

CANTO TWO

With the amazing help of H.H. Hanumatpresaka Swami and his extensive notes and research materials, we now have this partner system notes to study the Bhagavatam. The essays are a must.

MODULE ONE (Sukadeva to Parikshit, Chapters 1-3)

Srimad Bhagavatam Study Notes 2.1

Chapter One

Now we start Sukadeva Goswami's SB class, no? The whole First Canto was leading up to this. He starts by focusing on the basic issue. Just to ask the question, "What should we do at the time of death," is the greatest question.

Who or what kind of person does not ask this question?

Well, then what is the basic answer?

Sukadeva Goswami will give his extended answer in three chapters: Brahman, Param-atma, Bhagavan

Interesting facts are the sections in Texts 20-22 which talk about "pantheism". It's a concept worth learning. Prabhupada will refer to it again in Chapter Two also

It's the First Step in God Realization. Do we need to practice that step, pantheism?

Can we help other people to make the "first step" by understanding pantheism?

SO how is pantheism related to or integrated in Vedic culture?

* * *

Srila Prabhupada's purports are great. Just by reading them, even if we don't develop great analytical understanding of the philosophy of Krsna consciousness or remember all the details, we become more pure, like iron becomes fire by associating with the fire. Then we **will** preach.

"Imagination is more important than knowledge", Albert Einstein

A good tool handy for all of us in reading the Srimad Bhagavatam is that we can use Bhurijana Prabhu's commentary to give us a better understanding.

Essay

What are Sukadeva Goswami's first instructions to Maharaja Parikshit?

Srimad Bhagavatam Study Notes 2.2

In Chapter One Srila Sukadeva Goswami discussed meditation on the *virata rupa* as the means to purify the mind and hear about Krsna, in His impersonal form. In Chapter Two what do you find?

Srila Sukadeva Goswami continues giving the austerities of a *jnani* to become detached from material distractions, so that we can just meditate on the world as the Lord made it. This is a universally accessible way to approach God.

Sir Isaac Newton said that there were two books for learning about God, the Bible and the physical world where God has written with His own hand.

Newton would have agreed with Chapter One and then in Chapter Two the austerities of *sannyasa* life, but then, going on to the techniques of a yoga. Learn to see God in your heart, and then going back to the yogi, who has a desire to see, taste the planets of the different "gods" before he leaves. Incredible! Read it slowly. It will change your day to immortality.

* * *

The purports like 2.2.30 etc. are very difficult to understand. I think even Prabhupada's English is little concentrated and the BBT English editors didn't know enough to clarify it. Is that true? What do you think?

But ... each time I go through it, it becomes clearer. Prabhupada ultimately says that we have to approach these travels through Sri Krsna Sankirtana of Lord Chaitanya, but, if you chant properly you will directly experience these things.

Want celestial pleasures from your Japa?
No, time? Just read Text 36, it's a jewel!

Text 35 is famous. It's a summary of the Sankhya yoga system. Put it in your personal Bibliography

Essay

How does Sukadeva Goswami describe the process of realizing the Paramatma?

Srimad Bhagavatam Study Notes 2.3

In this chapter Sukadeva Goswami tells M. Pariksit that he has answered him about what to do at the time of death. He then gives a long list of demigods and the benefits one receives from worshiping them. He then quickly notes that one who desires nothing of material enjoyment should worship only the Supreme Lord. But, he continues, even if one has material desire or wants liberation, one should still worship the Supreme Lord Who is the Supreme benefactor of all. Do you know which verse this is?

We see the first part of this Chapter like a summary of his previous instructions and then a contrast with the danger of being attracted to other goals than worshipping the Supreme. Is demigod worship the greatest danger? The second half of the Chapter is a request and justification for hearing more of the discussions between these two great souls, Maharaja Pariksit and Sukadeva Goswami. The student, Saunaka, is setting so much perspective for the teacher, Suta's, work. This is Vedic learning. We must ask very good questions.

Questions:

In text 10, what is unmixed Bhakti compared to?

What does, "udara-dhih" mean?

What can cause the complete suspension of the waves of the material modes?

Continuing . .

Saunaka says that Sukadeva was a poet among sages and points out that all the sages present are eager to hear what was discussed between Sukadeva and Maharaja Pariksit.

Srila Prabhupada points out:

The topics of Krsna are all full of spiritual significance. Anyone who properly hears about Him in the association of "satam," certainly senses the great potency from these discussions and automatically attains to the devotional stage of life.

Questions:

Who are the "satam"?

Is there a difference in the ultimate issue between a nitya-siddha and a sadhana-siddha?

Text 17 gives the most important time management advice one will ever receive. What is that advice?

Which *sastra* says that demigods on other planets are eager to get a human body?

Why do they want a human body?

How are the transcendental topics of the Lord just like a potent intravenously injected drug?

Saunaka Rsi compares humans who squander their lives without practicing devotional service to what various beings or objects?

Why is Deity worship so important especially for householders?

Can one maintain a temple at home?

If not, what should he or she do?

In his purport to text 21, Srila Prabhupada writes:

"The second-class devotee accepts disciples from the section of third-class devotees or nondevotees. Sometimes the first-class devotee also comes down to the category of the second-class devotee for preaching work."

What are the symptoms of a

- 1) First-class
- 2) Second-class, and
- 3) Third-class devotee?

From the purport of Text 23, give the definition of the "pure disciplic succession or devotional parampara".

Can the Lord be obtained directly?

Elaborate.

Continuous chanting of the holy names should lead to a change in heart.

If after chanting continuously, one does not experience a change in heart, what is the likely problem?

