation and of the problems of life, in all spheres and fields—social, political, economic, cultural, religious, moral, etc.—and in their different branches. But here the goal of all such inquiries is explained.

In other words, this final verse of *Catuh-sloki Bhagavata* is Sri Krsna’s personal explication of the previous three verses. “Explication” (a synonym for “explanation”) is etymologically related to words like “plait” (“to weave”), “apply”, “display”, “employ” and “reply.” Srila Prabhupada certainly implies here—imply being yet another relative of the word “explicate”—that in Verse 35, Lord Krsna announced to the universe the perichoresis of a joyful, aureate and autoptic truth that is to be found only atop the empyrean peak of Vedic revelation. [*Nimesa: the word perichoresis is a theological term. It means “dancing around.” Overintellectualized controversies about bheda and abhedha are most blissfully resolved by perichoresis in kirtana. The word aureate means golden. Autotopic means self-obvious. Empyrean means “the home of light.”*]

The answer to the question “Who or what is God?” are the words from verse 35, *tatha tesu na tesv aham*—“I am within every created thing, and yet I am not.” This directly means that the Absolute Truth is the transcendental form of Lord Govinda, and indirectly means that everyone else is His servant and thus one with Him on *His* terms. Now in verse 36 Krsna goes even further. He explicates for Brahma the praxis of that truth, inviting all living beings to partake in it. This is most interesting indeed. As Sukadeva Gosvami will explain in the next chapter, *Vedic Sastra* sometimes only indirectly points to the truth by hints that all living entities are one with the Lord—in their eternal relationships of service, of course...though the “eternal servant” part of the *sambandha* may be muted in the *Vedas* because it is the secret of all secrets.

But *catuh-sloki Bhagavata* clearly is not satisfied to remain silent or mysterious while countless souls are victimized by the Age of Kali. Srila

Prabhupada draws our attention to the *catuh-sloki's* implicit (hence esoteric) and yet explicit (hence practicable) message in these two sentences of 36p:

[Implicit:] The Lord is situated in the hearts of all living beings (as Paramatma), and He is controlling all of them in the material world under the agency of His external energy. Therefore it is clearly mentioned that the Lord is the supreme controller and that the living entities are controlled by the Lord

[Explicit:] In the same *Bhagavad-gita* (18.65) the Lord directs as follows:

*man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me*

It is clear from this verse of the *Bhagavad-gita* that the direction of the Lord is that one should be God-minded, a devotee of the Lord, a worshiper of the Lord, and must offer all obeisances unto Lord Krsna. By so doing, the devotee will undoubtedly go back to Godhead, back to home.

As Srila Prabhupada writes in the opening sentence of 36p, the ultimate stage of all inquiries, or the supreme objective of the inquirer, is to “unfold the mystery of *bhakti-yoga*.” Until this mystery is completely unfolded, the service the soul renders to Krsna by philosophizing how He is one and different from everything remains mixed with *jnana-yoga*. This is confirmed in *Bhag.* 3.32.32.

*jnana-yogas ca man-nistho
nairgunyo bhakti-laksanah
dvayor apy eka evartho
bhagavac-chabda-laksanah*

Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.

In a letter dated 72-07-08, Srila Prabhupada warned a devotee that unless he came to the platform of full conviction—to the point of seeing Krsna face-to-face (by standing before Him as His eternal servant)—he would continue to have difficulties of mind. Compare the program Srila Prabhupada recommended to this devotee with the method Lord Krsna revealed to Brahmadeva.

[Srila Prabhupada's letter of 72-07-08] “Try to always study our books and see our philosophy from different lights of directions, become convinced yourself of this knowledge

and without a doubt all of your difficulties of mind will disappear forever and you will see Krishna face-to-face.”

[Bhag. 2.9.36] “A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.”

Is it so hard to follow that in verse 36, Lord Krsna—having instructed Brahma every step of the way—now assures that at all times, places and circumstances, Brahmaji—by keeping alive a firm faith to always hear from the spiritual master—can keep his *param-brahma-nistham* above the *anartha* level of *saguna-bhakti*? The answer is made very clear by Srila Prabhupada in a lecture given in Bombay 13 January 1973.

Prabhupada: *Srimad Bhagavatam amalam puranam yas vaisnavanam priyam. Srimad Bhagavatam is amalam puranam. Amalam means spotless. There are eighteen puranas. Six puranas for the sattvic people, those who are in the modes of goodness. There are three qualities of the material nature, sattva guna rajo guna tamo guna. The living entities, or the jivatmas, they are in this material world for sense gratification. Anyone, beginning from Lord Brahma down to the small ant, or microscopic insect, everyone, every living entity, has come here in this material world for gratifying their senses. The Prema-vivarta, a authorized book by one of the disciples of Lord Caitanya, he says... It is in Bengali. Krsna bhuliya jiva bhoga vancha kare, pasyate maya tare japati adhare. As soon as we desire to enjoy... Because constitutionally we are not enjoyer. We are enjoyed. We are not predominator, but we are predominated. That is our position. And Caitanya Mahaprabhu says: jivera svarupa haya nitya krsna dasa. Our real position is to remain eternal servant of Krsna. ... People learn it simply by hearing, sruti. Srotam Srotriyam. Tad vijnana, tad vijnanartha sa gurum eva abhigacet srotriyam brahma nistham. Srotriyam means the guru must be expert, who has heard from his bona fide spritual master. That srotriya. Not saukram. Saukram means generation by semina. And srotriyam, generation by hearing from the bona fide spritual master. Srotriyam brahma nistham. After hearing one must be firmly fixed up in Brahma-jnana, Brahma nistham. This is called srotriyam. So dvija bandhu means who has not perfected his knowledge by hearing from the bona fide source. He's called dvija bandhu.*

Questions for all students: 1) For people of what *guna* is the *Amala Purana* meant? 2) What is the *Amala Purana* meant to do for such persons? 3) Explain the difference between *srotriya*, *saukram*, and *dvija-bandhu*.

9.6. Bhag. 2.9.36 is Krsna’s own hermeneutic conclusion to the *Chatuhsoki Bhagavata*. The student of this *Bhagavat* course is not likely to be familiar with

the competing hermeneutic theories proposed by European academicians like Schleiermacher, Dilthey, Hirsch, Heidegger and Gadamer. But just knowing the simple dictionary definition of hermeneutics will be of sufficient use to us:

The science and methodology of interpretation, especially of scriptural text.

What does the word hermeneutics bring to the table of our discussion of the *Catuhśloki Bhagavata*? Personally, the only thing that interests me about the word is the mystery its Greek origin reveals. In ancient times, a *herma* was a pillar dedicated to the deity of Hermes, the Olympian messenger and thus the knower of all the secrets of the gods.

Considering this, what do Vaisnavas have to do with hermeneutics anyway? Our interest is in Kṛṣṇaneutics—the study of how Lord Kṛṣṇa is actually the secret of all secrets hidden within every Vedic text, and the Deity of all deities—which is precisely what “Supreme Personality of Godhead” means. Indeed, there is such a science and methodology of *sastric* interpretation. It is called *parokṣa-vada*. Śrīla Prabhupada introduces us to it in his purport of *Bhag.* 4.28.69.

As stated in the Vedas: *parokṣa-priya iva hi devah*. There are many stories in the *Puranas* that are intended to interest ordinary men in transcendental subjects, but actually these refer to real facts. They are not to be considered stories without a transcendental purpose. Some of them refer to real historical facts. One should be interested, however, in the real purport of the story. Indirect instruction is quickly understandable for a common man. Factually the path of *bhakti-yoga* is the path of hearing directly about the pastimes of the Supreme Personality of Godhead (*śravanam kīrtanam viśnoḥ*), but those who are not interested in hearing directly about the activities of the Lord, or who cannot understand them, can very effectively hear such stories and fables as this one narrated by Narada Muni.

In verse 36 of Chapter Nine Canto Two the Lord tells Brahma to search (*jīṅnasyam*--“[this] is to be inquired”) for the Absolute Truth in two ways—*avyaya* (directly) and *vyatirehabhyam* (indirectly). As noted from the purport above, the direct method is *śravanam kīrtanam viśnoḥ*. A valid question at this point is, “*Śravanam*, yes, I want to hear about Kṛṣṇa! But from whom shall I hear it?” Every bona fide devotee knows the answer—from the spiritual master.

Saksad, direct. *Hari-tvena*, he is Hari, God. *Samasta-sastraih*. It is not that somewhere it is stated, somewhere it is not stated. No. In all Vedic literature. *Saksad dharitvena samasta-sastraih uktah*. *Uktah* means “it is said.” And *tatha bhyavata eva sadbhiḥ*. *Sadbhiḥ*, those who are real devotees, they accept

this. "Yes, *guru* is exactly representative of Krsna, mercy representative."
(*Srimad-Bhagavatam* class, Los Angeles 2 October 1972)

In *catuh-sloki Bhagavata* 2 (*Bhag.* 2.8.34 and purport) we are warned of "reflective personalities" who, according to that verse, act as agents of *maya* by reflecting light in a way that does not lead to the Lord but misleads us deeper and deeper into darkness. Srila Prabhupada comments:

Therefore one has to take shelter of the light of the Lord, as in the *Bhagavad-gita* or the *Srimad-Bhagavatam*, and not the reflective personalities who have no touch with the Lord. No one should hear *Bhagavad-gita* or *Srimad-Bhagavatam* from a person who does not believe in the existence of the Lord. Such a person is already doomed, and any association with such a doomed person makes the associater also doomed.

By the term "reflective personalities" Srila Prabhupada points to a word that Sri Krsna uses twice in verse 34. That word is *pratiyeta* (one who "appears to be" the light of the Lord). In spelling and pronunciation, *pratiyeta* is similar to the word *pratibha*. However they are worlds apart.

*vividhadbhuta-bhasa-vit
satya-vakyah priyam vadah
vavadukah supandityo
buddhiman pratibhanvitah*

Krsna is the linguist of all wonderful languages. He is a truthful and very pleasing speaker. He is expert in speaking, and He is a very wise, learned scholar and a genius. (*Cc Madhya* 23.71)

The word *pratibha* means ingenuity; *pratibhara* means something or someone that exhibits ingenuity; and *pratibhanvitah*—as we see in the verse cited above—means the Original Genius from which all ingenuity emanates. All these words glorify the original self-effulgent brilliance of the Lord's own consciousness before which *Maya* is powerless. Therefore it is famously declared, *krsna—surya-sama; maya haya andhakara yahan krsna, tahan nahi mayara adhikara*. In an oft-quoted *Brahma-samhita* verse, Srimati Radharani and the *gopis* are termed *pratibhavaitibhih*, which means that at every second (*prati*) they are engrossed in (*bhavitabhih*) the Lord's internal *cinmaya* consciousness—which is not only ever untouched by illusion, but is of the nature of *ananda* and, as such, ever seeks *rasa*. Great devotees like Maharaja Pariksit—whom the *Bhagavatam* describes as *manisinam* or blessed with ingenuity—are able to distinguish between the transcendental dealings of the

Lord with His intimate associates on the one hand, and mudane affairs involving lusty pretenders on the other.

This treasured ingenuity of great souls by which they distinguish between what is Krsna and not-Krsna is at the heart of the directive of verse 36, *anvaya-vyatireka-ukty*—one should serve the Lord directly and indirectly. The direct understanding, the unmistakable order of Sri Guru, is “worship Krsna.” The indirect understanding requires us to not worship anyone else than Krsna. This in turn requires of us a grasp of *paroksa-artha*, knowledge of truths that are not necessarily explicit. Krsna declares that this knowledge satisfies Him: *paroksa-vada rsayah paroksam mama ca priyam*: “The Vedic seers and *mantras* deal in esoteric terms, and I also am pleased by such confidential descriptions.” (*Bhag.* 11.21.35)

Persons whom *Bhagavatam* (4.31.21) describes as *ku-manisinam* cannot distinguish between what is Krsna and non-Krsna, even though they follow the direct order by offering worship to Him—which He refuses to accept. Because their vision is polluted, the *ku-manisina* are called *asad-drso* (*Bhag.* 5.17.20). They perceive the Lord to be *pratibhati mayaya*, under the influence of *maya*. If they dare to preach their polluted vision to others, they are *pratiyeta*—mere reflections in darkness. Reflections of what? Of *pratibha* personalities who dwell in the light of the Lord.

Verse 36 is the conclusion in *catuh-slokih Bhagavata* of the Lord’s revelation that there is but one Deity of the Absolute Truth, and that Deity is none other than Krsna Himself. The word the Lord uses here for that divine secret is *tattva*. Of course *tattva* literally means the Absolute Truth, just as Srila Prabhupada so translates it. But since in verse 36 Krsna follows *tattva* with the word *jijnasyam*, *tattva* is something to be searched for—hence until it is found, *tattva* remains a secret. [*Nimesa*: therefore in *Bhagavatam* 2.9.31 Krsna tells Brahma, *jnanam parama-guhyam me*; in *Bhagavad-gita* 9.2, *He tells Arjuna the supreme tattva is raja-guhyam*; and in *Cc Madhya* 8.289 *Lord Caitanya tells Sri Ramananda Raya it is gupta*.] To bring the Secret of all secrets to light is no easy quest, for as Sri Krsna instructs Brahma, *etavad eva jijnasyam*, inquiry into the Absolute Truth must be truly sincere—the adverb *eva* (“certainly”) serving as the indicator of what Krsna considers sincere inquiry.

The tremendous significance in the *catuh-sloki* of *eva* (which can also be taken to mean “undoubtedly”, a synonym for “certainly”) is unquestionable, since verse 36 is the second of the four seed verses in which Lord Krsna uses this word. The first time, in verse 33, Krsna inserts it immediately after the

word *aham* (“I”). His doing this makes one point patently obvious—Krsna intends for *aham* in the first of the *catuh-sloki* and *etavad* (“up to this”) in the last to mean the same thing. And its juxtaposition in the *catuh-sloki Bhagavata* with words of immense import—words that refer to God Himself—shows *eva* to be Krsna’s own marker, or point of reference, against which a *jijnasu* (inquirer) is to be judged sincere, or not. Where it first appears (to reinforce the word *aham*), *eva* stresses that *aham* means Krsna only—“Certainly I”, or “without doubt, I, Sri Krsna, am *sad-asat param*, the Supreme beyond all cause and effect. I certainly, doubtlessly, am the Absolute Truth, the Cause of all causes and therefore all there is, past, present and future.”

In verse 36 *eva* reinforces the word *etavad*, “up to this”—which refers to all that Lord Krsna instructs Brahmadeva in this Chapter Nine, the chapter that makes us privy to the ultimate hermeneutics of Vedic cosmogony. In 36p Srila Prabhupada specifically takes note of the twofold appearance of *eva*.

The *Vedanta-sutra* philosophy begins with this inquiry about life, and the Bhagavatam answers such inquiries up to this point, or the mystery of all inquiries. Lord Brahma wanted to be perfectly educated by the Personality of Godhead, and here is the answer by the Lord, finished in four nutshell verses, from *aham eva* to this verse, *etavad eva*. This is the end of all self-realization processes. Men do not know that the ultimate goal of life is Visnu, or the Supreme Personality of Godhead, due to being bewildered by the glaring reflection in the darkness, and as such everyone is entering into the darkest region of material existence, driven by the uncontrolled senses. The whole material existence has sprung up because of sense gratification, desires based principally on the sex desire, and the result is that in spite of all advancement of knowledge, the final goal of all the activities of the living entities is sense gratification. But here is the real goal of life, and everyone should know it by inquiries put before a bona fide spiritual master expert in the science of *bhakti-yoga*, or from a living personality of *Bhagavatam* life. (36p)

Now—what in detail comprises sincere inquiry into the Absolute Truth? Srila Prabhupada states here, “The *Vedanta-sutra* philosophy begins with this inquiry about life...” He goes on to elaborate upon the *Vedanta* standard of inquiry in a *Bhagavad-gita* lecture given in Bombay on 29 September 1973 Srila Prabhupada speaks of sincere inquiry in a way that serves up the very essence of the passage from 36p quoted above.

Ahara nidra bhayam maitunam ca samanyam etat pasubhir naranam. These demands of the body, eating, sleeping, sex life and defense, that is there in the animal life. Then where is the difference between the animal life and human life? Unless you become inquisitive to know, *athato brahma-jijnasa*. Therefore *Vedanta-sutra* says that this life is meant for inquiring about the Absolute Truth, *tattva-jijnasa*. *Jivasya tattva jijnasa*.

Success in the search for the Absolute Truth is characterized by knowing Him to be *Manasti bhavo 'yam mama lokavalokanam*, as verse 22 makes very clear. *Manasita* (ingenuity) is an absolute prerequisite for sincere inquiry, as we know from Srila Sukadeva Gosvami in verse 1 of Chapter Three of this Canto, where he praises Maharaja Pariksit for asking questions worthy of *manusyesu manisinam*—“the most intelligent among men.” To know Brahman, the realm of *mama lokavalokanam* (“My personal abodes”), the Lord says in the same verse that one must be blessed with *anubhavaḥ*, spiritual perception. Suta Gosvami, speaking in Chapter Four of this Canto, verses 3-4, states that Maharaja Pariksit inquired from Sukadeva Gosvami in the spirit of *kṛṣṇa-anubhava*—meaning that as he asked questions and heard the answers of Sukadeva, Pariksit was rapt in thoughts of Sri Kṛṣṇa only. Turning again to verse 22 of Chapter Nine, we find that the Lord expresses satisfaction with the quality of Brahma’s hearing of the answers Kṛṣṇa gave in response to his intelligent inquiries. Brahma pleased Kṛṣṇa by his full surrender evinced by his unwavering *tapasya*.

In the next verse Sri Kṛṣṇa reveals Himself to be the source of the occult syllables *tapa tapa* that amounted to His personal order that Brahma take up sincere *brahma-jijnasya*. The Lord then declares that He and penance are not different. Hence the instruction *tapa tapa* that Brahma took up—by fixing his concentration upon transcendental sound vibration as he sat upon his lotus throne in yogic trance—is verily itself a form of the Absolute Truth, and was praised as such by Sri Kṛṣṇa. As Srila Prabhupada explains in *Reservoir of Pleasure*,

We are in the habit of saying that God is omnipotent. Omnipotence means that He is not different from His name, from His quality, from His pastimes, from His instruction. Therefore, the discussion of *Bhagavad-gita* is as good as discussion with Kṛṣṇa Himself.

Thus well before the Lord spoke the concluding verse of the *catuh-sloki Bhagavata*, Brahma was already endowed with the essential qualifications for success in *brahma-jijnasya*. Moreover he had practically achieved liberation in the Absolute Truth by his *darsana* of the Lord in Vaikuntha. Yet in verse 36 Kṛṣṇa brings up once again matters that concern *tattva-jnana*, *brahma-jnana* and *jivasya-jijnasya*. Why does the Lord go over subjects already so well-covered in earlier Chapters? Read verse 36—

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

Is the Lord unveiling “new knowledge” to Brahma? Information that had been hidden for aeons in some unseen tome of specially selected *Bhagavatam slokas* unseen by any sage until Krsna spoke *Bhag. 2.9.36*? No way. Vedagarbha Brahma certainly knew all the *sastra*. What does take place is that the Lord interprets in the light of even more confidential knowledge the *sastra* that Brahma already has at hand.

No-one need object to the word “interprets” as employed by this study guide, for the interpretation is done by the Lord Himself. Verse 36 is Krsna’s own “hermeneutic circle”, to use a phrase from the modern philosophy of language. In a hermeneutic circle, an interplay is set into motion between the parts of knowledge (“the facts and figures”) and the knower’s evolving realization of the whole of knowledge. The whole of knowledge does not merely mean “all the facts and figures.” Nor does it mean updated and modernized facts and figures; nor even getting more practical use out of them than ever before. Then what is meant by “the whole of knowledge?” It is the Meaning of meaning; the Why behind the hows; the Ontology above epistemology; the Taste of a fruitcake beyond its recipe; or as poetess Emily Dickenson (1831-1886) so deftly put it—

The World is not Conclusion
 A species stands beyond—
 Invisible as music—
 but positive as sound—
 It beckons and it baffles—
 Philosophy—don’t know—
 And through a riddle, at the Last
 Sagacity must go—
 To guess it, puzzles scholars—

[Nimesa: Ms Dickenson brings her intriguing poem to an end by reminding us that formal worship of the Lord may be an ostentatious ploy on the part of complacent souls who wish only to numb themselves to the Lord’s hidden agenda of awakening His parts and parcels from the sleep of maya.]

Much Gesture from the Pulpit—
 Strong hallelujas roll—
 Narcotics cannot still the Tooth
 That nibbles at the soul.

Read Srila Prabhupada's purport to verse 36 with great care. You will find the interplay between the implicit and the explicit to be central to its message. For example, Srila Prabhupada cites *Garuda Purana*:

"Even though one may have gone to the other side of all the Vedas, and even though one is well versed in all the revealed scriptures, if one is not a devotee of the Supreme Lord, he must be considered the lowest of mankind."

The explicit parts of knowledge are all the Vedas and the verses of the scriptures. The implicit whole of knowledge is the Supreme Lord. The evolving realization of that whole is experienced in a state of nondifference from Him via devotional service. As Srila Prabhupada explains here, the interplay between the parts and the whole is the supreme endeavor of humanity:

Everyone is engaged in various kinds of scriptural inquiries, but the *Srimad-Bhagavatam* gives answers to all of the various students of self-realization: this ultimate objective of life is not to be searched out without great labor or perseverance.

Srila Prabhupada makes plain that the great labor and perseverance mentioned here manifests not as vain academicism, but as the submissiveness of a disciple to the bona fide source of the whole of knowledge.

The Lord is not to be found simply by education or by a good fertile brain, but surely He can be found by the sincere student through the transparent medium of the bona fide spiritual master.

Srila Prabhupada then demonstrates that *tattva-jnana* is one with and different from *abhideya*, direct engagement in pure devotional activity. That is why he states:

The revealed scriptures give directions directly to this end, but because the bewildered living entities are blinded by the glaring reflection in the darkness, they are unable to find the truth of the revealed scriptures. For example, in the *Bhagavad-gita* the whole direction is targeted toward the personality of Godhead Lord Sri Krsna, but for want of a bona fide spiritual master in the line of Brahmaji or the direct hearer, Arjuna, there are different distortions of the revealed knowledge by many unauthorized persons who just want to satisfy their own whims.

Sri Kṛṣṇa tells Brahma that the One Truth that unites the different parts of Vedic knowledge—which are as variegated as the forms and features of the *virat-rupa*—is to be known by way of the student’s ceaseless inquiry into that Truth at all times, in all places, and under all circumstances, directly and indirectly. By this method of devotional inquiry the student’s realization of the Absolute Truth evolves into love of Godhead, being confidentially enriched by the Lord Himself from within a heart purified by bona fide hearing.

The Absolute Truth as defined by philosophers is Pure Existence distinct from and yet including all that exists; but beyond that, Kṛṣṇa reveals it to be Pure Existence that is ever-fresh, ever-expanding in perfect knowledge, and blissful even beyond the capacity of its own ever-expanding perfect knowledge to comprehend. In other words the Absolute Truth is not dried-up, dull and tasteless. How can truth be dried-up, dull and tasteless when Sri Kṛṣṇa says it must be sought after *sarvatra samada*, “in all space and time, and in all circumstances”?

In plain language the Absolute Truth is personal, not impersonal. He reveals Himself as the pure ecstasy the devotees experience as they engage in the process He gives to find Him everywhere at all times, directly and indirectly. That process, indicated by the Lord in this last verse of the *catuh-sloki bhagavata*, is inseparable from the Absolute Truth; or conversely, without that process, the Absolute Truth is unknowable. That process, that Absolute Truth, is *prema-bhakti*. [*Nimesa: Prema-bhakti is aptly defined by Srila Prabhupada in Chapter 28 of Teachings of Lord Caitanya as “a relationship with the Supreme Lord”—i.e., sambandha—“manifest in different transcendental flavors”—i.e. the process (abhideya) of its manifestation yields the higher taste of rasa, which is the single, ultimate need (prayojana) of even a soul liberated from the lower taste of maya-sukha. Thus Catuh-sloki 4, of Bhag. 2.9.36, is a sutra for the whole 10th Canto, in which abhideya or loving devotional service to Kṛṣṇa is the unquestionable focus.*] (36)

The hermeneutic logic of Bhag. 2.9.36—a conclusion. Though the term hermeneutic is not Vedic, the logic it represents most certainly is. Suppose a theist finds himself debating an atheist. The former, resorting to *saksad-artha* (the direct explanation), tells his opponent, “Kṛṣṇa is God.” The atheist counters, “How do you know?” “The *Bhagavad-gita* declares it so.” Grinning smugly, the atheist demands, “Tell me who spoke the *Bhagavad-gita*?” The theist, confident that *saksad-artha* has all the answers, replies, “Lord Sri Kṛṣṇa spoke it.”

The atheist then takes the theist to task for *cakra-nyaya* (circular reasoning), which in the Western world is termed *circulus vitiosus* or “a vicious circle.” What turns out to be vicious—for the debater who relies upon such a circular argument, not for his opponent—is that by presenting his faith in such a straightforward manner, he leaves himself open to the charge that his logic is as unimpressive as that of the believers in a certain Middle Eastern faith who assert, “There is no God but God.” Such an argument is admitted by logicians to be valid, but only superficially so. Moreover the sentence is vacuous. Yes, the sentence “There is no God but God” certainly holds together as a basic logical statement—much better, indeed, than would the assertion “There is no dog but Lassie.” Unfortunately, “There is no God but God” fails to give reasonable proof for believing that God exists. This, of course, is the real issue at stake whenever an atheist argues with a theist.

The irony is that even as our sceptic harps on the circularity of theistic logic, arguing for its childish inferiority because at its axis is an unproven God, the fact is that every philosopher—theistic, atheistic, agnostic—is compelled to put his faith in some kind of authority; and in this material world, an authority can always be called into question.

Suppose I am an empiricist. My “God” is my body’s faculties of sense perception. If I am a rationalist, the authority to whom I turn for answers to the tough questions of life is my own mind. We need not detain ourselves longer discussing other types of “hard-nosed intellectuals” who invest their faith in feeble human powers of *pratyaksa* and *anumana*.

Yes, hermeneutic logic or *paroksa-artha* follows a circular track too—but the authority at its axis is not feeble, defective, mistake-ridden, and baffled by illusion and cheating. The circularity of *paroksa-artha* may be compared to *japa-mala* meditation. A devotee chants the same *mantra* over and over, fingering his beads to count off his “rounds.” Ever times the devotee utters the *mantra*, the same Supreme Personality of Godhead is invoked. But according to the sincerity of the chanter, Sri Kṛṣṇa actually responds from the unseen transcendental position to invest in His devotee “the highest perfectional ingenuity” (see verse 22 of this chapter) by which he attains “the personal perception of My abodes.” This is possible in as much as the devotee is submissive in the performance of devotional penance according to the Lord’s order. Gaining the highest perfection ingenuity is even possible for the demons if they somehow or other take advantage of *paroksa-artha*. Bali Maharaja declares in *Bhag.* 8.22.4,

*tvam nunam asuranam nah
paroksah paramo guruh
yo no 'neka-madandhanam
vibhramsam caksur adisat*

Since Your Lordship is indirectly the greatest well-wisher (*paroksah paramo guruh*) of us demons, You act for our best welfare by posing as if our enemy. Because demons like us always aspire for a position of false prestige, by chastising us You give us the eyes by which to see the right path.

9.6.1. For your further reading—*Bhag. 6.4.47* is nearly identical to the first *catuh-sloki* verse, *Bhag. 2.9.33*. In the purport to the lines *aham evasam evagre nanyat kincantaram bahih* (“Before the creation of this cosmic manifestation, I alone existed with My specific spiritual potencies”) as they appear in Canto 6, Srila Prabhupada explains why the word *aham* cannot be interpreted to mean impersonal Brahman or even localized Paramatma.

