

**CANTO 3 Chapters 16 through 33**  
**STUDENT/GROUP DISCUSSION STUDY**  
**GUIDE/MANUAL**

## **Hare Krishna! All glories to Srila Prabhupada!**

This study manual (Canto 3 Chapters 16 through 33) is an edited and an updated version from what HH Hanumatpresaka Swami originally presented. Many of the original comments, questions etc. by Maharaja are still intact with newer changes added. The manual is divided in sections or modules for easy studying of themes that are connected. This revised manual is divided into two – the first is a study guide to be used individually and with a group and the second is a question and essay manual.

The student is required to use this manual for his/her personal study and then take notes and/or answer questions as they study on a separate paper. All these must be recorded and filed for future references. Then in group discussions they can use their notes for further realization and understanding. This study manual is accompanied by a General Questions and Assignment/Essays manual which the student must answer completely. All exam questions will be from these manuals.

Ys

RKD

(revision completed Jan 1<sup>st</sup> 2016)

# MODULE V: JAYA AND VIJAYA. & DEATH OF HIRANYAKSA

## CHAPTER 16: Jaya and Vijaya, Cursed by the Sages

### SUMMARY/ OVERVIEW

Lord glorifies the Prayers of the Kumaras and then glorifies them and their activities/curse. The Kumaras are bewildered by being glorified and glorify the Lord and submit to Him. He says that the cursing is part of His approved plan and everyone leaves.

### GROUP DISCUSSION DETAILS

1-2. There are many points to consider. The Lord protects Vaikunthavasis from chance offences to others. Does he protect them from conscious offenses?

The problem was one set of devotees were prevented by another set from seeing Lord's lotus feet. Does this happen in ISKCON and does anger arise? What about when devotees prevent you from doing a service that you like.

The Kumaras did not aspire to see Laksmi Devi. Does that mean that they were satisfied in Santa-rasa and did not aspire for Dasya-rasa, but the Lord showed it to them anyway? Will the Lord come and see you?

4 – What kind of Brahmana is being glorified in this chapter? Two great verses cited: *go-brahmana-hitaya...* , and *om tad visnoh....*

5 – Discuss the point Srila Prabhupada raised regarding offenses being a scar on the SPOG. Is it the same for ISKCON, the spiritual master? These 26-qualities are cited from CC. List the 26 qualities with a one sentence description for each.

'The devotee's duty is to be always conscious in his dealings with others, especially with another devotee of the Lord' Discuss this statement. Remember the analogy.

6 – BG 9.30-32. Because the Kumaras are now devotees they are pure. Does a dog eater stop eating dogs ultimately??? In the stage of purification he will be protected by Krsna if he eats dogs from habit. A materialistic Brahmana wouldn't eat dogs from former habit in the stage of purification but he might neglect a Sudra from pride, but again, Krsna would protect him. So does it mean the Candala may still manifest some dog eating even when he becomes an Uttama-adikari?

What do you think about the Lord wanting to cut off His own body? Meter changes?

7 – Lord admits that His greatness is due to His affection for His devotees.

8 – Two things that are the only means to elevate oneself in spiritual life: chanting the holy names and pleasing Vaishnavas.

9 – Should we take the dust from the feet of a Vaisnava?

10 – Note the five defenseless creatures. Also note the analogy of the vultures and serpents.

11 – Smiling faces stops anger etc. What do you think?

12 – This is a super important purport for origin of the Jiva. Cannot be a "fall-down" but there can be an "accident". Exactly how Srila Prabhupada is using these terms seems to have rather specific and technical sense. As we go on reading things will become clear. Basic idea seems clear. Don't abuse your free will.

13 to 15 – Excitement, wonder, bewilderment and joy of the four sages. Why?

17 – What might be the two BG verses cited here? Can you name all the character qualities in Sanskrit?

18 to 20 – Worshipable and merciful Lord.

21 - The Lord therefore appreciates the service of the Tulas more than the service of Laksm .

22 – What do “tri-yuga” and “channa-avatar” mean in terms of the Lord’s incarnations? Very interesting but other places, SB 1.17.25, seems illicit sex is matched to cleanliness, and intoxication to austerity!!??

23 – “In Bhagavad-g t it is stated by the Lord Himself that the acts and character of great authorities are followed by people in general.” – Which verse? Sanskrit?

“...if we simply depend on the scriptures, we are sometimes misled by rascals, or else we cannot understand or follow the different spiritual injunctions.” – So, we should use Srila Prabhupada’s books to distinguish who is representative of Srila Prabhupada and follow their examples? This Purport is like a practical way to apply Krsna consciousness in society. Remember the analogy.

25 – “It is said that anyone who has implicit faith in the service of the Lord, or who actually engages in transcendental loving service, has all the good qualities of the demigods.” - Sanskrit? Verse number?

“In general, when dealing with devotees, we should not try to find faults.”

“In Bhagavad-g t also it is confirmed that the devotee who faithfully serves the Supreme Lord, even if found to commit a gross mistake, should be considered a s dhu, or saintly person.” – Sanskrit? Verse number?

26 – Sri Bhagavan Uvaca. “Therefore He sometimes comes to the material world as an incarnation in order to manifest His fighting spirit.” “The conclusion is that no one falls from the spiritual world, or Vaikuntha planet, for it is the eternal abode.” – But this seems contrary to the idea that we “can” come from Goloka if we misuse our free will. More thought. At least let’s not misuse our free-will today and think ourselves the master.

29 – So many verses on the “Falldown of the Jiva”. What kind of devotional intimacy do you find between the Lord and His servants and the Kumaras? Why?

31 – Wow! Chanting “Hare Krsna / Hare Rama” with hate for Radha and Krishna is cleansing! Yet, there are more details to this, no? Bhakti-yoga is powerful says Sri Madhva Muni.

32 – “It is clear from this verse that all the incidents took place at the entrance of Vaikunthaloka. In other words, the sages were not actually within Vaikunthaloka, but were at the gate.” – This is what we have been asking again and again! “*om tad visnoh paramam padam.*” – This verse from the Rig Veda is cited repeatedly. Have you noticed that? We memorized it as part of the Deity worship. Is this the same as Durvasa Muni after his dealing with Ambarisa Maharaja?

35 – Bong! NDX (VAD, Grhastha, Garbhada-sanskara). Anybody out there conceive kids? Was your mind carefully fixed? Did you have a generally friendly consciousness?

NDX (Origin of the Jiva – “Here is clear proof of how a living entity coming originally from Vaikunthaloka is engaged in material elements.”)

36-37 - Sankirtana! Sankirtana! Don’t worry about your health, wealth or prestige. Worry about how your specific Sankirtan assignment will move like the breeze, and you will hang on!!!

# CHAPTER 17: Victory of Hiranyaksa Over All Directions of Universe

## SUMMARY /OVERVIEW

This chapter is actually very simple. It probably could be combined with the following chapter or students could take advantage of the light load to memorize or review verses etc.

**SB 3.17.1-2** “ r Maitreya said: The demigods, the inhabitants of the higher planets, were freed from all fear upon hearing the cause of the darkness explained by Brahm , who was born from Visnu. Thus they all returned to their respective planets.

The virtuous lady Diti had been very apprehensive of trouble to the gods from the children in her womb, and her husband predicted the same. She brought forth twin sons after a full one hundred years of pregnancy.”

**3-19** – Events at the birth of Hiranyakasipu and Hiranyaksa, and their personal qualities are described. These show us that the activities of nature, the earth, are intimately related to the consciousness of people who inhabit that earth.

**20-31** – Subsequent activities of Hiranyaksa

## DETAILS

1 – “The conclusive instruction of this incident is that we may be disturbed by some material condition, but if we approach the authority who can actually explain the matter, then our problem is solved.” What problems did the demigods faced?

4, 5 – Natural disturbances in a place indicate that the demoniac population is increasing in that place. Ill omens

11 – NDX (Asses) “Asses also feel very respectable as a race, and when they run in flocks hither and thither in so-called jollity, it is understood to be a bad sign for human society.” More ill omens.

T14 – Pious lands, trees and planets

15 – NDX (VAD, Garbhadana ceremony): There must be religiously developed consciousness at the time of conception or it will be impossible to check the increase in demoniac population.

18 – NDX (Bibliography, Pinda-siddhi, info. about pregnancy)

22 – NDX (Psychology – Strong body produces strong mind). Would you like such a boon?

## CHAPTER 18: The Battle Between Lord Boar and Hiranyaksa

TEXTS = 28

### SUMMARY

1-19 - The meeting, exchange of insults and fighting between Hiranyaksa and Sri Varaha.

20-28 – Brahma and demigods arrive and offer comments and petitions.

### DETAILS

2 – What is the Caitanya-sampradaya? We don't know.

3 – Notice the word to word and translation for [sura-adhama](#).

4 to 5 – Why are demons always thinking of ways to kill the Lord? Can they see the Lord?

6 - “The Lord is satisfied if someone offers Him a nice prayer, and similarly, if someone decries His existence or calls Him by ill names, God is dissatisfied.” This is really shocking. God has His inclinations, likes and dislikes. He actually cares about what we say! Wow! What do you think?

8 – 9 What do you think about gravity? “His toleration was displayed mainly to drive away the fears of the demigods, who should know that the Lord is always present to protect them.”

9- Demons think wealth and strength can save them!

10 – Which BG verse is this? Did you pause to chant it?

13 – NDX (Rama lila – Ravana prays to Siva)

15 – “As the Lord exists by His own independent prowess, by the grace of the Lord the devotees also exist for His service.” Discuss.

19. Some names of planet Earth.

20 – NDX (Free Will-Brahma x Visnu). Free will of Jiva vs Brahma.

yajñ vayava. In the previous chapters and in future too Lord Varaha's body is described in relation to yajna several times.

22-23 – Seems that Srila Prabhupada cites this story of Vrkasura many times.

## CHAPTER 19: The Killing of the Hiranyaksa Demon

Text = 38

### SUMMARY

This chapter just continues Varah-lila.

1-26 described the fight between and killing of Hiranyaksa by Lord Varaha.

27-31 describe the comments of Lord Brahma and departure of Lord Varaha for His own abode.

32-38 describe the glories of the Lord and His Katha.

### DETAILS

14 – ‘Rules and regulations of gentleness’, even in the battle!

15 - The Lord is distinguished by the mark of \_\_\_\_\_?

16 – Did the Lord feel the demon’s attack?

22 - Where in the Gita are these sacrifices mentioned? What are the Gita verses mentioned?

23 – How did Diti know her son was about to die or was dead?

24 - NDX (Deity Worship - The Lord in the Box), What is this BS verse (ramadi...)?

25 – Note the meaning of adhoksaja. The demon could not grasp the Lord. Could Mother Yasoda tie Krishna? What does it mean to you?

28 - Gita verse cited? Sanskrita?

38 - ‘If one continues to hear r mad-Bh gavatam, which is full of narratives of the pastimes of the Lord, at the end of this life, one is sure to be transferred to the eternal, transcendental abode of the Lord.’

