

2.1 THE FIRST STEP IN GOD REALIZATION

Pūrva-svādhya (Preliminary Self Study)

- 1 What was Mahārāja Parikṣit's question? (1.19.37-38) Why is it described as loka-hitam? (1)
- 2 Describe at least 5 symptoms of gr̥hamedhī. (2-4)
- 3 Remembering the Personality of Godhead is recommended. What are the benefits? What is achieved? (5-6)
- 4 For what reasons does Śukadeva Gosvāmī cite his own life's example? (8-9)
- 5 What is the significance of the story of Mahārāja Khaṭvāṅga? (12-13)
- 6 Briefly describe the process of detachment recommended by Śukadeva Gosvāmī. (14-19)

Analogies:

2.1.1: The topics of Lord Kṛṣṇa are so auspicious that they purify the speaker, the hearer and the inquirer. They are compared to the Ganges waters, which flow from the toe of Lord Kṛṣṇa. Wherever the Ganges waters go, they purify the land and the person who bathes in them.

2.1.4: The great ocean of material nature is tossing with the waves of time, and the so-called living conditions are something like foaming bubbles, which appear before us as bodily self, wife, children, society, countrymen, etc.

2.1.8: One has to be admitted to the medical college and study the books under the guidance of learned professors. Similarly, Śrīmad-Bhāgavatam, the postgraduate study of the science of Godhead, can only be learned by studying it at the feet of a realized soul like Śrīla Vyāsadeva.

2.1.15: After death one forgets everything about the present bodily relations; we have a little experience of this at night when we go to sleep. While sleeping, we forget everything about this body and bodily relations, although this forgetfulness is a temporary situation for only a few hours.

2.2 THE LORD IN THE HEART

Pūrva-svādhya (Preliminary Self Study)

1. Why are the Vedic sounds described as bewildering? (2)
2. List those things Śukadeva Gosvāmī recommends to save us from endeavouring for unwanted things? (4-5)
3. What is the first duty of a person in the renounced order of life? (5)
4. Give a brief description of the Paramātmā or Supersoul. (8-12)
5. Briefly describe the yogic process of leaving the body when one likes. Why does this process supersede chosen times in Bhagavad-gītā 8.23-26? (15-21)
6. What are the special qualities of Satyaloka? (26-28)
7. How does one purify the polluted aim of life? (37)
8. Write a brief overview of the chapter.

Analogies

2.2.7: In the Vedas it is said that persons who are attached to demigods to the exclusion of the Supreme Personality of Godhead are like the animals who follow the herdsman even though they are taken to the slaughterhouse.

2.2.12: As a person feels his hunger satisfied after eating each morsel of foodstuff, he must similarly be able to see the degree to which he has been freed from sex desire.

2.2.27: It is said that one should become a brāhmaṇa before one can understand the Vedic statements, and this stricture is as important as the stricture that no one shall become a lawyer who has not qualified himself as a graduate.

2.2.31: The impersonalists... may be compared to certain species of fish, who, being born in the rivers and rivulets, migrate to the great ocean. They cannot stay in the ocean indefinitely, for their urge for sense gratification brings them back to the rivers and streams to spawn.

2.3 PURE DEVOTIONAL SERVICE: THE CHANGE IN HEART

Pūrva-svādhyāya (Preliminary Self Study)

1. List five of the various demigods worshipped for material desires and the respective results of such worship. (2-9)
2. What are the gains of worshipping the Supreme Personality of Godhead rather than the demigods? (9-12)
3. List similarities and differences between Mahārāja Parīkṣit and Śukadeva Gosvāmī. (15-16)
4. List and explain five of the analogies that Śaunaka Ṛṣi gives to condemn those who are averse to devotional service. (17-24)
5. Write a brief overview of the chapter.

Analogies:

2.3.17: As a highly potent drug injected intravenously acts at once on the whole body, the transcendental topics of the Lord injected through the ear of the pure devotee of the Lord can act very efficiently...

2.3.19: Men who are like dogs, hogs, camels and asses... p. the so-called educated persons move like dogs from door to door with applications for some service... Persons who have no discrimination in the matter of foodstuff and who eat all sorts of rubbish are compared to hogs... The thorns, mixed with fresh blood, create a taste for the foolish camel. Similarly, the great business magnates... eat the thorny results of their actions mixed with their own blood... In this age the human being is actually engaged in the work of an ass.

2.3.20: ...considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog. p. The human tongue is especially given for chanting the Vedic hymns and not for croaking like frogs.. Similarly, the tongue... will be considered a prostitute when engaged in chanting some mundane nonsense.

2.3.21: The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead... And the hands... are like those of a dead man if not engaged in the service of the Personality of Godhead Hari.

