

BHAGAVATAW KING OF SCRIPTURES



Scripture

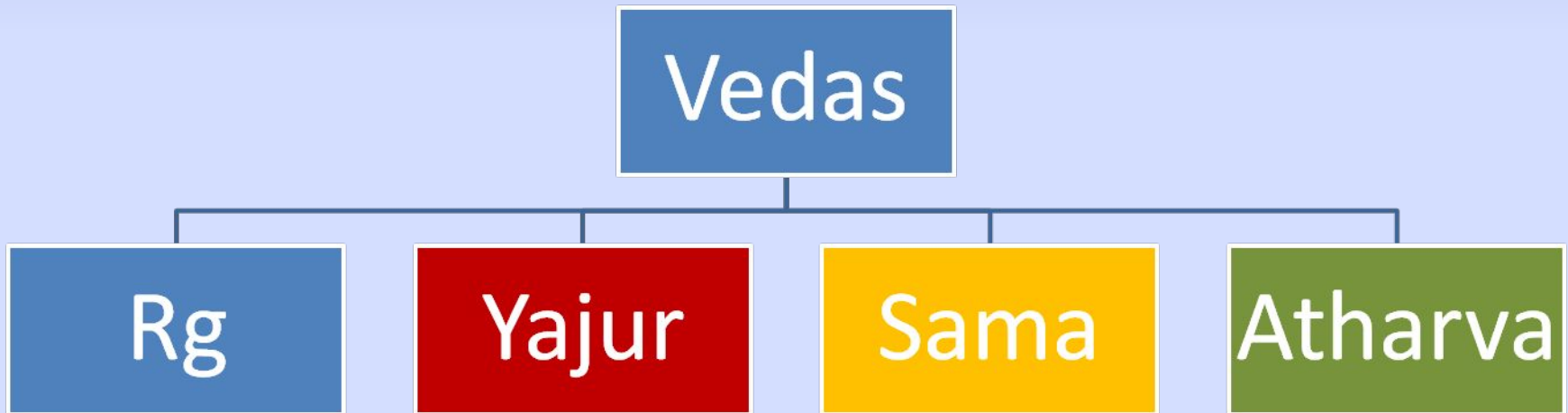
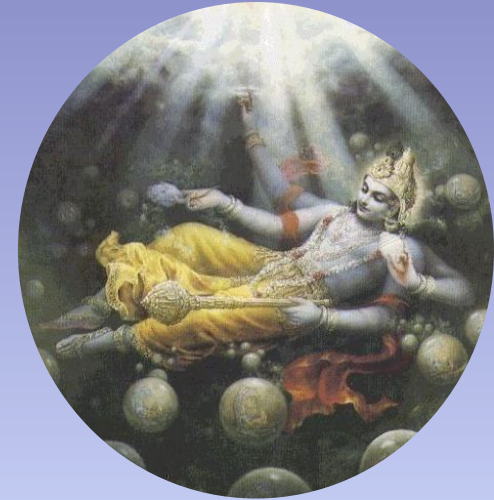
Brhad Aranyaka Upanisad says:

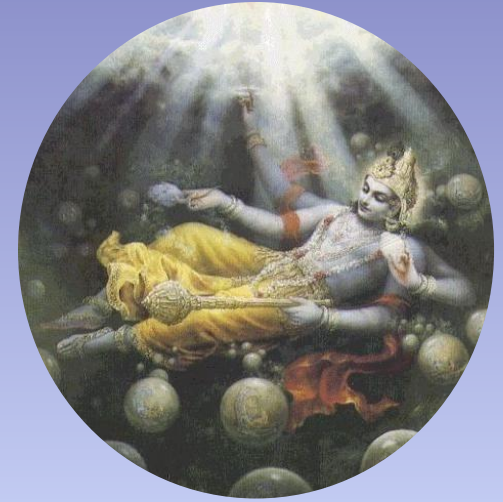
asya mahato bhutasya nihsvasitam etad rgvedo
yajur vedah sama vedatharvangirasa itihasa
puranam vidya upanisadah slokah sutrany
anuvyakhyanani sarvani nihsvasitani

From the Supreme Person's breath came the four Vedas, the histories, the Puranas, the Upanisads, the verses and Sutras and all the anuvyakhyas (commentaries by acaryas).

Vedas or Sruti

Heard but not composed,
appearing intact in every universe
with every creation





Vedas

Brahmanas

Aranyakas

Upanisads

Samhita

Purva Mimamsa

Uttara Mimamsa

Karma kanda

Jnana Kanda

Upasana K.

Vedas

Rg

Yajur

Sama

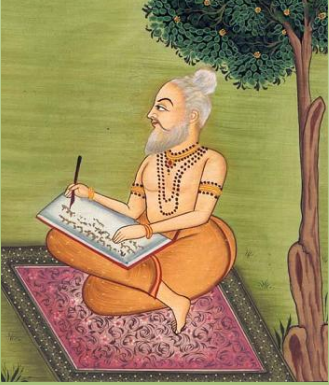
Atharva

Aitareya
Kausitaki

Black White
Taittiriya
Bṛhadaranyaka
Katha Isa
Svetasvatara

Chandogya
Kena

Mundaka
Mandukya
Prasna
Gopaltapani



Itihasa

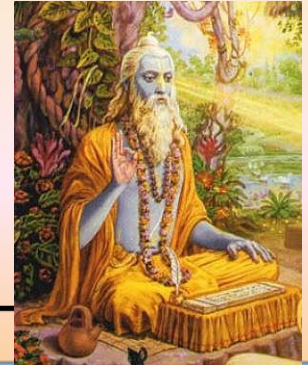


Ramayana

Mahabharata

Bhagavad Gita

Purana



Sattva

Rajas

Tamas

Visnu,
Narada,
Garuda,
Padma,
Varaha,
Bhagavata

Brahma,
Brahmanda,
Brahma-vaivarta,
Bhavisya,
Markandeya,
Vamana

Siva,
Linga,
Skanda,
Agni,
Matsya,
Kurma

- The glory of Visnu is greater in sattvika scripture; the glory of Brahma is greater in rajasika scriptures; and that of Agni and Siva greater in tamasika scriptures.

