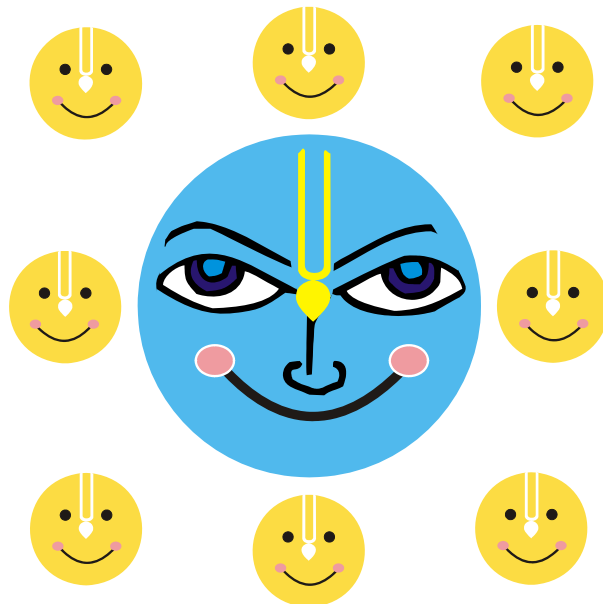


# The "Sastra-Caksus" Series



**"Seeing Through the Eyes of Scripture"**



**Vision of the Sri Isopanisdad**

# A Comprehensive Study Guide

## Goals for the Sastra-

- C** ultivate a desire to study the Sri Isopanisad for practical spiritual realization.
- A** nalyze how the teachings of the Sri Isopanisad are still relevant in the modern world.
- K** now the essential message and philosophy of the Sri Isopanisad.
- S** ystematically study and remember the content and organization of the Sri Isopanisad.
- U** se the teachings of the Sri Isopanisad as a guide for our own lives.
- S** ee through the eyes of the Vedic scriptures.

## Study Guide – Vision of the Sri Isopanisad

### Suggestions For Using This Study Guide

The revealed scriptures are not only to be read and analyzed as an academic study, but are also meant to lead us to practical spiritual realization. If we develop faith in spiritual knowledge and follow the prescribed practices we will experience this realization tangibly in our lives, and thus begin to “see through the eyes of scripture.”

This study guide is designed to facilitate and inspire an in-depth analysis and realization of the teachings of the Sri Isopanisad and its purports by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. The structure of the guide carries you through the Sri Isopanisad systematically, continually offering a simple overview of the text, summaries and commentaries, daily meditations, and intuitive questions based on the reading.

The guide begins with a summary of Prabhupada’s introduction, to be read along with the introduction itself, and an explanation of the Sri Isopanisad overview. The overview divides the Sri Isopanisad into sections of 2-3 mantras each. It should be understood that this overview was designed for the purpose of this study guide to provide a simple means of organizing the text, and is not to be considered the one and only way of organizing the mantras of the Sri Isopanisad.

For each section the guide provides a summary and commentary for those mantras, which may be read before embarking on each new section and referred to again for the study of each individual mantra. Each mantra is then given its own exercise to assist us in realizing the reality of its teachings. It is suggested that you allow one day for each mantra and practice the exercise

throughout the whole day as much as possible, thus completing the study guide in 19 days. Each exercise has been divided into four sections:

**Read:** Here we simply read the mantra and purport, along with its study guide summary. This is the basis for our daily meditation. 10-15 min.

**Focus:** Now we focus in on the main points of the teachings to be studied and realized throughout the day. Spiritual realization depends at least as much on the Lord's mercy as our own endeavor, so we also pray to the Lord to reveal to us these teachings. By praying in this way we also focus ourselves internally on what we wish to learn. 3-5 min.

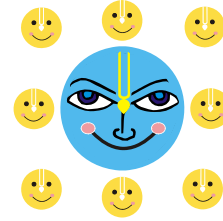
**Consider:** The study guide gives us some guiding thoughts and questions as we try to consider and observe these teachings carried out practically in the world around us and within ourselves. This meditation is meant to be carried with us throughout the day. By simply reading this portion, without the intention of putting it into practice, you may come up with some ideas, but that will not allow the Lord to reveal these teachings to you as your day progresses. However, by practicing this step faithfully we will gain realization of the meaning of each mantra. Day-long meditation

**Describe:** The best way to solidify our thoughts and realizations is to repeat them in our own words. This section will ask us to describe how we can apply the main points of the mantra and our realizations during the day to our own lives. This may be done in any number of ways. Some people may wish to simply write down their ideas. This way you can keep your ideas with you. Some may want to discuss these ideas with others. This has the advantage of receiving feedback from the other person(s) and building on the ideas in a conversation. To discuss with other people who are doing the study guide also may prove to be especially potent. You may also draw a picture, write a poem or a story, or any other means you feel comfortable with and inspired by to express your realizations. 10-20 min.

The ideal practice of these exercises for each mantra would be to read the text and focus on the main points in the morning so the teachings are fresh in your mind to consider throughout the day, and then to describe your realizations in the evening.

Finally, at the end of each section of mantras there are 4-5 questions based on the reading. The answers for these questions are meant to be only one or two sentences, and are not found directly in the book. The answers given at the end of the study guide are to be understood as guidelines and are not meant to be considered the only correct answer. The questions are there to push the reader into considering and contemplating further insights into the teachings of the Sri Isopanisad, so it is encouraged that you offer some answer of your own before consulting those given.

By following the exercises and meditations offered in this study guide, along with its simple overview of the text, we are sure you will be blessed with a thorough understanding and remembrance of the valuable teachings contained within the "vision of the Sri Isopanisad."



## Vision of the Sri Isopanisad

### Introduction

The Sri Isopanisad is a condensed treatise of only 18 mantras, plus an invocation mantra, revealing the essence of the Absolute Truth. Although it is a complete scripture in itself, this potently compact text is found within the larger framework of the original Yajur Veda. Srila Prabhupada explains in the introduction, taken from a lecture at Conway Hall in London, Oct. 6, 1969, that the word veda means knowledge. The Vedic literatures offer complete knowledge of both the material and spiritual worlds.

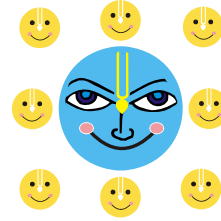
In our present materially conditioned state we can not attain perfect knowledge through our sense perception or logical reasoning due to our four defective tendencies; 1) to commit mistakes, 2) to be in illusion, or to accept what is not, 3) to have imperfect senses, and 4) to cheat or be cheated

Thus, we must rely on the third process of acquiring knowledge: to hear from higher authorities, or the Vedic literatures, which are free from all imperfections. Srila Prabhupada gives the example of the Vedic injunction that cow dung is pure, although dung in general is considered most impure. Yet, scientifically it has been proven that cow dung contains all antiseptic properties.

Transcendental, or spiritual, knowledge is far beyond the reach of our material senses or logic. Therefore we must accept Vedic knowledge as it is revealed by the highest authority, the Supreme Lord, Krishna, Who has been accepted as such by all transcendentalists and acaryas of the past.

In order to realize spiritual knowledge one must approach a spiritual master who has also properly heard the Vedic message from his spiritual master and who is fixed in spiritual life. Such a self-realized soul can lead us to the goal of Vedic knowledge: Krishna.

This is just a brief summary of Prabhupada's elaborate introduction, but will help us to remember some of the main points.



## Vision of the Sri Isopanisad

### Overview

What a person believes and how a person acts are intimately related. A person who has no belief in the existence of God will act simply according to his whims and desires, accepting them as the only purpose in life. A person who believes in God only as the Creator and Father to be feared and obeyed will attempt to follow His laws, but will also try to enjoy his own desires as much as possible. And a person who sees God as the Supreme Enjoyer and Friend will simply try to serve Him with devotion, while practicing detachment from her selfish desires. Thus, our beliefs and actions combined make up our overall lifestyle.

### ***Belief + Action = Lifestyle***

All revealed scriptures stress the purification of our beliefs and actions by giving us spiritual knowledge and practices to follow. By studying and realizing this knowledge and following these practices we can make genuine spiritual advancement.

### ***Knowledge + Practices = Spiritual Advancement***

(Belief)

(Action)

(Lifestyle)

This simple formula for our spiritual purification may be called the “**vision**” of the text. In the Sri Isopanisad this vision is revealed in its invocation and mantras 1-8. In order to begin the process of receiving this vision mantras 1-3 offer prescribed **practices** for the living entities, namely ourselves. The invocation and mantras 4-5 enlighten us with **knowledge** of the Supreme Personality of Godhead. Both the knowledge and practice of Their relationship are fully revealed in mantras 6-8 as the vision of a pure devotee.

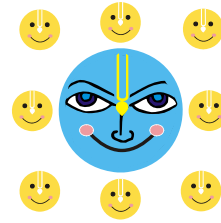
The second section of the Sri Isopanisad, mantras 9-14, gives further **guidelines** on the nature of **knowledge** and **practices**. Mantras 9-11 give guidelines for which knowledge is to be sought. Mantras 12-14 give guidelines for which practices are to be followed.

The third, and final, section, mantras 15-18, are **prayers** offered by the devotee to the Lord to obtain this vision of the Sri Isopanisad. Mantras 15-16 are prayers for realization of the **knowledge** given. Mantras 17-18 are prayers for acceptance of our **practices**.

