

INTRODUCTION

I. Introductory quotes from Srila Prabhupada.

- A. From Teachings of Lord Kapila, Chapter 4: 'Srimad-Bhagavatam is a commentary on Vedanta-sutra. Vedanta-sutra explains that the Supreme is the source of everything, and the nature of that source is explained in Srimad-Bhagavatam (1.1.1): janmady asya yato 'nvayad itaratas carthesv abhijnah svarat. That source is abhijna, cognizant. Matter is not cognizant; therefore the theory of modern science that life comes from matter is incorrect. The identity from whom everything emanates is abhijna, cognizant, which means He can understand. The Bhagavatam (1.1.1) also states, tene brahma hrdaya adi-kavaye: Krsna instructed Lord Brahma in Vedic knowledge. Unless the ultimate source is a living entity, how can He impart knowledge? Srimad-Bhagavatam was compiled by Vyasadeva, who also compiled the Vedanta-sutra. Generally the Mayavadis emphasize the commentary made on the Vedanta-sutra by Sankaracarya, the Sariraka-bhasya, but that is not the original commentary on Vedanta-sutra. The original commentary is given by the author himself, Vyasadeva, in the form of Srimad-Bhagavatam. To understand the actual meaning of the Vedanta-sutra, we must refer to the commentary made by the author himself. As stated by Sri Krsna Himself in Bhagavad-gita (13.5):

rsibhir bahudha gitam  
chandobhir vividhah prthak  
brahma-sutra-padais caiva  
hetumadbhir viniscitaih

"The knowledge of the field of activities and of the knower of activities is described by various sages in various Vedic writings--especially in the Vedanta-sutra--and is presented with all reasoning as to cause and effect."

Transcendental knowledge is therefore very logical. According to the Vedic system, the acarya must understand Vedanta-sutra (also called Brahma-sutra) before he can be accepted as an acarya. Both the Mayavada-sampradaya and the Vaisnava-sampradaya have explained the Vedanta-sutra. Without understanding Vedanta-sutra, one cannot understand Brahman.'

- B. From Sri Caitanya-caritamrta, Adi-lila, Chapter 7, Text 72, purport: 'Knowledge of the unlimited is actual brahmajnana, or knowledge of the Supreme. Those who are addicted to fruitive activities and speculative knowledge cannot understand the value of the holy name of the Lord, Krsna, who is always completely pure, eternally liberated and full of spiritual bliss. One who has taken shelter of the holy name of the Lord, which is identical with the Lord, does not have to study Vedanta philosophy, for he has already completed all such study.

One who is unfit to chant the holy name of Krsna but thinks that the holy name is different from Krsna and thus takes shelter of Vedanta study in order to understand Him must be considered a number one fool, as confirmed by Caitanya Mahaprabhu by His personal behavior, and philosophical speculators who want to make Vedanta philosophy an academic career are also considered to be within the material energy. A person who always chants the holy name of the Lord, however, is already beyond the ocean of nescience, and thus even a person born in a low family who engages in chanting the holy name of the Lord is considered to be beyond the study of Vedanta

philosophy. In this connection the Srimad-Bhnavatam states:

aho bata svapaco'to gariyn  
yajjih vnre vartate nma tubhyam  
tepus tapas te juhuvuh sasnur arya  
brahman ucur nama grnanti ye te

"If a person born in a family of dog-eaters takes to the chanting of the holy name of Krsna, it is to be understood that in his previous life he must have executed all kinds of austerities and penances and performed all the Vedic yajnas." (SB. 3.33.7 ) Another quotation states:

rg-vedo 'tha yajur-vedah sma-vedo 'py atharvanah  
adhitas tena yenoktam harir ity aksara-dvayam

"A person who chants the two syllables Ha-ri has already studied the four Vedas--Sama, Rk, Yajuh and Atharva."

Taking advantage of these verses, there are some sahajiys who, taking everything very cheaply, consider themselves elevated Vaisnavas but do not care even to touch the Vedanta-sutras or Vedanta philosophy. A real Vaisnava should, however, study Vedanta philosophy, but if after studying Vedanta one does not adopt the chanting of the holy name of the Lord, he is no better than a Mayavadi. Therefore, one should not be a Mayavadi, yet one should not be unaware of the subject matter of Vedanta philosophy. Indeed, Caitanya Mahaprabhu exhibited His knowledge of Vedanta in His discourses with Prakasananda Sarasvati. Thus it is to be understood that a Vaisnava should be completely conversant with Vedanta philosophy, yet he should not think that studying Vedanta is all in all and therefore be unattached to the chanting of the holy name. A devotee must know the importance of simultaneously understanding Vedanta philosophy and chanting the holy names. If by studying Vedanta one becomes an impersonalist, he has not been able to understand Vedanta. This is confirmed in Bhagavad-gita (Bg. 15.15). Vedanta means "the end of knowledge." The ultimate end of knowledge is knowledge of Krsna, who is identical with His holy name. Cheap Vaisnavas (sahajiyas) do not care to study the Vedanta philosophy as commented upon by the four acaryas. In the Gaudiya-sampradaya there is a Vedanta commentary called the Govinda-bhasya, but the sahajiyas consider such commentaries to be untouchable philosophical speculation, and they consider the acaryas to be mixed devotees. Thus they clear their way to hell.'

- C. From Caitanya-caritamrta, Adi-lila, Chapter 7, Text 102, Purport: 'The Mayavadi sannyasis, appreciating Lord Caitanya Mahaprabhu, inquired from Him why He did not discuss Vedanta philosophy. Actually, however, the entire system of Vaisnava activities is based on Vedanta philosophy. Vaisnavas do not neglect Vedanta, but they do not care to understand Vedanta on the basis of the Sariraka-bhasya commentary. Therefore, to clarify the situation, Lord Sri Caitanya Mahaprabhu, with the permission of the Mayavadi sannyasis, wanted to speak regarding Vedanta philosophy. The Vaisnavas are by far the greatest philosophers in the world, and the greatest among them was Srila Jiva Gosvami Prabhu, whose philosophy was again presented less than four hundred years later by Srila Bhaktisiddhanta Sarasvati Thakura Maharaja. Therefore one must know very well that Vaisnava philosophers are not sentimentalists or cheap devotees like the sahajiyas. All the Vaisnava acaryas were vastly learned scholars who understood Vedanta philosophy fully, for unless one knows Vedanta philosophy he cannot be an acarya. To be accepted as an acarya among Indian transcendentalists who follow the Vedic principles, one must become a vastly learned scholar in Vedanta philosophy, either by studying it or hearing it.

Bhakti develops in pursuance of Vedanta philosophy. This is stated in Srimad-Bhagavatam (1.2.12):

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

The words bhaktyasruta-grhitaya in this verse are very important, for they indicate that bhakti must be based upon the philosophy of the Upanisads and Vedanta-sutra. Srila Rupa Gosvami said:

sruti-smrti-puranadi-  
pancaratras-vidhim vina  
aikantikaharer bhaktir  
utpatayaiva kalpate

"Devotional service performed without reference to the Vedas, puranas, pancaratras, etc., must be considered sentimentalism, and it causes nothing but disturbance to society." There are different grades of Vaisnavas (kanistha-adhikari madhyama-adhikari), but to be a madhyama-adhikari preacher one must be a learned scholar in Vedanta-sutra and other Vedic literature because when bhakti-yoga develops on the basis of Vedanta philosophy it is factual and steady. In this connection we may quote the translation and purport of the verse mentioned above (SB. 1.2.12):

#### TRANSLATION

That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the Vedanta-sruti.'

- D. From a lecture by Srila Prabhupada, given on January 11, 1967: 'So far Vedanta-sutra is concerned, Bhagavata is Vedanta-sutra itself. Bhagavata is the natural commentary on the Vedanta-sutra. Therefore one who has sufficient knowledge in Bhagavata, he has automatically sufficient knowledge in Vedanta-sutra.'

## II. The purpose of this course.

- A. Not to study Vedanta-sutra.
- B. To study selected Srimad-Bhagavatam verses as commentaries on a few important philosophical issues raised in Vedanta-sutra.
  1. June 20 class session: Refutations of atheistic sankhya philosophy.
    - a. Brief introduction: Sankhya philosophy--what is it, and what is its relevance today?
    - b. Pradhana according to Srimad-Bhagavatam
      - i. It is unknowable. (SB 3.26.10; 12.4.20-21)
      - ii. It is beginningless, yet still dependent. (10.87.31; 2.10.45; 3.26.4-5)
      - iii. It is sustained by the brahmajyoti. (3.26.3,4; 4.9.16)
      - iv. Refutation of the 'magnet example.' (5.18.38; 7.5.14)
  2. June 21 class session: Refutations of atheistic sankhya philosophy, nyaya and vaisesika.
    - a. The unreal (asat) is not the first cause.
      - i. Krsna is sat, eternally real. (10.2.7; 3.21.19).
      - ii. When He absorbs the creation into Himself, He is not tainted by its imperfections. (4.7.26)
      - iii. Krsna is also asat. (10.87.29)

- iv. What *asat* means according to *Srimad Bhagavatam*. (2.1.18, 6.3.12, 12.4.27)
  - b. Though *Kṛṣṇa* is the material cause of creation, this does not mean that He is a *jīva-soul*. (6.16.9-11)
3. June 22 and 23 class session: Refutations of Buddhism.
    - a. Introduction to Buddhism; the four schools.
    - b. Suffering means 'two', not 'one'. (10.87.19; 11.2.37; 11.11.5-8).
    - c. Refutation of the Buddhist 'wheel example'. (8.5.28)
    - d. Destruction and liberation. (2.10.23; 7.7.37)
    - c. Perception is not subjective. (11.22.30-32, 11.22.34)
    - d. 'Everything is a dream.' (4.29.2b; 6.16.53-54, 11.13.27, 28)
    - e. *Sunyavada* refuted in one verse. (7.15.58)
  4. June 24 class session: Refutation of the 'New Age' idea that all human souls are elevated at the time of death; and the explanation of the '*arciradi*' path to liberation.
    - a. Brief introduction: the elevationist argument is based upon *Kausitaki Upanisad* 1.2.
    - b. The *Devayana* and *Pitriyana* paths of elevation. (7.15.54,55; 7.15.50-51; 7.15.56)
    - c. The 'third world.' (3.30.33, 34; 3.1.21-22)
    - d. The enlightened soul departs the body by way of the *susumna-nadi*. (2.2.24)
    - e. He follows the rays (*arcis*) of the sun. (8.5.36)
    - f. Description of the *devayana* path. (7.15.54, 55)
    - g. The '*amanava purusa*' conducts the devotees. (4.12.24, 25; 6.1.30)
    - h. The devotee gives up all trace of his material identity as he passes through the layers of the universe (the *acit-sakti* of the Lord). (2.2.28-30; 7.3.34)
  5. June 25 class session: The liberated soul never becomes *Kṛṣṇa*.
    - a. *Gopāl-tapani Upanisad* declares that the devotee should think so 'ham, "I am He" (*Kṛṣṇa*).
    - b. *Srimad Bhagavatam* gives the purport. (6.16.63; 10.30.3).
    - c. The Lord loves His devotees eternally, and accepts their service eternally. (3.3.47; 9.5.63,64; 9.5.68)
  6. June 26 class session: The final test. To pass this test, students should be able to--
    - a. answer questions about the four introductory quotations by *Srīla Prabhupada* (I.A-D);
    - b. answer basic questions about the philosophical issues outlined above (these issues will of course be explained in greater detail during the class sessions);
    - c. write brief explanations of 5 of the *Srimad Bhagavatam* verses that are numbered in the outline above. The texts of the 5 verses will be provided in the test itself; students will not be asked to quote any verses from memory. At the end of the June 25 class session, I will let the students know which 5 verses will appear on the test.