The word *aham* indicates a person. As explained in the Vedas, *nityo nityanam cetanas cetananam*: the Lord is the supreme eternal among innumerable eternals and the supreme living being among the innumerable living beings. The Lord is a person who also has impersonal features. As stated in *Srimad-Bhagavatam* (1.2.11):

*vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate*

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan." Consideration of the Paramatma and impersonal Brahman arose after the creation; before the creation, only the Supreme Personality of Godhead existed. As firmly declared in *Bhagavad-gita* (18.55), the Lord can be understood only by *bhakti-yoga*. The ultimate cause, the supreme cause of creation, is the Supreme Personality of Godhead, who can be understood only by *bhakti-yoga*. He cannot be understood by speculative philosophical research or by meditation, since all such processes came into existence after the material creation. The impersonal and localized conceptions of the Supreme Lord are more or less materially contaminated. The real spiritual process, therefore, is *bhakti-yoga*. As the Lord says, *bhaktya mam abhijanati*: "Only by devotional service can I be understood." Before the creation, the Lord existed as a person, as indicated here by the word *aham*.

9.6.2. These observations on the word *aham* are corroborated by the following verses, cited by Srila Raghava Gosvami in his *Hari-bhakt-ratna Prakasa*.

Text 107

*yat tat satyam param brahma
jagad-yonim jagad-gatim
vadanti veda-śirasaś
cakṣuṣam natha me 'stu tat*

Srila Vyasadeva said:

"The best of the Vedas say that You are the Absolute Truth, the Supreme Brahman, the creator of the universes, and the final resting place of the universes. O Lord, I pray that I may have the eyes to see You.

Text 108

śrī-bhagavan uvaca

*mam eke prakṛtaṁ prahuḥ
puruṣaṁ ca tathetare
dharmam eke varam caike
mokṣam eke 'kuto-bhayam*

The Supreme Personality of Godhead said: "Some say I am a product of material energy, and others say I am the Supreme Enjoyer. Some say I am religion personified, some say I am the best of benedictions, and some say I am personified liberation, which makes the conditioned souls fearless.

Text 109

*sunyam eke 'bhavam eke
paramanum athapare
daivam eke devam eke
graham eke manah pare
buddhim eke kalam eke
sivam eke sadasivam*

"Some say I am the void, some say I am the manifestation of non-existence, and others say I am the atom. Some say I am destiny, some say I am a demigod, some say I am the deity of some planet, and others say I am the personification of the mind. Some say I am the intelligence, some say I am time personified, some say I am an incarnation of Lord Śiva, and others say I am an incarnation of Lord Sadaśiva.

Text 110

*apare veda-sirasi
sthitam ekaṁ sanatanam
yad bhava-vikriya-hīnaṁ
sac-cid-ananda-vigraham
man-maya-mohita-dhiyaḥ
sarva-kalena vañcitaḥ*

"Others say I am the eternal, blissful, omniscient, and unchanging crest jewel of the Vedas.

These people are bewildered by My illusory potency. They have been soundly cheated by eternal time.

Text 111

*ko 'pi veda puman loke
mad-anugraha-bhajanam
pasya tvam darśayiṣyami
svarupam veda-gopitam*

"A person who has received My mercy can understand Me. Look! I will show you My original form, which is hidden from the Vedas."

Texts 112 and 113

vedavyasa uvaca

*tato 'pasyam aham bhupa
tatah kalambuda-prabham
gopa-kanyavrtam gopam
hasantaà gopa-balakaiù*

*kadamba-mulam asinam
pita-vasasam adbhutam
vanam vrndavanam nama
nava-pallava-manditam
kokila-bhramara-ravam
manohara-manoharam*

Vedavyasa said: "O king, at that moment I saw a cowherd boy splendid as a dark monsoon cloud, surrounded by gopis, laughing with cowherd boys, dressed in yellow garments, and sitting under a *kadamba* tree in the wonderful, supremely enchanting forest named Vrndavana, which was decorated with newly blossoming flowers and filled with the sounds of cuckoos and bees."

9.6.3. In this yet another study section of Chapter Nine's outline, the *Catuh-sloki Bhagavata* is presented as Sri Kṛṣṇa's personal reply to the first four *manras* of the *Nasadiya-sukta* (*Rg Veda* X.1.29). The purpose of this Vedic hymn seems to be to ask difficult questions—for example, how is it that such notions as "existence" and "nonexistence" come to be? It seems doubt hangs over the whole *sukta*. There's an inference here that the question as to who is the author of this universe is too stressful for anyone, even other great Vedic sages, to reasonably comprehend and discuss. Perhaps the less said about the cause of creation, the better.

Nasadiya-sukta begins by asking:

*nasadasasno sadasittadanim nasid rajeno vyoma pero yatkim avarivah
kuha kesya sarman nambhah kim asid gahanam gabhiram*

“There was neither non-existence nor existence then; there was neither the realm of space nor the sky which is beyond. What stirred? Where? In whose protection? Was there water, bottomlessly deep?”

Sri Krsna answers:

Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

Nasadiya-sukta declares that in the beginning there was no way to distinguish death from immortality, and night from day. In Vedic sastra, “death” and “the darkness of night” are symbols of illusion (maya), as evinced from these oft-cited Upanisadic lines —

*asato ma sad gamaya
tamaso ma jyotir gamaya
mrtyor ma amrtam gamaya*

*“Lead me from the immediate to the ultimate
from darkness to light
and from death to immortality.”*

Nasadiya-sukta affirms that One Being alone breathed. Yet it denies He breathed air...because there was no air to breathe. Besides Him, nothing else existed. It may be asked, if existence, or reality, or truth, are properties of that Primal Being only, then what is the origin of maya which sastra declares to be nabhavo (“nonexistent”—Bg 2.16), nirasta-kuhakam (“an illusion that, lacking presence, is the negative of reality”—SB 1.1.1.) and calati tattvatah (“removed from the truth”—Bg 6.21)

*na mrtyor asid amrtam na tarhi na ratrya ahna asit proktah
anidavatam svadhaya tad ekam tasmad dhanyan na parah kim ca rasa*

“There was neither death or immortality then. There was no distinguishing sign of night nor of day. That one breathed. windless, by his own impulse. Other than that there was nothing beyond.”

Sri Krsna answers:

O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

Nasadiya-sukta states in the beginning there was only darkness. The darkness was covered by darkness, and the darkness was water. There was an original life force,

but it was associated with nothing else (“was covered with emptiness”). From this is may be asked, how did the manifold features of creation come into being?

*tama asit tamasa gudham agre proktam salilam sarvam a idam
tucchyena abhvapihitam yad asit tapasas tan mahina jayataikam*

“Darkness was hidden by darkness in the beginning; with no distinguishing sign, all this was water. The life force that was covered with emptiness, that one arose through the power of heat.”

Sri Krsna answers:

O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

The Nasadiya-sukta tells of the origin of the mind, which was material desire. It tells of introspective poets who found the bond that links sat and asat. But what of Krsna, who is unknown to the material mind and who is sat-asat param?

*kamastad agre samavaratodhi menaso retah prathamamyadasit
sato bandhum asati niravindan hrdis pratisya kavayo manisa*

“Desire came upon that one in the beginning; that was the first seed of mind. Poets seeking in their heart with wisdom found the bond of existence in non-existence.”

Sri Krsna answers:

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

9.6.4. The significance of *catuh-sloki Bhagavata* in a 6-part summation presented by Srila Prabhupada in 36p:

1. Even though one is well versed in all the Vedas and scriptures, if one is not a devotee of the Supreme Lord, the Personality of Godhead, he is considered to be the lowest of mankind.

2. In the *Garuda Purana*, *Brhan-naradiya Purana* and *Padma purana*, the same is repeated: What is the use of Vedic knowledge and penances for one who is devoid of devotional service to the Lord?

3. What is the comparison of thousands of *prajapatis* to one devotee of the Lord?

4. Sukadeva Gosvami said (*SB*. 2.4.17) that neither the ascetic, nor one who is greatly munificent, nor one who is famous, nor the great philosopher, nor the great occultist, nor anyone else can achieve the desired result without being engaged in the service of the Lord.

5. Even if a place is more glorious than heaven, if there is no glorification of the Lord of Vaikuntha or His pure devotee, it should at once be quitted.

6. The pure devotee refuses to accept all the five different types of liberation in order to be engaged in the service of the Lord.

The final conclusion, therefore, is that the glories of the Lord must be always and everywhere proclaimed. One should hear about His glories, one should chant about His glories, and one should always remember His glories because that is the highest perfectional stage of life.

Questions for all students on section 9.6.4: 1) What evidence is there that a person well-versed in all the Vedas is the lowest of mankind because of not being a devotee? 2) Think about the point Srila Prabhupada makes about *prajapatis* in his 3rd remark. What *Bhagavatam-lila* are you reminded of? 3) What is distasteful to a devotee about any of the five kinds of liberation if there is no chance to serve Krsna?

The Lord's counsel to Brahma was that if he became fixed in this Truth, then no pride would disturb him. (37) Thereafter He disappeared from Brahma's sight. In the remaining verses and purports after this, we learn that the Absolute Truth expressed by the Lord in the *catuh-sloki* is the property of His devotees. Non-devotees and impersonalists have no access to *Srimad-Bhagavatam*. To understand, one must learn from a *guru* in *parampara*. The symptom of actually and properly obtaining this knowledge is detachment from matter. The four seed verses of *Srimad-Bhagavatam* have ten characteristics (*dasa-laksanam*—from verse 44). These flourish as the ten subjects of *Srimad-Bhagavatam*. The great speaker Srila Sukadeva Gosvami, the ten subjects of *Bhagavata* are the limit of all knowledge, and intelligent persons will derive all benefits from them by utilizing them properly. (38-46)

9.7. Special Study w/Optional Exercise for Full-Credit Students: Srila Prabhupada's purports to the *catuhsloki-bhagavata* are analyzed below as per the ten subjects of the *Srimad-Bhagavatam*. The analysis is as per the opinion of the compiler of the study guide. Kindly do your own cross-check of this analysis with the Bhaktivedanta Purports to *Bhag*. 2.9.33-36. Optional: Write a critique of the analysis. If you are in agreement with it, explain why—i.e. give reasons why a chosen passage is about the subject or subjects indicated below. If you see a better way to assign passages from the purports to

***Bhagavatam* subjects, then do an analysis accordingly. Explain with *sastra*-based reasoning why your work is better. This exercise is worth 5 chapter assignments.**

9.5.1. *aham evasam evagre...chatuh-sloki 1, 33p:*

- A. “We should note very carefully that the Personality of Godhead ... Brahma is also a creation of the Supreme Lord.” *Sarga, Sthanam, Nirodha.*
- B. “The impersonalist puts forth the theory of oneness ... Therefore there are still two ‘I’s’, even accepting the argument of the impersonalists.” *Sarga, Visarga.*
- C. “But we must note carefully that these two ‘I’s’ are accepted in the Vedic literature ... As human beings they are one, but as relativities they are different.” *Sarga, Visarga.*
- D. “Therefore the relativities of the creator and the created or the predominator and the predominated... This impersonal feature stressed by the less intelligent impersonalist school is refuted by pointing out that the predominator ‘I’ is the Absolute Truth and He is a person.” *Sarga, Visarga, Sthanam.*
- E. “The predominated ‘I’, Brahma, is also a person, but he is not the Absolute. ... his predominator Lord, who exists in His transcendental eternal form, even after the annihilation of the material creation.” *Sarga, Visarga, Asraya.*
- F. “The form of the Lord, as seen by Brahma... and His kingdom have already been explained.” *Asraya, Sarga.*
- G. “The kingdom of Godhead is not void as conceived by the impersonalists.” ... One should therefore have is ultimate aim of realization not in the impersonal feature but in the personal feature of the Absolute Truth.” *Asraya.*
- H. “The example of the sky within the pot and the sky outside the pot may be helpful... and that is the meaning of *pascad aham yad etac ca yo ‘vasisyeta so ‘smy aham.*” *Mukti, Posanam, Utaya, Nirodha.*
- I. “Brahmaji also accepted the same truth when he was instructing Narada. ... One should be attached to the root of everything rather than bewildered by the branches and leaves. That is the instruction given in this verse.” *Isanukatha.*

9.5.2. *rte ‘rtham yat pratiyeta chatuh-sloki 2, 34p:*

- A. “In the previous verse it has already been concluded...—all has its basic relation with the existence of the Personality of Godhead.” *Asraya, Sarga, Sthanam, Nirodha.*
- B. “And as such, whenever there is forgetfulness of this prime relation with the Lord, ... wrong conception of detaching relationships with the Lord is not false but illusory.” *Posanam, Nirodha, Utaya.*
- C. “Misconceiving one thing for another is called illusion... the false claim ‘I am the Supreme is the last illusory snare of the same *maya*, or the external energy of the Lord.” *Nirodha, Utaya.*

- D. “The *Vedanta-sutra* in the very beginning affirms that everything is born from the Supreme, and thus, as explained in the previous verse, all individual living entities are born from the energy of the supreme living being... none of them has any existence without being dovetailed with the Supreme Lord.” ***Sarga.***
- E. “Persons with a poor fund of knowledge become illusioned, and therefore the so-called scientists, physiologists, empiric philosophers, etc., become dazzled by the glaring reflection... are thrown more and more into the darkness of ignorance, and thus such demoniac persons transmigrate life after life without any knowledge of the Supreme Personality of Godhead.” ***Sthanam, Nirodha, Utaya.***
- F. “The sane man, however, is enlightened in the discipic succession from Brahmaji... while the sane person knows *prakrti* as the illusory energy of the Lord.” ***Posanam.***
- G. “By such a conclusion, as confirmed by the *Bhagavad-gita*, it is clear that the living entities are also a display... the existence of the living entity is dependend on the Supreme Lord, who is the original light.” ***Sarga.***
- H. “This material energy may be compared to darkness, as actually it is darkness, and the activities of the living entities in the darkness are reflections... graced by the Lord to see such merciful direct internal energy can also realize the Personality of Godhead without any mental speculation.” ***Sarga, Sthanam, Asraya.***

9.5.3. *yatha mahanti bhutani...chatuh-sloki 3, 35p:*

- A. “The great elements of material creation, namely earth, water, fire, air, and ether... thus unlimited manifests His infinite energy all over the material creation.” ***Sarga, Asraya.***
- B. “The impersonalists can imagine or even perceive that the Supreme Brahman is thus all-pervading... and it is impossible for the mental speculators to discover by dint of intellectual gymnastics.” ***Asraya.***
- C. “The mystery can be revealed through the process recommended by Brahmaji... attained only by the practice of transcendental loving service of the Lord, and nothing else.” ***Asraya, Isanukatha.***
- D. “The vision of the devotees is not ordinary; ... even more mysterious than the eight kinds of mystic perfection attained by the process of yogic performances.” ***Asraya, Isanukatha, Posanam.***
- E. “In the *Bhagavad-gita* (18.64) the Lord therefore advised Arjuna about this *Bhakti-yoga*: ... the mystery of the Lord and that of the *Srimad-Bhagavatam*, the sound incarnation of the Lord.” ***Isanukatha.***

9.5.4. *etavad eva jijnasam...chatuh-sloki 4, 36p:*

- A. “To unfold the mystery of *bhakti-yoga*... This is the end of all self-realization processes.” ***Isanukatha.***
- B. “Men do not know that the ultimate goal of life is Visnu, or the Supreme Personality of Godhead ... the final goal of all the living entities is sense gratification.” ***Visarga, Nirodha, Uthaya.***

- C. “But here is the real goal of life, and everyone should know it by inquiries put before a bona fide spiritual master...through the transparent medium of the bona fide spiritual master.” *Isanukatha*.
- D. “The revealed scriptures give directions directly to this end...the devotee will undoubtedly go back to Godhead, back to Home.” *Isanukatha, Mukti, Asraya*.
- E. “Indirectly it is said that the whole Vedic social construction of human society is so made that everyone acts as a part and parcel...otherwise the parts become unfit to be coordinated with the supreme consciousness of oneness.” *Sthanam, Mukti*.
- F. “Universal consciousness is factually achieved by coordinated service of all concerned to the Supreme Personality of Godhead...unless and until such real earnestness is aroused, there is a difference between cleanliness or uncleanness, learning or nonlearning, in the material estimation.” *Mukti, Nirodha, Sthanam, Manvantara, Isanukatha, Asraya*.
- G. “Fire is always fire, and thus if someone touches the fire...Attraction for material enjoyment cannot act upon a pure devotee of the Lord.” *Isanukatha, Mukti*.
- H. “There are hundreds and thousands of aphorisms in the revealed scriptures...devotional service to the Lord, or *bhakti-yoga*, is current, and that is the statement of the *Srimad-Bhagavatam* and allied scriptures.” *Isanukatha, Asraya*.
- I. “Everywhere means in every part of the creation of the Lord...He can be served simply by adoring Him and accepting Him.” *Asraya*.
- J. “In the *Bhagavad-gita* it is stated that one can serve the Lord by offering the result of one’s own work; ... Though a person be full of desires or have no desires, he may follow this path of infallible *bhakti-yoga* for complete perfection.” *Mukti, Asraya*.
- K. “One need not be anxious to propitiate each and every demigod and goddess because the root of all of them...because Hari, the Personality of Godhead, is all-pervading.” *Asraya*.
- L. “Therefore, in all cases, namely nominative...everything is benefitted by such an action. *Asraya*.
- M. “Even during the annihilation of the material world, the process of *bhakti-yoga* can be applied...should chant the holy name of the Lord fearlessly to achieve the desired success in their pursuits.” (*SB 2.1.11*) *Isanukatha, Asraya*.
- N. “Similarly, as indicated indirectly in various places in the revealed scriptures...five different types of liberation in order to be engaged in the service of the Lord.” *Asraya*.
- O. “The final conclusion, therefore, is that the glories of the Lord must always and everywhere be proclaimed. ...the purport of *Srimad-Bhagavatam* without being taught by the *bhagavatas* in disciplic succession.” *Asraya*.

9.6. Parisistam (appendix).

9.6.1. Vinodakam or items of special interest to full-time enrollees of this *Srimad-Bhagavatam* course.

Srila Jiva Gosvami's *Sat-sandarbhās*

In *Bhagavat-sandarbhā anuccheda* 93, Srila Jiva Gosvami brings *Bhag. 2.9.4* into an examination of the superiority of personalism over impersonalism. Consult the purport to verse 4 of Chapter 9.

5 That the Supreme Personality of Godhead is the origin of the impersonal Brahman is also explained in *Sri Visnu Purana* (6.7.75):

“The Supreme Personality of Godhead is the basis of the all-pervading Supersoul and the impersonal Brahman.”

Srila Sridhara Svami comments:

“This verse means that the Supreme Personality of Godhead is the basis of the all-pervading Supersoul and the impersonal Brahman. The word ‘*asraya*’ here means ‘basis’. This is also confirmed in *Bhagavad-gīta* (14.27), where Lord Kṛṣṇa says, ‘I am the basis of the impersonal Brahman.’”

In his commentary on this verse in *Bhagavad-gīta*, Srila Sridhara Svami says:

“The Lord here says, ‘I am the basis of the impersonal Brahman.’ This means that the Lord says, ‘As the sun-globe is more important than mere light, so I am more important than the impersonal Brahman.’”

Nimesa: in Bg 13.18p Srila Prabhupada states that Brahman is concentrated transcendental knowledge—that knowledge being *atma-buddhi prakasam*, the effulgence or revelation of eternal self-understanding. The Supersoul is the same principle even more intensified, for as Srila Prabhupada explains in Teachings of Lord Kapila Chapter 15, the Paramatma aspect of the Supreme is known by realization of the *cit-sakti* or potency from which transcendental knowledge manifests. Sri Kṛṣṇa is knowable by an even more intensified realization of potency—that is, realization of the *ananda* potency of transcendental bliss. So, taking into logical account the gradations of these potencies, there can be no doubt that knowing Kṛṣṇa Bhagavan necessitates knowledge of Brahman, as much as knowing algebra necessitates knowledge of simple arithmetic. But by what possible logic could the reverse be true? Kṛṣṇa-realization transpires a much higher level of potency than Brahman realization. Hence Kṛṣṇa must be accepted as the source of Brahman.

6 The word *ghani-bhuta* [*Nimesa*: *ghani* means thick – *bhuta* means become] here is a use of the grammatical form “*svi-pratyaya*”. The Supreme Personality of Godhead appears in the hearts of the devotees, but the impersonal Brahman does not appear there. The interpretation that the word ‘*pratistha*’ in this verse (*Bhagavad-gīta* 14.27) means ‘*pratima*’ (reflected) is the idea of envious men. This interpretation is not true, for it makes no sense in this context. As the sun planet is not a reflection of the sunshine, so the form of the Supreme Personality of Godhead is not a reflection of the formless Brahman.

The remaining three lines of this stanza (*Bhagavad-gīta* 14.27) do not describe the liberation of the impersonalists. Neither do the verses we have quoted from *Visnu Purana* and *Sruti-saili* describe it.

Nimesa: envious interpolations are any that do not follow what Srila Sridhara Svami wrote in his original commentary on Srimad-Bhagavatam..

The interpretation that ‘*pratistha*’ means ‘*pratima*’ should not be accepted, or if it is accepted, then ‘*pratima*’ should be interpreted to mean ‘basis’ and not ‘reflection’. If this second interpretation is accepted, then the word ‘*pratima*’ is understood to be derived from the preposition ‘*prati*’ (toward) and the verb ‘*ma*’ (to create).

Nimesa: those who worship God under the impersonal sway will realize Brahman, not Krsna. If such a worshiper becomes a devotee, Brahman turns into Krsna. But an impersonalist cannot distill Krsna out of Brahman by some process of his own invention.

7 This is all also explained in the following prayer (*Srimad Bhagavatam* 10.87.17) spoken by the Personified Vedas to the Supreme Personality of Godhead:

“My dear Lord, it is imperative that the living entities be engaged in Krsna consciousness, always rendering devotional service by prescribed methods such as hearing and chanting and executing Your orders. If a person is not engaged in Krsna consciousness and devotional service, it is useless of him to exhibit the symptoms of life. Generally it is accepted that if a person is breathing he is alive. But a person without Krsna consciousness may be compared to a bellows in a blacksmith’s shop. The big bellows is a bag of skin which exhales and inhales air, and a human being who is simply living within the bag of skin and bones without taking to Krsna consciousness and loving devotional service is no better than the bellows. Similarly a non devotee’s long duration of life is compared to the long existence of a tree, his voracious eating capacity is compared to the eating of dogs and hogs, and his enjoyment in sex life is compared to that of hogs and goats.

“The cosmic manifestation has been possible because of the entrance of the Supreme Personality of Godhead as Maha-Visnu within this material world. The total material energy becomes agitated by the glance of Maha-Visnu and only then does the interaction of the three material qualities begin. Therefore it should be concluded that whatever material facilities we are trying to enjoy are available only due to the mercy of the Supreme Personality of Godhead.

“Within the body are five different departments of existence, known as *annamaya*, *pranamaya*, *manomaya*, *vijnanamaya*, and *anandamaya*. O Lord, You are present in all these five stages.”

8 In this verse the word ‘*anubhrtah*’ means ‘individual living entities (*jivas*), whose breathing is like the breathing of a blacksmith’s bellows’. The verse says: “If (*yadi*) the people become Your devotees (*anuvindhah*), then their breathing and living is meaningful. We consider that the life passed by Your devotees is the actually meaningful life among the lives of the living entities. Why? You mercifully created the material universe with its many parts such as *mahat-tattva* and false ego. Therefore they who are averse to You, turning their faces from You, are no better than ‘breathing’ blacksmith’s bellows. You further showed Your mercy when You personally entered the material universe made of *mahat-tattva*, false-ego and its other parts.”

9 The Lord here may ask: “Why is it that these things become possible only when I enter the universe?”

The personified Vedas then reply: “You are the Supreme Brahman, eternal, dear, and known as *anandamaya*. You are above the stage of *annamaya*. You are the Brahman, the basis of everything.”

This is confirmed in all Vedic literatures. In the *Bhagavad-gita* the Lord Himself said: “I am the basis of the impersonal Brahman” (14.27). In many other places in Vedic literature this is proven.

10 This is proven in **Srimad Bhagavatam (2.9.4):**

“O king, the Personality of Godhead, being very much pleased with Lord Brahma because of his non deceptive penance in bhakti yoga, presented His eternal and transcendental form before Brahma. And that is the objective goal for purifying the conditioned soul.”

This verse proves, O Lord, that the real nature of the Supreme is You, the form of the Personality of Godhead. Of the *purusas* beginning with the *annamaya-purusa*, You are the ultimate, the *anandamaya-purusa*.

Of the *priya-brahma*, *moda-brahma*, *paramoda-brahma*, and *ananda-brahma*, You are the supremely blissful *ananda-brahma*. Because Your form is the origin of all transcendental bliss, Your entrance into the material world makes it possible for the world to function.

This is also confirmed by the *Sruti-sastra* (*Taittiriya Upanisad* 2.7):

“If the blissful Personality of Godhead is not present in the sky of the heart, who is able to breathe and remain alive?”

11 In this matter the following may be said. Although in the single form of the Supreme many variegated qualities are present, nevertheless, they are only seen with special vision given by the power of the Lord. They cannot be seen in any other way. An example may be given of the sun planet. For material eyes the sun planet is merely a circle of light, although the truth is that within the sun is an assembly of great demigods. From this example may be seen that only by devotional service is the whole truth about the nature of the Supreme understood. By adherence to the philosophy of impersonalism only a portion of the Supreme is understood. That partial manifestation of the Supreme is the impersonal Brahman. By impersonal philosophy only a very general understanding of the Supreme Truth is attained, an understanding unable to see the many diverse qualities present in the Lord. For this reason the impersonal philosophy is situated outside the real truth. **The great devotees directly see that the Supreme is filled with a great variety of wonderful transcendental qualities, although the impersonalists (*jnanis*) mistakenly think He is only a ball of light. In this way it is said that the Supreme has His lesser manifestations, His partial manifestations, and His potencies. The complete understanding of the Supreme is that the Supreme is the Personality of Godhead. His bodily effulgence, which is a vague and generalised manifestation of His form, is the Brahman. Therefore He is the basis of the impersonal Brahman.**

In the same *sandarbha*, *anuccheda* 47, Srila Jiva Gosvami takes up the matter of the Lord’s *svarupa-sakti*. Here again he brings in verse 4 of this chapter.

62 The special feature of the Supreme Personality of Godhead’s appearance in the material world is that He appears here by the agency of His own internal potency, and He is not forced to appear in the material world, but does so only by His own wish.

Nimesa: re Svarupa-sakti. *The Lord appears in material world by the manifestation and mercy of His svarupa sakti, internal energy. Although the Lord is transcendental, He can be approached, and mercy obtained from Him, through devotional service.*

These points have been clearly demonstrated in the previous portions of this book, and they are further corroborated by the following statement of *Srimad-Bhagavatam* (2.9.4):

63 **“O King, the Personality of Godhead, being very much pleased with Lord brahma because of his non deceptive penance in bhakti yoga, presented His eternal and transcendental form before Brahma. And that is the objective goal for purifying the conditioned soul.”**

Nimesa: *The Lord showed His form to Brahma being pleased by Brahma’s sincere devotional service. As liberation can be obtained through worship of His form, His form is thus non-material.*

64 Sridhara Svami comments on this verse in the following words:

“In the eight chapter of this Canto, Maharaja Pariksit asked: ‘If the Supreme Lord has a material body, then how is it that the devotees become liberated by simply serving and worshipping the material body of the Supreme Lord?’ Maharaja Pariksit also asked if there was any difference between the Lord’s body and the bodies of the conditioned souls. He said (2.8.8):

“If the Supreme Personality of Godhead, from whose abdomen the lotus stem sprouted, is possessed of a gigantic body according to His own calibre and measurement, then what is the specific difference between the body of the Lord and those of common living entities?”

“This question is answered in this (2.9.4) verse. In this verse the phrase ‘*atma-tattva-visuddhy-artham*’ means: ‘The form of the Lord purifies the conditioned souls and bestows transcendental knowledge on them.’ One may ask: ‘What transcendental knowledge did the Lord teach Brahma?’ The answer is: ‘The Lord spoke to Brahma (*bhagavan brahmane aha*) the science of devotional service, which consists of austerities and other

spiritual practices.’ One may ask: ‘What did the Lord then do?’ The answer is found in the phrase ‘*rtam rupam darsayan*’ (The Personality of Godhead presented His eternal and transcendental form before Brahma). One may ask: ‘Why did the Lord reveal His transcendental form?’ The answer is found in the phrase ‘*avyalika-vratadrta*’ (the Personality of Godhead was very much pleased with Lord Brahma because of his non deceptive penance in *bhakti-yoga*).