# MODULE VI: THE MARRIAGE AND RENUNCIATION OF KARDAMA MUNI

## CHAPTER 20: Conversation Between Maitreya and Vidura

Texts = 53

### Summary/Overview

This chapter is marvellous. It starts a new Module which will begin to describe the activities of Svayambhuva Manu and his children and this chapter starts with a question by the Sages for Maitreya's narrative of creation to please continue where it left off, with the creation of Manu, and then what where his subsequent activities.

However, it regresses and reviews the entire Canto: Why did Vidura leave home? What did he discuss with Maitreya muni - Sarga, Visarga? In the next chapter Manu's activities will start.

We see a thread of material sex desire also passing through all of this Visarga – confusing everyone, demon and gods.

### Details

- 1 – Discuss Manu's period and when this pastime took place.
  - 2 – NDX (Apraradha – One should not stay where Krsna is not respected).
  - 4 – Should we visit holy places? What kind? ISKCON Vrndavana? What do you think about Narottama dasa Thakura's recommendations. Vidura meets Maitreya in \_\_\_\_\_.
  - 5 – Hearing nicely from sadhus frees one from sinful reactions.
  - 8 – What two BG verses will satisfy S.Ps. citations?
  - 9 – How to understand things beyond our perception.
  - 12 – NDX (Origin of the Jiva - "durvitarkyena. No one can argue about when and how the conditioned soul became desirous of sense enjoyment, but the cause is there"). Who is the cause of the material creation? Why?
  - 13 - NDX - Cosmology - 5/5/5/5/5 - Elements, Sense objects, Senses, Deities... !!!
  - 15 - Cosmology - Did we hear this description before? Where? Maitreya is recapitulating, evaluating and reviewing? We are all floating!!!
  - 16 to 17 – Hiranyagarbha is Garbhodakasayi Vishnu. He expands as Paramatma. Empowerment of Brahma.
  - 18 - Again, first the kinds of nescience. NDX - Cosmology - Five kinds of ignorance. Excellent Summary. Collect all the five kinds of ignorance verses into one pamphlet. SB 3.12.2 was most recent discussion. Who subscribes to Andha-tamisra philosophy and how do they employ it?
  - 21 - "The ones who said that he should be eaten were called Yaksas, and the ones who said that he should not be protected became Raksasas, man-eaters." Srila Prabhupada says they are born out of ignorance or from the creation of night.
  - 25 - "Ye yatha mam pradyante ...", and your form???
  - 26 - NDX VAD - Homosexuality. This verse, purport, is so important to explain our position in terms of the world's current homosexual situation.
- Hanumatpresaka Swami says: *"To continue from our academic training in psychology let us comment that we've seen studies in over population with rats. As the population density gets too high cannibalism, autism and homosexuality manifest. Why not? Homosexuality will reduce the population. Famous psychologist R. D. Laing is attributed with the comment that insanity is*

*usually a sane reaction to an insane situation. So, there is too much population from this insane concentration in mega-cities like New York, London, Tokyo. This causes a bio-logical reaction of homo-sexuality in some humans to reduce the population. So to quote one of our homosexual Godbrothers, 'Queers are crazy, but that's because they have a realistic view of life!''.*

28 – Does Brahma commit suicide when he casts off his body? NDX Garbhadhana samskara

29 - The "Happy Hour", alcohol half price! Morning is for holy activities.

31 - Radha-Krsna not flesh and blood! Godly not demoniac!

34 – Plastic surgery is important to them. Analyze.

35 - Who is speaking in SB 5.5.1? Do we have citations from this is Nectar of Instruction?

36 - "As moths at night surround a fire and are killed, so the demons become victims of the movements of the ball-like breasts of a beautiful woman. The scattered hair of a beautiful woman also afflicts the heart of a lusty demon." I guess that women have some kind of similar agitation when they see material forms. Having been born into this lusty American culture these verses are so useful for us in negotiating with our "dear friend", Brother Mind.

38 - Our Yoga seems to be, "Gandharva-veda". Using music and dancing.

41 - NDX Psychology - Ghosts

43 - NDX Sraddha, Inter-faith Dialog (Definition and position of Sraddha). 7.10.18 is the citation made by Srila Prabhupada of Lord Nrsimhadeva. Good to keep this all in memory for authoritative preaching to followers of the Vedas! Results of such worship.

46 - NDX (Sadhana, B'muhurta - Defined and Glorified). What do the Kimpurusas and Kinnaras do at day break with their wives? Such a super text for Sadhana.

53 - What is the relationship between text 51-53?

## CHAPTER 21: Conversation between Manu and Kardama

Verses = 56

### Summary / Overview

Compare SB 3.20.1 and 3.21.1. Seems like this Chapter just goes back to the question in SB 3.20 after Brahma doing a recapitulation. Makes for a natural break. The answer to this question organizes the structure of the SB from here to the end of Canto Seven.

1-5 Vidura asks about, and gives brief summary of the descendents of Svayambhuva Manu.

6-12 Being ordered by Brahma, Kardama Muni worshipped Lord Visnu, Who's features are described at the moment of His appearance before Sage Kardama.

12-21 Seeing Lord Visnu, Kardama offered prayers to Him. Do you find the Sanskrit of these prayers nice? Lord's lotus feet are mentioned also? Glorification of Cakra and Sankhya of this material world are mentioned. Kardama expresses his desires and why he thinks Lord will satisfy them.

22-32 Lord Visnu replied explaining that He had already arranged to satisfy Kardama's desires and then proceeds to predict how this will happen.

33-49 Kardama waited for the arrival of Manu as predicted by Lord Visnu and his hermitage is described.

50-56 Kardama addressed Svayambhuva Manu, glorifying his actions as the administrative head and asked him why he had come to his, Kardama's Ashram.

This chapter is full of demonstration that real yoga, as amply demonstrated by Kardama Muni, is Bhakti-yoga.

There are so many nice points in this chapter. Even in 100 years one cannot fully appreciate all of Srila Prabhupada's books. Know a little bit about everything and a lot about one thing. We will show you some of the notes we are collecting. You should also collect things that are important to your position and service!

Very good discussion of how Karma-yoga to progressively satisfy sex desire is a desirable step to pure Bhakti-yogi.

Profound details on Grhastha and Stri-dharma. Really impossible to note all the details. This Chapter should be studied thoroughly in Seminars of Grhastha life. However, our thesis is that we don't have to make too much separate study however because the Acharya will give us a guided, detailed study of these points as we go through the subsequent cantos. Vedic education is spiral.

### Details

1 – An ISKCON Temple President who has children who become President all become glorious when they \_\_\_\_\_?

2 – We may benefit by studying the history of \_\_\_\_\_? They are presented in chronological order in Srimad Bhagavatam (t/f). The seven Islands of Earth's divisions are \_\_\_\_\_?

4 – Do you know the Sanskrit for the 8-limbs of Astanga, mystic yoga? Kardama was \_\_\_\_\_-yogi, Devahuti was yoga- \_\_\_\_\_. First perfect yoga (as a b'cari, b'carini) then get married to produce wonderful children.

6 – NDX (IFD – Hatha Yoga); Do you know the whole Adi 17.21 cited? So the yama, niyama etc are just the tip of the iceberg? Meditation is the major portion of Astanga yoga? Discuss the purport amongst yourselves – pros and cons of hatha yoga.

7 – NDX (IFD – Hatha Yoga); Which BG Chapter Six verse is cited? Recite the Sanskrit! (Read it in the evening?); “Remembering is meditation also.” [ttt] SB 1.1.10 is paraphrased. (Look it up? Memorize it one week?). Why does Srila Prabhupada say innocent people want to be cheated?

8 – Does sabdam brahma mean sound or an actual form here? Discuss.

9 – Take the time to clearly form a picture in your mind of the Lord as He is described in these next verses!

12 – NDX (IFD – Hatha Yoga, Bibliography (Patanjali Yoga Sutras)). Read the entire purport. This purport can be printed as a hand-out for sincere modern Yoga students. We will visit Swami Sat-cit-ananda’s Yogaville Ashrama this weekend and now we are fortified on what to say in a way they can appreciate it. They need a small book. They are not readers. They need a simple process, like Asanas. That is Kirtan, Japa.

14 – Can this prayer, verse, be offered to Srila Prabhupada also. So many verses paraphrased in the purport. Do you see SB 5.5.1? We memorized 5.5.4 and 5.5.5 from NOI. Who is speaking 5.5.1? We should follow the verses cited in NOI to their original dialog in the SB and CC and in this way we will develop robust universe of Vedic knowledge. Again this continuous contrast of real yoga with false yoga.

15 – NDX (VAD, Grhastha-ashrama, select wife. Happy marriage. Modern situation. ASTROLOGY). Notice “akama sarva kama...”. Can chant Sanskrit? Verse number? What is ‘like disposition’ and how does astrology help in ‘like disposition’ of couples?

16 – Which verse from the Katha Upanisad? Sanskrit? Verse number? Isopanisad, Skt, Verse #? “The best program for every living entity is to take direction from the Supreme Lord and enjoy material or spiritual life.” – Shocking, but true, no? This text is nice adjunct to NOI 10, no? NDX (NOI 10, KARMIS). Very practical for preaching. What else do you understand about Kardama Muni?

17 – NDX (Gurv-astakam – Text One). We only have one week to contemplate, relish all this nectar from Prabhupada’s purports to each chapter. First Karma-kanda, then renunciation and Bhakti-marg. Just engage in hearing SB and all other formalities become minimal: “Oh, how will I make money?! How will I keep my prestige?”

18 – Kala-cakra – Astronomy, thirteen months. We add purusottama month, but every three years?

19 – These prayers ILLUMINATE the qualities of Visnu! What do you think about the spider analogy?

... !

22 – Vacasamrta..! ... The Lord is always situated in the transcendental world.

23 to 24 – How the Lord fulfills the devotee’s desires.

27 – NDX (VAD, Stri-dharma, Selection of Husband)

31 – NDX (VAD, Sannyasa &/x Grhastha Dharma. Super Purport!) Compassion means to make the serious investigation as to whether or not there is Krsna and then report that to others.

32 – How many important points does Prabhupada discuss in this purport! (Kala x Svamsa) x (Baladeva Sankarsana).

33 – Can our eyes see the real form of the Deity on the altar?

34 – Sama veda has how many divisions?

38-39 – Now travels Manu. What is Bindu sarovar made of?

40 – NDX (Maha-mantra – Birds chant!)

44 – What other name is used for Gavaya? NDX (ECOLOGY, UTOPIA – Described Bindu-sarovar).

47 – NDX (MAHA-MANTRA, Japa sadhana, results.)

50 – NDX (VAD, Ksatriya – The Killing Art).

51 – Sannyasi should offer obeisances to Temple President? Discuss.

55 – VAD (GENERAL PRINCIPLES). We have seen Bhogi Yogis disclosed in this chapter and lots of VAD.

56 – VAD (Brahman x Ksatriya Dharma)

Thus ends the Bhaktivedanta splashing river of Knowledge in his purports to Chapter 21!