SRIMAD BHAGAVATAM--THE NATURAL COMMENTARY ON VEDANTA

STUDY SHEET FOR THE JUNE 21 CLASS SESSION

10.2.26

satya-vratam satya-param tri-satyam  
 satyasya yonim nihitam ca satye  
 satyasya satyam rta-satya-netram  
 satyatmakam tvam saranam prapannah

satya-vratam--the Personality of Godhead, who never deviates from His vow; satya-param--who is the Absolute Truth (as stated in the beginning of Srimad-Bhagavatam, satyam param dhimahi); tri-satyam--He is always present as the Absolute Truth, before the creation of this cosmic manifestation, during its maintenance, and even after its annihilation; satyasya--of all relative truths, which are emanations from the Absolute Truth, Krsna; yonim--the cause; nihitam--entered; ca--and; satye--in the factors that create this material world (namely, the five elements--earth, water, fire, air and ether); satyasya--of all that is accepted as the truth; satyam--the Lord is the original truth; rta-satya-netram--He is the origin of whatever truth is pleasing (sunetram); satya-atmakam--everything pertaining to the Lord is truth (śac-cid-ananda: His body is truth, His knowledge is truth, and His pleasure is truth); tvam--unto you, O Lord; saranam--offering our full surrender; prapannah--we are completely under Your protection.

#### TRANSLATION

The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation--creation, maintenance and annihilation--You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryami, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.

From the Purport:

The demigods or devotees know perfectly well that the Supreme Personality of Godhead is the true substance, whether within this material world or in the spiritual world. Srimad-Bhagavatam begins, therefore, with the words om namo bhagavate vasudevaya... satyam param dhimahi. Vasudeva, Krsna, is the param satyam, the Supreme Truth.

3.21.19

ekah svayam san jagatah sirsksaya-  
dvitiiyatmann adhi-yogamayaya  
srjasy adah pasi punar grasisyase  
yathorna-nabhir bhagavan sva-saktibhih

ekah--one; svayam--Yourself; san--being; jagatah--the universes; sirsksaya--with a desire to create; advitiiyaya--without a second; atman--in Yourself; adhi--controlling; yoga-mayaya--by yogamaya; srjasi--You create; adah--those universes; pasi--You maintain; punah--again; grasisyase--You will wind up; yatha--like; urna-nabhih--a spider; bhagavan--O Lord; sva-saktibhih--by its own energy.

#### TRANSLATION

My dear Lord, You alone create the universes. O Personality of Godhead, desiring to create these universes, You create them, maintain them and again wind them up by Your own energies, which are under the control of Your second energy, called yogamaya, just as a spider creates a cobweb by its own energy and again winds it up.

From the Purport:

In this verse two important words nullify the impersonalist theory that everything is God. Here Kardama says, "O Personality of Godhead, You are alone, but You have various energies." The example of the spider is very significant also. The spider is an individual living entity, and by its energy it creates a cobweb and plays on it, and whenever it likes it winds up the cobweb, thus ending the play. When the cobweb is manufactured by the saliva of the spider, the spider does not become impersonal. Similarly, the creation and manifestation of the material or spiritual energy does not render the creator impersonal. Here the very prayer suggests that God is sentient and can hear the

prayers and fulfill the desires of the devotee. Therefore, He is sac-  
cid-ananda-vigraha, the form of bliss, knowledge and eternity.

4.7.26

daksa uvaca  
suddham sva-dhamny uparatakhila-buddhy-avastham  
cin-matram ekam abhayam pratisidhya mayam  
tisthams tayaiva purusatvam upetya tasyam  
aste bhavan apariuddha ivatma-tantrah

daksah--Daksa; uvaca--said; suddham--pure; sva-dhamni--in Your own  
abode; uparata-akhila--completely turned back; buddhi-avastham--  
position of mental speculation; cit-matram--completely spiritual;  
ekam--one without a second; abhayam--fearless; pratisidhya--  
controlling; mayam--material energy; tisthan--being situated; taya--  
with her (Maya); eva--certainly; purusatvam--overseer; upetya--  
entering into; tasyam--in her; aste--is present; bhavan--Your  
Lordship; apariuddhah--impure; iva--as if; atma-tantrah--self-  
sufficient.

TRANSLATION

Daksa addressed the Supreme Personality of Godhead: My dear Lord,  
You are transcendental to all speculative positions. You are  
completely spiritual, devoid of all fear, and You are always in  
control of the material energy. Even though You appear in the material  
energy, You are situated transcendently. You are always free from  
material contamination because You are completely self-sufficient.

10.87.29

sthira-cara-jatasyah syur ajayottha-nimitta-yujo  
vihara udiksaya yadi parasya vimukta tatah  
na hi paramasya kascid aparo na paras ca bhaved  
viyata ivapadasya tava sunya-tulam dadhatah

sthira--stationary; cara--and moving; jatayah--species of life; syuh--  
become manifest; ajaya--with the material energy; uttha--awakened;  
nimitta--their motivations for activity (and the subtle bodies  
activated by such); yujah--assuming; viharah--sport; udiksaya--by Your  
brief glance; yadi--if; parasya--of Him who is aloof; vimuktah--  
eternally liberated one; tatah--from her; na--not; hi--indeed;  
paramasya--for the supreme; kascit--anyone; aparah--not foreign; na--  
nor; parah--foreign; ca--also; bhavet--can be; viyatah--for the  
ethereal sky; iva--as if; apadasya--which has no perceptible qualities;  
tava--for You; sunya--to a void; tulam--a resemblance; dadhatah--who  
take on.

TRANSLATION

O eternally liberated, transcendental Lord, your material energy  
causes the various moving and nonmoving species of life to appear by  
activating their material desires, but only when and if You sport with  
her by briefly glancing over her. You, the Supreme Personality of  
Godhead, see no one as an intimate friend and no one as a stranger,  
just as the ethereal sky has no connection with perceptible qualities.  
In this sense You resemble a void.

From the Purport:

To attempt a life separate from the Lord, rebellious souls must be  
provided with suitable bodies and an illusory environment in which to  
act out their fantasies of independence. The merciful Lord agrees to  
let them learn in their own way, and so He glances at Maya-Maya, His  
energy of material creation. Simply by this glance, she is awakened  
and makes all required arrangements on His behalf.

8.3.4

yah svatmanidam nija-mayayarpitam  
kvacid vibhatam kva ca tat tirohitam  
avidhadraksy ubhayam tad iksate  
sa atma-mulo 'vatu mam parat-parah

yah--the Supreme Personality of Godhead who; sva-atmani--in Him; idam--this cosmic manifestation; nija-mayaya--by His own potency; arpitam--invested; kvacit--sometimes, at the beginning of a kalpa; vibhatam--it is manifested; kva ca--sometimes, during dissolution; tat--that (manifestation); tirohitam--not visible; aviddha-drk--He sees everything (in all these circumstances); saksi--the witness; ubhayam--both (manifestation and annihilation); tat iksate--sees everything, without loss of sight; sa h--that Supreme Personality of Godhead; atma-mulah--self-sufficient, having no other cause; avatu--please give protection; mam--unto me; parat-parah--He is transcendental to transcendental, or above all transcendence.

#### TRANSLATION

The Supreme Personality of Godhead, by expanding His own energy, keeps this cosmic manifestation visible and again sometimes renders it invisible. He is both the supreme cause and the supreme result, the observer and the witness, in all circumstances. Thus He is transcendental to everything. May that Supreme Personality of Godhead give me protection.

#### 3.10.13

yathedanim tathagre ca  
pascad apy etad idrsam

yatha--as it is; idanim--at present; tatha--so it was; agre--in the beginning; ca--and; pascad--at the end; api--also; etad idrsam--it continues to be the same.

#### TRANSLATION

This cosmic manifestation is as it is now, it was the same in the past, and it will continue in the same way in the future.

From the Purport:

There is a systematic schedule for the perpetual manifestation, maintenance and annihilation of the material world, as stated in Bhagavad-gita (9.8): bhuta-gramam imam krtsnam avasam prakrter vasat. As it is created now and as it will be destroyed later on, so also it existed in the past and again will be created, maintained and destroyed in due course of time. Therefore, the systematic activities of the time factor are perpetual and eternal and cannot be stated to be false. The manifestation is temporary and occasional, but it is not false as claimed by the Mayavadi philosophers.

#### 6.3.12

yama uvaca  
paro mad-anyo jagatas tasthanas ca  
otam protam patavad yatra visvam  
yad-amsato 'sya sthiti janma-nasa  
nasy otavad yasya vase ca lokah

yamah uvaca--Yamaraja replied; parah--superior; mat--than me; anyah--another; jagatah--of all moving things; tasthanas--of nonmoving things; ca--and; otam--crosswise; protam--lengthwise; patavat--like a woven cloth; yatra--in whom; visvam--the cosmic manifestation; yat--of whom; amsatah--from the partial expansions; asya--of this universe; sthiti--the maintenance; janma--the creation; nasah--the annihilation; nasi--in the nose; ota-vat--like the rope; yasya--of whom; vase--under the control; ca--and; lokah--the whole creation.

#### TRANSLATION

Yamaraja said: My dear servants, you have accepted me as the Supreme, but factually I am not. Above me, and above all the other demigods, including Indra and Candra, is the one supreme master and controller. The partial manifestations of His personality are Brahma, Visnu and Siva, who are in charge of the creation, maintenance and annihilation of this universe. He is like the two threads that form the

length and breadth of a woven cloth. The entire world is controlled by Him just as a bull is controlled by a rope in its nose.

From the Purport:

Srila Madhvacarya explains that the words otam protam refer to the cause of all causes. The Supreme Lord is both vertical and horizontal to the cosmic manifestation. This is confirmed by the following verse from the Skanda Purana:

yatha kantha-patah sutra  
otah protas ca sa sthitah  
evam visna-vidam visvam  
otam protam ca samsthitam

Like the two threads, horizontal and vertical, of which a quilt is manufactured, Lord Visnu is situated as the vertical and horizontal cause of the cosmic manifestation.

12.4.27

satyam hy avayavah proktah  
sarvavayavinam iha  
vinarthena pratiyeran  
patasyevanga tantavah

satyam--real; he--because; avayavah--the ingredient cause; proktah--is said to be; sarva-avayavinam--of all constituted entities; iha--in this created world; vina--apart from; arthena--their manifest product; pratiyeran--they can be perceived; patasya--of a cloth; iva--as; anga--my dear King; tantavah--the threads.

TRANSLATION

My dear King, it is stated [in the Vedanta-sutra] that the ingredient cause that constitutes any manifested product in this universe can be perceived as a separate reality, just as the threads that make up a cloth can be perceived separately from their product.

6.16.9-11

esa nityo 'vyayah suksma  
esa sarvasrayah svadrk  
atmamaya-gunair visvam  
atmanam srjate prabhuh

esah--this living entity; nityah--eternal; avyayah--imperishable; suksmah--very, very fine (not seen by the material eyes); esah--this living entity; sarva-asrayah--the cause of different types of bodies; svadrk--self-effulgent; atma-maya-gunaih--by the Supreme Personality of Godhead's modes of material nature; visvam--this material world; atmanam--himself; srjate--appears; prabhuh--the master.

TRANSLATION

The living entity is eternal and imperishable because he actually has no beginning and no end. He never takes birth or dies. He is the basic principle of all types of bodies, yet he does not belong to the bodily category. The living being is so sublime that he is equal in quality to the Supreme Lord. Nonetheless, because he is extremely small, he is prone to be illusioned by the external energy, and thus he creates various bodies for himself according to his different desires.