“From all this we may conclude that the external form of the conditioned living entity is a manifestation of the Supreme Lord’s material illusory potency. The form of the Supreme Personality of Godhead, however, is different, for it is spiritual. It is not manifested by the material potency but by the Lord’s own spiritual potency known as *yogamaya*. In this way, because the form of the Personality of Godhead is spiritual in nature, by worshipping that spiritual form, the devotees attain liberation.”

65

Maharaja Vasudeva also describes the spiritual nature of the Supreme Personality of Godhead’s form in the following words *Srimad Bhagavatam* (10.3.20-21):

“My Lord, Your form is transcendental to the three material modes, yet for the maintenance of the three worlds, You assume the white colour of Visnu in goodness, for creation, which is surrounded by the quality of passion, You appear reddish, and at the end, when there is a need for annihilation, which is surrounded by ignorance, You appear blackish.”

O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as *ksatriya* rulers but who are factually demons. They must be killed by You for the protection of the innocent public.”

66

Nimesa: When Sri Krsna comes to destroy, His color is black. To remove the doubt as to whether Krsna’s colors are indicative of the modes, Vasudeva Himself said “You have colors related to modes and You work through them.”

Verse 5 of this chapter is taken up by Srila Jiva Gosvami in *Krsna-sandarbha anuccheda* 151.

1 Nanda and Yasoda did not become Lord Krsna’s parents by achieving the blessing of Brahma. Actually, Nanda and Yasoda are more fortunate and exalted than the demigod Brahma. This is confirmed in the Ninth Chapter of the Tenth Canto of *Srimad Bhagavatam*, where we find the description of the glories of mother Yasoda’s maternal love for Krsna, how Lord Krsna is completely under the control of Mother Yasoda, and how she bound Him with ropes. Mother Yasoda obtained greater mercy from Lord Krsna than even Brahma, Siva or Laksmi could even attained. This is described in the following verse, *Srimad Bhagavatam* 10.9.20:

2 “Neither Lord Brahma, nor Lord Siva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yasoda.”

3 The exalted demigod Brahma is the original spiritual master of the devotees of the Lord. This is confirmed in the following statement of **Srimad Bhagavatam (2.9.5)**:

sa adi-devo jagatam paro guruh—“Lord Brahma is the first spiritual master.”

Siva is still more exalted. This is described in the following verse from *Srimad Bhagavatam* (12.13.16):

“Siva is the best among all the devotees of Lord Krsna.”

Because Laksmi is considered the teacher of devotional service to Brahma and Siva, she is more exalted than even Brahma and Siva. The glories of Laksmi are so great that they cannot be described by even Brahma and Siva. Laksmi's good fortune extends beyond the realm of ordinary devotional service, for she is an intimate friend of the Personality of Godhead. This is confirmed in this verse (*Srimad Bhagavatam* 10.9.20) by the word 'anga-samsraya' (Laksmi-devi is the better half of the Supreme Lord).

4 What kind of mercy did Yasoda-devi obtain from Lord Krsna? Lord Krsna gave her a benediction greater than liberation. This is described in the following verse from *Srimad Bhagavatam* (5.6.18):

“Those engaged in getting the Lord's favour, attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.”

Yasoda-devi, the queen of the gopis (*gopi*) obtained an indescribable (*yat tat*) benediction (*prasadam*) from Lord Krsna, which could not be obtained (*na lebhire*) by even Brahma, Siva, or Laksmi. The phrase 'na lebhire' (not attained) should be understood to be repeated three times to refer to Brahma, Siva and Laksmi. In this way, the rarity of the mercy obtained by Yasoda is emphasised.

5 Someone may say that Drona and Dhara are ordinary material demigods, and therefore they could not possibly have become Krsna's parents without receiving a benediction from Brahma. That Drona and Dhara become Krsna's parents because of Brahma's blessings is not an acceptable proposition, however, for *Srimad Bhagavatam* clearly says that Brahma himself is not able to attain the good fortune obtained by Drona and Dhara (*Srimad Bhagavatam* 10.9.20, quoted in text 2). How can Brahma give as a gift what other great devotees and he himself are unable to attain? Brahma himself says this in the following prayer (*Srimad Bhagavatam* 10.14.34):

“My dear Lord, I am therefore not interested in either material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favoured by the dust of the feet of some devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrndavana, I beg to be allowed to take birth outside the immediate area of Vrndavana so that when a devotee goes out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet.”

Also, no Vedic literature says that Drona and Dhara performed great devotional service to the Lord to make themselves eligible to become his parents.

The truth is that Drona and Dhara are partial expansions (*amsa-avatara*) of Nanda and Yasoda, Krsna's eternal parents in the spiritual world. They descended to this material world, just as the Lord Himself did in order to display His pastimes on earth.

6 *Srimad Bhagavatam* is the best of scriptures because it describes pure love for the Supreme Personality of Godhead as the ultimate goal of life. That pure love of Godhead is perfectly manifested in the holy abode of Gokula, and Nanda and Yasoda, the king and queen of Gokula, are perfect examples of that pure love for Krsna. For this reason, Brahma prays to attain any sort of birth in that holy land of Gokula.

Verses 5 through 9 of this chapter come up in *Bhakti-sandarbha anuccheda* 106. The context is Jiva Gosvami's refutation of demigod worship. Therefore we see him citing these verses from Chapter 9 to establish that the great demigods are Vaisnavas.

That both Brahma and Siva are devotees of Lord Visnu and engage in His devotional service is described in *Srimad Bhagavatam*. About Lord Brahma it is said (*Srimad Bhagavatam* 2.9.5-9):

"Lord Brahma, the first spiritual master, supreme in the universe, could not trace out the source of his lotus seat, and while thinking of creating the material world, he could not understand the proper direction for such creative work, nor could he find out the process for such creation.

"While thus engaged in thinking, in the water Brahmaji heard twice from nearby two syllables joined together. One of the syllables was taken from the sixteenth and the other from the twenty first of the sparsa alphabets and joined to become the wealth of the renounced order of life.

"When he heard the sound, he tried to find the speaker, searching on all sides. But when he was unable to find anyone besides himself, he thought it wise to sit down on his lotus seat firmly and give his attention to the execution of penance, as he was instructed.

"Lord Brahma underwent penances for one thousand years by the calculations of the demigods. He heard this transcendental vibration from the sky, and he accepted it as divine. Thus he controlled his mind and senses, and the penances he executed were a great lesson for the living entities. Thus he is known as the greatest of ascetics.

"The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma, was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence.

Lord Siva is described in these words (*Srimad Bhagavatam* 12.13.16):

Nimesa: here three examples are given in glorification of the Bhagavatam. One of these concerns Mahadeva Siva.

"As the Ganges is the best of rivers, infallible Lord Krsna is the best of deities and Siva is the best of the worshippers of Lord Visnu, so *Srimad Bhagavatam* is the best of Puranas."

9

This is also described in the Twelfth Canto, where Markandeya Muni says to Lord Siva (*Srimad Bhagavatam* 12.10.34):

"But I do request one benediction from you, who are full of all perfection and able to shower down the fulfilment of all desires. I ask to have unflinching devotion for the Supreme Personality of Godhead and for His dedicated devotees, especially you."

10 The words "*tatha tvayi*" here show that Siva is a great devotee of Lord Visnu. That is the meaning.

In the Eight Canto the Prajapatis pray to Siva (*Srimad Bhagavatam* 8.7.33):

"Exalted, self-satisfied persons who preach to the entire world think of your lotus feet constantly within their hearts. However, when person who do not know your austerity see you moving with Uma, they misunderstand you to be lusty, or when they see you wandering in the crematorium they mistakenly think that you are ferocious and envious. Certainly they are shameless. They can not understand your activities."

11 In the Fourth Canto the Pracetas say to eight-armed Lord Visnu (*Srimad Bhagavatam* 4.30.38):

"Dear Lord, by virtue of a moment's association with Lord Siva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You. You are the most expert physician, capable of treating the incurable disease of material existence. On account of our great fortune, we have been able to take shelter at Your lotus feet."

12 A person who thinks Lord Visnu is equal to other deities cannot attain devotional service. That idea is a great impediment to devotional service. This is explained in the *Vaisnava Tantra*:

13 "Although he may meditate on the Lord with unbroken thoughts, the dull-witted person who thinks Lord Visnu equal to other deities does not attain unalloyed devotional service to Lord Hari."

Verse 9 is cited in *Bhagavat-sandarbha, Anuccheda 61.*

1 The spiritual world of Vaikunthaloka is non different from the Lord in the same way, and it is repeatedly described in the Vedic literatures so the slow witted conditioned souls may become aware of its existence. For example, Vaikunthaloka is described in the following statement of *Srimad Bhagavatam (2.9.9)*:

“The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence.”

2 Because the spiritual world of Vaikuntha cannot be reached by ordinary materially pious activities, because the Vedic literatures explain that it is beyond the limits of the material creation, because it is glorified as that place in which the residents do not fall into the illusion of maya, because it is reached when one becomes unaffected by the three modes of material nature, because by entering a temple of Lord Visnu even in this material world, one actually enters the spiritual world, and consequently becomes free from the touch of the three modes of material nature, therefore it should be understood that the spiritual world of Vaikuntha is actually a manifestation of the spiritual form of the Personality of Godhead, that the material energy, that it is eternal, that it may be obtained only by devotional service which eclipses the so-called happiness of liberation, and that it is full of eternity, knowledge and bliss.

3 That the realm of Vaikuntha cannot be obtained by material activities, pious or otherwise, is confirmed by the Supreme Lord in the following words (*Srimad Bhagavatam 11.24.12-14*):

“Heaven was established as the residence of the demigods. *Bhuvanloka* as that of the ghostly spirits and the earth system as the place of human beings and other mortal creatures. Those mystics who strive for liberation are promoted beyond these three divisions.”

4 “Lord Brahma created the region below the earth for the demons and the Naga snakes. Thus the destinations of the three worlds were all arranged as the corresponding reactions for different kinds of work performed within the three modes of material nature.

5 “By mystic yoga, great austerities and the renounced order of life, the pure destinations of Maharloka, Janoloka, Tapoloka and Satyaloka are attained. But by devotional yoga, one achieves My transcendental abode.”

Verses 9 and 10 are cited in *Bhagavat-sandarbha anuccheda 78.*

9 Vaikunthaloka’s immortality is hinted in these words of *Srimad Bhagavatam (2.9.9)*:

“Vaikuntha is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence.”

Vaikunthaloka’s blissfulness is hinted in these words of *Srimad Bhagavatam (2.9.9)*:

“Vaikuntha is the supreme planet above all others.”

10 That the Vaikunthaloka is eternal is also described in the following statement of *Padma Purana (Uttara-khanda 255.77)*:

“The residence of Lord Visnu is eternal.”

11 That the Vaikuntha planets are completely free from all fear is hinted by the following statement of *Srimad Bhagavatam (2.9.10)*:

“In the personal abode of the Lord there is no predominance of the influence of time.”

12 This is also confirmed by the following statement of *Srimad Bhagavatam* (12.11.19):

“O brahmanas, the transcendental abode of the Lord is always free from all fear.”

13 That the abode of the Supreme Personality of Godhead is auspicious is hinted by **Srimad Bhagavatam (2.9.10)**:

“The illusory external energy (maya) cannot enter the personal abode of the Lord.”

Because it is completely free from the material modes, which turn one from the Lord, Vaikunthaloka should be understood to be a great reservoir of the auspiciousness of pure devotional service to the Supreme Lord.

14 That devotional service is the abode of all auspiciousness is confirmed by the Supreme Personality of Godhead Himself in the following words (*Naradiya Purana*):

“O best of the brahmanas, I grant to you unwavering pure devotional service unto Me. This devotional service is full of perfect transcendental bliss, and it is the reservoir of all auspiciousness.”

15 That the abode of the Lord is always liberated from material contact is confirmed by the Supreme Personality of Godhead Himself in the following words (*Srimad Bhagavatam* 11.20.37):

“My pure devotees attain liberation from matter by entering My transcendental abode.”

16 Taking shelter of secondary meanings of the words ‘*amrta*’ and ‘*bhaya*’ one may interpret them to mean ‘Janaloka and the other material planetary systems.’ This laboured misinterpretation is refuted by the use of the word ‘*martyam*’ (dying), which clearly indicates that these two words should be interpreted according to their primary meanings. This word (*martyam*) is explained by the Supreme Personality of Godhead Himself in the following words (*Srimad Bhagavatam* 11.10.30):

“Even Brahma who possesses the supreme life-span of 311,040,000,000,000 years, is also afraid of Me.”

Once more in connection with Vaikuntha, verses 9 through 16 are examined in *Bhagavat-sandarbha anuccheda* 54.

3 As the transcendental form of the Personality of Godhead is eternal and only enters the material world, although it is said to be ‘born’, so the Lord’s eternal spiritual realm only enters the material world, although in this verse the word ‘born’ (*jajne*) is used. In these verses the word ‘*vaikuntha*’ means ‘the son of Vaikuntha-devi’ as well as ‘the spiritual planets Brahma saw before the creation of the material universe (*Srimad Bhagavatam* 2.9.9-16).

4 That Vaikunthaloka is situated beyond the boundaries of the material universes filled with Svarga and other planets is confirmed by the following statement of *Srimad Bhagavatam* (8.19.11):

“Upon seeing that the residence of Lord Visnu was vacant, Hiranyakasipu began searching for Lord Visnu everywhere. Angry at not seeing Him, Hiranyakasipu screamed loudly and searched the entire universe, including the surface of the earth, the higher planetary systems, all directions and all the caves and oceans. But Hiranyakasipu, the greatest hero, did not see Visnu anywhere.”

Nimesa: the residence of the Lord mentioned here is within the circumference of the material universe. This Vaikuntha (Svetadvipa, Dhruvaloka) is not material; however, when the Lord makes His transcendental dhama visible to material sight, for His own purposes He may allow demons to enter it...just as He permitted so many demons like Putana etc. to enter Vrajabhumi.

Verses 9 to 19 are presented in *Bhagavat-sandarbha, anuccheda 10*, to illustrate the Bhagavan feature of the Lord.

1 The Bhagavan feature of the Lord is described in the following ten and a half verses of **Srimad Bhagavatam (2.9.9-19)** where Sukadeva Gosvami says:

“The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence.

2 “In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees.

3 “The inhabitants of Vaikuntha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish colour, and their bodily features are very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent.

4 “Some of them are effulgent like coral and diamonds in complexion and have garlands on their heads, blooming like lotus flowers, and some wear earrings.

5 “The Vaikuntha planets are also surrounded by various airplanes, all glowing and brilliantly situated. These airplanes belong to the great mahatmas or devotees of the Lord. The ladies are as beautiful as lightning because of their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning.

6 “The goddess of fortune in her transcendental form is engaged in the loving service of the Lord’s lotus feet, and being moved by the black bees, followers of spring, she is not only being engaged in variegated pleasure-service to the Lord, along with her constant companions - but is also engaged in singing the glories of the Lord’s activities.

7 “Lord Brahma saw in the Vaikuntha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the Goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates.

8 “The Personality of Godhead, seen leaning favourably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on His head. He had four hands, and His chest was marked with the lines of the goddess of fortune.

9 “The Lord was seated on His throne and was surrounded by different energies like the four, the sixteen, the five, and the six natural opulences, along with other insignificant energies of the temporary character. But He was the factual Supreme Lord, enjoying His own abode.

10 “Lord Brahma, thus seeing the Personality of Godhead in His fullness, was overwhelmed with joy within his heart, and thus in full transcendental love and ecstasy, his eyes filled with tears of love. He thus bowed down before the Lord. That is the way of the highest perfection for the living being (*paramahamsa*).

11 “And seeing Brahma present before Him, the Lord accepted him as worthy to create living beings, to be controlled as He desired, and thus being much satisfied with him, the Lord shook hands with Brahma and, smiling, addressed him thus.”

12 The first of these verses (2.9.9 quoted in Text 1) should be interpreted in the following way: Brahma stayed in the lotus flower of the navel of the *Purusa-avatara* named Narayana, and there he worshipped the Lord by performing austerities for His satisfaction, as the Lord Himself had previously ordered. The Supreme Lord became pleased with Brahma (*sabhajita*), and showed him His own (*sva-lokam*) Vaikuntha realm, the topmost of all planetary systems. In this verse the word '*yat-param*' may be interpreted to mean "The highest of all Vaikuntha planets: the abode of the original form of the Personality of Godhead", or it may also be interpreted to mean 'the Vaikuntha realm which is not different from the Supreme Truth, Brahman Himself.'

This Vaikuntha realm is described in these verses as full of transcendental varieties and free from the influence of the illusory potency, *maya*.

13 Verse (2.9.9) directly revealed the Vaikuntha realm to Brahma. Vaikuntha is described here as free from all miseries and fears (*vyapeta-sanklesa-vimoha-saddhvasam*). According to Patanjali's Yoga-sutras (*Sadhana-pada, Sutra 3*), the five miseries of material existence are: 1. Ignorance, 2. False-ego, 3. Lust, 4. Hatred, and 5. Attachment. Vaikuntha is free from these and all other sufferings. Self-realised souls are able to see Vaikuntha (*sva-drstavadbhih*), and they always worship and glorify it (*abhistutam*).

14 That self-realised souls are able to see Vaikuntha is confirmed by the following statement of *Srimad Bhagavatam* (3.16.27-28) which describes the Four Kumaras' visit to Vaikunthaloka:

"Lord Brahma said: After seeing the Lord of Vaikuntha, the Supreme Personality of Godhead, in the self-illuminated Vaikuntha planet, the sages left that transcendental abode.

15 "The sages circumambulated the Supreme Lord, offered their obeisances and returned, extremely delighted at learning of the divine opulence of the Vaisnava."

16 In the next verse (2.9.10) we read that "In the personal abode of the Lord the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness." The material mode of goodness, which is invariably mixed with the lower mode of passion and ignorance, does not exist in Vaikunthaloka. Only the spiritual mode of goodness, known as '*suddha-sattva*', which is completely free from the touch of the illusory energy, *maya*, exists in the spiritual realm of Vaikuntha.

17 That the three modes of material nature are not present in the Vaikuntha planets is described in the following verse from the *Jitanta-stotra* of the *Narada-pancaratra*:

"The planets known as Vaikuntha are filled with all six spiritual opulences. The three modes of material nature are not present on these planets, which cannot be entered by they who are not devotees of the Lord."

18 In the description of Vaikunthaloka found in the *Padma Purana Uttara-khanda*, the mode of goodness present in the spiritual world is clearly described as being non-material. In this passage, after describing the opulences and powers of the material potency, Lord Siva explains (*Padma Purana, Uttara-khanda 255.56.59*):

19 "My dear Parvati, you have just heard about the opulences of the material energy, now hear about the supreme opulences of the spiritual world, which comprises three quarters of all existence.

20 "Produced from the perspiration of the Personality of Godhead, whose limbs are all the Vedic literatures, the auspicious Viraja River flows on the boundary that separates the material energy from the spiritual sky.

21 "On the farther shore of the Viraja River is the spiritual sky. In that spiritual sky is the abode of the Supreme Personality of Godhead. That abode is eternal, imperishable, unlimited, effulgent, transcendental, and full of nectar. That abode is made of the transcendental energy known as the mode of pure goodness (*suddha-sattva*)."

22 The three modes of material nature never exist alone. If one of the modes is present, then the other two are also present. This is confirmed in the following statements of Vedic literature:

“The three modes of material nature are present together.”

Sankhya-kaumudi

“The three modes of material nature are present together. They do not remain alone. If one is present, then the others are also present.”

Bhattika

“Wherever one mode of material nature is present, the other modes are also there. The mode of goodness, therefore, does not exist alone, but is always mixed with passion and ignorance. In the same way the other modes of nature cannot be manifested alone. They are always mixed with the other modes.”

Agama-sastra

“The three modes of material nature are always together, they cannot be separated from each other.”

Vedic literature

23 Because in the Vaikuntha planets there is no mode of material passion, nothing is created there; because there is no mode of material ignorance, nothing is destroyed there; and because there is no mode of material goodness, nothing is material there, but everything is spiritual, eternal, full of knowledge and bliss. This verse (2.9.10) gives the reason for the absence of the three modes of material nature within the realm of Vaikuntha by saying:

“There is no predominance of the influence of time.”

Nimesa: Vaikuntha is beyond the influence of material time, as we see next:

The time element agitates the material energy, and from that agitation the three modes of nature are born. Because in Vaikuntha there is no material time, which is the cause of the six varieties of material transformation, there are also no three modes of material nature.

24

Nimesa: No Maya in Vaikuntha.

In this verse (2.9.10) the phrase ‘*na yatra maya*’ (There is no predominance of the external, illusory energy) is like an axe that cuts at the root of any conception that material time or the modes of material nature have any influence in the Vaikuntha world. In this verse the word ‘maya’ does not only mean ‘illusion’, but it refers to a specific potency of the Personality of Godhead entrusted with the creation, maintenance and dissolution of the material universes. Because *maya* is absent in Vaikuntha, the modes of passion and ignorance, as well as material goodness, which is invariably contaminated by the lower modes of passion and ignorance, are also absent. In this verse the word ‘*misram*’ may also be interpreted to mean ‘*pradhana*’, or the unmanifested stage of the modes of nature, where the modes are not yet differentiated, but are merged together as a single unit.

Interpreted in this way it may be understood that even at the beginning of the creation *maya* and *pradhana* were two distinct potencies of the Lord and were not identical. Because even at the beginning of material creation *pradhana* was different from *maya*, it may be understood that *pradhana* is always independent of both *maya* and time. It is a separate, independent potency.

Nimesa: Hence, pradhana and maya are not the same.

The phrase ‘*kim utapare*’ (what to speak of) reinforces the statement of this verse, that in Vaikunthaloka there is no influence of the material energy. There is no need to belabour this point, but it is sufficient to state, in a general way, that in Vaikunthaloka there is no influence of the mode of passion and ignorance.

Nimesa: Vaikuntha has variety, despite no modes/no maya:

At this point someone may object: “Is it not so that because in Vaikuntha there is no influence of the three modes of material nature, which are the origin of varieties, it may be logically concluded that there is no variety in Vaikunthaloka?”

Considering that someone might raise this objection, Sukadeva Gosvami describes the varieties present in the Lord’s transcendental potency known as *suddha-sattva*, which prevails in the Vaikuntha planets. This description begins with the word ‘*hareh*’ in verse 2.9.10 (quoted in Text 2).

Nimesa: the Lord is Suddha Sattva and by Suddha Sattva He is revealed. Sattva guna permits an understanding of Krsna. It does not permit direct experience of Krsna. It is like sunlight before the sun has arisen.

26 In this verse the word ‘*sura*’ means ‘those influenced by the mode of material goodness’, and ‘*asura*’ means ‘those influenced by the baser modes of passion and ignorance’. In Vaikuntha both these classes of living entities worship the Lord. In fact, however, because the residents of Vaikuntha constantly worship the Lord they are most exalted and are beyond all the modes of material nature. They are actually above the status of either demon or demigod.

27 Sukadeva Gosvami describes the residents of Vaikunthaloka in the following words (2.9.11):

The inhabitants of the Vaikuntha planets are described as having a glowing sky-bluish complexion (*syamavadatah*). Their eyes resemble lotus flowers (*sata-patra-locanah*), their dress is of yellowish colour (*pisanga-vastra*), and their bodily features very attractive (*surucah*). They are just the age of growing youths (*supesasah*), they are all nicely decorated with pearl necklaces (*mani-praveka*) and with ornamental medallions (*niskabharanah*) and they all appear to be effulgent (*suvarcasah*).

Many of the Vaikuntha residents have a bluish complexion like that of the Lord, but some have a different complexion and they are described in the following words (2.9.12):

“Some of them are effulgent like coral and diamonds in complexion.”

28 In the next verses (2.9.13-15), Sukadeva Gosvami, after describing the residents of Vaikuntha, continues his description of the Vaikuntha planets. Synonyms for some of the words in these verses follow:

“*Srih*” means ‘the goddess of fortune, who is the transcendental potency of the Lord’, ‘*rupini*’ means ‘in the form of the most dear consort of the Lord’, ‘*manam*’ means ‘respectful services’, ‘*vibhutibhih*’ means ‘accompanied by her personal associates’, ‘*prekham*’ means ‘movement of enjoyment’, ‘*srita*’ means ‘engaging in transcendental pastimes’, ‘*kusumakarah*’ means ‘spring’, ‘*kusumakaranuga*’ means ‘the bumble bees, who are followers of spring’, ‘*giyamana*’ means ‘being glorified in various ways’, and ‘*priya-karma*’ means ‘the activities of the dearest Lord Hari.’”

29 The Personality of Godhead is also described as the master of the heroes in the Yadava dynasty. This is confirmed in the following verse of *Srimad Bhagavatam* (2.4.19), where Srila Sukadeva Gosvami says:

“May Lord Sri Krsna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrsni of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me.”

30 In the next verse (2.9.16 quoted in text 8), Sukadeva Gosvami says that the very sight of the Lord is ‘intoxicating and attractive’, and ‘His chest is marked with the lines of the goddess of fortune.’ The goddess of fortune remains as a golden line on the left side of the Lord’s chest. In the next verse (2.9.17), quoted in Text 9), the four potencies mentioned may be interpreted to refer to the four spiritual potencies beginning with the potency of religious piety. The four potencies clearly does not refer to irreligion or any similar external, material energies. These spiritual potencies in the spiritual realm are described in the following statement of the *Padma Purana, Uttara-khanda* (91.100):

31 “In the spiritual world the *Rg, Yajur, Sama* and *Atharva Vedas*, as well as the four potencies: piety, knowledge, opulence, and renunciation, eternally remain.”

We may note that the use of the word ‘*tatha*’ in this verse in the middle of *samasa* is not a grammatical flaw, for this verse is spoken by Srila Vyasadeva Himself.

32 The sixteen potencies mentioned in this verse (2.9.17 quoted in Text 9) are the sixteen doorkeepers of Vaikuntha, who are described in the following statement of *Padma Purana Uttara-khanda* (256.14-17), where Lord Siva says to Parvati:

“O beautiful-faced Parvati, Canda and Pracanda are the guards posted at the eastern gate of Vaikuntha. Bhadra and Subhadra guard the southern gate, Jaya and Vijaya remain at the western gate, and Dhata and Vidhata protect the northern gate. In addition to them Kumuda and Kumudaksa guard the southeast, Pundarika and Vamana guard the southwest, Sankukarna and Sarvanetra guard the northeast. These are the names of the sixteen protectors of Vaikuntha-puri.”

33 The five potencies mentioned in this verse (2.9.17 quoted in Text 9) are named in the following verse from the *Padma Purana Uttara khanda* (256-24):

“Kurma, Nagaraja, Vainateya the master of the Vedas, Chandah and Sarvamantra are the five potencies that comprise the form of the spiritual realm.”

34 Later, in the *Krsna-sandarbha*, we will describe the personal abode of Sri Krsna, which is situated in the highest part of the Vaikuntha realm. In that realm of Sri Krsna there are also sixteen transcendental potencies, and their names beginning with Cyuta and Alambini will be given in a passage from the *Prabhasa-khanda* quoted in the *Krsna-sandarbha*.

35 In this verse (2.9.17 quoted in text 9) the word ‘*svaih*’ means ‘personal’, ‘*bhagaih*’ means ‘with various opulences and potencies’, and ‘*yuktam*’ means ‘empowered’. ‘*Itaratra*’ means ‘among the mystic-yogis’, and ‘*adhruvaih*’ means ‘temporary’. In other words, the mystic yogis attain opulences that are a faint reflection of those the Lord manifests in the spiritual world. The word ‘*ve*’ means ‘own’, and ‘*dhaman*’ means ‘in the Lord’s abode of Vaikuntha’. Because Lord Narayana is supremely independent and because He engages only in enjoying various pastimes (*ramamanam*) in the Vaikuntha world, therefore He should be understood to be the Personality of Godhead (*isvaram*). He is not an ordinary living entity.

