

Ishopanishad

Divine wisdom that takes
us nearer to the Isha

Intro Overview

As we have four defects, we need the Vedas
(p1-5)

Vedas give universal and axiomatic wisdom
(p6-7)

Vedic knowledge is superior to pratyaksha
and anumana knowledge (p8-9)

Vedas – Krishna – only way to know about
trans realm (p10-12)

Krishna is the ultimate goal of the Vedas (p13)

History of Vedas & Vedic essence– SB (p14-15)

The 6 systems of philosophy

Nyaya propounded by Gautama

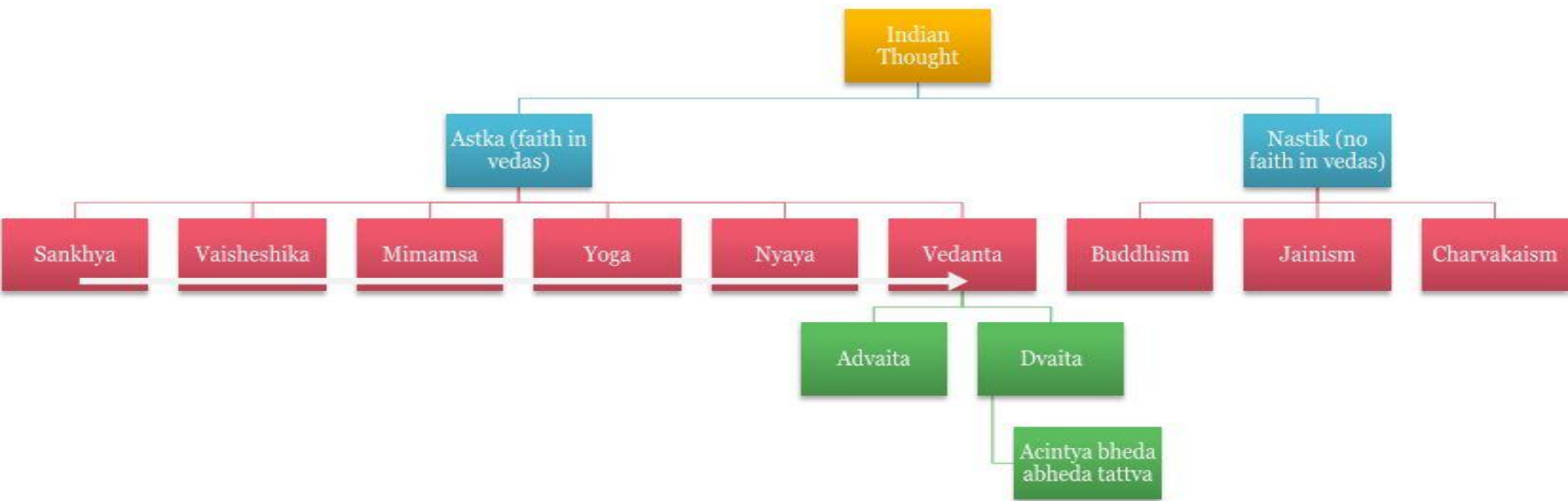
Vaisesika propounded by Kanada

Sankhya propounded by Kapila

Yoga propounded by Patanjali

Purva (karma) Mimamsa propounded by Jaimini

Uttara (brahma) Mimamsa propounded by
Vyasa



Progression



Karma
Kanda

- Dharma, artha, kama and moksha

Jnana
kanda

- Need of philosophy

Bhakti

- Srimad Bhagavatam



Progression in Srila Prabhupada's books

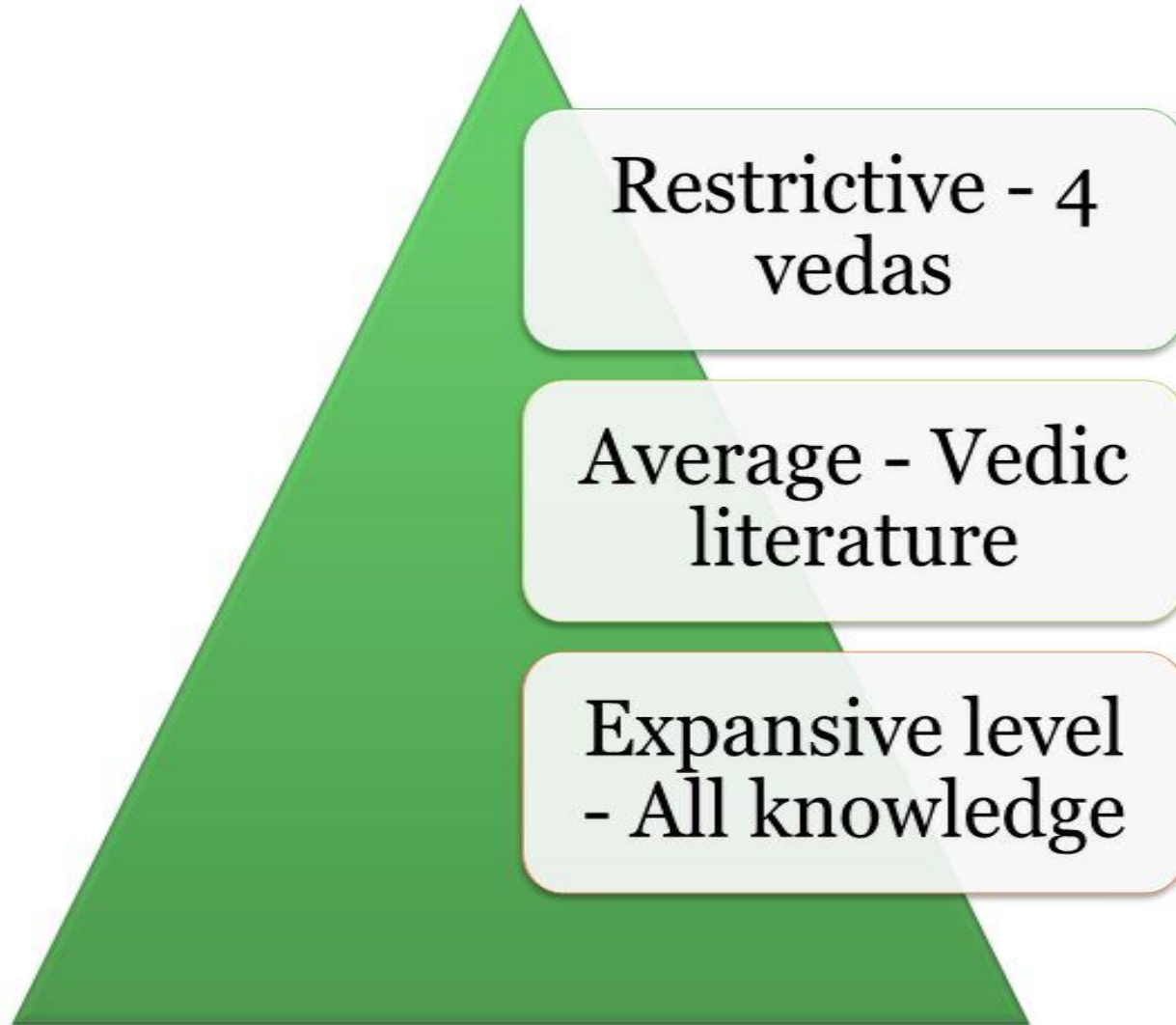


CC & NOD -
Gaudiya
Vaishanava

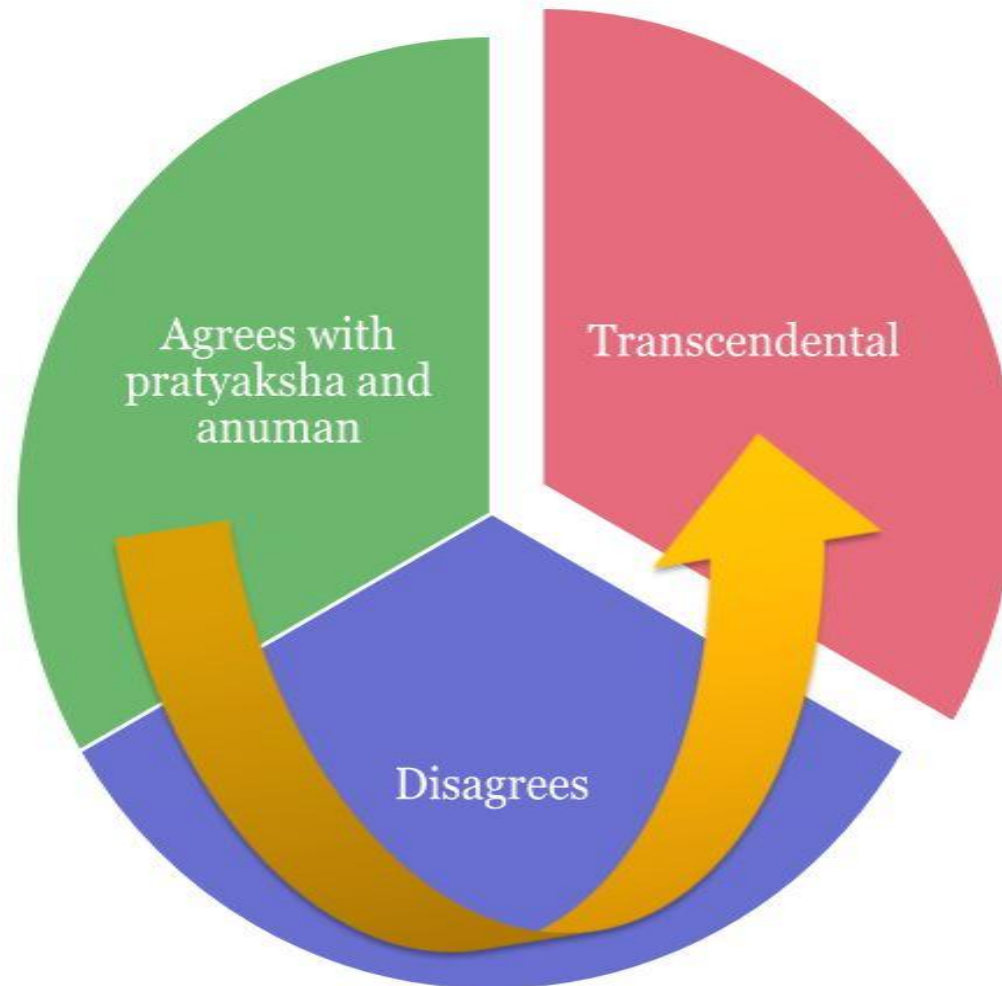
SB - Vaishanva

BG - Vedic

The Term 'Veda'



Division of knowledge



Two ways of gaining knowledge

Inductive

- Particular to general
- Not conclusiveness

Deductive

- General to particular

Who wrote the Srimad Bhagavatam?