What is the main symptom of one who has had a change in heart from chanting the holy names of the Lord?

Essay

Pick three prominent verses describing non-devotees and explain them. At the end of this chapter pure devotional service is described. How is it described?

MODULE TWO (Brahma to Narada, Chapters 4-6)

Srimad Bhagavatam Study Notes 2.4

Memorize one per week SB 1.2.10, 2.3.10, 2.4.15, 2.4.18

The chapter begins with Suta Goswami describing Maharaja Pariksit's state of mind after hearing the speeches of Sukadeva Goswami so far . . . "applied his concentration faithfully upon Lord Krsna." Srila Prabhupada comments: "The whole Vedic adventure is to draw one's attention entirely unto the lotus feet of Lord Krsna without any diversion . . ."

To attain perfection (becoming a pure devotee of Lord Krsna) what two things does Srila Prabhupada say are very much essential? Maharaja Pariksit was able to give up all attachment to body, wife, children, etc because of his wholehearted attraction for Lord Krsna. This verse and purport are especially important for householders because it illuminates the method of spiritualizing all their possessions by dovetailing everything to Krsna's service

Verses 3-4 Suta continues . .

Maharaja Pariksit fixes his mind on Krsna and begins to ask questions. Srila Prabhupada's purport to these two verses contain many important citations from sastra from the likes of: Lord Caitanya, Rupa Goswami, Madhavendra Puri and Prahlada. All these verses prove definitively that nothing other than devotional service is the prime duty of human life. (Nice verses to collect in a notebook and memorize.)

Verse 5 Maharaja Pariksit continues speaking to Sukadeva Goswami:

According to Maharaja Pariksit in the verse and Srila Prabhupada in his purport to verse 5, what result should the sincere hearer of Srimad-Bhagavatam expect to feel when hearing from a person who is perfectly uncontaminated by material tinges?

Verse 6: Maharaja Pariksit begs Sukadeva Goswami to speak about the Lord's very wonderful and inconceivable personal energies through which He creates the phenomenal universes

Srila Prabhupada comments: "For every unknown thing, we have to learn and inquire from a learned personality." (This is a recurring theme throughout this chapter).

In this verse Srila Prabhupada also points out that even though Maharaja Pariksit's time was short, he first asked about creation (not about lila – pastimes). Before hearing lila one must "become qualified by advanced spiritual techniques . . ." This is a "gradual process of service and inquires."

Verse 7: Maharaja Pariksit inquires more about the how the Lord engages and winds up His various energies (in a "sporting spirit of a player")

Hanumatpresaka Swami says that lunch is already paid for!

Question: What did Hanumatpresaka Swami mean by this and how can you relate his meaning to SP's purport in verse 7? [Two years later HpS can't remember! Have to read the verses!]

Verse 8: The Lord's energies are inconceivable. Even learned scholars can't understand them.

Perfect knowledge descends to one who performs devotional service

Questions:

*In his purport to text 8 what does Srila Prabhupada mean when he says: "After surpassing the stage of knowledge, one is able to be engaged in devotional service."?

*SP says, "A powerful devotee of the Lord is, by the grace of the Lord, more than the Lord Himself."

Give some examples

*According to Visvanatha Cakravarti Thakura in what should one be "keenly interested" besides (or before approaching) topics about Rasa-lila?

*Briefly, write something about the significance of Sukadeva Goswami's "systematic" remembrance of the Lord before he answers MP's questions. (What should we think about and what procedure should we employ before we speak about the Lord?)

*What does anupalaksya-vartmane mean?

*From verse 15: If a person from ANY religious group offers devotional prayers to the Lord, he or she is sure to get free from reactions to sins with what provision?

*From Verse 16: What does the culmination of the knowledge of Bhagavad gita lead to? What happens after that?

*Why is 4.18 such an important verse? [In fact 4.18 is so dense with important information, I will simply say, "stop here and read this verse and purport at least three times before proceeding; memorize it (verse and purport) if you can."]

*Text 19: What does SG mean by his use of the words: "gata-vyalikaih"? Explain why Sukadeva Goswami uses these words and why Srila Prabhupada stresses them in his purport. What other sastras does SP quote to establish the same idea?

*Verse 20: Give the Sanskrit names of the various types of "patas" Sukadeva Goswami uses to glorify the Lord. Give the translations of these terms. Which one is most important to you and why?

*In verse 21, the word "anupasyanti" is extremely important. Explain its meaning in the context of this verse

*What analogy does Srila Prabhupada use to describe how the Lord awakens potent spiritual knowledge within the heart of a sincere soul?

*Can a mundane scholar translate or reveal the true import of the Vedic mantras? Why or why not?

*Verse 24: Summarize the various explanations of this verse given by Visvanatha Cakravati, Jayadeva Goswami, and Sridhara Swami

Quotes to note:

*"Those who accept the path of Bhakti Yoga are factual paramahamsas."

[*Please read Srila Prabhupada's translation to the Sri Isopanisad verse 15 that Srila Prabhupada cites at the end of his purport to text 4.14. (Nice!)]

*BIG VERSE: 4.15 yat-kirtanam yat-smaranam yad-iksanam . .

From Puport: "The devotees need not be disappointed in the physical absence of the Lord, though they many think of not being associated with Him. The devotional process of chanting, hearing,

remembering, etc., (either all or some of them, or even one of them) can give us the desired result of associating with the Lord by discharging the transcendental loving service of the Lord . . ."

*Verse 16; purport: "Lord Sri Kṛṣṇa has repeatedly instructed Arjuna, or for that matter everyone concerned with becoming His unalloyed devotee."