36 The next verse (2.9.18 quoted in text 10) says: ‘bowing before the Lord’s lotus feet is the way of highest perfection for the living being.’ This statement confirms that the form of the Lord is not material, but purely spiritual, eternal, full of knowledge and full of bliss.

37 In the next verse (2.9.19 quoted in text 11), Sukadeva Gosvami says the Supreme Lord ‘accepted Brahma as worthy to create living beings, to be controlled as He desired (*praja-visarge nija-sasanarhanam*), and thus the Lord spoke to him as follows (babhase).’

38 At this point someone may raise the following objection: “Brahma is merely the creator of the material universes, and is very insignificant in comparison to the Personality of Godhead, the greatest of the great. I do not think it is possible for Brahma to have a direct relationship with the Supreme Lord.”

In order to answer this question, Srila Sukadeva Gosvami described the Supreme Lord's intense love for His devotees in the next verse (2.9.19 quoted in text 11) by saying: "The Lord was very much satisfied with Brahma, shook hands with him, and, slightly smiling, addressed him thus."

Verse 10 launches a thorough examination of the *atma-maya* potency of the Lord in *Priti-sandarbha anuchedda 10*.

The spiritual world of Vaikuntha is far beyond the touch of the illusory potency *maya*. This is described in these words of **Srimad-Bhagavatam (2.9.10)**:

na yatra maya . . .

"In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory external energy? It cannot enter that region. Without discrimination, both the demigods and demons worship the Lord as devotees."

One who enters the spiritual world never returns to the material world. This is described in these words of *Vedanta-sutra* (4.4.23):

anavrttih sabdat

"By spiritual sound one attains the spiritual world, from which one never returns."

In the *Chandogya Upanisad* (8.15.1) it is said:

na sa punar avartate

"One who enters the spiritual world never returns to the material world of birth and death."

From *Priti-sandarbha* we pursue Jiva Gosvami's penetrative examination of *maya* into the *Bhagavat-sandarbha, anuchedda 23*, where verse 10 is seen again.

12 The demigod Brahma describes the Supreme Personality of Godhead's potencies in the following words (*Srimad Bhagavatam* 10.13.45):

"As the darkness of snow on a dark night and the light of a glow-worm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead the power of that inferior person is diminished."

13

In this verse Brahma explains that there are different degrees of mystic power (*maya*). A small amount of mystic power may be genuine or illusory, but whatever the nature of that power, if someone uses a small mystic power challenge a greater power, the small power will certainly be defeated and appear insignificant in relation to the greater power. To demonstrate this, Brahma gives to examples in this verse.

14

***Nimesa*: the 'maya' that is the Lord's own potency, atma-maya, has three features:**

Will
Knowledge
Activity

The word ‘maya’ in this verse means ‘mystic power’. It does not mean ‘illusion’ here. For example, the Puranas and other Vedic literatures sometimes describe battles where various weapons composed of ‘maya’ wounded and killed many soldiers. If the ‘maya’ which was the active principle of those weapons had been an illusion, it would not have been able to hurt anyone, just as no one becomes wet by touching the mirage of water seen in a desert. The word ‘maya’ is used in various Vedic literatures to describe the Lord’s eternal transcendental potency, which always accompanies Him. For example the *Catur-veda-sikha* explains:

“The eternal Personality of Godhead, Lord Visnu, is described as the supreme master of all transcendental potencies (*maya-mayam*).”

The *Maha-samhita* explains:

“The potency known as *atma-maya* fulfils all the desires of the Supreme Personality of Godhead.”

This *atma-maya* is manifested in two divisions as *jnana-sakti* and *kriya-sakti*. The word ‘maya’ may also be interpreted to mean ‘knowledge’, for the Vedic dictionary explains:

“Another meaning of the word *maya* is knowledge.”

Nimesa: *Maya means energy, sakti. It is real. Divisions of maya:*

1. *jnana – knowledge*
2. *kriya – activity*
3. *iccha – desire*

Yoga – or cit sakti – is the Lord’s internal potency.

15

What is *maya*?

Some different meanings from the word ‘maya’ are given in the following verse from the *Sabda-mahodadhi* Dictionary:

“They who understand the meanings of words say that the word ‘maya’ may be defined to mean: 1. The three modes of material nature, 2. Knowledge, and 3. The transcendental potency of Lord Visnu.”

16 In this verse the word ‘*gunatmika*’ may be understood to mean the Lord’s original potency, by which the modes of nature and the various material universes are created. According to the *Trikhandasesa* Dictionary the word ‘maya’ may be interpreted in two ways:

“The word ‘maya’ may be understood to mean ‘trickery’ or ‘mercy’.”

In his commentary on *Srimad-Bhagavatam* (11.24.27) Sridhara Svami says:

“The word ‘*maya-maye*’ used in this verse may be understood to mean ‘pushing the illusory potency into action’, or ‘full of knowledge’, depending on whether we interpret the word ‘maya’ to mean ‘illusory potency’ or ‘knowledge’.

Commenting on *Srimad Bhagavatam* (9.20.27) Sridhara Svami also says:

“The word ‘maya’ used in this verse should be understood to mean ‘opulences.’”

In his commentary on *Srimad-Bhagavatam* (3.15.26) Sridhara Svami has explained that the word ‘*yoga-maya*’ used in that verse may be interpreted to mean either ‘the mystic yoga powers attained by the Four

Kumaras’, or ‘the spiritual pastime potency of the Personality of Godhead.’ In *Srimad Bhagavatam* 1.7.23, the verse quoted in the beginning of this *Anuccheda*, Arjuna explains that in the liberated Vaikuntha spiritual planets (*kaivalye*), which are situated on the platform of liberation, the Personality of Godhead appears in His own plenary portion (*atmani sthitah*). One may ask: How is the Supreme Lord situated in that spiritual world? The answer is given in the next part of the verse:

“You cast away the effects of the material energy by dint of Your spiritual potency.”

In this verse the word ‘maya’ is used in the sense of ‘the illusory material energy’, and it is clearly explained that the illusory material energy has no influence over the Personality of Godhead and cannot enter His spiritual world of Vaikuntha. This is also explained in the following verse of **Srimad Bhagavatam (2.9.10)**, where Srila Sukadeva Gosvami says:

17 “In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy, it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees.”

18 In the *Padma Purana, Uttara-khanda*, the following synonyms are given for the word ‘*vaikuntha*’:

“Some synonyms for the word ‘*vaikuntha*’ are:

1. *Moksa* (the position of liberation), 2. *Param padam* (the supreme abode), 3. *Lingam* (the subtle spiritual realm), 4. *Amrtam* (the eternal place), and 5. *Visnu-mandiram* (the palatial residence of Lord Visnu).”

Verses 14 and 15 are cited by Srila Jiva Gosvami in this passage of his *Krsna-sandarbha anucchedas* 63-64.

7 The following statement of Lord Brahma (*Srimad Bhagavatam* 10.14.34) confirms the extraordinary nature of Lord Krsna's pastimes and intimate associates:

"My dear Lord Krsna, I am therefore not interested in material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that will be glorious for me. But if I am not so fortunate to take birth within the forest of Vrndavana, I beg to be allowed to take birth outside the immediate area of Vrndavana so that when the devotees go out they will walk over me. I am just aspiring for a birth in which I will be smeared with the dust of the devotees' feet. I can see that everyone here is simply full of Krsna consciousness; they do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krsna."

Nimesa: This statement by Brahmadeva makes it clear that his attention and meditation is upon Sri Krsna. The next *anuccheda* proves that Krsna Himself spoke the 4 sloka *Bhagavatam* to Brahma.

***Anuccheda* 64**

1 Before speaking to Brahma the four essential verses of *Srimad Bhagavatam*, Lord Krsna revealed Himself as the Supreme Personality of Godhead. This is confirmed in the following verse (***Srimad Bhagavatam* 2.9.15**):

"Lord Brahma saw in the Vaikuntha planets Lord Krsna, the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the Yadu dynasty, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates in Dvaraka."

In this verse, the words "*akhila-satvatam patim*" mean "the Lord of all the heroes in the Yadu dynasty."

Nimesa: ‘*Satvatas*’ means the Lord of the Yadus. This is confirmed by the tika of Sridhara Svami.

2 That Sri Krsna, the master of the Yadu dynasty, is the Supreme Personality of Godhead is confirmed in the following verse spoken by Sukadeva Gosvami (*Srimad Bhagavatam* 2.4.20):

Nimesa: at times the word satvata may mean Vaisnava, but in this case it means dynasty.

"May Lord Krsna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrsni of the Yadu dynasty, [*Nimesa: they are all Yadus or satvatas*] the husband of the goddess of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all)", be merciful upon me."

3 Lord Krsna personally revealed that He is the Supreme Personality of Godhead in the following words (*Srimad Bhagavatam* 3.4.13):

"O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahma, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as *Srimad Bhagavatam*."

Nimesa: an important verse—Krsna confirms that He spoke the Catuh-sloki Bhagavata to Brahma.

4 In the following verse from *Gopala-tapani Upanisad* (1.29), Lord Krsna is described as the Supreme Personality of Godhead and the original teacher of Vedic knowledge:

"It was Krsna, who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge in the past. Those who aspire to become liberated surrender to Him, the Supreme Personality of Godhead who grants transcendental knowledge to His devotees."

5 At the beginning of a certain *kalpa*, Lord Krsna revealed His original form as a cowherd boy, and His original abode, the best of Vaikuntha planets, to Lord Brahma. This is confirmed in the following verse from the *Gopala-tapani Upanisad*:

"Brahma replied: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Sri Krsna, who appeared before me in the dress of a cowherd boy."

6 The spiritual practices followed by Lord Brahma, which enabled him to personally meet Lord Krsna, are described in the following verses (22 - 26) of *Brahma-samhita*:

"The divine lotus which springs from the navel-pit of Visnu, is in every way related by the spiritual tie with all souls and is the origin of the four-faced Brahma versed in the four Vedas."

7 "On coming out of the lotus, Brahma, being guided by the divine potency, turned his mind to the act of creation under the impulse of previous impressions. But he could see nothing but darkness in every direction."

8 "Then the goddess of learning, Sarasvati, the divine consort of the Supreme Lord, said this to Brahma, who saw nothing but gloom in all directions: O Brahma, this mantra (*klim krsnaya govindaya gopijana-vallabhaya svaha*) will assuredly fulfill your heart's desire."

9 "O Brahma, do thou practice spiritual association by means of this mantra; then all your desires will be fulfilled."

10 "Brahma, being desirous of satisfying Govinda, practiced the cultural acts for Krsna in Goloka"

11 After performing austerities, Lord Brahma was able to see Krsna as He appears in the spiritual realm of Dvaraka. This is described in the following verse (***Srimad Bhagavatam* 2.9.14**)—

"Lord Brahma then saw in the Vaikuntha planets Lord Krsna, the Personality of Godhead who is the Lord of the entire devotee community, the Lord of the Yadu dynasty, the Lord of the goddesses of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala, and Arhana, His immediate associates in Dvaraka."

12 The associates of Lord Krsna seen by Brahma at the beginning of the creation, are directly mentioned in the description of the Lord's Dvaraka-lila, confirming that Brahma actually saw the Lord Krsna in Dvaraka portion of the spiritual world. The following verse (*Srimad Bhagavatam* 1.14.32) confirms this:

"Sunanda, Nanda, and others are constant servants of Lord Krsna at Dvaraka."*

13 What need is there to present more evidence that Sri Krsna is the Original Form of the Personality of Godhead? In the First Canto, Third Chapter of *Srimad Bhagavatam*, this has been clearly explained to Saunaka Rsi and the sages assembled at Naimisaranya. In the beginning of the *Bhagavatam*, Sri Krsna has been described as the essence of all Vedic literatures, and the merciful source of all spiritual happiness and benediction. Because Saunaka Rsi desired to hear about Krsna's transcendental pastimes, he asked the following question of Suta Gosvami (*Srimad Bhagavatam* 1.1.12):

Nimesa: The first three questions asked by the sages should be understood in the light of this question.

14 "All blessings upon you, O Suta Gosvami. You know for what purpose the Personality of Godhead appears in the womb of Devaki as the son of Vasudeva."

Verse 22 is examined in this passage from *Bhagavata-sandarbha anuccheda* 58.

16 That Sri Krsna and His transcendental abode may be directly perceived by the devotees is explained in the following statement of **Srimad Bhagavatam (2.9.22)**, where the Supreme Personality of Godhead says to Lord Brahma:

"The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance according to My order."

17 Sridhara Svami comments:

"In this verse Lord Krsna says to Brahma: 'By My mercy you are able to see this. Because I wish it, You may now directly perceive this (*manisita*).' One may ask: 'What is it that Brahma is able to see by the Lord's mercy?' The answer is given: 'You are now able to see My own abode (*mama lokavalokanam yat*).'"

In *Priti-sandarbha anuccheda* 7, Srila Jiva Gosvami elaborates on the Lord's use of His potency by which He becomes visible to His devotees. In these passages he explains the 22nd verse of Chapter 9, Canto 2.

With the help of the potency that makes Him visible, the Supreme Personality of Godhead appears in the pure hearts of His devotees. Then the devotees can see Him. The potency that makes Him visible is the potency of devotional service. This is explained in the following words of *Srimad-Bhagavatam* (1.2.12):

tac-chraddadhana munayah

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the *Vedanta-sruti*."

Many words may be used to describe the Supreme Personality of Godhead. For example, He may be called "*icchamaya*" (He whose every desire is at once fulfilled). The words Bhagavan and Brahman both describe the Supreme Personality of Godhead. That these two words are both names of the Lord is seen in the following words spoken by Lord Matsya to Satyavrata, words that again show devotional service's power to reveal the Lord (*Srimad-Bhagavatam* 8.24.38):

"You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."

Speaking to the demigod Brahma, the Supreme Personality of Godhead gives a similar instruction of the power of devotional service to reveal the Lord in these words (***Srimad-Bhagavatam* 2.9.22**):

**manisitanubhavo 'yam
mama lokavalokanam**

"The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance according to My order."

In *Bhagavat-sandarbha anuccheda* 96 Srila Jiva Gosvami explains the benedictions Brahmadeva received after completing the penance ordered by the Lord (“*tapa tapa*”). These benedictions were granted by the Lord before He spoke the *catuh-sloki Bhagavata*. Verses 22-36 and 14 from Chapter 9 come under discussion here.

1 Srila Sukadeva Gosvami met the Supreme Personality of Godhead in his heart. For this reason the Supreme Personality of Godhead is described in the four central verses of *Srimad Bhagavatam*.

Nimesa: there can be no doubt that these four verses refer to Bhagavan, not Brahman.

Sukadeva Gosvami taught *Srimad Bhagavatam* based on his own personal knowledge and realisation. Because the demigod Brahma was a great devotee, the Supreme Lord personally taught him the four most important verses of His own scripture, which bears the name *Srimad Bhagavatam*. In *Srimad Bhagavatam* (2.9.31) the Lord spoke of the four benedictions He granted Brahma even before He spoke *catuh-sloki*:

2

jnanam (1) – by Krsna’s grace Brahma’s heart was illumined by God-given knowledge of *sambandha*—the eternal truth that links individual soul and Supreme Soul;

parama-guhyam me yad vi jnana (2) – as this knowledge matures, realization of Krsna develops;

samanvitam (3) – this term means “confidential goal” and indicates *prema-bhakti*, the *prayojana* (the tangible spiritual fruit of love of Krsna) that is the revelatory object of knowledge and realization;

sarahasyam tad-angam (4) – the paraphernalia or practical means (*abhideya*) of tasting the *prayojana* is *sadhana-bhakti*.

“Knowledge about Me as described in the scriptures is very confidential, and it has to be realised in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up very carefully.”

3 In this verse the Lord says: “Please accept this transcendental Vedic knowledge I, the Supreme Personality of Godhead, am speaking to you. Others do not know this knowledge.” The word ‘*parama-guhyam*’ here means “This knowledge is most confidential than the knowledge of impersonal Brahman.” That this is so is confirmed in these words (*Srimad Bhagavatam* 6.14.5):

“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful, are extremely rare.”

4 The Lord says: ‘Please accept this spiritual knowledge based on direct perception—*pratyaksa*.’ [*Nimesa*: but Sri Krsna does not intend *pratyaksa* here to mean *laukika-pratyaksa*, which in the Western philosophy of our day goes by the name of *empiricism*—the direct perception of mundane objects with the *jnanindriyas* of the physical body. Human “knowledge” that depends upon limited, imperfect, fallible and deluded sense perception does not enlighten a person at all; rather it is a great defect of conditioned consciousness. According to Sripad Ramanujacarya, perception of the transcendental reality is termed *divya-pratyaksa* (direct apprehension of divinity via senses that function in the mode of *vasudeva-sattva* rather than under the three material modes.]. Next the Lord then says to Brahmadeva that this knowledge—this *divya-pratyaksa*—is very confidential. In what sense does the Lord intend the word *confidential* to be understood? Confidential means that *divya-pratyaksa* is not made available to us so that we may take it cheaply. [*Nimesa*: an example can be given from ISKCON’s early days of preaching in India. A gentleman claimed to have had direct *darsana* of the Lord’s transcendental form. Srila Prabhupada’s remark to him was, “If you’ve seen Him, you’ll serve him.” Hence to take *darsana at face value* means to conclude that the *sambandha-jnana*, the *jiva*’s knowledge or perception of the Lord’s transcendental form, is the last understake word in spiritual advancement. In fact it is only the first stage. Another example—yearly millions of Indian devotees flock to Tirupati and Jagannatha Puri to catch a glimpse of the Deities. If this is as far as their relationship with the Lord goes—that they see Him but do not really hear him (understand His teachings in *Bhagavad-gita* and the *Bhagavatam*), such

neophytes are categorized as prakṛta-bhaktas (materialistic devotees). Such is the verdict of Bhag. 11.2.47. Missing from these devotees' spiritual lives is the maturation into prema-bhakti of their sensory perception of the Deity. How are we to tell when a devotee is distinguished by prema-bhakti from ordinary worldly devotion? In this quotation from a Bhagavad-gīta lecture of 15 April 1972, Srīla Prabhupada makes the distinction wondrously clear.

First of all you begin, how to try to learn how to love God. And when you are actually on the platform of love, *prema*, *premanjana cchurita bhakti*, you will see God always in His form. He becomes revealed. You haven't got to try to see, but He will reveal. *Svayam eva sphuraty adah. Sevonnukhe hi jihvadau.*

It is clear, then, that to see God—whether the Lord's original spiritual form, or His Deity incarnation, or as a natural manifestation like the holy rivers Ganges and Yamuna, or as Govardhana Hill—is for the prakṛta-bhakta the greatest success of religious life. Therefore kanisthas undertake arduous pilgrimages in order to “get darsana” of the Lord in His different modes of appearance. Seeing the Lord's form is certainly proper use of the human eye. But many other senses have been granted us by the Lord also. The prema-bhakta desires to use all his senses in Kṛṣṇa's service as He sees fit. Srīla Prabhupada used to often remark, “My Guru Maharaja used to say, ‘Don't try to see God, but work in such a way that God will see you.’” Because Kṛṣṇa is Isvara, the controller of all, this is most appropriate—He always witnesses our work; indeed, His vision brings our activities to life. Therefore Srīla Bhaktinoda Thakura sings,

Tahader brtī jata, tomar iksane swatah, janme, prabhu tumi sarveswara sakala jantura tumi, swabhavika nitya-swami, u-hrin mitra praner iswara—“When You cast Your glance, then automatically all the souls awaken into their own different natures, propensities and activities. Thus You, my dear Lord, are the only Master and Controller of all. You are by nature the eternal Master of all living beings, and You are thereby the dearest friend and Lord of everyone's heart. (*Gīta-mala*, song 2, “The Lord's Glance”, verse 2.)

If we learn from pure devotees how to engage our senses in devotional service that pleases His sight and all His transcendental perception, the Lord will be most satisfied to reveal charming forms and pastimes that even Brahma may not be able to see.]

The Lord invites: ‘Please accept not only the theory of pure devotional service, but take from Me the paraphernalia that gives life to this confidential knowledge.’ But when the obstacles of offenses are present, this confidential knowledge will be slow in coming. Therefore the term ‘*tad-angam*’ must be properly understood. *Tad-angam*-- the paraphernalia required to engage in *bhakti*—is summarized by one word—*sadhana*. *Sadhana*, or the neophyte's practice of regulated Kṛṣṇa consciousness, means the instructions of the Lord, His *nama-avatara*, His *arca-avatara* Deity incarnation, the rules and regulations of His worship codified by scriptural injunction, the prescriptions of *acara*, *upacara*, the association of Vaisnavas, and so on. In these ways the word ‘*sa-rahasyam*’—the blissful experience of genuine *bhakti-yoga*—is standardized. Standardization *has* to be, for how else can we know if our service satisfies the Lord? Moreover, only pure *bhakti* permits the absolute spiritual need within each of us—the *prayojana* or fulfillment of our very identity as eternal servants of the Lord. Thus the word *prema* (pure love of Godhead) is to be synonymous with *sa-rahasya* (confidential knowledge). *Tad-angam*—the paraphernalia given by Him that we may serve Him—and *sa-rahasyam* (*prema*) are to be like two friends that help each other.

5 Next the Lord gives a blessing so this *jñāna* (knowledge) and *rahasya* (confidential paraphernalia) may be manifested (*Srīmad Bhagavatam* 2.9.31):

“All of Me, namely My actual eternal form and My transcendental existence, colour, qualities and activities - let all be awakened within you by factual realisation, out of My causeless mercy,”

6 In the above-quoted verse ‘*yavan*’ means ‘eternal form’ and ‘*yatha-bhavaḥ*’ means ‘transcendental existence’. The Lord here says ‘I am like this’. His forms include His dark complexioned form of Syamasundara and His four-armed Viṣṇu forms. His qualities begin with His love for His devotees. His activities are His transcendental pastimes. This is the meaning of the words ‘*yad-ruṣa-guṇa-karmakāḥ aham*’. The Lord here says: ‘Let all these be awakened within you by factual realisation, out of My causeless mercy.’

Lord Kṛṣṇa refers to these four verses in this instruction to Uddhava (*Srīmad Bhagavatam* 3.4.13):

“O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahma, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as *Srimad Bhagavatam*.”

7 The words ‘*vijnana*’ here means ‘with the truth of My transcendental forms and qualities.’ The Lord here gives a blessing that this knowledge may become manifest. Out of love [*Nimesa: for His devotee, the Lord gives the blessing that*] the confidential truth of His blissful nature may be directly seen [*Nimesa: by Brahma*].

8 The first two of these four verses mention *jnana* and *vijnana*, which are further described in the next two verses (*Srimad Bhagavatam 2.9.33 - 34*). *Jnana* is described in the following verse, where the Lord says (*Srimad Bhagavatam 2.9.33*):

9 **Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.”**

Nimesa: I existed and exist, I will exist – Nothing else exists – only ‘I’ – It seems monistic, not dualistic.

Here is dualistic – emphasis on aham – I, three times.

10 Here the word ‘*aham*’ (*I*) means the form of the Lord, not the featureless Brahman, because Brahman cannot be perceived by the senses. This verse is like the famous statement (*Chandogya Upanisad 6.8.7*) ‘*tat tvam asi*’ (*You are that*).

The Lord says I, not ‘you’. This is not *atma-jnana*, but *paramatma jnana*.

The Lord here says: ‘After the time when the material universe is annihilated, I, in My handsome transcendental form, will remain.’

Transcendental form that is standing before you.

11 That the Supreme Personality of Godhead exists before and after the manifestation of the material universes is confirmed by the following quotes:

“Lord Vasudeva existed before the material world was created, when there was no Brahma and no Siva.”

Maha-Narayana Upanisad

“In the beginning was only Narayana. There was no Brahma and no Siva.”

Maha-Narayana Upanisad

“The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomised by different names.”

Srimad Bhagavatam 3.5.23

12 As in the sentence ‘The king goes’ the word ‘king’ may also mean ‘the king’s messenger’ or ‘the king’s soldiers’, so the word ‘*aham*’ (*I*) here does not only mean the Lord but also means the Lord’s abode of Vaikuntha, the Lord’s associates, and everything else in direct relation with the Lord. In this way the meaning should be understood. The Lord is again described in the following question of King Pariksit (*Srimad Bhagavatam 2.8.10*):

Both are transcendental!

13 “Please also explain the Personality of Godhead, who lies in every heart as the Supersoul and as the Lord of all energies, but is untouched by His external energy.”

14 Vidura asks a similar question (*Srimad Bhagavatam* 3.7.37):

“Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolutions to serve the Lord while He is asleep.”*

Questions asked about what occurs while the Lord rests during annihilation – (everything doesn’t become impersonal)

15 In the *Kasi-khanda, Sri Dhruva-carita*, it is said:

“Because the Lord’s devotees do not perish when the material cosmos is destroyed, the all-pervading, eternal Supreme Personality of Godhead also never perishes.”

These quotations prove Lord exists after annihilation (and not alone). (King lives in the palace – alone, means along with no servants.)

He is the only doer

16 In this verse the words ‘*aham eva*’ refute the idea that the Supreme is formless and impersonal, and the words ‘*asam eva*’ refute the idea that the Supreme is beyond the power of thought. This is confirmed by the words ‘*yad-rupa-guna-karmakah*’.

There is no possibility of His non-existence

Aside from the activities of material creation, the demigod Brahma and other outsiders know nothing of the Lord’s real activities. They do not know of the Lord’s internal, spiritual pastimes. As a king has nothing that he must perform as his duty, so the Supreme Lord does not have to sleep, eat, or do any other thing.

He is simply not doing official work – He is engaging in internal activities

The verb ‘as’ (*asam*) may also mean ‘to go’, ‘to shine’, or ‘to accept’ (*manifest*). When ‘as’ is interpreted to mean ‘shine’, this verse may mean that the Lord says to Brahma: ‘I am splendidly manifest before you as you gaze on My transcendental features.’ Interpreted in this way, these words refute the idea that the Supreme has no form.

In his discussion of form and formlessness in relation to Lord Visnu, Srila Bopadeva Gosvami explains in his *Muktaphala-tika* commentary on this verse:

“It is not that the forms of the Lord cannot be all pervading. The Lord’s form does not disappear into nothingness simply because He is simultaneously everywhere.”

The *Aitareya Upanisad* (1.1.1) also explains:

“Before the material world was created the Supreme Person existed.”

From this it may be understood that because the form of the Supreme Personality of Godhead existed before the material creation, the knowledge of the Supreme Personality of Godhead is the highest truth.

17 At this point someone may object: ‘Is it not so the Sruti-sastra says that before the material creation the Brahman, which has no qualities, existed?’

To this objection the Lord answers: ‘nanyad yat sat-asat-param’. This means: ‘Before the creation there was nothing but Myself. Nor was there the material nature, the cause of this creation.’ In this statement the word ‘asat’ means ‘effect’ and ‘sat’ means ‘cause’. Because the Lord says that ‘there was nothing but Myself’, He says ‘the impersonal Brahman, which is above the cause and effect of this world, is not different from Me.’

Because Brahman exists, it doesn’t mean the Lord also doesn’t exist. The Absolute Truth is non-dual.

He says: ‘Because some scriptures cannot understand my personal form and qualities, I am reflected in them in my impersonal aspect.’ In the material world, where spiritual variety is not understood, I appear as the undifferentiated Brahman, but in the spiritual world of Vaikuntha, I appear as the form of the Supreme Personality of Godhead. In this way these two aspects of the Supreme are described in the scriptures. The truth about the Supreme Personality of Godhead is described by Lord Krsna in *Bhagavad-gita* (14.27) in the words: ‘I am the basis of the impersonal Brahma.’ In this way the Lord says that knowledge of Him is ‘very confidential.’

18 At this point someone may object: ‘O Supreme Personality of Godhead, is it not so that when the material universe is no longer manifest, You also no longer exist?’

The Lord answers (*Srimad Bhagavatam* 2.9.33): ‘After annihilation what remains will also be I, the Personality of Godhead.’