Vyasdev takes and gives us

Suta & Saunaka adi + Vyasa as
character

Shukadev and Parikshit samvad

Level of
realisation

Aspect of
Absolute
Truth that is
realised

Seeker

Brahman

Sat

Jnani

Paramatma

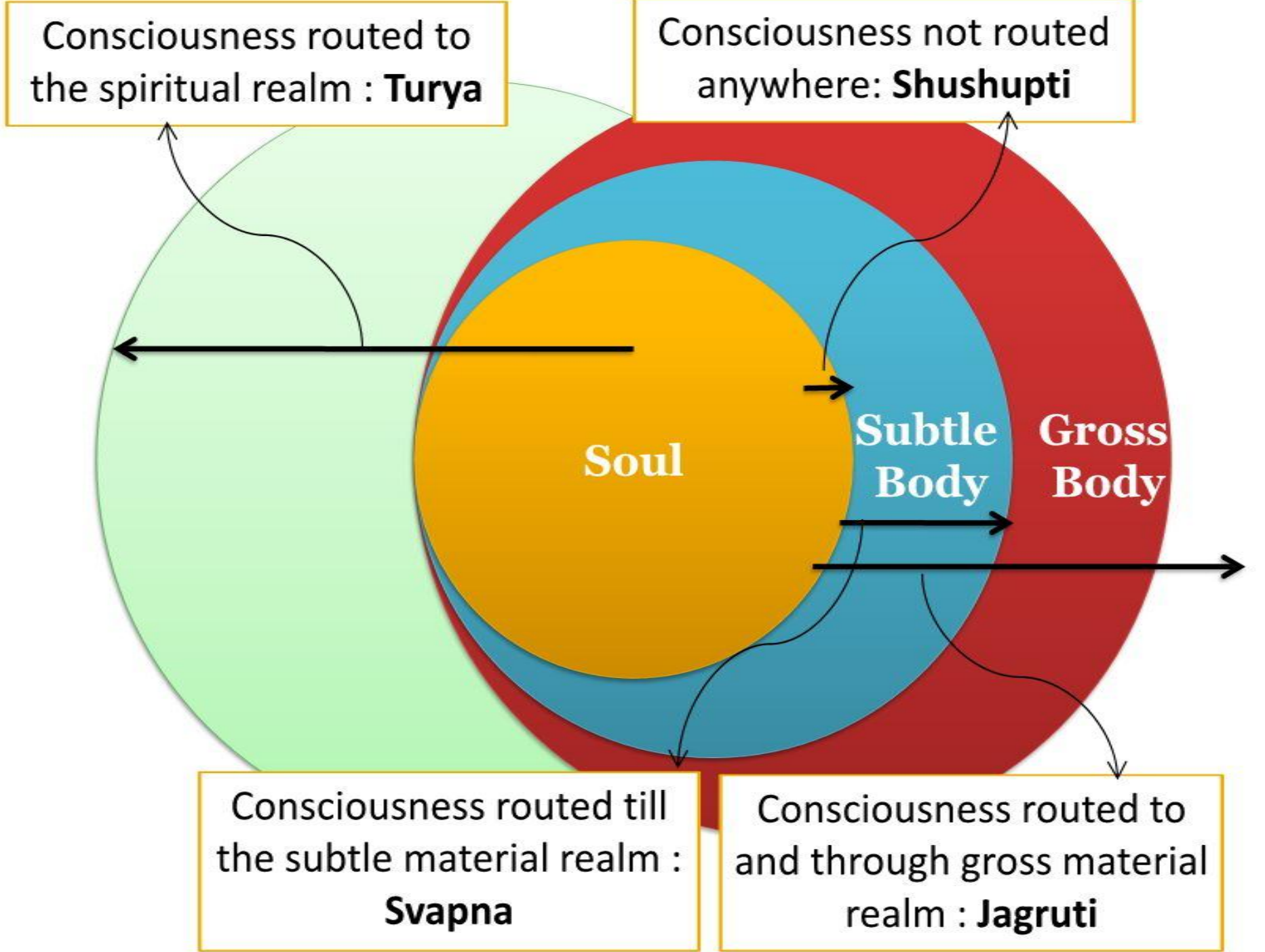
Sat-Cit

Yogi

Bhagavan

Sat-Cit-
Ananda

Bhakta



Bhagavan

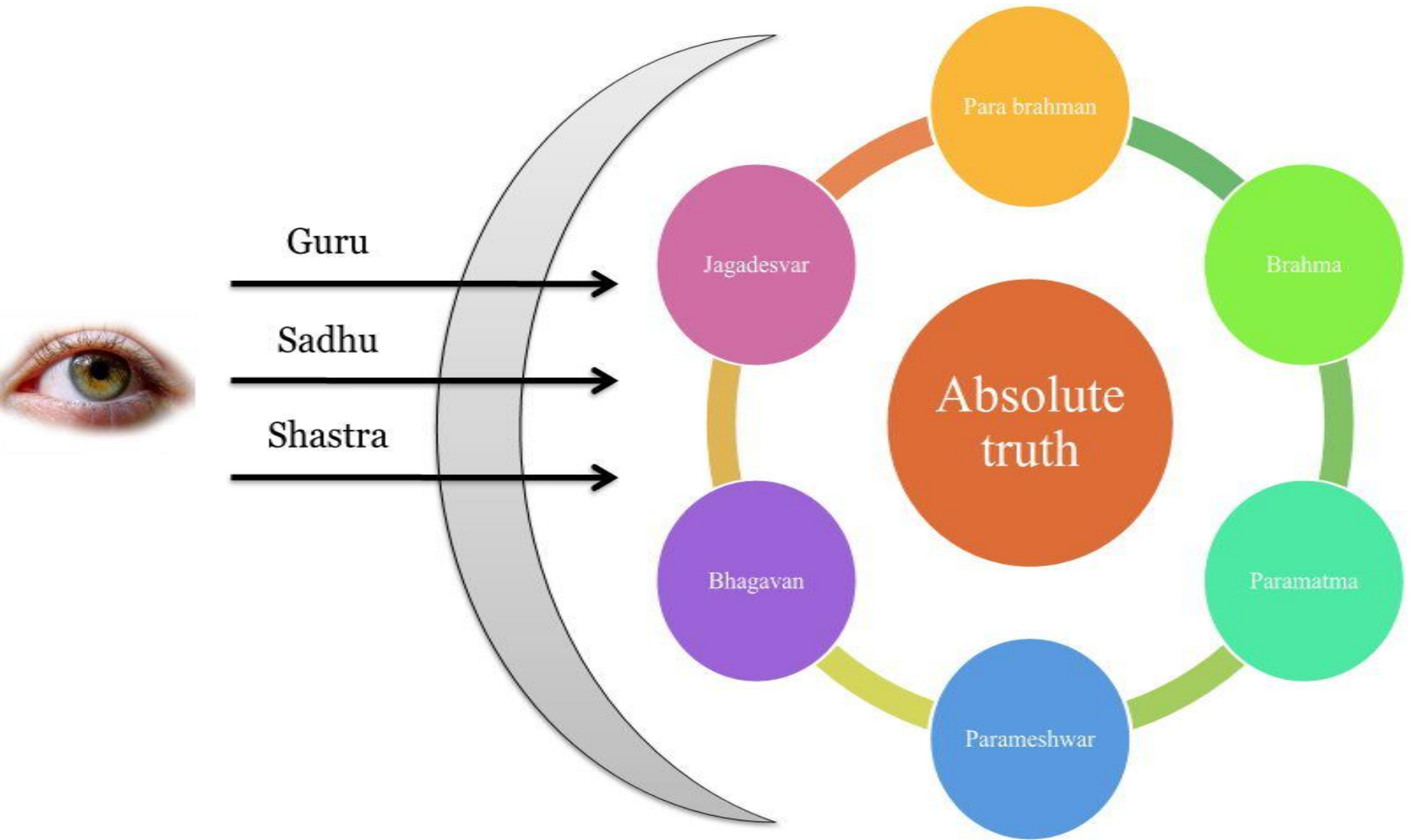
Spiritual realm

Avatar

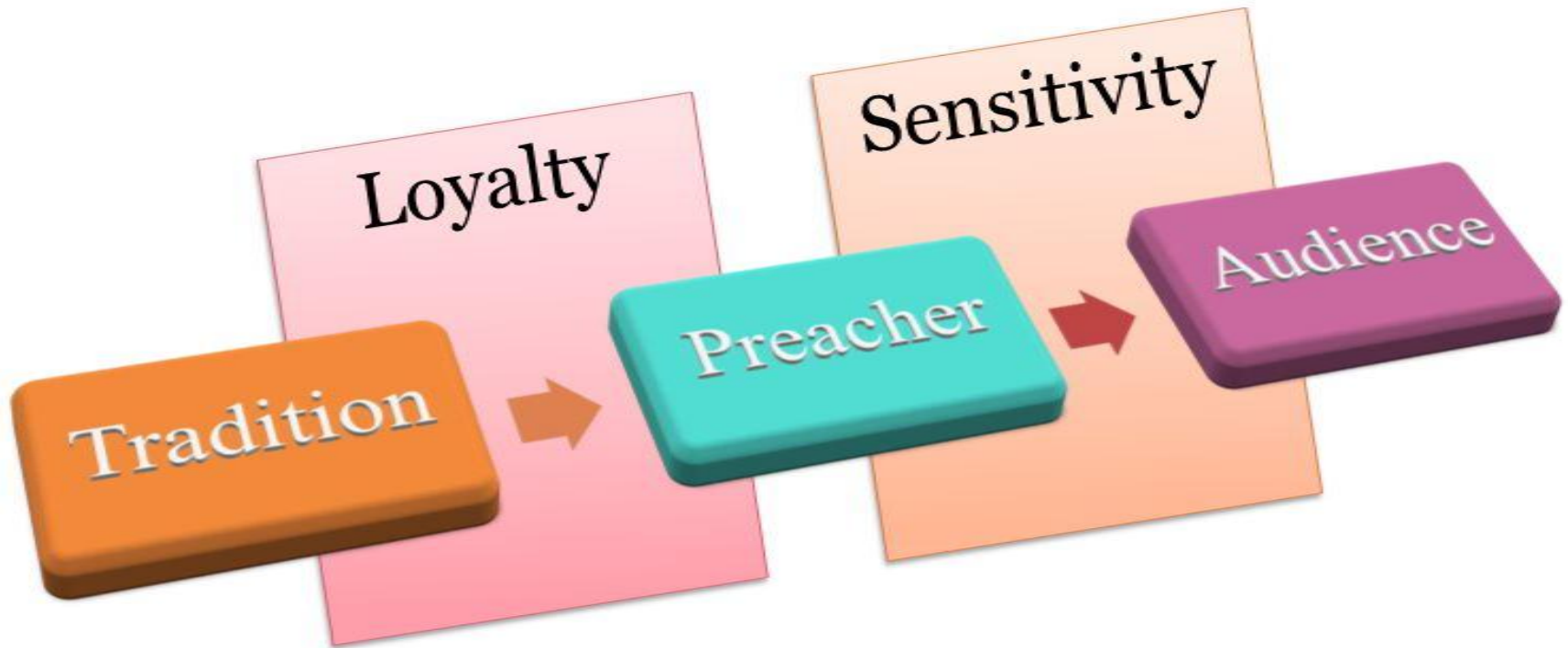
Jiva

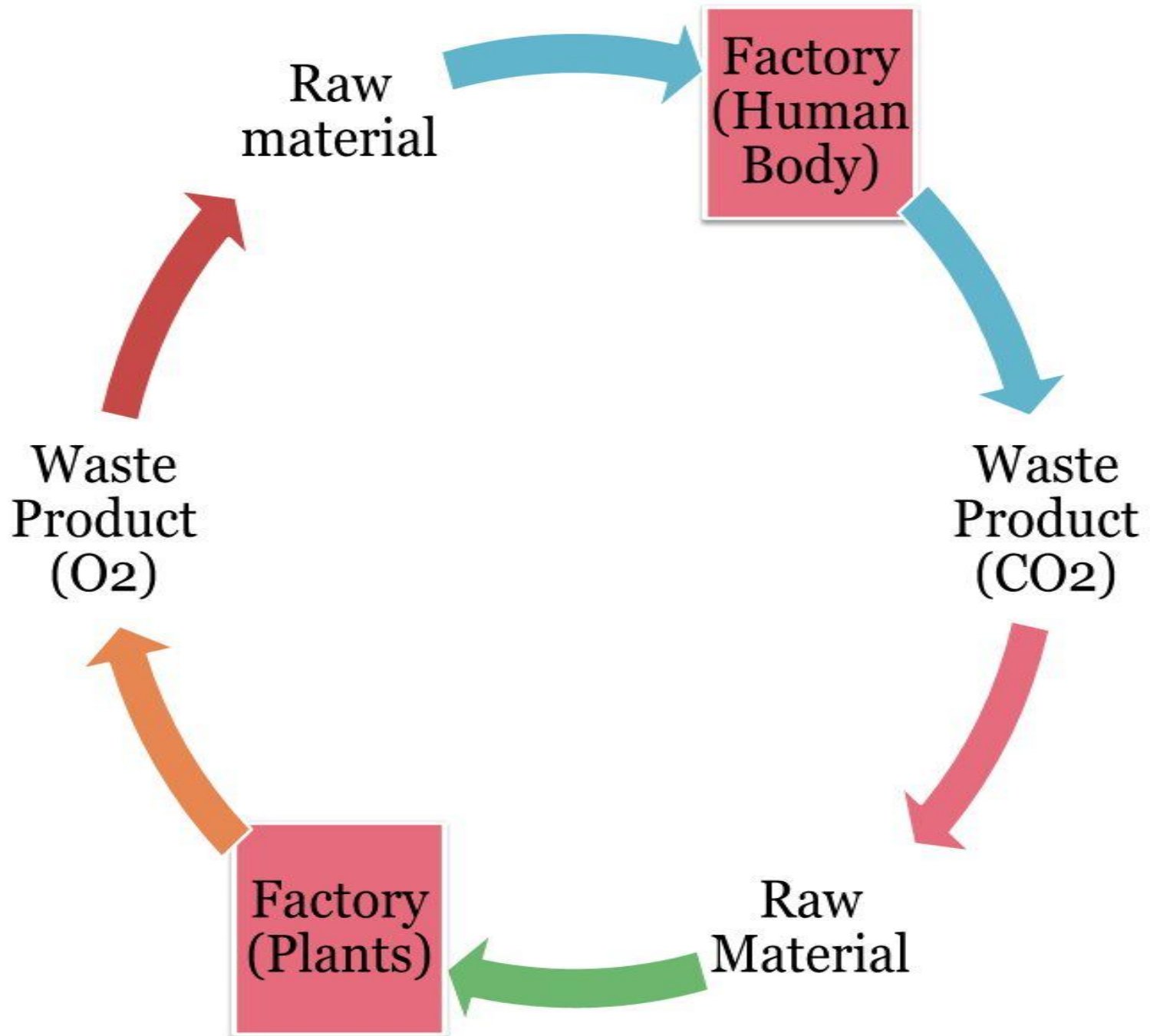
Material realm

Different words refer to the same absolute truth

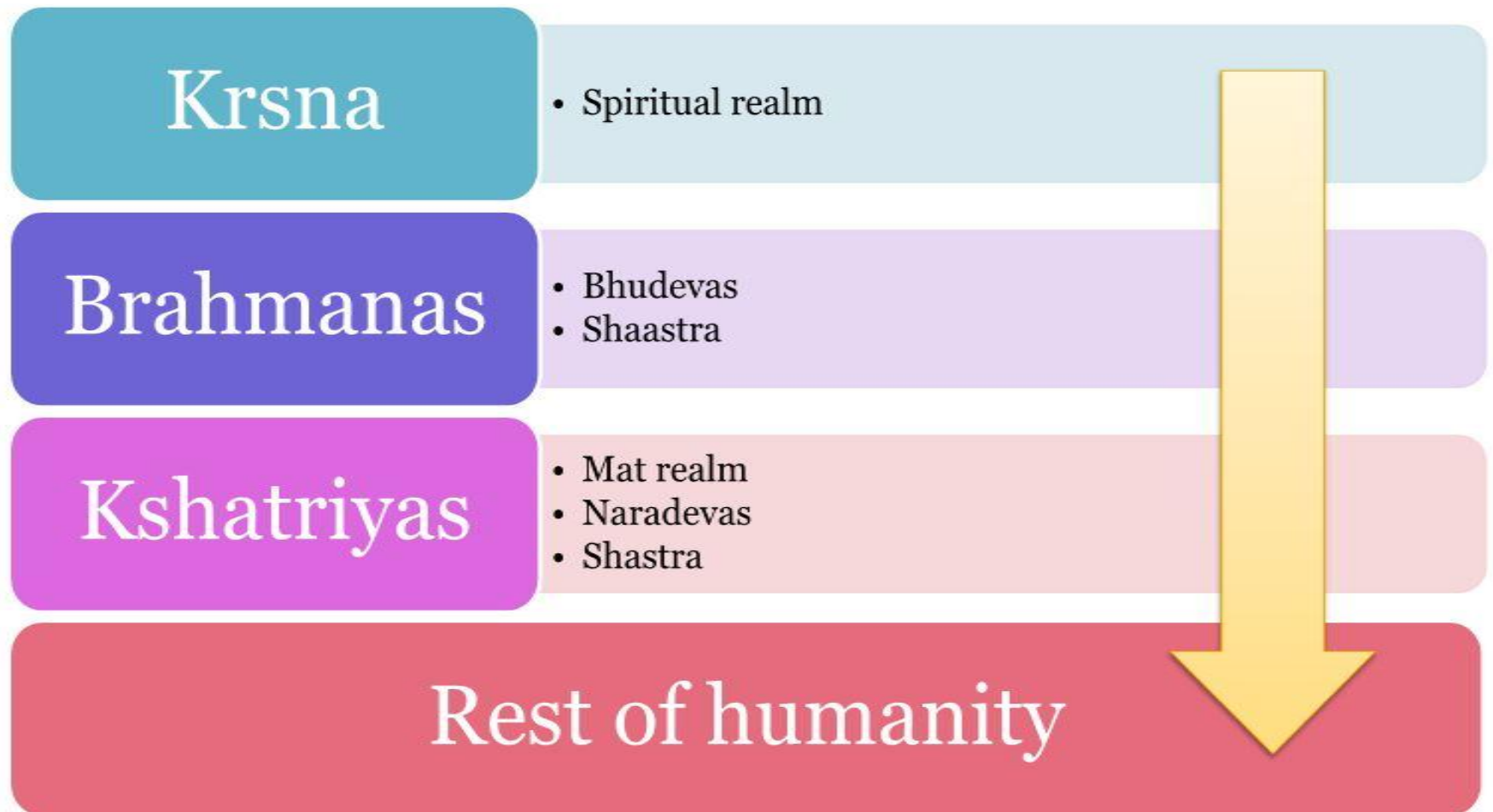


Responsible Preaching





How brahmanas and kshatriys rule



God