This simple structure of the Sri Isopanisdad can at once be recognized in this picture:



Key Phrase: *Spiritual Knowledge is Beyond Our Reach  
Therefore the Vedas Are There to Teach*



## Vision of the Sri Isopanisad

### Vision – Invocation Foundation of Knowledge of Supreme Person

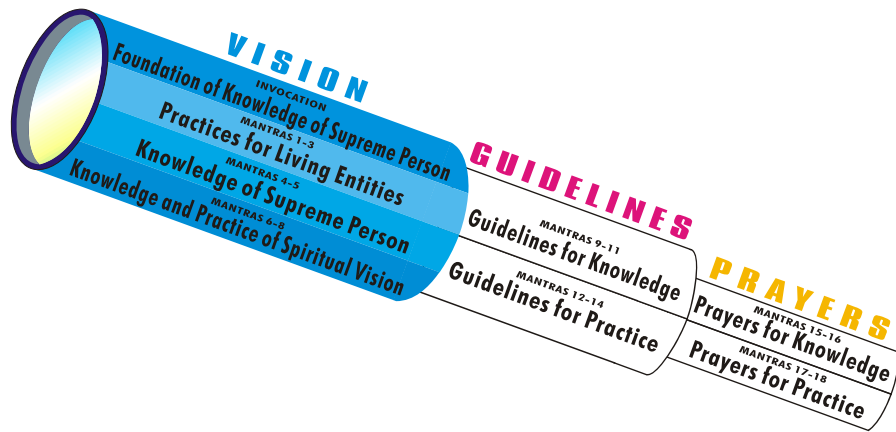
It is very remarkable that the vision of the Sri Isopanisad reveals the complete understanding of the individual soul and the Supreme Lord as being simultaneously one and different. The philosophical debate of monism versus dualism has continued for thousands of years. The highest revelation of inconceivable and simultaneous oneness and difference was not fully explained until the teachings of Lord Caitanya only five hundred years ago. Yet we find this knowledge contained within the ancient Sri Isopanisad. This concept will become more clear as we progress through the vision of the Sri Isopanisad.

We begin with the Invocation, which provides a foundation of knowledge of the Supreme Personality of Godhead. The most important point to be understood here is that the Absolute Truth is, ultimately, a person. “Even though so many complete units emanate from Him, He remains the complete balance.” It is not that since everything has come from Him that He is just spread out everywhere in some impersonal way, as our mundane logic would conclude. He maintains His own personality.

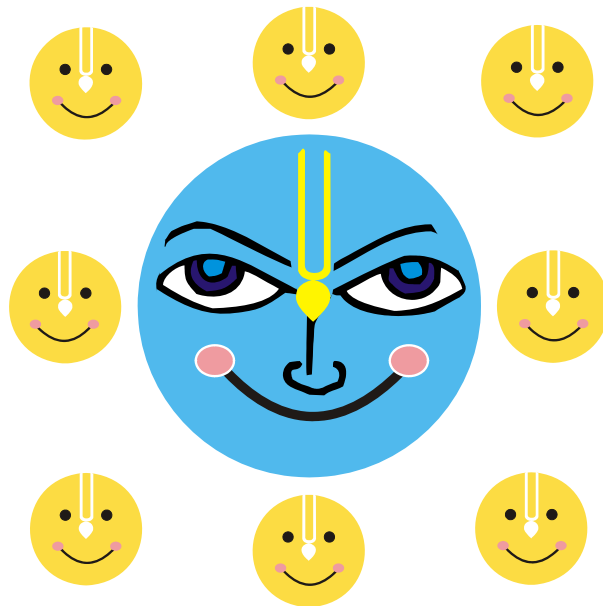
The all-pervading, impersonal feature does exist and is known as Brahman. This Brahman is present as the Lord’s own effulgence, and encompasses His aspect of eternity. He is also present in a more personal way locally in the heart of every living creature and within every atom. This feature is known as Paramatma, and encompasses His aspect of knowledge. But the highest realization of Him is as the Supreme Person, Bhagavan, Who encompasses His aspect of bliss, through His own pastimes of enjoyment.

The individual living entities are also complete in themselves, but remain as parts of the Complete Whole. Prabhupada gives the example of the hand, which is also complete in itself, as still being part of the whole body. In order for the living entities to feel a sense of completeness, or full satisfaction, they must dovetail their enjoyment with the enjoyment of the Complete Whole as the Supreme Person. Thus, this foundational verse of knowledge gives us a hint of our relationship with Him.

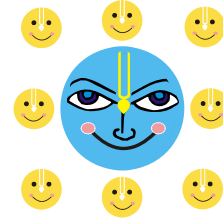
This knowledge of the Supreme Personality of Godhead will be further explained in mantras 4-5. Yet, because this invocation gives us a definitive and foundational understanding of Him it stands alone as an introductory mantra, and in this way can be understood to be the focus dial on your telescope.



Key Phrase: *Of the Lord's Features There are Three  
But as a Person He is Most Complete*







## Invocation Mantra

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**Read:** Read the Invocation mantra and purport, along with its study guide summary.

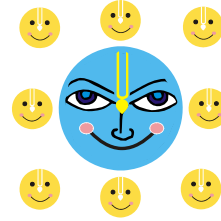
**Focus:** We need to focus on the Absolute Truth as a person. As a person, He has His own personality, including likes, dislikes, feelings, thoughts, desires, and, most importantly, personal relationships. Prayer automatically places us in a relationship with Him. We can pray to learn what it means to be personal, and to come to see Him as the Supreme Person.

**Consider:** Pay attention to how you and the people around you interact with each other as persons, and how you are more personal or impersonal towards each other. God is the Supreme Person. But unlike us, He is full in all good qualities, without any tinge of bad qualities. Understanding how we ourselves feel as persons, with our own thoughts and desires, seeking to be engaged in loving relationships with other persons, we can begin to understand what it means for God to be the Supreme Person.

**Describe:** Describe what it means to be a person, to have a unique personality. Describe what it means to be more personal or impersonal with others. What then can we understand of God, who is the Supreme Person, full in all good qualities?

### Questions for Invocation

1. Why is the Personality of Godhead considered the highest realization of the Absolute Truth, above the impersonal Brahman and localized Paramatma?
2. Why would the Supreme Personality of Godhead manifest so many complete units, such as the living entities, from Himself?
3. What is the ultimate cause for any of our feelings of dissatisfaction?



## Vision of the Sri Isopanisad

### Vision – Mantras 1-3 Practices for Living Entities

Spiritual practices as prescribed in the revealed scriptures come in two forms. The first is to help us become detached from material life. The second is to help us become attached to spiritual life. The more we become attached to spiritual activities the easier it is to become detached from material activities. These first three mantras of the Sri Isopanisad point us towards a general understanding of this principle in light of the knowledge given in the invocation that everything is emanating from the Supreme Person, and thus everything is meant for His enjoyment.

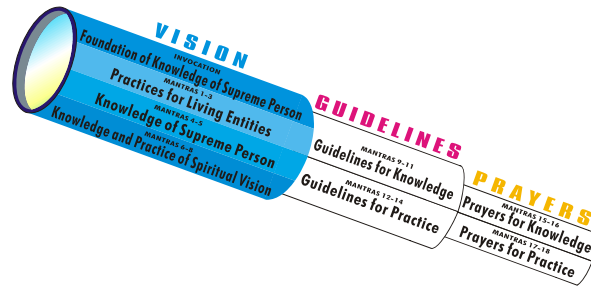
Mantra One simply states that everything belongs to the Lord, and so we should accept only as much as He has given for our quota. We need to understand that without the material ingredients which the Lord has provided we can not produce anything on our own. Prabhupada states, “But for the Lord, no one is a proprietor of anything.” Carrying this responsibility of recognizing the authority of the Lord, human beings are meant to offer everything in the Lord’s service for His enjoyment. By limiting ourselves to only our material necessities we gradually detach ourselves from material activities. By first offering everything we have to the Lord we gradually become attached to spiritual activities by partaking in His enjoyment.

Mantra Two assures us of everlasting life by working in this way. Although we are by nature eternal parts and parcels of the Supreme Lord we are suffering repeated birth and death due to transgressing these laws of nature. There are three ways in which we can work in relation to the laws of nature:

- 1) karma - pious, or scriptural, duties for material elevation
- 2) vikarma - impious, or sinful, acts
- 3) akarma – service to the Supreme Lord

Only akarmic activities, or service to the Supreme Lord, situate us in our eternal relationship with Him and thus free us from this cycle of birth and death. It is not that we need to abandon our duties to our family and society, but our activities must become God-centered. Even a small amount of service to the Lord guarantees a human body in our next birth for continuing that service. Once our service to the Lord is completely pure we become reinstated in our eternal relationship with Him.