In the material universes the Supreme Personality of Godhead manifests His form of the Supersoul, and in the spiritual world of Vaikuntha He manifests His forms of the Supreme Personality of Godhead.

That the Lord is not affected by the destruction of the material universes is confirmed in the following words (*Srimad Bhagavatam* 11.3.35):

“The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of the material universes. No one is the cause of Him.”

19 At this point someone may object: ‘O Lord, the pottery, clothing, and other forms seen in the material universe are not Your forms, for they are not all powerful.’

If they are to be accepted as Your form, they don’t have the potency of the Lord, thus they would be defective unlike the Lord Himself.

Thinking someone might raise this objection, the Lord said: ‘I am the material universe. Because it is not different from Me, it is My very self.’

It is also said (*Srimad Bhagavatam* 2.7.50):

It is Me, but as My energy, it doesn’t have the potency of the whole.

Anyasmat – being the cause of

20 “My dear son, I have now explained in brief the Supreme Personality of Godhead, who is the creator of the manifested worlds. Without Him, Hari, the Lord, there are no other causes of the phenomenal and nominal existences.”*

Bhagavan is always used as origin – and *Bhagavan* is never used to mean *Brahman*.

21 In this way the truth of the Supreme Personality of Godhead is explained. He Himself says (*Srimad Bhagavatam* 2.9.33): “After annihilation of the material universe what remains will also be I, the Personality of Godhead.” About the Supreme Personality of Godhead the scriptures declare: ‘O Lord, because You alone remain (sesa) when the material universes are destroyed, You bear the name Sesa.’

The Lord teaches that He is present in all places and at all times. He says (*Srimad Bhagavatam* 2.9.33) ‘I, the Personality of Godhead was existing before the creation, when there was nothing but Myself.’ He again says (*Bhagavad-gita* 14.27): ‘I am the basis of the impersonal Brahman.’”

In *Srimad Bhagavatam* 2.9.32 the word ‘yad-bhavah’ indicates that all forms are limbs of the Lord’s own form, and the word ‘rupa’ in that verse indicates that the Lord has unlimited wonderful transcendental forms different from material forms. The word ‘guna’ in that verse indicates that the Lord is the shelter of everything and He has unlimited transcendental qualities different from material qualities. The word ‘karmakah’ in that verse indicates that the Lord is the shelter of many extraordinary activities, such as His creation, maintenance, and destruction of the material universes.

22 In the next verse (*Srimad Bhagavatam* 2.9.34), in order to teach the truth that His forms and qualities are different from matter, the Lord describes the qualities of the illusory energy (*maya*). He says:

“O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.”*

The summary explanation of this verse is: “I am the Supreme Personality of Godhead. Anything present before the eyes that is not Me has no reality. Anything without relation to Me has no reality. Know it as the illusory energy of Me, the Supreme Personality of Godhead.”

The *maya* is also supported by the Lord, although it doesn’t exist in Him. [*Nimesa: Srila Jiva Gosvami’s explanation now follows:*]

23 The word ‘yathabhasah’ gives the example of a reflection. Darkness is here compared to a reflection. Darkness may mean either that there is no light in a certain place although light shines in other places, or darkness may also mean that light does shine in a certain place although the beholder has no eyes to see it. The word ‘vidyat’ (know), although in the third-person, expresses the meaning of the second-person. This instruction, therefore, is intended for others. The Lord says: “With the power I give, you will be able to see and understand Me. Transcending material vision, you will directly see and understand Me, whose forms and qualities are transcendental. By turning from the illusion of matter, one may understand Me.

The conclusion:

The conclusion is that My transcendental form and qualities cannot be seen or understood by a person in the thrall of material illusion.” For this reason **material illusion should be given up**. Without giving up material illusion it is not possible to love the Supreme Personality of Godhead

1 In the next verse (*Srimad Bhagavatam* 2.9.35) the Lord explains the secret of love for Him:

“O Brahma, please know that the [*Nimesa:5 great*] universal elements enter into the cosmos [*Nimesa: everything*] and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.”

[*Nimesa: All things material – elements – have all other elements within them. Water vapour is in air. But air is still air. Similarly, Krsna is in the heart of all living beings but not within the heart of the non-devotee!]*

2 This verse means: ‘The universal elements do not enter the cosmos, that is to say they remain outside, and at the same time they do enter, that is to say they stay within. In the same way I do not enter the material cosmos because I stay in Vaikuntha, which is beyond the material sphere, and at the same time I do enter the cosmos because I stay in the hearts of the virtuous and surrendered devotees.’

3 The Lord’s remaining in the spiritual world is described in *Brahma-samhita* (37):

“I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies His ecstatic potency (*hladini*). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa*.”

4 The Lord’s entrance in the devotees’ hearts is described in these words (*Brahma-samhita* 38):

“I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syamasundara, situated within the heart of the devotee.”

5 The Lord’s form is filled with inconceivable transcendental qualities. The ointment here is the ointment of love. The Lord appears before a person whose eyes are filled with devotion, having been anointed with that ointment. That is the meaning.

6 The Lord again describes this in *Bhagavad-gita* (9.29):

“But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.”

7 In this verse (*Srimad Bhagavatam* 2.9.35) the Lord says: “As the material elements are imultaneously within and without the cosmos, so I am simultaneously *manifest* within the devotees’ thoughts, and also outside the devotees, manifest before their senses. Because the devotees dedicate everything to Me, I appear before them in My form filled with bliss and love. That is My secret.

The demigod Brahma also describes this (*Srimad Bhagavatam* 2.6.34):

8 O Narada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal,...

[*Nimesa: His Speech, mind, senses are only engaged in devotion – Why?*

Prema!]

... whatever I say has never proved to have been false. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter.”

Nimesa: The qualities and qualifications of pure devotion a simply a secret known only to Krsna—this is specifically indicated by these words from *Bhag.* 2.6.45. No doubt the following are observed by *premanjana-cchurita* eyes that look upon activities of pure devotion—because these are all examples of *acintya-guna-svarupam--*

*yat kinca loke bhagavan mahasvad
ojah-sahasvad balavat ksamavat
sri-hri-vibhuty-atmavad adbhutarnam*

This means:

yat-anything; *kim ca*—and everything; *loke*--in the world;
bhagavat--possessed of bhaga, or extraordinary power; *mahasvat*--of a special degree;
ojah-sahasvat--specific mental and sensual dexterity;
balavat--possessed of strength; *ksamavat*--possessed of forgiveness;
sri--beauty; *hri*--ashamed of impious acts; *vibhuti*--riches;
atmavat--possessed of intelligence; *adbhuta*--wonderful; *arnam*--race;

But this still does not have to mean it is real *prema*, because Krsna can remove Himself from it at any time!

tattvam--specific truth; *param*--transcendental; *rupavat*--as if the form of; *asva-rupam*--not the form of the Lord.—**which means**—they may appear to be the specific truth and the form of the Lord, but actually they are not so. They are only a fragment of the transcendental potency of the Lord.

9 Although interpretations of (*Srimad Bhagavatam* 2.9.35) may be given, the meaning here is clear because this statement follows the four important statements of the Lord (*Srimad Bhagavatam* 2.9.31-34). Other interpretations are also refuted by the words ‘*na tesu*’ (“I am not present”) here.

In this way the great secret is explained. As a *cintamani* jewels is hidden in a jewellery case, so materialistic interpretations hide this secret from the wicked and indifferent.

Devotion is actually hidden in the Vedas.

Nimesa: Jiva Gosvami know discusses paroksa-artha or paroksavada.

10 The Lord Himself says (*Srimad Bhagavatam* 11.21.35):

“The wise tell My secret. This secret is very dear to Me.”

11 This great secret is explained in many places in Vedic literature. The greatness of this secret is described in these words (*Srimad Bhagavatam* 5.6.18):

“Those engaged in getting the Lord’s favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.”*

12 The Supreme Personality of Godhead personally told this secret to the two great devotees Arjuna and Uddhava in these words:

“Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.”

Bhagavad-gita 18.64

“I will now tell you the most confidential knowledge.”

Srimad Bhagavatam 11.11.49

Uddhava.

Nimesa: This is the most confidential knowledge!

13 Brahma revealed this secret to Narada in these words (*Srimad Bhagavatam* 2.7.51-52):

“O Narada, this science of God, *Srimad Bhagavatam*, was spoken to me in summary by the Supreme Personality of Godhead, and it was spoken as the accumulation of His diverse potencies. Please expand this science yourself.*

14 “Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies.”*

15 Srila Sridhara Svami eloquently explains that the word ‘*rahasyam*’ (secret) here (*Srimad Bhagavatam* 2.9.31) refers to pure devotional service.

How is this secret, described in the passage beginning *Srimad Bhagavatam* 2.9.31 understood? The Supreme Personality of Godhead teaches the method of understanding it in the next verse (*Srimad Bhagavatam* 2.9.36):

16 “A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.”

17 In this verse the word ‘atmanah’ means ‘of Me, the Supreme Personality of Godhead’, ‘tattva-jijnasuna’ means ‘desiring to understand the secret of pure love’, ‘jijnasyam’ means ‘may be learned from the spiritual master’, and ‘anvaya-vyatirekabhyam’ means ‘with the instruction to do certain acts and refrain from certain acts’. This should be done in all circumstances and all space and time.

One should enquire about acquiring prema from one’s *guru* – only this has to be taken from one’s *guru* – one shouldn’t inquire about other things.

18 This is described in *Srimad Bhagavatam* (2.2.33):

“For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krsna.”

19 Actions to be done and to be avoided are described in these words (*Srimad Bhagavatam* 2.2.36):

“O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.”

20 This should be done, as said in *Srimad Bhagavatam* 2.9.36 ‘in all circumstances, and in all time and space’. In this way the Supreme Personality of Godhead teaches four very confidential topics: jnana, vijnana, rahasya, and tad-anga in these four verses (*Srimad Bhagavatam* 2.9.33 - 36).

In the beginning of this chapter it is also said (*Srimad Bhagavatam* 2.9.9):

“The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma, was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence.”

It is then said (*Srimad Bhagavatam* 2.9.14):

“Lord Brahma saw in the Vaikuntha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates.”

In these words of *Srimad Bhagavatam*, as well as the words of *Gopala-tapani Upanisad*, Lord Krsna is described as the Supreme Personality of Godhead.

Lord Krsna is never described as an incarnation of Lord Narayana, Lord Garbhodakasayi Visnu, or the *purusa-avatars*. Because it describes Lord Krsna, the speaker of these four verses (*Srimad Bhagavatam* 2.9.31-34) as the Supreme Personality of Godhead (*Bhagavan*), this Maha-Purana is called *Srimad Bhagavatam*.

PARAMATMA – 2.9.33-36 **ANU 105**

142

Now **the ten subjects** of *Srimad Bhagavatam* will be discussed. Of these ten subjects, "*sarga*" (creation of the ingredients of the cosmos), "*visarga*" (the creations of Brahma), "*sthana*" (the maintenance of the creation), and "*nirodha*" (the winding up of the creation) are described in the words "*janmady asya yatah*". "*Manvantara*" (prescribed duties for law-abiding men), "*isanukatha*" (description of the incarnations of the Lord), and "*posana*" (special favor given to the faithful) are described in the words "*tene brahma hrda ya adi-kavaye*". "*Uti*" (impetuses for activity) are described in the words "*muhyanti yat surayah*". "*Mukti*" (liberation from gross and subtle material existence) is described in the words "*nirasta-kuhakam dhamna*". "*Asraya*" (the ultimate shelter, the Supreme Personality of Godhead) is described in the words "*satyam param*".

143

Therefore the conclusion of the scriptures is that Lord Sri Krsna is the Supreme Personality of Godhead. In all the verses of the scriptures it is said that He is the proper object of meditation, that He has a great multitude of transcendental qualities, and that He has a transcendental form glorious with a host of transcendental opulences. In this way the Lord is described.

144

The Supreme Personality of Godhead is also described in these words of *Srimad Bhagavatam* (10.87.50):

"He is the Lord who eternally watches over this universe, who exists before, during, and after its manifestation. He is the master of both the unmanifest material energy and the spirit soul. After sending forth the creation He enters within it, accompanying each living entity. There He creates the material bodies and then remains as their regulator. By surrendering to Him one can escape the embrace of illusion, just as a dreaming person forgets his own body. One who wants liberation from fear should constantly meditate upon Him, Lord Hari, who is always on the platform of perfection and thus never subject to material birth."

145

In *Srimad Bhagavatam* 1.1.2 it is said:

"Completely rejecting all religious activities which are materially motivated, this *Bhagavata Purana* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhagavatam*, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God-realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhagavatam*, by this culture of knowledge the Supreme Lord is established within his heart."

For revealing the author's intention, the opening words of a book are most important, even more important than the book's concluding words.

146

The true subject of *Srimad Bhagavatam* is also revealed in these, its concluding words (*Srimad Bhagavatam* 12.13.19):

"I meditate upon the pure and spotless Absolute Truth, who is free from suffering and death. In the beginning, He personally revealed this peerless lamp of knowledge to Brahma. Brahma spoke it to Narada Muni,

who then spoke it to Krsna Dvaipayana Vyasa. Vyasa spoke it to Sukadeva Gosvami, the king of yogis, and Sukadeva spoke it to the great devotee Maharaja Pariksit."

147

In His commentary on *Vedanta-sutra* 3.3.17, *Sankaracarya* explains that the word "*atma*", which comes at the conclusion, should be interpreted to mean the same thing as the word "*sat*" in the beginning, for the words of the beginning are most important. Therefore the Supreme Personality of Godhead is the true topic of *Srimad Bhagavatam*, for He is described in its beginning. He is the speaker of the four most important verses of *Srimad Bhagavatam* (2.9.33 - 36), and He is the Lord the sage Vyasa saw in mystic trance (*Srimad Bhagavatam* 1.7.1 - 7).

148

tad etad ty-adi-cri-cukadeva- hrdayanugatam iti. cri-vyasa.h. eva ca sva-sukha-nibhrta-i

tad - this; etad - that; eva - indeed; ca - also; *Srimad-Bhagavatam* 12.12.69; . sri-vyasa.h -sri Vyasa.

The Supreme Personality of Godhead is also described at the conclusion of *Srimad Bhagavatam* (12.12.69), where it is said:

"I offer my respectful obeisances unto Srila Sukadeva Gosvami, the son of Vyasadeva. He is the destroyer of all sinful reactions and is full of self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people he described the transcendental historical literature called *Srimad Bhagavatam*. This is compared to the light of the Absolute Truth."*

149

Here is the meaning of *Srimad Bhagavatam's* (12.13.19) concluding words: The word "*kasmai*" here means to the demigod Brahma, who stayed on the lotus flower grown from the navel of the purusa-avatara Lord Garbhodakasayi Visnu", and "*yena*" means "by the Supreme Personality of Godhead whose transcendental form was described in the second canto and who there revealed His spiritual abode of Maha-Vaikuntha". "*Vibhasitah*" means manifested". It does not mean "written".

150

"*Ayam*" means "this *Srimad Bhagavatam*", *tad-rupena*" means "by the demigod Brahma", *pura*" means "in the previous *parardha*", "*tad- rupina*" means "by Narada Muni", "*yogindraya*" means "to Srila Sukadeva Gosvami", "*tad-atmana*" means "by Srila Krsna Dvaipayana Vyasa", and, in the next phrase of the sentence it also means "by Srila Sukadeva Gosvami".

151

The last three quarters of *Srimad Bhagavatam* 12.13.19, explain the four most important verses of *Srimad Bhagavatam* (2.9.33 - 36). By these verse the entire *Srimad Bhagavatam Purana* is explained. At the end of *Srimad Bhagavatam*, Sri Suta Gosvami says: "now I have explained the *Srimad Bhagavatam* to all of you."

152

In this way, the glories of *Srimad Bhagavatam's* teacher are revealed. Sri Krsna Dvaipayana Vyasa manifested *Srimad Bhagavatam*, which was passed down through the disciplic succession from Lord Sankarsana. In this way there is no difference in **Srimad Bhagavatam's** teachings.

PARAMATMA – 2.9.34

Anuccheda 90

The Supreme Lord describes the illusory potency *maya* in these words of *Srimad-Bhagavatam* (2.9.34):

"O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."

Text 8

Here (*in Srimad-Bhagavatam* 2.9.34 quoted in text 6 of this *anuccheda*) the word "*abhasah*" (reflection) indicates that the rays of sunlight, even if they create colorful rainbows or bewildering mirages, never contradict or obscure the shining of the sun globe, which is their source. Thus in this interpretation of *Srimad-Bhagavatam* 3.7.9, quoted in text 2 of this *anuccheda*) the idea of a contradiction or of illogic is denied.

KRISNA – 2.9.33-36

Anuccheda 83

2 We have already discussed in the second (*Bhagavat sandarbha*) how Lord Krsna spoke the four essential verses of *Srimad Bhagavatam* (2.9.33 - 36) to *Brahma*. That Lord Krsna is the original instructor of Vedic knowledge is also described in *Gopala-tapani Upanisad* (1.23):

“It was Krsna who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge in the past. They who desire liberation surrender to Him, the Supreme Personality of Godhead, who grants transcendental knowledge to His devotees.

Anuccheda 84

1 By repeatedly studying these scriptural quotations, the actual truth (that Sri Krsna is the Original Personality of Godhead) will become clear to the reader. The actual purport of *Srimad Bhagavatam* (which has *Bhagavad-gita* and *Gopala-tapani Upanisad* as its assistants, and hundreds of other Vedic literatures as its servants) will reveal to us the actual truth (that Sri Krsna is the Original Personality of Godhead). The *Bhagavatam* will very clearly place this conclusion within the palm of our hand.

That Sri Krsna is the Original Personality of Godhead is the central theme of *Srimad Bhagavatam*. This is also confirmed in other Puranas. For example, *Brahmanda Purana* explains in the *Sri Krsna-namastottara-sata-namamrta Prayers*:

‘Sri Krsna is a moon risen from the nectar ocean of *Srimad Bhagavatam*, which was spoken by Sukadeva Gosvami.’

2 Now that it is clearly proven that Sri Krsna is the Supreme Personality of Godhead, the origin of Lord Vasudeva, it should also be accepted that Lord Balarama is the origin of the Lord Sankarsana, and other associates of the Lord are the origins of Lord Pradyumna, Lord Aniruddha and other incarnations. Sri Krsna is the Original Personality of Godhead, and His associates are, in some way or other, His expansions.

BHAGAVAT – 2.9.34

Anuccheda 18

1 In the following statement of *Srimad-Bhagavatam* (2.9.34), the Personality of Godhead describes the external, material potency, *bahiranga-sakti*, in the following words:

“O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.”*

2 In the first part of this verse, the Personality of Godhead says:

“O Brahma whatever appears to be of any value, if it is without relation to Me, has no reality.”

3 In this verse the word ‘*atmanah*’ means ‘of Me, the Supreme Personality of Godhead’, and the word

?

‘*maya*’ refers to two potencies of the Lord: the *bahiranga-sakti*, or **material energy maya**, and the *tatastha-sakti*, or individual spirit souls. Interpreted in relation to the individual spirit souls, the word ‘*abhasa*’ means ‘*effulgence*’. In other words, the individual spirit souls are likened to particles of light emanating from the supreme sun of the Personality of Godhead.

If the word ‘*maya*’ is taken to mean the *bahiranga-sakti*, then the word ‘*abhasa*’ may be understood to mean ‘*illusion*’. The illusory potency presents a great variety of constantly changing forms of the inert material energy, which bewilders the conditioned souls by presenting before their eyes a great variety of temporary and constantly changing forms of the inert and unconscious material energy, or three modes of nature, goodness, passion and ignorance. The word ‘*abhasa*’ is used in this way, to mean the material cosmos, in *Srimad Bhagavatam* (2.10.7 *abhasas ca nirodhas ca*). The word ‘*abhasa*’ is also described in *Visnu Purana* 1.22.54 (quoted in *Anuccheda* 16, Text 17).

4

The Lord’s potencies are also described in the following statement spoken by the scholars of the *Ayur-Veda*:

“The Personality of Godhead, whose desires are automatically fulfilled, is the original creator of the material universes. His form is eternal and full of transcendental knowledge, and His eternal transcendental potency emanates from Him as particles of light from the sun. As an actor, who changes his appearance when he enters the stage, the Personality of Godhead appears in the form of the Supersoul when He enters the material realm. He activates the inert material energy, and in this way causes the creation of the material universes.”

5

In the first part of the verse, where the Lord’s ‘*maya*’ is described as ‘*abhasa*’, the word ‘*abhasa*’ may be interpreted in two different ways in order to match the two interpretations of the word ‘*maya*’ (which may mean either

the individual spirit souls or the external material energy

In the second part of the verse, where the ‘*abhasa*’ is described as reflected on the ‘*tamah*’ (darkness), there is no need to interpret the word ‘*tamah*’ in two different ways in order to fit the two interpretations of the words ‘*maya*’ and ‘*abhasa*’. The single meaning ‘darkness’ naturally fits the two possible interpretations of the verse.

6

The darkness (*tamah*) of the material cosmos is described as created by the Lord’s shadow. This is described in the following verse of *Srimad Bhagavatam* (3.20.18), where Maitreya Muni says to Vidura:

“First of all, Brahma created from his shadow the coverings of ignorance of the conditioned souls. They are five in number and are called *tamisra*, *andha-tamisra*, *tamas*, *moha* and *mahamoha*.”

7 The material world is also compared to darkness (*tamah*) in the following verse (*Srimad Bhagavatam* 10.14.11) where Lord Brahma says to Lord Krsna:

“Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window.”*

8

Chaya-shakti

This verse (3.20.18 quoted in text 8) explains that Brahma, using the instrument of the shadow potency

(*chaya-sakti*) manifested ‘*avidya*’ at the time of creating the material universe. The word ‘*avidya*’ here may refer either to the different classes of conditioned souls (*jiva-maya*) or to the different manifestations of the modes of nature (*guna-maya*).

9 The difference between the *avidya-sakti* (ignorance potency) and *vidya-sakti* (knowledge potency) is described in the following verse of *Srimad-Bhagavatam* (11.11.3) where Lord Krsna says:

“O Uddhava, both knowledge and ignorance, being products of *maya*, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings.”

10 The knowledge potency is described in the following verses of the *Padma Purana* (*Uttara-khanda* 73.230-231) in the *Karttika-mahatmya*, in connection with the prayers of the demigods to Maya, which are related by Lord Krsna to Satyabhama-devi:

“As the demigods were offering prayers in this way, they saw a portion of the sky become very brilliant with a great light. From that effulgent part of the sky they heard the goddess *Sarasvati* speak the following words: ‘I appear in this material world in three ways, in relation to the three modes of goodness, passion, and ignorance.’”

11

The ignorance-potency (*avidya-sakti*) is described in the following statement of the *Padma Purana*, Uttara-khanda (91.51) where the Supreme Personality of Godhead says to Lord Brahma:

“The dense darkness of the ignorance potency in this material world is immeasurable and inexhaustable.”

PRITI – 2.9.33-36

Anuccheda 18

By hearing *Srimad-Bhagavatam* one attains pure love for the Supreme Personality of Godhead, love that is the true goal of life. This has already been briefly explained in *Tattva-sandarbha*. This truth about pure love for the Supreme Lord was revealed to Lord Vyasadeva is a mystic trance of samadhi and it was also revealed to Srila Cukadeva Gosvami in his heart. That one attains love for the Supreme Personality of Godhead by hearing *Srimad-Bhagavatam* is confirmed by these words of *Srimad-Bhagavatam* (1.7.7):

yasyam vai cruyamanayam. . .

"Simply by giving aural reception to this Vedic literature, the feeling for devotional service to Lord Krsna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness."*

It is also confirmed by these words (*Srimad-Bhagavatam* 12.12.69):

svasukha-nibhrta-cetas tad-vyudastanya-bhavah. . .

"I offer my respectful obeisances unto Srila Sukadeva Gosvami, the son of Vyasadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called *Srimad-Bhagavatam*. This is compared to the light of the Absolute Truth."

It is also confirmed by these words (*Srimad-Bhagavatam* 1.1.2):

dharmaprojjhita-kaitavo 'tra paramah. . .
. . . kim va parair isvarah
sadyo hrady avarudhyate 'tra krtibhih cucrusubhis tat-ksanat

"Completely rejecting all religious activities which are materially motivated, this *Bhagavata Purana* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhagavatam*, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God-realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhagavatam*, by this culture of knowledge the Supreme Lord is established within his heart."*

In the four most important verses of *Srimad-Bhagavatam* (2.9.33-36) the word "*rahasya*" (secret) refers to this truth: that by hearing *Srimad-Bhagavatam* one attains love for the Supreme Personality of Godhead. This has already been described in *Bhagavat-sandarbha's* explanation of the third of these four most important verses. Love for the Supreme Lord is true liberation, is the Lord's greatest mercy, and is the greatest goal of life. Simply by hearing *Srimad-Bhagavatam* one attains it. As Sri Vyasa was about to write *Srimad-Bhagavatam*, Sri Narada rebuked him and gave him this instruction (*Srimad-Bhagavatam* 1.5.9):

yatha dharmadayac cartha
muni-varyanukirtitah
na tatha vasudevasya
mahima hy anuvarnitah

"Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vasudeva."*

In this verse the word "ca" means although". Sri Narada spoke these words because he knew that the description of the Supreme Lord's glories would awaken love for Him. This verse was spoken by Sri Narada.

BHAKTI – 2.9.33-36

ANU 115

Anuccheda 115

1 Devotional service is also described in these words (*Srimad Bhagavatam* 1.1.2):

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."

2 The ten topics of *Srimad Bhagavatam* are listed in this verse (*Srimad Bhagavatam* 2.10.1):

"Sri Sukadeva Gosvami said: In the *Srimad Bhagavatam* there are ten divisions of statements regarding the following: the creation of the universe, sub creation, planetary systems, protection by the Lord, the creative impetus, the change of *Manus*, the science of God, returning home, back to Godhead, liberation and the summum bonum."

In this way the transcendental science of devotional service is listed as one of the topics of *Srimad Bhagavatam*.

3 That devotional service should be performed, is also stated in *Srimad Bhagavatam* 2.9.36, one of the four seed verses (2.9.33 - 36) of *Srimad Bhagavatam*. That verse (2.9.36) states:

4 "A person who is searching after the supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time and both directly and indirectly."

5 In the previous three verses transcendental knowledge, confidential transcendental knowledge, and the different aspects of that knowledge were explained. In this, the fourth verse, this statement is given. The first three of these four verses have already been explained in Sri Bhagavat-sandarbha (in anuccheda 95). In *Srimad Bhagavatam* 2.9.31, the word "*rahasya*" refers to the advanced stage of love for the Supreme Personality of Godhead (*prema-bhakti*), and the word "*tad-anga*" refers to devotional service in practice (*sadhana-bhakti*). Srila Sridhara Svami comments:

"The word '*rahasya*' means '*our devotional service*' and the word '*tad-anga*' means '*devotional service in practice (sadhana-bhakti)*.'"

6 The Vedic scriptures are manifested again and again. This is described in the following words (*Srimad Bhagavatam* 11.14.3):

"By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas."

7 Therefore, in this, the fourth (2.9.36) of the seed verses of *Srimad Bhagavatam*, the Supreme Lord describes devotional service in practice (*sadhana-bhakti*).

8 The following explanations may be also given. In Srimad Bhagavatam 2.9.36 the word "*atmanah*" means "of Me, the Supreme Personality of Godhead", "*tattva-jijnasuna*" means "by one who desires to understand the secret of pure love for the Supreme Personality of Godhead", "*etavad eva*" means "*one* should inquire from the feet of the spiritual master". What should one do? That is explained in the words "anvaya-vyatirekabhyam yat". "*Anvaya*" means "by performing prescribed activities", and "*vyatireka*" means "by avoiding forbidden activities."