Matsya Purana 190/13-14

Smrti:

- Manu
- Yajnavalkya
- Atri
- Visnu
- Harita
- Sukra
- Angiras
- Yama
- Apasambha



Samvarta
Satyayana
Brhaspati
Parasara
Vyasa
Sankha
Likhita
Daksa
Gautama

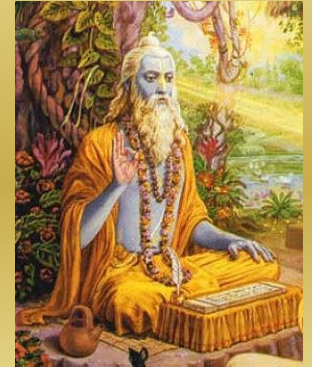
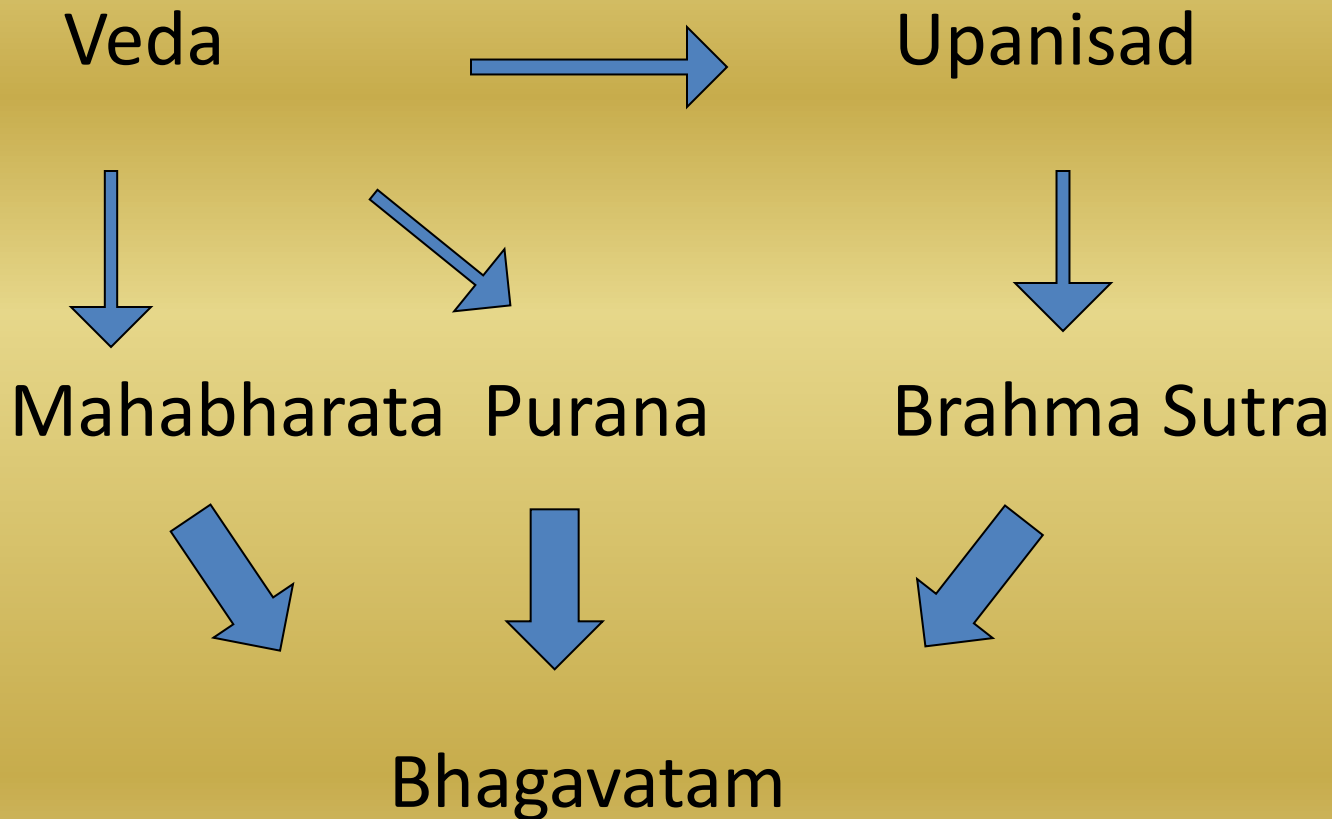
Pancaratra

- 108 texts: Agastya-Samhita
Aniruddha-Samhita
Ahirbudhnya Samhita
Brahma Samhita
Brihat-Brahma-Samhita
Isvara-Samhita
Kapinjala-Samhita
Gautama-Samhita
Citrasikhandi-Samhita
Jayakhya-Samhita
Jayottara-Samhita
Nalakubara-Samhita
Naradiya-Samhita



