

# VEDIC SOCIOLOGY

## PART I - ANVIKSIKI

### THE SCIENCE OF PHILOSOPHY

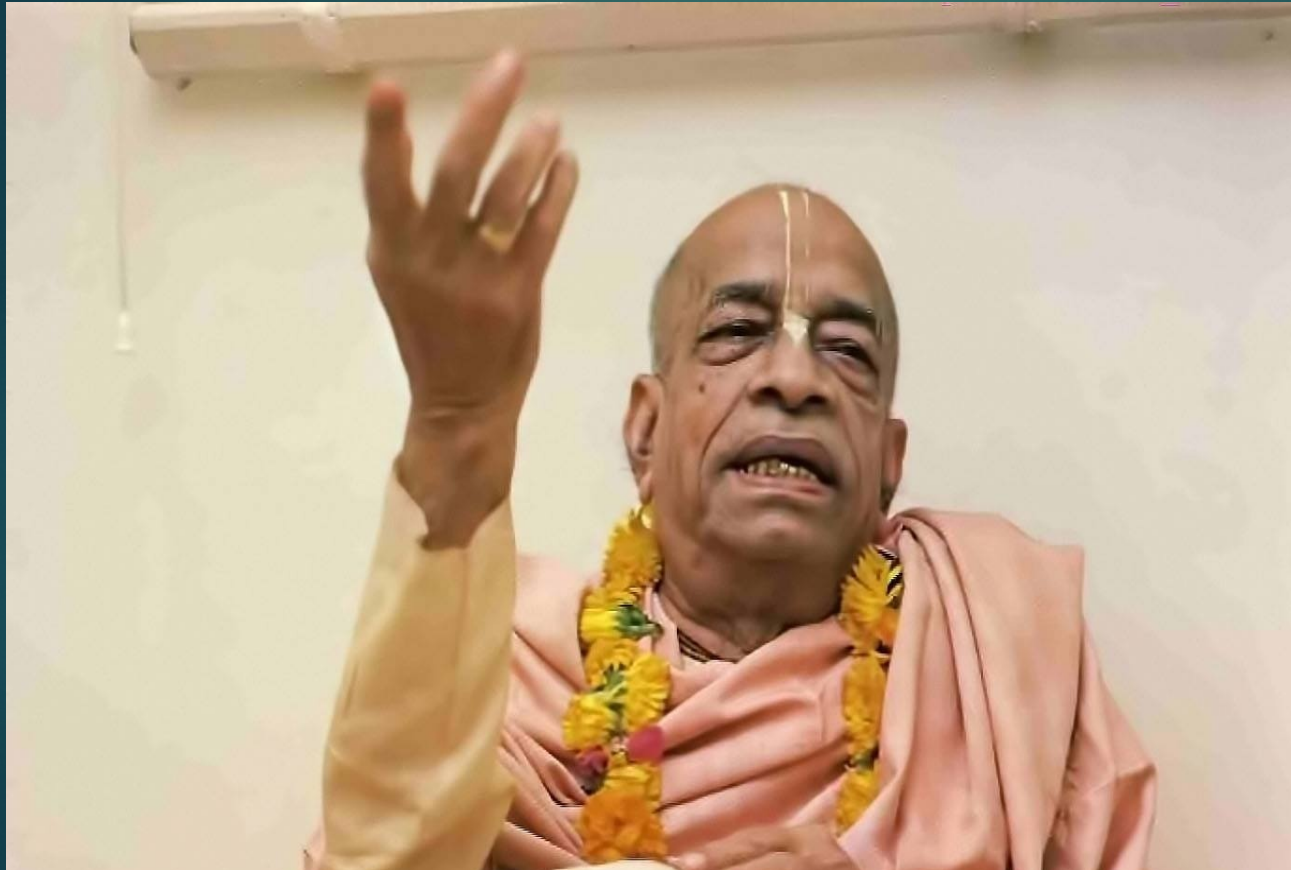
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UKRAINE – September 2018

