

# Sri Sri Radha Gopinath Temple Bhagavatam Class

2.1.8

**The First Step in God Realization**

1. Radha Madhava
2. Om namo bhagavata, narayanam namaskrtya
3. Verse, purport
4. Om ajnana
5. Sri caitanya
6. Vande 'ham
7. He krsna
8. Tapta kancana
9. Vanca kalpa
10. Sri Krsna.... Hare Krsna

# Verse, Translation and Purport

|| 2.1.8 ||

idaṁ bhāgavatam nāma  
purāṇam brahma-sammitam  
adhītavān dvāparādau  
pitur dvaipāyanād aham

At the end of the Dvāpara-yuga, I studied this great supplement of Vedic literature named Śrīmad-Bhāgavatam, which is equal to all the Vedas, from my father, Śrīla Dvaipāyana Vyāsadeva.

# Srila Prabhupada's Purport

The statement made by Śrīla Śukadeva Gosvāmī that the topmost transcendentalist, who is beyond the jurisdiction of regulations and restrictions, mainly takes to the task of hearing about and glorifying the Personality of Godhead, is verified by his personal example.

Śukadeva Gosvāmī, being a recognized liberated soul and the topmost transcendentalist, was accepted by all of the topmost sages present in the meeting during the last seven days of Mahārāja Parīkṣit.

He cites from the example of his life that he himself was attracted by the transcendental activities of the Lord, and he studied Śrīmad-Bhāgavatam from his great father, Śrī Dvaipāyana Vyāsadeva. Śrīmad-Bhāgavatam, or, for that matter, any other scientific literature, cannot be studied at home by one's own intellectual capacity.

Medical books of anatomy or physiology are available in the market, but no one can become a qualified medical practitioner simply by reading such books at home.

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.

Although Śukadeva Gosvāmī was a liberated soul from the very day of his birth, he still had to take lessons of Śrīmad-Bhāgavatam from his great father, Vyāsadeva, who compiled the Śrīmad-Bhāgavatam under the instruction of another great soul, Śrī Nārada Muni.

Lord Śrī Caitanya Mahāprabhu instructed a learned brāhmaṇa to study Śrīmad-Bhāgavatam from a personal bhāgavata.

Śrīmad-Bhāgavatam is based on the transcendental name, form, attributes, pastimes, entourage and variegatedness of the Supreme Person, and it is spoken by the incarnation of the Personality of Godhead, Śrīla Vyāsadeva.



Pastimes of the Lord are executed in cooperation with His pure devotees, and consequently historical incidents are mentioned in this great literature because they are related to Kṛṣṇa.

It is called brahma-sammitam because it is the sound representative of Lord Kṛṣṇa—like the Bhagavad-gītā.

Bhagavad-gītā is the sound incarnation of the Lord because it is spoken by the Supreme Lord, and Śrīmad-Bhāgavatam is the sound representative of the Lord because it was spoken by the incarnation of the Lord about the activities of the Lord.

As stated in the beginning of this book, it is the essence of the Vedic desire tree and the natural commentation on the Brahma-sūtras, the topmost philosophical thesis on the subject matter of Brahman.

Vyāsadeva appeared at the end of Dvāpara-yuga as the son of Satyavatī, and therefore the word dvāpara-ādau, or "the beginning of Dvāpara-yuga," in this context means just prior to the beginning of the Kali-yuga.

The logic of this statement, according to Śrīla Jīva Gosvāmī, is comparable to that of calling the upper portion of the tree the beginning.

The root of the tree is the beginning of the tree, but in common knowledge the upper portion of the tree is first seen.

In that way the end of the tree is accepted as its beginning.

# Discussion

# Theme

## Role of Guru

Vs

## The Role of Intelligence

## Srila Prabhupada in the Purport

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Lord Śrī Caitanya Mahāprabhu instructed a learned brāhmaṇa to study Śrīmad-Bhāgavatam from a personal bhāgavata.