BHAKTI – 2.9.36

Anu 115

61 The statement of Srimad Bhagavatam 2.9.36, that one should always (*sarvada*) and everywhere (*sarvatra*) engage in devotional service, is confirmed by the following words (Srimad Bhagavatam 2.2.36):

"O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere."*

62 The statement of Srimad Bhagavatam 2.9.36, that one should engage in devotional service by performing prescribed activities (*anvaya*) and avoiding forbidden activities (*vyatireka*), is further explained by these words from the Padma Purana:

"Krsna is the origin of Lord Visnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles."*

63 The statement of Srimad Bhagavatam 2.9.36, that one should engage in devotional service always (*sarvada*) and everywhere (*sarvatra*) by performing prescribed activities (*anvaya*) and avoiding forbidden activities (*vyatireka*), is further explained by these words from Srimad Bhagavatam (2.2.33 and 2.2.36):

"For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krsna."*

nram – by the human being – all living entities

64 "O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere."*

Universality of path:

65 In this verse the word "*nram*" means "of the living entities" (*usually humans but why all?*) The living entities are described in these words (Srimad Bhagavatam 10.87.20):

Just as *nram*

Even Animals can benefit by hearing

"The individual living entity, even though he lives within material bodies created by his karma, is actually spiritual and beyond both gross and subtle matter. O Lord, O master of all potencies, the Vedas say he is Your part and parcel. Aware that this is the nature of the living entities, the great sages faithfully worship Your feet, which are worshipped in Vedic yajnas, and which grant liberation."

All other paths have limits, wherein one gives up the path

The living entity attains different destinations as a result of his activities. By engaging in fruitive activities (*karma*), he attains another material body. By engaging in yoga he attains mystic perfections. By engaging in the study of sankhya philosophy he attains knowledge of the spirit soul. By engaging in jnana-yoga

he attains impersonal liberation. In this way, by performing different activities described in the scriptures, he attains different results.

By always (sarvada) and everywhere (sarvatra) engaging in devotional service by performing prescribed activities (anvaya) and avoiding forbidden activities (vyatireka), he attains a glorious secret (rahasya) that is hidden from the perception of they who are engaged in jnana-yoga.

Sadhana to rahasya (prema)

Devotion is an eternal process

To keep secret of rahasya sometimes bhakti is given but covered by title > yoga/jnana/karma

66 That the living entities should engage in devotional service is confirmed by the following words. As Sri Narada was about to explain the science of Srimad Bhagavatam, Sri Brahma gave him the following instruction (Srimad Bhagavatam 2.7.52):

"Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies."*

BHAKTI – 2.9.36

Anuccheda 165

1 Performance of devotional service is explained in the following way. Because by performing devotional service and making offerings to the Lord, even very small offerings, and even with only a dim reflection of devotion, one attains the supreme goal of life, all people in all varnas (and asramas) should always directly engage in devotional service. They should do this and nothing else.

Devotional service is common to all asramas and varnas

Conclusion: Devotional service is the only means to attain Krsna's service

All that is needed is simplicity of heart and desire to surrender to the Lord

2 That everyone should engage in devotional service and do nothing else is explained in the following words, where the Lord Himself says (Bhagavad-gita 9.22.-23):

"But those who always worship Me with exclusive devotion, meditating on My transcendental form - to them I carry what they lack and I preserve what they have.

The *anvaya-vyatireka-uktya* – statement of Srimad Bhagavatam that one should serve the Lord directly and indirectly

3 "Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kunti, but they do so in a wrong way."*

4 These two verses confirm the statement of *Srimad Bhagavatam* (2.9.36) that one should serve the Lord both directly and indirectly. One should worship the Supreme Personality of Godhead and no one else. That is the definition of devotional service.

References from Srila Bhaktivinoda Thakura's *Bhagavat-arka-marici-mala*

In Chapter 5 of *Bhagavat-arka-marici-mala*, which belongs to the *sambandha* portion of the book and is entitled "The Essential Nature of the Energies of the Lord" or *bhagavata-sakti tattvam*, Srila Bhaktivinoda Thakura includes these two verses from the 9th chapter of *Srimad-Bhagavatam* Canto 2:

02.09.26

Brahma to Sri Krsna

In spite of that, my Lord, I am praying to You to kindly fulfil my desire. May I please be informed how, in spite of Your transcendental form, You assume the mundane form, although You have no such form at all.

02.09.01

Sukadeva Gosvami to Maharaja Pariksit

Sri Sukadeva Gosvami said: O King, unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body. That relationship is just like a dreamer's seeing his own body working.

Chapter 17 of *Bhagavata-arka-marici-mala* is part of the *prayojana* section of the Thakura's book, and he has entitled it "Analysis of the Goal of Devotional Service"--*prayojana vicarah*. The following verses from Canto 2 Chapter 9 are included:

02.09.09-10,13-14

Sukadeva Gosvami to Maharaja Pariksit

The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma, was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realized persons freed from all kinds of miseries and fear of illusory existence. (9)

In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees. (10)

The Vaikuntha planets are also surrounded by various airplanes, all glowing and brilliantly situated. These airplanes belong to the great mahatmas or devotees of the Lord. The ladies are

as beautiful as lightning because of their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning. (13)

The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only engaged in variegated pleasure-service to the Lord, along with her constant companions - but is also engaged in singing the glories of the Lord's activities. (14)

The Thakura includes this verse from Canto 2 Chapter 9 in the *prayojana* section of *Bhagavata-arca-marici-mala*. It is found in Chapter 7 and is entitled “The Essential Nature of the Individual Soul” - *jiva tattva*

02.09.11

Sukadeva Gosvami to Maharaja Pariksit

The inhabitants of the Vaikuntha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish color, and their bodily features very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent.

Chapter Four of *Bhagavataarca-marici-mala* is entitled “The Factual Truth of Krsna” - *bhagavat-svarupa tattvam*, and is part of the *prayojana* section of the Thakura’s book. Here he includes this verse from Canto 2 Chapter 9.

02.09.16

Sukadeva Gosvami to Maharaja Pariksit

The Personality of Godhead, seen leaning favorably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on His head. He had four hands, and His chest was marked with the lines of the goddess of fortune.

Into the *prayojana* section of *Bhagavata-arca-marici-mala*, Chapter Five, entitled “The Essential Nature of the Energies of the Lord”--*bhagavata-sakti tattvam*, is where Srila Bhaktivinoda Thakura places this verse:

02.09.26

Brahma to Sri Krsna

In spite of that, my Lord, I am praying to You to kindly fulfil my desire. May I please be informed how, in spite of Your transcendental form, You assume the mundane form, although You have no such form at all.

“Characteristics of the Inconceivable Oneness and Difference’ or *acintya bhedabheda laksanam*, Chapter 10 of *Bhagavata-arca-marici*, is where Srila Bhaktivinoda Thakura places these most essential verses of *Srimad-Bhagavatam* Canto 2 Chapter 9.

02.09.31-35

Sri Krsna to Brahma

The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully. (31)

All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities - let all be awakened within you by factual realization, out of My causeless mercy. (32)

Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead. (33)

O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness. (34)

O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything. (35)

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly. (36)

9.6.2. Appendix of items of general interest.

Important Verses

MANY FORMS OF JĪVAS IN THIS WORLD

SB 2.9.2

ahu-rūpa ivābhāti māyayā bahu-rūpayā

ramamāṇo guṇeṣv asyā mamāham iti manyate

bahu-rūpaḥ—multiforms; *iva*—as it were; *ābhāti*—manifested; *māyayā*—by the influence of the exterior energy; *bahu-rūpayā*—in multifarious forms; *ramamānaḥ*—enjoying as it were; *guṇeṣu*—in the modes of different qualities; *asyāḥ*—of the external energy; *mama*—mine; *aham*—I; *iti*—thus; *manyate*—thinks.

The illusioned living entity appears in so many forms offered by the external energy of the Lord. While enjoying in the modes of material nature, the encaged living entity misconceives, thinking in terms of “I” and “mine.”

Śukadeva Gosvāmī

GIVING UP THE MISCONCEPTIONS OF ‘AHAM’ AND ‘MAMA’

SB 2.9.3

i vāva mahimni sve parasmin kāla-māyayoḥ

rameta gata-sammohas tyaktvodāste tadobhayam

yarhi—at any time; *vāva*—certainly; *mahimni*—in the glory; *sve*—of himself; *parasmin*—in the Supreme; *kāla*—time; *māyayoḥ*—of the material energy; *rameta*—enjoys; *gata-sammohaḥ*—being freed from the misconception; *tyaktvā*—giving up; *udāste*—in fullness; *tadā*—then; *ubhayam*—both (the misconceptions of I and mine).

As soon as the living entity becomes situated in his constitutional glory and begins to enjoy the transcendence beyond time and material energy, he at once gives up the two misconceptions of life [I and mine] and thus becomes fully manifested as the pure self.

Śukadeva Gosvāmī

KNOWLEDGE ABOUT KṚṢṆA IS VERY CONFIDENTIAL

SB 2.9.31

śrī-bhagavān uvāca

jñānam parama-guhyam me yad vijñāna-samanvitam

sarahasyam tad-aṅgam ca grhāṇa gaditam mayā

śrī-bhagavān uvāca—the personality of Godhead said; *jñānam*—knowledge acquired; *parama*—extremely; *guhyam*—confidential; *me*—of Me; *yad*—which is; *vijñāna*—realization; *samanvitam*—coordinated; *sa-rahasyam*—with devotional service; *tad*—of that; *aṅgam ca*—necessary paraphernalia; *grhāṇa*—just try to take up; *gaditam*—explained; *mayā*—by Me.

The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully.

SPG to Brahmā

RŪPA, GUṆA, ETC. OF KṚṢṆA EXPLAINED

SB 2.9.32

yāvān ahaṁ yathā-bhāvo yad-rūpa-guṇa-karmakaḥ

tathaiva tattva-vijñānam astu te mad-anugrahāt

yāvān—as I am in eternal form; *ahaṁ*—Myself; *yathā*—as much as; *bhāvaḥ*—transcendental existence; *yat*—those; *rūpa*—various forms and colors; *guṇa*—qualities; *karmakaḥ*—activities; *tathā*—so and so; *eva*—certainly; *tattva-vijñānam*—factual realization; *astu*—let it be; *te*—unto you; *mat*—My; *anugrahāt*—by causeless mercy.

All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities—let all be awakened within you by factual realization, out of My causeless mercy.

SPG to Brahmā

CATUR-ŚLOKA—“I WAS EXISTING BEFORE CREATION,...”

SB 2.9.33

ahaṁ evāsam evāgre nānyad yat sad-asat param

paścād ahaṁ yad etac ca yo 'vaśiṣyeta so 'smy ahaṁ

ahaṁ—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—all those; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—at the end; *ahaṁ*—I, the Personality of Godhead; *yat*—all these; *etat*—creation; *ca*—also; *yaḥ*—everything; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—I am; *ahaṁ*—I, the Personality of Godhead.

Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

SPG to Brahmā

MĀYĀ—EVERYTHING WITHOUT RELATION TO KṚṢṆA

SB 2.9.34

ṛte 'rtham yat pratīyeta na pratīyeta cātmani

tad vidyād ātmano māyām yathābhāso yathā tamaḥ

ṛte—without; *artham*—value; *yat*—that which; *pratīyeta*—appears to be; *na*—not; *pratīyeta*—appears to be; *ca*—and; *ātmani*—in relation to Me; *tat*—that; *vidyāt*—you must know; *ātmanaḥ*—My; *māyām*—illusory energy; *yathā*—just as; *ābhāsaḥ*—the reflection; *yathā*—as; *tamaḥ*—the darkness.

O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

SPG to Brahmā

KRṢṢNA IS WITHIN AND OUTSIDE OF EVERYTHING

SB 2.9.35

yathā mahānti bhūtāni bhūteṣūccāvaceṣv anu

praviṣṭāny apraviṣṭāni tathā teṣu na teṣv aham

yathā—just as; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu ucca-avaceṣu*—in the minute and gigantic; *anu*—after; *praviṣṭāni*—entered; *apraviṣṭāni*—not entered; *tathā*—so; *teṣu*—in them; *na*—not; *teṣu*—in them; *aham*—Myself.

O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

SPG to Brahmā

SEARCHING AFTER KRṢṢNA

SB 2.9.36

etāvad eva jijñāsyam tattva-jijñāsunātmanah

anvaya-vyatirekābhyām yat syāt sarvatra sarvadā

etāvat—up to this; *eva*—certainly; *jijñāsyam*—is to be inquired; *tattva*—the Absolute Truth; *jijñāsunā*—by the student; *ātmanah*—of the Self; *anvaya*—directly; *vyatirekābhyām*—indirectly; *yat*—whatever; *syāt*—it may be; *sarvatra*—in all space and time; *sarvadā*—in all circumstances.

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

SPG to Brahmā

9.7. Chapter homework assignments:

9.7.1. All Students—Compose a poem—in a style you are comfortable with—that expresses the *Catuh-sloki Bhagavata* as you have understood it from this course. It can be as long as you like—up to one side of an A4 sheet.

9.7.2. If you know enough about Sanskrit to answer this question, you will be eligible for extra credit if you answer correctly. We mentioned above an etymological relationship between English “on” and the Greek “ontology.” What about

the “an” sound in *asana*? If you don’t know the answer, don’t bother guessing. Just skip it.

End of Study Guide to Second Canto Chapter Nine

10.0. Second Canto Chapter Ten. (Q42.)

10.1. The *Pratijna*—that is, the solemn purpose of Chapter Ten, “Bhagavatam Is the Answer to All Questions”—begins with the soonto-be quoted words of Srila Prabhupada from the purport of verse 3. The *pratijna* is continued by Srila Prabhupada in the purport to verse 7; he discusses the purpose of Chapter Ten in relationship (*sanghati*) with the aims of Cantos One, Two and Three, as well as choice verses of *Sri Brahma-samhita*. Prabhupada completes the *pratijna* in 46p. For the ease of our students’ reading and absorption of this 3-part *pratijna*, the citations from 3p, 7p and 46p are presented as one continuous statement.

In order to explain the ten divisional symptoms of the *Srimad-Bhagavatam*, there are seven continuous verses. The first of these under reference pertains to the sixteen elementary manifestations of earth, water, etc., with material ego composed of material intelligence and mind. The subsequent creation is a result of the reactions of the above-mentioned sixteen energies of the first purusa, the Maha-Visnu incarnation of Govinda, as later explained by Brahma in his treatise *Brahma-samhita* (5.47) as follows:

*yah karanarnava jale bhajati sma yoga-
nidram ananta jagadanda-saroma-kupah
adhara-saktim avalambya param sva-murtim
govindam adi-purusam tam aham bhajami*

The first *purusa* incarnation of Govinda, Lord Krsna, known as the Maha-Visnu, goes into a *yoga-nidra* mystic sleep, and the innumerable universes are situated in potency in each and every hair hole of His transcendental body.

As mentioned in the previous verse, *srutena* (or with reference to the Vedic conclusions), the creation is made possible from the Supreme Personality of Godhead directly by manifestation of His particular energies. Without such a Vedic reference, the creation appears to be a product of material nature. This conclusion comes from a poor fund of knowledge.

Thus by general conclusion Lord Krsna is the ultimate source of all energies, and the word Krsna means that. And to explain Krsna or the science of Krsna, the *Srimad-Bhagavatam* has been prepared. In the First Canto of *Srimad-Bhagavatam* this truth is indicated in the questions and answers by Suta Gosvami and great sages like Saunaka, and in the First and Second Chapters of the canto this is explained. In the Third Chapter this subject is more explicit, and in the Fourth Chapter even more explicit. In the Second Canto the Absolute Truth as the personality of Godhead is further emphasized, and the indication is the Supreme

Lord Kṛṣṇa. The summary of *Srīmad-Bhāgavatam* in four verses, as we have already discussed, is succinct. This Supreme Personality of Godhead in the ultimate issue is confirmed by Brahma in his *Brahma-saṁhita* as *īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ananda-vigrahaḥ*. So it is concluded in the Third Canto of the *Srīmad-Bhāgavatam*.

There are three different types of creation, called *maha-kalpa*, *vikalpa* and *kalpa*. In the *maha-kalpa* the Lord assumes the first *purusa* incarnation as Karanodakasayi Viṣṇu with all the potencies of the *mahat-tattva* and the sixteen principles of creative matter and instruments. The creative instruments are eleven, the ingredients are five, and all of them are products of *mahat*, or materialistic ego. These creations by the Lord in His feature of Karanodakasayi Viṣṇu are called *maha-kalpa*. The creation of Brahma and dispersion of the material ingredients are called *vikalpa*, and the creation by Brahma in each day of his life is called *kalpa*. Therefore each day of Brahma is called a *kalpa*, and there are thirty *kalpas* in terms of Brahma's days.

10.2. Adhyaya-prakasika—Canto 2 Chapter 10, “Bhāgavatam is the Answer to All Questions”, at a glance: The ten subjects of the *Srīmad-Bhāgavatam* are explained by Śrīla Sukadeva Gosvāmī, who begins doing so by describing the Lord's manifestation of the *sodasa-kala*, or what Śrīla Prabhupāda above terms “the sixteen principles of creative matter and instruments.” The student may wonder privately how important this *sodasa-kala-vidyā* really is to our understanding of the *Bhāgavata summum bonum*. If the student is blessed with access to the computerized BBT Vedabase, the word *sodasa* may be typed into the program's search engine. Note how many *Bhāgavatam* verses appear as “hits”—and note that in most cases, *sodasa* refers back to what Sukadeva Gosvāmī explains in this Chapter 10 of Canto 2. [*Nimesa: for example:*

*tad etat sodasa-kalam
lingam sakti-trayam mahat
dhatte 'nusamsrtim pumsi
harsa-soka-bhayartidam*

The subtle body is endowed with sixteen parts—the five knowledge-acquiring senses, the five working senses, the five objects of sense gratification, and the mind. This subtle body is an effect of the three modes of material nature. It is composed of insurmountably strong desires, and therefore it causes the living entity to transmigrate from one body to another in human life, animal life and life as a demigod. When the living entity gets the body of a demigod, he is certainly very jubilant, when he gets a human body he is always in lamentation, and when he gets the body of an animal, he is always afraid. In all conditions, however, he is actually miserable. His miserable condition is called *samsṛti*, or transmigration in material life. (*Bhāg.* 6.1.51)]

The student ought to mark the fact that, at the initiation Gautama Rsi gave to the young Satyakama Jabala—the circumstances of this initiation were often very favorably commented upon by Srila Prabhupada—the knowledge transmitted from *guru* Gautama to *sisya* Satyakama is delineated in a portion of *Chandogya Upanisad* entitled *Sodasakala Brahavidya*. The three great *Aupanisadika-darsana Bhasyakaras* Sankaracarya, Ramanujacarya and Madhvacarya have exhaustively analyzed *Chandogya's sodasakala-vidya* according to their own realizations. But in Chapter 10 of *Srimad-Bhagavatam* Canto 2 we are blessed with “the natural commentary” to *sodasakala-vidya*. This very knowledge was summarized on 13 February 1971 in Gorakhpur by His Divine Grace A.C. Bhaktivedanta Svami Prabhupada.

In the *Bhagavata* has given different list of different incarnation of God but ultimately concludes that *ete camsa-kalah pumsah krsnas tu bhagavan svayam*: "All the incarnations, they are parts or parts of the parts." *Amsa* means part, and *kala* means part of the part. "But *svayam purna-bhagavan, sodasa-kala purna, sad-aisvarya- purna-bhagavan* is Krsna."

Hence, despite the lofty Vedantic logic and language of Chapter 10, which may unnecessarily hasten some persons' reading of these verses and purports (or subject these readers to bouts of insomnia), what we are presented with here is definitive Vedic evidence that Bhagavan Sri Krsna is the highest Brahman and the Original Person, who is served by those who are

samavasams tesam silam upanayanadi-srauta-smarta-karmanusthanena bhagavato yajna-purusasyaradhanam eva tad arocayan (Bhag. 5.14.30)

This means:

[T]he real followers of Vedic principles (*brahmanas* or those in Krsna consciousness), who teach everyone how to worship the Supreme Personality of Godhead according to the Vedic rituals.

10.3. *Slokanusaranam*—summary study of the verses of Canto 2 Chapter 10, “*Bhagavatam* is the Answer to All Questions.”

Sukadeva Gosvami opens this chapter by listing the ten subject matters contained within the *Srimad-Bhagavatam*: creation, sub-creation, the planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home back to Godhead, liberation, and the shelter of all. These are presented by great souls in this Mahapurana according to three approved

methods: *laksana* (indirectly, or by symptoms), or by *srautenarthena* (by direct scriptural meaning), and *anjasa* (in summary). He then describes the ten subjects in more detail, with examples. This study guide presents these ten separately from the *slokanusaranam*, in **10.4.**, the section which follows this one. Srila Sukadeva Gosvami, in this opening portion of Chapter 10, concludes that the *summum bonum*, the Asraya, the shelter of all, is independent. The nine other *Bhagavata* topics are ever-dependent upon Him. (1-9) [*Nimesa: the previous two sentences announce to the alert reader that Chapter 10 is structured according to formal parartha-anumana. A simple translation of this would be, “a lesson in logic.” To gloss this translation for brighter understanding, it should be pointed out that, happily for us, Srila Sukadeva does not speak anywhere in the Bhagavatam in svartha-anumana terms. Svartha means “for one’s own self”; if Sukadeva taught this chapter entirely on the level of his own realization, it is doubtful whether we, the students, would understand him at all. Parartha-anumana is a system of logic that, unlike Western “inductive logic” (the basis of modern science), does not give doubt a podium to speak from. Its sole intention is to “walk us through” the truth, so that we understand from the first step to the end why there is nothing for us to doubt. Svartha-anumana, while certainly not an invalid form of thought, is not meant for teaching.*

Imagine a group of university science students discussing amongst themselves a class they’ve just had on models of the universe that are shaped in dimensions other than the ones we know here on earth—length, width, height. Some astrophysicists do theorize higher mathematical dimensions of the universe. But suppose the one who taught this class presented his models as if he was alone in the room, just blurting out ideas as they flooded his mind. We can well imagine how many doubts the students took with them as they left the classroom. Sukadeva Gosvami, by stating in 2.10.7 a conclusion that he will repeat in greater detail in 2.10.42-45, argues that the pratijna (the solemn statement to be proved, or what in Western logic is called the hypothesis) is the same as the hetu (the reason why the pratijna is true). One might expect such an argument to have a huge hole of doubt between the start and finish. But Srila Sukadeva will, in the next two sections of this slokanusaranam, demonstrate why doubt cannot be entertained. The next nimesa will conclude this brief discourse on tarka or anvisiki (Vedic logic).]

The Lord’s generation of *sarga*, the prime elements of creation, are described as the gross and subtle forms of the material universe. Neither gross nor subtle forms of the Lord are accepted by Srila Sukadeva Gosvami as the Lord. A pure devotee knows that the Lord's form is neither gross nor subtle matter, but is transcendental and eternally resplendent with the sixteen personal features that, for

the purpose of the *lila* of creation, He manifests in terms of primordial material energy. (10-36)

All living entities are created by the Lord through Caturmukha Brahmadeva. They are placed, according to their past deeds, under different combinations of the three modes of material nature. The Lord maintains the universe as Lord Visnu, incarnating again and again to save all the conditioned souls. In due course, in the form of Mahadeva Siva, the Lord destroys the universe. In any event, the Lord actually never directly acts within the material world. (37-47) [*Nimesa, with a huge helping of anumana: in the above two paragraphs of the study guide, we can follow how Sukadeva Gosvami inserts two kinds of drstanta or evidence to support the conclusion that the Supreme Personality of Godhead is the Supreme Brahman. Why two kinds of evidence? Because there are two important factors regarding brahman under consideration. One is that He is the source of creation. There is solid sapaksa drstanta (positive evidence in the sastra) to prove this. This evidence cannot be refuted by mere pratyaksa (sense perception) because sastraic evidence or sruti-pramana is not open to doubt drawn from psychophysical experience. The only thing about a sastraic statement that might be doubtful is the way the speaker presents it.*]

One might argue that some great demigods like Brahma and Siva are sometimes called brahman in the sruti-pramana. Mayavadis screw out many devious counter-positions to Vaisnavism from such evidence. For simplicity's sake, we'll stick to the question of whether Lord Visnu is on the same level as Brahma and Siva. A favorite "chestnut" of the Advaitists is, if the Trimurti (guru brahma guru visnu guru mahadeva) are "all one" as the exact same brahman, then none of the three can be the Supreme Brahman—for even though Adi Sankaracarya invented a philosophy called Advaita Vedanta, he did manage to find in the sastra clear evidence of a "lower" (saguna) and "higher" (nirguna) Brahman. Thus these "all-is-one"-ers who've had their eyes opened by Sankaracarya (but unfortunately their mouths not shut) say there are actually two brahmans. Parambrahma must be nirguna. And that means, according to Acarya Sankara, that Parambrahman is avyakta. As good as nothing.

But what about the principle of ex nihil, nihil fit (Latin for "from nothing, nothing comes")? The good news is that brahman can be called jagat-karana in the sense of saguna-brahman or the virat-rupa. That's where everything created comes from. The bad news—for neophyte Vaisnavas, at any rate—is that saguna-brahman is vyakta, the manifest, that which displays name, form, quality and activity. The created. From the paramartha or "above it all" impersonal liberation aspired for

by Mayavadis, saguna-brahman is really just maya. But hey, that's not too bad, because in brahman under those terms, you can be God too!

However, in this chapter Sri Sukadeva argues that sruti-pramana proves by another type of evidence, vyapaksa-drstanta, that Sri Visnu is not a demigod. (Vyapaksa-drstanta means evidence that undermines opposing positions—not by combatative attack, but as a natural feature of the parartha-anumana teaching system, which aims to convince by making the truth plainly understandable.) Sruti-pramana asserts that while Lord Visnu does act as the maintainer of the universe, He does so from the transcendental position of a direct form of the Supreme Lord Krsna. Bhagavan Sri Krsna, as the real Parambrahma (Bg 10.12), has nothing to do with being “a cause” in the material world—because He is causeless. You'll recall that saguna-brahman, the elected cause of creation for the Mayavadis, is itself considered created (but don't ask a Mayavadi how—though we will get to that later.) Because Sri Krsna is akarana and yet sarva-karana-karanam, He cannot be compared to Brahma, Siva, Durga, Ganesa or any other demigod, no matter how powerful a controller of matter such personalities may be. If one argues that one of these demigods is as good as Sri Krsna and may therefore be worshiped as the Supreme Lord, he is caught in the coils of sarpa-nyaya (serpentine logic).

In serpentine logic, the cause is caused as a cause that is caused, on and on without without end. There are “serpentine verses” (palindromes) to demonstrate this: **God a dog deified, deified dog a God.** Read either forward or backward, it says the same thing. What it proves to a sane person is that in the first place, something other than this dog who deified another dog is the cause of deification—for no dog can make another dog a god. Of course, if one is insane, this palindrome is a great proof of Mayavadi philosophy. Alas, for years I am waiting to see this dog-god; perhaps he is still underway from Sirius by Greyhound Rocket.

In any event, the real God, Krsna, was not caused by some other power. Thus, by some “all is really just power” argument, Krsna cannot be made one with and therefore deified as Guru Suchabignose from some Sivoham Mission somewhere, or as Tuffy the Terrier or Howard the Duck.

On the point of talking in circles, it should be mentioned that in logic, when the question of causation is raised, the discussion may slip into cakra-nyaya, or “the circularity of argumentation.” Imagine a circle of one hundred dominos. One falls, knocking over the other ninety-nine. If someone argues the domino that fell first is “the cause” of the fall of the whole circle, counter-evidence shows this cannot be true. Dominos are inert, unable to move themselves. To say the first

domino “caused” the others to fall is therefore to talk in a mere circle—for one question remains ever-unanswered in the middle of the tabletop of spilled playmarkers: who or what introduced the power of mobility into the first domino?

Look at it this way. A husband and wife are at home playing a table game involving a circle of upright dominos. The doorbell rings. They both get up to speak for a moment with their visiting nextdoor neighbor. After less than one minute they return to find all the dominos have fallen. Now, this couple has a naughty young son who has been playing his own game in the next room. They look in to find it appears he is still amusing himself in that room—but now with a little smirk on his face. Is it more intelligent for the parents to walk away to have a speculative discussion about paranormal phenomena, about poltergeists and mind over matter—or to remain in their son’s doorway to inquire gently but firmly if their boy had something to do with the fallen dominos?