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# Simple Living \* High Thinking

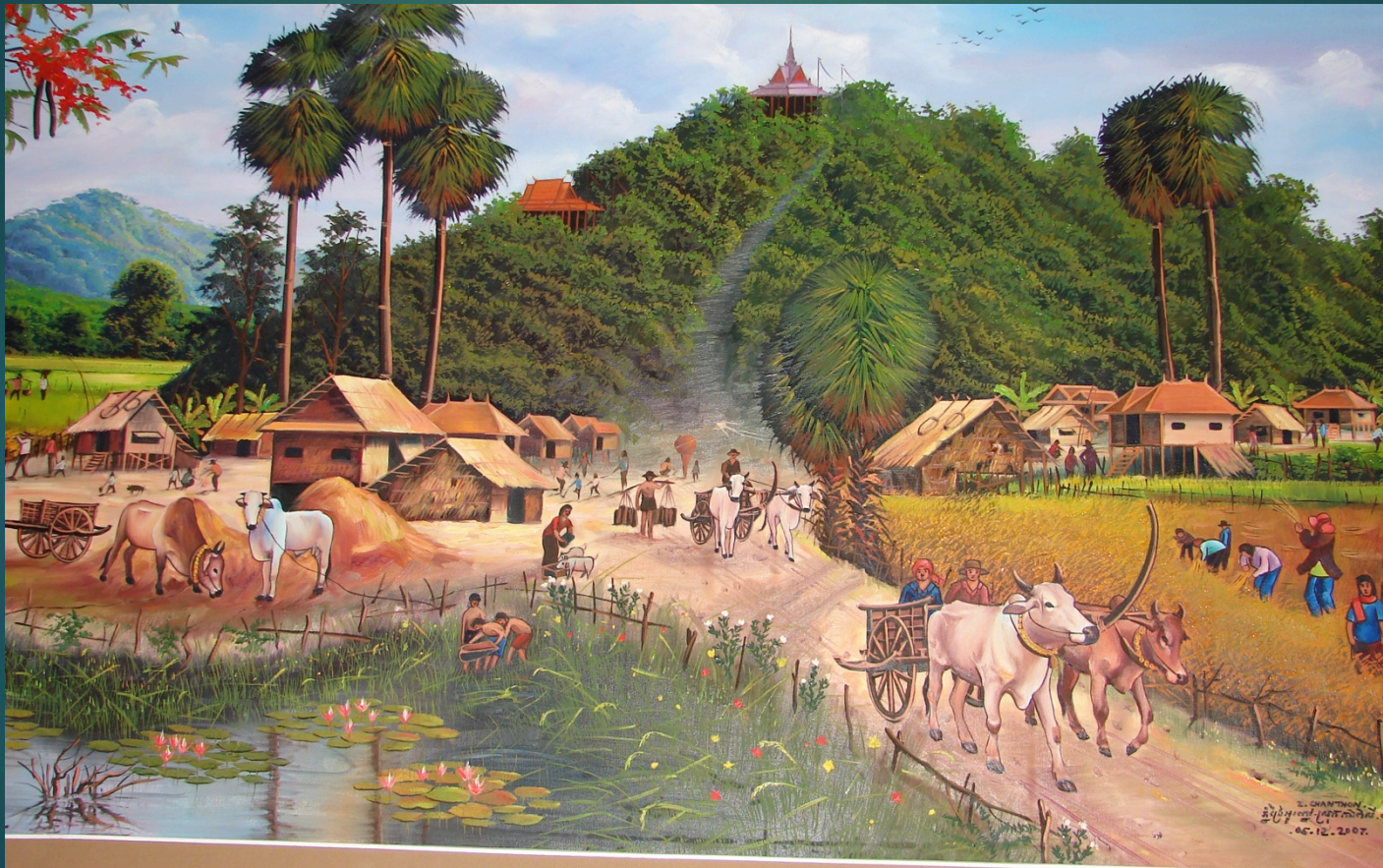


Our project is Krishna consciousness...