**Who is Vyasadeva?**



## LBA 1.3.80

śrī-vyāsaḥ | tatraiva –  
tataḥ saptadaśe jātaḥ  
satyavatyām parāśarāt |  
cakre veda-taroḥ śākhā  
dr̥ṣṭvā puṁso 'lpa-medhasaḥ || iti |

Vyāsa is described in the First Canto:

The Lord, born from Parāśara in the womb of Satyavatī (**tataḥ satyavatyām parāśarāt jātaḥ**) as the seventeenth avatāra (**saptadaśe**), seeing the meager intelligence of the people (**dr̥ṣṭvā puṁso alpa-medhasaḥ**), divided up the tree of the Vedas (**cakre veda-taroḥ śākhā**). SB 1.3.21

## LBA 1.3.81

dvaipāyano 'smi vyāsānām  
iti śaurir yad ūcivān |  
ato viṣṇu-purāṇādau  
viśeṣeṇaiva varṇitaḥ ||

Kṛṣṇa himself says (**śaurir yad ūcivān**) “I am Dvaipāyaṇa among the Vyāsas (**dvaipāyano 'smi vyāsānām iti**).” In the Viṣṇu Purāṇa and other scriptures (**ato viṣṇu-purāṇādau**), he is described as directly the Lord (**viśeṣeṇaiva varṇitaḥ**).

Kṛṣṇa (śauriḥ) describes himself as Vyāsa in the Eleventh Canto (11.16.28) as well.

LBA 1.3.82

yathā –

kṛṣṇa-dvaipāyanam vyāsam  
viddhi nārāyaṇam svayam |  
ko hy anyaḥ puṇḍarīkākṣān  
mahābhārata-kṛd bhavet || iti |

Thus it is said:

Know that (**viddhi**) Kṛṣṇa-dvaipāyana-vyāsa (**kṛṣṇa-dvaipāyanam vyāsam**) is Nārāyaṇa himself (**nārāyaṇam svayam**). Who else except the Lord (**ko hy puṇḍarīkākṣāt anyaḥ**) could produce the Mahābhārata (**mahābhārata-kṛd bhavet**)? Viṣṇu Purāṇa 3.4.5, Mahābhārata 12.346.11

Then, why do we hear that he is  
a Sakty Avesa Avatara?

## LBA 1.3.83

śrūyate 'pāntaratamā  
dvaipāyanyam agād iti |  
kim sāyujyam gataḥ so 'tra  
viṣṇv-amśaḥ so 'pi vā bhavet |  
tasmād āveśa evāyam  
iti kecid vadanti ca ||

① DG like Vasu & Uddhava  
② PratiChēya r̥ṣīḥ  
like Droṇa & Dhṛtā  
(Nanda) (Nabha)

It is said in Mahābhārata (**śrūyate**) that a sage named Apāntaratamā, who had extinguished internal ignorance (**apāntaratamā**), became Dvaipāyana Vyāsa (**dvaipāyanyam agād iti**). This means that the sage merged into the īśvara form of Dvaipāyana (**kim sāyujyam gataḥ saḥ atra**), or that he was an amśa of Viṣṇu (**viṣṇv-amśaḥ saḥ api vā bhavet**).

## Srila Baladeva Vidyabhusana

This is related in the Nārāyaṇīya of Mahābhārata.

Apāntaratamā was an austere brāhmaṇa who had extinguished ignorance.

He (saḥ) merged into the Lord Dvaipāyana (atra) or can be regarded as an amśa of Viṣṇu (in the manner that Droṇa and Dhārā were amśas of Nanda and Yaśodā and merged into them when they appeared on earth with Kṛṣṇa.)

Because of this, some say that Vyāsa is an āveśāvatāra, like the Kumāras.

The author takes Vyāsa as directly the Lord.

He may appear to be an āveśāvatāra because a jīva takes up those functions.

However, in this case a jīva merges with the Lord and performs the functions of Vyāsa, or an amśa of the Lord acting like a jīva performs the functions.

In the case of the Kumāras and Nārada, the Lord simply bestows some special powers on a jīva.