*Verse 17: "One who adopts this method [Bhakti Yoga] very skillfully attains perfection of life at once."

[*BIG VERSE: 4.18; Read three times; purport too.]

*Verse 20: "Sex life in the mundane world is the root-cause of being conditioned by the shackles of illusion . . ."

*Verse 21: "But the Lord is not like a shopkeeper trying to please all sorts of customers in the mental speculator exchange. The Lord is what He is, the Absolute Personality of Godhead, and He demands absolute surrender unto Him only."

*Verse 22: "There is a gulf of difference between the two qualities of sound, namely *prākṛta* and *apṛākṛta*. The physicist can deal only with the *prākṛta* sound, or sound vibrated in the material sky, and

therefore we must know that the Vedic sounds recorded in symbolic expressions cannot be understood by anyone within the universe unless and until one is inspired by the vibration of supernatural (*apṛākṛta*)

sound, which descends in the chain of disciplic succession from the Lord to Brahmā, from Brahmā to Nārada, from Nārada to Vyāsa and so on. No mundane scholar can translate or reveal the true import of the Vedic mantras (hymns)."

*Verse 23: "As a fully dependent devotee, Śukadeva Gosvāmī (unlike a mundane man who is proud of his own capability) invokes the pleasure of the Personality of Godhead so that his statements may be successful and be appreciated by the hearers." [Note: This entire chapter is comprised of prayers in which Sukadeva Goswami is invoking the mercy of the Lord so that he may properly speak about Him.]

* "The intelligent man can see without mistake that any material creation (whether one's own body or a fruit or flower) cannot beautifully grow up without the spiritual touch. The greatest intelligent man of the world or the greatest man of science can present everything very beautifully only insofar as the spirit life is there or inasmuch as the spiritual touch is there." [So simple, yet amazingly, not widely understood.]

[* Verse 24: Very *rasika*. Read the purport to Brahma Samhita 5.37 *ananda cinmaya rasa* . . . for an expanded list of the sixty-four activities of fine arts and crafts that are offered to Kṛṣṇa by the gopis.]

* Verse 25: "There is no use in theories. Knowledge must be factual. There are many things that are complicated, and one cannot understand them unless they are explained by one who knows. The Vedic knowledge is also very difficult to know and must be learned by the above-mentioned system; otherwise it is not at all understood."

Essay

Summarize Sukadeva Goswami's prayers? Why does he recite them?

Srimad Bhagavatam Study Notes 2.5

[Again, super intense Notes!]

What led Narada Muni to think that there was someone else superior to Lord Brahma?

How did Brahma react to Narada asking him about the source of his intelligence and power?

Why did Narada, a liberated soul, seem to misconceive Brahma as the Supreme Lord?

How does the personified illusory energy of the Lord feel about her position?

Is there any value to the five elementary ingredients of creation, the interaction thereof set up by eternal time, and the intuition or nature of the individual living beings beside the fact that they are all differentiated parts and parcels of the Lord?

Explain how your answer leads to the conclusion that all living beings should engage in devotional service and that all inanimate objects should be engaged in the Lord's service

Quote to Note: "The subtle presence of the Lord is felt by the intelligent man who can study the psychic effects of thinking, feeling and willing." 2.5.17 Purport

What happens to souls who are not surrendered to the Lord?

Quote to Note: "By the omnipotency of the Supreme Lord, the whole material creation evolves by the process of transformation and reaction one after another, and by the same omnipotency, they are wound up again one after another and conserved in the body of the Supreme."

What can you say about kala?

What mode of material nature is more or less causes material creations of every description?

What does Lord Siva have to do with the creation of the material world?

Quote to Note: "Materialistic ego, or the sense of identification with matter, is grossly self-centered, devoid of clear knowledge of the existence of God. And this self-centered egoism of the materialistic living entities is the cause of their being conditioned by the other paraphernalia and continuing their bondage of material existence."

2.5.24 Purport

Which potency of the Lord generates the false ego?

Quote to Note: "It is said that first the tan-mātrā sound is created and then the sky, and in this verse it is confirmed that actually it is so, but sound is the subtle form of the sky, and the distinction is like that between the seer and the seen. The sound is the representation of the actual object, as the sound produced speaking of the object gives an idea of the description of the object. Therefore sound is the subtle characteristic of the object. Similarly, sound representation of the Lord, in terms of His characteristics, is the complete form of the Lord . . ." 2.5.25 Purport

****Extra Nectar! Look up verse 11.21.36 for an interesting description of Vedic sound**

Quote to Note: "The whole process of creation is an act of gradual evolution and development from one element to another, reaching up to the variegatedness of the earth as so many trees, plants, mountains,

rivers, reptiles, birds, animals and varieties of human beings."

2.5.26-29 Purport

What does "tamasi ma jyotir gama" mean?

Quote to Note: "O Nārada, best of the transcendentalists, the forms of the body cannot take place as long as these created parts, namely the elements, senses, mind and modes of nature, are not assembled

PURPORT

The different types of bodily construction of the living entities are exactly like different types of motorcars manufactured by assembling the allied motor parts. When the car is ready, the driver sits in the car and moves it as he desires. This is also confirmed in the Bhagavad-gītā (18.61) . . . " 2.5.32 verse and purport

What does the word "kalapayanti" in verse 36 mean? How does it relate to the last part of this chapter?

Essay

What is Narada's problem in this chapter? Compare it to the problem of the Sages of Naimisaranya and Maharaja Parikshit.