You produce your own food, you produce your own cloth, don't be very much anxious for artificial necessities, and save time, and be advanced in spiritual life.

August 17, 1976  
Pess Interview  
Hyderabad

# AGRARIAN CULTURE



# CHAR VIDYA

## [From Kautilya's Arthashastra]

- |              |                       |            |
|--------------|-----------------------|------------|
| • ANVIKSIKI  | Science of Philosophy | ALL DVIJAS |
| • TRAYI      | Science of Education  | BRAHMANAS  |
| • Danda Niti | Science of Politics   | KSATRIYAS  |
| • VARTA      | Science of Economics  | VAISYAS    |

# Science of Philosophy

## ANVIKSIKI

- 1. Sankhya Srimad-Bhagavatam
- 2. Yoga Bhagavad-gita
- 3. Tarka Pratyaksa, Anumana, Sabda
- 4. Dasa-Mula Tattva Srila Bhaktivinoda Thakura
- 5. Sat-Sandarbhas Srila Jiva Goswami

# 1. SANKHYA

## (10 Tattvas of Srīmad-Bhāgavatam)

- ◆ S.B. 2.10.1
- ◆ śrī-śuka uvāca
- ◆ atra sargo visargaś ca sthānam poṣaṇam ūtayaḥ
- ◆ manvantareśānukathā nirodho muktir āśrayaḥ
- ◆ Śrī Śukadeva Gosvāmī said: In the Śrīmad-Bhāgavatam there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum.

# First Five Tattvas

1. **SARGAḤ** The First Creation
2. **VISARGAḤ** The Secondary Creation (subcreation)
3. **STHĀNAM** The Planetary Systems
4. **POṢAṆAM** Protection
5. **ŪTAYAḤ** The Creative Impulse

# Last Five Tattvas

6. **MANVATARA** The Changes of Manus
7. **ĪŚA-ANUKATHĀḤ** The Science of God
8. **NIRODHAḤ** Going Back to Godhead
9. **MUKTIḤ** Liberation
10. **ĀŚRAYAḤ** The Summum Bonum



# Sargah & Visargah

## 1. SARGAḤ (Statement of the Creation of the Universe)

“The first creation by Viṣṇu, the bringing forth of the five gross material elements, the five objects of sense perception, the ten senses, the mind, the intelligence, the false ego and the total material energy, or universal form.”

## 2. VISARGAḤ (Statement of Subcreation)

“The secondary creation or the creation of Brahma who produces different forms of the universe (brahmanda) both moving and non-moving.”

# Sthanam & Posanam

## 3. STHĀNAM (The Planetary Systems)

“The maintenance of the universe by the Personality of Godhead, Viṣṇu. Viṣṇu’s function is more important and His glory greater than Brahmā’s and Lord Śiva’s, for although Brahmā is the creator and Lord Śiva the destroyer, Viṣṇu is the maintainer.”

## 4. POṢAṆAM (Protection)

“Special care and protection for devotees by the Lord. As a king maintains his kingdom and subjects but nevertheless gives special attention to the members of his family, so the Personality of Godhead gives special care to His devotees who are souls completely surrendered to Him.”

# Utayah & Manvantara

## 5. ŪTAYAH (The Creative Impetus)

“The urge for creation, or initiative power, that is the cause of all inventions, according to the necessities of time, space and objects.”

## 6. MANVATARA (Changes of Manus)

“The periods controlled by the Manus, who teach regulative principles for living beings who desire to achieve perfection in human life. The rules of Manu, as described in the Manu-saṁhitā, guide the way to such perfection.”

# Isa-Anukathah & Nirodhah

## 7. ĪŚĀ-ANUKATHĀḤ (The Science of God)

“Scriptural information regarding the Personality of Godhead, His incarnations on earth and the activities of His devotees. Scriptures dealing with these subjects are essential for progressive human life.”