## CHAPTER 22: The Marriage of Kardama Muni and Devahuti

Verses = 39

(rev. 120910)

### SUMMARY/ OVERVIEW

You summarize this chapter. Break it into maybe four parts. Mention how it fits into previous and future chapters. Add your notes on any themes that Srila Prabhupada develops as he writes his purports. In particular we found that there are so many important things mentioned on Grhastha-ashrama-dharama that we are making an Index note for the entire chapter rather than indexing each topic. It is a manual that all devotees should read together before getting married and review delightfully together as their years in the Ashrama pass.

SB 3.22 - NDX (VAD, Grhastha, Kardama and Devahuti)

### DETAILS

2- BG Citation: Verse Number, Sanskrit, English, Review it in the evening? Are you a Brahmana? With what should you be filled? Are you? What do you need to improve? (Hint: yoga yukta alampatam)

3- Namah brahmanya... ; heart x body... ! ksatriyas and brahmanas

4 – When the four Varnas co-operate the Lord protects them. When?

5-8 – Many points on Guru-tattva

5 – NOI 2-5 & 10 focus on this; Again Srila Prabhupada talks about his meeting with Bh. Siddhanta Prabhupada. Have you had a moment like that in your spiritual life? What verse in CC about a moment's association with a sadhu?

6 – “He has to take shelter of a bona fide spiritual master and work under his direction faithfully and sincerely; then **he becomes perfect, without a doubt.**”

7 – Stop the circus! This purport is so great that it should be printed for separate distribution. Prabhupada took Srila Visvanatha Cakravarti's comments on the vyasa-atmika buddhi verse as a personal instruction. For various reasons when we read this we (HH Hanumatpresaka Swami) took the “write articles and poetry” as a personal and repeated instruction. Also, “he does not instruct in secret but publicly”. Different people are fit for different service in the Sankirtan movement. Before sometimes the attitude was that unless you were a book distributor you were a demon and had no love for your spiritual master. Well, it may be true, but maybe true also that even a dog can take part in this movement.

8 - Boom! Are you a perfect disciple of Srila Prabhupada? Are you qualified to ask him for a benediction? Lord Brahma asked Garbhokasayi Visnu for a benediction.

9 – Father has the duty to look for a husband for his good daughter if she asks. In general we feel that Srila Prabhupada expects ISKCON to make up a practical VAD system that can be applied in the West and for those in India etc. who are following the West.

11 – NDX (Stri-dharma, wife's duties). Such valuable information for serious grhasthas. In what three things should the wife be equal to her husband and then what is the fourth thing?

NDX (Grhastha-dharma, SB 3.22)

12 – Do we reject things for sense gratification?

13 – What is important when offering one's daughter to a person?

15 to 16 – NDX (VAD, Stri dharma – Girl gives her heart just once; Grhastha dharma – The different kinds of marriage. What is gandharva marriage? What form is present nowadays?

- 19 – How long should one stay with one’s spouse? What about children? Of course, Srila Bhaktisiddhanta is described as a Ray of Visnu and in the end of the purport Srila Prabhupada makes it more explicit.
- 20 - BG “yada yada...”; “devarsi bhutapta..”, Do you remember it from last Semester? Go through it a few times in our mind and we can put it all together, no?;
- 21 – NDX (Smile of devotee makes many admirers, disciples and followers). These three categories are interesting. Can we assign a more specific meaning to what Prabhupada means by admirers and followers? What do you think of the show of affection between Kardama Muni and Devahuti?
- 23 – NDX (VAD, Grhastha, Dowry compulsory)
- 24 – NDX (VAD, Grhastha, Parents duty to children paid when they are married)
- 26 – NDX (Vastu – Sages constructed hermitages). What will you do after your daughter goes?
- 29 – 31 -- Kusa grass and Kasha grass are mentioned. Look on the Internet for them. Pictures are there. What is the source of these plants?
- 31 – NDX (Man comes from Manu)
- 32 – “almost Vaikuntha”
- 33 – NDX (VAD, Grhastha, Puja, Bhajan, Kirtana for King of Jaipur).
- 34 – Krsna consciousness and sense gratification are compatible? Is it recommended for you?
- 31 - A devotee invited his family members to visit Mayapura and paid for Prasadam and accommodations. This is an example of using our wealth in sacrifice for Lord Visnu.
- 32 – Will you receive your superiors like the citizens of Barhismati?
- 33 to 35 – Life is meant to obey the principles of religion, economic development etc. Is this how you live your life? For the ordinary soul life will be tasteless and meaningless towards the end of his life after everything he had and owned is either gone or given away. How will you ensure you are not in that position when your children and all are gone?

## CHAPTER 23: Devahuti's Lamentation

Verses = 57

### SUMMARY/ OVERVIEW

The super excellent example of the stages in self-realization of a good Grhastha couple in VAD continues with the actual life of enjoyment, austerity, and then renunciation. This is especially demonstrated for women. This chapter is a great gift from the Parampara for women.

In sequence we see her service, he acknowledges, then she asks for material enjoyment, he satisfies her, he renounces and she laments and he gives her transcendental gift.

TTD - It is not titled Their Enjoyment but Renunciation. We notice many times that the Chapter Title is what happens at the end of the Chapter.

Very useful comparisons of service of wife to husband and disciple (Sannyasa disciple) to Guru. Good point that an ordinary husband cannot expect such a wife as Devahuti and vice-a-versa, but they serve as the perfect example, contrast, to our lives.

These chapters seem to be the most practical for us so far in the SB.

These chapters are dying to be made into a radio show.

TTD – Prabhupada tried to make all the Temple Presidents follow the example of Kardama and Devahuti, but was too advanced.

This Module is super preparation for Kapila's Instructions. Devahuti will be in a position to appreciate them and so will we.

### DETAILS

1. Must all women be sadhvis? Is it rare?

2. Should be both intimacy and respect in the relation between husband and wife, and in the Deity worship. Don't lose the respect. Wife must learn to control herself for the good of her husband! What about nowadays?

3. NDX (VAD – Grhastha – Four Enemies in family life, beginning with wife who remarries). How is married life ruined?

4-5. The wife must see the tendencies of the husband and follow him. Very intense surrender required for wife. Prabhupada expected the same from his Sannyasa disciples toward him, but not his Grhsthas.

7. NDX (Stri-dharma; She shared her husband's advancement); BG citation; This verse by Prabodhananda Sarasvati is cited by Srila Prabhupada often. Where is the Sanskrit and English? Who is he?; Narada Muni's life is used, we can use, of how we can advance by sincere menial service to great souls; Srila Prabhupada repeatedly cites the Gurvastaka. We should chant it with contemplation each morning during Mangal-arati. Can we "achieve all success" by serving a Madhyama-adhikari spiritual master with heart and soul? What is the special grace by the Lord?

8. What is the meter to this verse? Can you chant it? Is this the gift you are offering to your family?

10 – Contrast Devahuti and Kardama Muni with Diti and Kasyapa.

11 – Are men and women this different? Is it natural that a woman is obsessed with getting a child from her husband? NDX (Bibliography – Kama-sastras describe house etc.)

12 – Following the descriptions in this and the subsequent verses make a mental picture of this mansion. Go through it. Notice the meter changes. Prabhupada gives a partial list of the 8-yogic perfections many times. Where are they listed in full with Sanskrit names?

19. Science: “At night the jewels and rare stones would give off reflective light without need of lamps.” Does this mean that they concentrated star light or they generate light, or something else?

24. Why had Devahuti neglected her dressings and comfort?

31. NDX (Stri-dharma – Ladies bath, mala-snana & shira sthana).

32. NDX (Bathing – Different substances to apply eg. turmeric, saffron).

37. NDX (Vairagya – Women’s breasts just bloody fat).

39. NDX (Cosmology, Dig-pals – 8 Directors of the directions listed. In LOB 47 also. Nruti means no, “rta”, or truth. Northeast missing? Wikipedia says that Nruti is a female deity. Some information there.) NDX (Vastu – this and previous verses are good for Vastu lectures.)

**42. Here we come to the real point of all these wonderful accomplishments of Kardama Muni. Nice to chant the Sanskrit for this verse. Translation: Where is Ganges in wfw.**

What are some of his qualifications?

43. NDX (Cosmology – Definition of “dvipa”, “varsa”, planets accepted as round and floating in space.)

44. NDX (Stri-dharma – Sexual appetite of a woman is nine times greater than that of a man).

How many times can a yogi expand and how many times can the Lord?

48. Devahuti gave birth the same day she became pregnant. Very important to show that all these things are taking place on a superior level so we can’t expect the laws of our level to work.

49 to 50 – NDX (Stri-dharma – “When a woman scratches the ground with her foot, it is a sign that her mind is very disturbed”.)

51. Are you a father, mother, President, Sannyasi, ISKCON guru? Can you give fearlessness? How? Riktviks challenge ISKCON Gurus on this point. Where is this verse in Canto 5 Srila Prabhupada is paraphrasing?

52. NDX (VAD – Sannyasa. Should be grown up sons. Wife is put in their charge. They especially give spiritual instruction to their mother. Different than what a mother expects from her sons now, no? Why are the husband and spiritual master indebted to the disciple or wife? How do they pay this debt?

53 – How many years did they spend on their ‘honeymoon’?

54. NDX (Stri-dharma – “As a woman she had to love someone”). “Generally all women are called less intelligent because they are mostly prone to material enjoyment.” We guess this is manifest in attraction to many nice dresses. What makes her intelligent?

55 – Lord liberates all – devotees as well as demons!

**56. Like Text 42 we see this as the summary of all of Mataji’s lamentation.** She is such a perfect example of a good person. Apparently she has advanced philosophical development, she is, “Yoga laskana”, no? Yet that has not come to the level of becoming a pure devotee, a Madhyama-adhikari pure devotee, understanding God enough to make devotional service to Him her principle path. Yet, the natural arrangement of VAD leads her to lament her bad position and then seek Mukti. Compare to “dharmasya hi apavargasya”.

57 – Should we be afraid of the illusory energy like Devahuti? What to do?

## CHAPTER 24: The Renunciation of Kardama Muni

Texts = 47

### Summary / Overview

This Chapter finishes this Module and we see broad general divisions in this canto with these Module groupings. This Third Canto starts with the circumstances of the meeting of Vidura and Sage Maitreya. Then there is description of the creation and structure of the universe. This goes to the specific details of the residence of Svayambhuva Manu and Satarupa and the history of that endeavor. Then there are these chapters which give such deep, deep education in Varna-ashrama-dharma. These need so much more work to be translated into material for educating people about marriage and in this chapter Sannyasa. Then with the instructions of Kapila-deva we will see again physical analysis of the cosmos but then in terms of our individual body as a means of Sankhya yoga. The Varna-ashrama-dharma is also cosmology.

This chapter specifically can be easily analyzed into sections. What sections do you see? So far we have seen duty of father, wife, husband, and now we will see how to take and execute Sannyasa and details of types of Sannyasa.