**But, even Vyadeva accepted a  
Guru**



|| 1.5.20 ||

idam hi viśvaṁ bhagavān ivetaro  
yato jagat-sthāna-nirodha-sambhavāḥ  
tad dhi svayaṁ veda bhavāms tathāpi te  
prādeśa-mātram bhavataḥ pradarśitam

This universe is the Lord (**idam hi viśvaṁ bhagavān iva**) but the Lord is also different from the universe (**itarah**) for from him arises the maintenance, destruction and creation of the universe (**yato jagat-sthāna-nirodha-sambhavāḥ**). You know this naturally since you are an avatāra of the Lord (**tad dhi bhavān svayaṁ veda**) Thus I have shown to you (**tathāpi bhavataḥ pradarśitam**) a small portion of bhakti and knowledge concerning the Lord's power (**prādeśa-mātram**).

You know all this spontaneously (**svayam**) because you are an avatāra of the Lord.

Thus I have shown only a small portion, ten fingers (prādeśa-mātram) of bhakti and knowledge of the powers of the Lord who measures more than ten million times a hundred trillion, in order to fulfill the statement **ācāryavān puruṣo veda**: one who has a teacher knows. (Chāndogya Upaniṣad 6.14.2)

Vyasadeva not only accepted a Guru,

but even got corrected by him

and worse still

received heavy chastisement from him

## Chastisement and correction

1. bhavatānudita-prāyaṃ – Mistake pointed out
2. yathā dharmādayaś cārthā – Mistake pointed out
3. atho mahā-bhāga bhavān amogha-dṛk – Pacified and instructed
4. Jugupsitam dharma krte - Chastised

## Story of Tirukkurungudi Sri Vaisnava Nambi....

1. Ramanuja – Generally with folded hands, but here has a upadesha mudra
2. Gave Dasya nama to Perumal

# Srila Prabhupada talks about Sri Caitanya Mahaprabhu's standard.....

Lord Śrī Caitanya Mahāprabhu instructed a learned brāhmaṇa to study Śrīmad-Bhāgavatam from a personal bhāgavata.

It was actually Svarupa Damodar Goswami.....  
CC Antya Lila – 5<sup>th</sup> Chapter

- Bhagavan Acarya brought a brahmana who had composed a poetry about Sri CM and asked SDG to hear, so that it could later be presented to CM
- SDG replied, "Dear Bhagavān Ācārya, you are a very liberal cowherd boy. Sometimes the desire awakens within you to hear any kind of poetry.
- In the writings of so-called poets there is generally a possibility of rasabhasa. Then, no one likes to hear such poetry.
- A poet who does not know the grammatical regulative principles, who is unfamiliar with metaphorical ornaments, especially those employed in drama, and who does not know how to present the pastimes of Lord Kṛṣṇa is condemned. Moreover, the pastimes of Śrī Caitanya Mahāprabhu are especially difficult to understand.



- One who has accepted the lotus feet of Śrī Caitanya Mahāprabhu as his life and soul can describe the pastimes of Lord Kṛṣṇa or the pastimes of Lord Śrī Caitanya Mahāprabhu.
- Hearing the poetry of a person who has no transcendental knowledge and who writes about the relationships between man and woman simply causes unhappiness, whereas hearing the words of a devotee fully absorbed in ecstatic love causes great happiness.
- The standard for writing dramas has been set by Rūpa Gosvāmī. If a devotee hears the introductory portions of his two dramas, they enhance his transcendental pleasure.”
- Despite the explanation of Svarūpa Dāmodara, Bhagavān Ācārya requested, “Please hear the drama once. If you hear it, you can consider whether it is good or bad.”

- For two or three days Bhagavān Ācārya continually asked Svarūpa Dāmodara Gosvāmī to hear the poetry. Because of his repeated requests, Svarūpa Dāmodara Gosvāmī wanted to hear the poetry written by the brāhmaṇa from Bengal.
- Svarūpa Dāmodara Gosvāmī sat down with other devotees to hear the poetry, and then the poet began to read the introductory verse.
- When everyone present heard the verse, they all commended the poet, but Svarūpa Dāmodara Gosvāmī requested him, "Kindly explain this verse."
- Hearing this, everyone present was greatly happy. But Svarūpa Dāmodara, who alone was very unhappy, began to speak in great anger.