Mantra Three warns us that those who neglect these activities of the soul will enter into the



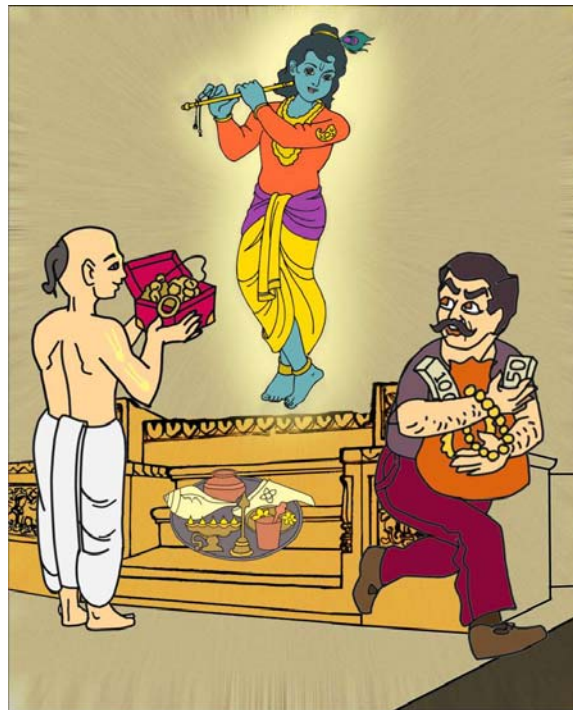
worlds full of darkness and ignorance. This human body, which is attained after many lifetimes in such lower worlds and species of life, carries the responsibility of attaining self-realization by engaging in the service of the Lord. One who neglects these human responsibilities of spiritual life is known as the killer of the soul, and must again enter into such lower births and perpetually suffer in this temporary material world.

In summary,

Mantra One - reveals our practice of accepting only our quota and engaging in the Lord's service.

Mantra Two – reveals reward of such practice

Mantra Three – reveals punishment of negligence of such practice



**Key Phrase: *Our Quota is Given to Serve the Lord  
Our Future is Black if We Simply Horde***

## Practices for Living Entities

### Mantra One

**Read:** Read mantra one and purport, along with its study guide summary.

**Focus:** Since the Lord is the source of everything, everything belongs to Him. Focus on considering everything within this world as the property of the Lord, meant for His enjoyment. We can pray for this realization of accepting everything as the Lord's property.

**Consider:** Imagine the world as one big castle, the owner, or king, of which is God. All the people are simply His servants, meant to take care of this castle and cooperate in His enjoyment. Consider the international politics of the world today, or even read a newspaper. Are people treating the property of the world as their own or as God's? Now consider your own situation. How much of your time, energy, talents, and resources are you using for God's enjoyment?

**Describe:** Describe how world politics might be different if the world leaders accepted everything as the Lord's property meant for them to take care of and engage in His service. Describe your own understanding of everything belonging to the Lord, and how you can participate in using His property in His service.

### Mantra Two

**Read:** Read mantra two and purport, along with its study guide summary.

**Focus:** By engaging ourselves in the Lord's service we reestablish our eternal relationship with Him. But are we eager for such a reward? Focus on the need for attaining everlasting life, and the undesirable aspects of a temporary life. We can pray to understand our temporary position in this life and to increase our desire for eternal life.

**Consider:** Generally people would say they are comfortable in this life, and do not feel any need to strive for something eternal. Though they know people are dying all around them, they feel they themselves will never die, and so seek nothing further. But notice how everything in this world is temporary. The insects, the plants, the animals, and even the people are all coming and going with the waves of time. Everything we work so hard for will soon be lost. All the people we love will be gone. Imagine the value of reviving our eternal loving relationship with the Supreme Person.

**Describe:** Describe the temporary nature of this world. Describe the disadvantages of living such a temporary life with temporary relationships. Describe the advantages of living an eternal life in relation with the Supreme Person.

## Mantra Three

**Read:** Read mantra three and purport, along with its study guide summary.

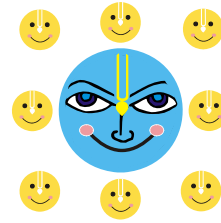
**Focus:** This human form of life gives us the unique capability and responsibility of engaging in spiritual realization. But how much are we taking advantage of this rare gift? Focus on the need to engage this rare human life and intelligence in the process of self-realization, beyond just supplying the needs of the body. We can pray to learn to appreciate our higher intelligence and engage it in spiritual life.

**Consider:** Srila Praphupada has said, “the dog is running on four legs, and you are running on four wheels. What is the difference?” Consider how the goals of society today are simply based on the same activities as the animals, namely eating, sleeping, mating, and defending. Where is the engagement of our higher intelligence in understanding who we are and what is the ultimate goal of life? This verse says that such killers of the soul enter into worlds of darkness and ignorance. But even in this life today, observe the results of our society based simply on animalistic propensities. To what degree are we ourselves utilizing this human form to revive our relationship with God?

**Describe:** Describe the results of a society based simply on supplying the needs and desires of the body, not considering knowledge of the soul. What is the need for developing spiritual life?

### Questions for Mantras 1-3

1. What does it mean to transgress the laws of nature?
2. How would recognition of the Lord’s proprietorship over all things by the nation’s leaders bring peace to the world?
3. Why are altruistic or humanitarian activities not considered very beneficial when God is not the focus of such activities?
4. Why does a person who lives a life devoid of self-realization deserve to fall into the lower species of life?
5. If we abandon the idea of trying to claim this world for our own enjoyment and instead take up the process of self- realization won’t society fall into a state of passivity and chaos? Explain.



## Vision of the Sri Isopanisad

### Vision – Mantras 4-5 Knowledge of Supreme Person

Once we have begun the process of engaging in the Lord's service we can begin to understand His inconceivable nature and potencies as He reveals Himself to us. In Mantras 4-5 we hear more of the knowledge of His personality, building upon the knowledge we received in the Invocation.

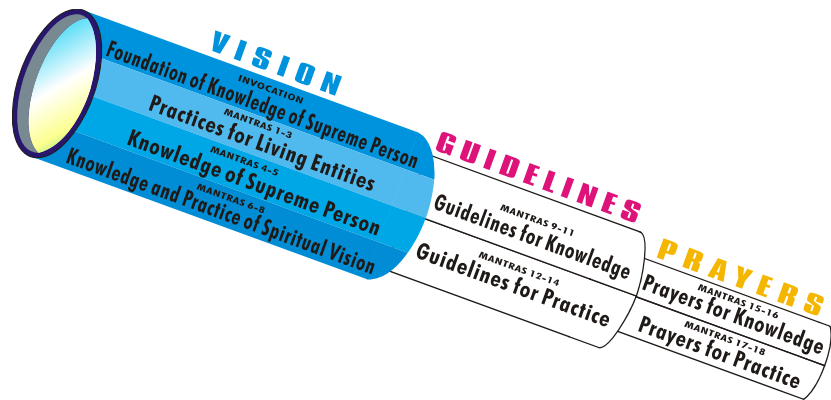
Mantra Four informs us that although the Lord is always situated in His own abode He cannot be approached by the mind or even by the powerful demigods. Unless He reveals Himself to us we cannot imagine or understand His transcendental abode or activities. The Lord's eternal abode is situated within His spiritual, or internal, energy. It is only when the individual spirit souls, known as His marginal energy, desire to enjoy separately from the Him that they are placed within this material, or external, energy. Thus, when we engage ourselves in His service, desiring to dovetail our activities for His enjoyment, He naturally becomes inclined to again reveal Himself and our eternal relationship with Him in the spiritual world.

Mantra Five illuminates the Lord's inconceivable, spiritual nature. At any time the Lord can be present both within the material and spiritual worlds. Yet, when the Lord appears in this material world, such as in the Deity or His Holy Name, for the sake of revealing Himself to us and accepting our service, foolish people conclude that He has accepted a material form. They can not understand the Lord's ability to convert material energy to spiritual energy, as He is the source and controller of both of them. Thus, to the surrendered soul He is very near, but to the unsundered He is very far away.

In summary,

Mantra Four – The inconceivable Lord cannot be approached by our limited means.

Mantra Five – An illustration of His inconceivable potencies.



Key Phrase: *Inconceivable Lord May Be Far or Near  
 But He is Revealed to Those Who Are Dear*



## Knowledge of Supreme Person

### Mantra Four

**Read:** Read mantra four and purport, along with its study guide summary.

**Focus:** Detailed knowledge of the Lord is far beyond our limited range of mental speculation. Focus on the inconceivable nature of the Lord, and how we can only know Him as He reveals Himself. We can pray to receive the Lord's mercy so we may begin to understand His greatness.

**Consider:** Consider how people have so many different ideas and speculations on the nature of God, the soul, or this material universe. From the scientists to the orthodox religions to the common people there are innumerable theories and beliefs. The symptoms of these beliefs are all around you, from billboards and advertisements to what we are taught in school and what people talk about. From this we can understand how inconceivable is the nature and greatness of the Lord, the hidden source of everything, and realize how we can only know Him as He reveals Himself, such as through the scriptures of the world.

**Describe:** Describe how people all over the world are trying to understand the nature of God, the soul, and the universe by their own speculative means. How much progress are they making towards understanding the nature and activities of God? Describe our dependence on the Lord to reveal Himself in order for us to understand Him.

### Mantra Five

**Read:** Read mantra five and purport, along with its study guide summary.

**Focus:** Everything that exists is situated within the Supreme Lord, yet He is personally present within even the smallest atom. He is situated within our hearts, yet He is also situated in His spiritual abode. Focus on the Lord's simultaneous presence and absence within this world as part of His inconceivable spiritual potency. We can pray to realize the Lord's presence everywhere and also to feel the longing of separation from Him.