Bhagavat Purana Final Purana

Summary of Vedas



Mahabharata

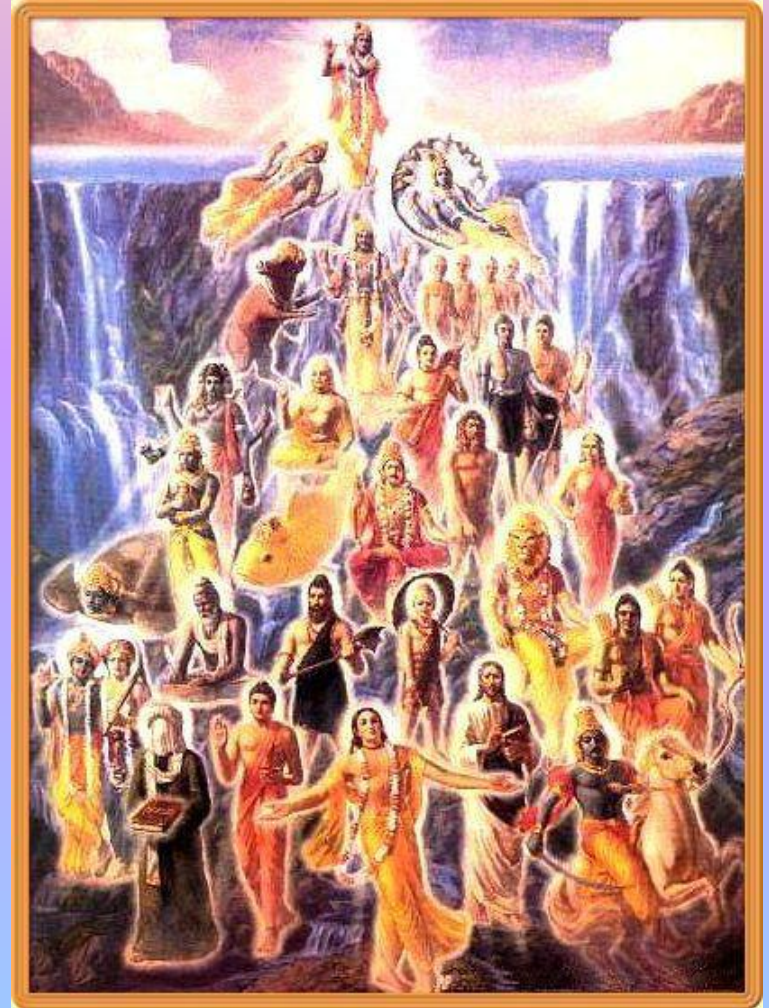
- purnah so 'yam atisayah
- artho 'yam brahmasutranam
bharatarthavinirnayah
- gayatribhasyarupo 'sau vedarthaparibrmhitah

- This composition is exceedingly perfect. It contains the meaning of the Brahmasutra and determines the meaning of the Mahabharata. It functions as a commentary on the Gayatri and fortifies the meaning of the Vedas.

Garuda Purana

Bhagavatam is Avatara

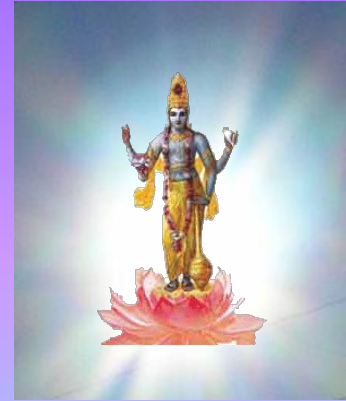
- The Lord appears
- as Matsya among the fish,
- as Varāha among the animals,
- as Haàsa among the birds,
- as *svayam bhagavän* Kåñëa among humans,
- and as Upendra among the *devatäs*,

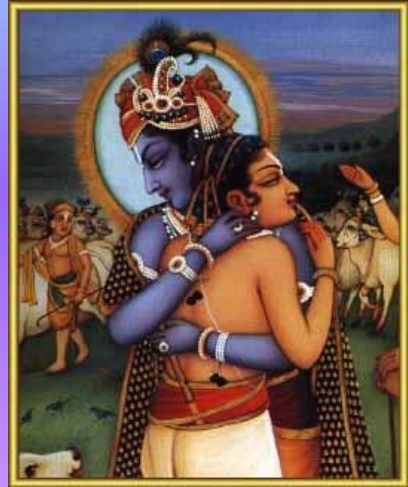
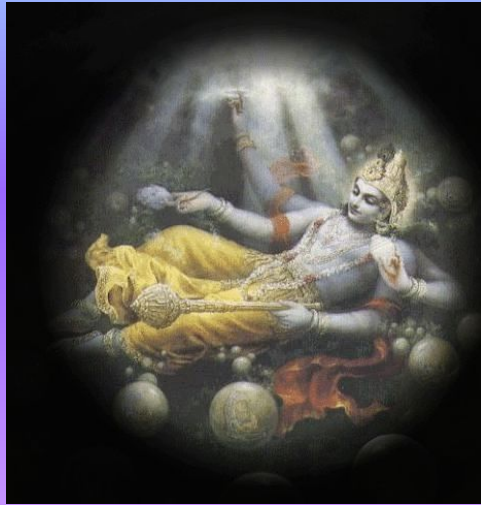


The Lord has now appeared as the crown jewel of the scriptures, *Çrémad-bhāgavatam*, among the Vedas.



Perceptions of God





This popularly read scripture has qualities of the absolute entity *brahman*, comparable to a lamp.



- 1. Krsna and Bhagavatam are Supreme Brahman,
- like a lamp, giving deliverance from misery through general understanding of the Lord as *adhyātmā*



- *yaù svänubhävam akhila-çruti-säram ekam*
 - *adhyätma-dé pam atititérñatää tamo 'ndham*
 - *saäsäriëää karuëayäha puräëa-guhyaà*
 - *taà vyäsa-sünnum upayämi guruà munénäm*
- I surrender to the son of Vyäsa, the incomparable *guru* of all the sages, who mercifully spoke the Puräëa full of hidden meanings, the essence of all the scriptures, the essence of hearing, for all the people of this world, even in the future; who spoke the *Bhägavatam*, which revealed the excellence of *rasa* to Çukadeva, and **which is the revealer of ätmä for those desiring to cross dense ignorance with ease.** SB 1.2.3

Bhagavatam and Krsna are like the Sun



- *kåñëe sva-dhämopagate*
 - *dharmajjånädibhiù saha*
 - *kalau nañöa-dåçäm eña*
 - *puräëärko 'dhunoditaù*
-
- Though Kåñëa, departing Dväarakä, arrived at Prabhäsa, and then disappeared along with his six opulences, this Puräëa, another form of the sun, has now risen in Kali-yuga for those who have lost their knowledge.
SB 1.3.43

- 2. Bhagavatam and Krsna are like the sun, more powerful than a lamp, destroying misconceptions propagated by the demons and bringing joy to the devotees.