From the Purport:

In this verse the philosophy of acintya-bhedabheda--simultaneous oneness and difference--is described. The living entity is eternal (nitya) like the Supreme Personality of Godhead, but the difference is that the Supreme Lord is the greatest, no one being equal to or greater than Him, whereas the living entity is suksma, or extremely small. The sastra describes that the magnitude of the living entity is one ten-thousandth the size of the tip of a hair. The Supreme Lord is all-pervading (andantara-stha-paramanu-cayantara-stham). Relatively, if the living entity is accepted as the smallest, there should naturally

be inquiry about the greatest. The greatest is the Supreme Personality of Godhead, and the smallest is the living entity. Another peculiar characteristic of the jiva is that he becomes covered by maya. Atmamaya-gunaih: he is prone to being covered by the Supreme Lord's illusory energy. The living entity is responsible for his conditional life in the material world, and therefore he is described as prabhu ("the master"). If he likes he can come to this material world, and if he likes he can return home, back to Godhead.

na hy asyasti priyah kascin  
napriyah svah paro pi va  
ekah sarva-dhiyam drasta  
kartrnam guna-dosayoh

na--not; hi--indeed; asya--to the living entity; asti--there is; priyah--dear; kascit--someone; na--not; apriyah--not dear; svah--own; parah--other; api--also; va--or; ekah--the one; sarva-dhiyam--of the varieties of intelligence; drasta--the seer; k artrnam--of the performers; guna-dosayoh--of right and wrong activities.

#### TRANSLATION

For this living entity, no one is dear, nor is anyone unfavorable. He makes no distinction between that which is his own and that which belongs to anyone else. He is one without a second; in other words, he is not affected by friends and enemies, well-wishers or mischief-mongers. He is only an observer, a witness, of the different qualities of men.

nadatta atma hi gunam  
na dosam na kriya-phalam  
udasinavad asinah  
paravara-drg isvarah

na--not; adatte--accepts; atma--the Supreme Lord; hi--indeed; gunam--happiness; na--not; dosam--unhappiness; na--nor; kriya-phalam--the result of any fruitive activity; udasina-vat--exactly like a neutral man; asinah--sitting (in the core of the heart); para-avara-drk--seeing the cause and effect; isvarah--the Supreme Lord.

#### TRANSLATION

The Supreme Lord [atma], the creator of cause and effect, does not accept the happiness and distress that result from fruitive actions. He is completely independent of having to accept a material body, and because He has no material body, He is always neutral. The living entities, being part and parcel of the Lord, possess His qualities in a minute quantity. Therefore one should not be affected by lamentation.

From the Purport:

We should also understand that udasina, neutral, does not mean that He takes no action. Rather, it means that He is not personally affected. For example, a court judge is neutral when two opposing parties appear before him, but he still takes action as the case warrants.

#### SRIMAD BHAGAVATAM--THE NATURAL COMMENTARY ON VEDANTA

#### STUDY SHEET FOR THE JUNE 22-23 CLASS SESSION

10.87.19

sva-krta-vicitra-yonisu visann iva hetutaya  
taratamatas cakassy anala-vat sva-krtanukrtih  
atha vitathasv amusv avitatham tava dhama samam  
viraja-dhiyo 'nuyanty abhivipanyava eka-rasam

sva--by Yourself; krta--created; vicitra--variegated; yonisu--within the species of life; visan--entering; iva--apparently; hetutaya--as their motivation; taratamatah--according to hierarchies; cakassi--You become visible; anala-vat--like fire; sva--Your own; krta--creation;

anukrtih--imitating; atha--therefore; vitathasu--unreal; amusu--among these (various species); anitatham--not unreal; tava--Your; dhama--manifestation; samam--undifferentiated; viraja--spotless; dhiyah--whose minds; anuyanti--understand; abhivipanyavah--those who are free from all material entanglements (pana); eka-rasam--unchanging.

#### TRANSLATION

Apparently entering among the variegated species of living beings You have created, You inspire them to act, manifesting Yourself according to their higher and lower positions, just as fire manifests differently according to the shape of what it burns. Therefore those of spotless intelligence, who are altogether free from material attachments, realize Your undifferentiated, unchanging Self to be the permanent reality among all these impermanent life forms.

From the Purport:

Even in the midst of material creation and destruction, the Lord of all creatures remains eternally unchanged, as expressed here by the word eka-rasam. In other words, the Lord eternally maintains His personal form of immeasurable, unalloyed spiritual pleasure.

#### 11.2.37

bhayam dvitiyabhinivesatah syad  
isad apetasya viparyayah  
tan-mayayato budha abhajat tam  
bhaktyaikayesam guru-devatatma

bhayam--fear; dvitiya--in something seeming to be other than the Lord; abhinivesatah--because of absorption; syat--it will arise; isat--from the Supreme Lord; apetasya--for one who has turned away; viparyayah--misidentification; asmr̥tih--forgetfulness; tat--of the Lord; mayaya--by the illusory energy; atah--therefore; budhah--an intelligent person; abhajat--should worship fully; tam--Him; bhaktya--with devotion; ekaya--unalloyed; isam--the Lord; guru-devata-atma--one who sees his own spiritual master as his lord and very soul.

#### TRANSLATION

When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayah-smr̥tih. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.

#### 11.11.5-8

atha baddhasya muktasya  
vailaksanyam vadami te  
viruddha-dharminos tata  
sthitayor eka-dharmini

atha--thus; baddhasya--of the conditioned soul; muktasya--of the liberated Personality of Godhead; vailaksanyam--different characteristics; vadami--I will now speak; te--unto you; viruddha--opposing; dharminoh--whose two natures; tata--My dear Uddhava; sthitayoh--of the two who are situated; eka-dharmini--in the one body which manifests their different characteristics.

Thus, my dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the conditioned soul are within the body. I shall now speak to you about their different characteristics.

suparnav etau sadrsau sakhayay

yadrcchayaitau krta-nidau ca vrkse  
ekas tayoh khadati pippalannam  
anyo niranno 'pi balena bhuyan

suparnau--two birds; etau--these; sadrsau--similar; sakhayau--friends;  
yadrcchaya--by chance; etau--these two; krta--made; nidau--a nest; ca--  
and; vrkse--in a tree; ekah--one; tayoh--of the two; khadati--is  
eating; pippala--of the tree; annam--the fruits; anyah--the other;  
nirannah--not eating; api--although; balena--by strength; bhuyan--He is  
superior.

#### TRANSLATION

By chance, two birds have made a nest together in the same tree.  
The two birds are friends and are of a similar nature. One of them,  
however, is eating the fruits of the tree, whereas the other, who does  
not eat the fruits, is in a superior position due to His potency.

atmanam anyam ca sa veda vidvan  
apippalado na tu pippaladah  
yo 'vidyaya yuk sa tu nitya-baddho  
vidya-mayo yah sa tu nitya-muktah

atmanam--Himself; anyam--the other; ca--also; sah--He; veda--knows;  
vidvan--being omniscient; apippala-adah--not eating the fruits of the  
tree; na--not; tu--but; pappala-adah--the one who is eating the fruits  
of the tree; yah--who; avidyaya--with ignorance; yuk--fulled; sah--he;  
tu--indeed; nitya--eternally; baddhah--conditioned; vidya-mayah--full  
of perfect knowledge; yah--who; sah--he; tu--indeed; nitya--eternally;  
muktah--liberated.

#### TRANSLATION

The bird who does not eat the fruits of the tree is the Supreme  
Personality of Godhead, who by His omniscience perfectly understands  
His own position and that of the conditioned living entity, represented  
by the eating bird. That living entity, on the other hand, does not  
understand himself or the Lord. He is covered by ignorance and is thus  
called eternally conditioned, whereas the Personality of Godhead, being  
full of perfect knowledge, is eternally liberated.

deha-stho 'pi na deha-stho  
vidvan svapnad yathotthitah  
adeha-stho 'pi deha-stha  
kumatih svapna-drg yatha

deha--in the material body; sthah--situated; api--although; na--not;  
deha--in the body; sthah--situated; vidvan--an enlightened person;  
svapnat--from a dream; yatha--just as; utthitah--having risen; adeha--  
not in the body; sthah--situated; api--although; deha--in the body;  
sthah--situated; ku-matih--a foolish person; svapna--a dream; drk--  
seeing; yatha--just as.

#### TRANSLATION

One who is enlightened in self-realization, although living within  
the material body, sees himself as transcendental to the body, just as  
one who has arisen from a dream gives up identification with the dream  
body. A foolish person, however, although not identical with his  
material body but transcendental to it, thinks himself to be situated  
in the body, just as one who is dreaming sees himself as situated in an  
imaginary body.

8.5.28

ajasya cakram tv ajayeryamanam  
manomayam pancadasaram asu  
tri-nabhi vidyuc-calam asta-nemi  
yad-aksam ahus tam rtam prapadye

ajasya--of the living being; cakram--the wheel (the cycle of birth and

death in this material world); tu--but; ajaya--by the external energy of the Supreme Lord; iryamanam--going around with great force; manah-mayam--which is nothing but a mental creation depending chiefly on the mind; pancadasa--fifteen; aram--possessing spokes; asu--very quick; tri-nabhi--having three naves (the three modes of material nature); vidyut--like electricity; calam--moving; asta-nemi--made of eight felines (the eight external energies of the Lord--bhumir apo 'nalo vayuh, etc.); yat--who; aksam--the hub; ahuh--they say; tam--unto Him; rtam--the fact; prapadye--let us offer our respectful obeisances.

#### TRANSLATION

In the cycle of material activities, the material body resembles the wheel of a mental chariot. The ten senses [five for working and five for gathering knowledge] and the five life airs within the body form the fifteen spokes of the chariot's wheel. The three modes of nature [goodness, passion and ignorance] are its center of activities, and the eight ingredients of nature [earth, water, fire, air, sky, mind, intelligence and false ego] comprise the rim of the wheel. The external, material energy moves this wheel like electrical energy. Thus the wheel revolves very quickly around its hub or central support, the Supreme Personality of Godhead, who is the Supersoul and the ultimate truth. We offer our respectful obeisances unto Him.

From the Purport:

The entire world is going on because the living entity, who is part and parcel of the Supreme Lord, is utilizing the material energy. Under the clutches of the material energy, the jivatma is revolving on the wheel of birth and death under the direction of the Supreme Personality of Godhead. The central point is the Supersoul. As explained in Bhagavad-gita (18.61):

isvarah sarva-bhutanam  
hrd-dese 'juna tisthati  
bhramayan sarva-bhutani  
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The material body of the living entity is a result of the conditioned soul's activities, and because the supporter is the Supersoul, the Supersoul is the true reality. Every one of us, therefore, should offer respectful obeisances to this central reality. One should not be misguided by the activities of this material world and forget the central point, the Absolute Truth. That is the instruction given here by Lord Brahma.

2.10.16

nirodho 'syanusayanam  
atmanah saha saktibhih  
muktir hitvanyatha rupam  
sva-rupena vyavasthitih

nirodhah--the winding up of the cosmic manifestation; asya--of His; anusayanam--the lying down of the purusa incarnation Maha-Visnu in mystic slumber; atmanah--of the living entities; saha--along with; saktibhih--with the energies; muktih--liberation; hitva--giving up; anyatha--otherwise; rupam--form; sva-rupena--in constitutional form; vyavasthitih--permanent situation.

#### TRANSLATION

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.

From the Purport:

So after the winding up of the cosmic manifestation, most of the

conditioned souls merge into the existence of the Maha-Visnu Personality of Godhead, lying in His mystic slumber, to be created again in the next creation. But some of the conditioned souls, who follow the transcendental sound in the form of Vedic literatures and are thus able to go back to Godhead, attain spiritual and original bodies after quitting the conditional gross and subtle material bodies.