Srimad Bhagavatam Study Notes 2.6

Questions and Quotes to Note:

In Canto Two, Chapter Six, Brahma continues speaking to Narada, his son and disciple, about the opulence of the universal form of the Lord. By understanding this chapter, one will come to "admit the Lord as the ultimate source all energies and thus pay tribute to the Lord for His good blessings." P 297

Those whose senses are not purified can hardly see the spiritual form of the Lord. The beginning stage of seeing and thinking of the Lord then is to see that all of the energies within the universe are products of the Lord's universal form: "His two nostrils are the generating centers of our breathing and of all other airs, His smelling powers generate the Asvini-kumara demigods and all kinds of medical herbs, and His breathing energies produce different kinds of fragrance." P.293

Quote to Note: " In the spiritual world, all the perverted forms of material variegatedness are fully represented in their original spiritual identity." 2.6.1 Purport

Quote to Note: "Whatever a person may be in the estimation of the social order of things, if a person tries to reciprocate a feeling of love towards the Supreme Personality of Godhead and is satisfied with the blessings of the Lord, he will at once feel the highest peace of mind for which he is hankering life after life." P. 297

Question: Fill in the blank: "In the material world, _____ is the cause of many distresses on account of material contact."

Question: Describe the difference between the front and the backsides of the universal form of the Lord

Question: Lord Sri Caitanya Mahaprabhu propounded the philosophical truth of simultaneous oneness and difference. What Vedic source can you name that also confirms this truth?

Question: After reading Text 19, please write a short statement about the contrast between happiness in the material world and happiness in the spiritual world

Quote to Note: "A householder attached to family life can easily give up such a life of sex indulgence if he has been trained in the principles of the life of a brahmacārī." P. 313

Question: What does "Pancasordhvam vanam vrajet" mean?

Question: When Prabhupada writes about "happy spiritual rays," from what verse in the Brahma Samhita is he quoting?

Quotes to Note: "The impersonalists argue that there is no use in worshiping the Lord when everything is nothing but the Lord Himself

The personalist, however, worships the Lord out of a great sense of gratitude, utilizing the ingredients born out of the bodily limbs of the Lord . .

"While the impersonalist wrongly concludes that he is the Lord himself, the personalist, out of a great gratitude, worships the Lord in devotional service, knowing perfectly well that nothing is different from the Lord." P. 320

Question: When Lord Brahma was first born, he had none of the ingredients necessary to perform yajna, sacrifice. From where did he finally get the ingredients?

Quote to Note: "Brahmā, the original living being within the material world, taught us the way of sacrifice. The word "sacrifice" suggests dedication of one's own interests for satisfaction of a second person

That is the way of all activities. Every man is engaged in sacrificing his interests for others, either in the form of family, society, community, country or the entire human society. But perfection of such sacrifices is attained when they are performed for the sake of the Supreme Person, the Lord." P. 325

Special Note: Notice the nice translation Srila Prabhupada gives to the Bhagavad gita verse:

bhoktaram yajna tapasam . . . (5.29) on page 325

Question: Whatever Brahma says has never proved false; his progress of mind is never deterred; and his senses are never degraded by temporary attachment to matter. What elevates him to this state?

Quote to Note: "Anyone, therefore, who is earnestly serious in heart and soul about being in intimate touch with the Personality of Godhead in the relationship of transcendental loving service will always be infallible in words and action." P. 334

Question: What does "hrdautkanthyavata" mean?

Quote to Note: "Even in material existence, one is merged in the existence of the Lord. No materialist can disentangle self from matter, for the self is merged in the external energy of the Lord. As no layman can separate butter from milk, no one can extricate the merged self from matter by acquiring some material qualification." P. 336

Question: After reading the verse 2.6.36 and its purport, list three main benefits (in Sanskrit and English) you'll get from completely surrendering to the Lord

Question: Text 36 states that the Lord's happiness is so unlimited that even He Himself cannot measure it. Does this mean that the Lord is therefore imperfect in this sense? Please explain

Quote to Note: "The conclusion is that one cannot know the Supreme Personality of Godhead fully by any method, but He can be seen and felt partially by the devotional service process of hearing, chanting, etc."

P. 344

Quote to Note: "This material manifestation is necessary to give a chance to the conditioned souls who are unwilling to associate with the Lord in the relationship of loving transcendental service. Such unwilling conditioned souls are not allowed to enter into the liberated life of spiritual existence because at heart they are not willing to serve."

Question: Give a definition for "kalpa." (See P. 351)

In Texts 43-45 Lord Brahma gives a long list of entities (including himself) that one might mistake to be the Supreme Lord. He concludes the list by saying that although they "may appear to be the specific truth and the form of the Lord . . . they are not so . . . They are only a fragment of the

transcendental potency of the Lord." In his explanation of these verses Srila Prabhupada points out that even modern scientists are shaktas (worshippers of the Lord's energies) because they are captivated by the wonderful actions and reactions of natural phenomenon

To gain perfect knowledge, one must come to know the truth about the Lord by following the instruction of Brahmaji (who has personally seen the Lord)

Ending this chapter, Brahma tells Narada that he will now "state, one after another, the transcendental incarnations of the Lord known as lila-avatars."

Question: What specific benefits does Brahma say one will gain from hearing about the lila-avatars?

Essay

Summarize the content of this Chapter.

Srimad Bhagavatam Study Notes 2.7

2.7.3 - All the avatars have their own planets in the spiritual sky!

2.7.6 - The Purport about Nara-narayana Rsi is very intense brahmacari katha. If men are supposed to follow the example of Nara-narayana who should the ladies supposed to follow, Vedavati, Sati?