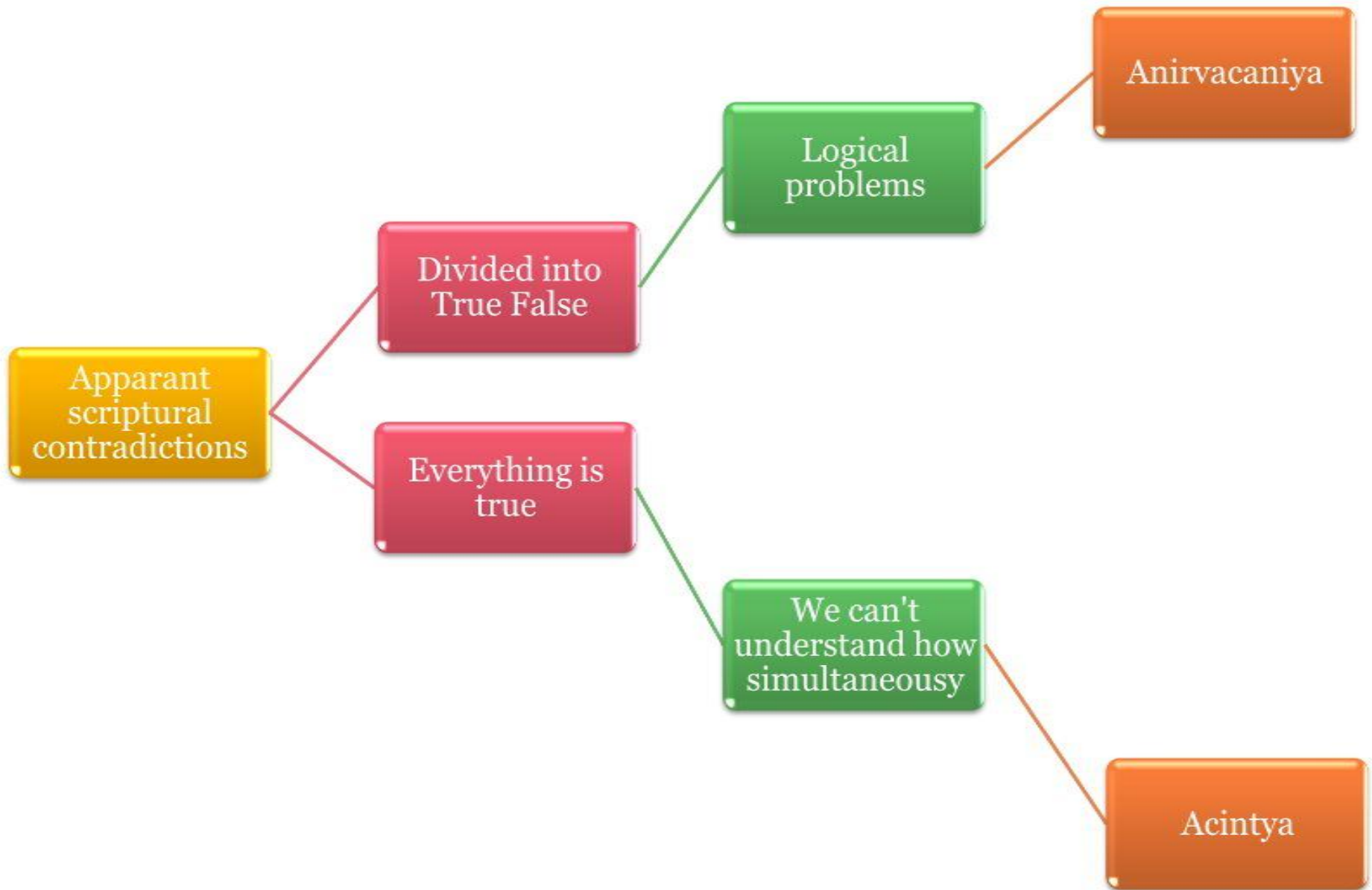
Brahmana

Kshatriya

Vaishya

Shudra

Outcast





Nondifferent
manifestation

• Pure devs

Reminder /
Ponter

• some sects

Idol

• Abrahamic
religions

Spiritual

- Saints Revelation
- Yes

Subte
Material

- Poets imagination
- No

Material

- Sculptor's artistry
- No

Object

Vision

Consequence

Example

Material

Material

Bondage

People get attracted to sense objects

Material

Spiritual

Purification (utility is the principle)

SP seeing a flatbed truck for Ratha yatra

Spiritual

Material

Offence

Idolatry vision of Jewish rabbi

Spiritual

Spiritual

Purification (neophyte)
Ecstasy (advanced)