7.7.37

adhokṣajalambham ihasubhatmanah  
saririnah samsṛti-cakra-satanam  
tad brahma-nirvana-sukham vidur budhas  
tato bhajadhvam hrdaye hrd-isvaram

adhokṣaja--with the Supreme Personality of Godhead, who is beyond the reach of the materialistic mind or experimental knowledge; alambham--being constantly in contact; iha--in this material world; asubha-atmanah--whose mind is materially contaminated; saririnah--of a living entity who has accepted a material body; samsṛti--of material existence; cakra--the cycle; satanam--completely stopping; tat--that; brahma-nirvana--connected with the Supreme Brahman, the Absolute Truth; sukham--transcendental happiness; viduh--understand; budhah--those who are spiritually advanced; tatah--therefore; bhajadhvam--engage in devotional service; hrdaye--within the core of the heart; hrd-isvaram--to the Supreme Personality of Godhead, the Supersoul within the heart.

TRANSLATION

The real problem of life is the repetition of birth and death, which is like a wheel rolling repeatedly up and down. This wheel, however, completely stops when one is in touch with the Supreme Personality of Godhead. In other words, by the transcendental bliss realized from constant engagement in devotional service, one is completely liberated from material existence. All learned men know this. Therefore, my dear friends, O sons of the asuras, immediately begin meditating upon and worshiping the Supersoul within everyone's heart.

From the Purport:

This cessation of all material happiness is called nirvṛti or nirvana.

11.22.30-32

mamāṅga maya guṇa-mayy anekadhā  
vikalpa-buddhiḥ ca guṇair vidhatte  
vaikarikaḥ tri-vidho 'dhyatmam ekam  
athadhidaivam adhibhutam anyat

mama--My; āṅga--My dear Uddhava; maya--material energy; guṇa-mayī--consisting of the three modes; anekadhā--manifestations; buddhiḥ--and perceptions of these differences; ca--and; guṇaiḥ--by the modes; vidhatte--establishes; vaikarikaḥ--the full-blown manifestation of transformations; tri-vidhaḥ--having three aspects; adhyatmam--called adhyatma; ekam--one; atha--and; adhidaivam--adhidaiva; adhibhutam--adhibhuta; anyat--another.

TRANSLATION

My dear Uddhava, My material energy, comprising three modes and acting through them, manifests the varieties of creation along with varieties of consciousness for perceiving them. The manifest result of material transformation is understood in three aspects: adhyatmic, adhidaivic and adhibhautic.

dr̥g rūpam arkam vapur atra randhre  
parasparam sidhyati yah svataḥ khe  
atma yad eṣam aparō ya adyah  
svayanubhutyakhilā-siddhā-siddhiḥ

dr̥k--the function of sight (as adhyatma); rūpam--visible form (as adhibhuta); arkam--of the sun; vapuh--the partial image (as adhidaiva); atra--in this; randhre--aperture (of the eyeball); parasparam--

mutually; sidyati--cause the manifestation of each other; yah--which; svatah--by its own power; khe--in the sky; atma--the Supersoul; yat--which; esam--of these (three features); aparah--separate; yah--who; adyah--the original cause; svaya--by His own; anubhutyah--transcendental experience; akhila--of all; siddha--manifest phenomena; siddhih--the source of manifestation.

#### TRANSLATION

Sight, visible form and the reflected image of the sun within the aperture of the eye all work together to reveal one another. But the original sun standing in the sky is self-manifested. Similarly, the Supreme Soul, the original cause of all entities, who is thus separate from all of them, acts by the illumination of His own transcendental experience as the ultimate source of manifestation of all mutually manifesting objects.

evam tva-adi sravanadi caksur  
jihvadi nasadi ca citta-yuktam

evam--in the same way; tvak-adi--the skin, the sensation of touch and the demigod of the wind, Vayu; sravana-adi--the ears, the sensation of sound and the demigods of the directions; caksuh--the eyes (described in the previous verse); jihva-adi--the tongue, the sensation of taste and the god of water, Varuna; nasa-adi--the nose, the sensation of smell and the Asvini-kumaras; ca--also, citta-yuktam--along with consciousness (implying not only conditioned consciousness together with the object of that consciousness and the presiding Deity Vasudeva, but also the mind together with the object of thought and the moon-god Candra, intelligence with the object of intelligence and Lord Brahma, and false ego together with the identification of false ego and Lord Rudra).

#### TRANSLATION

Similarly, the sense organs, namely the skin, ears, eyes, tongue, and nose--as well as the functions of the subtle body, namely conditioned consciousness, mind, intelligence and false ego--can all be analyzed in terms of the threefold distinction of sense, object of perception and presiding deity.

11.22.34  
atmaparijnana-mayo vivado  
hy astiti nastiti bhidartha-nistah  
vyartha 'pi naivoparameta pumsam  
mattah paravrtta-dhiyam sva-lokat

atma--of the Supreme Soul; aparijnana-mayah--based on lack of full knowledge; vivadah--speculative argument; hi--indeed; asti--(this world) is real; iti--thus saying; na asti--it is not real; iti--thus saying; bhida--material differences; artha-nistah--having as its focus of discussion; vyartha--worthless; api--although; na--does not; eva--certainly; uparameta--cease; pumsam--for persons; mattah--from Me; paravrtta--who have turned; dhiyam--their attention; sva-lokat--who are nondifferent from them.

#### TRANSLATION

The speculative argument of philosophers--"This world is real," "No, it is not real"--is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up.

From the Purport:

The material world is real specifically because it emanates from the supreme reality, Lord Krsna. Without understanding the reality of Lord Krsna one can never definitely ascertain the reality of His creation; one will always wonder if he is actually seeing something or merely thinking that he is seeing. This kind of speculation can never be

resolved without taking shelter of the Supreme Lord and is therefore useless.

4.29.2b

adrstam drstavān nānksed  
bhutam svapnavad anyatha  
bhutam bhavad bhavisyac ca  
suptam sarva-raho-rahah

adrstam--future happiness; drsta-vat--like direct experience; nānksed--becomes vanquished; bhutam--the material existence; svapnavat--like a dream; anyatha--otherwise; bhutam--which happened in the past; bhavat--present; bhavisyat--future; ca--also; suptam--a dream; sarva--of all; rahah-rahah--the secret conclusion.

TRANSLATION

Everything happening within time, which consists of past, present and future, is merely a dream. That is the secret understanding in all Vedic literature.

6.16.53-54

yatha susuptah puruso  
visvam pasyati catmani  
atmanam eka-desa-stham  
manyate svapna utthitah

evam jagaranadini  
jiva-sthanani catmanah  
maya-matrani vijnaya  
tad-drastaram param smaret

yatha--just as; susuptah--sleeping; purusah--a person; visvam--the whole universe; pasyati--perceives; ca--also; atmani--in himself; atmanam--himself; eka-desa-stham--lying down in one place; manyate--he considers; svapne--in the dreaming condition; utthitah--waking up; evam--in this way; jagarana-adini--the states of wakefulness and so on; jiva-sthanani--the living entity's different conditions of existence; ca--also; atmanah--of the Supreme Personality of Godhead; maya-matrani--the exhibitions of the illusory potency; vijnaya--knowing; tat--of them; drastaram--the creator or seer of all such conditions; param--the Supreme; smaret--one should always remember.

TRANSLATION

When a person is in deep sleep, he dreams and sees in himself many other objects, such as great mountains and rivers or perhaps even the entire universe, although they are far away. Sometimes when one awakens from a dream he sees that he is in a human form, lying in his bed in one place. Then he sees himself, in terms of various conditions, as belonging to a particular nationality, family and so on. All the conditions of deep sleep, dreaming and wakefulness are but energies of the Supreme Personality of Godhead. One should always remember the original creator of these conditions, the Supreme Lord, who is unaffected by them.

From the Purport:

As living entities, we are being carried away by the waves of prakṛti, or nature, which works under the Lord's direction (mayādhyaṁsena prakṛtiḥ suyate sa-caracaram). Bhaktivinoda Thakura sings, (miche) mayara vase, yaccha bhese', khaccha habudubu, bhai: "why are you being carried away by the waves of the illusory energy in various phases of dreaming and wakefulness? These are all creations of maya." Our only duty is to remember the supreme director of this illusory energy--Kṛṣṇa. For us to do this, the sastra advises us, harer nama harer nama harer namaiva kevalam: one should constantly chant the holy name of the Lord--Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

11.13.27, 28

jagrat svapnah susuptam ca  
gunato buddhi-vrttayah  
tasam vilaksano jivah  
saksitvena viniscitah

jagrat--being awake; svapnah--dreaming; su-suptam--deep sleep; ca--also; gunatah--caused by the modes of nature; buddhi--of intelligence; vrttayah--the functions; tasam--from such functions; vilaksanah--possessing different characteristics; jivah--the living entity; saksitvena--with the characteristic of being a witness; viniscitah--is ascertained.

#### TRANSLATION

Waking, sleeping and deep sleep are the three functions of the intelligence and are caused by the modes of material nature. The living entity within the body is ascertained to possess characteristics different from these three states and thus remains as a witness to them.

yarhi samsrti-bandho 'yam  
atmano guna-vrtti-dah  
mayi turye sthito jahyat  
tyagas tad guna-cetasam

yarhi--whereas; samsrti--of material intelligence or material existence; bandhah--bondage; ayam--this is; atmanah--of the soul; guna--in the modes of nature; vrtti-dah--that which gives occupations; mayi--in Me; turye--in the fourth element (beyond wakefulness, dreaming and deep sleep); sthitah--being situated; jahyat--one should give up; tyagah--renunciation; tat--at that time; guna--of the material sense objects; cetasm--and of the material mind.

#### TRANSLATION

The spirit soul is trapped in the bondage of material intelligence, which awards him constant engagement in the illusory modes of nature. But I am the fourth stage of consciousness, beyond wakefulness, dreaming and deep sleep. Becoming situated in Me, the soul should give up the bondage of material consciousness. At that time, the living entity will automatically renounce the material sense objects and the material mind.

From the Purport:

The spirit soul actually has nothing to do with the material world, having no permanent or natural relationship with it. Real renunciation means to give up the illusory identification with matter in its subtle and gross forms. Susuptam, or deep sleep, indicates sleeping within any dreams or conscious activity. These three states are described by Lord Krsna as follows:

sattvaj jagaranam vidyad  
rajasa svapnam adiset  
prasvapam tamasa jantos  
turiyam trisu santatam

"One should know that wakefulness is born of the mode of goodness, dreams from the mode of passion, and deep dreamless sleep from the mode of ignorance. The fourth element, pure consciousness, is different from these three and pervades them." (Bhag. 11.25.20) Real freedom means saksitvena, or to exist as a witness to the functions of illusion. Such an advantageous position is achieved by development of Krsna consciousness.

7.15.58

abadhito 'pi hy abhaso  
yatha vastutaya smrtah  
durghatatvad aindriyakam  
tadvad artha-vikalpitam

abadhitah--rejected; api--although; hi--certainly; abhasah--a reflection; yatha--as; vastutaya--a form of reality; smrtah--accepted; durghatatvat--because of being very difficult to prove the reality; aindriyakam--knowledge derived from the senses; tadvat--similarly; artha--reality; vikalpita--speculated or doubtful.

#### TRANSLATION

Although one may consider the reflection of the sun from a mirror to be false, it has its factual existence. Accordingly, to prove by speculative knowledge that there is no reality would be extremely difficult.

From the Purport:

Speculative knowledge cannot give us reality as it is, but will continue to be nefariously imperfect. So-called scientists try to prove that there is no God and that everything is happening because of the laws of nature, but this is imperfect knowledge because nothing can work unless directed by the Supreme Personality of Godhead. This is explained in Bhagavad-gita (9.10) by the Lord Himself:

mayadhyaksena prakrteh  
suyate sacaracaram  
hetunanena kaunteya  
jagad viparivadate

"This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again."