## 8. NIRODHAḤ (Going back home, back to Godhead)

“The winding up of all energies employed in creation. Such potencies are emanations from the Personality of Godhead who eternally lies in the Kāraṇa Ocean. The cosmic creations, manifested with His breath, are again dissolved in due course.”

# Mukti

## 9. MUKTIḤ (Liberation)

“Liberation of the conditioned souls encaged by the gross and subtle coverings of body and mind. When freed from all material affection, the soul, giving up the gross and subtle material bodies, can attain the spiritual sky in his original spiritual body and engage in transcendental loving service to the Lord in Vaikuṅṭhaloka or Kṛṣṇaloka. When the soul is situated in his original constitutional position of existence, he is said to be liberated. It is possible to engage in transcendental loving service to the Lord and become jīvan-mukta, a liberated soul, even while in the material body.”

# Asrayah

## 10. ĀŚRAYAḤ (The Summum Bonum)

“The Transcendence, the summum bonum, from whom everything emanates, upon whom everything rests, and in whom everything merges after annihilation. He is the source and support of all. The āśraya is also called the Supreme Brahman, as in the Vedānta-sūtra (athāto brahma jijñāsā, janmādy asya yataḥ [SB 1.1.1]). Śrīmad-Bhāgavatam especially describes this Supreme Brahman as the āśraya. Śrī Kṛṣṇa is this āśraya, and therefore the greatest necessity of life is to study the science of Kṛṣṇa.”

# Key Verses

*sa vai pumsam paro dharmo yato bhaktir adhoksaje*

*ahaituky apratihata yayatma suprasidati*

The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.

[SB 1.2.6]

# Key Verses

*dharmamulam hi bhagavan sarva-vedamayo harih*

*smritam ca tad-vidamrajan yena catma prasidati*

The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all religious principles, and the memory of great authorities. O King Yudhisthira, this principle of religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one's mind, soul and even one's body. [SB 7.11.7]



# SUMMARY

💧 DHARMA

SAMBANDHA

💧 ARTHA

ABHIDHEYA

💧 KAMA

ABHIDHAYA

💧 MOKSA

PRAYOJANA

# 2. YOGA

## (5 Tattvas of Bhagavad-gita)

|                    |                       |           |
|--------------------|-----------------------|-----------|
| 1. <b>ISVARA</b>   | - GOD                 | Eternal   |
| 2. <b>JIVA</b>     | - SPIRIT SOUL         | Eternal   |
| 3. <b>PRAKRITI</b> | - MATERIAL ENERGY     | Eternal   |
| 4. <b>KALA</b>     | - TIME                | Eternal   |
| 5. <b>KARMA</b>    | - ACTION AND REACTION | Temporary |

Reference: Introduction to the Bhagavad-gita

# Bhagavat Tattva & Varnasrama Tattva

1. **ISVARA** Bhagavat Tattva
2. **JIVA** Bhagavat Tattva & Varnasrama Tattva
3. **PRAKRITI** Varnasrama Tattva
4. **KALA** Bhagavat Tattva & Varnasrama Tattva
5. **KARMA** Varnasrama Tattva

# 3. TARKA

- ◆ Pratyaksa Through Sense Perception
  - ◆ Anumana Through Logic and Inference
  - ◆ Sabda Through Authorities (sound)
- 
- ◆ Vedic process is based on “sabda” hearing through authorities, the Vedas.