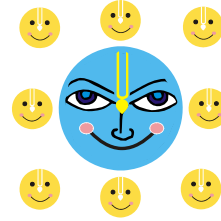
**Consider:** Srila Prabhupada said when a mother sees the shoe of her child she automatically thinks of her child. In the same way we can always remember the Lord by seeing His creation all around us. We can also feel His presence by remembering He is witnessing all of our thoughts and activities from within our hearts. At the same time, we can feel the Lord's absence from this world. Where is God to be found? Though we may pray to the Lord within our heart, consider how far away we are from knowing and seeing Him.



**Describe:** Describe how we can feel and remember the Lord's presence everywhere. Describe how we can not see Him anywhere. How is He both near and far from ourselves? How is the unlimited spiritual nature different from the limited material nature?

## Questions for Mantras 4-5

1. Why is it impossible for the individual, conditioned living entities to understand the Supreme Lord by their own mental speculation?
2. How does understanding that everything is part of the Lord's potencies help us to revive our original consciousness?
3. In what way are the Lord's impersonal energies to be considered non-different from His personal feature?
4. Since the Lord is present everywhere, why do devotees specifically worship the Deity rather than any other material object?



## Vision of the Sri Isopanisad

### Vision – Mantras 6-8 Knowledge and Practice of Spiritual Vision

Now that we are engaged in practices of service and have received knowledge of the Supreme Lord the full vision of our relationship with Him is revealed. These next three mantras, 6-8, reveal both the knowledge and practice of this relationship as they are seen from the eyes of a pure devotee, or one who is seeing this vision of the Sri Isopanisad.

In Mantra Six the devotee sees everything and everyone in relation to the Supreme Lord. As we engage in practicing devotional service and receiving knowledge of the Supreme Lord, under the guidance of bona-fide spiritual master, we begin to recognize other living entities also as spirit souls of the same spiritual nature as ourselves and the Lord. Gradually our envy and desire to enjoy others decreases as we realize that we are all eternal, infinitesimal spiritual sparks simply meant to give pleasure to the Lord. A devotee who has reached this highest stage of realization always tries to engage everyone in the Lord's service.

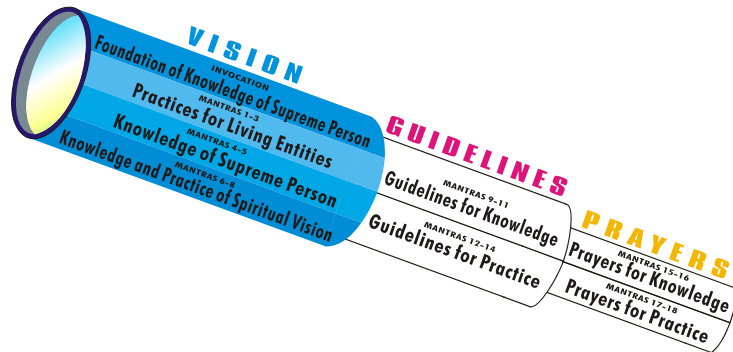
In Mantra Seven the pure devotee sees all spirit souls as having the same qualities as the Lord. On the spiritual platform the living entities and Supreme Lord share not only the same spiritual nature, but also the same interest, just as a family or nation has a common interest. That Supreme Person becomes the center of enjoyment and activities for all the individual spirit souls, and the Lord enjoys Himself in their association. Within this highest realization of spiritual activities there is no illusion or anxiety.

On the material platform there is always a clash of interests, both individually and collectively, resulting in anxiety and lamentation. The only solution is to have a common center. The only common center for all living beings is the Supreme Person from whom everything is emanating. By placing Him at the center of our activities we enjoy an eternal life of bliss and knowledge in a loving relationship with Him.

Mantra Eight further explains the transcendental qualities of the Supreme Person as He reciprocates with all living entities according to our desires and activities. The Lord is not limited by any material qualities. Thus He may expand His form into innumerable forms to perfectly reciprocate with all living beings according to our desires to please Him, or even hide His form from those who wish to forget Him. In this material world He is fulfilling our desires according to our qualifications and activities, or according to the law of karma, even though such material desires may cause us pain. But, on the spiritual platform we simply desire to please the Lord, and He helps us.

In summary,

Mantra Six – everything and everyone are part of the Lord, and He is within everything.  
Mantra Seven – spiritually everyone is the same as the Lord in quality and interest  
Mantra Eight – the transcendental Lord is fulfilling all our desires accordingly



Key Phrase: *In Quality We and the Lord are the Same  
But If We Don't Desire Him We Are to Blame*

## Mantra Six

**Read:** Read mantra six and purport, along with its study guide summary.

**Focus:** All living beings are part and parcel of the Supreme Lord. Essentially we are all spirit souls with the same spiritual nature as Him. We are simply covered by these different material bodies. Focus on the spiritual energy, which is giving life to all living things, as opposed to the inert material energy. We can pray to relate to all living beings as His spiritual parts and parcels.

**Consider:** It is only the presence of the spirit soul which gives life to these material bodies. Observe how all living beings - the plants, the insects, the animals, and the people - are only manifesting the symptoms of life because of the presence of the spirit soul. Once the soul leaves, the body is revealed as inert matter. Remember that, as spirit souls, we are all equal as parts and parcels of the Supreme Spirit, God, or Krishna.

**Describe:** Describe how we can recognize the presence of the soul in all living beings. What is our relationship to each other in relation to the Supreme Lord?

## Mantra Seven

(Here may be picture of mantra 6-8 from part 1)

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**Read:** Read mantra seven and purport, along with its study guide summary.

**Focus:** Focus on the spiritual harmony of all beings cooperating with the interest to please the Lord. We can pray to realize that the only common center all living beings share is the Lord, and the harmony that would arise by focusing our interests on Him.

**Consider:** In this material world everyone is trying to enjoy for themselves, thus there is so much conflict. Pay attention to how individually and collectively people cooperate as long as they have a shared interest, but then how they become enemies once they develop separate interests. The only thing all living beings have in common is that they have an eternal relationship with the Lord as pure spirit souls. Imagine the harmony that could exist if people cooperated on this platform of simply trying to please the Lord.

**Describe:** Describe the result of people acting with the same interest or goal, such as a family or nation or group of nations. Describe the result of people acting with separate interests. How would spiritual life, when practiced collectively, promote peace within this world?

## Mantra Eight

**Read:** Read mantra eight and purport, along with its study guide summary

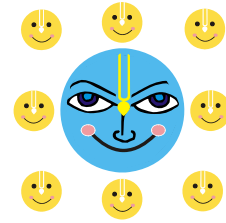
**Focus:** The Lord is fulfilling all of our desires according to how we deserve them, but in such a way that we will eventually want to become purified of our selfish desires and desire only to attain our pure spiritual state in relation to Him. Focus on how everything the Lord does is for our good, meant only to increase our desire to serve Him and attain our eternal position in the spiritual world. We can pray to realize that the Lord is fulfilling our desires according to our qualifications and in such a way as to increase our desire to be with Him.

**Consider:** Many people are baffled by the seemingly unjust nature of the world, where so many calamities are always taking place. We wonder why it seems the Lord is not fulfilling our desires. But consider the actual desires and qualifications of people today. Do people actually want to serve God, or do they want their own material gratification? The Lord has fulfilled our desire for great material advancement for this gratification. But why so many calamities? Well, observe our qualifications. With so much animal slaughter, illicit sex, intoxication, and gambling do we even deserve as much material opulence as we have? The process of reward and punishment according to our desires and activities is meant to lead us to desiring spiritual activities. Observe how the Lord is constantly teaching us the futility of trying to enjoy this material world.

**Describe:** Describe how the desires of our materially engrossed society are being fulfilled. Describe how so many of our desires, both individually and collectively, are being frustrated due to our lack of good or spiritual qualifications. How can we understand that the Lord is all-good, and everything He does is for our benefit according to our desires? How is the Lord teaching us and beckoning us to return to the pure, eternal spiritual world?

### Questions for Mantras 6-8

1. Why are devotees who only desire to transcend the material world still considered materialistic?
2. Why does recognizing others as spirit souls prevent us from exploiting each other?
3. Why does realizing our spiritual nature in relation to the Lord remove all lamentation?
4. Why does the Lord not simply reveal Himself to the atheists to destroy their ignorance and illusion?
5. How can the Lord be considered self-sufficient when He is always seeking enjoyment from the living entities?



## Vision of the Sri Isopanisad

### Guidelines – Mantras 9-11 Guidelines for Knowledge

Having received the complete vision of the Sri Isopanisad in the Invocation and mantras 1-8, we now receive further guidelines on which types of knowledge to seek and which types of practices to follow so that we may also realize this vision. We begin with guidelines for knowledge in mantras 9-11.