2.3.22: The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu... are like those printed on the plumes of the peacock, and the legs which do not move to the holy places... are considered to be like tree trunks.

2.4 THE PROCESS OF CREATION

Pūrva-svādhyāya (Preliminary Self Study)

1. Explain why the word satīm applies well to Mahārāja Parīkṣit. (1)
2. Explain how Mahārāja Parīkṣit was able to give up all family attachments and the regulated activities of religion, economic development and sense gratification. (2-4)
3. Why does Mahārāja Parīkṣit ask about the process of creation? (6-10)
4. Analyze the prayers of Śukadeva Gosvāmī. (12-24)
5. Write a brief overview of the chapter.

Analogies:

2.4.5: When a hungry man is given food to eat, he feels satiation of hunger and the pleasure of dining simultaneously. Thus he does not have to ask whether he has actually been fed or not. The crucial test of hearing Śrīmad-Bhāgavatam is that one should get positive enlightenment by such an act.

2.4.6: The common man also knows that the creation is made by some creator and is not created automatically. We have no experience in the practical world that a thing is created automatically. Foolish people say that the creative energy is independent and acts automatically, as electrical energy works. But the intelligent man knows that even the electrical energy is generated by an expert engineer in the localized powerhouse

2.4.10: The expansions of different forms of the Lord, as from Kṛṣṇa to Baladeva to Saṅkarṣaṇa, ... and innumerable other forms, which are compared to the constant flowing of the uncountable waves of a river, are all one and the same. They are like lamps of equal power which kindle from one lamp to another

2.5 THE CAUSE OF ALL CAUSES

Pūrva-svādhya (Preliminary Self Study)

1. What makes Nārada wonder about the existence of someone more powerful than Lord Brahmā (5-7)?
2. Explain the analogy of “the frog in the well” logic (10)
3. What is the meaning of sva-rociṣā, and what is its role in the creation as described in this verse?
4. Compare the description of the deluding energy given in verse 13 with that in 1.7.4-5 (13).
5. At what point is kāla (eternal time) manifested. What is its role? (22)
6. What is tan-mātrā? (25)
7. Describe the transformations from the modes of ignorance, goodness and passion (25-31).
8. Name the fourteen planetary systems (39-41, 2.1.26-28).
9. Write a brief overview of the chapter.

Analogies:

2.5.5: The best example of self-sufficiency is the sun. The sun does not require to be illuminated by any other body... Nārada compared the position of Brahmā to the self-sufficiency of the spider, who creates its own field of activities without any other's help by employment of its own energetic creation of saliva.

2.5.10: “The frog in the well” logic illustrates that a frog residing in the atmosphere and boundary of a well cannot imagine the length and breadth of the gigantic ocean... Similarly, the material scientists also want to challenge the inconceivable potency of the Lord by measuring Him with their froglike brains and their scientific achievements...

2.5.11: Just as the small seed of a banyan fruit has the potency to create a big banyan tree, the Lord disseminates all varieties of seeds by His potential brahmajyoti (sva-rociṣā), and the seeds are made to develop by the watering process of persons like Brahmā... just as a gardener helps plants and orchards to grow by the watering process.

2.5.18: In other words, the material modes of nature, being products of the energy of the Lord, are certainly connected with the Lord, but the connection is just like that between the master and the servants.

2.5.21: As the rainy season appears and disappears regularly, the creation takes place and is again annihilated under the control of the Lord.

2. 6 PURUSA-SUKTA CONFIRMED

Pūrva-svādhyāya (Preliminary Self Study)

1. What is the significance of the virāṭ-puruṣa's arms? (6)
2. Where are the centres for inauspicious and irreligious activities on the virāṭ-puruṣa? (9-10)
3. Give a brief comparison of the one fourth and three fourths energies of the Lord (19-20)
4. To perform a sacrifice successfully, at least four expert priests are needed. What are their roles? (25)
5. What is the import of hṛdautkaṇṭhyavatā? (34-35)
6. List some of the qualities of the Personality of Godhead and His puruṣaḥ incarnation (39-45)
7. Why is Lord Brahmā going to relate stories of the Lord's līlā-avatāras to Nārada? (46)
8. Write a brief overview of the chapter.

Analogies:

2.6.6: The obedient son of the father never goes against the will of the father and therefore passes life very peacefully in concurrence with the head of the family, the father. Similarly, the Lord being the father, all living beings should fully and satisfactorily discharge the duty and will of the father, as faithful sons.

2.6.17: The sun illuminates both internally and externally by expanding its radiation; similarly, the Supreme Personality of Godhead, by expanding His universal form, maintains everything in the creation both internally and externally.