# 4. DASA MULA TATTVA (10 Tattvas)

## Srila Bhaktivinoda Thakura

1. **Praman** – (Proof) are the Vedas – source of all knowledge

# 4. DASA MULA TATTVA (10 Tattvas)

## Srila Bhaktivinoda Thakura

|   |               |                        |
|---|---------------|------------------------|
| 2. <b>Param-tattva</b> – Krishna, origin and end of all things        | <b>ISVARA</b> | <b>SAMBANDHA JNANA</b> |
| 3. <b>Shaktiman</b> – Krishna, source of all energies                 | <b>ISVARA</b> | <b>SAMBANDHA JNANA</b> |
| 4. <b>Rasa Samudra</b> – Krishna, ocean of sweet mellows              | <b>ISVARA</b> | <b>SAMBANDHA JNANA</b> |
| 5. <b>Amsa</b> – soul, as part and parcel of God                      | <b>ATMA</b>   | <b>SAMBANDHA JNANA</b> |
| 6. <b>Nitya baddha</b> – soul, as conditioned                         | <b>ATMA</b>   | <b>SAMBANDHA JNANA</b> |
| 7. <b>Nitya mukta</b> –soul, as liberated                             | <b>ATMA</b>   | <b>SAMBANDHA JNANA</b> |
| 8. <b>Bedha et abedha</b> – Same in quality,<br>Different in quantity | <b>ATMA</b>   | <b>SAMBANDHA JNANA</b> |

# BHAGAVAT TATTVA

## (From Dasa Mula Tattva – Isvara Tattva)

### 2. ISVARA \* Param Tattva (Absolute Truth)

|              |        |            |
|--------------|--------|------------|
| 1. Brahman   | SAT    | Eternality |
| 2. Paramatma | CIT    | Knowledge  |
| 3. Bhagavan  | ANANDA | Happiness  |

vadanti tat tattva-vidas tattvaṃ yaj jñānam advayam

brahmeti paramātmēti bhagavān iti śabdyate

#### TRANSLATION

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān. [SB 1.2.11]

# BHAGAVAT TATTVA

## (From Dasa Mula Tattva – Isvara Tattva)

### 3. **ISVARA \* Shaktiman (Source of all energies)**

1. Bahir-anga sakti – external (material world)

Apara prakriti or Mohini prakriti

2. Antar-anga sakti – internal (spiritual world)

Para prakriti or Daivi prakriti

3. Tatastha-sakti – marginal (living entity)



# BHAGAVAT TATTVA

## (From Dasa Mula Tattva – Isvara Tattva)

### 4. **ISVARA \* Rasa Samudra** – Ocean of Mellows

#### Five Primary Rasas

- |                                 |                 |
|---------------------------------|-----------------|
| 1. śānta-rasa (Neutrality)      | Trees, grass    |
| 2. Dāsya-rasa (Servitude)       | Hanuman         |
| 3. Sākhyā-rasa (Friendship)     | Arjuna          |
| 4. Vātsalya (Parental)          | Nanda & Yashoda |
| 5. Mādhurya/Sringara (Conjugal) | Gopis           |

# BHAGAVAD-GITA

## (From Dasa Mula Tattva – Jiva Tattva)

### 5. JIVA \* Amsa

Bg 15.7 mamaivamso jiva loke

Visnu Tattva 94%

Shakti Tattva

Shiva Tattva 84%

Jiva Tattva 78%

### 6. JIVA \* Nitya Baddha

Conditioned by the Three Gunas

### 7. JIVA \* Nitya Mukta

Freed from the Three Gunas

### 8. JIVA \* Bedha/Abedha

Qualitatively one with God

Quantitatively different from God

# 4. DASA MULA TATTVA (10 Tattvas)

## Srila Bhaktivinoda Thakura

### 9- Nava-vidha bhakti –

(9 activities of devotional service)

|                    |                |                   |
|--------------------|----------------|-------------------|
| 1. Sravanam        | Hearing        | Pariksit Maharaja |
| 2. Kirtanam        | Chanting       | Sukadeva Goswami  |
| 3. Vishnu Smaranam | Remembering    | Prahlad Maharaja  |
| 4. Pada-sevanam    | Washing feet   | Laksmi devi       |
| 5. Arcanam         | Worshiping     | Prithu Maharaja   |
| 6. Bandanam        | Praying        | Akrura            |
| 7. Dasyam          | Serving        | Hanuman           |
| 8. Sakyam          | Befriending    | Arjuna            |
| 9. Atma nivedanam  | Abandoning all | Bali Maharaja     |