Deity, Vaishnava

Person

Matter

Krishna

Materialist

Attatched

Detached

Mayavadi

Detached

Detached

Sahajiya

Attatched

Attatched

Devotee

Detached

Attatched

Impersonalists

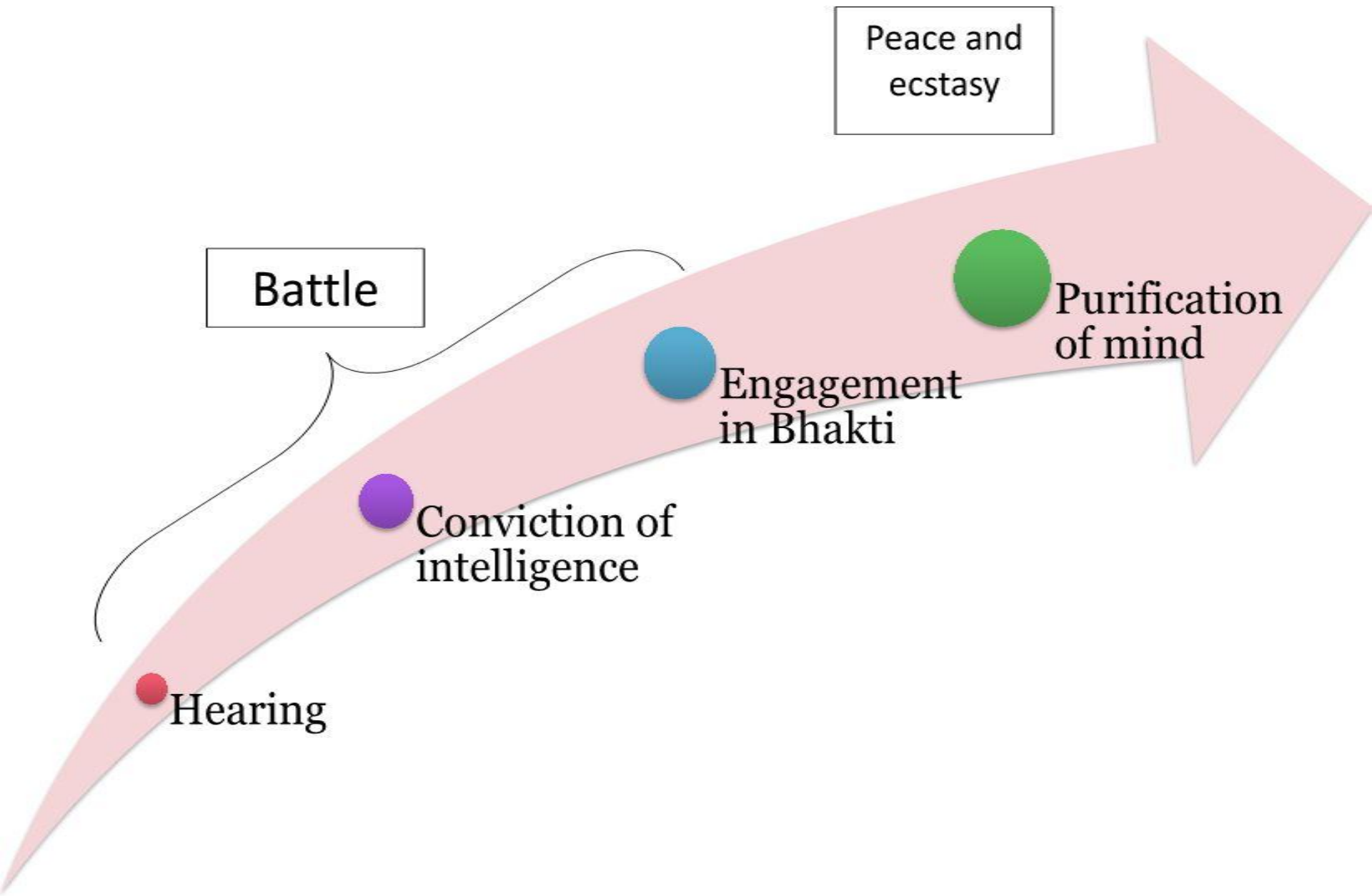
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graph TD; A[Impersonalists] --> B["Mayavadis  
BG 7.24, 9.14-15"]; A --> C["Brahmavadis  
BG 12.3-5"]; B --> D["Offence to  
form of God"]; C --> E["No offence to  
the form of  
God"];
```

Mayavadis
BG 7.24, 9.14-
15

Offence to
form of God

Brahmavadis
BG 12.3-5

No offence to
the form of
God



Battle

Peace and
ecstasy

Hearing

Conviction of
intelligence

Engagement
in Bhakti

Purification
of mind

Bhaktas

Jnanis

Karma Kandis

- religious materialists

Karmis

- Non-religious materialists

Verse

9

10

11

Vidya

So called
knowledge

Devotional
knowledge

Devotional
knowledge

Avidya

Ignorance

Ignorance and so-
called knowledge

Mat knowledge
essential for living
in mat world

Vedic Culture

Vaishnavism

1 God



Subordinate gods

Worshippers

Blessings
(require power)



Prayers
(require faith)

Understanding

Foundational
reality

Subsequent
perceptions

Mayavadis

Brahman

Brahman +
illusory forms
superimposed =
Bhagavan

Vaishnavas

Bhagavan

When there is
incomplete
understanding
of that reality we
see paramatma
or brahman



Acting

Willing

Feeling

Thinking

Four books are enough

- ▣ Prasthanana-Traya in Vedanta:
- ▣ Shruti – Vedas (Samhitas + Aranyakas + Upanishads)
- ▣ Smriti – Puranas, Itihasas, Pancharatras
- ▣ Nyaya – Vedanta Sutra

Four books are enough

- ▣ For BS: BG, Isho, NoD, NoI
- ▣ For life: BG, SB, CC, NoD

- ▣ Shruti – Ishopanishad
- ▣ Smriti – Bhagavad-gita
- ▣ Nyaya – Bhagavatam

Four books are enough

- ▣ BG – Vedic
- ▣ SB – Vaishnava
- ▣ CC & NoD – Gaudiya
Vaishnava

Four books are enough

- ▣ Sadhya (Krishna)
& Sadhana (bhakti)
established through BG & Isho
Sadhya & Sadhana explained
through NoD & NoI

ṚGVEDA	YAJURVEDA		SĀMAVEDA	ATHARVAVEDA	
	Black (Kṛṣṇa)	White (Śukla)			
Ṛgveda Saṃhitā	Taittirīya Saṃhitā	Kāthaka Saṃhitā	Vājasaneyi Saṃhitā	Sāmaveda Saṃhitā	Atharvaveda Saṃhitā (Śaunaka)
Aitareya Brāhmaṇa Kauṣītaki/Śāikhāyana Brāhmaṇa	Taittirīya Brāhmaṇa		Śatapatha Brāhmaṇa	Talavakāra (Jaiminiya) Brāhmaṇa	Gopatha Brāhmaṇa Chāndogya Brāhmaṇa
Aitareya Āraṇyaka Śāikhānaya Āraṇyaka	Taittirīya Āraṇyaka				
Aitareya Upaniṣad	Taittirīya Upaniṣad		Bṛhadāraṇyaka Upaniṣad	Chāndogya Upaniṣad	Muṇḍaka Upaniṣad
Kauṣītaki Upaniṣad	Śvetāśvatara Up.	Kātha Upaniṣad	Īśa Upaniṣad	Jaiminiya-Upaniṣad-Brāhmaṇa Kena Upaniṣad	Praśna Upaniṣad Māṇḍūkya Upaniṣad

NB This chart is not comprehensive, and there are other vedic branches and texts, which are not included because they do not have extant Upaniṣads. The chart is intended only to indicate the position within the broader vedic corpus of the Upaniṣads translated or referred to in this book.

Fig. 1. The Upaniṣads within the Vedic Corpus

Invocation Overview

SPoG is the Complete Absolute Truth
(p1)

Mat world is complete (p2)

Human form offers complete facility
(p3)

Sense gratification – illusory
completeness (p4)

Dev service – real completeness (p5)

Is material world complete?

Thiists – so much right

Atheists – so much wrong

See design in connection with the purpose

Eg. Cellphone for typing a new book

Human form & human rights

Human rights – not the right to what animals get from nature, but what none but humans can get – the right to enlightenment

Be a part, not apart

Our completeness is dependent,
Krishna's is independent

Sense gratification keeps us incomplete,
trying in vain to fulfill

The mind's foolish fantasies and
draconian demands

Devotional service makes us complete
by connecting us perfectly with the
complete whole

Ishopanishad Brief Overview

Invo-3: Live in harmony with Ishvara

4-8: The Ishvara can be understood by spiritual vision

9-11: Right and wrong vidya (for understanding Ishvara)

12-14: Right and wrong upasana (for worshiping Ishvara)

15-18: Prayers to Ishvara to reveal Himself

Ishopanishad section 1 overview

Invo – 1. What is the principle?

Invo – Everything is perfect

1. Everything belongs to the ishvara
2. How living in harmony with it benefits
3. How living in disharmony with it harms

Isho 1 Overview

Glory of Vedic knowledge (p1-2)

How the Lord is the proprietor of everything (p3-4)

Eg of one's quota in nature (p5)

Eg of quota in human possession of the earth (p6-8)

Eg of quota in human diet (9-10)

Live according to ishavasya (11)

The Principal Upanishads

- 1) Isa
- 2) Kena
- 3) Katha
- 4) Prasna
- 5) Mundaka
- 6) Mundakya
- 7) Taittiriya
- 8) Aitareya
- 9) Chandogya
- 10) Brhad-
aranyaka
- 11) Svetasvatara

Do plants not feel pain?

Scientific – Trees have less developed nervous system

Natural – Crops perish if not cut; animals are killed long before their normal death

Intuitive – Harvesting has festive atmosphere; slaughtering, horrific atmosphere. Parents will happily take children to see harvesting, almost never to see slaughtering. Why?

Are humans omnivorous?

Canine teeth only few – meat small part of diet if at all

Massive Slaughter houses where millions of animals killed scientifically is unprecedented

Why be a prasadian?

The perfection of life is not to just avoid karmic entanglement – less or more; its is to acknowledge and love the Lord.

Isho 2 Overview

How karma-bandhana causes death (p1)

Human life offers liberation through akarma (p2)

Vedas lead ultimately to akarma (p3)

Begin by bringing God into sense-gratificatory life (p4)

Wo God, everything is in vain (p5)

Make all atruisms into karma-yoga (p6)`

Spiritualize अपरा धर्मा

Eg. Gita 2.13 – You are not the body

2.14 – Tolerate, O Kaunteya, O Bharata

**Why use bodily designations after stating
you are not the body?**

Don't massage or pinch the false ego

Pat it onwards spiritually

3 types of Karma

Karma: Actions which are performed in terms of one's prescribed duties as mentioned in the revealed scriptures

Vikarma: Actions which are performed by the misuse of one's freedom which directs one to the lower life forms

Akarma: Actions which free one from the cycle of birth and death.

Spiritualize all isms

Sense gratification + God = Karma-kanda

Altruism + God = Spiritual altruism

Mantra 3 Overview

Who is a demon? (p1)

Who is a soul-killer? (p2)

Liberate the soul, don't kill it (p3-6)

If don't use higher facilities of human form, then have to live worse than animals in this life and go to hell in the next (p3)

Even failure in liberating the soul brings glorious result, what then to speak of success (p4)

Modern "politicians" as demons (p5)

Solve all problems forever (p6)

Who is an asura?

- ▣ Asura is more a mentality than a species
- ▣ 16th chp description of demoniac nature

Who is an atma-ha?

- ▣ Use of figurative expressions
- ▣ Mukhya-vritti (abhida-vritti) vs Gauna vritti (lakshana-vritti)
- ▣ Kill soul's real life (11.20.17)

3 levels of readings - Madhavacharya

The literal: The events described in these literature happened historically as they were described,

The ethical: These historical events serve as moral benchmarks to guide us in our present-day ethical decision-making.

The metaphorical: These historical events symbolize truths relevant to seekers on the spiritual path.

Metaphorical v/s literal readings