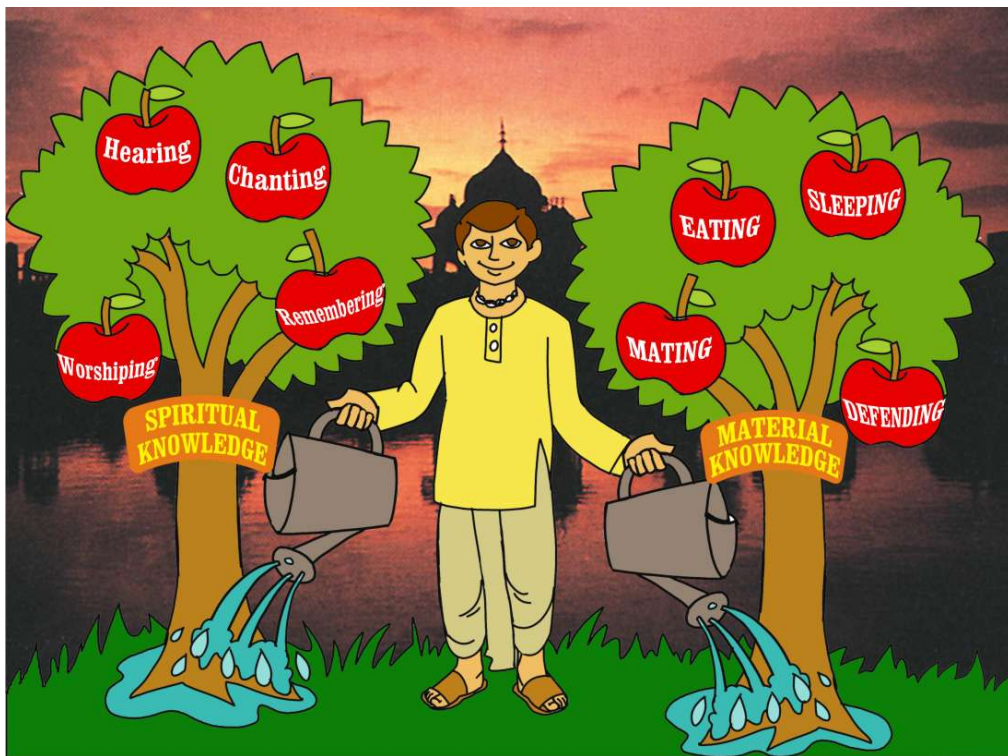
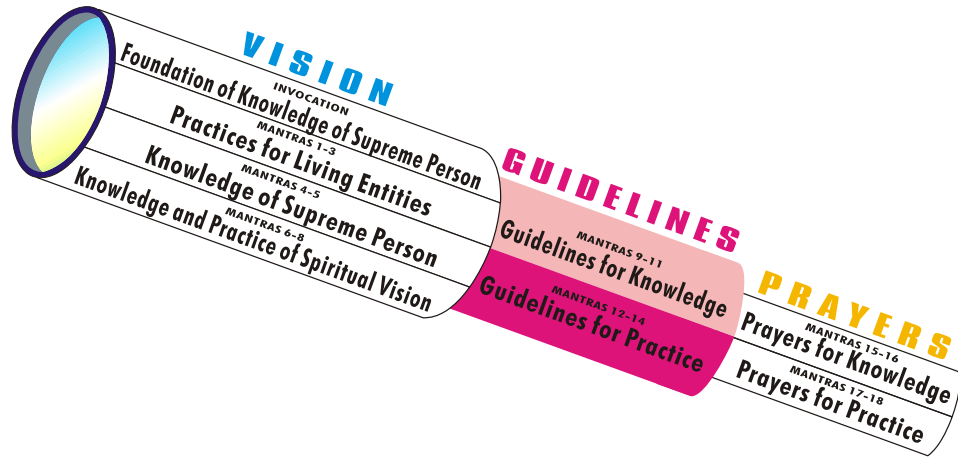
Mantra Nine states that those who neglect spiritual knowledge shall be covered by darkness and ignorance, especially those who actively impede such knowledge. We can feel this covering of darkness, or frustration, in modern society where we are so advanced in material knowledge, yet we ignore or even avoid spiritual education. People are more confused as to the purpose of life than ever. Material knowledge is certainly necessary, and even beneficial, as long as it is engaged in the Lord's service. But when it ignores spiritual life such material knowledge is just another form of ignorance, which distracts us from our actual goal of realizing our eternal nature as spirit souls. Those who commit the worst harm to society are those who pretend to cultivate spiritual knowledge, but only misinterpret scriptural teachings for their own glorification and motivation, and thus mislead others in the name of spiritual life.

In Mantra Ten we hear from authorities that a certain result is derived from culturing spiritual knowledge and a different result is derived from neglecting such knowledge. Because knowledge of the soul is not being taught in modern education there is animosity in all social, political, and religious fields today. As we attempt to dominate this material nature more and more, not considering its creator or purpose, the result is we fall more and more into fighting and war. Along with cultivating knowledge of this material world, we must also acquire spiritual knowledge from the self-realized souls who understand our common eternal spiritual nature in relation to the Supreme Lord.

Mantra Eleven assures us that if we can cultivate our material knowledge alongside spiritual knowledge we can transcend this temporary world and attain our eternal position. Material science and knowledge alone can never free us from birth, death, disease, and old age. We must revive our eternal relationship with the Supreme Lord. Actually the soul always exists eternally, but our material attachments bind us to this temporary world of repeated birth and death. In modern society we seek only that knowledge which will increase our material desires and sense gratification, and thus only delivers us into the cruel hands of death. As we learn to live in this material world we must also seek knowledge of the soul and our eternal relationship with the Supreme Soul. The goal of all knowledge is to engage even our material knowledge in the devotional service of the Supreme Personality of Godhead by hearing about, glorifying, remembering, and worshiping Him.



In summary,  
 Mantra Nine – Those who neglect spiritual knowledge enter into darkness  
 Mantra Ten – One result from cultivating spiritual knowledge, another from neglecting it  
 Mantra Eleven – Must cultivate material and spiritual knowledge side by side



Key Phrase: *Without knowledge of spiritual life  
 Our material plans lead us to strife*

## Mantra Nine

**Read:** Read mantra nine and purport, along with its study guide summary.

**Focus:** Focus on the difference between ignorance, knowledge which is harmful, and knowledge which is beneficial. We can pray to be able to recognize these differences and become attracted to cultivating beneficial knowledge.

**Consider:** Spiritual knowledge received from pure devotees of the Lord is always beneficial. But consider how knowledge of this material world may be either harmful or beneficial according to how it is used. Modern technology, for example, can easily be used to broadcast either atheistic or spiritual ideas. Consider how ignorance may be preferable to such material advancement.

**Describe:** Describe different ways in which material knowledge can actually be harmful to society, and why ignorance may be preferable to such knowledge.

## Mantra Ten

**Read:** Read mantra ten and purport, along with study guide summary.

**Focus:** Focus on the harmful results which arise from neglecting spiritual knowledge in contrast with the peace which may arise from cultivating such knowledge. We can pray to understand the beneficial results of spiritual life.

**Consider:** Society in general today does not recognize the practical relevance of cultivating spiritual knowledge. Accepting that the goal of knowledge is simply to learn how to live and enjoy more in this temporary material world, the result is that we are exploiting the earth's resources and have degraded ourselves to unrestricted sense enjoyment and continuous fighting. Notice how many problems we face in the world are a direct result of not cultivating knowledge of the soul and our common eternal relationship with the Lord as His servants.

**Describe:** Describe the results of advancing in material knowledge while ignoring spiritual knowledge. What would be the result if society in general cultivated spiritual knowledge?

## Mantra Eleven

**Read:** Read mantra eleven and purport, along with study guide summary.

**Focus:** Material knowledge is not meant to be neglected in the name of cultivating spiritual knowledge. Focus on how material knowledge can be used to enhance our spiritual lives. We can pray to learn how to engage everything material and spiritual in the Lord's service.

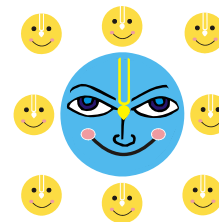


**Consider:** Spiritual knowledge means to understand that we are eternal spirit souls meant to engage in loving service to the Supreme Lord. Material knowledge means to understand how to manipulate the material energy for our own purposes. Consider how much potential there is to engage the vast amount of material knowledge we have gained in spreading and cultivating spiritual knowledge. Such material knowledge is always beneficial if it can be used in devotional service.

**Describe:** Describe how the material knowledge we have can be used alongside, and for the enhancement of, spiritual knowledge.

## Questions for Mantras 9-11

1. Why does neglecting spiritual knowledge for the sake of material happiness actually lead to unhappiness and frustration.
2. Why is accepting a misinterpretation of the Vedas considered the deepest form of ignorance?
3. How is modern nationalism and warfare a result of nescience?
4. Why does following scriptural, disciplinary principles allow one to culture knowledge of the soul?
5. How do we know when our material knowledge is not conducive to our spiritual lives?



## Vision of the Sri Isopanisad

### Guidelines – Mantras 12-14 Guidelines for Practice

Now that we have received guidelines for acquiring knowledge the Sri Isopanisad goes on to provide guidelines for our spiritual practices in mantras 12-14.

From Mantra Twelve we learn that those who worship demigods or the impersonal Absolute are covered by ignorance. The personal form of the Absolute Truth, Bhagavan, the Supreme Lord Himself, is fully independent and is the source of both the demigods and the impersonal spiritual effulgence. Knowing Him to be the highest realization of the Absolute Truth devotees render loving service unto Him.

People worship the demigods for some material sense gratification or heavenly pleasures, but such happiness is only temporary and binds the soul to the cycle of birth and death. Worshippers of the impersonal aspect of the Lord as the Absolute Truth are also practicing another form of atheism as they deny the Supreme Personality of Godhead. These pseudo-religionists shall into the darkest regions of ignorance as they mislead their followers from eternal, spiritual life.