Bhagavatam and Krsna are the Fruit of the Desire Tree



- *nigama-kalpa-taror galitaà phalaà*
- *çuka-mukhäd amâta-drava-saâyutam*
- *pibata bhägavataà rasam älayaà*
- *muhur aho rasikä bhuvi bhävukäù*

- **O knowers of *rasa*! O fortunate souls!
Constantly drink from the mouth of
Çukadeva the *Bhägavatam*, the fruit of the
tree of the Vedas, which has dropped from
the tree to this earth, which is immortal and
liquid, which is the essence of sweetness
and which includes all types of liberation.**

The Desire Tree for the Devotees

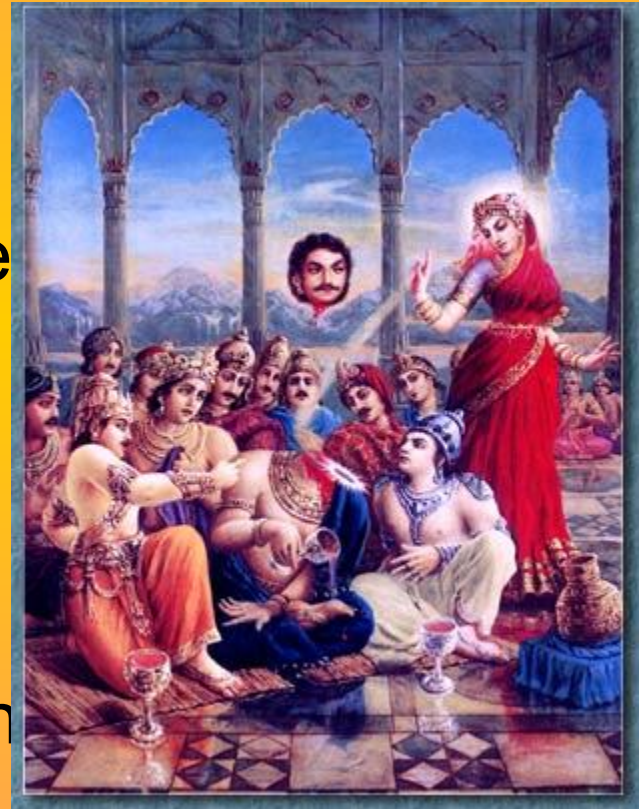
Reveals

- 3. Madhurya rasa
- 4. Radha and Krsna
- 5. Bhakti



Mohini

- The devotees, being the rightful recipients, are considered to be like the *devatās*, since they receive the nectar in the form of relishing the rarest taste of these five meanings.
- The *Bhāgavatam* is considered to be like Mohini serving out these different meanings of *Bhāgavatam* to the devotees.



Message for the Demons

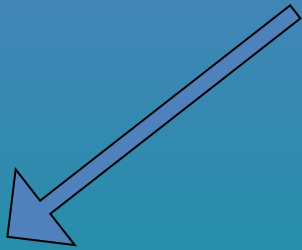
- From beginning to end, the *Çrémad-Bhägavatam* is full of the Lord's pastimes which give bliss to the devotees, endowed with a sense of renunciation. This *Bhägavatam* is the essence of all Vedänta philosophy because its subject matter is one Brahman, a substance with no duality. The main goal of the work is merging.
SB 12.13.11-12

- **vedā brahmātma-viñayās**
- **tri-kāēōa-viñayā ime**
- **parokña-vädä añayaù**
- **parokñaà mama ca priyam**

- **The Vedas, divided into three divisions, ultimately reveal worship of the Lord. The Vedic seers and mantras, however, say this indirectly, since they know that I prefer this indirect method. || 11.21.35 ||**

First Verse

- janmädy asya yato 'nvayäd itarataç cärtheñv abhijiaù svaräö
 - tene brahma hädä ya ädi-kavaye muhyanti yat sürayaù |
 - tejo-väri-mädäà yathä vinimayo yatra tri-sargo 'mäñä
 - dhämnä svena sadä nirasta-kuhakaà satyaà paraà dhémahi
- Five Meanings



Isvara



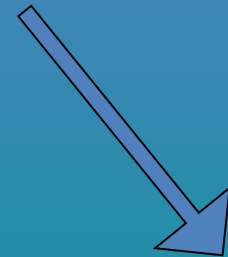
Krsna



Madhura Rasa



Radha-krsna



Bhakti

Supreme Brahman

Let us meditate upon the Absolute Truth, Kåñëa, who is the cause of creation, maintenance and destruction of this universe, as the material and efficient cause, since he is the only knower of all objects and the only independent being;

who revealed the Vedas to Brahmä within his mind;

who is difficult to understand even for the learned;

whose body is thought to be made of matter due to illusion just as one mistakes fire, water and earth for each other;