Metaphorical should supplement, not supplant, the literal reading, unless the literal reading leads to obvious absurdities

Eg. His house is on the river

Scientific advancement has changes form, but not purpose of activities

Animals may gorge on refuse in a garbage pile, whereas humans may titillate their tongues with processed, packaged food.

Animals may mate in the middle of the street, whereas humans may cultivate erotic fantasies through magazines, television, movies, and the Internet before indulging in carnal revelry.

Scientific advancement has changes form, but not purpose of activities

Animals may sleep on the hard street, whereas humans may sink into oblivion on a soft bed in an air-conditioned room.

Animals may snarl and show their teeth, whereas humans may brandish weapons of mass destruction.

Humans suffer more than animals

Animals don't die of starvation because of artificial shortages created by others of their own species

Animals don't suffer from insomnia, animals don't suffer heartbreaks because of betrayed love

Humans suffer more than animals

Animals don't feel stressed because of
overwork and loneliness

Animals don't fall prey to addictions, and
animals don't commit suicide

How humans abuse higher intelligence

"The human being is endowed with a higher, advanced stage of consciousness for getting relief from the existence of material miseries, but due to his ignorance he thinks that his higher consciousness is meant for advancing in the material comforts of life. Thus his intelligence is misused in the animal propensities – eating, sleeping, defending and mating – instead of spiritual realization."

>>> Ref. VedaBase => SB 3.10.26

Mantra 4 Overview

AT can't be understood by speculation
Revelation helps us understand God and his
energies

Energies nondifferent yet different

As we are limited, we can understand
unlimited only through his revelation

Play your part and you will be given
understanding

Brahman vs mat world

Is matter:

Different from brahman?

Part of brahman?

Nonexistent?

Totality of brahman?

Achintyatva

- ▣ Achintya vs anirvacaniya
- ▣ Conceive the inconceivable for our own purification
- ▣ Bhakti is Radharani

How revelation works

Neither uncertain speculation,
nor certain incomprehension

But gradual revelation through increasing
devotional dedication

The Progressive Revelation of Bhakti

- ▣ Ramanuja: Continuous recollection of God
Love is a kind of knowledge, bhakti – sadhana
and phala
- ▣ Madhva: Strong emotion of love accompanied
by knowledge of God's majesty
- ▣ Nimbarka: Special kind of love, sadhana &
phala
- ▣ Vallabha: Love, Maryada and Pushti

The Progressive Revelation of Bhakti

**Jiva Goswami: Bhakti is the essence
of God's int potency of bliss, which
is his most important potency.**

**Gaudiya Vaishnavism:
Unparalleled sweetness**

The Five Hiding Places of Bhakti-Devi

sadhu-saiga, nama-kirtana,
bhagavata-shravana
mathura-vasa, shri-murtira
shraddhaya sevana



The Lord and his energies

Eg. Fire burns

The two 'fire' and 'burning' are same and different

Couple our initiative with Krishna's intelligence

SP: Devotional service is

- Individual
- Voluntary
- Spontaneous

Mantra 5 overview

- ▣ Supreme must be inconceivable (p1)
- ▣ How AT is far yet near? (p2)
- ▣ The Science of Deity Worship (p3-6)
- ▣ Nirguna yet saguna (p7)
- ▣ How the Lord pervades everything yet is separate (p8-9)

Supreme must be inconceivable (p1)

AT is not illogical, but trans-logical

Let logic be our minister, not master

Don't make logic into a secular god

How AT is far yet near? (p2)

- Contradiction: Opposite statements that don't make sense
- Paradox: Opposite-seeming statements that make sense at a deeper level

The science of Deity Worship (p3-6)

- To say that God can't appear as matter is to limit him

Eg. Elephant sits down so that child can touch its head

Three levels of vision of the Diety

- Jada-maya: Just a statue
- Mano-maya: A symbolic representation of AT
- Cina-maya: Non-different manifestation of the AT

Ishopanishad section 2 overview

4-8: Understand Ishvara by spiritual vision

4-5: Ishvara is inconceivable to our normal intelligence

6-7: First develop spiritual vision by seeing worldly things, events and people with equanimity

8: This vision developed further and directed to the ishvara helps us understand him.

Mantra 6 Overview

Kanishtha a (p1)

Madhyama a (p2)

Uttama a (p3)

Oneness – False vs Real
(p4-7)

Adhikara and adhikari

Level	Faith	Knowledge
Uttama	Yes	Yes
Madhyama	Yes	No
Kanishtha	No	No

Oneness - False vs Real (p4-7)

- ▣ Bodily oneness is false (p4)

Accept bodily diversity, realize
spiritual unity

A comparison of Socio-economic systems



Communism

Imposes artificial material equality
Talented are not rewarded
People become lethargic
Most people live in scarcity and so stay dissatisfied

Caste sys

Integrates absolute spiritual equality of all people with their relative material diversities
As everyone is engaged according to their natures, they work diligently and happily and society gets max benefit

Capitalism

Allows wealth to determine position and power
Wealthy exploit the needy.
Cutthroat competition and insecurity
Everybody is greedy for money, so everybody is dissatisfied.

The Basic Principle Underlying Varnashrama

Spiritually everyone is equal

Materially everyone is different

Oneness - False vs Real (p4-7)

- ▣ Anupashyati - see acc to shastra (p5)
- ▣ Shastra has one message (p6)
- ▣ Liberated person's vision is truly beneficial (p7)

Anupashyati

Eg. Southward graph – recession

Light ray's path shifted – black hole

Seeing is believing is a permanent progress stopper – intellectually and behaviorally

Shastra has one message (p6)

Veda eka vakyata:

Scripture is omni-form

Multi-level message seems contradictory to the uninformed, but is seen as complementary by the well-informed

Mantra 7 Overview

Oneness between energy and energetic
eg. fire (p1)

Oneness is in quality, not quantity eg.
Drop - ocean (p2)

Oneness in interest brings enjoyment
eg. Family, nation (p2-3)

Separate interests cause shoka & moha
(p4)

Become one in interest with God (p5-6)

Oneness

- ▣ Realizing our
- ▣ Oneness in quality with God brings detachment
- ▣ Subordination in quantity to God brings humility

Bhagavan & his shakti

- ▣ Eg. 1. Fire and light
- ▣ Eg. 2 Sun:
- ▣ Sun god – Krishna;
- ▣ the fiery radiance around its orb – Svarupa-shakti;
- ▣ its rays – tatastha shakti;
- ▣ sun's reflection – bahiranga shakti

Bhagavan & his shakti

- ▣ Achintyabhedabheda eg.
- ▣ “Fire burns”
- ▣ Fire same as yet different from the power of burning

Rasa Dance

- ▣ Unity amidst individuality
- ▣ No utopia

See the full picture of oneness

Not just unity in diversity but diversity in unity

Eg. Rasa dance – all gopis united in love with Krishna, yet each uniquely individual

The river-ocean Metaphor

Not merging, but meeting

Can't neglect the flow aspect:

SB 3.29.11: Lord's perspective

SB 1.8.42: Devotee's perspective

The river-ocean Metaphor

VCT in 1.8.42 purport

A devotee holds nothing back;

Nothing holds a devotee back

Object

Material

Material

Spiritual

Spiritual

Vision

Material

Spiritual

Material

Spiritual

Consequence

Bondage

Purification
(utility is the
principle)

Offence

Purification
Ecstasy

Example

People get
attracted to
sense objects

SP: flatbed
truck for
Ratha yatra

Deity
worship as
Idolatry