2.7.9 - Prabhupada mentions that there are more details of the life of Maharaja Venu in the Vamana purana. That seems to indicate that he is suggesting we read that history from the Vamana purana. Anybody have a copy?

2.7.47 - This verse is just like 2.4.18. We uncivilized dudes from California must take shelter of the Lord's devotees. Srila Prabhupada, Ki Jai!

2.7.52 - "...Srimad Bhagavatam is so scientifically presented that any sincere student of this great science will be able to understand the science of God simply by reading it with attention...". This is kind

of a controversial point. Is it enough just to read Prabhupada's books or do you have to take initiation from a current guru.

Essay

Right your thoughts about 2.7.6 and 2.7.47 and any of the other incarnations.

MODULE THREE (Visnu to Brahma, Chapters 8-10)

Srimad Bhagavatam Study Notes 2.8

For this Module MEMORIZE one a week: 1.3.28, 1.5.17, 1.2.11

For this Semester we have memorized:

2.9.33-36

1.2.4, 7, 8

1.2.10, 2.3.10, 2.4.15, 2.4.18

1.3.28, 1.5.17, 1.2.11,

Very fine collection of light-houses. We have memorized principle Suta-siksa Verses and other verses in Cantos I & II. We are “street legal”. Where are the Veda-vada-ratas? We are ready to fight with you!

1) I've been making my own notes on SB, Prabhupada's books, for a long time. Again and again I keep asking myself, "Will I use these notes? Are they being stored so that others can use them in their Sankirtana"?

For me first is Chant Hare Krsna, Dance and take Prasadam, two Mantras are enough. Then books. Same for you?

2) Some things we saw in this Chapter that we want to put in our Index are:

2.8.3 - YOGA LADDER - M.P. was detached from his possessions, but he was still conscious of his body. S.B. can cure even that!

2.8.5 (pf3) - PREACHING FORMULAS - Engaged in preaching work by automatic spiritual impetus...gladly suffer for this cause.

2.8.14 - YOGA LADDER - karma, jnana, dhyana misra bhakti yoga.

2.8.21 - SADHANA, SANKIRTANA - Daily rituals <and> try to preach peacefully.

2.8.24 - GURU TATTVA - Must inquire. Can't know all Guru has to offer.

2.8.25 - SAD DARSANA

2.8.27 – BIO-BLIOGRAPHY - Protection of Suka'Gos in *Brahma-vaivarta-purana*. {Is Prabhupada recommending we look at this if we get a chance}?

3) Chapter Eight is 1.3 pages/verse. Only 37-pages! What are the Questions?

Essay

Pick five questions of Maharaja Pariksit and explain why you think they are important for you or irrelevant.

Srimad Bhagavatam Study Notes 2.9

Well, one more week and we come to the end of this PdP Chapter/Week Study!

This week we're on Chapter Nine of the Second Canto

How do you find it?

It's the most concentrated Chapter: One hundred pages and on the average Prabhupada's purports are TWO pages/verse! Of course the purports to the four essential verses of the SB are enormous.

1. Text 2.9.24 makes me ask if Krsna is sadistic? He wants to see us suffer to serve Him? Of course if He does, O.K, then lets suffer. But that isn't like Krsna. Why does He want to see us "pains taking"?

2. Text 2.9.25-31 helped us a lot because we we're trying to organize this Festival of Classical India in Peru in September, 2005, and it's getting overwhelming, so reading how Brahma was praying to properly do his work of creative activity really helped us. Actually we had to **really** struggle just to read the whole chapter this week and although we were inspired in general and specific points helped us in our daily service, we haven't been able to organize an intelligent summary of this chapter.

This is of course our old question: How much intelligent summary do we need? One time Prabhupada says, "So, you can make plans for serving Krsna, but better just to chant Hare Krsna" So, taking notes, making outlines for our plans in service, is this really important, or is it better just to read?

Hmmm?

The answer will come if we just keep on reading, that's for sure.

Essay

Give an explanation of the four nutshell verses of the Srimad Bhagavatam (2.9.33-36) with citations from Srila Prabhupada's purports as you like.

Srimad Bhagavatam Study Notes 2.10

1.34 Pages/Verse

14-minutes to chant all the Sanskrita.

Text 10 has a l-o-n-g purport.

OUTLINE of TEXTS

1-9 - SB = Ten Subjects, the tenth is Asraya, the shelter of the first nine.

10-34 - The Asrayas, Maha and Garbhodakasayi Visnus, what it feels like to be the Virata-rupa.

35-45 - Brahman and Bhagavan beyond the Virat-rupa also.

46 - Time

47-48 - And what about Vidura?

HIGHLIGHTS of TEXTS

3 - "In order to explain the ten divisional symptoms of SB there are seven continuous verses (3-9)"

7 - Purport contains a Summary of SB! A verse for our Index.

10 - Summary of Texts - Sukadeva Goswami will now show the INDEPENDENCE of the Purusa-avatar, and the DEPENDENCE of Jivas and Cosmos.

12 - Contradict Newton's Law of Inertia -- for our Index!

GENERAL THOUGHTS

-Repeatedly we find Prabhupada stressing this point of Independence and Dependence in Purports 10-34.

-Again, weren't these Chapters written before Prabhupada's standard Gita Translations? Here we seem to find many unique translations of Gita verses that were later standardized. Very nice.

-Trying to read too much too fast doesn't work. To appreciate almost anything I have to read meditatively.

O.K. Let's "start" our Pada Padma Study again!

!Hare Krsna!

Lotus feet of Srimati Radharani & Sri Krsna, Ki Jai!

Lotus feet of Srila Prabhupada Ki Jai!