who negates all false arguments regarding his existence

by possessing a transcendental, inconceivable form,

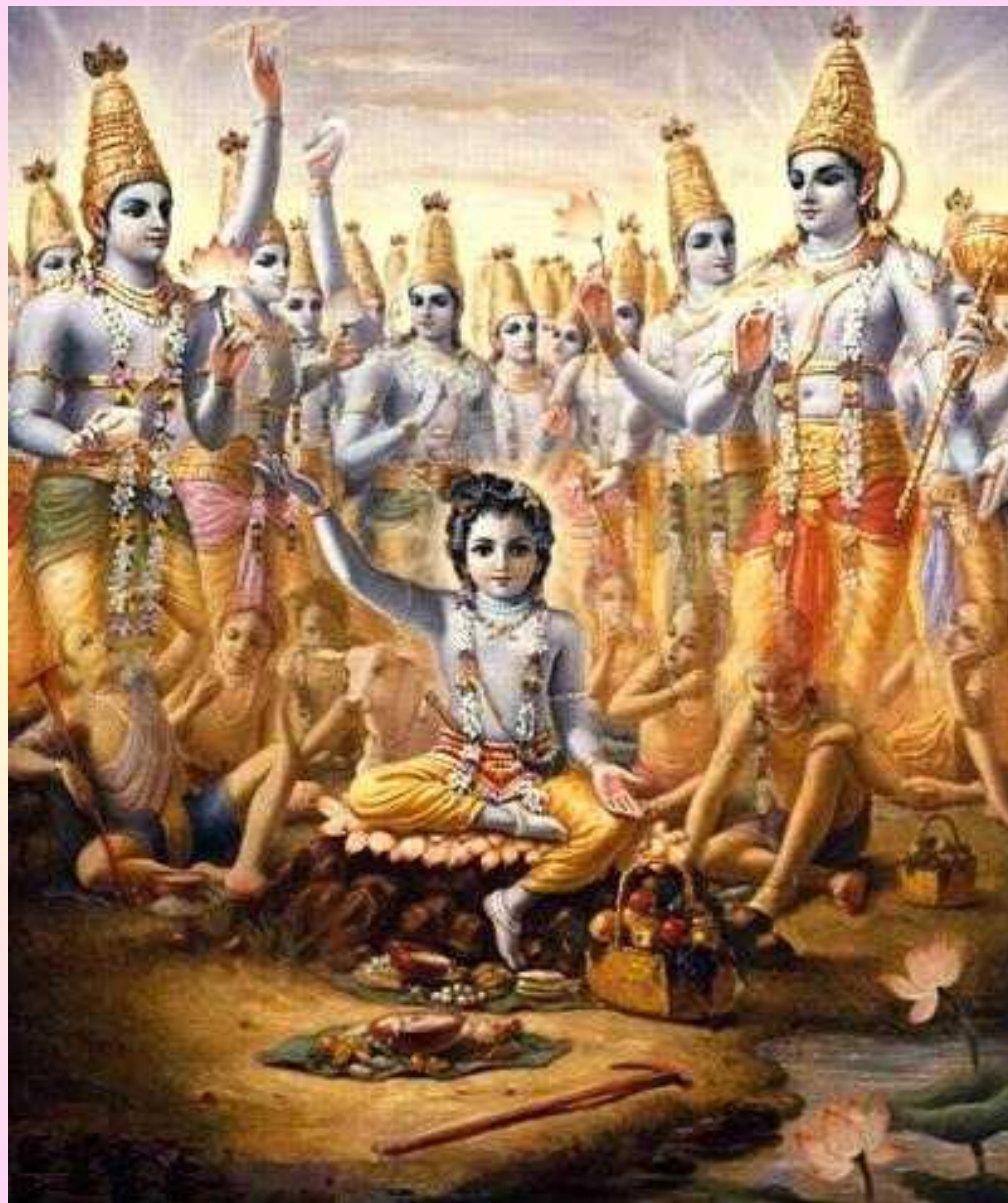
and by the strength of devotees' experiencing him through his *svarūpa-cakti*



Krsna

- Let us meditate on Kãñëa who is known as *Satya*, who — through his abode Mathurã and by revelation of his form to his devotees — destroys ignorance concerning himself;
- whose body, though appearing to be material to the demons, is not temporary at all;
- who, after appearing in Vasudeva's house knowing how to cheat Kaàsa, went to Nanda's house,

- who, knowing the appearance of his devotee's *prema* in Vraja, remained there because of his own people, though he is in all cases independent;
- and who revealed that the cows and calves were actually the supreme *brahman* to Brahmä by his will — which bewilders even persons such as Närada.



Madhurya Rasa

- Let us meditate on Kåñëä, from whom arises *madhura-rasa* through meeting and separation;
- who, as the hero, most skilful in everything related to *rasa*, is beyond the material realm;
- who conveyed to Bharata Muni the same *madhura-rasa*, about which other poets are bewildered;

- in whom alone arises the three types of literary meaning, in extraordinary form;
- and who defeats the withered arguers by the extraordinary influence of the experience of *madhura-rasa*.



Radha and Krsna

- Without deceit, in correct manner, aspiring for the highest goal, we meditate on Rādhā and Kāñḍā from whom arises the height of *madhura-rasa*.
- By giving up the other *gopés* and following only her, as *dhéra-lalita* he showed his expertise in the chief aspects of *rasa* and she exhibited herself as an independent lover.

- Kåñëa imparted through the heart to Çukadeva, knower of this *rasa* from birth, the *Bhägavatam*, by which the devotees faint in ecstasy and undergo transformation,
- just as fire, water and earth reverse their properties and by whose influence the three *çaktis* remain eternally.



Bhakti

- Let us meditate on the most beneficial spiritual process which is beyond the *guëas*,
- which brings about the appearance of the Lord as Bhagavän and
- by which there is realization of *brahman* and Paramätmä in the processes of *jïäna* and *yoga*;

- which is complete knowledge, independent of other processes;
- which was revealed by Nārada to Vyāsa, but which is bewildering to even great sages;
- which is not mixed with the three *guṇas*;
- and which defeats its opponents by its very nature of giving direct experience of bliss.



*atra sargo visargaç ca
sthänaà poñaëam ütayaù |
manvantareçänukathä
nirodho muktir äçrayaù ||*

***In this Puräëa there are ten topics:
creation, secondary creation,
geography, protection of the Lord,
material and spiritual impressions, the
conduct of the Manus, stories of the
Lord and devotees, destruction of the
universe, liberation and the ultimate
shelter.***