### Details

3 - *tapo-draviṇa-dānaiś*, “Without austerity and penance and without sacrificing one's riches, one cannot achieve the mercy of the Supreme Lord.”

4 – What two topics? Do you see in the Purport where a paragraph break should occur to note the change in topic?

Note that Lord Rsabhadeva is being cited again. What verses did we learn from him in NOI? Verses numbers?

Krsna accepting parents is a repeated topic of contemplation mentioned in Prabhupada's books. What is the knot on the rope? What verse did we learn in SB 1.2 that talks about cutting the knot in the heart?

5 – This is wonderful Purport for deeper contemplation of Guru-tattva. Again Prabhupada is mentioning his meditation on the comments of Visvanatha Cakravarti on Guru and Gurvastakam. Have you noticed that he does that so much. It was from Visvanatha Cakravarti's commentary on BG verse 2.41, “vaysayatmika buddhi”, that Srila Prabhupada took the advice about faith in Guru to heart. Have you taken any instructions by Guru as fundamental to your whole life's mission, your logic?

6 – *madhus danah* – This is such a common name of Krsna, but the pastime doesn't seem to occur in any detail in the SB ?! Where is it mentioned? What Purana? We would like to see it.

8 – Cosmology. Very important to note that the word, “air”, is not used the same way we use it. It seems to be the idea of “prana”, tactile energy. It is manipulated in Karate, as Chi, in oriental medicine. What ever you can feel, hard and soft, hot or cold, is Prana. Next two modules we should get this straight.

9 – Another name of Brahma.

10 – Many points of discussion in this verse. We pay \$50/year and have access to the Encyclopedia Britannica on-line. There we will find an interesting article on Kapila as I remember. Go there with the free access at least. Another point is that someone will say Bhagavan here is clearly referring to Lord Brahma and Srila Prabhupada is not presenting the Bhagavatam As It Is. What do you think about that? How is Brahma svarat and aja?

Which BG verse is cited from the 15<sup>th</sup> Chapter? Can you chant it? What does the Purport say? Look at it in the evening BG reading? What is the BG 4<sup>th</sup> Chapter citation?

12 – What does *nirvyalikataḥ* mean? Earlier it said that the prayers by the demigods were without duplicity also, no?

13 – A fundamental text to our theology.

15 – “Here two words are used very significantly — *yathā-sīlam* and *yathā-ruci*.... At the present moment, because boys and girls are not married according to quality and character, most marriages are unhappy, and there is divorce.” Such practical advice. Should be organized into a manual, dramas, videos for pre-marital youths. Otherwise we have to face what is stated in the 12<sup>th</sup> Canto.

16 – What are the BG and Vedic citations indicated here?

18 – “Just become Kṛṣṇa conscious. Just worship Kṛṣṇa...”, what BG verse is paraphrased?

19 – Another Kapila exists? Who is he?

26 – “Another explanation of tri-yuga is that He has three pairs of divine attributes, namely power and affluence, piety and renown, and wisdom and dispassion. According to Śrīdhara Svāmī, His three pairs of opulences are...” – Very exotic explanations of six opulences.

29 – Where is the Lord generally live? Why?

34-35 – Super contemplation on Sannyasa life. It is for Sannyasis for their practice, for instructing Sannyasa candidates and for Grhasthas to understand how to relate to them. For example a girl may be proud of her chastity, a Vaishya may be proud of having given a good donation for Temple construction. Of what is a Sannyasi proud? What are the two types of Sannyasis? Which type was Kardama Muni? How many days can a Sannyasi stay? Sannyasa is forbidden in Kali-yuga along with horse sacrifices etc. yet who “must take sannyasa? How can a Sannyasi engage in practical meditation in the current age?

38 – What is “very very difficult to overcome”?

40 – “She has only three stages...”. Does this mean that ladies are not Brahmanas, Ksatriyas, Vaisyas or Sudras? Seems so. They are ladies and they have ladies Dharma. They have B, K, V, S tendencies but their natural situation is to help their father, husband...and take shelter of them.

42 – More Sannyasa contemplation, “He should not have his own house...”: So many Sannyasis I know, including ourselves, have a certain Temple or Ghrastha ashrama where we have storage for several suitcases or lockers worth of things. Yes, these may be for our service, but the tendency is there to think of these things as ours and to be owned by them. Practice having nothing, not even your breath. Also, “Ahiṁsā means not being violent. There are eighteen processes for attaining knowledge and perfection, and by his vow, Kardama Muni adopted all the principles of self-realization.” Are these the processes mentioned in Chapter 13 of the BG.

1. Humility;
2. pridelessness;
3. nonviolence;
4. tolerance;
5. simplicity;
6. approaching a bona fide spiritual master;
7. cleanliness;
8. steadiness;
9. self-control;
10. renunciation of the objects of sense gratification;
11. absence of false ego;

12. the perception of the evil of birth, death, old age and disease;
13. detachment;
14. freedom from entanglement with children, wife, home and the rest;
15. even-mindedness amid pleasant and unpleasant events;
16. constant and unalloyed devotion to Me;
17. aspiring to live in a solitary place;
18. detachment from the general mass of people;
19. accepting the importance of self-realization;
20. philosophical search for the Absolute Truth

Seems not because there are 20 in this list. Where are these 18-from?

45 – Last snare of maya?

# MODULATE VII: SANKHYA-YOGA OF KAPILADEVA

## CHAPTER 25: The Glories of the Devotional Service

Verses = 44

### Summary / Overview

There is a false statement in the following Chapter Summary. What is it?

In previous chapters the appearance of Lord Kapila, and His position as Bhagavan have been introduced. Rsis, Saunaka-adi, had probably heard about Lord Kapila Deva from different sources. Lord Kapila appeared in the Satya-yuga and this is Dvarpara-yuga. Yet, they want to hear the instructions on Yoga of Lord Kapila precisely from Suta Goswami. Suta Goswami then returns to the dialog between Maitreya and Vidura as usual.

The great person, Devahuti, then asks about how many things? How many qualifications in Lord Kapila and herself and the situation does she mention that make it auspicious for her to hear from the Lord?

The Lord then glorifies the yoga He will teach. Why is it the best yoga? Go into as much depth as you can in looking for the answer.

After this the extremely venerable Devahuti glorifies the central quality of the yoga that her Son has been describing. What is that quality? Then she asks for detail of the yoga process, and Lord Kapila concludes the chapter describing the exact techniques, postures, and so forth that are required.

Laksmāna agra ja Das mentions that earlier chapters the process of Bhakti yoga has been described in terms of technique, but here we see how it is personified by the Sadhu.

**Briefly In Chapter 25** M. Devahuti asks about freedom from the agitation of the senses. The question is about the relationship between the Jiva and Kṛṣṇa, renunciation and Sankhya yoga. There seems to be very little discussion of Rasa in these chapters. The objective seems to be to understand Kṛṣṇa as the Paramatma. After explaining this analytical system of Yoga, Lord Kapila concludes that devotional service is the best achievement of Sankhya. Then Devahuti asks what kind of devotional service would be good for her as a woman.

From Text 32 there is a description of seeing the charming Forms of the Lord as devotional service. This seems to be the answer to Devahuti's question, "What Bhakti yoga would be good for a Lady?" In this way the mind and senses are naturally engaged. It is the best use of Astanga yoga. It very much reminds us of the *Bhagavad-gita's* conclusion to Chapter Six and the beginning of Chapter Seven.

### Details

1 – The Lord descends to give transcendental knowledge. Where do we get knowledge for material necessities? Is this material knowledge part of a broader program? How does the mode of goodness fit into this program?

3 – "Therefore..." - what has been going on before that here merits a determination in the form of "Therefore..."?

- 5 – “as soon as there is a grown up son father should go”! Will you do this?
- 7 – Are you tired of material sense gratification yet?
- 8 – “paaragam”
- 9 - “adyah, pumsam isvarah”. Is Lord Kapila like Krsna in another body?
- 10 – How to forget the Lord and how to remember Him? The Lord helps!
- 11- This seems to be a fundamental question. Let’s see if it remains a central topic – *purusha* and *prakrti*. Of course, the “cutting down the tree” brings us round to BG 15 again.
- 13 – “One practices yoga in order to attain perfection on the spiritual platform. There is no question of material happiness or distress. It is transcendental. Lord Kapila will eventually explain how it is transcendental, but **the preliminary introduction is given here.**” We are seeing this chapter that way, as an introduction to the Sankhya Yoga system. Next chapters will give the content. What law is Prabhupada referring to?
- 14 – He is just explaining an old Yoga system. Why does He not change or do something new?
- 16 – “The mind must be engaged. If we engage our mind in Krsna, naturally the consciousness becomes fully purified, and there is no chance of the entrance of material desire and greed.” We have heard this maybe 147 times, but it is still sinking in. We need some happy work for the senses and mind, and Krsna WILL send it if we pray for it.
- 17 – What is the BG verses cited? Sanskrit? Read it tonight? Infinite and infinitesimal
- 18 – Again “sarvopadi vinir muktam..” cited. Where is that cited in the BRSindhu? Verse number?
- 19 – “The mind must be engaged. If we engage our mind in Krsna, naturally the consciousness becomes fully purified, and there is no chance of the entrance of material desire and greed.” What is the “, Sanskrit?”
- “In the Upanisads a devotee prays to the Lord to kindly put aside the effulgence, *brahmajyoti*, so that the devotee may see within the *brahmajyoti* the actual, eternal form of the Lord.” We memorized this verse, no? What is it?
- Of course, we Mayavadis and Bhuddhists would love the words, “brahma-siddhaye”, but Srila Prabhupada, true to his Pranam prayers, will not let them stand!
- 20 – “A s dhu is not just an ordinary man with a saffron robe or long beard.” See Rsabhadeva cited?! We were taken to study these instructions of Rsabhadeva by their citations in the NOI! Read the whole purport.
- 21 – Super Verse!** We personally heard (while cooking the Halvah offering for Lord Jagannatha) Srila Prabhupada citing this verse and the next in terms of Guru Das’s taking Sannyasa. Definition of a Vaisnava.
- 22 – How to be a successful sannyasa.
- 24 – ISKCON... We saw the same descriptions of what is the fundamental purpose of ISKCON in NOI also, no? So what are you waiting for? Look for this association! Become a kitten no?
- 25 –Memorize this!
- 27 – Conquering the Lord!
- 28 – Jaya! Devahuti is asking for more details of how to practically apply this. Is this “bhajana kriya”?
- 29 – Falls down from Brahman and Paramatma platforms but not from Bhagavan.
- 30 – Bhakti is open to all!
- 32 to 34 – An idle mind is a devil’s(maya’s) workshop! List why bhakti > yoga and mukti
- 35 – Nice arguments for with the Mayavadis. “The devotees express their minds before the Deity, and in many instances the Deity also gives answers. But one must be a very elevated

devotee in order to be able to speak with the Supreme Lord. Sometimes the Lord informs the devotee through dreams.” Since He only reveals Himself to advanced devotees why the need for Arca Vighraha?