Mantra Thirteen explains that one result is obtained from worshipping the Supreme Lord and a different result is obtained from worshipping that which is not supreme. If we worship the Lord we will reach Him in His eternal abode. As long as we worship any temporary, material personality, either demigod or human being, we will remain in this temporary material world. Thus, those of the highest intelligence worship only Krishna, the Supreme Personality of Godhead. This faith is obtained by hearing submissively from one who has realized the Vedic conclusion. The simplest form of worship is to hear and chant the activities of the Lord. By the Lord's mercy, such a devotee becomes free from material attachments and can then obtain the vision of the Lord.

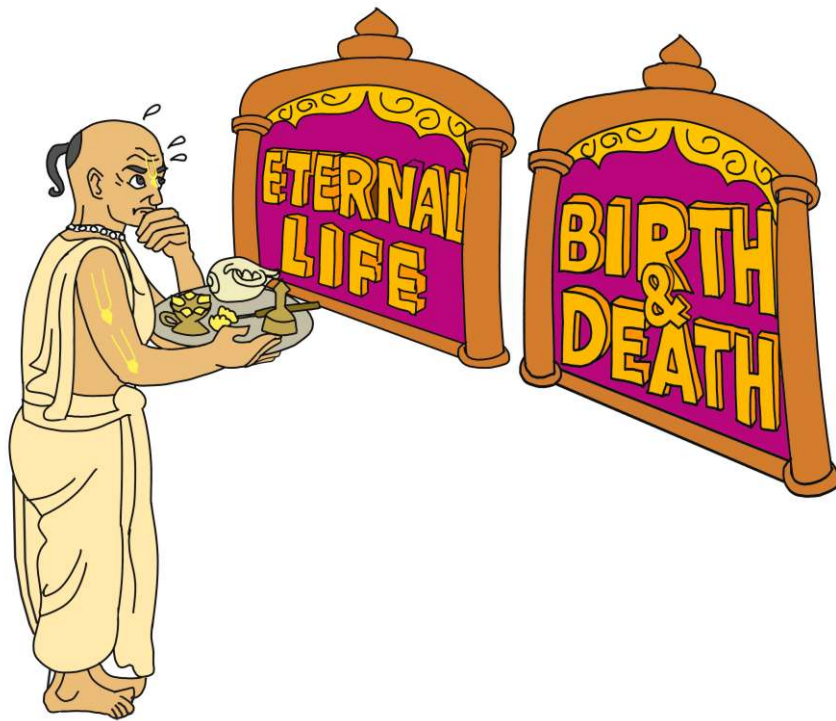
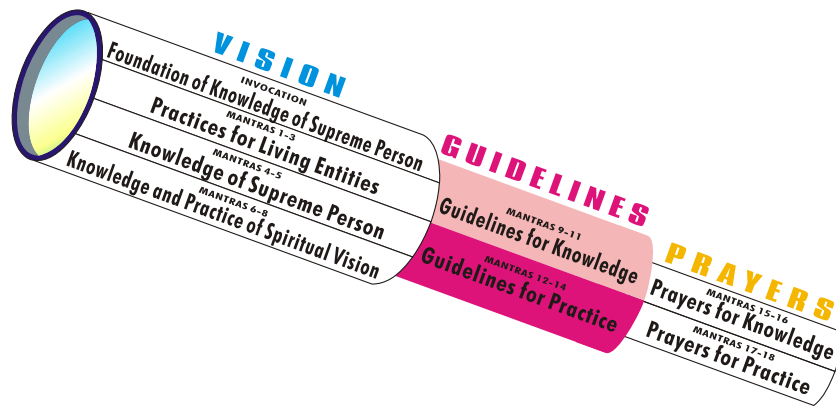
Mantra Fourteen confirms that when we realize both the eternal Supreme Personality of Godhead and the temporary nature of this material world we will enjoy an eternal life of bliss and knowledge in the kingdom of God. The practice of devotional service helps us to cultivate this attachment to spiritual life and detachment from material life. Everyone within this material world is trying to lord it over the material nature. But even such materially pious activities as opening government institutions, schools, hospitals, etc. will only lead us to frustration and death unless we awaken our Krishna consciousness and offer all of our activities to Him as devotional service. By such service we become qualified to enter into the Lord's spiritual abode.

In Summary –

Mantra Twelve – Worshippers of demigods and impersonal Absolute enter into darkness.

Mantra Thirteen – One result from worshipping Supreme, another from worshipping that

which is not Supreme. Mantra Fourteen – One must realize eternal Lord, and temporary material world.



Key Phrase: *You May Worship the Supreme or You May Not  
But Without Eternal Life What Have You Got?*

## Mantra Twelve

**Read:** Read mantra twelve and purport, along with study guide summary.

**Focus:** As long as we worship anything other than the Supreme Personality of Godhead we have to remain in this temporary world of darkness. Focus on the need of engaging in spiritual practices above any other activities, which only bind us to this material world. We can pray to recognize the eternal nature of serving the Lord, and to be accepted into such service.

**Consider:** Observe how all the materialistic activities people engage in only lead to some temporary result. Even if we perfectly engage in religious activities which may lead us to a better life after this one, unless we reestablish our eternal relationship with the Lord all of our enjoyment is temporary. Imagine the value of engaging in activities which would lead us to an eternal life of bliss and knowledge.

**Describe:** Describe some common activities and modes of worship people engage in today and how they only continue our attachment to this temporary material world.

## Mantra Thirteen

**Read:** Read mantra thirteen and purport, along with its study guide summary.

**Focus:** Only by engaging in devotional service can we reawaken to our eternal spiritual identity. Focus on the result of reviving our eternal loving relationship with the Supreme Person in the spiritual world. We can pray to gain faith and realization of this position which is awaiting us all.

**Consider:** Pay attention to how everybody in this world is searching for an eternal loving relationship, but outside of devotional service to the Lord all of our attempts are doomed to failure. Still, consider how strong is this desire that it dominates our motivations in almost all of our endeavors and activities. We must recognize that the eternal relationship we are looking for is already there with none other than the Supreme Person.

**Describe:** Describe how the happiness people are seeking in so many ways is actually available by engaging in the Lord's devotional service.

## Mantra Fourteen

**Read:** Read mantra fourteen and purport, along with its study guide summary.

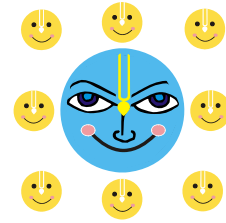
**Focus:** Focus on how by developing an attraction for the eternal pleasures of spiritual life we can become detached from the temporary material life. We can pray to become absorbed in spiritual practices and enjoyment even while in this material world.

**Consider:** Without the goal of eternal, spiritual life people are only left with temporary, material goals, which can never lead to a complete feeling of satisfaction. When we are in complete knowledge of spiritual life, and know how to engage even temporary material things in the Lord's service, we have the full satisfaction of engaging in the highest goal of life. Observe how people today, lacking in spiritual knowledge, are continually frustrated due to a lack of eternally satisfying goals and activities. Imagine how many of the same activities people engage in today, from governing nations to raising families, would give much more satisfaction if they knew it were for a higher purpose in service to the Lord.

**Describe:** Describe the lack of satisfaction in having only material goals as opposed to the satisfaction of serving the Lord.

### Questions for Mantras 12-14

1. Why do only devotees of Krishna realize Him as the highest realization of the Absolute Truth?
2. Why does stressing the impersonal aspect of the Lord support atheism?
3. What is the contamination of the heart which needs to be cleansed?
4. Why can only those free from sin have complete, unflinching faith in the Supreme Lord?
5. Why can no one enter the spiritual world without practicing devotional service?



## Seeing Through the Sri Isopanisad

### Prayers – Mantras 15-16 Prayers for Knowledge

There is one factor in our lives which determines the degree to which we realize spiritual knowledge and effectively follow spiritual practices. That factor is our own desire. Our desire for spiritual life will provide the necessary faith and determination to gain tangible realization. It will also inspire the Lord to bestow His mercy upon us by revealing Himself and engaging us in His service. The act of prayer both reveals and increases the strength of our desire. It also develops an internal relationship between us and the Lord, which continues to increase our faith and determination. In Mantras 15-16 the devotee prays to the Lord to reveal the knowledge of Himself as it was given within the vision of the Sri Isopanisad.

Mantra Fifteen is a prayer for the Lord to remove His impersonal effulgence so that His spiritual form may be revealed to His devotee. As Srila Prabhupada described in his purport to the Invocation, the Lord's effulgence is the all-pervading spiritual energy, known as Brahman. Further spiritual realization leads us to the localized form of the Lord within every atom and within the heart of every living being, known as Paramatma. But the highest spiritual realization is of the Supreme Personality of Godhead, Sri Krishna. Krishna is always blissfully engaging in His own pastimes for the pleasure of His devotees. He also periodically exhibits these pastimes within the material world to attract the materially conditioned souls.

By empiric philosophy one may realize the impersonal Brahman effulgence. By yogic practices one may realize the Paramatma feature of the Lord situated within the heart. But only by devotional service can one realize the Supreme Personality of Godhead Himself.