- Sarga—creation
- Third Canto



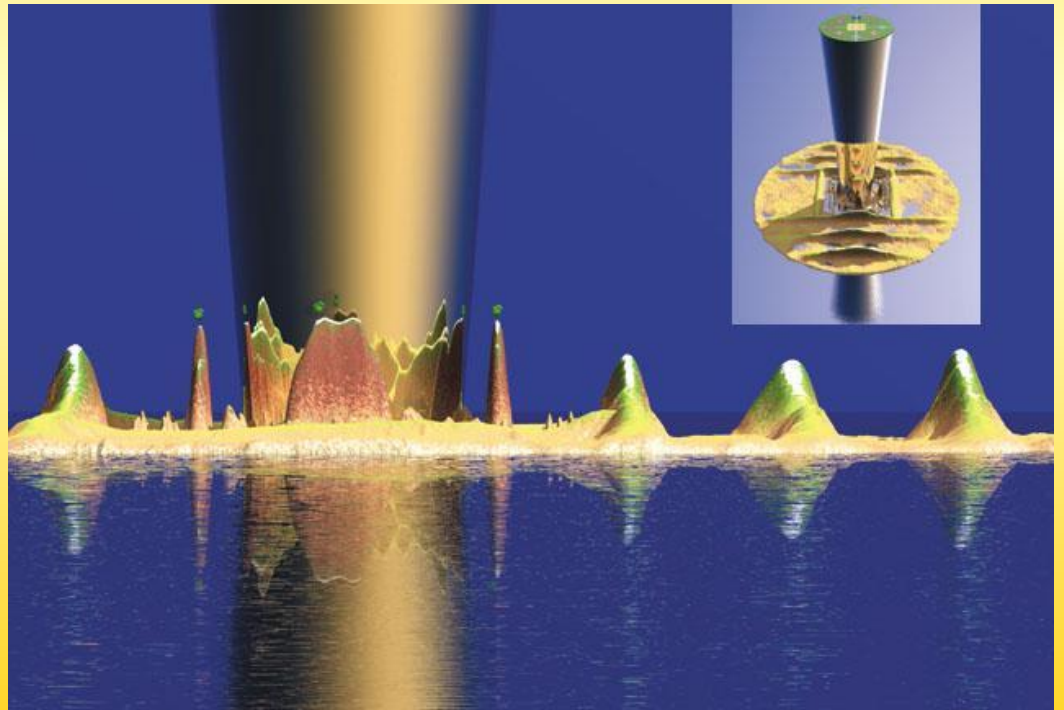
- Visarga—
creation by Brahma

Fourth Canto



- Sthiti or Sthana-- Geography

- Fifth Canto

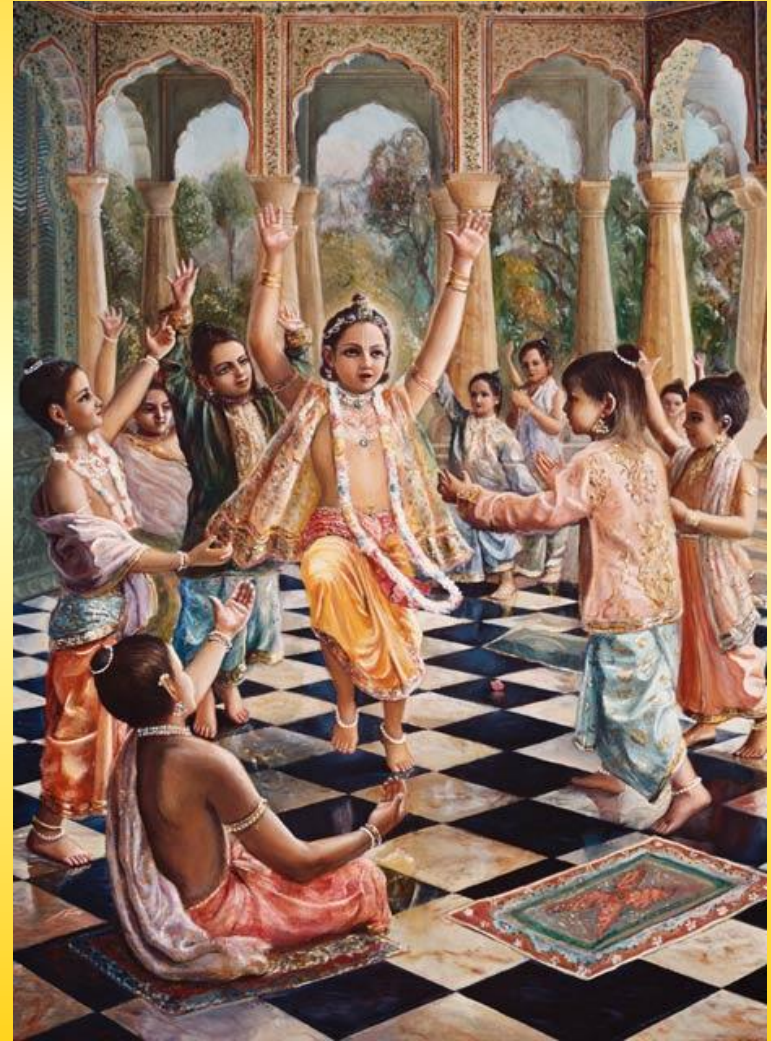


- Posana– Protection of Devotees

- Sixth Canto

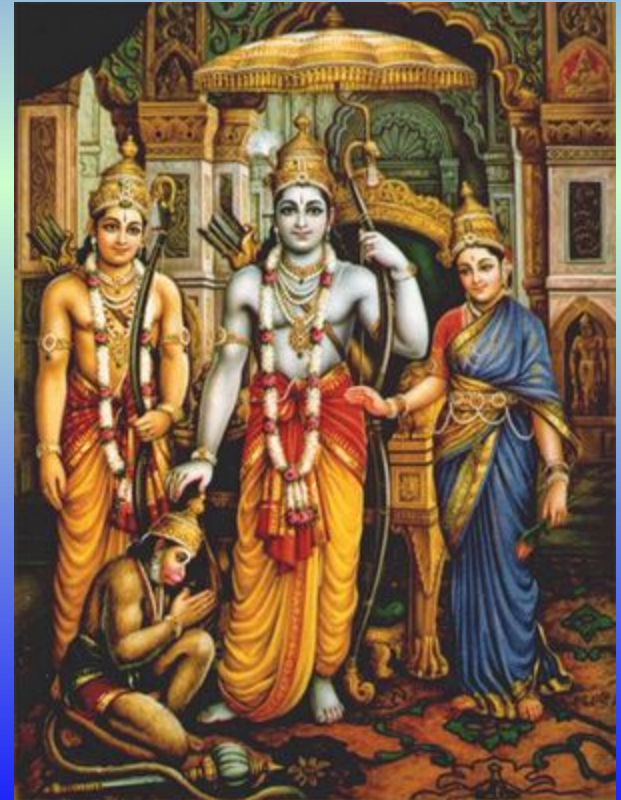


- Uti – Impulses
- Seventh Canto



- Manvantara—History of Manus
Eighth Canto

Isanukatha—
Stories of the Lord
and his Devotees
Ninth Canto



- Mukti—Liberation

Eleventh Canto



Nirodha Destruction

- Twelfth Canto



- Asraya –Supreme Shelter
Svayam Bhagavan Krsna



- Lamp:

- sarga (3rd canto),
- nirodha (12th canto)

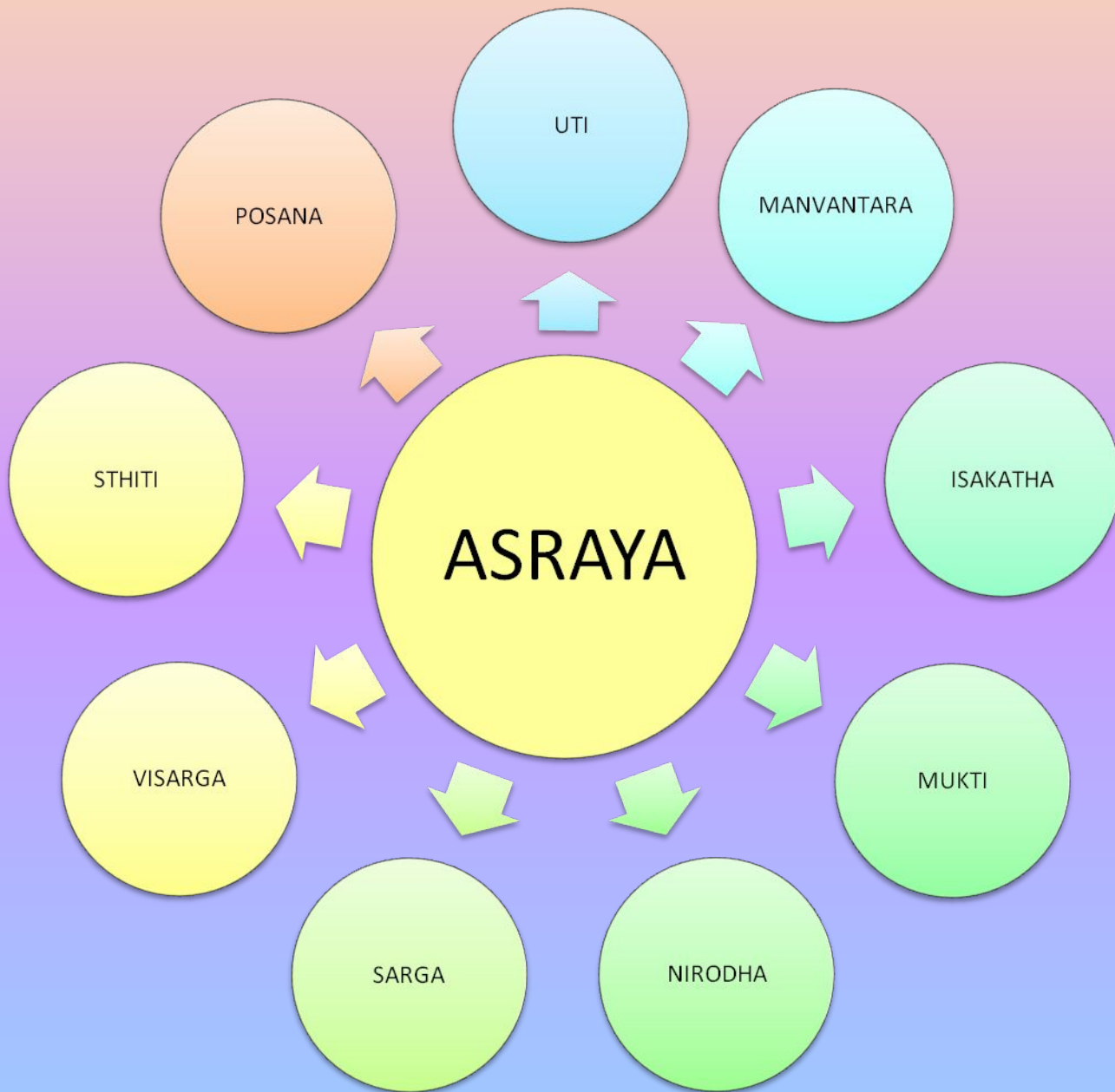
- Sun:

- visarga (4th canto),
- sthiti (5th canto) ,
- posana (6th canto),
- uti (7th Canto),
- manvantara (8th Canto),
- isanukatha (9th canto)
- mukti (11th Canto)

- Fruit of the tree:

- Asraya (10th canto)





Why does Bhagavatam have so many topics?

- One should not say that it is unbecoming to eulogize the unfavorable meanings of the *Bhāgavatam* which is directly filled with *bhakti-rasa*. The Supreme Lord is full of all *çaktis* and so is the *Bhāgavatam*. Thus it takes meanings corresponding to the minds of various types of persons (*adhikāris* of this *çāstra*), for such revelation is befitting the person (the Lord) who possesses all powers.

*mallänäm açanir nãääà nara-varaù stréääà smaro
mürtimän*

*gopänää sva-jano 'satää kñiti-bhujää çästä sva-pitrou
çiçuù*

*måtyur bhoja-pater viräò aviduñää tattvaà paraà yoginäà
vãñëénää para-devateti vidito raigaà gataù sägrajaù*

The wrestlers saw Kåñëa as a lightning bolt (vérya rasa),
the men of Mathurä as the best of males (adbhuta rasa,),
the women as Cupid in person (madhura rasa),
the cowherd boys as their relative (sakhya and hasya
rasa),
the impious rulers as a chastiser (raudra rasa),
His parents as their child (karuna and vatsalya rasa),
Kamsa as death (bhayanaka rasa) ,
the unintelligent as a material body (bibhatsa rasa),
the yogés as the Absolute Truth (santa rasa) and
the Våñëis as their supreme worshipable Deity (dasya
rasa) .