36 – “Even great impersonalists like ukadeva Gosv m and the four Kum ras were attracted by the beauty of the Deities in the temple, by the decorations and by the aroma of *tulas* offered to the Lord, and they became devotees.” Remember the Sanskrita? We remember ½. We have to look it up!

In the discussions with Satyaraja Khan as cited in NOI this point comes up and it seems that we are talking about an un-offensive third class devotee here, not an offensive third class devotee.

38 – Origen of the Jiva... “A special feature of this verse is the acceptance of the Supreme Lord as the supreme preceptor. Bhagavad-g t was spoken directly by the Supreme Lord, and Arjuna accepted Krsna as guru, or spiritual master. Similarly, we should accept only Krsna as the supreme spiritual master.” Why is this not Rtvik philosophy?

Such nice, basic descriptions of being fixed in our transcendent relation with Krsna, no? See it cannot be destroyed right?

39 to 40 – How does the devotee think and behave?

41 – Not even a leaf moves ...

42 – So poetical! Use it in your preaching!

## CHAPTER 26: Fundamental principles of the Material Nature

Texts = 72

### Summary / Overview

1 to 8 – Wow! Super concise summary of all that we have heard before about living entity and nature.

9 – Devahuti asks for details.

10 to 49 – Prabhupada said that we use these instructions to understand Sankhya. They are so precise, no?

50 to 72 – The Lord enters the Material Elements and gives them personal animation. I bet this will continue in the next Chapter. Maybe not. O.K. Let's look at details. It is 99.999% certain that we cannot understand all of them in just this one week, but we can advance in our mystic studies to advance our Japa and Sankirtana!!!

Where else did we discuss the creation/universal form topics so far? Looking at the chapter titles that Visvanatha Cakravarti Thakura has in his commentary it appears we can classify them as:

- Descriptions of the universal form: 2.1, 2.6, 2.10, 3.6, 3.26
- Description of Brahma's creation: 3.12, 3.20
- Other creation topics: 2.5 sarga (cause of all causes), 3.10 is ten types of creation (divisions of creation)

**Briefly In Chapter 26** Lord Kapila says that He will explain the “tattvanam **laksanam**” qualities of the Absolute Truth and this will lead to “vimucyeta”, liberation. So we are back to Sankhya with the end of liberation. In Text 9 M. Devahuti asks to understand, “prakrteh purusaya **laksanam**”. Seems that first Lord Kapila is giving basic details of the initial creation but then she asks for more details of the subsequent creation. Lord Kapila explains the Purusas, Elements and Virata-rupa with the Super soul as a person.

### Discussion Details

3 – This verse is very essential, no? In His Sankhya this is the first element analyzed, no? So the Purport goes into great detail about this first element.

“the proof of the existence of the Supreme Personality of Godhead.”

“...consciousness is the result of a combination of matter...”

Bs 5.40 – Did we memorize this? Can you remember it? Refresh it. Prabhupada is using it!

4 – Next step in the Sankhya, analysis, is to connect the first element with the second element, God with matter. The analogy of the sun is given many times and we can appreciate its richness more and more.

5 – Third element, the bodies of the souls. “Why this material world was created for the sufferings of the conditioned souls is a very intricate question.” Excellent definition of “eternally conditioned”. NDX (Origin of the Jiva \*\*\*)

8 – “the word “pastime” implies voluntary acceptance for enjoyment.” Excellent definition of Lila.

9 – “The relationship of all living entities with material nature has been explained. Now an understanding of the relationship between material nature and the Supreme Lord is sought by Devah ti.”

10 – Pradhana x Prkrti.

15 – "...the time factor (past, present and future)."

16 to 18 – What is Time?

21 to 22 – What is "visuddha sattva"? How is it related to Sankarsana etc.

23 – NDX (Origin of the Jiva – 20\*) "We cannot argue about why false ego arises from pure consciousness. Factually, there is always the chance that this will happen, and therefore one has to be very careful."

29 – Oops! "By transformation of the false ego in passion, intelligence takes birth...". From BG we understand that intelligence is superior to the mind. Visistha Das, an excellent scholar in Russia commented that one of the Acharyas commented that this is "sensuous intelligence", a portion of the Buddhi that guides the mind.

30 – When is doubt good and when bad? Notice that Bhakti-yoga includes Patanjali, Astanga-yoga.

31 – "As far as intelligence is concerned, it is clearly stated here that it is a product of egoism in passion." "For those who want to make spiritual advancement, there is almost no existence of the mode of passion. Only the mode of goodness is prominent."

**32 – This purport is so great that it needs to be printed as a separate document. We've seen it used in university programs. It can be given to musicians – so many people!**

32-49 – The Lord gives details of the evolution of the elements. So many details that you may want to individually note this time, or catch later as your service leads you to study this more. We use Sankhya often and relate it to Carl Jung, E. T. Hall, Marshal McLuhan, Ernst Poppel and other Western psychologists and scientists. This Sankhya is very, very practical description of the phenomenal world. It can find wonderful application in the modern world. Vastu-veda, Gandharva-veda, Ayur-veda – Architecture, Music and Dance, Medicine all come from this Sankhya in specific application.

50-70 – The Lord, Kapila Dev, describes how these unmixed elements were converted into an egg and then how the egg developed and woke up when the Lord entered with consciousness.

71 – This is compared to the individual waking up.

72 – "Therefore, through devotion, detachment and advancement in spiritual knowledge acquired through concentrated devotional service, one should contemplate that Supersoul as present in this very body although simultaneously apart from it." We seem to accomplish this meditation on the Supersoul by meditating through actual service on the instructions of Srila Prabhupada.

## CHAPTER 27: Understanding Material Nature

Texts = 30

### SUMMARY

Told ya so! This chapter just continues from the last.

#### 3.26.72

Therefore, through devotion, detachment and advancement in spiritual knowledge acquired through concentrated devotional service, one should contemplate that Supersoul as present in this very body although simultaneously apart from it.

#### 3.27.1

The Personality of Godhead Kapila continued: When the living entity is **thus** unaffected by the modes of material nature, because he is unchanging and does not claim proprietorship, he remains apart from the reactions of the modes, although abiding in a material body, just as the sun remains aloof from its reflection on water.

Will Mataji ask a question now, or will the Lord turn to another topic on His own volition? Last chapter was the creation of the universe and now what? Analysis of what and how things happen within this universe?

An analogy of the sun is introduced in Text 1. We will see it used again. Imagine it clearly.

In Text 2 we see Lord Kapila turning to the contrast, the conditioned soul. We saw this before again and again in the BG and SB, no, the contrast between the Yogi and the Bhogi?

Text 5 we took as a central idea. It is our duty to be a Yogi and not a Bhogi.

Texts 6-10 we then see details of the process and attitude necessary for this Yoga work.

Text 10-16 – As a result of the process he sees himself, the Supreme-self and the material energy clearly and it is liberated. How many times is the analogy of the sun used? How many qualities does the Supreme Lord have?

17-20 – Mataji gives very clear statement of the conditioned soul's problem, requesting to know how it is possible to get release.

21-30 – Lord again describes the process. He gives us good impetus to realize that our Bhakti Yoga must be with severe austerity, mystic power and full intellectual comprehension and must be executed for a very long time based on hearing about Him and by His mercy we go to the Supreme destination.

If you like, count how many, even the exact number of the, BG verses cited in this chapter. This seems to be a lot because Lord Kapila's teachings are Karma yoga at this point, just like BG.

Also, watch how much of this was explained earlier in NOI! Thus we put the “sarira avidya jal...” for memory because it is perfect Karma-yoga verse, no?

**Briefly In Chapter 27** Lord explains that this knowledge He is giving when realized will automatically result in the detachment she desires. Lord then gives very specific details of the Sankhya yoga such as how to eat etc. Because of this one can see that he is separate from this world. However, the question she asks could quite naturally follow: The Sankhya yogi sees he is separate, but does the material nature release him, how can he be released? Kapila answers that

one can then be released by then engaging in devotional service with a focus on hearing with attention about the Lord for a long time.

### Details

4 – Excellent purport to BG 5.29, best friend, “If one makes friendship with Krsna, one will never be cheated, and he will get all help needed.”

5 – “Thus the seriousness of bhakti-yoga is stressed in this verse.” How many Sanskrita terms Prabhupada mentions? Continues BG 5.29!

6 – Is this true: Hearing and Chanting -> Dancing (Yoga asanas) -> Sraddha -> Bhava?

7 – “A dog, a cow”... Which BG verse is this?

8 – Such a nice practical list. Check if you are doing each item as you read them. Can you improve? “It is very important to live in a secluded place”. Do you have “peace of mind”? Did Mother Yasoda have peace of mind? “Should be official” in friendships with whom? Do you do this?

10 – “In CC it is said”, do you know this verse? We do. It is famous. Lord Caitanya spoke it Ramananda Ray when they first were meeting.

“purified senses can serve Krsna”: This is Bhajana-kriya stage?

11 – Which BG verse? We know this B.S. verse! Chant it.

12 – “perfect example”! Visnu purana verse

13 – “one must identify oneself in his relationship with the Supreme Lord”, nice argument about the knower, knowledge and the knowable.

17-20 – Devahuti Mata’s questions. Is it really just one question?

“This question asked by Devahuti of Kapiladeva is more or less impelled by\_\_\_\_\_”.

“This absence of consciousness is called \_\_\_\_\_ in Myvda philosophy”.

Three BG verses are cited in Text 19. Please stop and chant them.

She describes the useless efforts of the speculators.

27-30 – We read the four texts several times and looked at the Sanskrit of some of the English terms. It seems that Lord first answers Mataji’s question by saying that Bhakti-yoga will give liberation. He mentions that the essence of this Bhakti-yoga is hearing. He says that by thus executing our prescribed duties there will be liberation as she asks. We are not sure if these “prescribed duties” are our prescribed duties in Bhakti yoga or our prescribed duties in Varna-ashrama. From the following verses it seems that we should hear while we do our VAD duties. Then we will be free from this attachment even while we act and think within it. Then... by Lord’s mercy... we will proceed to the ultimate destination. That UD is not very well described. Also, Lord describes with what characteristics this Bh-Yoga should be performed eg. Text 22. O.K. Now let’s read the Purports and see how they support or deny our ideas.

21 – “Conditional life begins only after one is infected by\_\_\_\_\_.” Interesting, confirms our idea that matter is a reflection of Vaikunth. Police – Nice example, no? Who’s ideas is Prabhupada citing? Idea of doing your VAD detached is here from the beginning. This is like BG, no? Karma-yoga? Look up SB 1.2.13 and chant it. You forgot it right? Chance to refresh your memory.

Prabhupada says, “professional devotional duty”, so Lord Kapila is giving the same VAD karma-yoga that He gave to Arjuna.

“One must hear these scriptures repeatedly from reliable sources in order to become fixed in serious devotional service”, this is identical with NOI 3 purport, no? All the knowledge the Lord

is giving is the same as before, just new perspective. More depth. So we see that Srila Prabhupada's purport basically amplifies the content of the text step by step.