- Severely criticizes him
- Svarūpa Dāmodara continued, "Because you have committed an offense to Lord Jagannātha and Śrī Caitanya Mahāprabhu, you will attain a hellish destination. You do not know how to describe the Absolute Truth, but nevertheless you have tried to do so. Therefore you must be condemned.
- When the Bengali poet heard this chastisement from Svarūpa Dāmodara Gosvāmī, he was ashamed, fearful and astonished. Indeed, being like a heron in a society of white swans, he could not say anything.
- Seeing the poet's unhappiness, Svarūpa Dāmodara Gosvāmī, who was naturally very kindhearted, advised him so that he could derive some benefit.

**”yāha, bhāgavata paḍa vaiṣṇavera sthāne  
ekānta āśraya kara caitanya-carāṇe**

”If you want to understand Śrīmad-Bhāgavatam,” he said, ”you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu.”

**caitanyera bhakta-gaṇera nitya kara 'saṅga'  
tabe ta' jānibā siddhānta-samudra-taraṅga**

Svarūpa Dāmodara continued, ”Associate regularly with the devotees of Śrī Caitanya Mahāprabhu, for then only will you understand the waves of the ocean of devotional service.

**tabe ta' pāṇḍitya tomāra ha-ibe saphala  
kṛṣṇera svarūpa-līlā varṇibā nirmala**

”Only if you follow the principles of Śrī Caitanya Mahāprabhu and His devotees will your learning be successful. Then you will be able to write about the transcendental pastimes of Kṛṣṇa without material contamination.

Even though there is so much emphasis on importance of a Bonafide guru for learning the transcendental truths, interestingly, Krsna Himself talks about the Avadhuta Brahmana who accepted 24 Gurus to Learn Transcendental Knowledge.....

**And Who were those Gurus????**

- Earth, Water, Fire, Air, Ether
- Sun, Moon, Ocean
- Moth, Honeybee, Spider, Wasp
- Pigeon, Kurara Bird
- Python, Elephant, Deer, Fish, Snake
- Honey Thief, Pingala, Child, Young Girl, Arrow Maker, Body

**Are they Siksa Gurus, Diksa gurus, Patha Pradarshak  
gurus????**



So, are we supposed to go search after nature to learn the transcendental truths???

Google says: Dattatreya is the Guru of Environmental Education. He gained enlightenment by observation from the surroundings which provided him the 24 gurus

Let us try to understand the context of this whole episode in brief in order to understand what we are expected to learn from this.....

Yes Uddhava, you guessed it right. I am planning to wind up my pastimes.

Brahma and the DGs have indicated to me that my job is done and they want me back in my abode

I came as per their prayers and now my job is done. I am going back

Yadus will fight with themselves and leave 7 days from now and ocean will swell and Dwaraka will be consumed

After I leave the earth will be consumed by inauspiciousness

But, you should stay back fixing your mind on Me and  
wander the Earth .....

But Why??? Why did Krsna want Uddhava to stay back?

The Lord thought within himself.

I have fulfilled the desires of my devotees on earth who desired to see me, by going to places like Indraprastha and Mithila and thus killing Bāna and other demons, marrying Rukmiṇī, and meeting friends.

I have shown myself to those on lower planets such as Bali and Yamarāja when I went there to retrieve the six sons of my guru.

I have shown myself to Aditi and Kaśyapa in Svarga when I stole the *pārijāta* tree and to Mahāviṣṇu and others in Vaikuṅṭha when I went there to retrieve the son's of the *brāhmaṇa*.

But I have not fulfilled the longing of the great sages of Badarikāśrama such as Nara-nārāyaṇa.

And now the limit of my hundred and twenty-five years of manifested pastimes has expired. I should send Uddhava to Badarikāśrama since he is equal to me and is another form of myself.

I will give them *bhakti-yoga*, like valuable jewel, as a gift, along with *jñāna* and *vairāgya* which are expressed by the term *bhaga*, in my name Bhagavān.

Then their desires will be satisfied

Though Uddhava already has *jñāna* and *vairāgya* arising from his full *prema* for me, and has no desire at the moment for separate teachings of *jñāna* and *vairāgya* taught by me, I will produce a desire in him since this is my desire.