2.6.22: The ekapād-vibhūti manifestation of the material energy of the Lord is just like one of the many mistresses of the Lord, by whom the Lord is not so much attracted

2.6.37: As the mother is the only authority to identify the father of a child, so the mother Vedas, presented by the recognized authority such as Brahmā, Nārada or Śiva, is the only authority to inform us about the Absolute Truth.

2.7 SCHEDULED INCARNATIONS WITH SPECIFIC FUNCTIONS

Pūrva-svādhyāya (Preliminary Self Study)

1. How does a devotee become more than the Lord? (4)
2. What are the special qualities of the planet awarded to Prince Dhruva Mahārāja? (8)
3. List the main philosophical points of Gajendra's prayer to the Lord. Include Sanskrit phrases. (15,16)
4. In what way is the body is the symbol of diseases? (21)
5. List a few of the extraordinary feats of the Lord that help to establish Him as the Supreme Lord. (26-35)
6. Write a brief overview of the chapter.

Analogies:

2.7.48: In such a transcendental state there is no need of artificial control of the mind, mental speculation or meditation, as performed by the jñānīs and yogīs. One gives up such processes, as the heavenly King, Indra, forgoes the trouble to dig a well.

2.8 QUESTIONS BY KING PARİKṢIT

Pūrva-svādhya (Preliminary Self Study)

1. Why is the Lord described as *aguṇa*, or without any quality? (1)
2. Summarize Mahārāja Parīkṣit's questions. (7-23)
3. Give reasons why Mahārāja Parīkṣit wanted to hear about the *yugāvatāras*? (17)
4. List some examples of *pūrta* prescribed pious works (21)
5. Why can the knowledge of the philosophical speculators never be perfect? (25-26)
6. Write a brief overview of this chapter.

Analogies:

2.8.3: Lord Kṛṣṇa is like the sun, and material contamination is like darkness. As the presence of the sun dissipates darkness, constant engagement in the association of the Lord Śrī Kṛṣṇa frees one from the contamination of the material qualities.

2.8.5: The sound incarnation of Lord Kṛṣṇa, the Supreme Soul [i.e. Śrīmad-Bhāgavatam], enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.

2.8.6: A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Kṛṣṇa, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey.

2.8.21: Living the conditional life is just like plying a boat in the middle of the ocean. One is completely at the mercy of the ocean, and at every moment there is every chance of being drowned in the ocean by slight agitation. If the atmosphere is all right, the boat can ply very easily, undoubtedly, but if there is some storm, fog, wind or cloud, there is every possibility of being drowned in the ocean.

2.9 ANSWERS BY CITING THE LORD'S VERSION

Pūrva-svādhyāya (Preliminary Self Study)

1. List Lord Brahmā's 4 questions (26-29)
2. Summarize the Catur-ślokī of the Śrīmad-Bhāgavatam. (33-36)
3. Write a brief overview of this chapter.

Analogies:

2.9.1: The child cries to have the moon from the mother, and the mother gives the child a mirror to satisfy the crying and disturbing child with the reflection of the moon. Similarly, the crying child of the Lord is given over to the reflection, the material world.

2.9.2: The living entity's desiring is like dreaming of a golden mountain. A person knows what a mountain is, and he knows also what gold is. Out of his desire only, he dreams of a golden mountain, and when the dream is over he sees something else in his presence. He finds in his awakened state that there is neither gold nor a mountain, and what to speak of a golden mountain.

2.9.28: But all such agents and creative energies are emanations from the Lord, and as such there is nothing except the Lord, or the one supreme source of different diversities. The exact example is the spider and spider's web. The web is created by the spider, and it is maintained by the spider, and as soon as the spider likes, the whole thing is wound up within the spider.

2.10 BHĀGAVATAM IS THE ANSWER TO ALL QUESTIONS

Pūrva-svādhyāya (Preliminary Self Study)

1. List the ten divisions of the Śrīmad-Bhāgavatam. (1)
2. What is the definition given for liberation (mukti) by Śukadeva Gosvāmī? (6)
3. Explain what is meant by the terms mahā-samaṣṭi, samaṣṭi, and vyaṣṭi (13)
4. Explain ajā-gala-stana-nyāya (45)
5. Briefly describe what is meant by mahā-kalpa, vikalpa and kalpa. (46)
6. Write a brief overview of this chapter.

Analogies:

2.10.43: This creation is very appropriately compared to clouds. Clouds are created or situated in the sky, and when they are displaced they remain in the same sky without manifestation.

2.10.51: The best lawyer gives evidence from the past judgment of the court without taking much trouble to establish his case. This is called the paramparā system, and learned authorities follow it without manufacturing rubbish interpretations.