SB 10.43.17

The wrestlers saw Kāñëa as a lightning bolt (vérya rasa)



The men of Mathurā saw him as the best of males (adbhuta rasa)



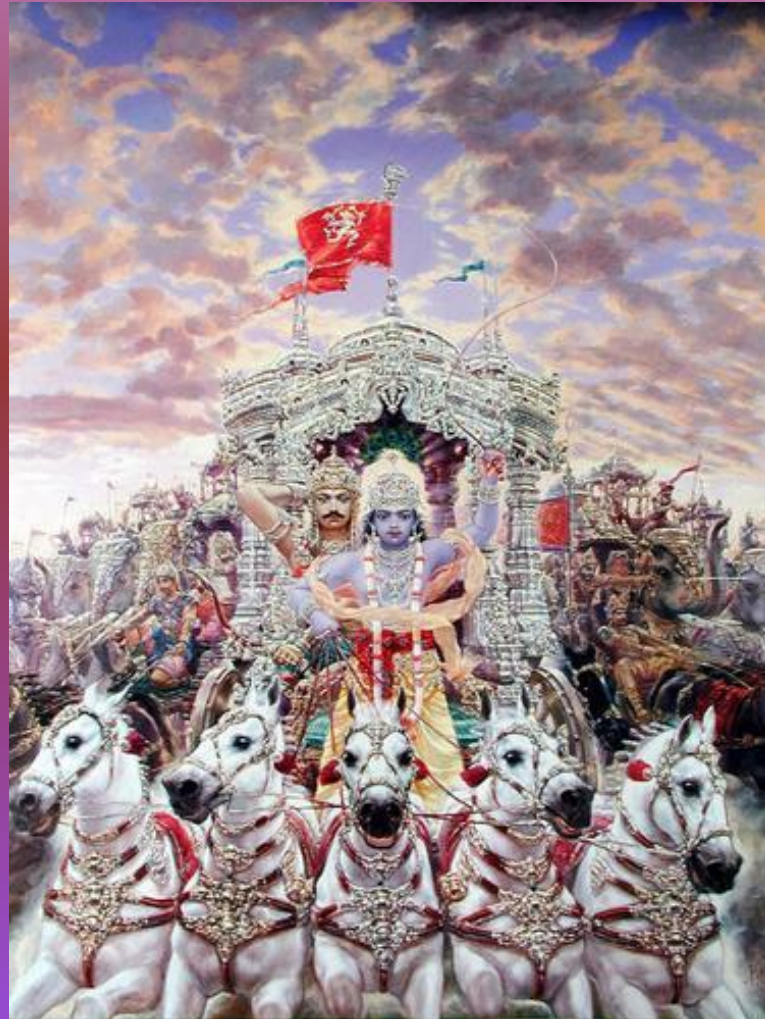
The women saw him as Cupid (madhura rasa)



The cowherd boys saw him as their relative
(sakhya and hasya rasa)



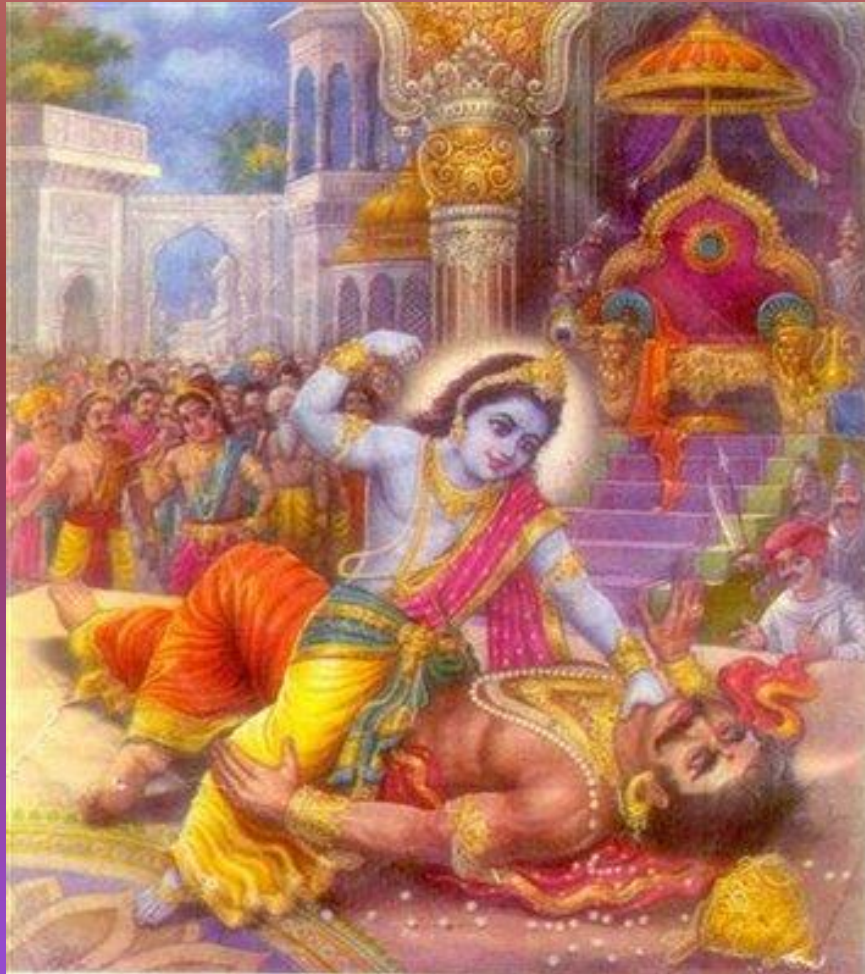
The impious rulers saw him as a chastiser (raudra rasa)



His parents saw him as their child
(karuna and vatsalya rasa)



Kamsa saw him as death
(bhayanaka rasa)



The unintelligent saw him as a material body (bibhatsa rasa),



The yogés saw him as the
Absolute Truth (santa rasa)



The Vāñëis saw him as their supreme worshipable Deity (dasya rasa).



- All the topics however give joy to the devotees of the Lord by taking on a meaning favorable for *bhakti*.
- The same topics however are like Mohiné and take on a different meaning for bewildering the demons who give meanings unfavorable for *bhakti*.



Lord Vishnu as Mohini