It so happens that in the transcendental realm, beyond the material realm where we human beings play our little games with material causes and effects that are not in themselves real, there is a Supreme Naughty Little Boy. Sukadeva Gosvami supplies vipaksa-drstanta from sastra proving that while demigods like Brahma and Siva are not independent movers, the Supreme Lord Krsna is worshiped as such by these demigods. Thus the hetu (the conclusion of the paratha-anumana of Chapter 10) is confirmed with no room for reasonable doubt.]

Saunaka Rsi, after hearing of the creation, inquired from Suta Gosvami about the discussions between Vidura and Maitreya while Vidura was on pilgrimage. Sri Suta Gosvami says that he will describe those discussions, and that hearing of them will also answer King Pariksit's previous inquiries. (48-51)

10.4. Summary of the 10 subject matters of *Srimad-Bhagavatam*.

The *Bhagavatam* contains ten subjects: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum. The purpose of the first nine items is to glorify the supreme transcendence of Krsna, the Absolute Truth, who is the shelter and source of the other nine items. What follows is a more detailed list of the ten subjects with their Sanskrit names.

1. *Sarga* is the creation of the sixteen prime elements by the Lord.

2. The secondary manipulation and inter-combination of these elements by Lord Brahma within the universe is called *visarga*.
3. The situation of the living entities, either religiously and happy or irreligious and suffering, on the planets within the universe is *sthanam*, the third topic.
4. The Manus, their laws, and their activities give proper direction in life. This topic is *manvatara*, the next topic.
5. *Utaya*, the fifth topic, is the creative impetus, the desire for fruitive work.
6. *Posanam*, protection, is for devotees. Their attempt to serve the Lord achieves for them the Lord's protection, by His causeless mercy.
7. *Isanukatha* describes the activities of the Lord and His great devotees. Hearing and studying them brings salvation.
8. *Nirodha*, the eighth topic, is the merging of all the living entities, along with their conditioned tendencies, within the Lord as He partakes of mystic slumber as Mahā-Visnu after the cosmic manifestation is wound up.
9. *Mukti*, the ninth topic, is liberation, the permanent situation for the living entity after he fully becomes free from his changeable gross and subtle material bodies.
10. Kṛṣṇa, the Supreme Personality of Godhead, the original source of all energies, the summum bonum, is the Absolute Truth, which is called Parambrahma. That is *Asraya*, the Bhagavatam's tenth topic.

10.5 Information condensed from Chapter 10—including Srila Prabhupada's purports—on the ten subjects.

The Srimad-Bhagavatam is given by the Lord to Brahma, Narada, Vyasa, on down the disciplic succession to help us understand Kṛṣṇa's position as the *Asraya*, the Supreme Personality of Godhead. This subject matter of the Bhagavatam is elaborately explained in the Tenth and Eleventh Cantos. All living entities are dependent on the fully independent Lord, the *Asraya* of all. The entire material creation springs from the independent Lord. By hearing about His dealings with the material world, one's material bondage is slackened and one becomes His liberated devotee. (1-7)

Living entities are dependent on the independent Supreme Personality of Godhead. Between themselves, the living entities are interdependent. The experience of life in this material world entails the interdependence of the *adhyatmic* person—the person who is the possessor of different instruments of senses; the *adhidaivic* person—the individual controlling deities of the senses; and the *adhibhautic* person—the material body that is seen with our eye. These three depend fully upon the Lord. To become free from the illusions of such a three-fold conditioned life, the dependent must take shelter of the independent and depend upon Him fully. The Vedas confirm that we who are fallen into the material world are dependent upon the Lord who descends as the *Purusa-avatars*. These three-in-one *Visnu-murtis* create the universal elements and enter into each universe. They are all the Supreme Lord and are all untouched by the world, even when They create the material world. (8-9)

Only Sri Krsna is the independent Lord. Everything depend upon Him. To explain this, the *Bhagavatam* describes Maha-visnu’s creation of the cosmos beginning with the demigod Siva. These creations do not “separate” from Lord Visnu in some mechanistic sense as we may ourselves experience while “creating” in the course of our own wordly activities. For example, a father may create a son, but when that son takes birth from his mother’s body he is a third member of the family—a separate entity. But the Lord’s sixteen cosmic factors of creation are always non-different from Krsna because they are His energies. As such they display His authority while simultaneously remaining subordinate to Him. The living entities are injected into this primordial matter that is shaped in sixteen ways by its being, in effect, the very shadow of Krsna.

[Nimesa: that is the indication of verse 11—

That Supreme Person is not impersonal and therefore is distinctively a *nara*, or person. Therefore the transcendental water created from the Supreme Nara is known as *nara*. And because He lies down on that water, He is known as Narayana.]

The water so described is certainly pure, having emanated from the Lord’s transcendental pores, yet it is the primal material energy. It begins to move because of the remote spiritual influence of Krsna over that matter, which is His energy. The remote spiritual influence is the marginal *jiva*-effulgence of the Lord, who is looking for a relationship with matter. The *virat-purusa*, the universal form of the Lord, is thus made manifest. Now, step by step, the living entities develop their bodies. Garbhodaksayi Visnu is the *paramatama* of the universe, and the *virat-purusa* gradually expands from Him to become the sum total of all living entities. Yet one should not forget the *virat*, being the

expansion of the Lord as “super nature”, is directly connected to Garbhdaksayi Visnu and never under the full control of any or all the *jivas*. From the *virat-purusa*, the *adhidaivika* demigods are created. (10-14)

This entire explanation is to show the absolute dependence of the living entities and absolute independence of the Supreme Lord. Since our senses are dependent on the Lord, they should be used in His service. To become free from material entanglement, an intelligent person should associate with the great sages and saints who are on the path of salvation. By such association, one can receive such instructions that slacken the conditioned soul’s attachment for matter. Gradually the illusion of matter and false ego that clings to his consciousness is dissipated, and he promoted to the real life of eternity, knowledge, and bliss. (15-32)

The subtle *virata-rupa*, which is the Lord’s external energy, is covered by the gross material manifestation. In other words, the feature of the cosmos that is closest to the Lord—because it is *sattvik*—is subtle, while the feature that is more removed (due to the facilities allowed by the Lord—via the demigods—to creatures of *rajasic* and *tamasic* disposition) is gross. Again, we must never forget that both are the Lord’s energies and thus answerable to His authority only. Regarding the form of the Lord, those who are pure devotees worship only His transcendental form. This, His original Self, is beyond gross and subtle matter. The spiritual world is likewise beyond both levels of material energy. Thus all the activities of the Lord are transcendental, having nothing to do with *prakṛti*. Just knowing this frees one from the material atmosphere. The living entities, by the sanction and direction of the Lord, are under the control of the external energy—the three modes of material nature. But if they are fortunate enough to be blessed by the good association of the Lord’s devotees, and furthermore to become their unflinching servants and in turn be accepted by Him as His devotees too, these conditioned living entities are liberated. The Lord descends by His causeless mercy in varied forms after He has established the creation. He nevertheless, even while “within” the material world, remains in His transcendental, independent position. By His repeated appearances, varied creations occur again and again as do destructions. This entire drama of the mundane manifestation is indirectly performed by the Lord to give the conditions souls an opportunity to go back to Godhead. The Lord is the cause of all causes. (33-51)

10.3. Question Forty-two is asked by Saunaka Rsi of Suta Gosvami.

Question Forty-two: Let us know, please, what topics were discussed between Vidura and Maitreya, who talked on transcendental subjects, and what was inquired by Vidura and replied by Maitreya. Also please let us know the reason for Vidura's giving up the connection of his family members, and why he again came home. Please also let us know the activities of Vidura while he was in the places of pilgrimage. (49-50)

10.4. Suta Gosvami's answer: I shall now explain to you the very subjects explained by the great sage in answer to King Pariksit's inquiries. Please hear them attentively. (51)

10.5. *Parisistam* (appendix)

10.5.1. *Vinodakam* or items of special interest to full-time enrollees of this *Srimad-Bhagavatam* course.

Srila Jiva Gosvami's *Sat-sandarbhas*

Priti-sandarbha offers this observation on *Bhag. 2.10.1*:

*visnor anucarativam hi
moksam ahur manisinah*

"The wise say that devotional service to Lord Visnu is true liberation."

- In the same way it is said in the *Skanda Purana, Reva- khanda*:

*niccala tvayi bhaktir ya
saiva muktir janardane
mukta eva hi bhaktas te
tava visno yato hareh*

"O Lord Krsna, unwavering devotion to You is true liberation. O Lord Visnu, Your devotees are already liberated."

Reassuring Queen Rukmini, Lord Krsna said (*Srimad- Bhagavatam 10.60.50-53*):

santi hy ekanta-bhaktayas tava. . .

*. . .mam prapya maniny apavarga-sampadam
vaYchanti ye sampada eva tat patim*

"O most beautiful Rukmini, you are My dearest wife. I am greatly pleased to understand how much love you have for Me. Please take it for granted that no matter what ambition and desire you might have and

no matter what you might expect from Me, I am always at your service. And it is a fact also that My devotees, My dearest friends and servitors, are always free from material contamination, even though they are not inclined to ask from Me such liberation. My devotees never desire anything from Me except to be engaged in My service.

In *Srimad-Bhagavatam* (2.3.12) it is said:

kaivalya-sammata-pathas tv atha bhakti-yogah

"Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?"

Srila Sridhara Svami comments:

"This verse means: `Devotional service is the true path of liberation."

The word "*pathah*" (path) here means "the way to attain association with the Supreme Personality of Godhead." This is described in *Srimad-Bhagavatam* 5.19.20 (quoted in the beginning of this anuccheda) in the passage beginning with the words "*yaha hi*". That verse was spoken by Srila Sukadeva Gosvami.

Anuccheda 17

In *Srimad-Bhagavatam* (2.10.1) it is said:

atra sargo visargac ca. . .

"In the *Srimad-Bhagavatam* there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum."

In this description of the ten topics of a *maha-purana*, the word "*mukti*" (liberation) comes toward the end. Therefore, before attaining liberation one must first attain *posana*", which precedes it in this list. *Posana*" here means "mercy". The greatest mercy is the gift of pure love (*priti*) for the Lord. This is described in the following words of *Srimad-Bhagavatam* (5.6.18):

muktim dadati karhicit sma na bhakti-yogam

"Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."

BHAKTI - 2.10.1

Anuccheda 115

1 Devotional service is also described in these words of *Srimad Bhagavatam* 1.1.2

"Completely rejecting all religious activities which are materially motivated, this *Bhagavata Purana* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhagavatam*, compiled by the great sage Vyasadeva (in his maturity), is sufficient

in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."

2 The ten topics of Srimad Bhagavatam are listed in this verse (*Srimad Bhagavatam 2.10.1*):

"Sri Sukadeva Gosvami said: In the Srimad Bhagavatam there are ten divisions of statements regarding the following: the creation of the universe, sub creation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation and the summum bonum."

In this way the transcendental science of devotional service is listed as one of the topics of Srimad Bhagavatam.

3 That devotional service should be performed, is also stated in *Srimad Bhagavatam 2.9.36*, one of the four seed verses (*2.9.33 - 36*) of *Srimad Bhagavatam*. That verse (*2.9.36*) states:

4 "A person who is searching after the supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time and both directly and indirectly."

5 In the previous three verses transcendental knowledge, confidential transcendental knowledge, and the different aspects of that knowledge were explained. In this, the fourth verse, this statement is given. The first three of these four verses have already been explained in *Sri Bhagavat-sandarbha* (in *anuccheda 95*). In *Srimad Bhagavatam 2.9.31*, the word "*rahasya*" refers to the advanced stage of love for the Supreme Personality of Godhead (*prema-bhakti*), and the word "*tad-anga*" refers to devotional service in practice (*sadhana-bhakti*). Srila Sridhara Svami comments:

"The word '*rahasya*' means 'our devotional service' and the word '*tad-anga*' means 'devotional service in practice (*sadhana-bhakti*).'"

6 The Vedic scriptures are manifested again and again. This is described in the following words (*Srimad Bhagavatam 11.14.3*):

"By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas."

7 Therefore, in this, the fourth (*2.9.36*) of the seed verses of *Srimad Bhagavatam*, the Supreme Lord describes devotional service in practice (*sadhana-bhakti*).

8 The following explanations may be also given. In *Srimad Bhagavatam 2.9.36* the word "*atmanah*" means "of Me, the Supreme Personality of Godhead", "*tattva-jijnasuna*" means "by one who desires to understand the secret of pure love for the Supreme Personality of Godhead", "*etavad eva*" means "one should inquire from the feet of the spiritual master". What should one do? That is explained in the words "*anvaya-vyatirekabhyam yat*". "*Anvaya*" means "by performing prescribed activities", and "*vyatireka*" means "by avoiding forbidden activities."

TATTVA - 2.10.1-9

Text 55

[These arguments] can be summed up as follows: Here we have four kinds of arguments in the abodes of both exclusion and inclusion. The first argument is based on the difference between what takes birth and dies and *{tad-avadhi}*. The second is based on the difference between the seer and the seen. The third is based on the difference between the witness and the witnessed. The fourth argument, given to aid our understanding, is based on the difference between the miserable sufferer and the focus of pure love.

The verse under discussion [*Bhāg. 11.3.39*] is spoken by Śrī Pippalāyana to King Nimi.

Text 56.1

By describing these characteristics of the *jīva* souls, whose inner nature is pure consciousness, we have in effect described the Supreme Brahman, the subject of *Srimad Bhgavatam*, from the individual (*vyaṣṭi*) viewpoint. This is so because the Supreme *Brahman* is nondifferent from the *jīva* souls, being the complete whole from whom they emanate in the form of His individual partial expansions. Indeed, He is called the *āśraya*, the fountainhead of all existence. The same nondual reality, Brahman, is also characterized in aggregate (*samaṣṭi*) cosmic terms in the list of a major *Purāṇa*'s ten topics, beginning with primary creation. This list is given in the following two verses:

“This *Śrīmad-Bhāgavatam* describes ten subjects: *sarga* (primary creation), *visarga* (secondary creation), *sthāna* (maintenance), *poṣaṇa* (mercy), *ūti* (desires), *manv-antara* (reigns of Manus), *iśānukathā* (pastimes of the Lord and His devotees), *nirodha* (annihilation), *mukti* (liberation), and *āśraya* (the substratum or ultimate shelter). To clarify the meaning of the tenth subject, the great souls describe the characteristics of the first nine subjects by prayers, and also by indirect and direct explanations” [*Bhāg. 2.10.1-2*].

Text 56.2

This *Śrīmad-Bhāgavatam* discusses ten topics, beginning with creation, but the sages' real purpose in describing the characteristics of the first nine is to give us systematic, lucid knowledge of the tenth topic. One might object here that the presentation of the other nine topics does not seem to explain the tenth topic; we reply that in the *Bhāgavatam* the sages explain the tenth topic both directly, by the explicit utterance of prayers and other statements, and also indirectly, through the implied purport of various historical accounts.

Text 57.1

To elucidate the tenth subject, Śrī Śukadeva Gosvāmī speaks seven verses defining each of the ten subjects. [Four of the seven verses are as follows:]

“The primary creation of the five gross elements, the five subtle sense objects, the five senses, the mahat-tattva, and the false ego, resulting from the disturbance in the material modes' equilibrium caused by the Supreme Lord, is known as *sarga*. The secondary creation, effected by Lord Brahṁā, is called *visarga*” [*Bhāg. 2.10.3*].

The *bhūtas* mentioned here are the five gross material elements, beginning with ether. The *mātrās* are the subtle elements-sound and so on. The *indriyas* are the perceptive senses. The word *dhī* (“intelligence”) indicates the totality of unmanifest matter, together with false ego. Brahman, the supreme controller,

generates these physical and nonphysical elements by causing the modes of material nature to become unbalanced and produce transformations. This is called *sarga* (“creation.”) The secondary creation, by Lord Brahma, is called *visarga*. Since he is the *vairāja-puruṣa*, or “universal person,” his creation is also called *pauruṣa*. *Visarga* is the sending forth of moving and nonmoving living beings.

Text 57.2

“*Sthiti* is the victory of Lord Viṣṇu, and *poṣaṇa* is the grace He bestows on His devotees. The word *manv-antara* indicates the principles of transcendental religion, while *ūti* refers to desires for material activities. *Īśānukathā* indicates the various descriptions of the Lord’s pastimes in His incarnations, and also the descriptions of His faithful devotees’ activities” [Bhāg. 2.10.4-5].

Sthiti (“maintenance”) is *vaikuṅṭha-vijaya*, the victory of Lord Vaikuṅṭha, the Supreme Personality of Godhead. In other words, *sthiti* indicates the supreme glory of the Lord shown by His maintaining all created beings in their respective situations under His laws. *Poṣaṇam* (“sustenance”) indicates how He maintains His devotees by bestowing His grace on them. *Manv-antarāṇi* (“periods of Manus”) indicates the histories of the Manus and other saintly kings who ruled during the Manus’ reigns, and also the histories of other saintly people who lived during those periods and received the Supreme Lord’s special favor. The deeds of these saints are themselves religious standards, establishing the *sad-dharma* (“transcendental religion”) of worshiping the Lord. With regard to universal maintenance, *ūti* (“impetuses for action”) are desires for various fruitive activities. *Īśānukathāḥ* (“narrations about the Lord”) are historical accounts of the Lord’s pastimes in His various incarnations, as well as accounts of His faithful followers’ activities.

Text 57.3

“The merging of the living entity, along with his conditioning, with the mystic lying down of the Mahā-Viṣṇu is called the winding up of the cosmic manifestation (*nīrodha*). Liberation (*mukti*) is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies” [Bhag. 2.10.6].

When annihilation occurs after a period of universal maintenance, Lord Hari goes to sleep and the *jīvas* follow Him along with their energies, their *upādhis*. This is called *nīrodha* (“winding up”). Lord Hari’s “going to sleep” consists of His closing His eyes to the material creation, and the *jīvas*’ “going to sleep” consists of their merging into Lord Hari. If a *jīva* in that merged state has freed himself from his false, acquired nature—the ignorance and other qualities superimposed on him by material illusion—he attains his original nature; this is called *mukti* (“liberation”).

Text 58

“The supreme one, who is celebrated as the Supreme Being or the Supreme Soul, is the supreme source of the cosmic manifestation, as well as its reservoir and winding up. Thus He is the Supreme Fountainhead, the Absolute Truth” (Bhāg. 2.10.7).

In this verse the *ābhāsa* (“appearance”) is material creation, and the *nīrodha* (“cessation”) is its dissolution. The word *yataḥ* refers to the one from whom the creation emanates, by whom it is made perceivable to the *jīvas*’ senses (*adhyavasīyate*), and in whom it is dissolved. That renowned fountainhead of existence—the *āśraya*—is known as Brahman (the Supreme Truth) and Paramātmā (the Supersoul). Here the word *iti* expresses the idea of a complete category, thus implying that Bhagavān, the Supreme Personality of Godhead, is included as well. Later we shall explain the *āśraya* in detail.

Text 59.1

Śukadeva Gosvāmī next discusses the divisions of *adhyātmika*, *adhidaivika*, and *adhibhautika*. He does this to clarify the nature of the *āśraya*, which he describes by referring to the direct, common experience of the individual microcosm:

“This *adhyātmika-puruṣa* is the same as the *adhidaivika-puruṣa*, and he who creates the differentiation between these two is called the *adhibhautika-puruṣa*. In the absence of any one of these we do not perceive the other two. He who knows these three is the Lord, who, being independent of everything else, is the support of His own self and is the true *āśraya*” [Bhāg. 2.10.8-9].

Text 59.2

The *jīva*, the seer, who identifies himself as the owner of his eyes and other senses, is the *adhyātmika* person. He is indeed also the *adhidaivika* person, the sun and other deities presiding over the eyes and other senses. Before the physical body is created, the senses have nowhere to reside and so cannot act. Consequently at this point the *adhyātmika* and *adhidaivika* persons are indistinguishable, since there has yet to appear a distinction between the functions of the ordinary *jīvas*, who consider themselves independent actors and the illuminators of their senses, and the deities who help them.

And that person because of whom there arises the conception of duality between the presumed owner of the senses and their presiding deities is called *adhibhautika*, the visible body consisting of the eyeball and other physical sense organs. This physical body is said to be a “person” because it is an *upādhi* superimposed upon the real person, the *jīva*. The *śruti* states, “This [*adhibhautika*] person consists of food and vital fluids” [Taittirīya Up. 2.1.1].

Text 60.1

The verse beginning *ekam ekatarābhāve* [Bhāg. 2.10.9] shows how the fact that all of these [*puruṣas*] are mutually dependent in effect means that none of them is the *āśraya*. The explanation is as follows: Without the presence of the visible object there is no basis for the existence of either the sense organ (whose presence is inferred from perception of the object) or the seer. And without the seer, the sun-god and other presiding deities of perception also have no basis for existing. Without the presiding deity of sight, the sense of sight cannot act, and without the sense of sight there can be no perception. Thus in the absence of any one [of the three *puruṣas*] we cannot find either of the others. Such being the case, the one who knows all three of these, perceiving them visually as their witness—namely the Supersoul—is indeed the actual *āśraya*, or shelter. In refutation of the idea that the three *puruṣas* are shelters for one another, the Supersoul is specifically characterized as *svāśraya*, His own shelter, meaning that He has no other shelter and is consequently the shelter of all others. In this context the living entity is also called *āśraya*, but only in the sense of emphasizing the partial nondifference between the pure *jīva* and the Supersoul, who are related as part and whole, respectively.

Text 60.2

The pure *jīva* is designated as the witness in such statements as “Although transcendental, he considers himself a material product” [Bhāg. 1.7.5]; “Waking awareness, dream, and deep sleep are the functions of the mind, caused by the modes of material nature. The individual soul has been ascertained to be distinct from these functions, as their witness” [Bhāg. 11.13.27]; and “The pure one witnesses the actions of the impure agent, the mind” [Bhāg. 5.11.12]. The pure *jīva* being characterized thus, it cannot reasonably be proposed that this *jīva*, known as the witness, is the *āśraya*.

Alternatively, one might propose that the aspects of *adhyātmika* and so on are also *āśrayas*. We answer that this is true, but still, since they are dependent on one another, none of them is exclusively the *āśraya*; as the verse beginning *ekam* states, it is not in the direct, literal sense that they are referred to as *āśrayas* .

Text 60.3

“Then let the witness (the *jīva*) be the shelter.” In answer the words beginning *tritayam* are spoken: The witnessing self, the *jīva*, is called *svāśraya* (“his own shelter”), but in fact his *āśraya* is the Supersoul, who has no other *āśraya*; this is the difference between the two. Thus the *Haṁsa-guhya* prayers [*Bhāg.* 6.4.25] say, “A person who knows the modes of nature may know everything about them, but he does not know the all-knowing one. I worship that unlimited Lord.” Thus it is that the Supersoul, described in such statements as the one beginning *ābhāsaś ca* [*Bhāg.* 2.10.7], is alone the *āśraya*.

The verse under discussion [*Bhāg.* 2.10.9] was spoken by Śrī Śuka.

Text 61.1

In the following two verses Śrī Sūta Gosvāmī describes in a different way the characteristics of *Śrīmad-Bhāgavatam* that qualify it as a *Mahā-purāṇa*, and in so doing he affirms that the Supreme Lord alone is the *āśraya*:

“O *brāhmaṇa*, authorities on the matter understand a *Purāṇa* to contain ten characteristic topics: *sarga*, the creation of this universe; *visarga*, the subsequent creation of worlds and beings; *vṛtti*, the maintenance of all living beings; *rakṣā*, the sustenance of all living beings; *antarāṇi*, the rule of various Manus; *vaṁśa*, the dynasties of great kings; *vaṁśānucarita*, the activities of such kings; *saṁsthā*, annihilation; *hetu*, motivation; and *apāśrayā*, the supreme shelter. Other scholars state that the great *Purāṇas* deal with these ten topics while lesser *Purāṇas* may deal with five” [*Bhāg.* 12.7.9-10].

Here the word *antarāṇi* refers to periods of Manus.

Text 61.2

According to some, a *Purāṇa* has five characteristics:

“The five characteristics of a *Purāṇa* are *sarga*, creation; *pratisarga*, annihilation; *vaṁśa*, genealogy; *manv-antarāṇi*, the reign of Manus; and *vaṁśānucaritam*, the activities of dynasties of kings and successions of saints” [*Matsya Pur.* 53.65].

This difference of opinion is due to the different topics that characterize greater and lesser *Purāṇas*. Although *Purāṇas* such as the *Viṣṇu Purāṇa* discuss all ten topics, these *Purāṇas* are still considered lesser because they discuss only five of the topics in depth.

Text 61.3

In *Śrīmad-Bhāgavatam* there is no intention of discussing the ten topics consecutively, one per canto; after all, the *Bhāgavatam* has twelve cantos. Nor should one think that because the ten topics are listed in the Second Canto they can be found one after another from Canto Three to Twelve, because the three topics of *nirodha*, *mukti*, and *āśraya* can all be found in the Tenth, Eleventh, and Twelfth Cantos. Nor will one find the remaining topics in order in the other cantos, with the exception of the Eighth Canto.

Text 61.4

Śrīla Śrīdhara Svāmī also indicates this [absence of a strict correspondence between the *Bhāgavatam*'s topics and cantos]:

“To spread Lord Kṛṣṇa’s glories, the Tenth Canto describes how unrighteous rulers suffered annihilation (*nirodha*) because they deviated from religious principles. The four types of annihilations of the total material nature have already described earlier.”

Śrīdhara Svāmī’s intention here is to show that the Tenth Canto primarily discusses the *āśraya*, the form of Śrī Kṛṣṇa. As Śrīdhara Svāmī himself states, “The subject of the Tenth Canto is the tenth topic, the Supreme Lord, who shelters His dependent devotees.”

We can draw similar conclusions about the other cantos.

Text 61.5

Thus Śrīdhara Svāmī would agree with us that virtually every canto touches on all ten topics, either directly or indirectly. It is in the same light that we should understand the statement “**these topics are described here either directly or indirectly**” [*Bhāg. 2.10.2*], since we actually do find these topics discussed both directly and indirectly throughout the *Bhāgavatam*. And for the same reason we should recognize that the First and Second Cantos also belong to this *Mahā-purāṇa*. Therefore we do not accept the idea that these topics are discussed in a strict sequence.

Text 62.1

Sūta Gosvāmī then describes the features of the ten topics, beginning with creation:

“From the agitation of the original modes within the unmanifest material nature, the *mahat-tattva* arises. From the *mahat-tattva* comes the element false ego, which divides into three aspects. This threefold ego further manifests as the subtle elements, as the senses, and as the gross sense objects. The generation of all of these is called creation (*sarga*)” [*Bhāg. 12.7.11*].

The *mahat-tattva* comes into being when the original, dormant material nature (*pradhāna*) is agitated, and from the *mahat* comes false ego in each of the three material modes. From this threefold ego come the subtle elements, the senses, and the physical elements. The appearance of the elements implies the appearance of their presiding deities as well. All together, the appearance of these constitutes *sarga*, the manifestation of the subtle causes of creation.

Text 62.2

Sūta Gosvāmī continues:

“The secondary creation (*visarga*), which exists by the mercy of the Lord, is the manifest amalgamation of the desires of the living entities. Just as a seed produces additional seeds, activities that promote material desires in the performer produce moving and nonmoving life forms” [*Bhāg. 12.7.12*].

Here the word *puruṣa* (“person”) refers to the Supersoul, and *eteṣām* (“of these”) indicates the elements, beginning with the *mahat*. The primary reason the elements combine is the *karma* the *jīvas* have accumulated from their previous lives. Thus the moving and nonmoving living beings take their births in a perpetual cycle, like the generation of one seed from another. This constant flow of generated products is called *visarga*, secondary creation. In other words, *visarga* is the creation of the individual organisms, and thus this discussion of *visarga* includes the topic of *ūti* (“impulses for activity”).

Text 62.3

“*Vṛtti* means the process of sustenance, by which the moving beings live upon the nonmoving. For a human being, *vṛtti* specifically means acting for one’s livelihood in a manner suited to one’s personal nature. Such action may be carried out either in pursuit of selfish desire or in accordance with the Vedic injunctions” [Bhāg. 12.7.13].