At the end do you see Prabhupada citing from SB 1.2? We learned those verses. Review them! 1.2.19 is being cited.

30 – Srila Prabhupada is again paraphrasing the Verse we memorized for Chapter 23, “kaivalyam narakayate...”

# CHAPTER 28: Kapila's Instructions on the Execution of Devotional Service

Texts = 44

## SUMMARY

Until Text 12 what different kinds of progressively more advanced aspects of Yoga are described by the Lord? Please give a sequential list.

From Text 12 to 33 what is described? We can see two aspects of this meditation? Do you also see that?

We think that the characteristics of the self-realized yogi are then described. Do you agree? What might they be in 2 or 3 categories?

## DETAILS

1 – We should follow this yoga? The goal of this yoga is Prema? Last verse in BG, Chapter Six?

Is Astanga yoga a Vaisnava practice? Why or why not? NDX (Patanjali)

2 – VAD, Karma-yoga, is the start. What four things are mentioned in this verse? Prabhupada gives elaborate explanation of important words in the verse. Guru must know his relation with Krsna in Goloka? NDX (Guru-tattva, Level of development required of Guru).

3 – How much is “frugal”? Do you follow this standard for eating? Some other?

4 – A yogi worships the Deity in his heart? What ISO and NOI texts relate to “asteyam”? Guru, Sadhu, Sastra are mentioned by Rapa Goswami?

5 – Do you see Karma/VAD yoga, yama-niyama, asana, pranayama ... pratyahara here?

6 – NDX (yoga-cakras), we like this: Astanga-yoga and Krsna book.

8 – Wow! Learning how to sit at work!

9 – “one can cleanse the mind by \_\_\_\_\_ or \_\_\_\_\_”.

11 – “For every item in the yoga system there is a parallel activity in Bhakti-yoga but the practice of Bhakti-yoga is easier for this age”. NDX (Interfaith Dialog \*\*\*\*\*)

13 – Don’t rush. Everything good comes like fruit from the trees when you respect SB. Picture the Supersoul with all details in your mind-heart. BG cited, “Impersonal meditation is difficult”. Which Chapter is this? Read it, cite it.

15 – “one minus one equals one”: We know this concept. Where is the citation from?

18 – How to meditate on the Form > Nistha. In the mind of temple, Form of the Name.

19 – Lila-smaranam?

20 – The following is Muni meditation?

21 – Lotus feet.

23 – Legs and Laksmi.

26 – “...that spot...”; yogis take advantage of \_\_\_\_\_, Bhakti-yogis take advantage of \_\_\_\_\_?

31 – A devotee is free from suffering? If so, how?

32 – Brahmachari can be secured by fasting and not eating sweets?

33 – We think two points are emphasized again and again in these purports. What do you think?

34 – “By following this course...”; “premanjana churita...”: A realized Yogi sees Krsna everywhere in the “material world” and serves Him, or sees Him internally and in his Siddha-svarupa serves him, or both?

38 - !!! Hare Krsna / Hare Rama ! He sees his body broken and ripped open and bleeding from an automobile accident and doesn't identify with it. Remember the example of the unplugged fan!

Does this detachment happen at the time of Brahman initiation? Brahman, Paramatma and Bhagavan liberation correspond to 2<sup>nd</sup>, Sannyasa initiation and Prema-bhakti?

# **MODULE VIII: LORD KAPILA AND DEVOTIONAL SERVICE**

## **CHAPTER 29: Explanation of Devotional Service by Lord Kapila**

**Texts = 45**

### **SUMMARY**

There is an excellent Chapter Summary in Text One's Purport. Furthermore, we note that so many of the purports deal with the theme of Deity worship and how He is perceived by different types of devotees.

### **Chapter 29 - Overview**

Text one starts with the comment from Mataji that Lord has explained Mahat-tattva and Prakrti-Purusa, and will He now explain Bhakti-yoga, Samsara, and Time . Please explain Bhakti-yoga and Time.

He explains this devotional service, Bhakti-yoga, contaminated with Tamas, Rajas and Sattva, and in Text 11-12 pure devotional service. We noted text 11-12 as SUPER verses worth reading and chanting. Text 13 is our memory verse, no? Yet – text fourteen says this yoga leads to liberation, not the Rasa dance?!

16-18 give details of the Yoga process as requested by Devahuti. Goal and mixed service have been described.

19-20 – Then the result, attraction for the Name, Form etc of the Lord, as Supersoul but not as Gopinatha.

21-27 contrast this pure, attracted, devotee with the mixed devotees again. A lot of this is based upon Deity worship. This was during Satya-yuga when the proper process was Meditation! Is it because He is describing Bhakti-yoga for his Mother? Also, within these warnings to the mixed devotees about doing Deity worship for selfish ends is a verse, twenty-five, that describes that VAD with Arcana, Deity worship, is the way to come to see Supersoul, and not do separatist worship! Shocking, Deity worship is the disease and the cure. It is the motive that seems to be important. We may have to do an inferior Dharma to reach the higher Dharma, but the Lord doesn't denigrate that if we are trying to progress. 28-36 – We've heard that we should see all bodies as carriers of Visnu, Supersoul, but in these verses it also explains that some bodies are superior to other bodies and birth in a Brahmana body can naturally lead us to realizing Bhagavan, going to His abode, yet in Santa Rasa, Supersoul.

37-45 – Now He answers her question about Time. Time appears as a friend to the devotees and death and destruction to the non-devotee or mixed devotee. Out of fear of time everyone does their material duty.

So here we have an excellent summary of Bhakti-yoga, its goal, its techniques, and Time.

1. According to Devahuti, why do we need to hear about the continual process of birth and death? 3.29.2
2. Devotional service executed by a person who is envious and proud is in the mode of \_\_\_\_\_ 3.29.8
3. Which of the five kinds of liberation below does a pure devotee accept  
a)Sālōkya b)sārṣṭi c)sāmīpya d)sārūpya e)ekatva f)none
4. What are a couple of ways to satisfy other living entities and the Lord living in their hearts? 3.29.27

## DISCUSSION DETAILS

- 2 – Does this seem like ‘Time’ also? See how sankhya and bhakti are related.
- 3 – From the purport we get this: Time and the path to darkness are different.
- 5 – Do you feel like you want everyone to be relieved? If no, why?
- 6 – This is very similar to the NOI Preface. Why did Lord Caitanya come? How we can help Him?
- 7 – BG 7.16. What is the Sanskrit for four kinds of tinged devotees?
- 8 – Do you see Madhyama-adhikari service being described? Do you know of any arrogant, conceited devotees? Of what service of your own are you proud? Refer to NOI 5
- 9 – Four qualities of Tamasic devotee are mentioned in Text 8. What three things mentioned that a Rajasic devotee wants in Text 9? What do the Mayavadis say about this verse?
10. Varieties of mixed devotion.
- 11 to 13 – Characteristics of pure devotional service.
- 12 – Compare this to Kunti’s prayer for this Ganga like service. Which “Lord”? Is Vaikuntha good enough?
- 13 – The order of the liberations seems to be like a space ship approaching a Vaikuntha planet and then getting closer to the Lord. “diyamanam” = “seva adhikari diye” in the Tulasi bhajan? Do see Prabhupada paraphrasing the “kaivalya narakayate...” verse that we memorized? Do you see LoB 48 (or 47)? What does Srivatsa mean?
- 14 – See how Srila Prabhupada’s purport just precisely addresses the Sanskrit.
- 15 – Very common challenge: You are also killing by eating vegetables, so why is that better than a meat diet? We have heard conversation where Srila Prabhupada challenges, “You are intelligent enough not to eat your children although they are unintelligent like animals. So you can make this distinction between different levels of violence. Similarly we can distinguish that killing vegetables is less violent than killing animals, so we avoid it.” Of course, Prabhupada’s argument is also that we do what Krsna says.  
To our comprehension the vegetables are in an anesthetized state, like a person undergoing surgery, so leaving their body, death, is not so shocking to them, as it is for a developed animal like a cow. So Krsna can adjust that level of violence, a potato murder, when the potato is offered in sacrifice to Him by the Pujari. In by gone ages the Pujaris were sufficiently powerful to offer humans, horses and cows in sacrifice, but now they are limited to potato and carrot sacrifices. Discuss this amongst yourself.
- 16 – Nice recitation of levels of devotees, and of course the last paragraph really hit us. We have to be determined to complete our mission, but not become violent on the face of failures.

“Patience is necessary for developing confidence”. So in NOI 3 dhairya is the foundation of niscaya.

19. Do you have all these qualities? How can you acquire them?

21 to 24 – What do you think Kapila is trying to tell us?

24. Should go beyond offering and eating, to offering and distributing Prasadam. "Distribution of Prasadam to the ignorant masses of people is essential for persons who make offerings to the Personality of Godhead". How many times do people share food/coffee in general at your work place? How often do you do it? (NDX Prasadam – Must distribute)

25 – Should Arjuna give up his duties?!

27 – Treating the Lord differently?

28 – Amazing for science! Up to this point what has been the focus? Rules and regulations? Relations with the Deity, neophyte and all living entities? Interesting points on hierarchy of living entities all the way to verse 33!

29 – What about Darwin’s Theory vs Kapila’s?

32 – “The position of an Acarya is that he executes devotional service with no desire for elevation to a higher position of life.” Again, three levels of Vaisnava. Where are you?

34 – Are you like this devotee? What will you do to become like this?

35 – “If the yoga practice is actually performed according to the standard direction, there is no difference between sankhya-yoga and bhakti-yoga.”

37 – Let’s discuss time.

43 – We remember the description of Gopa-kumar passing through these in the *Brhad-bhagavat-amrt*. These seem to be the subtle psychological form of the gross elements that exist within each universe. We should try to find this for more understanding.

45. Thus ends the discussion of time.

## CHAPTER 30: Description by Lord Kapila of Adverse Fruitive Activities

Verses=34

### Summary

Lord's instructions become very tangible at this point. We see the human life cycle in which we personally participate. It continues on into the next chapter, no? It creates detachment from materialistic activities and promotes enthusiasm in Bhakti-yoga!

These are very, very penetrating verses and purports.

### Details

1 – Time – This is such a universal topic amongst scientists, lovers, businessmen, philosophers, et al. This purport is so nice to note in our Index as a resource for preaching. We can distribute it in diverse circumstances. [NDX – Time – excellent, cultural description].

2 – NOI Text Two, “atyahara”, the rich man who became a cobbler in his next life.

### **Ozymandias**

*I met a traveller from an antique land  
Who said: Two vast and trunkless legs of stone  
Stand in the desert. Near them, on the sand,  
Half sunk, a shattered visage lies, whose frown,  
And wrinkled lip, and sneer of cold command,  
Tell that its sculptor well those passions read  
Which yet survive, stamped on these lifeless things,  
The hand that mocked them and the heart that fed:  
And on the pedestal these words appear:  
"My name is Ozymandias, king of kings:  
Look on my works, ye Mighty, and despair!"  
Nothing beside remains. Round the decay  
Of that colossal wreck, boundless and bare  
The lone and level sands stretch far away.*

"**Ozymandias**" is a sonnet by Percy Bysshe Shelley, published in 1818 in the 11 January issue of *The Examiner* in London. It is frequently anthologised and is probably Shelley's most famous short poem. It was written in competition with his friend Horace Smith, who wrote another sonnet entitled "Ozymandias" seen below.