#### SRIMAD BHAGAVATAM--THE NATURAL COMMENTARY ON VEDANTA

#### STUDY SHEET FOR THE JUNE 24 CLASS SESSION

7.15.54, 55

agnih suryo diva prahnah  
suklo rakottaram sva-rat  
visvo 'tha taijasah prajnas  
turya atma samanvayat

agnih--fire; suryah--sun; diva--day; prahnah--the end of the day; suklah--the bright fortnight of the moon; raka--the full moon at the end of the sukla-paksa; uttaram--the period when the sun passes to the north; sva-rat--the Supreme Brahman or Lord Brahma; visvah--gross designation; atha--Brahmaloka, the ultimate in material enjoyment; taijasah--subtle designation; prajnah--the witness in the causal designation; turyah--transcendental; atma--the soul; samanvayat--as a natural consequence.

#### TRANSLATION

On his path of ascent, the progressive living entity enters the different worlds of fire, the sun, the day, the end of the day, the bright fortnight, the full moon, and the passing of the sun in the north, along with their presiding demigods. When he enters Brahmaloka, he enjoys life for many millions of years, and finally his material designation comes to an end. He then comes to a subtle designation, from which he attains the causal designation, witnessing all previous states. Upon the annihilation of this causal state, he attains his pure state, in which he identifies with the Supersoul. In this way the living entity becomes transcendental.

deva-yanam idam prahur  
bhutva bhutvanupurvasah  
atma-yajy upasantatma-  
hy atma-stho na nivartate

deva-yanam--the process of elevation known as deva-yana; idam--on this (path); prahuh--it is said; bhutva bhutva--having repeated birth;

anupurvasah--consecutively; atma-yaji--one who is eager for self-realization; upasanta-atma--completely free from all material desires; hi--indeed; atma-sthah--situated in his own self; na--not; nivartate--does return.

#### TRANSLATION

This gradual process of elevation for self-realization is meant for those who are truly aware of the Absolute Truth. After repeated birth on this path, which is known as deva-yana, one attains these consecutive stages. One who is completely free from all material desires, being situated in the self, need not traverse the path of repeated birth and death.

7.15.50-51

dravya-suksma-vipakas ca  
dhumo ratrih apaksayah  
ayanam daksinam somo  
darsa osadhi-virudhah

annam reta iti ksmesa  
pitr-yanam punar-bhavah  
ekaikasyenanupurvam  
bhutva bhutveha jayate

dravya-suksma-vipakah--the paraphernalia offered as oblations in the fire, such as food grains mixed with ghee; ca--and; dhumah--turned to smoke, or the demigod in charge of smoke; ratrih--the demigod in charge of night; apaksayah--in the dark fortnight of the moon; ayanam--the demigod in charge of the passing of the sun; daksinam--in the southern zone; somah--the moon; darsah--returning; osadhi--plant life (on the surface of the earth); virudhah--vegetation in general (the birth of lamentation); annam--food grains; retah--semen; iti--in this way; ksmesa--O King Yudhisthira, lord of the earth; pitr-yanam--the way of taking birth from the father's semen; punar-bhavah--again and again; eka-ekasyena--one after another; anupurvam--successively, according to the gradation; bhutva--taking birth; bhutva--again taking birth; iha--in this material world; jayate--one exists in the materialistic way of life.

#### TRANSLATION

My dear King Yudhisthira, when oblations of ghee and food grains like barley and sesame are offered in sacrifice, they turn into celestial smoke, which carries one to successively higher planetary systems like the kingdoms of Dhuma, Ratri, Krsna paksa, Daksinam and ultimately the moon. Then, however, the performers of sacrifice descend again to earth to become herbs, creepers, vegetables and food grains. These are eaten by different living entities and turned to semen, which is injected into female bodies. Thus one takes birth again and again.

From the purport:

This is explained in Bhagavad-gita (9.21):

te tam bhuktva svarga-lokam visalam  
ksine punye martya-lokam visanti  
evam trayi-dhamaam anuprapanna  
gatagam kama-kama labhante

"When those who follow the pravrtti-marga have enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness." Following the pravrtti-marga, the living entity who desires to be promoted to the higher planetary systems performs sacrifices regularly, and how he goes up and comes down again is described here in Srimad-Bhagavatam, as well as in Bhagavad-gita. It is also said, traigunya-visaya vedah: "The Vedas deal mainly with the three modes of material nature." The Vedas, especially three Vedas, namely Sama, Yajur and Rk, vividly describe this process of ascending to the higher planets and returning. But Krsna advises Arjuna, traigunya-visaya veda

nistraigunyo bhavarjuna: one has to transcend these three modes of material nature, and then one will be released from the cycle of birth and death. Otherwise, although one may be promoted to a higher planetary system such as Candraloka, one must again come down (ksine planetary system such as Candraloka, one must again come down (ksine punye martya-lokam visanti). After one's enjoyment due to pious activities is finished, one must return to this planet in rainfall and first take birth as a plant or creeper, which is eaten by various animals, including human beings, and turned to semen. This semen is injected into the female body, and thus the living entity takes birth. Those who return to earth in this way take birth especially in higher families like those of brahmanas.

7.15.56

ya ete pitr-devanam  
ayane veda-nirmite  
sastrena caksusa veda  
jana-stho 'pi na muhyati

yah--one who; ete--on this path (as recommended above); pitr-devanam--known as pitr-yana and deva-yana; ayane--on this path; veda-nirmite--recommended in the Vedas; sastrena--by regular study of the scriptures; caksusa--by enlightened eyes; veda--is fully aware; jana-sthah--a person situated in a material body; api--even though; na--never; muhyati--is bewildered.

TRANSLATION

Even though situated in a material body, one who is fully aware of the paths known as pitr-yana and deva-yana, and who thus opens his eyes in terms of Vedic knowledge, is never bewildered in this material world.

3.30.33, 34

kevalena hy adharmena  
kutumba-bharanotsukah  
yati jivo 'ndha-tamisram  
caramam tamasah padam

kevalena--simply; hi--certainly; adharmena--by irreligious activities; kutumba--family; bharana--to maintain; utsukah--eager; yati--goes; jivah--a person; andha-tamisram--to Andha-tamisra; caramam--ultimate; tamasah--of darkness; padam--region.

TRANSLATION

Therefore a person who is very eager to maintain his family and kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as Andha-tamisra.

adhastan nara-lokasya  
yavatir yatanadayah  
kramasah samanukramya  
punar atravrajec chucih

adhastat--from below; nara-lokasya--human birth; yavatih--as many; yatana--punishments; adayah--and so on; kramasah--in a regular order; samanukramya--having gone through; punah--again; atra--here, on this earth; avrajat--he may return; sucih--pure.

TRANSLATION

Having gone through all the miserable, hellish conditions and having passed in a regular order through the lowest forms of animal life prior to human birth, and having thus been purged of his sins, one is reborn again as a human being on this earth.

5.18.32

jarayujam svedajam andajodbhidam  
caracaram devarsi-pitr-bhutam aindriyam

dyauh kham ksitih saila-sarit-samudra-  
dvipa-graharksety abhidheya ekah

jarayu jam--one born from a womb; sveda jam--one born from perspiration; anda ja--one born from an egg; udbhidam--one born of the earth; cara-acaram--the moving and the stationary; deva--the demigods; rsi--the great sages; pitr--the inhabitants of Pi trloka; bhutam--the material elements air, fire, water and earth; aindriyam--all the senses; dyauh--the higher planetary systems; kham--the sky; ksitih--the earthly planets; saila--the hills and mountains; sarit--the rivers; samudra--the oceans; dvipa--the islands; graha-rksa--the stars and planets; iti--thus; abhidheyah--to be variously named; ekah--one.

#### TRANSLATION

My dear Lord, You manifest Your different energies in countless forms: as living entities born from wombs, from eggs and from perspiration; as plants and trees that grow out of the earth; as all living entities, both moving and standing, including the demigods, the learned sages and the pitas; as outer space, as the higher planetary system containing the heavenly planets, and as the planet earth with its hills, rivers, seas, oceans and islands. Indeed, all the stars and planets are simply manifestations of Your different energies, but originally You are one without a second. Therefore there is nothing beyond You. This entire cosmic manifestation is therefore not false but is simply a temporary manifestation of Your inconceivable energy .

From the Purport:

The different kinds of living entities coming from various sources are very clearly described in this verse. Some are born from a womb and some (like certain insects) from human perspiration. Others hatch from eggs, and still others sprout from the earth. A living entity takes birth under different circumstances according to his past activities (karma)

#### 2.2.24

vaisnavaram yati vihayasa gatah  
susumnaya brahma-pathena socis a  
vidhuta-kalko 'tha harer udastat  
prayati cakram nrpa saiumaram

vaisnavaram--the controlling deity of fire; yati--goes; vihayasa--by the path in the sky (the Milky way); gatah--by passing over; susumnaya--by the Susumna; brahma--Brahmaloka; pathena--on the way to; socisa--illuminating; vidhuta--being washed off; kalkah--dirt; atha--thereafter; hareh--of Lord Hari; udastat--upwards; prayati--does reach; cakram--circle; nrpa--O King; saiumaram--named Sisumara.

#### TRANSLATION

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

#### 8.5.36

yac-caksur asit taranir deva-yanam  
trayimayo brahmana esa dhisnyam  
dvaram ca mukter amrtam ca mrtyuh  
prasidatam nah sa maha-vibhutih

yat--that which; caksuh--eye; asit--became; taranir--the sun-god; deva-yanam--the predominating deity for the path of deliverance for the demigods; trayi-mayah--for the sake of guidance in karma-kanda Vedic knowledge; brahmanah--of the supreme truth; esah--this; dhisnyam--the place for realization; dvaram ca--as well as the gateway; mukteh--for liberation; amrtam--the path of eternal life; ca--as well as; mrtyuh--the cause of death; prasidatam--may He be pleased; nah--upon us; sah--

that Supreme Personality of Godhead; maha--vibhutih--the all-powerful.

TRANSLATION

The sun-god marks the path of liberation, which is called arciradi-vartma. He is the chief source for understanding of the Vedas, he is the abode where the Absolute Truth can be worshiped, He is the gateway to liberation, and he is the source of eternal life as well as the cause of death. The sun-god is the eye of the Lord. May that Supreme Lord, who is supremely opulent, be pleased with us.

7.15.54, 55

agnih suryo diva prahnah  
suklo rakottaram sva-rat  
visvo 'tha taijasah prajnas  
turya atma samanvayat

agnih--fire; suryah--sun; diva--day; prahnah--the end of the day; suklah--the bright fortnight of the moon; raka--the full moon at the end of the sukla-paksa; uttaram--the period when the sun passes to the north; sva-rat--the Supreme Brahman or Lord Brahma; visvah--gross designation; atha--Brahmaloka, the ultimate in material enjoyment; taijasah--subtle designation; prajnah--the witness in the causal designation; turyah--transcendental; atma--the soul; samanvayat--as a natural consequence.

TRANSLATION

On his path of ascent, the progressive living entity enters the different worlds of fire, the sun, the day, the end of the day, the bright fortnight, the full moon, and the passing of the sun in the north, along with their presiding demigods. When he enters Brahmaloka, he enjoys life for many millions of years, and finally his material designation comes to an end. He then comes to a subtle designation, from which he attains the causal designation, witnessing all previous states. Upon the annihilation of this causal state, he attains his pure state, in which he identifies with the Supersoul. In this way the living entity becomes transcendental.

deva-yanam idam prahur  
bhutva bhutvanupurvasah  
atma-yajy upasantatma-  
hy atma-stho na nivartate

deva-yanam--the process of elevation known as deva-yana; idam--on this (path); prahuh--it is said; bhutva bhutva--having repeated birth; anupurvasah--consecutively; atma-yaji--one who is eager for self-realization; upasanta-atma--completely free from all material desires; hi--indeed; atma-sthah--situated in his own self; na--not; nivartate--does return.

