

LESSONS 1-2

- By what characteristics is the mind a product of Maya?
 - a. **Performs actions opposed to the Lord.**
- How the mind further is described?
 - a. **It is the performer of impure actions—those that are rooted in non-awareness of the Lord.**
- How and when are these modifications manifest and unmanifest?
 - a. **They appear during the wakeful and dream states, but disappear during deep sleep.**
- What is upadhi? How is the mind made of Maya?
 - a. **Upadhi means “limitation,” “condition,” or “adunct” something external that has been superimposed upon and limits an object or entity. Analogy: When a red rose is in close proximity to a crystal, the latter reflects the color of the rose and appears reddish even though by nature it is colorless.**
 - b. **Similarly, the Jiva, who constitutively pure or transcendental to Maya, appears to reflect or possesses the modifications of the mind in the form of happiness and misery when in their proximity.**
- What is the distinction between the two ksetrajnas?
 - **The Jiva is the knower of only his body and that imperfectly. The Paramatma, in contrast, knows all the bodies in the universe and knows perfectly.**
- Who is the causal agent of Krsna, or intermediary between the Lord and Maha-Visnu for the cosmic manifestation? What is linga?
 - a. **Sambhu or Sadasiva, or Maha-Narayana.**
 - b. **Linga is the causal potency of Sri Govinda or Krsna because He is the agency thru which the 3 purusa-avatars manifest. It is the primary meaning of word sambhu. A linga is that which means an indicator and discloses an object or a hidden meaning. Thus, it refers to a special portion of Bhagavan alone. Analogy: Smoke is the linga of fire because by seeing smoke one can infer the presence of fire.**
 - c. **The word lings can also mean a male organ as instrumental in procreation. However, it is inappropriate here. Similarly, the word “yoni” does not mean the female organ but refers instead to pradhana. Therefore, linga and yoni both signify a cause or source.**
- Who are the two Sambhus?
 - a. **The primary meaning of sambhu is a special part of Sri Govinda, and NOT Lord Siva, who also is commonly referred as Sambhu. Etymologically, sambhu means, “He from whom sam—meaning liberation or bhakti-ensues.**
- What are the two categories of catur-vyuha, or quadruple expansions of Krsna? How do they fundamentally differ?

- a. The 1st one manifests directly from Lord Krsna and consists of Vasudeva, Sankarsana, Pradyumana, and Aniruddha. They are situated in within the spiritual domain (Vaikuntha). The 2nd catur-vyuha is present within the cosmos. It manifests from Sankarsana for the 1st catur-vyuha. This cosmic catur-vyuha exists for the purpose of the creation, sustenance and dissolution of the cosmos.

LESSONS 3

- How do we understand that Lord Visnu is transcendental (visuddha-sattva) to all 3 modes, even though He is the support for the function of sustenance, which is carried out through material mode of goodness? Does that mean He must be influenced by the sattva? [Texts 8, 14]
 - **No! He enables the function of sustenance by energizing material sattva merely thru His proximity and NOT by physically contacting it. Although He is counted among the 3 guna-avatars, He is not in actual contact with the gunas, unlike Lord Brahma and Lord Siva.**
- Which one of the 3 purusha avatars is the guna-avatara of Visnu? Hint: It is within the cosmos. [Text 11]
 - **Ksirodakasayi-Visnu. He resides on an island (Sveta-dvipa) upon the Ocean of Milk. He is also called Aniruddha.**
- Lord Siva appears outwardly as inauspicious and renounced, while Lord Visnu is the husband of Laksmi, the Goddess of wealth & fortune. Nonetheless, it is observed that devotees of Siva are generally opulent, while those devoted to Visnu are bereft of material wealth. Why is this? In fact, this was the question of Pariksit to Suka. (Text 14)
 - **Lord Siva is neither of the category of Visnu nor that of a Jiva. He cannot be equated to Visnu-tattva in all aspects because he is in direct contact with the modes of material nature. Also, he is the husband of Durgadevi, the deity of material energy.**
 - **Unlike Lord Brahma and Lord Siva, Lord Visnu cannot have any material upadhis, since the material energy has no power to delimit Him in any way. He is the Supreme Person.**
 - **Lord Visnu takes away the wealth of His devotees, which enables them to see thru the false ego of independent enjoyership. They become fully devoted and attain Him, becoming free of the 3 modes of material nature. Even if one desires material wealth, He may grant the wish, but then gradually He would remove the very basis of His devotees' material desire from their hearts.**
- What is the proper understanding and true intent of the apparent contradictory statements in scriptures: One should not consider Siva & Brahma as different from Visnu, and one should not see Brahma or Siva as equal to Visnu? [Text 17]

- a. JivaG argues that Brahma and Siva are not separate from Visnu, yet they have different roles in respect to the creation and dissolution. They are not independent controllers, but manifestations of Visnu for executing specific functions. However, this does not mean that Brahma and Siva are equal to Visnu. Brahma and Siva are not different from Visnu means that they are not independent of Him. Everything manifests from Lord Visnu, but all manifestations are not equal to Him in all respects. Visnu is the only independent entity, the Supreme Person, for which there is ample scriptural evidence.
- **Who really is Sadasiva? [Text 17]**
 - a. Siva Purana, which is in the mode of ignorance, Siva is described as Sadasiva. But from the authority of SB, which is in the mode of goodness, it is certain that Brahma, Visnu and Siva are not expansions of Sadasiva. It is for this that in scriptures that describe Sadasiva as Supreme, it is said that Bhagavan and Purusa are called Sadasiva and NOT the reverse. Bhagavan is everything [Vasudevah sarvam iti], and so He is also Sadasiva.