Feet of all readers of Srimad Bhagavatam, Ki Jai!

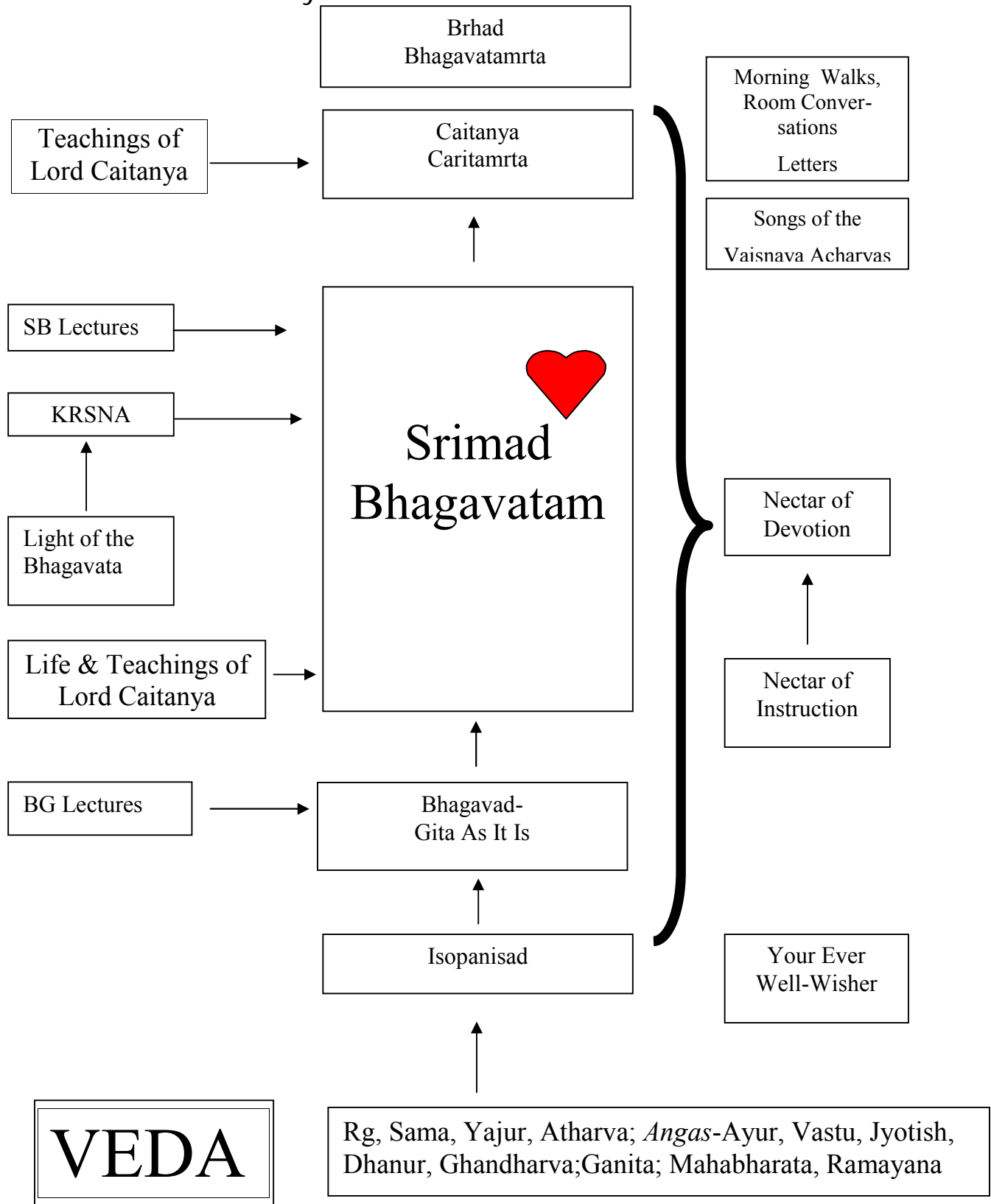
[HpS 2011 – We just finished reviewing these Notes. You can see that some were done by us and some by others. We expect that you will do your work and extract what you need!]

Essay

Summarize what you have learned from this Pada-padma course.

APPENDICES

Bhaktivedanta Library



12-Canto Summary

Epilog
Canto 12

12

7-13 Summary & Glories of SB
4-6 Dep of M. Parikshit
1-3 Conclude Dynasty Vaivasvata

Krsna
Lila
Canto 10-11

11
10

{ Mausala
Lila *Canto 11*

30-31 Dep Yadus & Krsna
7-29 Final Instruction to Uddhava
2-5 Final Yud'str (Nava yogendras)

50-90 Dvaraka
41-49 Mathura,
4-40 Vrndavana
1-3 Birth of Krsna

Manu
Lila
Canto 3-9

9

{ Vaivasvata
manu
Canto 9

14-24 Ila> Pururava>>Yadu (Krsna-Balrama) & Puru,
Kurus
6-12 VM> Ikshvaku>>Saubhari Muni>> Sagar>>Rama
4-5 Ambarisa
1-3 VM> Ila, Sukanya x Cyavana, Nabhi

8

{ 14-Manus
Canto 8

15-24 Bali, Vamanadeva, Matsya
13-14 Manus 8-14
5-12 Manus 5-6 (Kurma, Mohini)
1-4 Manus 1-4 (Gajendra)

7

11-15 Narada X Yuddhisthira> VAD
1-10 K equal to everyone (Hiranyakaspiu)