~~Though he should die in sudden separation from me, I will preserve his life by my strong *icchā-śakti* and send him to that far off place.~~

I will then establish him by my side, invisible to the material eye.

Then Krsna gives Uddhava knowledge of Jnana and Vairagya

Uddhava responds: You have given this knowledge of Vairagya followed by the Sannyasis. But, this is very difficult for conditioned souls, especially those who are bereft of devotion

I am myself absorbed in material enjoyment because I am deeply involved with sons and wife related to my body created by your māyā. Therefore, please tell me how I can follow these principles of Vairagya.....

Without Your Presence who is going to Guide me in all this????



Krsna tells Uddhava to  
become his own Guru.....

|| 11.7.19 ||

śrī-bhagavān uvāca  
prāyeṇa manujā loke  
loka-tattva-vicakṣaṇāḥ  
samuddharanti hy ātmānam  
ātmanaivāśubhāśayāt

The Supreme Lord said: Generally (**prāyeṇa**) those human beings (**manujā loke**) who understand the actual truth (**loka-tattva-vicakṣaṇāḥ**) are able deliver themselves (**samuddharanti hy ātmānam**) from the desire for sense objects (**aśubha āśayāt**) by their intelligence (**ātmanā eva**).

O Uddhava! You think you are a fool, but I do not see such intelligence as yours among all the devatās.

Though people are fallen, they can know the truth by the strength of their intelligence, even without instructions of a guru.

Thus, certainly you, the crest jewel of intelligent people, can know the truth taught by a guru like me.

→ loka-tattva vikalpanāḥ

Being expert at judging the cause of auspiciousness and inauspiciousness in the world, such persons can deliver themselves from the desire for sense objects (aśubhāśayāt).

|| 11.7.20 ||

ātmano gurur ātmaiva  
puruṣasya viśeṣataḥ  
yat pratyakṣānumānābhyām  
śreyo 'sāv anuvindate

Q. THE GURU  
SYSTEM  
BENE

↳ loka tattva viśaṅkāḥ

↳ Even his Pratyakṣa  
& anumāna are  
useful.

An intelligent person (puruṣasya viśeṣataḥ), acting as his own guru (ātmaiva ātmano gurur), can achieve great benefit (śreyah anuvindate) by perception and logic (pratyakṣa anumānābhyām).

One can attain benefit by sense perception to some degree and by reflection or inference to some degree.

|| 11.7.24 ||

atrāpy udāharantīmam  
itihāsam purātanam  
avadhūtasya samvadam  
yador amita-tejasaḥ

In this regard (**atrāpy**), sages cite (**udāharanti**) a historical narration (**imam itihāsam purātanam**) concerning the conversation (**samvadam**) between the greatly powerful King Yadu (**yador amita-tejasaḥ**) and an avadhūta (**avadhūtasya**).

Atra api here means “on the topic of being realized as Paramātmā through inference” the sages recite a story.

Krishna cites reflections  
of *Avadhūta Brāhmaṇa*

Mahārāja Yadu once observed a brāhmaṇa avadhūta, and inquired from him as follows.

O brāhmaṇa, I see that you are not engaged in any practical religious activity, and yet you have acquired a most expert understanding of all things and all people within this world.

Kindly tell me, sir, how did you acquire this extraordinary intelligence, and why are you traveling freely throughout the world behaving as if you were a child?

|| 11.7.32 ||

śrī-brāhmaṇa uvāca  
santi me guravo rājan  
bahavo (buddhy-upaśritāḥ)  
yato buddhim upādāya  
mukto 'tāmīha tān śṛṇu

The brāhmaṇa said: O King (**rājan**)! With my intelligence (**buddhy-upaśritāḥ**) I have taken shelter of many gurus (**bahavo me guravaḥ santi**). Having gained understanding from them (**yato buddhim upādāya**), I now wander about the earth free from suffering (**mukto aṭāmi iha**). Please listen as I describe them to you (**tān śṛṇu**).

I have taken shelter of intelligence, not instructions from someone else.