In Mantra Sixteen the devotee prays, along with realizing the form of the Lord, to also realize his own spiritual position in relation to the Lord. The living entities are compared to the rays of the sun, as they are qualitatively the same as the Lord. The name Bhagavan, signifying the personal form of the Lord, establishes Him as the maintainer and guardian of the living entities. For the devotees He personally guides them on the path of spiritual realization, thus giving Himself to them.

In Summary,

Mantra Fifteen – Prayer to remove the Lord's effulgence so we may see Him.

Mantra Sixteen – Prayer to realize the Lord Himself and our relationship with Him.

<b>VISION</b>	<b>GUIDELINES</b>	<b>PRAYERS</b>
INVOCATION	MANTRAS 9-11	MANTRAS 15-16
Foundation of Knowledge of Supreme Person	Guidelines for Knowledge	Prayers for Knowledge
MANTRAS 1-3	MANTRAS 12-14	MANTRAS 17-18
Practices for Living Entities	Guidelines for Practice	Prayers for Practice
MANTRAS 4-5		
Knowledge of Supreme Person		
MANTRAS 6-8		
Knowledge and Practice of Spiritual Vision		



Key Phrase: *Lord, We Can Not See Beyond Your Glow  
But It Is You We Wish To Know*



## Mantra Fifteen

**Look:** Read mantra fifteen and purport, along with its study guide summary.

**Focus:** Focus on receiving the mercy of the Lord to realize His personality. We can pray for the Lord to reveal Himself to us, as in the mantra.

**See:** Observe how much faith you have within yourself that the Lord is actually a person capable of receiving your prayers and reciprocating with you in a personal way. Observe how much of a desire you have to know and reciprocate with Him. Observe how the Lord is trying to reveal Himself to us through lessons learned in everyday life, through the scriptures, and within our hearts. Observe how much we are praying and allowing Him to reveal Himself.

**Show:** Describe your faith and desire to know and reciprocate with the Lord as a person. Describe how He is trying to reveal himself and reciprocate with us.

## Mantra Fifteen

**Read:** Read mantra fifteen and purport, along with its study guide summary.

**Focus:** Focus on receiving the mercy of the Lord to realize His personality. We can pray for the Lord to reveal Himself to us, as in the mantra.

**Consider:** Consider how much faith you have within yourself that the Lord is actually a person capable of receiving your prayers and reciprocating with you in a personal way, and how much of a desire you have to know and reciprocate with Him. Notice how the Lord is trying to reveal Himself to us through lessons learned in everyday life, through the scriptures, and within our hearts.

**Describe:** Describe your faith and desire to know and reciprocate with the Lord as a person. Describe how He is trying to reveal himself and reciprocate with us.

## Mantra Sixteen

**Read:** Read mantra sixteen and purport, along with its study guide summary.

**Focus:** As the Lord reveals Himself to us we also realize our own spiritual position in relation to Him. Focus on realizing our relationship with the Lord as His eternal servants. We can pray to realize this relationship with Him.

**Consider:** The living entities have the same individual spiritual nature as the Lord. Indeed, He is the spiritual source of our existence, and so is sometimes called the Self of all selves. Observe how everybody is searching for their own happiness by engaging in relationships with other living entities. Imagine the happiness to be obtained in relation to the unlimited source of all

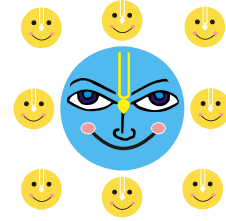


living beings. By serving and pleasing Him we would also receive so much pleasure, for He the source of our very being.

**Describe:** Describe the limited nature of relationships with other living beings in comparison with the unlimited nature and satisfaction of a relationship with the Supreme Person, who is the source of our own self.

## Questions for Mantras 15-16

1. Why does a devotee need to pray to the Lord to reveal Himself?
2. Why does the Lord, who is the source of all living entities and should therefore be impartial to all beings, especially favor His devotees?
3. Why would understanding the Lord to be the source of everything lead us to want to engage in His devotional service?
4. What is the ultimate purpose of realizing the Lord?



## Vision of the Sri Isopanisad

### Prayers – Mantras 17-18 Prayers for Practice

After praying for realization of the knowledge given, the devotee prays for the Lord to accept his spiritual practices, or service, in Mantras 17-18.

In Mantra Seventeen the devotee, while praying to abandon these temporary material bodies, begs the Lord to remember all his sacrifices and service. Our material bodies are given to us according to our desires, but actually these bodies are foreign coverings for the eternal spiritual soul. So that he may develop the desire for spiritual life the devotee constantly engages in the service of the Lord. The Lord blesses such a devotee with spiritual realization so that the devotee's material attachments may decrease. Spiritual activities, or devotional service, begin with hearing and chanting about the Lord.

In Mantra Eighteen the devotee prays for guidance on the spiritual path and the removal of past sinful reactions which may hinder his progress. One becomes perfect by thus surrendering unto the Lord, who at once takes charge of such a devotee. Gradually such a devotee develops all the qualities of a saintly person, such as truthfulness, sense control, tolerance, simplicity, and faith in God. The Lord thus guides the devotee on the path of righteousness and spiritual progress. He guides externally as the scriptures, saints, and spiritual master, and internally from within the heart. As one follows this path of the Lord one becomes a pure devotee.

In summary,

Mantra Seventeen – Prayer for Lord to remember our service to Him.

Mantra Eighteen – Prayer for Lord to guide us on path to reach Him.

<b>VISION</b>	<b>GUIDELINES</b>	<b>PRAYERS</b>
INVOCATION Foundation of Knowledge of Supreme Person MANTRAS 1-3	MANTRAS 9-11 Guidelines for Knowledge	MANTRAS 15-16 Prayers for Knowledge
Practices for Living Entities MANTRAS 4-5	MANTRAS 12-14 Guidelines for Practice	MANTRAS 17-18 Prayers for Practice
Knowledge of Supreme Person MANTRAS 6-8		
Knowledge and Practice of Spiritual Vision		



Key Phrase: *Lord, for spiritual life on you I depend  
To always be there as a guide and a friend*

## Mantra Seventeen

**Read:** Read mantra seventeen and purport, along with its study guide summary.

**Focus:** Focus on our service to the Lord, beginning with hearing and chanting, as being the only activity which will help us after this lifetime. We can pray to recognize the importance of our devotional service, and for the Lord to accept such service.

**Consider:** Consider how all of our material accomplishments will be of no use to us after we have left behind this material body. The only activity beneficial on the eternal platform is devotional service to the Supreme Personality of Godhead. Pay attention to your own priorities and activities. Are they focused on pleasing the Lord as devotional service to Him, or are they focused on simply maintaining attachment to this material world?

**Describe:** Describe how devotional service is the only eternally beneficial activity. Describe your own realization of its importance and your desire to engage in such service.

## Mantra Eighteen

**Read:** Read mantra eighteen and purport, along with its study guide summary.

**Focus:** Focus on how the Lord is assisting and guiding us in our service to Him. We can pray for the Lord to continue to guide and protect us on the path of spiritual life, as in the mantra.

**Consider:** Observe how the Lord has reciprocated with our attempts to know and serve Him by revealing the nature of spiritual life and engaging us in hearing, glorifying, and remembering Him. Notice how He has removed many of the doubts and obstacles on our path to serving Him.

**Describe:** How has the Lord reciprocated with your attempts to serve Him? How can we continue to increase our desire to know and serve Him?

### Questions for Mantras 17-18

1. Why is engaging in the Lord's service considered the highest form of spiritual realization?
2. How does praying to the Lord enhance our own sense of devotion?
3. Why are hearing and chanting the basic and most important aspects of our devotional service?
4. Why do devotees who recognize the Lord's guidance find peace in all circumstances?

# Seeing Through the Sri Isopanisad

## Conclusion

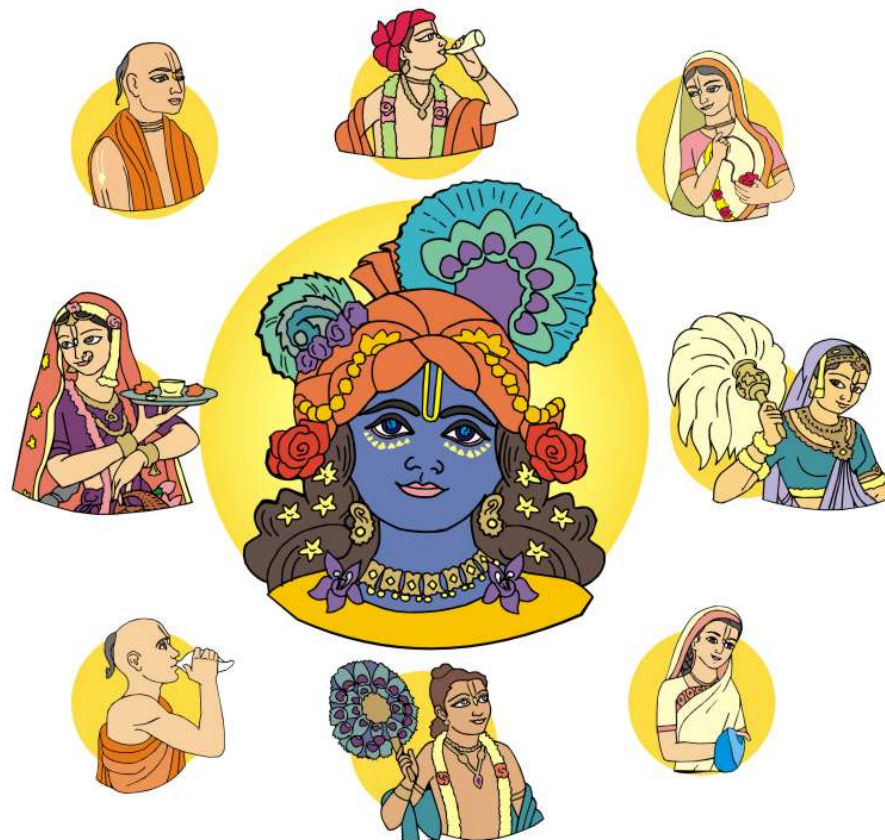
We can not obtain spiritual knowledge with our limited mind and senses. We must instead hear from the revealed scriptures, such as the Vedic literatures. The Sri Isopanisad, part of the Yajur Veda, gives us knowledge of the nature of the Absolute Truth and our relationship with Him, along with instructions on how to realize this knowledge.