TRANSLATION

This gradual process of elevation for self-realization is meant for those who are truly aware of the Absolute Truth. After repeated birth on this path, which is known as deva-yana, one attains these consecutive stages. One who is completely free from all material desires, being situated in the self, need not traverse the path of repeated birth and death.

4.12.24, 25

tasyakhila jagad-dhatur  
avam devasya sarnginah  
parsadav iha sampraptau  
netum tvam bhagavat-padam

tasya--His; akhila--entire; jagat--universe; dhatur--creator; avam--we; devasya--of the Supreme Personality of Godhead; sarnginah--who has the bow named Sarnga; parsadav--associates; iha--now; sampraptau--approached; netum--to take; tvam--you; bhagavat-padam--to the position

of the Supreme Personality of Godhead.

TRANSLATION

We are representatives of the Supreme Personality of Godhead, the creator of the whole universe, who carries in His hand the bow named Sarga. We have been specifically deputed to take you to the spiritual world.

sudurjayam visnu-padam jitam tvaya  
yat surayo 'prapya vicaksate param  
atistha tac candra-divakaradayo  
graharksa-tarah pariyanti daksinam

sudurjayam--very difficult to achieve; visnu-padam--planet known as Vaikunthaloka or Visnuloka; jitam--conquered; tvaya--by you; yat--which; surayah--great demigods; aprapya--without achieving; vicaksate--simply see; param--supreme; atistha--please come; tat--that; candra--the moon; diva-akara--sun; adayah--and others; graha--the nine planets (Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto); rksa-tarah--stars; pariyanti--circumambulate; daksinam--to the right.

TRANSLATION

To achieve Visnuloka is very difficult, but by your austerity you have conquered. Even the great rsis and demigods cannot achieve this position. Simply to see the supreme abode [the Visnu planet], the sun and moon and all the other planets, stars, lunar mansions and solar systems are circumambulating it. Now please come; you are welcome to go there.

From the Purport:

Even in this material world the so-called scientists, philosophers and mental speculators strive to merge into the spiritual sky, but they can never go there. But a devotee, by executing devotional service, not only realizes what the spiritual world actually is, but factually goes there to live an eternal life of bliss and knowledge. The Krsna consciousness movement is so potent that by adopting these principles of life and developing love of God one can very easily go back home, back to Godhead. Here the practical example is the case of Dhruva Maharaja. While the scientist and philosopher go to the moon but are disappointed in their attempts to stay there and live, the devotee makes an easy journey to other planets and ultimately goes back to Godhead. Devotees have no interest in seeing other planets, but while going back to Godhead, they see all of them as passing phases, just as one who is going to a distant place passes through many small stations.

6.1.30

nisamya mriyamanasya  
mukhato hari-kirtanam  
bhartur nama maharaja  
parsadah sahasapatan

nisamya--hearing; mriyamanasya--of the dying man; mukhatah--from the mouth; hari-kirtanam--chanting of the holy name of the Supreme Personality of Godhead; bhartuh nama--the holy name of their master; maha-raja--O King; parsadah--the order carriers of Visnu; sahasa--immediately; apatan--arrived.

TRANSLATION

My dear King, the order carriers of Visnu, the visnudutas, immediately arrived when they heard the holy name of their master from the mouth of the dying Ajamila, who had certainly chanted without offense because he had chanted in complete anxiety.

2.2.28-30

tato visesam pratipadya nirbhayas  
tenatmanapo 'nala-murtir atvaran

jyotirmayo vayum upetya kale  
vayv-atmana kham brhad atma-lingam

tatah--thereafter; visesam--particularly; pratipadya--by obtaining;  
nirbhayah--without any doubt; tena--by that; atmana--pure self; apah--  
water; anala--fire; murtih--forms; atvaran--by surpassing; jyotih-  
mayah--effulgent; vayum--atmosphere; upetya--having reached there;  
kale--in due course of time; vayu--air; atmana--by the self; kham--  
ethereal; brhat--great; atma-lingam--the real form of the self.

#### TRANSLATION

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.

From the Purport:

Anyone who can reach Brahmaloaka, or Satyaloka, by dint of spiritual perfection and practice is qualified to attain three different types of perfection. One who has attained a specific planet by dint of pious activities attains places in terms of his comparative pious activities. One who has attained the place by dint of virat or Hiranyagarbha worship is liberated along with the liberation of Brahma. But one who attains the place by dint of devotional service is specifically mentioned here, in relation to how he can penetrate into the different coverings of the universe and thus ultimately disclose his spiritual identity in the absolute atmosphere of supreme existence.

ghranena gandham rasanena vai rasam  
rupam ca drstya svasanam tvacaiva  
srotrena copetya nabho-ganatvam  
pranena cakutim upaiti yogi

ghranena--by smelling; gandham--aroma; rasanena--by taste; vai--  
exactly; rasam--palate; rupam--forms; ca--also; drstya--by vision;  
svasanam--contact; tvaca--touch; eva--as it were; srotrena--by  
vibration of the ear; ca--also; upetya--by achieving; na bhah-gunatvam--  
identification of ether; pranena--by sense organs; ca--also; akutim--  
material activities; upaiti--attains; yogi--the devotee.

#### TRANSLATION

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.

sa bhuta-suksmendriya-sannikarsam  
manomayam devamayam vikaryam  
samsadya gatyā saha tena yati  
vijñāna-tattvam guṇa-sannirodham

sah--he (the devotee); bhuta--the gross; sukma--and the subtle;  
indriya--senses; sannikarsam--the point of neutralization; manah-mayam--  
the mental plane; deva-mayam--in the mode of goodness; vikaryam--  
egoism; samsadya--surpassing; gatyā--by the progress; saha--along with;  
tena--them; yati--goes; vijñāna--perfect knowledge; tattvam--truth;  
guṇa--the material modes; sannirodham--completely suspended.

#### TRANSLATION

The devotee, thus surpassing the gross and the 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.

7.3.34

anantavyakta-rupena  
yenedam akhila tatam  
cid-acic-chakti-yuktaya  
tasmai bhagavate namah

ananta-avyakta-rupena--by the unlimited, unmanifested form; yena--by which; idam--this; akhila--total aggregate; tatam--expanded; cit--with spiritual; acit--and material; sakti--potency; yuktaya--unto he who is endowed; tasmai--unto him; bhagavate--unto the Supreme Personality of Godhead; namah--I offer my respectful obeisances.

TRANSLATION

Let me offer my respectful obeisances unto the Supreme, who in his unlimited, unmanifested form has expanded the cosmic manifestation, the form of the totality of the universe. He possesses external and internal energies and the mixed energy called the marginal potency, which consists of all the living entities.

From the Purport:

The Lord is endowed with unlimited potencies (parasya saktir vividhaiva sruyate), which are summarized as three, namely external, internal and marginal. The external potency manifests this material world, the internal potency manifests the spiritual world, and the marginal potency manifests the living entities, who are mixtures of internal and external. The living entity, being part and parcel of Parabrahman, is actually internal potency, but because of being in contact with the material energy, he is an emanation of material and spiritual energies. The Supreme Personality of Godhead is above the material energy and is engaged in spiritual pastimes. The material energy is only an external manifestation of His pastimes.

SRIMAD BHAGAVATAM--THE NATURAL COMMENTARY ON VEDANTA

STUDY SHEET FOR THE JUNE 25 CLASS SESSION

6.16.63

etavan eva manujair  
yoga-naipunya-buddhibhih  
svarthah sarvatmana jneyo  
yat paratmaika-darsanam

etavan--this much; eva--indeed; manujair--by human beings; yoga--by the process of linking with the Supreme by bhakti-yoga; naipunya--endowed with expertise; buddhibhih--who have intelligence; sva-arthah--the ultimate goal of life; sarva-atmana--by all means; jneyah--to be known; yat--which; para--of the transcendental Lord; atma--and of the soul; eka--of the oneness; darsanam--understanding.

TRANSLATION

Persons who try to reach the ultimate goal of life must expertly observe the Supreme Absolute Person and the living entity, who are one in quality in their relationship as part and whole. This is the ultimate understanding of life. There is no better truth than this.

10.30.3

gati-smita-preksana-bhasanadis  
priyah priyasya pratirudha-murtayah  
asav aham ty ity abalas tad-atmika  
nyavedisu krsna-vihara-vibhramah

gati--in His movements; smita--smiling; preksana--beholding; bhasana--talking; adisu--and so on; priyah--the dear gopis; priyasya--of their beloved; pratirudha--fully absorbed; murtayah--their bodies; asau--He; aham--I; tu--actually; iti--speaking thus; abalah--the women; tat-atmikah--identifying with Him; nyavedisu--they announced; krsna-vihara--caused by the pastimes of Krsna; vibhramah--whose intoxication.

## TRANSLATION

Because the beloved gopis were absorbed in thoughts of their beloved Kṛṣṇa, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in thinking of Him and maddened by remembering His pastimes, they declared to one another, 'I am Kṛṣṇa!'

6.16.25

om namo bhagavate maha-purusaya mahanubhavaya maha-vibhuti-pataye  
sakala-satvata-parivrdha-nikara-kara-kamala-  
kudmalopalalitacarana-aravinda-yugala parama-paramesthin namas te.

om--O Supreme Personality of Godhead; namah--respectful obeisances;  
bhagavate--unto You, the Lord, who are full in six opulences; maha-  
purusaya--the supreme enjoyer; maha-anubhavaya--the most perfect  
realized soul, or the Supersoul; maha-vibhuti-pataye--the master of  
all mystic power; sakala-satvata-parivrdha--of all the best devotees;  
nikara--of the multitude; kara-kamala--of the lotus hands; kudmala--by  
the buds; upalalita--served; carana-aravinda-yugala--whose two lotus  
feet; parama--topmost; parama-sthin--who are situated in the spiritual  
planet; namah te--respectful obeisances unto You.

## TRANSLATION

O transcendental Lord, who are situated in the topmost planet of the spiritual world, Your two lotus feet are always massaged by a multitude of the best devotees with their lotus-bud hands. You are the Supreme Personality of Godhead, complete in six opulences. You are the supreme person mentioned in the Purusa-sukta prayers. You are the most perfect, self-realized master of all mystic power. Let me offer my respectful obeisances unto You.

From the Purport:

It is said that the Absolute Truth is one, but is manifested in different features as Brahman, Paramatma and Bhagavan. The previous verses described the Brahman and Paramatma features of the Absolute Truth. Now this prayer is offered in bhakti-yoga to the Absolute Supreme Person. The words used in this regard are sakala-satvata-parivrdha. The word satvata means "devotees," and sakala means "all together." The devotees, who also have lotus feet, serve the lotus feet of the Lord with their lotus hands.

9.4.63, 64

sri-bhagavan uvaca  
aham bhakta-paradhino  
hy asvatantra iva dvija  
sadhubhir grasta-hrdayo  
bhaktair bhakta jana-priyah

sri-bhagavan uvaca--the Supreme Personality of Godhead said; aham--  
I; bhakta-paradhinah--am dependent on the will of My devotees; hi--  
indeed; asvatantrah--am not independent; iva--exactly like that; dvija-  
-O brahmana; sadhubhih--by pure devotees, completely free from  
all material desires; grasta-hrdayah--My heart is controlled;  
bhaktaih--because they are devotees; bhakta-jana-priyah--I am dependent  
not only on My devotee but also on My devotee's devotee (the devotee's  
devotee is extremely dear to Me).

## TRANSLATION

The Supreme Personality of Godhead said to the brahmana: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

naham atmanam asase

mad-bhaktaih sadhubhir vina  
sriyam catyantikim brahman  
yesam gatih aham para

na--not; aham--I; atmanam--transcendental bliss; asase--desire; mat-  
bhaktaih--with My devotees; sadhubhih--with the  
saintly persons; vina--without them; sriyam--all My six opulences; ca-  
-also; atyantikim--thesupreme; brahman--O brahmana; yesam--of whom;  
gatih--destination; aham--I am; para--the ultimate.