6

{ Svayam-
bhuva
(DAPUP)
Canto 3-7

18-19 Daksa> 60 Girls> Hiranyaksa
14-17 Vrtasura
7-13 Indra/V'rupa/Tvasta/Vrta
4-6 Pracetas> Daksa> ←
1-3 Hells Avoided (Ajamila)

5

14-26 SG x MP (Forest of ME, Hells)
7-13 Bharata x Rahugana (Forest of ME)
4-6 Rsabhadeva
1-3 Priyavrata > Agnidhra> Nabhi>

4

24-31 Puranjana> Pracetas
15-23 Prthu
13-14 Dhruva> 6> Anga> Vena
8-12 Uttanapada> Dhruva
2-7 Prasuti x Daksa > Sati
1 Akuti x Ruci, Devah. Daughters

3

20-33 Devahuta x Kardama> Kapila
13-19 Varaha avatara
5-12 Maitreya x Vidura
1-4 Vidura x Uddhava

Pada-
Padma
Canto 1-2

2
1

{ Preface
Canto 1

8-10 SB Visnu x Brahma
4-6 SB Brahma x Narada
1-3 SB Sukadeva x Pariksit

16-19 Pariksit Meets Suka
7-15 Dep Krsna & Associates
4-6 SB Narada x Vyasa
1-3 SB Suta x Sage

PpD Summary

CANTO I

Pref

Preface-A preface explains the goal of the book, qualifications of the author, under what circumstances the book was written, how to read it and qualifications expected of the reader.

Intro

Introduction-It begins with a contrast of God as Supreme Controller and Cause of all Causes. The rest is biography of Lord Caitanya.

Suta to Sages

1

Ch. 1: Verses 1-3, are Prelude to SB then at Naimisaranya the Sages ask Suta Goswami (StG) six questions (4-22)

2

Ch. 2: StG answers first glorifying the *acharyas* of SB and the questions (1-6). Then he answers most of their questions (7-38) and...

3

Ch. 3: ...completes his answers by describing the Purusa Avatars (3.1-5), Lila and other Avatars (6-25). He then describes the general principles of Avatars, the transcendental situation beyond them (26-39) and presents SB as the current Avatar.

Narada - Vyasa

4

Ch. 4: Sages want to hear the history of SB (4-13). StG describes how Veda Vyasa wrote the Vedas (14-25) but still was not satisfied (26-31) then his guru, Narada Muni (NM) arrived (32).

5

Ch. 5: NM questions VV(2-4) who confesses his sadness (5-7). NM diagnoses the cause of VV disease (8-22), describes his contact with his own gurus (23-30), his own realization (31-33) and orders VV to write SB (40).

6

Ch. 6: VV asks for more detail of NM self-realization (1-4). NM described these (5-35), his renunciation of home (5-15), stages of developing love of God (16), vision of Lord Visnu (17-25), further wanderings, his death, and eternal life (26-29). Epilog and summary by SG (30-37).

General Situation

7

Ch. 7-11 K > Dvaraka, 12-15 Dis. of K & App. of associates of SB.

Ch. 7: How VV wrote SB (1-13) beginning with a description of Asvattama's releasing a Brahmastra weapon at Arjuna (14-57) and ...

8

Ch. 8: ... oblations for the departed warriors (1-8), K saves Uttara and Pariksit (P) (11-17). Queen Kunti's wonderful prayers (18-43) and Yuddhisthira (Y) lamentation over all the death (44-52).

9

Ch.9: Departure assembly for Bhishma (1-12): B pacifies Y (13-21), considers his own departure (22-24), instructs Y on political science (25-28), prepares to leave (29-30), offering wonderful prayers (32-42) and departs (43-45) as well as all assembled (46-49).

10

Ch. 10: Y rules the earth (1-6), K leaves for Dvaraka (D)with feelings of separation (7-20), the ladies offer beautiful prayers (21-30)and the trip to D is described (31-36).

11

Ch. 11: Feelings of yoga as K approaches D (1-5), prayers by the D folk (6-10), public ceremonies of reception (10-27) and intimate family reception and peaceful pastimes (28-39).

Intermediate Situation

12

Ch. 12 More questions by the Sages (1-3), the glories of Y's reign (4-6), P situation in the womb (7-11), his birth (12-15), predictions of his life (16-28) and his growth to maturity (29-36).

13

Ch. 13 Vidura's (V) returns to Hastinapur (1-17), delivers Dhrtarastra (DH) (18-28), who leaves home (29-30), discovering which Y is plunged into lamentation (31-38), Narada Muni calms him (___) and. DH & Gandhari quit their bodies (___).

14

Ch. 14: Y sees ill omens portending departure of K (1-22). At that time Arjuna returns from D and Y asks about Arjuna's depression suspecting K's departed (___).

15

Ch. 15: Arjuna steadies his mind by remembering K (1-21), gives the sad news of K and Yadu dynasty (22-26), Y et al depart (___).

Immediate Situation

16

Ch. 16-19, P Meets Sukadeva Gosvami (SG)

Ch. 16: P assumes the throne, meets Kali-Yuga (1-4), Sages are astonished that P did not kill Kali (5-9), P tours his empire (10-17) and concurrently Earth and Religion talk (18-36).

17

Ch. 17: P, Kali, Earth & Religion meet (1-16), P asks for a complaint, Religion declines discussing destiny with P(17-27), then P severely limits Kali (28-41) and P's reign is described.

18

Ch. 18: More description P's reign (1-11), Sages ask for more talks of K (12-17), StG glorifies their request (18-23), describes the insult of Samika Rsi by P, subsequent cursing by Srngi, (24-40) and Samika's lament upon hear this (41-50).