O King (**rājan**)! I have taken shelter (**me āśritāḥ**) of twenty-four gurus (**ete catur-vimśatih guravaḥ**), who are the following: the earth, air, sky, water (**pr̥thivī vāyur ākāśam āpo**), fire, moon, sun (**agnih candramā raviḥ**), pigeon, python, the sea (**kapoto ajagaraḥ sindhuḥ**), moth, honeybee, elephant (**pataṅgo madhukṛd gajaḥ**), honey thief, the deer, the fish (**madhu-hā hariṇo mīnaḥ**), the prostitute Piṅgalā, the kurara bird, a child (**piṅgalā kuraro arbhakaḥ**), a young girl, an arrow maker, a serpent (**kumārī śara-kṛt sarpa**), a spider and a wasp (**ūrṇanābhiḥ supeśakṛt**). My dear King, by studying their activities (**eteṣām vṛttibhir śikṣā**) I have learned things to be known about the self (**anvaśikṣam iha ātmanaḥ**).

**Please listen as I narrate to you what I have learnt from them.**

## Earth:

**Prtyaksa:** Even though people exploit her, she tolerates and gives them back the amenities

**Anumana:** A sober person (dhīrah), even when harassed by other living beings (bhūtair ākramyamāṇah api), should understand that his aggressors are acting helplessly under the control of karma (vidvān tad daiva-vaśa anugaiḥ), and thus he should never be distracted from progress on his own path (**na calen mārgād**).

## Earth:

Now, How many of us have observed earth being exploited?

How many people of this world have learnt about law of Karma and Tolerance from such an observation

Did the Avadhuta learn about Law of Karma from the Earth? Did he not know about it before?

→ Reminiscently the teaching  
↳ NOT literally meaning.  
↳ SPHŪṢṬĪ

If not, how do we understand this?

## Air:

**Prtyaksa:** Even though the air comes in touch with various situations like a dark cave or blazing fire, it moves on without getting attached to it

**Anumana:** The yogī (**yogī**), indifferent to good and bad qualities (**guṇa-doṣa-vyapetātmā**), though contacting sense objects (**viṣayeṣu āviśan**) of various qualities (**nānā-dharmeṣu sarvataḥ**), is not attached to them (**na viṣajjeta**)

**Air:**

Now, How many of us have observed Air?

How many people of this world have learnt about detachment from such an observation

Did the Avadhuta learn about Detachment from the Air? Did he not know about it before?

→ Spūrti

If not, how do we understand this?

## Ether:

**Prtyaksa:** Ether though pervading everywhere, does not mix with the pot or other objects and does not become divided.

**Anumana:** Even though Paramātmā is inside and outside everything, he is not attached to anything. Paramatma, even though spreading everywhere, is not divided

## Ether:

Now, How many of us have observed Ether?

How many people of this world have learnt about the qualities of Paramatma from such an observation

Did the *Avadhuta* learn about Paramatma from the Ether? Did he not know about it before?

If not, how do we understand this?

This is true with perfected devotees also

~~sthavara~~ jangama dekhi

~~Vamsi~~ dasa Babaji maharaj

~~Contrast~~ with devotees taking darshan



**Read from Maharaj's Book....**

**Why is it that we are not  
getting such transcendental  
insights from our mundane  
observations????**

**You see what you want to see  
and what you are qualified to  
see....**

**Avadhuta's Conclusion**

॥ 11.9.30 ॥

evam sañjāta-vairāgyo  
vijñānāloka ātmani  
vicarāmi mahīm etām  
mukta-saṅgo 'nahaṅkṛtaḥ

Merit

Having learned from my gurus (**evam**), having developed detachment (**sañjāta-vairāgyo**) and seeing through realization of Paramātmā (**vijñānāloka ātmani**). I wander the earth (**vicarāmi mahīm etām**) without attachment or false ego (**mukta-saṅgo anahaṅkṛtaḥ**).

So it does not matter what you see..... What matters is with what eyes you see.....

What will we see without realization???

- ① Liquor and Worms Example <sup>③ Kevle</sup> <sup>④ Newton & a22K.</sup>
- ② SP: You are not this body example

So, Self-Realized persons can accept their intelligence as their Guru!!!

What about Sadhakas?