TRANSLATION

O best of the brahmanas, without saintly persons for whom I am the only  
destination, I do not desire to enjoy My transcendental bliss and My  
supreme opulences.

9.4.68

sadhavo hrdayam mahyam  
sadhunam hrdayam tv aham  
mad-anyat te na jananti  
naham tebhyo manag api

sadhavah--the pure devotees; hrdayam--in the core of the heart; mahyam-  
-of Me; sadhunam--of the pure devotees also; hrdayam--in the core of  
the heart; tu--indeed; aham--I am; mat-anyat--anything else but me;  
te--they; na--not; jananti--know; na--not; aham--I; tebhyah--than  
them; manag api--even by a little fraction.

TRANSLATION

The pure devotee is always within the core of My heart, and I am  
always in the heart of the pure devotee. My devotees do not know  
anything else but Me, and I do not know anyone else but them.

FINAL TEST FOR 'SRIMAD-BHAGAVATAM--THE NATURAL COMMENTARY ON VEDANTA'

ANSWER THESE QUESTIONS ON A SEPARATE SHEET OF PAPER

Section One--Five questions about Srila Prabhupada's statements on  
Vedanta:

1. Who is the author of the first commentary on Vedanta-sutra?
2. Srila Prabhupada writes, 'without understanding Vedanta-sutra, one  
cannot understand \_\_\_\_\_. ' (Fill in the blank with the correct  
one word.)
3. Does one have to study Vedanta to chant the holy name of the Lord?
4. May one who chants the holy name of the Lord reject Vedanta  
philosophy as untouchable speculation?
5. What is the best way for a devotee to understand Vedanta?

Section Two--Five questions about five verses discussed in the  
daily classes.

1. According to SB 4.9.16, the immediate cause of the material  
manifestation is the \_\_\_\_\_. (Fill in the blank with the  
correct one Sanskrit word.)
2. SB 3.21.19 compares the Supreme Lord to a \_\_\_\_\_ and the  
Lord's energetic manifestations to a \_\_\_\_\_. (Fill in the  
blanks with the correct English words).
3. SB 2.10.16 defines \_\_\_\_\_ and \_\_\_\_\_, which are  
misunderstood by the Buddhists. (Fill in the blanks with the correct  
English words).
4. SB 7.15.58 explains that a \_\_\_\_\_ cannot be considered false.  
This is because it emanates from the sun, which is real. Similarly,  
voidist philosophers are unable to establish that the material world  
is unreal. This is because the material world emanates from  
\_\_\_\_\_.
5. SB 4.12.25 reveals that the \_\_\_\_\_ conduct the soul of a  
devotee along the path known as \_\_\_\_\_. (Fill in the blanks

with the correct Sanskrit words.)

Section Three--Ten questions about the daily class presentation.

1. The stage of material nature in which the three modes are inactive is called \_\_\_\_\_. The active stage is called \_\_\_\_\_.
2. The Sankhya philosophers think that \_\_\_\_\_ is the active principle, and \_\_\_\_\_ is inactive.
3. What do the words 'otam protam' mean, and what is the example associated with these words that demonstrates how the ingredient energies are eternal (and thus real) although their combination is temporary (and thus unreal)? Give an answer in less than 25 words.
4. Because impersonalists like the Buddhists think that everything is all one, they cannot explain why the living entities \_\_\_\_\_, and why they strive for \_\_\_\_\_.
5. Both the Buddhists and the Bhagavatam compare material existence to a wheel. What is the one main difference between the two examples?
6. The Srimad-Bhagavatam explains sensory perception and the stages of wakefulness, dreaming and deep sleep as effects of the \_\_\_\_\_ of material nature.
7. What is the formal English name of the philosophy that says all perception is just the dream of the perceiver? In a few words, show how Bhagavata philosophy differs in its explanation of material existence as a dream.
8. The Kausitaki Upanisad 2.1 declares, 'All who leave this world go to Candraloka.' What do the Theosophists and others wrongly think this verse means? What is the correct understanding of this verse?
9. Give two names for the path of elevation taken by those who worship the demigods for sense gratification. Give two names for the path of elevation taken by those who aim for liberation.
10. How does the liberated soul lose all traces of its material coverings on its journey back home, back to Godhead?

#### PURPORT REFERENCE GUIDE AND NOTES

Day One:

SB 3.26.10 -- Page 94

The Lord points out material nature in its subtle stage, which is called pradhana, and He analyzes this pradhana. The explanation of pradhana and prakrti 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 prakrti. 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 eternity. Therefore the condition of material nature immediately previous to its manifestation is called pradhana.

UAAAZ  
}The 'void' or 'original nothingness' is pradhana }  
RAAAU  
12.4.20-21 -- Page 94

(No purport)

UAAAZ  
}Atheistic Sankhya philosophers argue that because pradhana is 'aja', }  
}she must be independent. }

RAAU

10.87.31 -- Page 100

Prakṛti thus serves as the upadana-karana, or ingredient cause, of creation. In the ultimate issue, however, since she is also an expansion of the Supreme Lord, it is the Lord alone who is the ingredient cause as well as the efficient cause.

2.10.45 -- Page 100

UAAZ

†Sankhya philosophers are like modern scientists †

RAAAU

Gross materialists without any knowledge of Brahman, Paramatma or Bhagavan conclude material nature to be the ultimate cause of the material manifestation, and the modern scientist also shares this view that the material nature is the ultimate cause of all the manifestations of the material world. This view is refuted by all Vedic literature. The Vedānta philosophy mentions that Brahman is the fountainhead of all creation, maintenance and destruction, and Śrīmad-Bhagavatam, the natural commentation on the Vedānta philosophy, says, jñāmya asya yato 'nvayaḍ itaratas carthesv adhijñāh svarat, etc.

Inert matter is undoubtedly energy with potential to interact, but it has no initiative of its own. Śrīmad-Bhagavatam therefore comments on the aphorism jñāmya asya by saying abhijñāh and svarat, i.e., the Supreme Brahman is not inert matter, but He is supreme consciousness and is independent. Therefore inert matter cannot be the ultimate cause of the creation, maintenance and destruction of the material world. Superficially material nature appears to be the cause of creation, maintenance and destruction, but material nature is set into motion for creation by the supreme conscious being, the Personality of Godhead. He is the background of all creation, maintenance and destruction, and this is confirmed in the Bhagavad-gītā (9.10):

mayadhya kṣeñā prakṛtiḥ  
suyate sa-caracaram  
hetunāñeñā kaunteya  
jagat viparivartate

The material nature is one of the energies of the Lord, and she can work under the direction of the Lord (ādhyakṣeñā). When the Lord throws His transcendental glance over the material nature, then only can the material nature act, as a father contacts the mother, who is then able to conceive a child.

UAAZ

†Mother cannot give birth without father †

RAAAU

Although it appears to the layman that the mother gives birth to the child, the experienced man knows that the father gives birth to the child. The material nature therefore produces the moving and standing manifestations of the material world after being contacted by the supreme father, and not independently.

UAAZ

†Another way of understanding 'aja' †

RAAAU

Considering material nature to be the cause of creation, maintenance, etc., is called "the logic of nipples on the neck of a goat." The Caitanya-caritāmṛta by Śrīla Kṛṣṇa-dāsa Kāvīraja Gosvami describes this logic of aja-galā-stānā-nyaya as follows (as explained by His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvami Maharaja): "The material nature, as the material cause, is known as pradhāna, and as efficient cause is known as māyā. But since it is inert matter, it is not the remote cause of creation." Kāvīraja Gosvami states as follows:

ataeva kṣeñā mūlā jagat-karāñā  
prakṛti--karāñā yaicḥe aja-galā-stāñā  
(Cc. Ādi 5.61)

UAAZ

†Example of electrification †

RAAAU

Because Karāñānāvāsyaī Viṣṇu is a plenary expansion of Kṛṣṇa, it



3.26.3,4 -- Page 101, 102 }Subtle matter within Brahmajyoti=pradhana }  
RAAA

4.9.16 -- Page 102

In the Brahma-samhita it is said that the unlimited impersonal Brahman is the effulgence of the transcendental body of Govinda. In that unlimited effulgent aura of the Supreme Personality of Godhead there are innumerable universes with innumerable planets of different categories. Although the Supreme Person is the original cause of all causes, His impersonal effulgence, known as Brahman, is the immediate cause of the material manifestation.

UAAAZ  
}Refutation of Sankhya magnet example }

RAAAU  
5.18.38 -- Page 165

The workings of nature are not going on automatically. It is only because the Lord glances over the material energy that it acts in wonderful ways, just as a lodestone causes a piece of iron to move here and there. Because materialistic scientists and so-called Sankhya philosophers do not believe in God, they think that material nature is working without supervision. But that is not the fact.

7.5.14 -- Page 165

As soon as one is purified of material contamination, he is again attracted by Krsna (sarvopadhi-vinirmuktam tat-paratvena nirmalam). In the material world, everyone is contaminated by the dirt of sense gratification and is acting according to different designations, sometimes as a human being, sometimes a beast, sometimes a demigod or tree, and so on. One must be cleansed of all these designations. Then one will be naturally attracted to Krsna.

Day Two:

UAAAZ  
}Vaisnava philosophy proclaims the world to be real: how is that to be }  
}properly understood? }

RAAAU  
10.2.26 -- Page 126

The demigods or devotees know perfectly well that the Supreme Personality of Godhead is the true substance, whether within this material world or in the spiritual world. Srimad-Bhagavatam begins, therefore, with the words om namo bhagavate vasudevaya... satyam param dhimahi. Vasudeva, Krsna, is the param satyam, the Supreme Truth.

UAAAZ  
}Yet Vaisnava philosophy is not pantheism. }

RAAAU  
3.21.19 -- Page 126

In this verse two important words nullify the impersonalist theory that everything is God. Here Kardama says, "O Personality of Godhead, You are alone, but You have various energies." The example of the spider is very significant also. The spider is an individual living entity, and by its energy it creates a cobweb and plays on it, and whenever it likes it winds up the cobweb, thus ending the play. When the cobweb is manufactured by the saliva of the spider, the spider does not become impersonal. Similarly, the creation and manifestation of the material or spiritual energy does not render the creator impersonal. Here the very prayer suggests that God is sentient and can hear the prayers and fulfill the desires of the devotee. Therefore, He is sac-cid-ananda-vigraha, the form of bliss, knowledge and eternity.

UAAAZ  
}You'll remember, the universes appear out of the Lord's impersonal }

}feature (the Brahmajyoti), which is sat. The Lord's personal feature }

}is sat-cit-ananda. }

RAAAU  
4.7.26 -- Page 127

UAAAZ  
}The Lord is 'asat' in the sense of being unmanifest, like a void. }

}But this is from the point of view of the souls covered by illusion }

} (see also Bg. 2.69). They are asleep to the supreme reality. }

RAAAU  
10.87.29 -- Page 137

To attempt a life separate from the Lord, rebellious souls must be

provided with suitable bodies and an illusory environment in which to act out their fantasies of independence. The merciful Lord agrees to let them learn in their own way, and so He glances at Maya-Maya, His energy of material creation. Simply by this glance, she is awakened and makes all required arrangements on His behalf.

8.3.4 -- Page 137

3.10.13 -- Page 137

There is a systematic schedule for the perpetual manifestation, maintenance and annihilation of the material world, as stated in Bhagavad-gita (9.8): bhuta-gramam imam krtsnam avasam prakrter vasat. As it is created now and as it will be destroyed later on, so also it existed in the past and again will be created, maintained and destroyed in due course of time. Therefore, the systematic activities of the time factor are perpetual and eternal and cannot be stated to be false. The manifestation is temporary and occasional, but it is not false as claimed by the Mayavadi philosophers.