Deity as
Krishna

Mantra 8 Overview

Akayam - Unembodied & Ashnaviram
- Without veins (p1-2)

Shukram - Omnipotent (p2-4)

Yathatathyato arthan... - Fulfiller of
desires (p5-6)

Paribhuh - Supreme (p7)

Svayambhuh - Self-sufficient (p8)

Shuddham - Antiseptic & Apapa-
Viddham - Prophylactic (p8)

Na tasya pratima..

- ❑ Svetasvatra Upanishad (4.19) is
- ❑ *"No one can grasp Him above, across, or in the middle. There is no likeness of Him. His name is Great Glory."*²

the Holy Koran says, "There is no God". the fourth *Surah*, 87th *ayat*.

"There is no God... except Allah".

- ❑ na tasya pratima: Baladeva V's translation:
- ❑ "Nothing can compare with the transcendental form of the Supreme Personality of Godhead."

Arthapatti (Postulation)

Infer third statement that resolves two contradictory statements eg.

Ravi does not eat throughout the day

Ravi's weight is increasing

Arthapatti: Ravi eats secretly at night

Arthapatti (Postulation)

Shvetashvatara Upanishad (3.19)

apani-pado javano grahita
pashyaty achakshuh sa shrinoty
akarnah

He has no eyes, but he sees. How?

Arthapatti: He has spiritual eyes

Akayam (SP - Unembodied)

The word “body (kaya)” has connotations that don’t apply to the Lord’s form:

Is separate from the real person – soul

Has to be given up in due time

Tends to degrade the soul by stimulating bodily desires

Is a product of the soul’s past karma

Karmavada



Everything is in
my hand

Nothing is in
my hand



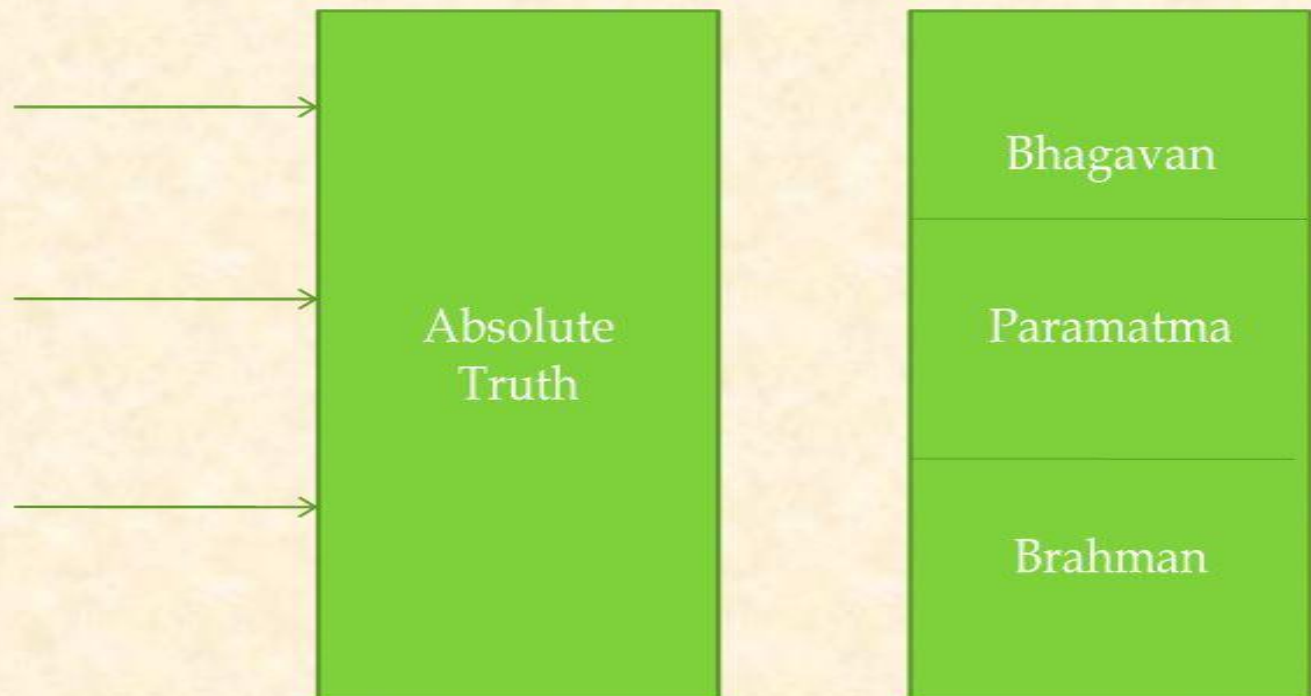
Daivavada



Understanding the Maha-Vakyas

- ❑ *prajñānam brahma*: “Brahman is consciousness.” (*Aitareya Upaniṣad*, 3.1.3)
- ❑ *aham brahmāsmi*: “I am Brahman.” (*Bṛhad-āraṇyaka Upaniṣad*, 1.4.10)
- ❑ *tat tvam asi*: “That thou are.” (*Chāndogya Upaniṣad*, 6.8.7)
- ❑ *ayam ātmā brahma*: “This Self is Brahman.” (*Māṇḍūkya Upaniṣad*, 1.2)

Vadanti verse: Passing the Referent



Imperishable Reciprocal Supplier

- ▣ Qualification + Bestowal
- ▣ Karmavada vs Daivavada
- ▣ Be the most daring beggar

Shuddham

How will lust go away by hearing Rasa-lila?
(10.33.39)

Why sannyasis glorify it?

Shuddham

- ▣ Svakiya vs Parakiya
- ▣ Chaya-gopis – Jiva Goswami

Ishopnishad flow

- ▣ Mantras 2-3: consequences of living in harmony and disharmony with ishavasya principle
- ▣ Mantras 9-11, 12-14: Elaboration of same theme

Mantra 9 Overview

Why vidya < avidya? (p1)

Avidyam upasate (p2-4)

Vidyayam ratah (p4-9)

Godless modern education (p4)

Veda-vada-ratah (p5-8)

Mayayapahrita jnanah (p9)

Avidya

Vidya

9

Ignorant pursuit of s.g

Knowledge for pursuing s.g.

10

Knowledge for pursuit of s.g.

Knowledge for pursuit of KC

11

Knowledge for bodily maintenance

Knowledge for pursuit of KC

Avidyam upasate (p2-4)

- ❑ Forgetfulness of ishavya principle is avidya
- ❑ The profitless pursuit of sense gratification is the worship of avidya

Modern godless education (p4)

- ❑ To be in ignorance is bad
- ❑ To be in ignorance and to claim to be in knowledge is worse eg. Non-theistic scientists
- ❑ To be in ignorance and to claim to be in knowledge and to condemn real knowledge as ignorance is worst eg Atheistic scientists

Veda-vada-ratah (p5-8)

- ❑ Gita (2.42-43, 9.20-21) karma kandis
- ❑ Mistake side issue in Vedas as their ultimate purpose
- ❑ Misguide people, misinterpret Vedas: tato bhuya iva te tamoh

Mayayapahrita Jnanah (p9)

- ❑ Brahmavadis (12.4-5): don't know about Bhagavan
- ❑ Mayavadis (9.11-12): Imagine Bhagavan to be a temporary manifestation of brahman
- ❑ Sanatana dharma – God's personal descent – Unique boon made into unique bane by imposters

The misconceptions of materialism and monism

Materialism mistakes the counterfeit note to be real:

“Temporary material activities are the essence of life.”

Monism mistakes the real note to be counterfeit: “Essence and activities are illusory.”

Mantra 10 Overview

Vidya leads to desirable qualities (p1-2)

Avidya leads to undesirable qualities (p2-5)

Only a dhira can teach vidya (p6-9)

Avidya leads to undesirable qualities (p2-5)

- ❑ Students – no amanitvam, no shaucam (p2)
- ❑ Students grow up to be:
 1. Scientists - no ahimsa (p2)
 2. Pseudo-religionists – no adambhitvam (p2)
 3. Nationalists (p4-5)

Mantras 9-11 Overview

- 9 – Avidya takes to darkness and vidya to greater darkness
- 10 – Vidya gives one result and avidya, another result
- 11 – Vidya and avidya together grant immortality

Changing conceptions of knowledge

Prahlad M: Knowledge is devotion
(transcendental)

Socrates: Knowledge is virtue (sattvic)

Francis Bacon: Knowledge is power
(rajasic)

The divorce of education from transformation leads to disruption

Knowledge is not for pooling, but pulling
(towards Krishna)

What you know is not as important as how
you live

Mantra 11 Overview

- Amrutam ashnute: Immortality is impossible materially eg. Hiranyakashipu (p1-5)
- Immortality possible only by following Krishna's teachings (p6-14)
- Krishna comes to make us immortal (p6-7)
- Sense gratification binds us to mortality; so restrict it (p8-9)
- Vidyam ca avidyam ca – Harmonize mat needs with sp adv thru apara dharma (p10-11)
- Vidyam ca avidyam ca – Attain immortality thru para dharma (p12-14)

Why material immortality impossible?

Six changes in matter unstoppable, even incomprehensible.

Ensouled matter grows, reproduces, preserves itself; whereas ordinary matter doesn't

How body is a bad bargain?

D – Duration

I – Intensity

V – Variety

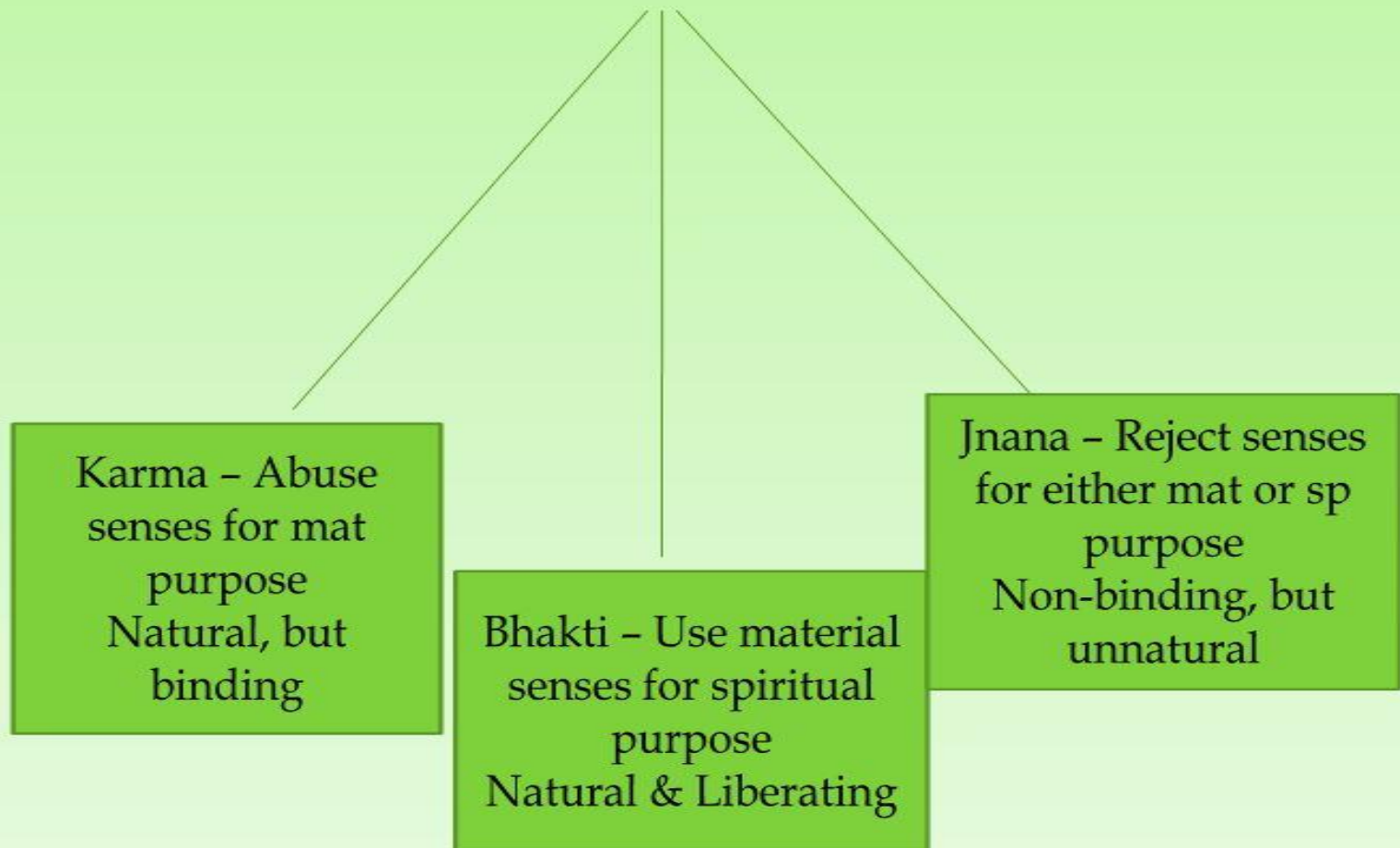
E – Extent

Worst use of bad bargain

Obsessed only with Artha & Kama –
sp degradation and material
devastation

The Glory of Bhakti

Karma - Abuse senses



Kaitava Dharma

- Anything short of pure devotional service can satisfy neither Krishna nor the soul.

Mantra 12-14 Overview

- 12: Asambhuti takes to darkness; sambhuti, to greater darkness
- 13: Asambhuti gives one result; sambhuti, another result
- 14: Asambhuti and sambhuti together grant immortality

Mantra 12 Overview

Even demigods and rishis
misunderstand the Abs Truth to
be impersonal (p1-3)

Demigod worshipers stay in the
dark material world (p4-7)

Impersonalists who mislead
people go the darkest regions of
hell (p7-10)

The Story of the Prodigal Son

A person is walking away from the viewer on a wide, reddish-brown dirt path that stretches into the distance. The landscape is flat and open, with sparse, dry vegetation. The sky is a clear, bright blue with some light, wispy clouds. The overall scene conveys a sense of solitude and a long journey.

Krishna is God who doesn't just welcome us back, but also strives multifariously to get us back. One such extraordinary effort of his is the system of demigod worship

Why Upanishads are difficult to understand?

Verse no	Asambhuti	Sambhuti
12	Demigods	Impersonal Abs
13	Anything other than SPoG	SPoG
14	Knowledge of mat w	Knowledge of SPoG

In the Brihadaranyaka Upanishad (III, IX), the great sage Yajnavalkya is asked the critical question: *kati devah*, how many devas are there?

His answer progresses from three thousand and three, three hundred and three, thirty three, six, three, two and finally One – and he answers as if there is no contradiction inherent in the various answers

Story Object of service	Real Object of service	Motive	Level
Some other Land Lord	Semi-god (Say-me God)	Wealth	Materialism
Minister of King	Demi-god	Wealth	Karma kanda
King	Krishna	Wealth	Sakama Bhakti