Can they accept their intelligence as their Guru???

|| 4.21.21 ||

rājovāca

sabhyāḥ śṛṇuta bhadraṁ vaḥ  
sādhavo ya ihāgatāḥ  
satsu jijñāsubhir dharmam  
āvedyaṁ sva-manīṣitam

"Yasca yoga anavartate"  
Sabda 18 bridge  
b/w Jada Aranyak  
& druge Pratyak

The King said: O assembly (**sabhyāḥ**), devotees who have gathered here (**sādhavo ya iha āgatāḥ**)! Good fortune to you (**bhadraṁ vaḥ**). Please listen (**śṛṇuta**)! In the presence of devotees (**satsu**), those who are inquisitive for truth (**jijñāsubhir**) should announce the principles (**dharmam āvedyaṁ**) which they have carefully considered (**sva-manīṣitam**).

How to use intelligence? → Anumāna?

↳ "vaidha bhakti gñi kari tu"

The King addresses the devotees.

My object is not the others who have gathered here.

Since there is devotee association here, the inquisitive should reveal topics of dharma, after considering them carefully, since they cannot come to a conclusion by themselves.

*→ allow to be corrected.*

Share your own example of such churning sessions at  
GEV and all around....

Importance of creating  
an opportunity for  
devotees to challenge &  
correct US.

## 6 kinds of devotees

1. SP books
2. Hearing Guru
3. Studied acarya's works
4. Studied other vedic works
5. Studied secular works
6. Learning from experience

→ Broadens your perspective  
→ Initial experience  
a) I don't know  
b) Then get back  
to the purport  
↓  
see it in different  
light.  
c) Ask seniors.



Devotee sharing "Your saying I don't know"... best I liked..... **Builds Trust**

→ we do not have to have an answer for everything.

→ BE attached to the right understanding  
↓  
Not your understanding.

→ mac citta  
nas gata prāṇa

It takes time to develop sastra yukti..... Diligent hearing and churning in the association of devotees

↳ pūrva-āśaya anurodhe.  
↓  
**GEV** → all pees

We should always have a forum to discuss in which our understandings and convictions are challenged

↓  
then  
online.

GEV experience..... Day in and day out

Teacher and student both grow together

You challenge them and they challenge you and both of you can grow together.

Deeper levels of understanding comes from churning.  
BC classes type forums facilitates this – “acaryat  
padam adhatte.....”

Radhagopinath p: Prabhupada said or your Chakra  
Guru said???

# Components of Education – HH Purnachandra Maharaj

Now we will look at the components of education and their importance in our discussion of devotion.

Devotion is more than just education, but devotion also includes educational principles.

When one is truly educated, he cannot be a blind follower, because true education includes more than just a preliminary or superficial level of learning.

True spiritual education means deeper levels of learning, levels that include contributing to the knowledge.

This is particularly true when delving in the Absolute Truth, which holds unlimited facets.

→ कर्ष्या तुल्यं भ्रष्टवत्.

Considering, reflecting, analyzing with the mind and intelligence comprise a major part, the second level, of the process of education.

The word “education” comes from the Latin verbal root “educare,” which means “to bring out of” or “to lead forth.”

This indicates a positive empowering process that continues after the official lessons are finished; the student is not meant to crawl back into ignorance but to go forth on his own.

These levels or components of education are described in the Bṛhad-āraṇyaka Upaniṣad (2.4.5), Patañjali's Yoga-śūtras (1.17) and a Sanskrit poem called the Naiṣadha-caritam (1.4).

These three śāstras list the basic components of learning in slightly different ways, but we shall see that they all agree on the first three major levels.

These literatures offer three broad categories of learning: śravaṇa, manana and nidhidhyasana.

Śravaṇa means hearing from a teacher.

Manana means gaining intellectual insight or understanding by reflecting upon the subject.

Nidhidhyasana means realization and application in life.

The first level of each system describes the primary step of learning, wherein hearing, study and analysis prevail.

The second level comprises gaining intellectual understanding and insight by reflection.

*discusses -*

The third level brings assimilation, wherein the student internalizes the subject, and his skills become second nature; he lives and breathes his subject effortlessly.

On the instructions of Srila Prabhupada, we have finally geared ISKCON for the first level.



Bhaktiśāstra courses and examinations are available and have become popular.