Mobile living beings generally thrive on immobile ones, but the word *ca* (“and”) in this verse hints that, when the desire impels them, moving creatures will also subsist on other moving creatures. For human beings, however, the means of livelihood is prescribed according to their individual natures, on the basis of either selfish desire or scriptural injunction. All this is called *vṛtti*.

Text 62.4

“In each age, the infallible Lord appears in this world among the animals, human beings, sages, and demigods. By His activities in these incarnations He protects the universe and kills the enemies of Vedic culture. This is called *rakṣā*” [Bhāg. 12.7.14].

Here the word *yaiḥ* (“by them”) means by the incarnations. This definition of “protection” (*rakṣā*) also incorporates the three topics *īśa-kathā* (“narrations about the Supreme Lord”), *sthāna* (“maintenance”), and *poṣaṇa* (“nourishment”).

Text 62.5

“In each reign of Manu (*manv-antara*), six types of personalities appear as manifestations of Lord Hari: the ruling Manu, the chief demigods, the sons of Manu, Indra, the great sages, and the partial incarnations of the Supreme Personality of Godhead” [Bhāg. 12.7.15].

From the mention here of the activities of the Manus and the others, it is understood that the topic of *sad-dharma* (“progressive religious principles”) is also covered. In this way this list of ten topics is equivalent to the one given earlier in the *Bhāgavatam*.

Text 62.6

“Dynasties (*vaṁśa*) are lines of kings originating with Lord Brahmā and extending continuously through past, present, and future. The accounts of such dynasties, especially of their most prominent members, constitute the subject of dynastic history (*vaṁśānucarita*)” [Bhāg. 12.7.16].

The activities of the *vaṁśa-dharāḥ* (prominent members of those dynasties) constitutes *vaṁśānucarita* (“dynastic history”).

Text 63.1

“There are four types of cosmic annihilations-occasional, elemental, continuous, and ultimate-all of which are effected by the inherent potency of the Supreme Lord. Learned scholars have designated this topic dissolution (*saṁsthā*)” (Bhāg. [12.7.17].

In this verse the word *asya* (“His”) refers to the Parameśvara, the Supreme Lord, while *svabhāvataḥ* (“due to nature”) means “by His energy.” The term *āryantikaḥ* (“ultimate”) implies that *mukti* (liberation) is included in this kind of dissolution.

Text 63.2

“Out of ignorance the living being performs material activities and thereby becomes in one sense the cause (*hetu*) of the creation, maintenance, and destruction of the universe. Some authorities call the living being the personality underlying the material creation, while others say he is the unmanifest self” [*Bhāg.* 12.7.18].

The *hetu* (“cause”) here is the *nimitta*, or efficient cause. *Asya* (“of this”) refers to this universe, the existence of which is due to the *jīvas*, who act in ignorance. Some call that same cause the *anuśāyī* (“underlying personality”), highlighting the principle of consciousness, while others call him the *avyākṛta* (“unmanifest”), focusing attention on the *jīvas’ upādhis*.

Text 63.3

“The Supreme Absolute Truth is present throughout all the states of awareness-waking consciousness, sleep, and deep sleep-throughout all the phenomena manifested by the external energy, and within the functions of all living entities, and He also exists separate from all these. Thus situated in His own transcendence, He is the ultimate and unique shelter” [*Bhāg.* 12.7.19].

It cannot be said that the *jīva* is the *āśraya*, even in his pure state. That would go against what Śrīla Vyāsadeva experienced in trance. Rather, the correct understanding is as follows:

The Supreme Brahman is alone in His original identity. He is always aloof from the states of consciousness known as waking awareness and so on, and also from the manifestations of matter, beginning with the *mahat-tattva*. All these are products of the external energy, that is to say, creations of His *Māyā* potency. While remaining aloof from all these manifestations, He simultaneously associates with them in His feature as the Supersoul, the supreme witness. Therefore He is the basis for the *jīvas’* activities in both his pure and his conditioned states. But in this context the word *apāśraya* indicates that even while He is the foundation for the *jīvas’* activities He still remains transcendental to everything; the prefix *apa* refers to “abandonment,” which here amounts to the idea of transcending.

Text 63.4

Such knowledge of the pure nature of the *jīva*, who is here designated the cause of material existence, leads to realization of the *apāśraya*, or transcendental fountainhead of existence, as Sūta Gosvāmī states in two verses:

“Although a material object may assume various forms and names, its essential ingredient is always present as the basis of its existence. Similarly, both conjointly and separately, the *jīva* is always present with the created material body throughout its phases of existence, beginning with conception and ending with death.

“Either on the strength of one’s own power of discrimination or because of one’s regulated spiritual practice, one’s mind may stop functioning on the material platform of waking consciousness, sleep, and deep sleep. Then the *jīva* understands the Supreme Soul and withdraws from material endeavor” [*Bhāg.* 12.7.20-21].

PRITI - 2.10.6**Anuccheda 1**

The word "mukti" (liberation) is defined as: The state that comes after the shackles of birth and death are cut". Srila Suta Gosvami describes liberation in these words of ***Srimad-Bhagavatam (12.4.34)***:

*yadaivam etena viveka-hetina
maya-mayahagkaranatma-bandhanam
chittvacytatmanubhavo 'vatisthate
tam ahur atyantikam agga samplavam*

"Cutting the bonds of false ego with the sword of knowledge, the soul sees the infallible Supreme Personality of Godhead. My dear friend, then the soul's bondage in matter is completely destroyed."

This verse means, "When the soul sees the infallible Supreme Personality of Godhead, that state is called liberation."

The same explanation is given in these words of ***Srimad- Bhagavatam (2.10.6)***:

*muktir hitvanyatha-rupam
svarupena vyavasthitih*

"Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."

These words mean that even though the soul may still reside in the world of birth and death, he may still directly see his original spiritual form. These words also mean that the soul's misidentification with the external material body (*anyatha- rupam*) is then destroyed. In this verse the primary meaning of the word "svarupa" is "the form of the Supreme Personality of Godhead". However, because the individual spirit souls are fragmental parts of the Supreme Personality of Godhead in the same way rays of sunlight are fragmental parts of the sun planet, the word "svarupa" may also refer to the individual soul.

PRITI - 2.10.6**ANU 7**

In the *Sri Narayanadhyatma* it is also said that devotional service enables one to see the Lord:

*nityavyakto hi bhagavan
iksyate nija-caktitah
tam rte pundarikaksam
kah pacyetamitam prabhum*

"The Supreme Personality of Godhead is always invisible. However, with the help of His transcendental potency, one may see Him. Without the help of the Lord's potency, who has the power to see the lotus-eyed Supreme Lord?"

In the *Katha Upanisad* it is also said (1.2.23):

*yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute tanum svam*

"The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form."*

The Lord does this by reflecting His internal potency on the pure senses of the devotee. Even persons who had committed sins, such as King Mucukunda who had committed the sin of hunting, were able to see the Lord because of their great devotion to Him. The Lord personally praised these devotees when they directly saw Him. Fearing that they would be deprived of the sight of the Lord, these devotees felt their love for Him increase. When Yudhishthira and his brothers, who were devotees that dearly loved the Supreme Lord, saw hell, that hell was only an illusion, a magic trick. That is clearly described in the Svargarohana- parva of Mahabharata. In the *Visnu-dharma Purana* it is said that after three births they gave grains and cows to a brahmana, and because of this pious deeds they were freed from hell and allowed to enter *Svargaloka*. However, *Srimad-Bhagavatam* does not accept that account. *Srimad-Bhagavatam* declares that they attained the abode of the Supreme Lord. When the Supreme Lord descends to the material world as an avatara, even persons with impure hearts are able to see Him with their own eyes. Still, their seeing Him is not direct. They see the reflection (*abhasa*) of Him. That is explained in the scriptures. Otherwise, the people have no power to see Him. The Supreme Lord Himself declares in *Bhagavad-gita* (7.25):

*naham prakacah sarvasya
yoga-maya-samavrtah*

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency (yogamaya)."

In the *Padma Purana*, *Uttara-khanda*, it is also said:

*yogibhir drcyate bhaktya
nabhaktya drcyate kvacit
drastum na cakyo rosac ca
matsarac ca janardana*

"Because of their devotion the yogis see the Supreme Personality of Godhead. Without devotion no one sees Him. he angry and envious have no power to see Him."

During the times when He is not manifest as an avatara, the Lord cannot be seen, even though He is present everywhere. At the time of the Lord's appearance as an avatara, the people do not see His true nature. They think He is the opposite of what He really is. In this way, even though He is the source of great bliss, some people think He makes others suffer. Even though He is the most handsome and charming, some people think He is ferocious and horrible. Even though He is the friend of everyone, some people think He is their enemy. At that time the Lord's *Yogamaya* potency is the root cause of his manifestation before the people. Still, the people who have offended the Lord's devotees feel uneasy at heart when the Lord is present. Even though in truth the Lord is always present everywhere, these people have made their hearts as hard as stone to Him. Persons who do not have the qualities of a liberated soul, qualities described in *Srimad-Bhagavatam* 2.10.6, see only the reflection of the Lord when He is present in this world. The word liberation" cannot be used to describe the status of these people. In the prose description that begins in *Visnu Purana* 4.15.8 it is said that although in the beginning he saw Lord Krsna in this indirect way, at the end Sisupala saw Lord Krsna purely. In *Visnu Purana* 4.15.9 it is said:

*atma-vinacaya bhagavad-asta-cakramcu-malojjvalam aksaya-tejah-svarupam parama-brahma-bhutam
apagata- dvesadi-doso bhagavantam adraksit*

"At the moment of his death, Sisupala, now cleansed of hatred and every other vice, gazed at the Supreme Personality of Godhead, whose eternal form was filled with power and glory, and who was garlanded with light from the Sudarsana- cakra."

BHAGAVAT - 2.10.6

Anuccheda 99

5 *Srimad Bhagavatam* (5.19.19-20) explains:

"If one's position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Visnu according to the four social divisions (brahmana, ksatriya, vaisya and sudra) and the four spiritual divisions (brahmacari, grhastha, vanaprastha and sannyasa), one's life becomes perfect.

"After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vasudeva, is the real path of liberation."

In this prose passage of the Fifth Canto, two kinds of devotional service are described.

6 In both these processes of devotional service (following *varnasrama* and meeting a devotee) one becomes free from the illusions of material ignorance. The Supreme Personality of Godhead therefore creates the intelligence and senses of the conditioned souls to enable them to engage in devotional service. His *sampadana-sakti* potency makes all this possible. Because the three goals of economic development, material piety, and sense gratification are external and material, liberation is different from them. Liberation is part of the spiritual potency. Because it is internal and consists of spiritual knowledge and devotional service, and because it breaks the bonds of material existence, it is different from matter. This is described in *Srimad Bhagavatam 2.10.6*:

"Liberation is the permanent situation of the living entity after he gives up the changeable gross and subtle material bodies."

When the living entities are averse to the Lord's devotional service, then their intelligence and senses are under the thrall of the material ignorance potency. When the living entities are under the thrall of the modes of nature the Lord is not manifest, but when they are free from the modes He appears before them. In this way this verse is explained.

Cit-sakti manifests in him and he gets power to realise the Lord, *cit-sakti* appears in mind, senses and words and empowers them

BHAGAVAT - 2.10.7

Anuccheda 18

Internal energy/external energy

1 In the following statement of *Srimad-Bhagavatam* (2.9.34), the Personality of Godhead describes the external, material potency, *bahiranga-sakti*, in the following words:

“O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.”

2 In the first part of this verse, the Personality of Godhead says:

“O Brahma whatever appears to be of any value, if it is without relation to Me, has no reality.”

3 In this verse the word ‘*atmanah*’ means ‘of Me, the Supreme Personality of Godhead’, and the word ‘*maya*’ refers to two potencies of the Lord: the *bahiranga-sakti*, or material energy *maya*, and the *tatastha-sakti*, or individual spirit souls. Interpreted in relation to the individual spirit souls, the word ‘*abhasa*’ means ‘effulgence’. In other words, the individual spirit souls are likened to particles of light emanating from the supreme sun of the Personality of Godhead.

Jaiva maya/guna maya

If the word ‘*maya*’ is taken to mean the *bahiranga-sakti*, then the word ‘*abhasa*’ may be understood to mean ‘illusion’. The illusory potency presents a great variety of constantly changing forms of the inert material energy, which bewilders the conditioned souls by presenting before their eyes a great variety of temporary and constantly changing forms of the inert and unconscious material energy, or three modes of nature, goodness, passion and ignorance. The word ‘*abhasa*’ is used in this way, to mean the material cosmos, in *Srimad Bhagavatam* (2.10.7 *abhasas ca nirodhas ca*). The word ‘*abhasa*’ is also described in *Visnu Purana* 1.22.54 (quoted in Anuccheda 16, Text 17).

4

The Lord’s potencies are also described in the following statement spoken by the scholars of the *Ayur-Veda*:

“The Personality of Godhead, whose desires are automatically fulfilled, is the original creator of the material universes. His form is eternal and full of transcendental knowledge, and His eternal transcendental potency emanates from Him as particles of light from the sun. As an actor, who changes his appearance when he enters the stage, the Personality of Godhead appears in the form of the Supersoul when He enters the material realm. He activates the inert material energy, and in this way causes the creation of the material universes.”

In the first part of the verse, where the Lord’s ‘*maya*’ is described as ‘*abhasa*’, the word ‘*abhasa*’ may be interpreted in two different ways in order to match the two interpretations of the word ‘*maya*’ (which may mean either

jaiva maya

the individual spirit souls or the external material energy

guna maya.

In the second part of the verse, where the ‘*abhasa*’ is described as reflected on the ‘*tamah*’ (darkness), there is no need to interpret the word ‘*tamah*’ in two different ways in order to fit the two interpretations of the words ‘*maya*’ and *abhasa*’. The single meaning ‘darkness’ naturally fits the two possible interpretations of the verse.

6

abhasa when reflection is strong and falls in eyes of *jiva* - it covers eyes - light covers eyes, pain occurs, and he sees so many colors.

The darkness (*tamah*) of the material cosmos is described as created by the Lord's shadow. This is described in the following verse of ***Srimad Bhagavatam (3.20.18)***, where Maitreya Muni says to Vidura:

Abhasa and *tama* are not separate, but are degrees.

“First of all, Brahma created from his shadow the coverings of ignorance of the conditioned souls. They are five in number and are called *tamisra*, *andha-tamisra*, *tamas*, *moha* and *mahamoha*.”

7 The material world is also compared to darkness (*tamah*) in the following verse (***Srimad Bhagavatam 10.14.11***) where Lord Brahma says to Lord Krsna:

“You are sustaining the universe.”

“Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window.”

8

This verse (3.20.18 quoted in text 8) explains that Brahma, using the instrument of the shadow potency (*chaya-sakti*) manifested ‘*avidya*’ at the time of creating the material universe. The word ‘*avidya*’ here may refer either to the different classes of conditioned souls (*jiva-maya*) or to the different manifestations of the modes of nature (*guna-maya*).

9 The difference between the *avidya-sakti* (ignorance potency) and *vidya-sakti* (knowledge potency) is described in the following verse of ***Srimad-Bhagavatam (11.11.3)*** where Lord Krsna says:

“O Uddhava, both knowledge and ignorance, being products of *maya*, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings.”

10 The knowledge potency is described in the following verses of the *Padma Purana (Uttara-khanda 73.230-231)* in the *Karttika-mahatmya*, in connection with the prayers of the demigods to Maya, which are related by Lord Krsna to Satyabhama-devi:

“As the demigods were offering prayers in this way, they saw a portion of the sky become very brilliant with a great light. From that effulgent part of the sky they heard the goddess Sarasvati speak the following words: ‘I appear in this material world in three ways, in relation to the three modes of goodness, passion, and ignorance.’”

11

The ignorance-potency (*avidya-sakti*) is described in the following statement of the *Padma Purana, Uttara-khanda (91.51)* where the Supreme Personality of Godhead says to Lord Brahma:

“The dense darkness of the ignorance potency in this material world is immeasurable and inexhaustable.”

BHAGAVAT - 2.10.9

Anuccheda 19

8 That the Supreme Personality of Godhead is the origin of all sensory perception is confirmed in the following statement of ***Srimad-Bhagavatam* (2.10.9)**:

“All three of the above-mentioned stages of different living entities are interdependent. In the absence of one, another is not understood. But the Supreme Being who sees every one of them as the shelter of the shelter is independent of all, and therefore He is the supreme shelter.”

9 In various places in the *Sruti-sastra* also it is confirmed that the individual living entities (*jivas*) are never independent of the Supreme Personality of Godhead. He is the original seer of everything, and no one can see anything without His mercy. In this way these verses (6.16.23-24) may be understood.

PARAMATMA - 2.10.35

Anuccheda 57

1

Some may say that the universal form of the Lord, as described in these two verses, is a spiritual form. That idea is refuted by the following statement about the Lord's universal form (***Srimad Bhagavatam* 2.10.35**):

2

*amuni bhagavad-rupe
maya te hy anuvarnite
ubhe api na grhnanti
maya-srste vipaccitah*

amuni - all these; *bhagavat* - unto the Supreme Personality of Godhead; *rupe* - in the forms; *maya* - by me; *te* - unto you; *hi* - certainly; *anuvarnite* - described respectively; *ubhe* - both; *api* - also; *na* - never; *grhnanti* - accepts; *maya* - external; *srste* - being so manifested; *vipaccitah* - the learned one who knows.

"Neither of the above forms of the Lord, as just described unto you from the material angle of vision, is accepted by the pure devotees of the Lord who know Him well."

3

Here the word "*amuni*" means "they". The universal form of the Lord is imaginary, an artificial form in which the entire universe, consisting of the small and the great, the individuals and the various groups, are imagined to be parts of the Lord's great body. The *Srimad Bhagavatam* verse declares, "This form I have described unto you from the material angle of vision, is not accepted by the pure devotees of the Lord who know Him well." This means that the wise devotees of the Lord do not worship the universal form, for that form is composed of the Lord's external (*bahiranga*) material potency.

6

The reason why the learned devotees do not accept (*na grhnanti*) the universal form is given in the words "*maya-srste*" (created by *maya*). The universal form is not manifested by the Lord's internal spiritual potency, it is not like the Lord's other forms, which have four arms and many similar features, and

it is not above the material world if *maya*, as the Lord's forms always are. Within the material universe the Lord's *guna-avatars* appear, and their forms control the three modes of material nature.

7

This is described in the following words of the *Markandeya Purana*, where the demigod Brahma declares:

"Visnu, Siva, and I all accept forms in this world. O Visnu, who has the power to properly glorify Your transcendental form?"

8

Here the word "*sarira*" means "His own body". However, the forms of Lord Visnu and the other forms of the Supreme Personality of Godhead are different from the forms of the demigods. That is explained here. The verse quoted in the beginning of this *anuccheda* was spoken by Srila Sukadeva Gosvami.

References from Srila Bhaktivinoda Thakura's *Bhagavat-arka-marici-mala*

In Chapter 17 of *Bhagavat-arka-marici-mala*, which belongs to the *prayojana* portion of the book and is entitled "Analysis of the Goal of Devotional Service"—*prayojana vicarah*, Srila Bhaktivinoda Thakura includes these seven verses from the 10th chapter of *Srimad-Bhagavatam* Canto 2:

02.10.01-06

Sukadeva Gosvami to Maharaja Pariksit

Sukadeva Gosvami said: In the *Srimad-Bhagavatam* there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum. (1)

To isolate the transcendence of the summum bonum, the symptoms of the rest are described sometimes by Vedic inference, sometimes by direct explanation, and sometimes by summary explanations given by the great sages. (2)

The elementary creation of sixteen items of matter - namely the five elements [fire, water, land, air and sky], sound, form, taste, smell, touch, and the eyes, ears, nose, tongue, skin and mind - is known as *sarga*, whereas subsequent resultant interaction of the modes of material nature is called *visarga*. (3)

The right situation for the living entities is to obey the laws of the Lord and thus be in perfect peace of mind under the protection of the Supreme Personality of Godhead. The Manus and their laws are meant to give right direction in life. The impetus for activity is the desire for fruitive work. (4)

The science of God describes the incarnations of the Personality of Godhead and His different activities together with the activities of His great devotees. (5)

The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Maha-Visnu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies. (6)

02.10.07

Sukadeva Gosvami to Maharaja Pariksit

The supreme one who is celebrated as the Supreme Being or the Supreme Soul is the supreme source of the cosmic manifestation as well as its reservoir and winding up. Thus He is the Supreme Fountainhead, the Absolute Truth.

10.5.2. Appendix of items of general interest.

Important Verses

TEN CHARACTERISTICS OF A MAHĀ-PURĀṆA

SB 2.10.1

śrī-śuka uvāca

atra sargo visargaś ca sthānaṁ poṣaṇam ūtayaḥ

manvantareśānukathānirodho muktir āśrayaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atra*—in this Śrīmad-Bhāgavatam; *sargaḥ*—statement of the creation of the universe; *visargaḥ*—statement of subcreation; *ca*—also; *sthānam*—the planetary systems; *poṣaṇam*—protection; *ūtayaḥ*—the creative impetus; *manvantara*—changes of Manus; *īśānukathāḥ*—the science of God; *nirodhaḥ*—going back home, back to Godhead; *muktiḥ*—liberation; *āśrayaḥ*—the summum bonum.

Śrī Śukadeva Gosvāmī said: In the Śrīmad-Bhāgavatam there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum.

Śukadeva Gosvāmī

VAIṢṆAVA MUKTI

SB 2.10.6

nirodho 'syānuśayanam ātmanaḥ saha śaktibhiḥ

muktir hitvānyathā rūpaṁsva-rūpeṇa vyavasthitih

nirodhaḥ—the winding up of the cosmic manifestation; *asya*—of His; *anuśayanam*—the lying down of the puruṣa incarnation Mahā-Viṣṇu in mystic slumber; *ātmanaḥ*—of the living entities; *saha*—along with; *śaktibhiḥ*—with the energies; *muktih*—liberation; *hitvā*—giving up; *anyathā*—otherwise; *rūpam*—form; *sva-rūpeṇa*—in constitutional form; *vyavasthitih*—permanent situation.

The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Mahā-Viṣṇu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.

Śukadeva Gosvāmī

ADHYĀTMIKA, ADHIDAIVIKA, ADHIBHAUTIKA

SB 2.10.8

yo 'dhyātmiko 'yam puruṣaḥ so 'sāv evādhidaivikaḥ

yas tatrobhaya-vicchedaḥ puruṣo hy ādhibhautikaḥ

yaḥ—one who; *adhyātmikaḥ*—is possessed of the sense organs; *ayaṁ*—this; *puruṣaḥ*—personality; *saḥ*—he; *asau*—that; *eva*—also; *adhidaivikaḥ*—controlling deity; *yaḥ*—that which; *tatra*—there; *ubhaya*—of both; *vicchedaḥ*—separation; *puruṣaḥ*—person; *hi*—for; *ādhibhautikaḥ*—the visible body or the embodied living entity.

The individual person possessing different instruments of senses is called the *adhyātmic* person, and the individual controlling deity of the senses is called *adhidaivic*. The embodiment seen on the eyeballs is called the *ādhibhautic* person.

Śukadeva Gosvāmī

10.7. Chapter homework assignments:

10.7.1. All Students—Read Srila Prabhupada's rendition of 2.10.8 and his purport as attentively as you can. Try to catch the essence of His Divine Grace's explanation in an essay covering a single side of an A4-size paper.

10.7.2. Full-Credit Students—The philosopher Plato, about whom the famous British thinker A.N. Whitehead said all European philosophy is but footnotes to his (Plato's), wrote in his *Phaedron*:

Of madness there were two kinds: one produced by human infirmity; the other . . . a divine release of the soul from the yoke of custom and convention.

into He goes on to explain that this divine madness is of four kinds—the ability to see the future, the ability to perceive beyond sensory limits the mysteries of Nature, an extraordinary good taste and capability in poetry, and the fourth a special blessing of Goddess Aphrodite (Venus) in sense enjoyment. Write an essay of not more than 2 sides of an A-4 paper in which you analyze this from what you have learned in Chapter 10. Note Plato speaks of the soul, not the mind—so there is no room for a discussion of modern psychological theories, please. The assumption of this assignment is that Plato is not entirely incorrect. However, there is something fundamentally missing, if not erroneous, in how he lays out his position. It should be noted that he considers each of the divine states of madness to be the influence of a particular demigod.

End of Study Guide to Second Canto Chapter Ten

APPENDIX TO THIS VOLUME

AV 1. Summary of the Second Canto

Chapters 1-3: Methods of Yoga In the last chapter of the previous Canto, Maharaja Pariksit had asked about the duty of a man about to die. Srila Sukadeva Gosvami personally recommends the *yoga* of constant engagement in chanting and hearing the glories of Lord Sri Krsna. This is the *bhakti-marga* of Vedic-Vaisnava spiritual culture. Secondly he describes a mystic method of meditation upon the universal form of the Lord. This, the Vedic *jnana-kanda* [*Nimesa: compare to the jnana-yajnena ca apy anye verse of Bg 9.15*], is for that class of spiritualists inclined to impersonalism. Since Brahmadeva, the demigod of creation, rid his consciousness of ignorance and forgetfulness by meditating on *virat-rupa*, the *jnana* method is proven to be effective in readying one for the personal conception of Godhead. Thereafter one may take up the *yoga-marga* of meditation upon the Lord in the Heart. Sukadeva Gosvami goes from there to recount Vedic systems of worship [*Nimesa: upasana-kanda*]. Demigod worship is taken up by persons who cherish many different worldly desires (in contrast to the *jnana-kandis* and *yoga-margis*, who seek liberation). Visnupasana (worship of Visnu) is meant for progress away from materialism in the direction of the religious and moral ideal (*dharma-artha*; see *Bhag. 2.3.8.*). Visnupasana is also for *akamis* or transcendentalists with no material desires (i.e. the Lord's pure devotees; see *Bhag. 2.3.9p*). Then Sukadeva Gosvami concludes that separate methods of worship for persons desirous of sense gratification; persons desiring to advance spiritually; and persons free of desires; is not the way of the *udara-dhih* i.e. the Vedantists—who have seen through all the Vedas to their conclusion. The *sammata pantha* (Vedic path approved by great authorities; see *Bhag. 2.3. 12*) is Visnu worship alone. When Visnupasana is taken up by all classes of men, it yields up the Upanisadic treasures of *atma-prasada*, *asanga* and *kaivalya* for society as a whole, revolutionizing it.

Chapters 4-7: The *Virat-rupa* Manifestation of the Supreme Lord—

Sukadeva Gosvami ecstatically glorifies the Supreme Personality of Godhead, praying to Him for empowerment in the matter of reciting the *Srimad-Bhagavatam*. Then he relates the *Sarga* creation of the Lord, by which the ingredients of the universe are manifest. An account of the *Visarga* creation follows. Brahmadeva meditates upon the subtle *Virat* manifest in the heart of Garbodhakasayi Visnu. By the original sacrifice known as *Purusa-sukta* Brahma mentally offers ingredients drawn into his mind from that *Virat-rupa* so as to

create the gross cosmic manifestation of physically embodied living entities. Sri Visnu appears in His different incarnations to maintain the creation. These appearances become the nectarean subject matter discussed by His devotees.

Chapters 8-10: Creation—Having heard all this with rapt attention, Maharaja Pariksit asks many questions with the aim of getting from Srila Sukadeva a philosophical basis upon which *Bhagavat-katha* is to be understood. In reply, Sukadeva Gosvami tells the king of the four seed verses of the *Bhagavatam* that Krsna taught Brahma, and Brahma in turn taught Narada. From this *Catuh-sloki Bhagavata* ten subject matters characteristic of *Srimad-Bhagavatam* expand.

AV 2. Questions 28-42 are covered in this study of Canto Two.

Chapter One: Q28

Chapter Three: Q29-30

Chapter Four: Q31-33

Chapter Five: Q34

Chapter Eight: Q35-41

Chapter Nine: Q42

End of the study guide to the Second Canto.