19

Ch.19: P laments over his unfortunate action (1-3), assembly on bank of Ganges (4-13), P welcomes them (14-26) asking them to engage in Krsna-katha (32-24), SG appears (25-31) and P asks him two questions (XX): What is the duty of a man during his life and especially at the time of death? Ch. 1-3, SB by SG to P

CANTO II

Suka to Pariksit

1

Ch. 1: P's question is most essential topic, not discussed we go to hell, hear *krsna-katha*, (KK) to get liberation and more (1-10), it is self-sufficient but there are favorable rituals (14-21), P asks for a details of the object of meditation, KK, the 'virat-rupa' (VR), cosmic form of God" (22-39).

2

Ch. 2: Brahma (B) got liberation, devotional service, by VR meditation, Vedas also offer illusion, but live simply (1-7), there is *Supersoul* meditation if you serve the VR (8-14), through several stages go to the Supreme direct (15-21) or visit different material places as you leave (22-32).

3

Ch. 3: StG repeats the answers (1-13), Sages want more P & SG talks not rubbish talks (13-23).

Brahma to Narada

4

Ch. 4-7, SB by Lord Brahma to Narada Muni

Ch. 4: P is purified by Ch. 1-3 but wants more, how K creates, maintains and destroys the universe (1-10). SG glorifies K then begins to cite B to Narada (12-24).

5

Ch. 5: NM asks B same questions (1-8), B gives a general description of K position (9-21) and then specifically describes creation of the material ingredients (22-31) and then the form of the Lord as the cosmos (VR) (32-42),...

6

Ch. 6: ...the opulences of the VR (1-17), K beyond the VR (18-22), applied science, engineering, (23-32), summarizes his lecture (33-45) and says he will explain the incarnations of God.

7

Ch. 7: B describes *avatars* (1-38), and how to recognize them (39-46). He describes how K is transcendental (47-49) and instructs NM to go and preach (50-53).

Visnu to Brahma

8

Ch. 8-10, SB by Lord Visnu to LB

Ch. 8: P asks many more questions (1-26) and SG prepares to respond (26-29) explaining that this topic was originally explained by the Lord Visnu (V) to B (28).

9

Ch. 9: How soul becomes entangled and liberated (1-3), B sees Kingdom of V (4-19), V summarizes SB and B asks how V relates to Maya and how he can avoid it (20-30), SB in FOUR ORIGINAL VERSES (31-37), the Professors of SB: V to B to NM to VV to SG to STG & P.

10

Ch. 10: SG again explains the VR, how the VR experiences creation Itself (17-39) and transcendental nature of K, then the sages ask about Vidura (47-51).

Verses to Memorize (Calendar)

CANTO ONE

Module One and Two

(Cited in NOI)

1.5.10-11, 1.2.9, 1.2.6, 5.5.4-5, 5.18.12

Module Three and Four

(Suta-siksa Verses Cited in BG 7.1)

1.2.17-21

Module Five

(Four Nutshell Verses)

2.9.33-36

CANTO TWO

Module One

(More Suta-siksa)

1.2.4, 7-8

Module Two

(Verses in Our Chapters and More Suta-siksa)

2.3.10, 2.4.15, 2.4.18, 1.2.10

Module Three

(Verses We Missed)

1.2.11 , 1.3.28, 1.5.17

Verses to Memorize (Sanskrita Only)

1.2.4

nārāyaṇaṁ namaskṛtya
naraṁ caiva narottamam
devīm saraṣvatīm vyāsaṁ
tato jayam udīrayet

1.2.6

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihātā
yayātmā suprasīdati

1.2.7

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

1.2.8

dharmāḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam

1.2.9

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ

1.2.10

kāmasya nendriya-prītir
lābho jīveta yāvata
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ

1.2.11

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate

1.2.17

śṛṇvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām

1.2.18

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavatya uttama-śloke
bhaktir bhavati naiṣṭhikī

1.2.19

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham
sthitaṁ sattve prasīdati

1.2.20

evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ
mukta-saṅgasya jāyate

1.2.21

bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāsyā karmāṇi
drṣṭa evātmanīśvare

1.3.28

ete cāmśa-kalāḥ puṁsaḥ
kr̥ṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mr̥ḍayanti yuge yuge

1.5.10
na yad vacaś citra-padaṁ harer yaśo
jagat-pavitraṁ pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ

1.5.11
tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavyaty api
nāmāny anantasya yaśo 'ñkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhaveḥ

1.5.17
tyaktvā sva-dharmaṁ caraṇāmbujaṁ
harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-
dharmataḥ

2.3.10
akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣam param

2.4.15
yat-kīrtanam yat-smaraṇam yad-
īkṣaṇam
yad-vandanam yac-chravaṇam yad-
arhaṇam
lokasya sadyo vidhunoti kalmaṣam
tasmai subhadra-śravase namo namaḥ

2.4.18
kirāta-hūṇāndhra-pulinda-pulkaśā

ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

2.9.33
aham evāsam evāgre
nānyad yat sad-asat param
paścād aham yad etac ca
yo 'vaśiṣyeta so 'smy aham

2.9.34
ṛte 'rtham yat pratiyeta
na pratiyeta cātmani
tad vidyād ātmano māyām
yathābhāso yathā tamaḥ

2.9.35
yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

2.9.36
etāvad eva jijñāsyam
tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyām
yat syāt sarvatra sarvadā

5.5.4
nūnam pramattaḥ kurute vikarma
yad indriya-prītaya āpr̥ṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

5.5.5
parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idam mano vai
karmātmakarṁ yena śarīra-bandhaḥ

5.18.12

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