King	Krishna	Love	Suddha Bhakti

Why Demigod Worship?

- ▣ Service for materially-minded devotees
- ▣ Multi-level options for spiritual advancement acc to one's modes
- ▣ Expression of Krishna's ultimate non-jealousness and compassion

The Vedic system of multi-level worship bears testimony to:

1. A unique concern for the individuality of the worshipper and
2. An unparalleled flexibility of the worshipable in making himself accessible

The compassionate logic of demigod worship

Is 60% score good or bad?

For one capable of scoring 40%, it is excellent

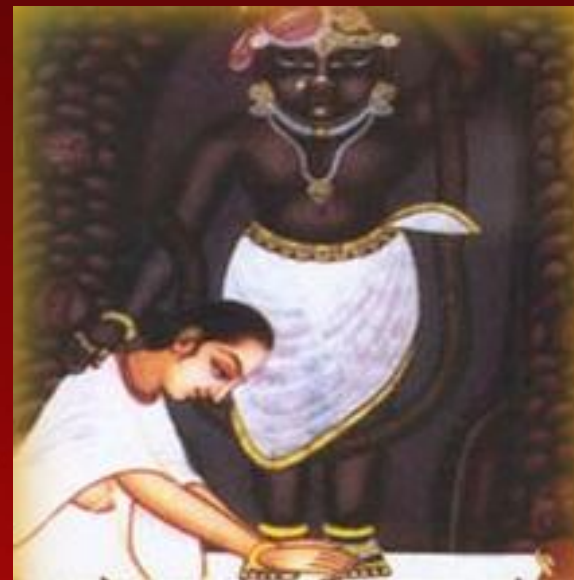
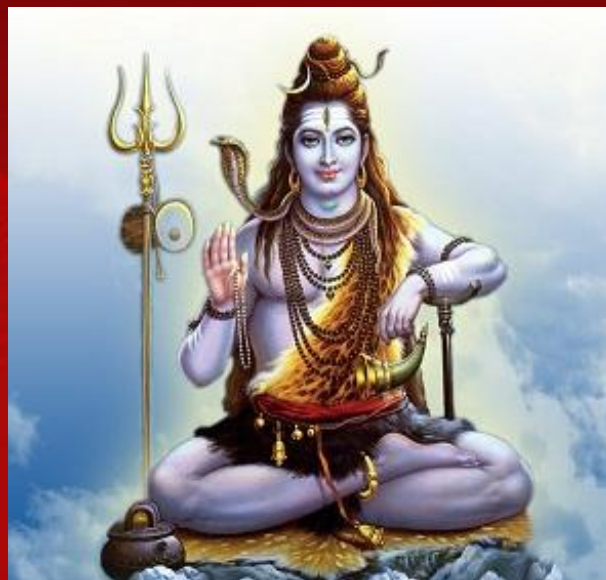
For one capable of scoring 80%, it is undesirable

Is demigod worship good or bad?

For atheists and materialists, it is recommended

For serious spiritual seekers, it is discouraged

Vallabhacharya



Keshav Kashmiri



Dangers of Mayavada

Mayavada is a dangerous hodgepodge khichadi made with:

- ▣ Grains of impersonalism drawn from the Upanishads
- ▣ Sugar of social service taken from Christianity
- ▣ Spice of nationalism taken from the Indian Independence Movement
- ▣ Envy of Krishna from the hearts of the conditioned souls

History of Mayavada

- ▣ Upanishads as a stepping stone in the Vedic masterplan
- ▣ Where impersonalists are right – and where they go wrong
- ▣ Mat forms and varieties -> mat desireses ->mat miseries
- ▣ Vayavaharika : anything that talks about form and variety
- ▣ Paramarthika: anything that talks about formlessness
- ▣ Medieval spread of Mayavada
- ▣ Modern boost and twist to Mayavada
- ▣ Disasters caused by Mayavada

Disasters caused by Mayavada

- ❑ Deprives soul of his natural higher taste of bhakti
- ❑ Makes mat life appear more attractive than spiritual life

Impersonalism in scriptures is transitional, not final



Mayavada

Vyavaharika : all form and variety

Paramarthika : formlessness

Scriptural contradictions

Jiva – Jagat-jagadish-rel

Jiva Brahman relationship

: same or different?

Mantra 13 Overview

Dhira exposes folly of “all paths lead to the same goal” (p1)

Dhira teaches shastra: different paths lead to different goals (p2-4)

Accept Krishna as sambhavat? (p5-8)

Yes? Arjuna. Kills so-called relatives to satisfy Krishna (p9)

No? “People are my god” or “I am God” (p10-12)

Hearing from dhira helps one and all to attain perfection (p13-16)

Scriptural refutation

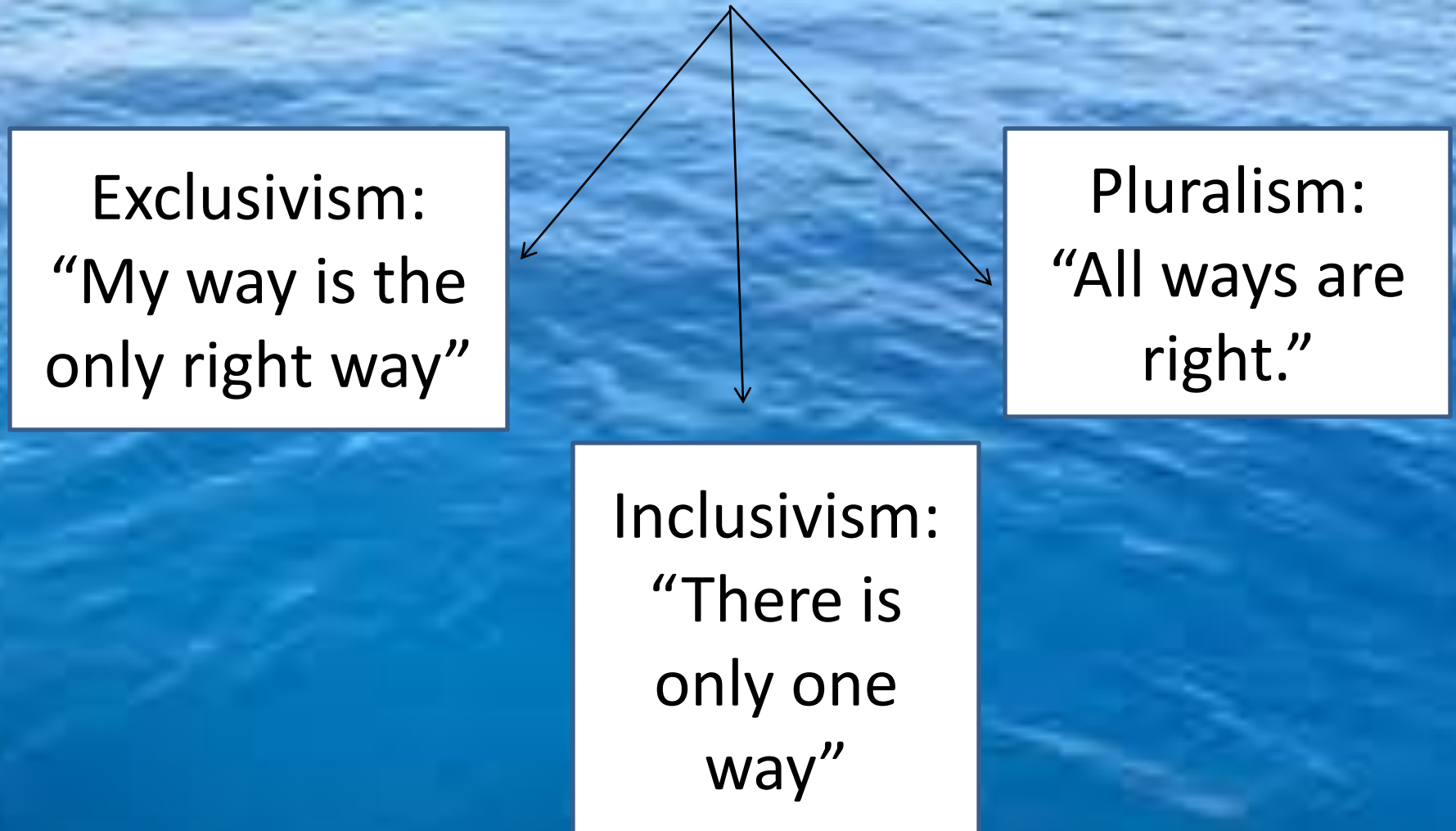
Repeated instruction by contrast eg. Ish
10,13;

Gita 3.31-32, 4.39-40, 9.25, 16.23-24,
18.58

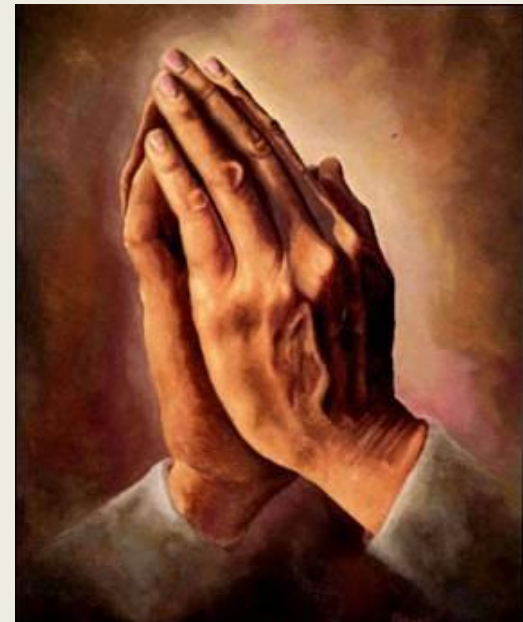
Gita 4.11

All people are on my path; not all
paths lead to the same goal

Three Types of Paths

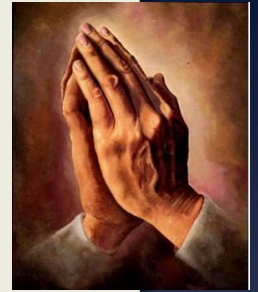


Is Manava Seva not Madhava seva?





Overview



Let the facts speak...

Greed causes starvation...

How can Greed be removed

The secret of compassion

Are good intentions good enough?

“Simply envious”

Let the facts speak...



- To satisfy the world's sanitation and food requirements would cost only US\$13 billion – what the people of the United States and the European Union spend on perfume each year!



Let the facts speak...



- Nearly one in four people, 1.3 billion – a majority of humanity – live on less than \$1 per day, while the world's 358 billionaires have assets exceeding the combined annual incomes of countries with 45% of the world's people.



Greed causes starvation...

1. When people become godless, they concomitantly become materialistic and greedy – and so exploit nature and their fellow humans for their selfish enjoyment.

Greed causes starvation...

2. We may feed a few hungry people, but till we remove greed from wealthy people's hearts, hunger will continue to torment millions.



How can greed be removed?

- When people are offered spiritual; education and experience, they understand that their real happiness is in loving God, not in accumulating material things. Then they give up greed.

Conclusion from the facts...

- Transforming the heart of one greedy wealthy person is more effective to tackle starvation than merely feeding a few hungry people.

The secret of compassion

- When Mother Teresa was asked “ **What is the secret of your compassion?**”
- She pointed to her rosary beads and said
“ By praying, I feel love for God and all His children and so want to help them as much as I can”



Are good intentions good enough?

If you give money to a beggar, do you know what he will do with it?

If a person with a venereal disease is cured, what will he do afterwards?

If you offer free treatment to an alcoholic, do you know what he will do after being cured?



Are good intentions good enough?

The road to hell is often paved with good intention

Eg. Srila Prabhupada – Giving oily food to a typhoid patient

Social service with yukta vairagya

Attract people to Krishna through it.
Material welfare is not unimportant –
eg Prithu Maharaj
Primarily kshatriya responsibility to
provide material welfare, brahmana
responsibility to provide spiritual
welfare
SP wanted full varnashrama

BST to disciples outside Sakshi Gopal temple



“If married men think: ‘I must not give any of my money, which I consider reserved for Krishna, to the poor and deprived’, then they are really showing symptoms of wretchedness, cruelty, and lack of compassion for others. They should not consider that giving charity to the poor is a fruitive activity. This kind of mentality will make their hearts hard and they will suffer from greed.

BST to disciples



As a result of this they shall not want to spend their money even on the devotional service of the Supreme Lord, which is the ultimate goal of life. This will invite offences in service.

To save us from this kind of deceit and sinful concept, Sri Gaurasundara used to give money and other things to the poor people during His pastimes as a married man.

Charity is an imp religious principle



The money we have, we have only gotten by the Lord's grace. If we give some of it to the mendicant poor people, then it is not a waste of money rather it is its correct use.

Serving prasadam to others is the necessary duty of every married Vaishnava

BST to disciples



Even if these people have become poor by their karma, even so they are still a part of the Lord's family. Therefore it is definitively the solemn duty of every honest married man to help them.

- Reproduction of a conversation with Major Rana N.J. Bahadur at Armadale, Darjeeling on June 14, 1935. Originally published in The Harmonist (Vol. XXXI No.21) on June 27, 1935

Conclusion about social service



**Don't exalt, don't
denigrate..
Utilize in KC**

Conclusion about social service



The best Manava seva is to connect Manava to Madhava and to make Madhava accessible to Manava

Mantra 14 Overview

Vinashena: Nothing – not even science
–can make this world deathless (p1-2)

Sambhutim ca vinasham ca: Vedas give
info about death-filled and death-free
world (p3-6)

Sambhutyamrutam ashnute: Only by
surr to Krishna can we transcend
death (p7-9)

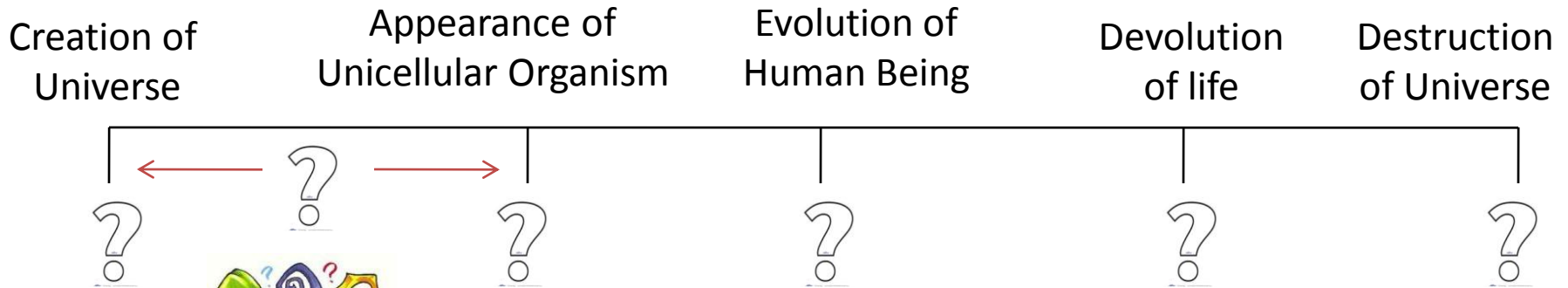
Give up misconceptions to attain
immortality (p9-11)

Living vs non-living

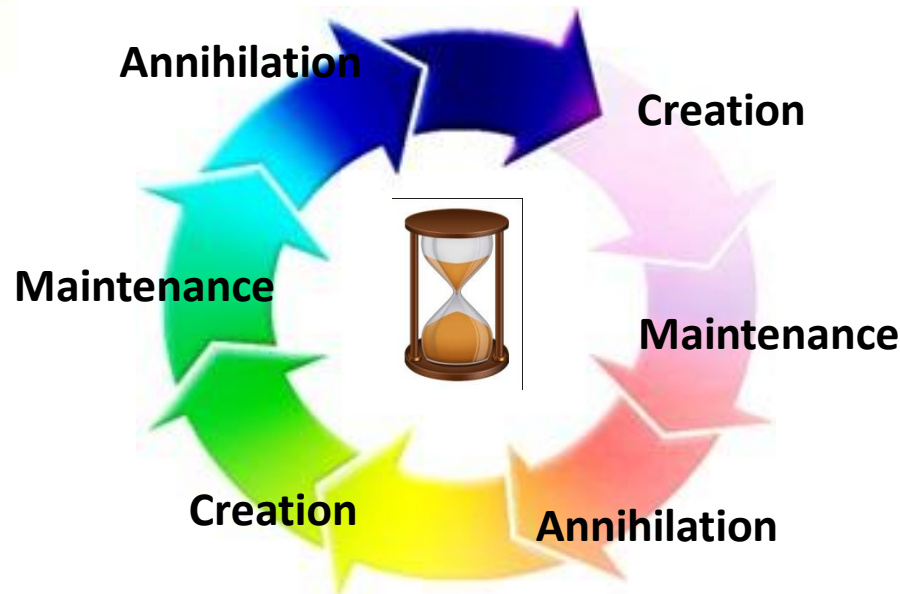
Living	Non-living
Birth	Creation
Growth	Deterioration
Maintenance	Destruction
Reproduction	
Deterioration	
Death	

Jewish-Christian/Modern Science Time-Model

Linear Approach – Start and End

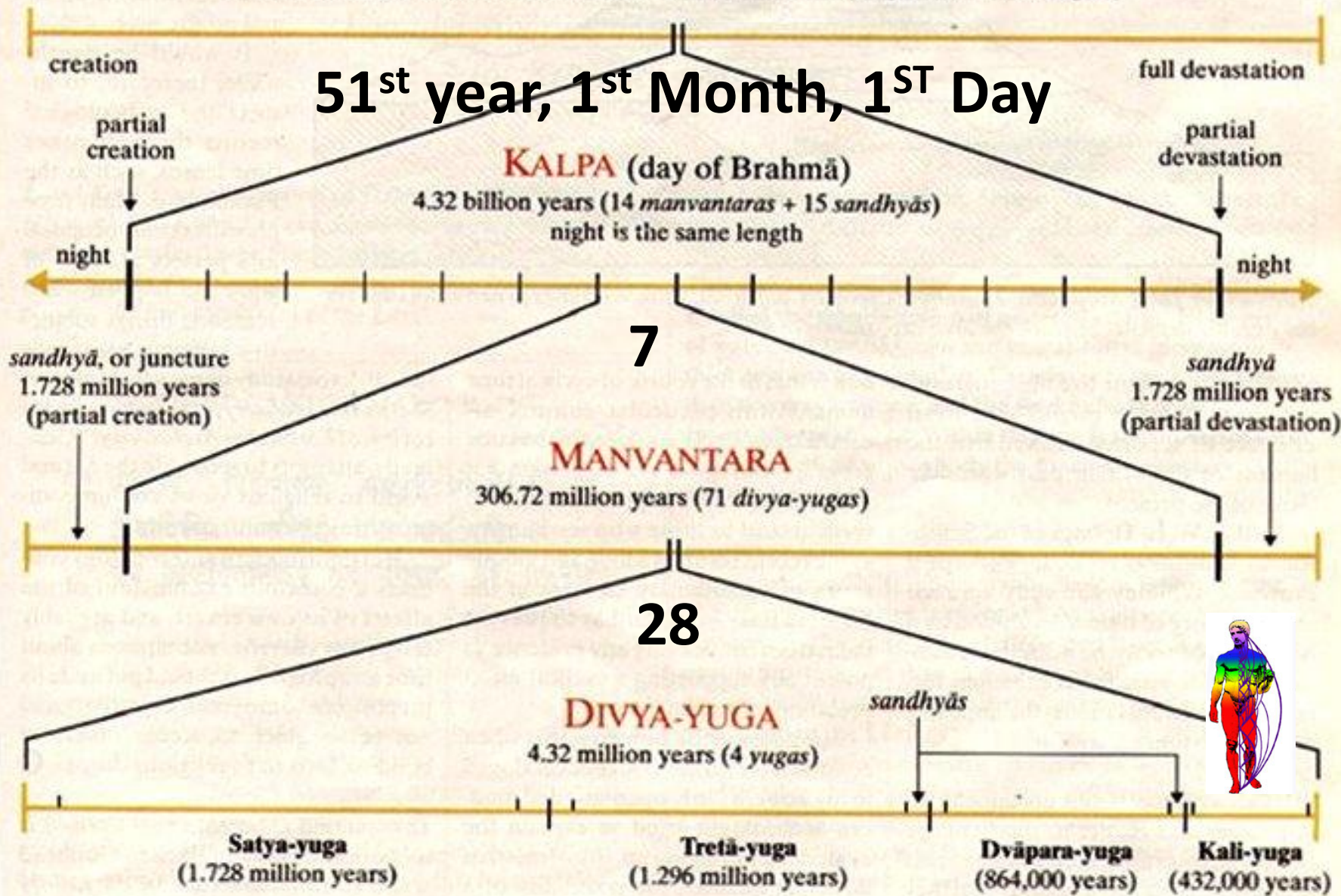