The Absolute Truth is, ultimately, a person, whose form is spiritual, being made of eternity, knowledge, and bliss. Since He is the source of everything, everything is meant to be engaged in His service. If we engage ourselves in His service we will revive our eternal loving relationship with Him. Being part and parcel of Him, we can only be happy in relation to Him.

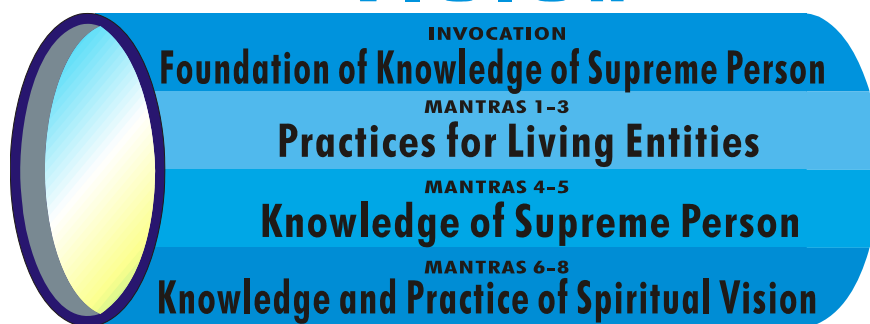
Any knowledge or form of worship which is opposed to this will only lead us to darkness and ignorance, taking us away from our relationship with Him.

We can pray to the Lord to reveal to us the knowledge of the scriptures and to accept our service so that we may one day obtain a pure vision of our relationship with Him.

Even in our materially conditioned state, if we look through our telescope we can get a glimpse of the vision of the Sri Isopanisad:



# VISION



## Outline Review and Mantra Summaries

### VISION

#### ***Foundation of Knowledge of Supreme Person***

Invocation – The Absolute Truth is the source of everything, yet He retains His own personality.

#### ***Practices for Living Entities***

Mantra One - reveals our practice of accepting only our quota and engaging in the Lord's service.

Mantra Two – reveals reward of such practice

Mantra Three – reveals punishment of negligence of such practice

#### Knowledge of Supreme Person

Mantra Four – The inconceivable Lord cannot be approached by our limited means.

Mantra Five – An illustration of His inconceivable potencies.

#### ***Knowledge and Practice of Their Relationship***

Mantra Six – everything and everyone are part of the Lord, and He is within everything.

Mantra Seven – spiritually everyone is the same as the Lord in quality and interest

Mantra Eight – the transcendental Lord is fulfilling all our desires

# GUIDELINES



## GUIDELINES

### ***Guidelines for Knowledge***

Mantra Nine – Those engaged in nescience and false knowledge enter into darkness

Mantra Ten – One result from knowledge, another from nescience

Mantra Eleven – Must cultivate material and spiritual knowledge side by side

### ***Guidelines for Practice***

Mantra Twelve – Worshippers of demigods and impersonal Absolute enter into darkness.

Mantra Thirteen – One result from worshipping Supreme, another from worshipping that which is not Supreme.

Mantra Fourteen – One must realize eternal Lord, and temporary material world.

# PRAYERS



## PRAYERS

### ***Prayers for Knowledge***

Mantra Fifteen – Prayer to remove the Lord's effulgence so we may see Him.

Mantra Sixteen – Prayer to realize the Lord Himself and our relationship with Him.

### ***Prayers for Practice***

Mantra Seventeen – Prayer for Lord to remember our service to Him.

Mantra Eighteen – Prayer for Lord to guide us on path to reach Him.

## **Three Aspects Of The Absolute Truth**

### **Brahman**

#### ***Eternity***

Impersonal

Empiric Philosophy

### **Paramatma**

#### ***Knowledge***

Localized

Yoga

### **Bhagavan**

#### ***Bliss***

Personal

Devotional Service

## **Three Types Of Devotees**

### **Neophyte / Kanista**

(Here we have picture of two devotees arm in arm fighting, with Krishna in background)

#### ***Does not recognize***

Spiritual relationship  
Of others with the Lord.  
Prone to fighting.

### **Second Class / Madhyama**

(Here we have picture of devotee showing a book to a person, while in background another book distributor is walking away from angry person.)

#### ***Worships the Lord,***

associates with devotees  
enlightens the innocent  
and avoids the envious.

### **Pure / Uttama**

(Here we have picture of devotee with arms raised calling, “Chant Hare Krishna!” while others around are also dancing)

#### ***Sees everyone as a***

spiritual servant of  
the Lord and thus  
engages everyone  
in the Lord’s  
service.



## Answers for Invocation

Ans. 1: He is the energetic source of Brahman and Paramatma.

Ans. 2: For His own and their enjoyment in loving exchanges.

Ans. 3: We are not participating in the Lord's enjoyment, and we are part of Him.

## Answers for Mantras 1-3

Ans. 1: To disregard or deny the Lord's proprietorship over all things as meant for His enjoyment, or to try to claim proprietorship for oneself.

Ans. 2: The nations would not fight in an attempt to claim ownership over land and resources for themselves.

Ans. 3: They only benefit the temporary material body. They do not benefit the soul.

Ans. 4: Such a person is only living the life of an animal anyway, so God fulfills the person's desires to live as an animal.

Ans. 5: No. Society will take on the greater responsibility of engaging everything in the Lord's service.

## Answers for Mantras 4-5

Ans. 1: Because they are limited, particularly by the four defects of conditioned souls, whereas He is unlimited.

Ans.2: Through this understanding we will begin to engage everything, including ourselves, in His service, which is our original, eternal state.

Ans. 3: He is personally present in His impersonal energies.

Ans. 4: The devotee wants to worship the personal feature of the Lord for full loving reciprocation, rather than His energies.

## Answers for Mantras 6-8

Ans. 1: Their desire is still self-centered rather than focused on Krishna.

Ans. 2: As spirit souls we are only meant for Krishna's pleasure, not for our own.

Ans. 3: One has realized his eternal position in a relationship of unlimited love with the Supreme Person, free from all temporary, material conditions.

Ans. 4: He is fulfilling their desire to forget Him.

Ans. 5: The living entities are also a part of Him.

## Answers for Mantras 9-11

Ans. 1: The soul can never attain happiness separate from his spiritual relationship with Krishna.

Ans. 2: One is distorting or rejecting real knowledge when it is finally presented to him, and thus is consciously refusing his chance for serving Krishna.

Ans. 3: We are not recognizing the world as the Lord's property, which we should cooperatively utilize in His service. We greedily claim it for ourselves and thus fight.

Ans. 4: As long as one is attached to fulfilling the desires of the body he can not develop his identity as a soul separate from the body. By controlling the body one can begin to recognize his higher nature as the soul, and thus engage in spiritual pursuits.

Ans. 5: When it is not assisting us in hearing, chanting, remembering, or otherwise serving Krishna.

## Answers for Mantras 12-14

Ans. 1: He is most pleased with those who seek to serve and reciprocate with Him as a person, and so He reveals Himself to them in order to reciprocate with their desire to please Him.

Ans. 2: Impersonalism does not allow for the personal control and influence the Lord has over His creation, and thus is virtually no different from an atheistic philosophy..

Ans. 3: The selfish desire to enjoy separately from Krishna.

Ans. 4: One engaged in sin is still thinking there is some happiness separate from Krishna.

Ans. 5: Devotional service is the essence of all activities in the spiritual world.

## Answers for Mantras 15-16

Ans. 1: Because the Lord is a person He need only reveal Himself to those He wishes, and so we must appeal to Him favorably and personally.

Ans. 2: Desiring loving exchanges, the Lord reciprocates with the living entities as they reciprocate with Him.

Ans. 3: We realize our most intimate, loving relationship with Him as the source of our own selves.

Ans. 4: Engaging in a personal, loving relationship with Him.

## Answers for Mantras 17-18

Ans. 1: Engaging in devotional service to the Lord is our eternal, spiritual position and is thus most pleasing to the soul and the Lord.

Ans. 2: We develop a conscious desire to please Him.

Ans. 3: They are the easiest services to perform, and are the means for developing knowledge and attraction to the Lord and His service.

Ans. 4: They understand everything the Lord does is for their eternal benefit.