In addition to the power of its themes and imagery, the poem is notable for its virtuosic diction. The rhyme scheme of the sonnet is unusual and creates a sinuous and interwoven effect. [\[3\]](#)

### **Wikipedia**

3 – “In another part of Srimad-Bhagavatam, the acceptance of the body as oneself, the acceptance of others as kinsmen in relationship to this body and the acceptance of the land of one's birth as worshipable are declared to be the products of an animal civilization.” Where is

this? Queen Kunti? Prahlada Maharaja? Rsabadeva? How do the Pandava's relate to the following proposition of Srila Prabhupada?

4 – "Maya has two phases of activities. One is called praksepamika, and the other is called avaran tmik . varanatmika means " \_\_\_\_\_," and praksepamik means " \_\_\_\_\_". As we remember Srila Prabhupada explains that Maya throws us into the material energy and then she covers our knowledge. Reverse would seem logical too: We are in ignorance and then Maya stimulates us to all kinds of sins to get Rasa from matter and thus she throws us into the material energy. Anyone know other citations about this aspect of The Black Witch.

5 – Power of the illusory energy.

6 – These Purports are so nice, so smooth, so natural. In this purport do you recognize two verses cited in the NOI? One is from Prayers by Prahlada Maharaja in SB 5.18 and the other from Lord Rsabadeva.

7 – We could print this chapter as a small book for distribution, no? So nice. So many people could appreciate it. Also, we have a question. It is said that this material world is created by the interaction of the three modes of material nature. Yet, we understand that this world exists as a reflection or shadow of the spiritual world, Goloka, and the three modes just makes those shadows seem real. This purport seems to support that hypothesis. We would like to ask Srila Prabhupada this question in a class.

8 – Give your home and heart to your Deities!

9 – BG – Sanskrit? Verse number? LOB Verse (Hint: Crane on the Edge of the River)

**“The material world is so made that unless one becomes a clever diplomat, his life will be a failure.”**

10 – Do your family members call you a thief for working hard? Which national leader was killed for helping his countrymen?

13 – Sounds similar to what Sukadeva Goswami told Pariksit M right?

14 – "...as one passes fifty years of age, he must give up family life and live alone in the forest. After preparing himself fully, he should become a sannyasa to distribute the knowledge of spiritual life to each and every home." Run bhakta! Run!

18 – BG – Sanskrit? "At the last stage, **no one is satisfied** with how he has improved the family economic condition; everyone thinks that he could not provide sufficiently."

19 – Starts description of hell. Which of the three bodies (subtle, gross, and spiritual) go to hell?

21 – NDX – Abortion, Birth Control

24 – My God it sounds like working for Micron or Microsoft and arriving at the tribunal for your quarterly work-performance examination! Also time and relativity discussed.

“One yojana is calculated to be eight miles...”

#### **From Wikipedia, the free encyclopedia**

A Yojana is a Vedic measure of distance used in ancient India. The exact measurement is disputed amongst scholars with distances being given between 6 to 15 kilometers (4 to 9 miles).

In modern Nepali and Hindi, yojana also means "plan" or blueprint and has an interesting connection with the Cartesian notion of distance.

#### **Variations on length**

The length of the Yojana varied depending on the different standards adopted by different Indian astronomers. It was taken to be the distance covered by an ox cart in one day. In

the Surya Siddhanta of the 5th century, for example, a Yojana was equivalent to 5 miles, and the same was true for Aryabhata's *Aryabhatiya* (499). By the time of Paramesvara in the 14th century, the Yojana was more than 1.5 times larger than it was in Aryabhata's time, thus a Yojana was equivalent to at least 8 miles by Paramesvara's time.

Religious leader A. C. Bhaktivedanta Swami Prabhupada gives the equivalent length of a yojana as 8 miles (13 km) throughout his translations of the *Bhagavata Purana*. Some traditional Indian scholars give measurements between 13 km and 16 km (8-10 miles) or thereabouts. Alexander Cunningham, in *The Ancient Geography of India*, takes a yojana to mean 8 miles.

### Usage

If the length of a Yojana is taken to be approximately 8 to 10 miles (13-16 km), like it was in later times, then its subsidiary measurements are as follows:

- 1 angula = 16 mm to 21 mm
- 4 angulas = one dhanu graha (bow grip) = 62 mm to 83 mm;
- 8 angulas = one dhanu musti (fist with thumb raised) = 125 mm to 167 mm;
- 12 angulas = 1 vitasti (handspan: distance between tip of thumb and tip of last finger when palm is stretched) = 188 mm to 250 mm
- 2 vitastis = 1 aratni (cubit) = 375 mm to 500 mm
- 4 aratnis = 1 danda = 1.5 to 2.0 m
- 2 dandas = 1 dhanu = 3 to 4 m
- 5 dhanus = 1 rajju = 15 m to 20 m
- 2 rajjus = 1 paridesha = 30 m to 40 m
- 100 parideshas = 1 krosha (or gorata) = 3 km to 4 km
- 4 kroshas = 1 yojana = 13 km to 16 km
- 1,000 yojanas = 1 Mahayojan = 13 Mm to 16 Mm

“They have so far traveled at a speed of 18,000 miles per hour”. Is Srila Prabhupada talking about the “Sputniks”?

29 – Such practical purports, the location of which to remember for preaching. There is controversy in ISKCON that the hells described here are only allegories, but this Purport specifically deals with this argument.

33 – So nice. What is your Varna for earning your livelihood? We don't feel that we are honestly earning our room and meals unless we can make an academic contribution. So we look at ourselves and mostly Brahmanas.

# CHAPTER 31: Lord Kapila's Instructions on the Movements of the Living Entity

## Verses

48

## Summary

Text 1 – “As stated in the last chapter, after suffering different kinds of hellish conditions, a man comes again to the human form of body. The same topic is continued in this chapter.”

Read through the Translations of the Verses without the Purports and see if you agree with the following analysis and complete it.

1-11 = Gestation

12-21 = ?

22-35 = ?

35-40 = ?

41-42 = ?

43-48 = ?

## Details

1 – From earth to Andha-tamisra back to earth! Such precise laws are being explained to us.

3 – At the end of 3 months we should be able to tell if it's a boy or girl? How does it fit with modern science?

5 – “Restrictions and precautions to be taken by the pregnant mother, as enunciated in the *smṛti* scriptures of Vedic literature, are very useful.” Will peace and prosperity be possible in our lifetime?

6 – BG, “janma, mṛtya...”, what is the rest?

11 – Promises promises.

15 – “A living entity misuses his little independence when he wants to lord it over material nature. This misuse of independence, which is called *māyā*, is always available, otherwise there would be no independence.” [NDX Origin of the Jiva, Free Will \*\*\*\*\*]. Mercy of the Lord.

19 – Another benefit of human form of existence.

20 – “Real knowledge entails renunciation, or non-acceptance of this body as the self.” This is such a wonderful definition of “renunciation”, no, “renunciation = non-acceptance of the body as the self”?

21 – “The mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, can be chanted even within the abdomen of one's mother.” Also first part of Purport is really good argument against suicide. Mahamantra cited twice! Better to be in hell if it is more conducive for Kṛṣṇa Consciousness over there?

23 – Time to forget again.

29 – Why does Kapila say, ‘to vanquish his soul’?

32 to 33 – Back to hell!

34 – Bong! Heavy purport for the modern person. Here Sudra's are denigrated, yet, can you cite two verses from BG that say a Sudra is a transcendentalist if he is a devotee. Of course, “kiba vipra, kiba nyasi, sudra kene haya...” declares that anyone who knows the science of Kṛṣṇa can become Guru.

We have heard this strong description, of the dangers of associating with women, before in description of which Avatar (Hint: SB 2.7.6)? If you are in a female body read the purport to 2.7.6 replacing the words for woman with man. Is enlightening? NDX (VAD, Stri-dharma, Sannyasa-dharma - SB 3.31.32-42)

35 – Heavy again especially for a woman to read this.

36 – The solution: ‘Only by engaging in the service of Madana-mohana can one curb the dictates of Madana, Cupid. Otherwise, attempts to control the senses will fail.’

38 – “One has to study the captivating potency of woman, and man’s attraction for that potency. From what source was this generated?” Amazing purport about this potency.

39 – What does *Niraya dvaram* mean? Srila Prabhupada finishes with nice benediction: “If, however, one wants to stick to continued existence in the material world, he may indulge in female association unrestrictedly.”

40 – These purports are like thunderbolts. These ideas don’t appear so strongly in earlier cantos, no? Separate residence for men and women in the house. Seems that a modern lady would be frightened by all this: “If I cannot attract my husband by gross sex then what else do I have to offer? He will not protect me! I and my children will die!” We need a lot of education on what are the deeper feminine qualities that Draupadi and Gandharari manifested.

Also imagine Devahuti is listening to Kapila talking about the problems women pose. Would you be able to do what she did? Amazing character Devahuti!

41 – First, we suggested that women replace the word “man” for “woman” in the Nara-narayana purport, and we were thinking that it might occur to the student that this is not the case. It is not an equal reflection ie. attraction of woman for man is always degrading. In a Varna-ashrama environment it has advantages, and then Prabhupada releases even another thunderbolt here: “the substance is that one who aspires to ascend to the transcendental stage of spiritual realization should be very careful in accepting the association of a woman. In the stage of Krsna consciousness, however, such restriction of association may be slackened because...”

42 – “...then marriage is very nice.” So, for Grhastha which of the nine processes is especially recommended. j va-bh ta X brahma-bh ta Do you remember two verses from the Bhagavad Gita that have these Sanskrit words? Hint: We memorized these in bhakti satri. 15<sup>th</sup> and 18<sup>th</sup> chapters.

43 – We were thinking that 43-48 was Karma and Karma yoga during our first pass, but reading it a second time the Texts seem to be Karma and Jnana, and in the purports Srila Prabhupada is taking us to Karma-yoga, which is higher than Jnana, detachment through analytical knowledge. What do you think? In any case excellent five verses and purports.

44 – NDX (Description of Karma and Reincarnation for Preaching)

47 – So the ISKCON Brahman who is serving the Deities is a liberated soul?

48 – “That renunciation can be achieved by the process recommended in the Second Chapter of the First Canto of r mad-Bh gavatam.” This is described in such verses as “dharmasya hi apavargasya...”?

## CHAPTER 32: Entanglement in Fruitive Activities

### Verses

43

### Summary

Lord Kapila continues to answer Mataji's question about Samsara, but now he describes Karmis rather than Vikarmis, and in general terms of their qualities and movements. He then contrasts them with those who do Daivi-varna-ashrama-dharma.