Vedic Model



LIFE OF BRAHMĀ

311.04 trillion years (36,000 *kalpas* [days of Brahmā] and an equal number of nights)



At the beginning and end of each yuga, there are **Sandhyas** each equal to the $1/12^{\text{th}}$ time of the Yuga in which it is.

E.g. Kali-yuga

= 432,000 years

= KALI-Sandhya + Kali-yuga + Kaili-Sandhya

= 36,000 + 360,000 + 36,000

- At the end of each manvantara, there is another Sandhya Kaal when, a great flood wipes out most life on earth.
- At the end of the kalpa all life on earth is destroyed but the planets continue to exist. The souls of individuals also continue to exist to be reincarnated in the next daytime of Brahma
- At the end of a life of Brahma (**Maha-pralaya**), the entire universe and its heavens and hells are destroyed.

- Kali-yuga = 432,000 years = K
- Dwapar-yuga = 2K
- Treta-yuga = 3K
- Satya-yuga = 4K
- 1 Mahayuga = 1 cycle of Satya-yuga, Treta-yuga, Dwapar-yuga, Kali-yuga
= 4K + 3K + 2K + K = 10K
- 1 Manvantara = 71 Mahayugas
= 71*10K = 710K
- Each Manvantara is preceded and followed by Sandhya Kaal (= 4K)
- Day of Brahma = 14 Manvantara (+15 Sandhya Kaal)
= 14*710K + 15*4K
= 9940K + 60K
= 10000K
= 1000 (10K)
= 1000 Mahayugas

- **1 Day** = **4.32 Billion human years**
- **1 Night** = **1 Day**
= **4.32 Billion human years**
- **1 Hour** = **4.32 Billion human years / 12**
= **360 Million human years**
- **1 Minute** = **6 Million human years**
- **1 Second** = **100,000 human years**
- **1 Year** = **360 Days + 360 Nights**
- **1 Year** = **360*2*4.32 Billion human years**
= **3.1104 Trillion human years**
- **1 Life** = **100 Brahma's years**
= **311.04 Trillion human years**

Age of Earth

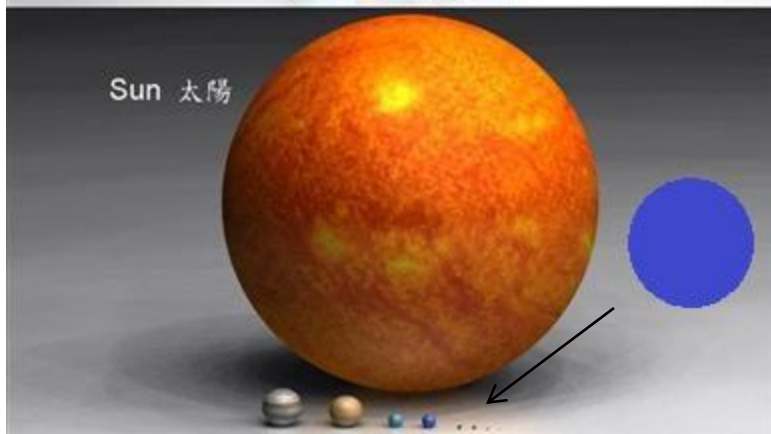
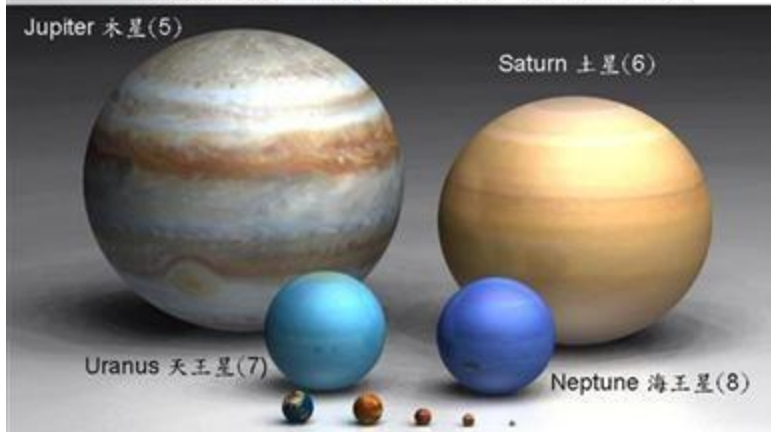
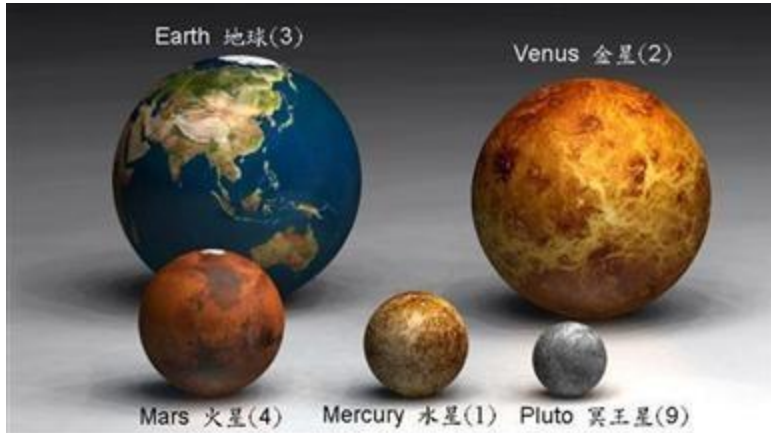


= Time elapsed since Brahma's day started
= 6 Manvantaras (+ 7 Sandhyas)
+ 27 Mahayugas (as we are in 28th one)
= (6 x 710K) + (7 x 4K)
+ 27 X 10K
+ 4K + 3K + 2K + 5108 (Kali yuga started 3102 B.C.)
= 4567K + 5108
= 1.972949108 billion years

Age of Universe



= Age of Brahma
= 50 years of Brahma + Age of the Earth
= 50 x 360 x 2 x 1000 x 10K + Age of the Earth
= 360000000 K + 1,972,949,108
= 155.521972949108 trillion years



In
1 ms
1 ms
Of
Brahma
Brahma



Oh Brahmaji!!
I heard that your
1 sec is our's
100,000 years



Yes son!!!



....and that
your 1\$ is our's
100,000 \$



Exactly!!!



Wait a second,
my child...

Can I have
your 1\$
pleeeeeeease....





Lomaharsha Rishi had a benediction that his one hair would fall in one Brahma's day and he will die when all of his hair had fallen.

One hot day he was meditating on the bank of Ganga when his disciples thought of constructing some shade to protect him from the scorching Sun.

While they were busy, the sage opened his eyes and asked them not to waste the precious time on irrelevant things. According to him **LIFE IS VERY SHORT** and must be used in pursuit of **SPIRITUALITY**.

HOW LONG IS OUR LIFE

How devotees transcends death

Sorrows about past

Pain at present

Fear about future

Mantra 15 Overview

Pushann: Krishna is the basis of Brahman and Paramtma(p1)

Satya dharmaya drishtaye: How Krishna reveals Himself beyond the brahman (p2-5)

How the ultimate revelation of Bhagavan comes only by bhakti (p6-10)

Ishopanishad Section 4 Overview

15-16: “Take me beyond the white light to the Supreme Person”

17-18: “Take me through all the obstacles of conditioned life to you.”

Bhagavan is the ultimate revelation

	Process	Level of God realizaiton
1	Sankhya	AT as matter (Elements of m.w)
2	Jnana	AT wo potencies (Brahman) (only sat aspect)
3	Yoga	AT with only mat potencies (Paramatma) (sat-cit)
4	Bhakti	AT with mat and sp potencies (Bhagavan) (sat-cit-ananda)

Bhagavan is the ultimate revelation

	Process	How it leads to bhagavan thru bhakti
1	Sankhya	7.4-7, 18.55
2	Jnana	7.19 AT with only mat potencies
3	Yoga	6.14-15, 6.47
4	Karma	3.9, 3.30

Mantra 16 Overview

Vyuha rashmin: Beyond Brahman is Bhagavan (p1-2)

Kalyana-tama: Bhagavan is the most auspicious realization (p3-4)

Pusann – How the Lord maintains the devotees and everyone and everything else (p5)

So 'ham asmi – How the living entity is one yet different from the Lord (p6-7)

The favor of the Lord sought by this prayer is fulfilled in pure devotional service (p8)

Bhagavana is kalyana-tama

He is the highest and the best
destination

He helps devotees by bestowing his
grace

So 'ham to daso 'ham

Oneness in quality may be emphasized at times, but that doesn't deny difference in quantity

DST (Durgama Sangamani Tika): Jnana refers to:

- 1. Atma-Jnana**
- 2. Ishvara-Jnana**
- 3. Aiktava-Jnana**

Why is Jnana Pratikula to Bhakti?

Aspect of Jnana	Adverse Effect
Constitution	Oneness denies eternality of bhakti
Application	Hardening of the heart
Designation	Merging: End of Bhakti

Why is Jnana Anukula to Bhakti?

Aspect of Jnana	Beneficial Effect
Constitution	Emphasized subordination of soul
Application	Stabilization of bhakti practices
Designation	Enhanced appreciation of the Lord's glories

Mantra 17 Overview

The material body is a foreign dress that must be given up (p1-3)

The best way to give up the body is by surrendering to the Lord – not by going to the brahmajyoti (p4-5)

The importance of the last thought(p6-7)

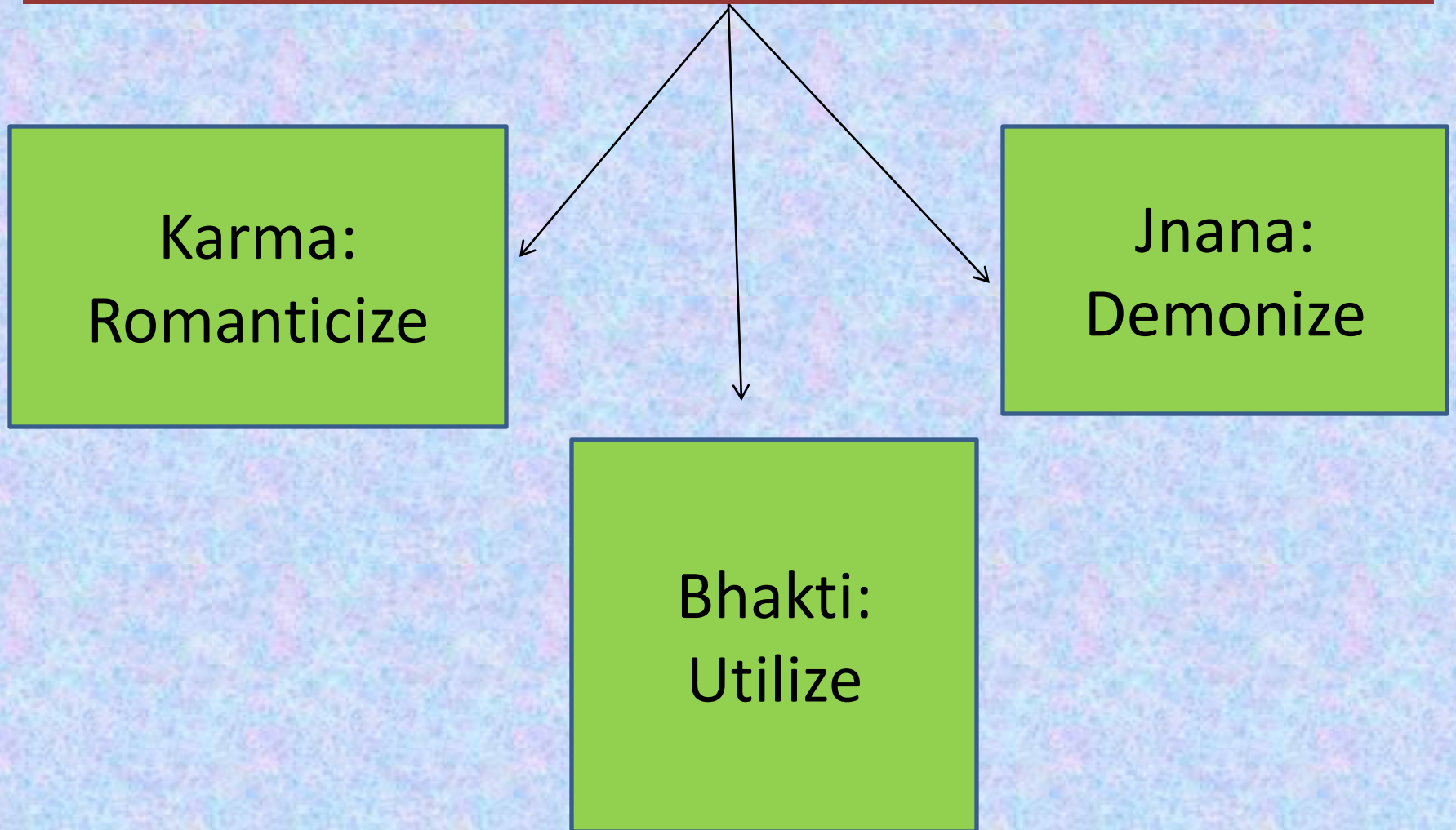
Krishna never forgets our service to Him (8-9)

Krishna's mercy is ever-available thru dev service (p10-11)

Bhag elaborates this verse – and all other verses (p12)

Prepare for death by dev practice (p13-15)

Attitudes towards the body



The art of leaving the body

The body will give us up, but we will not give up the body (bodily attachment) – till our subtle body becomes purified

The last thought

At death we will remember
that in which we have
sought shelter the most
during our life

Krishna's eyes

Animisha: keeps eyes always
open to our service

Nimisha: closes eyes to our
mistakes

Krishna's unfailing love

Ever-waiting

Ever-willing

Ever-working

Practice now

The present is all that we
have – and all that we will
ever have

Mantra 18 Overview

How obstacles on the spiritual path originate (p1)

Achieving perfection – the gradual way and the quick way (p2-4)

How the omnipotent Lord guides a devotee (4-8)

Ishopanishad Overview

1. **Invocation and Verse 1 to 3:** Isavasya principle, harmony and disharmony
 2. **Verse 4 to 8: Who is the Isvara?**
 - a. Verse 4 to 5: Inconceivable of Isvara
 - b. Verse 6 to 7: Spiritual vision of mahabhagavata
 - c. Verse 8: How mahabhagavata understands the Isvara
 3. **Verse 9 to 14: Understanding and misunderstanding the Isvara**
 - a. Verse 9 to 11: Vidya (personal knowledge) and avidya (material and impersonal knowledge)
 - b. Verse 12 to 14: Demigod worship vs worship of Supreme Lord
- ▣ **Verse 15 to 18: Prayers to Isvara to reveal Himself**

Rise and fall in KC

- ❑ Akarma - Rapid elevation by KC
- ❑ Karma - Gradual elevation by karma-kanda
- ❑ Vikarma - Degradation due to vikarma

The omnipotence of the Lord

Have more faith in his
ability than doubt about
our own inability

The battle against anarthas

Helpless defeat

Struggle & defeat

Struggle & success

Effortless success

Never give up

We never lose till we lose hope.

Krishna hasn't lost hope on us for so many lifetimes.

Why should we lose hope due to struggle for a few years in one short lifetime?