UAAAZ  
}Sat and asat (manifest and unmanifest) can be understood by the }  
}example of the thread and the woven cloth. Therefore, even 'asat' is }  
}really a 'separate reality.' }  
RAAU

6.3.12 -- Page 138

Srila Madhvacarya explains that the words otam protam refer to the cause of all causes. The Supreme Lord is both vertical and horizontal to the cosmic manifestation. This is confirmed by the following verse from the Skanda Purana:

yatha kantha-patah sutra  
otah protas ca sa sthitah  
evam visna-vidam visvam  
otam protam ca samsthitam

Like the two threads, horizontal and vertical, of which a quilt is manufactured, Lord Visnu is situated as the vertical and horizontal cause of the cosmic manifestation.

12.4.27 -- Page 139

6.16.9-11 -- Page 133-134

UAAAZ  
}Verse 9: The spirit soul is equal in quality to the Lord, but is very }  
}small. So although there is oneness (therefore both are }  
}called atma), there is yet a difference. }  
}Verse 11: The Lord, the creator of cause and effect (i.e. He is the }  
}efficient and ingredient cause), is aloof from the creation. The }  
}living entity is also, but only to a minute degree. }  
RAAU

9 (purport): In this verse the philosophy of acintya-bhedabheda-- simultaneous oneness and difference--is described. The living entity is eternal (nitya) like the Supreme Personality of Godhead, but the difference is that the Supreme Lord is the greatest, no one being equal to or greater than Him, whereas the living entity is suksma, or extremely small. The sastra describes that the magnitude of the living entity is one ten-thousandth the size of the tip of a hair. The Supreme Lord is all-pervading (andantara-stha-paramanu-cayantara-stham). Relatively, if the living entity is accepted as the smallest, there should naturally be inquiry about the greatest. The greatest is the Supreme Personality of Godhead, and the smallest is the living entity. Another peculiar characteristic of the jiva is that he becomes covered by maya. Atmamaya-gunaih: he is prone to being covered by the Supreme Lord's illusory energy. The living entity is responsible for his conditional life in the material world, and therefore he is described as prabhu ("the master"). If he likes he can come to this material world, and if he likes he can return home, back to Godhead.

11 (purport): we should also understand that udasina, neutral, does not mean that He takes no action. Rather, it means that He is not personally affected. For example, a court judge is neutral when two

opposing parties appear before him, but he still takes action as the case warrants.

UAAZ  
 }The Nyaya and Vaisesika philosophers accept the principle of Isvara, }  
 }but they think He is inactive. If He were active (by being directly }  
 }engaged in the creation as the ingredient cause), He would become }  
 }entangled like a jiva in the creation, so they think. }

RAAAU  
 Days Three and Four:

UAAZ  
 }Buddhists are ignorant of spirit behind matter. All Buddhist }  
 }philosophy deals with is material phenomena and its negation. }

RAAAU  
 10.87.19 -- Page 173

Even in the midst of material creation and destruction, the Lord of all creatures remains eternally unchanged, as expressed here by the word eka-rasam. In other words, the Lord eternally maintains His personal form of immeasurable, unalloyed spiritual pleasure.

UAAZ  
 }This means that in transcendental oneness, there is no suffering. }  
 }Buddhism is monism. Its teaching is that existence is intrinsically }  
 }suffering. But if all is one, from where doesn't suffering come? }

RAAAU

11.2.37

bhayam dvitiyabhinivesatah syad  
 isad apetasya viparyayo'smrtih  
 tan-mayayato budha abhajat tam  
 bhaktyaikayesam guru-devatatma

TRANSLATION

When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayo'smrtih. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.

11.11.5-8 -- Page 173-175

UAAZ  
 }Here is the precise presentation of the 'twoness' of the conditioned }  
 }state. }

RAAAU  
 8.5.28 -- Page 176

The entire world is going on because the living entity, who is part and parcel of the Supreme Lord, is utilizing the material energy. Under the clutches of the material energy, the jivatma is revolving on the wheel of birth and death under the direction of the Supreme Personality of Godhead. The central point is the Supersoul. As explained in Bhagavad-gita (18.61):

isvarah sarva-bhutanam  
 hrd-dese 'juna tisthati  
 bhramayan sarva-bhutani  
 yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The material body of the living entity is a result of the conditioned soul's activities, and because the supporter is the Supersoul, the supersoul is the true reality. Every one of us, therefore, should offer respectful obeisances to this central reality. One should not be misguided by the activities of this material world and forget the central point, the Absolute Truth. That is the instruction given here by Lord Brahma.

2.10.6 -- Page 179

So after the winding up of the cosmic manifestation, most of the conditioned souls merge into the existence of the Maha-Visnu Personality of Godhead, lying in His mystic slumber, to be created again in the next creation. But some of the conditioned souls, who follow the transcendental sound in the form of Vedic literatures and are thus able to go back to Godhead, attain spiritual and original bodies after quitting the conditional gross and subtle material bodies.

7.7.37 -- Page 179-180

This cessation of all material happiness is called nirvrti or nirvana.

11.22.30-32 -- Page 184-186

11.22.34 -- Page 186

The material world is real specifically because it emanates from the supreme reality, Lord Krsna. Without understanding the reality of Lord Krsna one can never definitely ascertain the reality of His creation; one will always wonder if he is actually seeing something or merely thinking that he is seeing. This kind of speculation can never be resolved without taking shelter of the Supreme Lord and is therefore useless.

4.29.2b -- Page 186-187

6.16.53-54 -- Page 187

As living entities, we are being carried away by the waves of prakrti, or nature, which works under the Lord's direction (mayadhyaksena prakrtih suyate sa-caracaram). Bhaktivinoda Thakura sings, (miche) mayara vase, yaccha bhese', khaccha habudubu, bhai: "why are you being carried away by the waves of the illusory energy in various phases of dreaming and wakefulness? These are all creations of maya." Our only duty is to remember the supreme director of this illusory energy-- Krsna. For us to do this, the sastra advises us, harer nama harer nama harer namaiva kevalam: one should constantly chant the holy name of the Lord--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

11.13.27, 28 -- Page 187-188

The spirit soul actually has nothing to do with the material world, having no permanent or natural relationship with it. Real renunciation means to give up the illusory identification with matter in its subtle and gross forms. Susuptam, or deep sleep, indicates sleeping within any dreams or conscious activity. These three states are described by Lord Krsna as follows:

sattvaj jagaranam vidyad  
rajasa svapnam adiset  
prasvapam tamasa jantos  
turiyam trisu santatam

"One should know that wakefulness is born of the mode of goodness, dreams from the mode of passion, and deep dreamless sleep from the mode of ignorance. The fourth element, pure consciousness, is different from these three and pervades them." (Bhag. 11.25.20) Real freedom means saksitvena, or to exist as a witness to the functions of illusion. Such an advantageous position is achieved by development of Krsna consciousness.

7.15.58 -- Page 190-191

Speculative knowledge cannot give us reality as it is, but will continue to be nefariously imperfect. So-called scientists try to prove that there is no God and that everything is happening because of the laws of nature, but this is imperfect knowledge because nothing can work unless directed by the Supreme Personality of Godhead. This is explained in Bhagavad-gita (9.10) by the Lord Himself:

mayadhyaksena prakrtih  
suyate sacaracaram

hetunanena kaunteya  
jagad viparivadate

"This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again."

Day Five:

7.15.54,55 -- Page 475

7.15.50-51 -- Page 273

This is explained in Bhagavad-gita (9.21):

te tam bhuktva svarga-lokam visalam  
ksine punye martya-lokam visanti  
evam trayi-dhamaam anuprapanna  
gatagatam kama-kama labhante

"When those who follow the pravrtti-marga have enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness." Following the pravrtti-marga, the living entity who desires to be promoted to the higher planetary systems performs sacrifices regularly, and how he goes up and comes down again is described here in Srimad-Bhagavatam, as well as in Bhagavad-gita. It is also said, traigunya-visaya vedah: "The Vedas deal mainly with the three modes of material nature." The Vedas, especially three Vedas, namely Sama, Yajur and Rk, vividly describe this process of ascending to the higher planets and returning. But Krsna advises Arjuna, traigunya-visaya veda nistraigunyo bhavarjuna: one has to transcend these three modes of material nature, and then one will be released from the cycle of birth and death. Otherwise, although one may be promoted to a higher planetary system such as Candraloka, one must again come down (ksine punye martya-lokam visanti). After one's enjoyment due to pious activities is finished, one must return to this planet in rainfall and first take birth as a plant or creeper, which is eaten by various animals, including human beings, and turned to semen. This semen is injected into the female body, and thus the living entity takes birth. Those who return to earth in this way take birth especially in higher families like those of brahmanas.

7.15.56 -- Page 280

3.30.33, 34 -- Page 280

5.18.32 -- Page 281-282

The different kinds of living entities coming from various sources are very clearly described in this verse. Some are born from a womb and some (like certain insects) from human perspiration. Others hatch from eggs, and still others sprout from the earth. A living entity takes birth under different circumstances according to his past activities (karma)

2.2.24 -- Page 469

8.5.36 -- Page 470

7.15.54, 55 -- Page 475

4.12.24, 25 -- Page 477-478

Even in this material world the so-called scientists, philosophers and mental speculators strive to merge into the spiritual sky, but they can never go there. But a devotee, by executing devotional service, not only realizes what the spiritual world actually is, but factually goes there to live an eternal life of bliss and knowledge. The Krsna consciousness movement is so potent that by adopting these principles of life and developing love of God one can very easily go back home, back to Godhead. Here the practical example is the case of Dhruva Maharaja. While the scientist and philosopher go to the moon but are disappointed in their attempts to stay there and live, the devotee

makes an easy journey to other planets and ultimately goes back to Godhead. Devotees have no interest in seeing other planets, but while going back to Godhead, they see all of them as passing phases, just as one who is going to a distant place passes through many small stations.

6.1.30 -- Page 478

2.2.28-30 -- Page 468

Anyone who can reach Brahmaloaka, or Satyaloka, by dint of spiritual perfection and practice is qualified to attain three different types of perfection. One who has attained a specific planet by dint of pious activities attains places in terms of his comparative pious activities. One who has attained the place by dint of virat or Hiranyagarbha worship is liberated along with the liberation of Brahma. But one who attains the place by dint of devotional service is specifically mentioned here, in relation to how he can penetrate into the different coverings of the universe and thus ultimately disclose his spiritual identity in the absolute atmosphere of supreme existence.

7.3.34 -- Page 469

The Lord is endowed with unlimited potencies (parasya saktir vividhaiva sruyate), which are summarized as three, namely external, internal and marginal. The external potency manifests this material world, the internal potency manifests the spiritual world, and the marginal potency manifests the living entities, who are mixtures of internal and external. The living entity, being part and parcel of Parabrahman, is actually internal potency, but because of being in contact with the material energy, he is an emanation of material and spiritual energies. The Supreme Personality of Godhead is above the material energy and is engaged in spiritual pastimes. The material energy is only an external manifestation of His pastimes.

Day Six:

6.16.63 -- Page 378

10.30.3 -- Page 378

6.16.25 -- Page 379

It is said that the Absolute Truth is one, but is manifested in different features as Brahman, Paramatma and Bhagavan. The previous verses described the Brahman and Paramatma features of the Absolute Truth. Now this prayer is offered in bhakti-yoga to the Absolute Supreme Person. The words used in this regard are sakala-satvata-parivrdha. The word satvata means "devotees," and sakala means "all together." The devotees, who also have lotus feet, serve the lotus feet of the Lord with their lotus hands.

9.4.63,64 -- Page 379-380

9.5.68 -- Page 380