This has energized ISKCON with transcendental knowledge, and devotees feel a sense of accomplishment and enlightenment.

But Prabhupada wanted his followers to develop the other levels.

He often held mock debates with his disciples, forcing them to think deeply about the philosophy.



Each śloka can be seen from many, many angles of vision, so become practiced in seeing things like this.” (Letter to Tribhuvanatha 16 June 1972)  
“Krsna Tulya Bhagavata”

“Your first job should be to make sure that every one of the devotees in your zone of management is reading regularly our literatures and discussing the subject matter seriously from different angles of seeing, and that they are somehow or other absorbing the knowledge of Krishna Consciousness philosophy.

If they are fully educated in our philosophy and if they can get all of the knowledge and study it from every viewpoint, then very easily they will perform tapasya or renunciation and that will be their advancement in Krishna Consciousness.” (Letter to Satsvarūpa 16 June 1972)

Logically, if we do not develop the second level, the third will be beyond our reach.

They are asking a QUESTION  
↓  
Not Questioning you.

But again, even the second level requires a brahminical ethos, one of freedom and open inquiry without fear of reprisal, ridicule or alienation.



In my opinion, this is, by and large, not available at present in many of our communities.

This is one of many factors causing members to leave the Society.

Śrīla Prabhupāda states that the third level is essential for brāhmanas and for preaching: “This is a true description of a *brāhmaṇa*. A *brāhmaṇa* is one who has *assimilated* the Vedic conclusions by practicing mind and sense control... One who actually *assimilated* the essence of the Vedas can preach the truth [italics mine].” (Bhāg. 5.5.24 purport)

“One can assimilate the knowledge of the revealed scriptures only by hearing and explaining.” (Bhāg. 1.1.6 purport)

One cannot preach effectively without having assimilated the philosophy.

# Advantages of Discussing Krsna Katha

|| 11.3.30 ||

parasparānukathanam  
pāvanam bhagavad-yaśah  
mitho ratir mithas tuṣṭir  
nivṛttir mitha ātmanah

The disciple should learn to develop attraction for the glories of the Lord (**pāvanam bhagavad-yaśah**) through discussions with other devotees (**paraspara anukathanam**). He will experience happiness from their association (**mitho ratir mithas tuṣṭir**) and mutually they will become detached from material enjoyment (**nivṛttir mitha ātmanah**).

Taking shelter of purifying discussions where there is glorification of the Lord, one will have mutual enjoyment without rivalry (mithaḥ ratiḥ).

One will have happiness arising from association with other devotees.

Mutually one will become detached from material enjoyment—from one's wife and other things unfavorable for devotional development.

This means “If you are becoming detached, I also will become detached starting from today.”

The disciple should learn all of this.



## Gradually they reach Bhava

|| 11.3.31 ||

smarantaḥ smārayantaś ca  
mitho 'ghaughā-haram harim  
bhaktyā sañjātayā bhaktyā  
bibhraty utpulkām tanum

Remembering and inspiring other devotees to remember (**smarantaḥ smārayantaś ca**) the Lord who destroys all sins (**mitho agha ogha-haram harim**), the devotees will develop hairs standing on end in ecstasy (**bibhraty utpulkām tanum**) by prema-bhakti produced from sādhana-bhakti (**bhaktyā sañjātayā bhaktyā**).

## And Finally Prema

|| 11.3.32 ||

kvacid rudanty acyuta-cintayā kvacid  
dhasanti nandanti vadanty alaukikāḥ  
nṛtyanti gāyanty anuśīlayanty ajam  
bhavanti tūṣṇīm param etya nirvṛtāḥ

Sometimes they weep (**kvacid rudanty**), because of thoughts of the Lord (**acyuta-cintayā**). Sometimes they laugh (**kvacid hasanti**), become joyful (**nandanti**), or speak without regard for society (**vadanty alaukikāḥ**). They dance, sing, and concentrate their senses on Kṛṣṇa (**nṛtyanti gāyanty anuśīlayanty ajam**). Having attained the Lord and experiencing bliss (**param etya nirvṛtāḥ**), they remain silent (**bhavanti tūṣṇīm**).