In Text-8 we see discussion of Hiranyagarbha-yogis introduced. What kind of Yogis are these? Before He discussed Karmis, Vikarmis and mixed and pure devotees. Some Hiranyagarbha-yogis join Brahma and go to Maha-visnu and get eternal liberation. Others come back.

Again Karmis are mentioned. They go up and fall down. This is the same as Text-3 before.

22 – Don't be a materialistic Yogi, be a devotee, act like a devotee, see God, the Absolute Truth (AT).

26 – He, the AT, is seen as Brahman, Paramatma and Bhagavan, but all the seers agree we need detachment from matter.

However, the attached don't see an AT, they see everything as relative truths. Eg. Cake is good because I am hungry and coffee is good because it is dry and girl-friends are nice because the cake and coffee have agitated my genitals and sleeping is good because sex has drained my energy and after sleep it is good to recharge my credits by going to work because I have exhausted them with cake, coffee, girls, sleep..... ..

29-43 – Lord highlights the Sankhya that He has spoken, its qualities, to whom to teach it.

29-30 – Devotee realizes Krsna as Maha-visnu.

31-43 – Lord Kapila reviews and summarizes what we have heard. Does this remind you of one Chapter in the BG?

Please, read through the Translations only and analyze the Verses into different groups by their content. Then compare it to our analysis at the end of the "Details" section which follows and respond to the questions.

In general we see that these chapters are for people immersed in the Vedic culture. Hiranyagarbha, Virat-rupa, Varna and Ashrama Dharma are realities in their hands. Lord Kapila is discussing these things in terms of their specific value. It is like us discussing meat, vegetarian and vegan diets with people. Lord Kapila is talking to Grhastas, Grhamedhis, Hiranya-garbha-yogis et al.

### Details

1 – Compare, remember, SB 2.1.2 purport? SB 7.5.30 is also cited at the end of Text One of NOI. Prahlada Maharaja is showing the mirror to his father. In the modern world a man does the austerity of going to the university so he can have auspicious woman, auspicious vehicle, auspicious crackers and soup. Prabhpada's definitions are so precise like poetry here. We wonder what does "medhi" mean? "He prefers to live..." implies that Grhastha ashrama is as good as Sannyasa ashrama.

- 2 – “This kind of so-called pious and religious man is the result of impersonalism.”? ! The Karmis at heart are all impersonalists?! “kama-mudha”!
- 3 – One day of the demigods is calculated as how much time on earth?
- 4 – “...are dissolved in water and enter into the body of Garbhodaka y Visnu...” – They don’t go into the body of Maha-visnu?? !
- 5 – ‘As long as one works for his personal sense gratification, he will always be full of anxiety’
- 6 – In my next life I will be a cookie for Krsna, hoping He will eat me...
- 7 – “The word s rya-dv rena means "by the illuminated path"”, this has particular feeling for Peruvian devotees! Did Abimael Guzman read the Vedas? Could we publish in Peru? Does it make him a second Hitler, using the Svastika and Aryan name for his philosophy?
- 8 – Two very interesting points we see, and you?
- 9 – 10 – Why does the meter change? We know not.
- 11 – “Mommy, don’t be too worried about all this Sankhya and analyzing things! Yes, understand it and use it, but within the natural perspective and thought of me as your little boy.” Have we got it?
- 12 – “... but he has his own interest, separate from the Lord’s.” This first paragraph alone is creating so many questions for us. There was the general impression that Lord Brahma was liberated at the end of this life, but here is giving information very new for us. What is his situation in Maha-visnu-loka? He is there as a wave in the ocean? Seems he must not realize the association of the Lord or he would not be forced to come back.
- 16 – Before we read the purport it seems like 12-15 was talking about the Jnana-misra-bhaktas and 16 is talking about the Karma-misra-bhaktas .
- In 16 Purport, what are the two types of demigod worshipers?
- 18 – Does the Purport remind you of two verses from 1<sup>st</sup> canto, cited in NOI? It’s easier for us to remember them if we chant them out loud. The memories seem to be stored as images not strings. If we can remember even a part of it, a handle of the pitcher, and recite it a few time, the related parts, pitcher neck, base, start to come forward also. Important to chant out loud so that the brain catches this stimulus.
- 19 – “...or a rich man or an imaginary character whose activities are created in a novel”:  
“...genuine books of knowledge like r mad-Bh gavatam, Bhagavad-g t , Visnu Pur na or other scriptures of the world, such as the Bible and Koran...”
- 20 – Is it possible to re-incarnate into the same family that we are currently in?
- 22 – “Devotees pray, therefore, that if a demon who wanted to kill Krsna gets such an exalted position, why should they go to anyone other than Krsna for their worshipful attachment?” Which devotee? Which chapter in the SB? What is the exact prayer?
- 23 – What verse in BG says that a sincere devotee automatically has knowledge, even if he is not trained in the scriptures? What verse in SB1.2 says this? It is almost the same word for word as this verse, no?  
“It is said that one who engages unflinchingly in the devotional service of the Lord actually has all the good qualities of the demigods develop in him automatically.” Sanskrit? Is it in NOI?
- 26 – Do you see the echoes of SB 1.2 continuing, “vadanti ...”. We have been watching Peter Brook’s *Mahabharata*. It is like a manifestation of so, so, so much that Lord Kapila, Srila Prabhupada and the Acharyas are commenting. We can see our contamination of attachment to Paramatma and so forth.
- How to develop attachment to the KRSNA book and leave a side attachment to all other literature?

34-36 – These ashrama dharmas, we have been discussed in Bhagavad Gita too. Do you recall where?

33 –“Prabodh nanda Sarasvat therefore says that kaivalya...”. Of course, we are learning this verse. When I try to remember it I can get a lot of the English but only part of the Sanskrit. Need a little book for quick reference for refreshment of memory.

40 – We have noticed so many nice points in theses texts but we expect the reader will note them and appreciate them without our continuous mumbling. This is strong quote though, “Also, there are so-called disciples who become submissive to a spiritual master most artificially, with an ulterior motive. They also cannot understand what Krsna consciousness or devotional service is.”

42 – Final check list for all of us. I’m sure this last purport to verses 41 and 42 hits all of our sincere readers intensely and specifically. We thank you all so much for your association. We think of all our classmates as we read and write. Your association makes this all so useful.

## CHAPTER 33: Activities of Kapila

Verses = 37

### Summary

**SB 3.33.1** – Devahuti became freed from all ignorance. She offered her obeisances unto the Lord and she satisfied Him with the following verses.

**2-8** – She glorifies the Lord as free from the modes? She glorifies Him in terms of His control and independence of the material nature? She illuminates why He comes into the modes and nature? How many purposes does He accomplish? For whom? Does she talk about devotees and their relation to the Lord?

9 – “Thus the Supreme Personality of Godhead Kapila,

1. satisfied by the words of His mother,
2. towards whom He was very affectionate,
3. replied with gravity.”

[There are three Rasas mentioned here?]

10-11 – Lord said: D\_\_\_\_\_ S\_\_\_\_\_ as described is

1. easy,
2. gives
  - a. liberation and
  - b. progress to the Lord and
3. is the only way to get free from Samsara.

12-32 - Mother Devahuti’s Ashrama, Her Yoga-Separation from Lord Kapila, Her levels of self-realization until she became a famous mountain that people climb for spiritual advancement.

33-35 – Lord’s subsequent pastimes.

36-37 – Maitreya Muni glorifies the narration he has made.

Seems that ladies could really relate to all these pastimes. If I were a modern girl I would find it very challenging to think of being a “slave” to a husband like Devahuti was to Kardama. It is so, so different than the modern status of women as competing with men in the market.

Then entering into the feelings of Devahuti as she heard these instructions, and how she applied them, and became a river (not a mountain). So much for a lady to contemplate.

### Discussion Details

1 - Do you think the word, idea, “siddhi-bh mim”, mentioned in this verses corresponds with the ideas in BG 18.54?

2 - Brahma is the first created being. Is it easy for him to see Lord Visnu? Which Visnu does he see? Also, because his body is transcendental and the source of Maya it is not astonishing that he can deliver us from Maya. However, something is astonishing, what is it?

3 – “The statement made in this verse by Devah ti that the Absolute Truth has many diverse energies although He personally has nothing to do is confirmed in the Upanisads. “ We know an Upanisad verse that says this. What is that verse?

7 – In this verse and the other verses in Mataji’s prayers, and in the Bhaktivedanta Purports are many, many important, interesting and useful points. Texts six and seven are especially use for preaching to Americans or Indians?

8 – The first line of this is brilliant and poetry, no? Even if you don’t understand it, it is so nice sounding, funny, jolly. “vande visnum kapilam veda-garbham.” Do you think Kunti-devi is offering prayer similarly to Devhuti Mata? “...since she was a woman...”: yet she realized the Lord as Visnu! What does “pratyak” mean? Can you do this by Sankirtana with proper people.

10 – CC 2.20.108. Sanatana Siksa, no? “**NoI 6:** Being situated in his original Krsna conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view....”

11 – We studied 1-11 as one unit. On Sunday we meet with Srinivasa Das, our Study Partner, by Webex, and then on Monday we send all the stuff by internet, all our paper work. Then Tuesday we do our Chapter overview, the we read the chapter is bites for Tuesday etc. It is rather manageable system of honoring Maha-prasadam.

12 – We are feeling like this now. We are 64 years old so next year we will leave “home”. We have accomplished our mission by giving access to Srila Prabhupada’s books through ABC Prabhus and through them to the entire world. At least we should do this as an example.

Of course, Bhaktivinode Thakura stayed at home, but he was n Samadhi, didn’t notice what type of soup was offered for his lunch. Here is a picture that Ambarisa Das found at Srila Bhaktivinode Thakuras residence that his descendants say was just days before he left his body, “home”.



13 –“She is dependent.” Again and again we see that so much of these two modules are very much useful for girls. We are personally contaminated with this equalitarian morality of the West. Of course Srila Prabhupada accepted it in purports to the CC, but so often he emphasizes the, safe, peaceful, natural Dharma for girls.

14 – “...bathe at least three times daily...”. We find this difficult sometimes because 1) we are dirty Westerners, 2) it is too cold, 3) it is so time consuming etc. Yet when we stayed with Srivasa Pandita Das last his good father and mother were also there. His father is strict Brahmana, worshipping the Deity, and he was bathing thrice daily. We got into the say rhythm and it was very nice.

“Voluntarily accepting some penances and difficulties, one should take less food and less sleep. These are the procedures for practicing any kind of yoga, whether bhakti-yoga, jñ na-yoga or hatha-yoga.”

15 – NDX – Science, Vedic space ships.

19 – Image your house in Fremont, California is like Devahuti’s house. Look around, image it is like Devahuti’s... Hmmm!

So, if a lady has a good pension from her job when she retires then she can live alone and enjoy her freedom?

22 - “...her friends and relatives,...”, aaacha! She has two brothers and two sisters! Did they meet for Divali or Christmas?

“Every woman can qualify herself as much as Devah ti and then can also have the Supreme Godhead as her son.” My God! Well, even the children of devotees may be very special people.