### Isvara/Atma

### ABHIDHEYA JNANA

# 4. DASA MULA TATTVA (10 Tattvas)

## Srila Bhaktivinoda Thakura

10. **Prema** - The goal is developing pure love for Krishna – **Isvara/Atma**

**PRAYOJANA JNANA**

# 5. SAT SANDARBHA

## by Srila Jiva Goswami

|                             |                  |
|-----------------------------|------------------|
| 5.1 Sri Tattva Sandarbha    | Sambandha-jnana  |
| 5.2 Sri Bhagavat Sandarbha  | Sambandha-jnana  |
| 5.3 Sri Paramatma Sandarbha | Sanbandha-jnana  |
| 5.4 Sri Krishna Sandarbha   | Sambandha-jnana  |
| 5.5 Sri Bhakti Sandarbha    | Abhidheya-jnana  |
| 5.6 Sri Prithi Sandarbha    | Prayojana -jnana |

# SASTRA PRAMAN

## from Srimad-Bhagavatam

- ❖ Vadanti tat tattva vidam SB 1.2.11
- ❖ Eta camsa kala pumsam SB 1.3.28
- ❖ Sa vai pumsam paro dharmo SB 1.2.6
- ❖ Dharma mulam hi bhagavan SB 7.11.7

# Sri Tattva Sandarbha

- ◆ Similar to Srila Bhaktivinoda Thakura's Dasa Mula Tattva wherein he establishes the first of the ten mula tattvas (essential truths) as the Vedas themselves, Srila Jiva Goswami establishes by a stroke of genius that the Puranas and Itihas are also direct emanations from the Vedas and more easily understood than the original Vedas themselves. Of all the 18 Puranas, the Bhagavat Purana or the **Srimad-Bhagavatam** is the cream and topmost of all the Puranas and therefore the Srimad-Bhagavatam is the supreme tattva, the **emperor of Vedic knowledge**.

# Sri Bhagavat Sandarbha

- ◆ The first step in spiritual emancipation begins with “**aham brahmasmi**”, I am brahman in nature, distinct from this gross and subtle material body. (Brihadaranyaka Upanishad 1.4.10 of Yajur Veda)
- ◆ In Vaisnava philosophy this is the first of three levels of transcendental realization, the impersonal aspect of Godhead, brahman.
- ◆ We are that eternal spiritual spark as stated in the Gita: ma mai vamso jiva loke, jiva bhuta sanatana [Bg 15.7]



# Sri Paramatma Sandarbha

- ◆ In addition to my being the eternal living entity called the atma seated within the heart, there is also a supreme atma called paramatma, or Supersoul Who also resides in the region of the heart as an expansion of Godhead.
- ◆ Sarvasya caham hridi sannivisto  
matah smritir apohanam ca [Bg 15.15]

# Sri Krishna Sanbandha

- ◆ In the Krishna Sandarbha Srila Jiva Goswami establishes Lord Krishna as the Supreme Personality of Godhead from whom everything and all living entities emanate.
- ◆ Aham sarvasya prabhava mata sarvam pravartate [Bg 10.8]

# Sri Bhakti Sandarbha

- ◆ evaṁ sva-citte svata eva siddhaātmā priyo 'rtho bhagavān anantaḥ
- ◆ taṁ nirvṛto niyatārtho bhajetasamsāra-hetūparamaś ca yatra
- ◆ Thus being fixed, **one must render service** unto the Supersoul situated in one's own heart by His omnipotency. Because He is the almighty Personality of Godhead, eternal and unlimited, He is the ultimate goal of life, and by worshiping Him one can end the cause of the conditioned state of existence. [SB 2.2.6]

# Sri Priti Sandarbha

- ◆ tac chraddadhānā munayo jñāna-vairāgya-yuktayā
- ◆ paśyanty ātmani cātmānāmbhaktyā śruta-gṛhīṭayā
- ◆ The seriously inquisitive student or sage well equipped with knowledge and detachment realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti.
- ◆ SB 1.2.12